



University of Patanjali

Self Learning Material (SLM)

B. A. Yoga Open and Distance Learning Programme

SEMESTER—I

University of Patanjali

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FIRST YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-101	Foundation of Yoga	4	25	75	100
BAYSMJ-102	Yoga Practicum I	2	15	35	50
BAYSMN-103	BAYSMN-103(A) Basic Psychological Processes Or BAYSMN-103(B) History of India (Early times to till the Mauryan Period) Or BAYSMN-103(C) Tourism Concepts and Principles Or BAYSMN-103(D) Sanskritam-I	4	25	75	100
BAYSID-104	Introduction to Shrimad Bhagavad Gita	4	25	75	100
BAYSAE-105	Communicative English	2	13	37	50
BAYSSE-106	General introduction of human Anatomy and Physiology	3	25	75	100
BSYSVA-107	Yajna and Karmakand	3	25	75	100
TOTAL		22	153	447	600



FIRST YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-201	Hatha Yoga text-1(HP, GHS & HR)	4	25	75	100
BAYSMJ-201P	Hatha Yoga Practicum	2	13	37	50
BAYSMN-202	BAYSMN-202 (A) Social Psychology Or BAYSMN-202 (B) History of Ancient India (Sunga to 1206 AD) Or BAYSMN-202 (C) Tourism Resources in India Or BAYSMN-202 (D) Sanskritam II	4	25	75	100
BAYSID-203	Indian Philosophy & Culture	4	25	75	100
BAYSAE-204	Basics of Sanskritam	2	15	35	50
BSYSSE-205	Yogasana Sports Evolution Teaching & Marking System	3	25	75	100
BAYSVA-206	Environment Science	3	13	37	50
TOTAL		22	141	409	550

SEM II

SECOND YEAR						
SEM III	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
	BAYSMJ-301	Patanjali Yog Sutra & Shastra Smaran	5	25	75	100
	BAYSMJ-302	Yoga Practicum	4	25	75	100
	BAYSMN-303	BAYSMN-303(A) Stress Management Or BAYSMN-303(B) Ancient Indian Social Life and Institutions Or BAYSMN-303(C) Transport and Hotel Management Or BAYSMN-303(D) Sanskritam-III	6	25	75	100
	BAYSID-304	Indian Knowledge System-I	2	13	37	50
	BAYSAE-305	Sanskritam-II	2	13	37	50
	BAYSSE-306	Fundamentals of Computer Applications	3	25	75	100
TOTAL			22	126	374	500



SECOND YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-401	Hatha Yoga texts-2 (YB, SS & SSP)	6	25	75	100
BAYSMJ-402	Teaching Method of Yoga and Meditation Techniques (Meditation Practicum)	3+3=6	25	75	100
SEM IV	BAYSMN-403 Or BAYSMN-403 (B) Ancient Indian Art & Architecture Or BAYSMN-403 (C) Travel Agency and Tour Operations Business Or BAYSMN-403 (D) Sanskritam IV	4	25	75	100
	BAYSMN-404 Upanishads Parichay	4	25	75	100
	BAYSAE-405 Anthropometric Assessment & Traditional Vedic Diagnostic Tools	2	25	75	100
	TOTAL	22	125	375	500

THIRD YEAR						
	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
SEM V	BAYSMJ-501	Various Hatha Yogic Texts-I: Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-502	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-503	BAYSMN-503(A) Clinical Psychology Or BAYSMN-503(B) History of India (1206A.D.TO1739A.D.) Or BAYSMN-503(C)Major Tourist Attractions of World Or BAYSMN-503(D) Sanskritam - V	6	25	75	100
	BAYSID-504	Internship	4	25	75	100
	TOTAL		22	100	300	400

THIRD YEAR						
SEM VI	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
	BAYSMJ-601	Various Hatha Yogic Texts-II Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-602	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-603	BAYSMN-603(A) Psychology of Personality Or BAYSMN-603(B) History of India (1760A.D.TO1950A.D.) Or BAYSMN-603(C) International Travel Management Or BAYSMN-603(D) Sanskritam- VI	4	25	75	100
	BAYSMN-604	Research Methodology Case Study	4+2=6	25	75	100
TOTAL			22	100	300	400



Semester-1





COURSE NAME

FOUNDATION OF YOGA

Course code – BAYSMJ – 101

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

- Understand the meaning, definitions, and origins of the word “Yoga” from various yogic texts.
- Learn the significance and philosophical foundations of Yoga as per scriptures like the Bhagavad Gita and Yoga Upanishads.
- Trace the historical development of Yoga from the Vedic period to modern times.
- Clear common misconceptions about Yoga and understand its true aims and objectives.
- Explore how different scriptures (Vedas, Upanishads, Gita, Jain and Buddhist texts, Ayurveda) describe Yoga.
- Gain knowledge of various paths of Yoga – Jnana, Karma, Bhakti, Hatha, Raja, and Mantra Yoga.

Learning Outcomes of the Course:

- Define Yoga and explain its meaning from different traditional texts.
- Discuss the relevance and importance of Yoga as described in the Bhagavad Gita and other key scriptures.
- Describe the historical journey of Yoga from ancient Vedic times to present-day practices.
- Identify and clarify common myths and misunderstandings about Yoga.
- Explain how Yoga is presented in the Vedas, Upanishads, Gita, Jain and Buddhist philosophies, and Ayurveda.
- Differentiate between various Yoga paths and describe their principles and practices.
- List the essential factors (diet, discipline, environment) needed for successful Yoga practice.
- Recognize the major contributions of key figures in the Yoga tradition, including Patanjali, Gorakshanath, Vivekananda, Aurobindo, and others.



BLOCK – 1

GENERAL INTRODUCTION OF YOGA

UNIT – 1

Introduction of yoga, origin of yoga, history and development of yoga

1.1 Introduction of Yoga

Yoga is a physical, mental, and spiritual discipline that originated in ancient Indian culture thousands of years ago. The *Saṃskṛta* root “*Yuj*” (युज्) is where the word “yoga” originates. It means “union” and refers to the balancing of the body, mind, and soul. Beyond just basic physical postures, or *āsana*, yoga is a comprehensive path of self-discipline, self-awareness, and spiritual enlightenment. This encompasses *Yama* and *Niyama* (ethical living), *Āsanas* (physical health), *Prāṇāyāma* (breath control), *Pratyāhāra*, *Dhāraṇā* (concentration), *Dhyāna* (meditation), and *Samādhi* (ultimate liberation).

1.2 Origin of Yoga

Lord Śiva is regarded as the first *Yogi* (*Ādi Yogi*) and the first *Guru* (*Ādi Guru*) in Yogic tradition. Thousands of years ago, on the shores of Lake *Kāntisarovara* in the Himālayas, *Ādi Yogi* taught his seven disciples—known as the *Saptarṣi*—his profound knowledge. The ancient science of yoga was then disseminated throughout Asia, the Middle East, North Africa, and South America by these enlightened sages. Strangely, modern scholars have found striking similarities between ancient societies all over the world, suggesting a shared influence. Nonetheless, India is where yoga was most developed and manifested. *Rṣi Agastya* was an important figure in the development of the Yogic tradition in India. He made numerous trips throughout the Indian subcontinent and was instrumental in incorporating Yogic principles into the social, cultural, and spiritual spheres.

1.3 History and Development of Yoga

Documentation of The Existence Yoga in the Indus Valley Civilisation:

1. *Śiva* in the Yogic Posture, also known as the *Paśupati* Seal: One of the most significant discoveries, which depicts a three-faced, seated figure situated among animals in a contemplative pose. Scholars believe this figure represents Lord Śiva as the “*Ādi Yogi*” (the first *Yogi*), indicating the early beginnings of yoga.
2. Humanoid figures: Many terracotta figurines from *Harappa* and *Mohenjodaro* show people sitting cross-legged, evoking traditional Yogic *Āsanas* (postures). These suggest meditation and breathing exercises.
3. Tāntric and Ritualistic Symbols: Seals with fertility symbols, goddess figurines, and sacred geometric patterns allude to Tāntra Yoga and early Yogic rituals that deal with spiritual awakening and divine energy.

The depiction of the *Paśupati* figure and the worship of *Śiva* in later Hinduism support the idea that *Śaivism* and Yogic traditions originated in the Indus-Saraswati culture. Mysticism, breath control, and body postures may have come from Indus-Saraswati culture.



Yoga has played an important role in many spiritual and philosophical traditions throughout history, including the Indus Valley Civilisation, ancient Vedic and Upanishadic traditions, Buddhist and Jain philosophies, the epics of the Mahābharata and Rāmāyana, *Śaiva* and *Vaiṣṇava* traditions, the *Tāntric* school of thought, and folk traditions. A more ancient or “pure” form of yoga was also discovered in South Asian mystical traditions, where it was practiced directly under the supervision of a *Guru* and had profound spiritual significance.

Surya Namaskār (Sun Salutation), an ancient custom derived from Vedic traditions of sun worship (*Surya Upāsanā*), is an important part of yoga and physical health practices. The Sun (*Surya*) was worshipped as a source of light, life, and spiritual consciousness during the Vedic period (1500-500 BCE), when *Surya Namaskār* first appeared. Several hymns are dedicated to *Surya* in the Rig Veda, one of the oldest texts (circa 1500 BCE). One such hymn is *Gāyatri Mantra* (*Rig Veda* 3.62.10), which emphasises the Sun as a symbol of divine energy, health, and enlightenment.

Subjective Questions

Q 1. Please define History and Development of Yoga and when Surya-Namaskār appeared?

Ans.

Q 2. Define Yoga in the Indus Valley Civilisation?

Ans.

UNIT – 2

Etymology of yoga, definition and meaning of yoga, a brief overview of yoga evolution from pre-vedic to the contemporary time.

2.1 Etymology of Yoga

The word Yoga (योग) originates from Sanskrit and is derived from the root verb “Yuj” (युज्). In Sanskrit grammar, as per *Pāṇini’s Vyākaraṇa* (Paninian Grammar), the root “Yuj” has different meanings, which shape the philosophical understanding of Yoga.

Three Meanings of “Yuj” in Sanskrit:

1. **Yujir Yogé** (युजिर् योगे) – It means Union & Integration. Yoga, in this sense, represents the union of the individual self (*Jīvātma*) with the universal self (*Paramātmā*).
2. **Yuj Samādhau** (युज समाधौ) – It means concentration, deep meditation, or absorption (*Samādhi*). It is found in Patañjali’s *Yoga Sūtras*, where Yoga is defined as “*Yogaś citta-vṛtti-nirodhaḥ*” – Yoga is the cessation of mental fluctuations. This meaning is also foundational in *Rāja Yoga* (The Path of Meditation).
3. **Yuj Saṁyamane** (युज संयमने) – It means control, discipline, or self-restraint. This interpretation aligns with ethical and moral discipline (*Yama & Niyama*) in *Ashtāṅga Yoga*.

2.2 Definitions of Yoga According to Various Philosophers and Scriptures

1. **Maharṣi Patañjali**: “योगश्चित्तवृत्तिनिरोधः” *Yogaś citta-vṛtti-nirodhaḥ* – *Yoga Sūtras* 1.2

Yoga refers to the complete cessation of mental fluctuations.

2. **Maharṣi Vyāsa**: “योगः समाधिः” (*Yogaḥ Samādhīḥ*)

Yoga is simply *Samadhi* (deep meditative absorption).

3. **Manusmṛiti**: “ध्यानयोगेन संयश्यदगतिस्त्यान्तरामनः।” «*Dhyāna-yogena samyasyad-agatisyāntarāmanah*» – *Manusmṛiti* 16/731

Meditation (*Dhyana Yoga*) can help people realise their true natures, so they should devote themselves to it.

4. **Kathopaniṣad**: “यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह। बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्॥” (*Yadā pañcāvatiṣṭhante jñānāni manasā saha। Buddhiś ca na viceṣṭati tām āhuḥ paramāṁ gatim॥*) – *Kathopaniṣad* 2.3.10

“तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्। अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययः॥” (*Tām yogam iti manyante sthīrām indriya-dhāraṇām। Apramattaḥ tadā bhavati yogo hi prabhavāpyayaḥ॥*) – *Kathopaniṣad* 2.3.11



The highest state is achieved when the five senses and the mind are stable and the intellect no longer wavers. Yoga provides stable control over the senses.

1. Sāmkhya Philosophy: “पुरुष प्रकृत्योतियोगेऽपि योग इत्यभिधीयते।”

Yoga is the recognition of the difference between Purusha (consciousness) and Prakriti (nature), which leads to liberation.

2. Bhagavad Gītā: “योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय। सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥” – *Bhagavad Gītā* 2.48

Conduct your responsibilities while remaining steadfast in Yoga, renouncing attachment, and being equanimous in success and failure. Yoga is defined as having a balanced mind (Samattva).

“बुद्धियुक्तो जहातीह उभय सुकृतदुष्कृतम्। तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥” – *Bhagavad Gītā* 2.50

One established in wisdom is above both virtue and vice. Engage in Yoga because it is a skill in action.

“तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्। स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥” – *Bhagavad Gītā* 6.23

2.3 A brief overview of yoga evolution from pre-vedic to contemporary time.

Rishi and sages spread yogic knowledge throughout Asia, the Middle East, Northern Africa, and South America. Archaeological discoveries, such as a Yogi-like figure engraved on a soapstone seal, confirmed the existence of a yoga culture dating back over 5000 years. As a result, yoga’s history goes back over 5000 years.

To categorise the history and evolution of yoga, consider the following periods.

1) PRE-VEDIC PERIOD

Yoga has a long history, dating back before the Vedic era. According to historical research, yoga was a significant aspect of the Indus Valley Civilisation at the time. Yoga has been dubbed an “immortal cultural outcome” of the Indus Sarasvati Valley Civilisation, which dates back to 2700 B.C. and has demonstrated its ability to benefit humanity both materially and spiritually. Yoga was practiced as early as 3000 B.C., according to stone seals discovered during excavations of Indus Valley Civilisation sites depicting figures in yogic poses. Examples include the idol of Pāśupati Nāth in yogic postures.

2) VEDIC AND UPANIṢADIC PERIOD

During this time, the Vedas, India’s oldest spiritual scriptures, emerged. Four Vedas exist:

1. The R̥igveda
2. Sāma Veda
3. Yajurveda (Shukla and Krishna Yajur)
4. Atharvaveda.

The Vedic period was distinguished by the teachings of dedicated Vedic sages (R̥ṣis), who imparted knowledge on how to live in divine harmony with nature and the universe. Through their deep spiritual practices, these seers (R̥ṣis) were thought to have gained insight into ultimate reality. The Vedas contain the oldest known yogic teachings, known as Vedic Yoga, which centred on ritualistic practices, hymns, and meditative disciplines. The Upaniṣads, the final philosophical part of the Vedas, emphasise self-inquiry, meditation, and inner truth over external rituals. The Upaniṣads emphasise the importance of Yoga for achieving inner vision and self-realization.

3) CLASSICAL PERIOD

The pre-classical period of Yoga was distinguished by a diverse and frequently contradictory set of ideas and techniques. During the classical period, Maharshi Patañjali pioneered a more structured and systematic approach to Yoga. His Yoga Sūtras established the first comprehensive and methodical framework for Yoga, marking a significant milestone in its development.

The period between 500 BCE and 800 CE is regarded as the most fertile and significant period in Yoga's history. During this time, many sages and Yoga masters used their commentaries and texts to help preserve and expand Yogic traditions. Vyāsa's commentary on the Yoga Sūtras offered valuable insights into Patañjali's teachings.

During this time, the Bhagavad Gītā, a spiritual text, elaborated on three main paths of Yoga:

- a. Jñāna-Yoga (The Path of Knowledge)
- b. Bhakti-Yoga (path of devotion)
- c. Karma Yoga (Path of Selfless Action)

These three paths represent timeless examples of human wisdom and spiritual evolution.

This era was shaped by the teachings of two great religious leaders: Mahāvīra Jain, who introduced the Pañcamahāvratā (Five Great Vows), which are closely connected with Yogic ethics. Gautama Buddha's Aṭṭhaṅgika Magga (Eightfold Path) emphasises moral conduct, mental discipline, and wisdom, which align with Yogic principles. Patañjali's Yoga Sūtras introduced the Aṣṭāṅga Yoga (Eightfold Path), a comprehensive guide for mental discipline, self-control, and spiritual liberation (Samādhi). The eight limbs are:

1. Yama – Ethical restraints and social conduct
2. Niyama – Personal observances, including purity, self-discipline, and introspection
3. **Āsana – Psycho-physiological postures for physical stability and well-being**
4. Prāṇāyāma – Breath control to regulate the life force (prāṇa)
5. Pratyāhāra – Withdrawal of the senses to turn inward
6. Dhāraṇā – Concentration and mental focus
7. Dhyāna – Meditation and deep contemplation
8. Samādhi – Spiritual absorption and enlightenment



4) POST CLASSICAL PERIOD

The Post-Classical Period of Yoga (800 CE to 1700 CE) represents a significant shift in Yogic philosophy and practice. Earlier traditions emphasised meditative absorption (Samādhi) and liberation (Mokṣa), but this era prioritised practical techniques for physical and mental well-being. During this period, Haṭha Yoga and Bhakti Yoga achieved popularity.

(1) Ācāryatraya:

During this period, the teachings of Ācāryatraya (Three Great Ācāryas) developed Indian spiritual thought. These are:

1. Adi Śaṅkarācārya (8th century CE) promoted Advaita Vedanta, emphasising Jñāna Yoga (Path of Knowledge) and recognising the Self as non-dual consciousness.
2. Rāmāṇujācārya (11th century CE) developed Viśiṣṭādvaita Vedanta, emphasising Bhakti Yoga (Path of Devotion) as a way to achieve liberation.
3. Mādhavācārya (13th century CE) established Dvaita Vedanta, which promotes dualism between the soul and God and emphasises devotion (Bhakti) and righteous action (Karma Yoga).

(2) Bhakti Yoga:

During this time, devotional saints and poets rose to prominence, spreading the message of divine love and surrender through Bhakti Yoga. Some of the most influential figures are:

1. Surdās is a devotional poet known for his compositions on Lord Krishna.
2. Tulsīdās is the author of the Rāmācaritamānasa, which popularised devotion to Lord Rāma.
3. Purandaradāsa is a saint and musician associated with the South Indian Bhakti movement.
4. Mīrābāī, a Rajput princess and mystic poet, was devoted to Lord Krishna.

(3) Evolution of Haṭha Yoga:

During this time, Haṭha Yoga became popular, emphasising physical postures (āsanas), breath control (prāṇāyāma), and purification techniques (śaṭkarma) to prepare for spiritual awakening. The Nātha Yogis, led by great masters, helped systematise and popularise these practices:

1. Matsyendranātha, the founder of the Nātha tradition, established the foundation for Haṭha Yoga.
2. Gorakṣanātha, a disciple of Matsyendranātha, formalised the Haṭha Yoga system and created the Gorakṣa Śataka.
3. Chaurangi Nātha, Svātmārāma Suri, Gheraṇḍa, and Śrīnivāsa Bhaṭṭa contributed to Haṭha Yoga literature and practice.

(4) Haṭha Yoga Texts

Several texts from this era established the basis for modern Haṭha Yoga:

1. Haṭha Yoga Pradīpikā of Swami Svātmārāma's is a comprehensive manual that covers āsanās, prāṇāyāma, mudrās, and bandhas.

2. Gheraṇḍa Saṁhitā is a text on sevenfold Yoga, covering purification techniques and physical discipline.
3. **Śiva Saṁhitā:** A work that combines Haṭha Yoga and spiritual philosophy.

5) YOGA IN MODERN PERIOD

The Modern Period of Yoga (1700–1900 CE) saw the revival and expansion of Yogic traditions, integrating ancient wisdom with contemporary needs. During this time, spiritual reformers, philosophers, and Yoga masters emerged, all of which played important roles in preserving and transmitting Yogic teachings to a wider population. The Guru-Śiṣya Paramparā (teacher-disciple lineage) is essential for passing down knowledge and preserving Yoga's traditions.

The Prominent Yoga Masters and Contributions:

- Ramaṇa Mahārṣi (1879-1950) promoted self-inquiry (ātma-vicāra) as the ultimate form of Jñāna Yoga, guiding seekers to self-realization through introspection.
- Rāmakṛṣṇa Paramahansa (1836–1886) was a saint and mystic who taught that all paths lead to the same divine truth. His teachings significantly impacted the Bhakti and Jñāna Yoga traditions.
- Paramahansa Yogānanda (1893-1952) popularised Kriyā Yoga in the West through his book Autobiography of a Yogi, which combined meditation and spiritual science.
- Swāmī Vivekānanda (1863–1902) was a key figure in introducing Yoga to the West. He popularised Rāja Yoga, Bhakti Yoga, Karma Yoga, and Jñāna Yoga worldwide, promoting Yoga as a self-development science.
- Swāmī Dayānanda Sarasvati (1824-1883) founded the Ārya Samāj to promote Vedic teachings and ethical living, advocating for a return to the Vedas' original wisdom.
- Śrī Aurobindo (1872-1950) developed Integral Yoga, which combines physical, mental, and spiritual practices to transform human consciousness.

6) YOGA IN CONTEMPORARY PERIOD

Yoga is now widely recognised as an effective practice for the preservation, maintenance, and promotion of health. It has transcended geographical, cultural, and religious boundaries, establishing itself as a universal tool for physical, mental, and spiritual health.

Global Expansion and Renowned Yoga Masters

The global spread of Yoga can be attributed to the dedicated efforts of great Yoga masters, including

- Swāmī Śivananda who popularised it as a holistic practice for self-transformation.
- **Śrī** T. Krishnamācārya, known as the “Father of Modern Yoga,” trained numerous influential yoga teachers.
- Swāmī Kuvalayananda's extensive research helped bridge the gap between traditional yoga and modern science.



- Śrī Yogendra, founder of The Yoga Institute, was instrumental in making yoga accessible to the general public.
- Swāmī Rāma and Mahārṣi Maheśa Yogi pioneered meditative yoga practices in the West.
- Pattabhi Jois and B.K.S. Īyengar developed and systematised Aṣṭāṅga and Īyengar yoga, respectively.
- Swāmī Satyananda Sarasvati founded the Bihar School of Yoga, combining traditional and contemporary yoga practices.

Yoga is recognised globally.

Recognising the immense benefits of yoga, the United Nations General Assembly (UNGA) approved the proposal by India's Honourable Prime Minister to designate June 21st as International Day of Yoga on December 11, 2014. The resolution received support from 193 UN member states, with 177 countries co-sponsoring it, the highest level of support for a UN resolution in history. Furthermore, on December 1, 2016, UNESCO added Yoga to its list of Intangible Cultural Heritage of Humanity, emphasising its global significance.

Subjective Questions

Q1. Define the Etymology of the word Yoga?

Ans.

Q 2. Write about Acharyatraya and evaluation of Hatha Yoga?

Ans.

UNIT-3

Aims, Objectives, And Common Misconceptions Of Yoga

3.1 Aims of Yoga

Many texts have described the purpose of Yoga in the following way:

The Aim of Yoga in Scriptures

- I. “द्विजसेवित शाखस्य श्रुति कस्पतरोः फलम् ।
- II. शमनं भवतापस्य योगं भजतः सत्तमाः ॥” (गोरक्षसंहिता)

The Vedic wish-fulfilling tree (*Kalpavṛkṣa*) gives the science of Yoga. Yoga can help you overcome the three types of misery (*Adhibhautika*, *Adhidaivika*, and *Adhyatmika*).

- III. “यस्मिन् ज्ञाते सर्वमिदं ज्ञातं भवति निश्चितम् ।
तस्मिन् परिश्रमः कार्यः किमन्यच्छास्य भावितम् ॥” (शिवसंहिता)

Knowing Yoga allows you to know everything in the universe with certainty. As a result, one should make an effort to understand Yoga, because there is no greater knowledge.

- IV. “अयं तु परमो धर्मो यत्योगेन आत्मदर्शनम् ।॥ (याज्ञवल्क्यस्मृति)

Meaning: The greatest responsibility (*Param Dharma*) of human life is to realise the Self (*Ātma-Darśana*) and meet the Supreme (*Brahma-Sākṣātkāra*) through Yoga.

- V. “स तु दीर्घकालं नैरन्तर्यं सत्कारासेवितो दृढभूमिः ॥॥ (पतंजलि योगसूत्र 1.14)

Meaning: Yoga practice becomes firmly established only when it is performed with constant dedication over an extended period of time with respect and devotion. *Mukti* (liberation or freedom from the cycle of birth and death) is considered the ultimate goal or aim of yoga. However, several obstacles known as “enemies of *Mukti*” prevent a person from achieving spiritual liberation. These obstacles are primarily due to ignorance, attachment, and negative mental tendencies.

3.1.1 There are Two Parts of Mukti/ Mokṣa (Liberation)

Mukti (liberation) is the ultimate goal of yoga and spiritual practice. In most spiritual traditions, particularly in Vedānta, Yoga, and Hindu philosophy, *Mukti* is understood in two ways:

- 1 Jīvanmukta (Liberation during life)
- 2 Videhamukta (Liberation after death)

1 Jīvanmukta (जीवन्मुक्त): (Liberation While Living) Jīvanmukta refers to achieving freedom from limitations while still in the physical body. A Jīvanmukta is someone who has discovered their true self (*Ātman*) and no longer associates with the ego, mind, or body.



3.1.2 Six enemies of moksha

- i. **Kāma (Desire):** Uncontrolled desires cause restlessness and craving. Fulfilling one desire leads to another, resulting in an endless cycle of dissatisfaction. Practicing contentment (Santośa) and self-control (*Brahmacharya*) can help you overcome your desires.
- ii. **Krodha (Anger)** can impair judgement and lead to harmful behaviour. It disturbs mental peace and generates negative karma. Practicing patience, tolerance, and self-control helps to alleviate anger.
- iii. **Lobha (Greed):** The constant desire for wealth, status, and power causes suffering. Greed keeps one stuck in materialism and prevents spiritual growth. Cultivating generosity and selflessness can assist in overcoming greed.
- iv. **Moha (Delusion):** A blind attachment to family, possessions, or identity. It gives the illusion of permanence in a world that is constantly changing. Developing wisdom (*Viveka*) aids in seeing reality as it exists.
- v. **Mada (Pride):** Pride causes arrogance and separation from others and the Divine. It inhibits humility and openness to spiritual learning. Cultivating gratitude and humility eliminates pride.
- vi. **Mātsarya (Jealousy):** Envy and competition can lead to inner turmoil and negative emotions. Jealousy prevents people from being content with what they have. Jealousy can be reduced by practicing self-acceptance and joy in the success of others.

3.1.3 How to overcome?

- A. Overcoming Desire (*Kāma*) with Self-Control (*Brahmacharya*)
- B. Overcoming Anger (*Krodha*): Having patience and Compassion.
- C. Overcoming Greed (*Lobha*): Charity and Simplicity.
- D. Self-Realization Can Help Overcome Delusion (*Moha*).
- E. Overcoming being proud (*Mada*): Being humble and gratefulness.
- F. Overcoming Jealousy (*Mātsarya*): Self-Acceptance.

Videhamukta (विदेहमुक्त) – Liberation after Death When a Jīvanmukta leaves the physical body, they achieve Videhamukti, which means total dissolution into the Supreme Reality. There is no rebirth, and the soul becomes permanently united with Brahman (the Absolute).

3.2 The Objectives of Yoga:

a) Physical benefits of Yoga according to Shvetashvatara Upanishad:

“न तस्य रोगो न जरा न मृत्युः।

प्राप्तस्य योगाग्निमयं शरीरम्॥» (श्वेताश्वतर उपनिषद् 2.12)

Meaning: A person who has purified their body in the fire of Yoga is free from all disease, old age, and premature death. The Brahma vidya Upanishad also emphasises the benefits of Yoga in terms of longevity and health.

b) Mental Significance of Yoga

Mental disorders are caused by disturbances in the mind. If the mind is healthy, so is the body. There is a strong link between the mind and body—when the mind is filled with sorrow (Vishada), the body weakens, and when the body is ill, mental disorders develop. Yoga balances the mind and promotes mental peace, stability, and emotional resilience.

c) Spiritual Significance of Yoga

Brahmabindu Upanishad tells:

“मन एव मनुष्याणां कारणं बन्धमोक्षयोः।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम्॥»(ब्रह्मबिन्दू उपनिषद् - 2)

Meaning: The mind causes both bondage (Bandha) and liberation (Moksha). Attachment to material pleasures binds a person, whereas detachment from worldly desires results in liberation. Yoga is the ultimate tool for guiding the mind to Ishwara (God-consciousness) and achieving Self-Realization (Tattvajnana).

3.3 Common misconceptions regarding yoga,

Misconceptions Regarding Yoga:

Yoga, even with its rich history and holistic approach, is frequently misunderstood in the modern world. Many myths obscure its true essence and prevent people from getting its full benefits. Some common misconceptions about Yoga include:

1. Yoga is only a physical exercise (Āsanas).

Yoga is often misunderstood as just a physical exercise with postures (Āsanas). Yoga is a holistic discipline that includes breath control, sense withdrawal, concentration, meditation, and self-discipline, in addition to Āsanas.

2. Yoga Is Only for Flexible People.

Many people believe that practicing Yoga requires natural flexibility. However, flexibility is not a prerequisite, but rather the result of consistent practice. Yoga is suitable for all body types, ages, and abilities. The true goal is inner transformation and balance, not simply mastering complex postures.

3. Yoga is the practice of religion.

Yoga contains spiritual elements, but it is not restricted to any particular religion. It is a universal science of self-discipline and well-being that crosses religious lines. It was created as a system of self-awareness, mental clarity, and harmony between body, mind, and spirit, making it accessible to people from all backgrounds.

4. Yoga is just for mental and Spiritual Development

Some people believe that Yoga is just about meditation and spirituality. Yoga promotes mental peace and self-realization, but it also improves physical health, energy levels, emotional stability, and overall well-being. It is a comprehensive science that includes the body, mind, and consciousness.



5. Yoga is for relaxation only:

Many people believe that yoga is only for relaxation and stress relief. While yoga helps with relaxation, it also improves mental focus, physical endurance, emotional resilience, and spiritual awakening. Ashtanga and Power Yoga can be physically challenging, whereas Bhakti and Jñāna Yoga promote self-inquiry and transformation.

6. Yoga and gym are the same.

Unlike gym workouts, which primarily focus on muscle building and endurance, yoga is a holistic practice that works on the body, breath, and mind all at once. It increases strength, flexibility, and balance while also promoting mental clarity and emotional stability.

7. Yoga is only for people who want spirituality.

Some believe that Yoga is only for monks, saints, and those on a spiritual path. Yoga not only provides spiritual insights, but it is also beneficial to students, professionals, athletes, and anyone looking to improve their health and wellbeing. It can be customised to meet personal goals such as stress relief, flexibility, strength, or self-awareness.

8. Advanced Yoga Is About Performing Difficult Poses

People frequently associate advanced yoga with complex and difficult poses. True mastery in Yoga, however, is defined by inner awareness, breath control, and mental stillness rather than extreme flexibility. A person sitting in deep meditation with a calm mind is just as advanced as someone performing a difficult Asana.

Subjective Questions

Q1. What is the Aim of Yoga and what is Mukti? Define it?

Ans.

Q2. Write 5 Misconception of Yoga?

Ans.

UNIT – 4

An overview of the vedas, vedang, prasthanatraye and purushartha chatushtaya

4.1 Introduction of Vedas

Vedic culture refers to the language spoken by people in the Sapta Sindhu region of northwest India. This language had a rich literary tradition, covering both religious and secular topics. Vedic literature is extremely useful in understanding the tendencies of modern society; its religious subjects include yajna, gods, their nature, distinctions, and so on, whereas its secular subjects include human desires, crises and their solutions, the nature of society, medicine, charity, marriage, and so on. These subjects help people understand the various aspects of society. Vedic literature is thought to have evolved between 6000 and 800 BC, with four stages of literary development.

Classification of The Vedas Based On Subject Matter

1. *Karmakāṇḍa* (Ritualistic Section)
2. *Jñānakāṇḍa* (Philosophical Section)

Four Divisions of Vedic Literature

1. *Samhitas*
2. *Brahmanas*
3. *Aranyakas*
4. *Upanishads*

1. *Samhitas* – Collection of Vedic Hymns

The Samhitas are collections of Vedic mantras. They are categorized into four major types, each associated with a specific group of priests (Ritvijās) responsible for performing Vedic sacrifices (Yajnas):

Vedic Text	Associated Priest (Ritvija)	Role in Yajna
Rigveda Samhita	Hotā (Invoker)	Invokes divinities and recites praise hymns.
Yajurveda Samhita	Adhvaryu (Ritual Performer)	Performs rituals of sacrifice.
Samaveda Samhita	Udgātā (Chanter)	Sings melodious hymns to appease the gods.
Atharvaveda Samhita	Brahmā (Supervisor)	To avoid errors, supervise the entire Yajna.



Samhitas – Collection of the Vedic hymns and prayers.

1. Four Types of Samhitas – Rigveda, Yajurveda, Samaveda, Atharvaveda.
2. Four Vedic Priests – Hotā, Adhvaryu, Udgātā, Brahmā.
3. Kalpa Granthas – Ritual Texts – Found in Sutra literature.
4. Two Categories of Rituals:
 - i. Śrauta (prescribed by the Śruti texts)
 - ii. Smārta (prescribed by the Smṛti texts)

2. Brahmana Granth – Ritualistic Expositions

The Brahmanas are primarily commentaries on the Samhitas, detailing the rituals and ceremonies. They also talk about ethical, social, and political issues important to Vedic society.

Brahmana Texts (Ritual Expositions of the Vedas)

Vedic Text	Associated Brahmana
Rigveda Samhita	Aitareya, Kauṣītaki
Shukla Yajurveda Samhita	Śatapatha
Krishna Yajurveda Samhita	Taittirīya
Sāmaveda Samhita	Tāṇḍya, Śaḍviṃśa, Jaiminīya, Pañcaviṃśa
Atharvaveda Samhita	Gopatha

3. Āranyakas – Forest Treatises

The Āranyakas were written in forests and are connected to the Brāhmanas. The philosophical significance of Vedic rituals and meditation techniques is examined in these texts. Āranyakas, which are written in prose, serve as a bridge between ritualism and philosophy, preparing people for the Jñānakāṇḍa (spiritual knowledge). Their relationship to the Vānaprastha (hermit) stage of life is close.

Texts of Āranyaka connected to various Vedas:

Veda	Āranyaka Texts
Rigveda	1. Aitareya Āranyaka 2. Kaushitaki Āranyaka
Yajurveda	1. Brihadāranyaka 2. Taittirīya Āranyaka 3. Maitrāyaṇīya Āranyaka
Sāmaveda	1. Jaiminīya Āranyaka 2. Chāndogya Āranyaka

4. Upanishads – Philosophical Discourses

The foundation for the fundamental spiritual ideas of Hinduism is laid by the Upanishads, late Vedic and post-Vedic Sanskrit writings which indicate an evolution from outdated Vedic ritualism and the introduction of new religious and philosophical concepts. The Upanishads, the last and most profound section of the Vedas, the oldest texts in Hinduism, go beyond rites and ceremonies to examine

philosophy, meditation, consciousness, and the essence of life. The Upanishads place more emphasis on inner wisdom and self-realization than earlier Vedic texts, which were mainly concerned with mantras, benedictions, rituals, and sacrifices.

A rich tapestry of rituals, incantations, and esoteric knowledge that has been interpreted in various ways over time, the Upanishads are considered to be among the most important literary works in Indian religious and philosophical traditions. Their profound concepts continue to have an impact on spiritual traditions and have influenced many schools of Hindu thought.

Fundamentally, the Upanishads introduce the ideas of Ātman (the individual soul) and Brahman (the ultimate reality) in an attempt to clarify the connection between rituals, cosmic forces, and the human self. Though opinions on their relationship are different, they represent Brahman and Ātman as the highest point of a hierarchically structured and interconnected universe. Vedantic thought is based on these philosophical questions, which lead seekers to a more profound comprehension of reality and self-awareness.

Etymology of the word upanishd's:

The Sanskrit term Upaniṣad—derived from the words upa (“by”) and ni-ṣad (“sit down”)—now means “sitting near a teacher.” In order to gain spiritual wisdom (Gurumukh), it is customary for students to sit close to their teacher (Guru). The Upanishads’ role in imparting mystical and profound knowledge is further highlighted by the terms “secret teaching” and “esoteric doctrine.”

The Upaniṣad is characterised by indigenous scholars as “the dispelling of ignorance through the revelation of the supreme spiritual truth” according to Monier-Williams’ Sanskrit Dictionary, highlighting its essential function as a means of attaining greater self-awareness and ultimate reality.

The 108 Upanishad:

The Muktiḥ Upanishad (dating prior to 1656 CE) lists 108 canonical Upanishads, including itself as the last one, out of the more than 200 known Upanishads. These Upanishads are further divided into groups according to their theological and philosophical affiliations.

There are 108 major divisions of Upanishads according to Muktiḥ Upanishad, classified as:-

1. Mukhya Upanishads (10) –The Most Important Upanishad Which has been commented upon by Adi Guru Shankaracharya
2. Shaktism Upanishads (9) – Focused on Goddess Shakti and the divine feminine energy.
3. Sannyasa Upanishads (19) – Centered on renunciation and monastic life.
4. Shaivism Upanishads (14) – Dedicated to Lord Shiva and his spiritual doctrines.
5. Vaishnavism Upanishads (14) – Revering Lord Vishnu and his avatars.
6. Yoga Upanishads (17) – Expounding principles of yoga, meditation, and spiritual discipline.
7. Sāmānya (General) Upanishads (25) – Sometimes referred to as Samanya-Vedanta, covering broad Vedantic themes and universal spiritual concepts.

4.2 Introduction of Vedanga

As supplementary disciplines that support the correct interpretation and preservation of the Vedas, the Vedangas are regarded as the last treatises of Vedic literature. According to the Pāṇinīya Śikṣā (verses 41-42), the Veda is a Purusha (cosmic being) with six limbs, each of which represents a Vedanga.



S.R	Vedanga	Associated Body Part	Main Focus
1.	<i>Chandas</i> (छन्दस्)	Feet	Analysis of Vedic hymns' poetic meters and rhythm
2.	<i>Kalpa</i> (कल्प)	Arms	Rules for carrying out Vedic ceremonies and rituals
3.	<i>Jyotisha</i> (ज्योतिष)	Eyes	uses celestial movements to determine the auspicious timings (Muhurta) for rituals.
4.	<i>Nirukta</i> (निरुक्त)	Ears	explains the meanings of challenging and antiquated Vedic terms.
5.	<i>Shiksha</i> (शिक्षा)	Nose	focusses on the proper intonation, accent, and pronunciation of Vedic chants.
6.	<i>Vyakarana</i> (व्याकरण)	Mouth	Establishes grammatical rules for proper word formation & sentence structure

The Mundaka Upanishad (1.1.5) contains the earliest reference to the six Vedangas, citing them as fundamental fields of study needed to comprehend and preserve the Vedic texts.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ *Mundak Upanishad – 1.1.5* ॥

tatrāparā ṛgvedo yajurvedaḥ sāmavedo 'tharvavedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣamiti |

atha parā yayā tadakṣaramadhiḡamyate ॥ Mundak Upanishad – 1.1.5 ॥

Meaning: The Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, siksha, nirukta, chhandas, vyakaran, and the code of jyotish are all considered to be part of the Apra. The immortal is then referred to by the para.

Table 1.1. Six Vedangas along with their associated body parts, texts, and functions.

No.	Vedanga	Body Part (Veda's Limb)	Text/Book	Function
1	Shiksha (Phonetics)	Nose (Ghrāṇa)	Shiksha Shastra	Rules of pronunciation
2	Kalpa (Rituals)	Hands (Hasta)	Kalpa Shastra	Ritualistic procedures
3	Vyakarana (Grammar)	Mouth (Mukha)	Ashtadhyayi (by Panini)	Word formation & etymology
4	Nirukta (Etymology)	Ears (Shrotra)	Nirukta (by Yaska)	Study of meanings of words
5	Chandas (Meter)	Feet (Pāda)	Chandaḥ Shastra (by Pingala)	Study of poetic meter
6	Jyotisha (Astronomy)	Eyes (Ayan)	Brihat Samhita	Study of celestial movements & fate

4.3 Introduction of Prasthaantraye

The word Prasthana (प्रस्थान) signifies “path” or “departure.” According to Vedic philosophy, one must study three foundational texts before establishing a doctrine. The proofs and philosophical

underpinnings required for the validation of any doctrine are found in these scriptures. Together, these three texts are called Prasthanatrayi (प्रस्थानत्रयी), or the “Threefold Path of Vedanta.”

The three authoritative texts included in Prasthanatrayi are:

1. Upanishads
2. Bhagavad Gita
3. Brahma Sutras

i. Upanishads

Another name for the Upanishads is Vedic Prasthana (वैदिक प्रस्थान) (or Shruti Prasthana (श्रुति प्रस्थान), which translates to “that which is heard.” They are considered the highest philosophical texts in Hinduism and embody the spirit of the Vedas.

ii. Bhagavad Gita

It is known as Smriti Prasthana (स्मृति प्रस्थान) (or Sadhana Prasthana (साधन प्रस्थान), which translates to “that which is remembered.”

- In the Mahabharata, Lord Krishna recited the Bhagavad Gita, which has 700 verses organised into 18 chapters.
- The Three main methods for achieving spiritual realisation are covered in the book:

Chapters	Yoga Type	Focus
Chapters 1-6	Karma Yoga (कर्मयोग)	Selfless Action
Chapters 7-12	Bhakti Yoga (भक्तियोग)	Devotion
Chapters 13-18	Jnana Yoga (ज्ञानयोग)	Knowledge

iii. Brahma Sutras

Maharshi Badarayana wrote the Brahma Sutras, which form the basis of Vedanta philosophy (महर्षि बादरायण). (Other names for them include: Nyaya Prasthana (न्याय प्रस्थान) (is known as “Logical Prasthana” due to the fact that they employ logical arguments to present Vedantic concepts in a methodical manner. Also known as Vedanta Sutras, Uttar Mimamsa Sutras, Shariraka Sutras, and Bhikshu Sutras are some other names for them.

The book is made up of four chapters, each with four sections (Padas), and 555 phrases (sutras).

Chapter	No. of Sutras	Topic
1. Samanya (समन्वय)	134	Explains the nature of reality and Brahma.
2. Avirodha (अविरोध)	157	Disproves competing philosophical theories
3. Sadhana (साधन)	186	Explains how to achieve Brahman.
4. Phala (फल)	78	Explains the outcomes of self-realization.
Total	555	



4.4 Introduction of Purusharth Chatushtaya: -

1. Dharma
2. Artha
3. Kama
4. Moksha

Together, these four are referred to as Purushartha Chatushtaya. Understanding one's Atma Tattva (true self) and the significance and purpose of one's birth should be the goal of every human being. Once they understand why they are here, they should work to achieve that goal. Purushartha is the ultimate goal of human life, according to the great Indian sages.

Purusha (Person) + Artha (Purpose) = Purushartha (goal of Human Life)

Maharishi Manu, the proponent of the four Purusharthas, says that

"Purush Dhyayate Iti Purusharthah"

This means that achieving the goal of the soul is the real essence of *Purushartha*.

4.4.1 Meaning of Purushartha:

Purushartha, which translates to "the purpose of a person's life," aims to provide a happy and satisfying existence. It creates a balanced and harmonious life by combining spiritual and materialistic well-being. Purushartha, the fusion of material and spiritual endeavours, is emphasised in Indian philosophy. The Ashrama system was originally designed to aid in achieving Purushartha. The degree to which each person successfully pursued these objectives determined the system's success. In addition to encouraging individual development, Purushartha advances society. It encompasses the material (artha), spiritual (moksha), and ethical (dharma) facets of life and serves as the cornerstone of human values.

1. Dharma: - Dharma, the primary Purushartha in Indian philosophy, stands for the core ideas found in the Vedas. According to a well-known Vedic proverb,

"Vedakhilo Dharma Moolam"

Thus, the ultimate source of Dharma is the Vedas.

The definition of Dharma is "that which upholds" or keeps life going. It ensures social harmony by advising people on proper behaviour based on time, location, and situation.

"Dharayate Lokam Iti Dharmah": The world is sustained by dharma.

"Idam swasvayanam shreshtham, idam buddhivivardhanam, Idam yashasyam aayushyam, idam nishreyasa param,"

In other words, Dharma is the ultimate route to wealth, knowledge, notoriety, longevity, and eventually Moksha.

2. Artha: Artha, the second Purushartha, represents financial success and material well-being. It is necessary for meeting fundamental human needs and guaranteeing a secure and comfortable existence.

Acharya Vatsyayana states that Artha consists of the following: Education, land ownership, wealth, gold, cattle, resources, Assets in the home, social connections (friends, allies). Since land is the foundation of all wealth and sustenance, Chanakya also underlined the significance of land. Artha is necessary, but it must be practiced morally and in accordance with Dharma. While wealth earned ethically promotes prosperity and social welfare, wealth obtained unfairly results in suffering.

3. Kama: *Kama means the pursuit of life's joys, pleasures, and desires. It includes pleasures that enhance a person's general well-being on an intellectual, emotional, and physical level. Its root word, "Kam," which means "to desire," represents the hopes and desires that propel human existence. Love, relationships, aesthetic pleasure, and emotional fulfilment are all included.*

Kama is defined as a vital force in creation and sustenance in Vedic literature.

***"Kāmas tadagre samavartatādhi,
manasā retaḥ prathamam yadāsīt."***

That is to say, the initial impulse of creation was desire.

Aspects of Kama that are social and Spiritual:

a. Social Role: Marriage, relationships, and family life are all based on kama. Emotional ties and social continuity are guaranteed.

b. Religious Role: Under the direction of Dharma, Kama guides people to a higher state of consciousness, which cultivates devotion and love for the divine.

Personal and social well-being results from properly controlled desires, but unbridled indulgence can lead to disaster. Therefore, Kama must be sought within the parameters of Artha and Dharma.

4. Moksha: In Indian philosophy, Moksha, or freedom from the cycle of birth and death (Samsara), is the ultimate aim of human life. It is the condition of unending joy, liberation from material bonds, and oneness with the divine. According to Maharishi Vyasa, anyone can achieve Moksha via self-discipline and spiritual practice, regardless of whether they are a householder (Grihastha), student (Brahmachari), forest dweller (Vanaprastha), or renunciant (Sannyasi).

Maharishi Manu outlines six ways to achieve Moksha:

1. Learning and applying the Vedas
2. Tapas austerity
3. Real wisdom and knowledge
4. Self-control and self-discipline
5. Ahimsa (non-violence)
6. Service to Guru, a spiritual master



Subjectives Questions:

Q1. Define four types of Samhita?

Ans.....

Q2. What is Purusharthchatushtaya? Also write the name of Prasthantraya?

Ans.....

Objective Questions:

1. The word “Yoga” is derived from the Sanskrit root “Yuj,” which means:

A) To meditate	C) To unite
B) To relax	D) To breathe

Answer: C) To unite

2. According to the Bhagavad Gita, Yoga is defined as:

A) Suppression of desires	C) Skill in action (Karma Sukhaushalam)
B) Union of body and mind	D) Control of breath

Answer: C) Skill in action (Karma Sukhaushalam)

3. Which period is associated with the development of Bhakti Yoga and Hatha Yoga?

A) Vedic Period	C) Tika Period
B) Darshan Period	D) Bhakti and Hatha Yoga Period

Answer: D) Bhakti and Hatha Yoga Period

4. One major misconception about Yoga is that:

A) It is meant only for monks and ascetics	C) It involves ethical discipline
B) It improves mental clarity	D) It helps in achieving inner peace

Answer: A) It is meant only for monks and ascetics

5. Who is credited with reviving and popularizing Yoga in the modern era through mass awareness and practical teachings?

A) Swami Vivekananda	C) Swami Ramdev
B) Maharshi Patanjali	D) Adi Shankaracharya

Answer: C) Swami Ramdev

BLOCK – 2

A SHORT ANALYSIS OF YOGIC TRADITIONS



UNIT-1

INTRODUCTION OF PANCHA-KOSHA AND PANCH-PRANA

1.1 Introduction of Pancha Koshas: The Five Sheaths of Yoga Philosophy

In yoga philosophy, the term “Panchkosha” refers to a concept that helps differentiate between the self (Atman) and the non-self (Anātman) by describing five layers of awareness. Five dimensions make up human nature (Prakriti), according to the Upanishads. The entire human experience is made up of these five Koshas, or energy sheaths, which envelop the Jivatman, or individual soul.

From the gross physical world to the transcendental state of consciousness, these Koshas cover every facet of existence. Each vibrates at a distinct frequency, overlapping and interacting with the others. Incorporating spiritual, psychological, and physical elements into a single, comprehensive system is another aspect of Panchkosha.

1.1.1 According to Vedanta there are three Shariras (Bodies):

Human existence is divided into three levels of embodiment, or Shariras (bodies), according to the Mandukya Upanishad

1. **Sthula Sharira:** The gross body or the actual body and all of its parts.
2. **Sukshma Sharira:** The subtle body which is made up of the intellect, feelings, and logical reasoning.
3. **Karana Sharira:** The seat of deep impressions (samskaras), karma, and spiritual potential, the Karana Sharira (Causal Body) affects general happiness and health.

According to the philosophy of Vedanta, these three Shariras are layers that surround the soul and represent various facets of life.

1.1.2 According to Taittiriya Upanishad there are Five Koshas (Sheaths):

The Taittiriya Upanishad, a Vedic Sanskrit text embedded within the Yajurveda, introduces the concept of Panchkosha, which describes the five levels of consciousness:

1. **Annamaya Kosha (Physical Sheath):** The outermost layer, which represents the physical body and is nourished by food.
2. **Pranamaya Kosha (Vital Sheath):** The life force (*Prana*) that regulates breath and energy circulation.
3. **Manomaya Kosha (Mental Sheath):** The layer containing thoughts, emotions, and mental activity.
4. **Vijnanamaya Kosha (Wisdom Sheath):** is the seat of advanced knowledge, intuition, and intellect.
5. **Anandamaya Kosha (Bliss Sheath):** The innermost and most subtle layer represents spiritual fulfilment and eternal bliss.

Each sheath penetrates the next, progressing from gross to subtle, and eventually leading to self-realization (Atman).

1.1.3 Maharishi Bhrigu and the Panchakosha:

The Taittiriya Upanishad, a part of the Yajurveda, is where the concept of Panchakosha originated. Maharishi Bhrigu's story in this Upanishad describes his journey of self-inquiry (Bhrigu Valli), during which he gains knowledge of Brahman (the Ultimate Reality) by gradually comprehending the five sheaths (Koshas).

1.1.4 The Journey of Realisation:

Bhrigu approached his father, Varuna, and asked him, "What is Brahman?"

His father told him to do Tapas (meditation and self-inquiry) to discover the truth.

Bhrigu discovered that Brahman exists beyond the five Koshas, resulting in self-realization.

1.1.5 Bhrigu's Realisation:

Through stages of meditation, Bhrigu identified the five layers of existence:

1. Annamaya Kosha (Food is Brahman) - It was realised that food is what sustains the body.
2. Pranamaya Kosha (Prana is Brahman) - Recognises that life force (breath) sustains beings.
3. Manomaya Kosha (Mind is Brahman) - Recognised how desires and thoughts shape experiences.
4. Vijnanamaya Kosha (Wisdom is Brahman) - Recognised that intelligence and consciousness govern life.
5. Anandamaya Kosha (Bliss is Brahman) – Finally, he understood that pure bliss (Ananda) is the essence of Brahman.

1.2 Introduction of Panch Prāṇa the vital life force of our life:

Prāṇa, the cosmic energy that pervades all living beings, is the primary life force that sustains existence. It is the subtle essence that moves the body, controls physiological functions, and connects the individual to the universe. In yogic philosophy, prāṇa is commonly associated with vital energy, breath, and life-sustaining air (Vāyu).

The Yoga Vashistha (3:17) defines prāṇa as the dynamic force that drives all bodily activities, similar to how a machinist operates a machine.

1.2.1 Prāṇa in Ancient Scriptures: References of Upanishad

The Upanishads emphasise the importance of prāṇa as the foundation of life. Some of the earliest references are:

- 1) The Chandogya Upanishad discusses prāṇa as the essence of life.
- 2) The Katha Upanishad explores the role of prāṇa in spiritual evolution.



- 3) The Mundaka Upanishad identifies prāṇa as the connecting force between the body and consciousness.
- 4) According to the Prashna Upanishad, prāṇa governs the upper body and apāna controls lower body functions.
- 5) The Aitareya Upanishad associates prāṇa with the nasal region and apāna with the abdominal region.

1.2.2 Prāṇa in the Atharvaveda:

The Atharvaveda beautifully depicts prāṇa's life-giving qualities:

- “When watered by Prāṇa, the plants speak in harmony: ‘You have indeed prolonged our life and made us fragrant.’ (11.4-6)”
- “When Prāṇa nourishes the great earth with rain, the plants and herbs spring forth in abundance.” (11.4-17)

These verses emphasise the importance of prāṇa in sustaining human life and nature as a whole.

Bhagavad Gita

The Bhagavad Gita (4.27) emphasises the importance of prāṇa in self-discipline and spiritual awakening.

“Through the fire of knowledge, a yogi sacrifices the actions of the senses and prāṇa, attaining self-mastery.”

In Chapter of Bhagwat Geeta (15.14), Lord Krishna identifies himself with *Vaiśhvānara* (the digestive fire), explaining how he regulates prāṇa (exhalation) and apāna (inhalation) to maintain life and digestion.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापान समायुक्तः पचाम्यन्नं चतुर्विधम् ॥

1.2.3 Yogic and Ayurvedic Point of view

Yogic and Ayurvedic traditions emphasise prāṇa, especially in Haṭha Yoga and Tantric practices. Prāṇa is believed to flow through Nāḍīs (subtle energy channels) and is divided into five primary vayus (Panch Prāṇa), each controlling a specific bodily function.

No.	Prana	Element	Chakra	Location	Function
1.	Prana	Air (Vayu)	Anahata (Heart)	Throat to Heart	Controls the heart and lungs, which are in charge of breathing and circulation.
2.	Samana	Fire (Agni)	Manipura (Solar Plexus)	Heart to Navel	Controls digestion and metabolism, and helps to form bodily tissues.

No.	Prana	Element	Chakra	Location	Function
3.	Apana	Earth (Prithvi)	Muladhara (Root)	Navel to Legs	Controls excretion (urine, faeces, reproductive fluids) and lower-body movement.
4.	Udana	Ether (Akasha)	Vishuddha (Throat), Ajna (Third Eye)	Throat to Crown	Allows for speech, self-expression, and energy to flow upward.
5.	Vyana	Water (Jal)	Swadhisthana (Sacral)	Entire Body	maintains balance, coordination, and overall energy circulation.

■ Subjective Questions:

Q1. Describe Pancha Kosha?

Ans.....

Q2. Describe Panch Prana?

Ans.....



UNIT – 2

CHARACTERISTIC OF YOGA IN THE EPICS (MAHABHARATA AND RAMAYANA)

2.1 Characteristic of yoga in Mahabharat – Shanti Parva:

Introduction of the Text:

- Author: Vedavyasa (Krishna Dvaipayana)
- Total Verses: Over 100,000 shlokas, hence also known as “Shatsahasri Samhita”.
- Largest Parva: Shanti Parva
- Smallest Parva: Mahaprasthanik Parva

2.1.1 Total name of eighteen Parvas (Books) in Mahabharata are as following:

1. Adi Parva
2. Sabha Parva
3. Vana Parva
4. Virata Parva
5. Udyoga Parva
6. Bhishma Parva (*Contains Bhagavad Gita*)
7. Drona Parva
8. Karna Parva
9. Shalya Parva
10. Saaptika Parva
11. Stri Parva
12. Shanti Parva
13. Anushasana Parva
14. Ashwamedhika Parva
15. Ashramavasika Parva
16. Mausala Parva
17. Mahaprasthanik Parva

18. Swargarohan Parva

1.1.2 Subject of Shanti Parva:

It contains 365 chapters and 14,725 verses.

The largest Parva in the Mahabharata.

It is composed of three sub-parvas:

- Rajadharmanushasana (A Discourse on Royal Duties)
- Apaddharma (Duties In Adversity)
- Mokshadharma (Path of Liberation)

1.1.3 Sequence of Creation of the world according to Mahabharat (Shanti Parva)

Moola Prakriti → Mahat (Intellect/Buddhi) → Ahamkara (Ego) → Space (Akasha) → Water (Jala) → Fire (Agni) and Air (Vayu) (combined) → Earth (Prithvi) was created.

1.1.4 The Four Ashrams' Duties:

1. Brahmacharya Ashram (Student Life).

- This is the first stage of life, in which one lives in a Gurukul and practices celibacy.
- Brahmachari (student) must maintain inner and outer purity, practise Vedic rituals, and adhere to strict discipline.
- Daily Sandhya Upasana (morning and evening prayers), Surya Upasana (sun worship), and Agnihotra (fire rituals) should be practiced.
- Avoid laziness, respect and serve the Guru, and purify the soul through Vedic study and listening.
- Bathing three times a day (morning, noon, and evening) is recommended.
- Complete obedience and service to the Guru are required.

2. Grihastha Ashram (Household life)

- This stage allows for the pursuit of Dharma (righteousness), Artha (wealth), and Kama (desires).
- One must acquire wealth through righteous means while also fulfilling family and social responsibilities.
- Charity, sacrifice (yajna), ancestor worship (shraddha-tarpan), and studying Vedic scriptures are all encouraged.
- This stage includes the enjoyment of worldly pleasures like fine clothing, ornaments, fragrant pastes, delicious food, and marital life.
- A true Grihastha, who diligently follows household duties, earns through honest means, and refrains from indulging in excessive pleasures, is said to easily reach heaven.
- Charitable contributions to Brahmacharis and Vanaprasthis are regarded as an important duty.



3. Vanaprastha Ashram (Life in the Forest):

- Retreat to sacred places near rivers, waterfalls, and forests teeming with wild animals, and practise penance.
- One must forego material comforts and subsist on naturally occurring fruits, roots, leaves, and grains.
- Sleeping on bare ground, stones, sand, or ashes is recommended.
- Clothing should be made out of bark, grass, or animal skin.
- Hair, beard, moustache, and nails should all be left untrimmed.
- Regular bathing, fire offerings, and spiritual sacrifices are required.

4. Sannyasa Ashram (Renounced Life):

- A Sannyasi gives up fire worship, wealth, family, and all material possessions permanently.
- The mind is detached from worldly affairs such as wealth, desires, and attachments.
- They maintain equanimity in the face of both friends and enemies, and they remain detached from worldly ties.
- They do not build huts or monasteries, but instead roam freely, spending nights in mountain caves, riverbanks, under trees, temples, cities, or villages.
- They should spend no more than five nights in a city or one night in a village.
- They accept whatever small alms they receive in their begging bowl without question.

1.1.5 Dhyana yoga (meditation yoga):

- Meditation is divided into four types based on the various supports (Avalambana) on which it relies.
- A Dhyana Yoga practitioner must be unaffected by dualities such as heat and cold, in sattva guna (mode of goodness), and free of all impurities.
- They should strictly adhere to cleanliness, contentment, and other rules, stay detached from sensory pleasures, and sit motionless like a wooden log, focussing their minds on Paramatma (the Supreme Soul).
- The five senses must be controlled, and both the mind and the senses must be completely immersed in Divine meditation.
- When a yogi achieves one-pointed concentration, their path to meditation begins.

1.1.6 Pravartaka and Nivartaka Yajnas (Sacred Practices)

1. Pravartaka Yajna (Way of Action and Discipline):

These are the spiritual disciplines that help you progress in Yoga and live uprightly:

- i. Truthfulness (Satya).
- ii. Agnihotra (fire sacrifice)

- iii. Solitude (Ekant Sevan)
- iv. Meditation (Dhyana)
- v. Austerity (tapasya)
- vi. Self-Control (Dama).
- vii. Forgiveness (Kshama)
- viii. Freedom from envy (Anasuya).
- ix. Moderate eating (Mitahara).
- x. Detachment from sensory pleasure (Vishaya Sankocha)
- xi. controlled speech (mitabhashana)
- xii. Mental peace (shama)

2. Nivartaka Yajna (The Path of Renunciation and Liberation):

The path to liberation (Moksha) is divided into three categories:

- i. **Vyakt (Manifest)** - The visible and discernible path of spiritual development.
- ii. **Avyakt (Unmanifest)** - A subtle, imperceptible path that goes beyond sensory experiences.
- iii. **Anashraya (Beyond Dependence)** - The highest state in which the soul is completely detached and free of all material existence.

1.1.7 Diet of a Yogi:

The diet of a yogi is classified into **Pathya (wholesome & suitable foods)** and **Apathya (unwholesome & unsuitable foods)**:

Pathya (Wholesome Foods)	Apathya (Unwholesome Foods)
Husked rice (Dhaan ki Khuddi)	Ghee (Clarified butter)
Sesame cake (Til ki Khali)	Oil
One-time meal of dry barley porridge (Jau ka Sookha Daliya)	Meat
Milk-mixed water should be consumed gradually reducing frequency – once daily, then once in 15 days, then once a month, once in 6 months, and finally once a year.	—

2.1.8 There are two types of yoga according to the text:

- 1. **Sthool Yoga (Gross Yoga—Siddhis)**: Leads to the acquisition of eight supernatural powers (Ashta Siddhis), including Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Ishitva, and Vashitva.
- 2. **Sookshma Yoga (Subtle Yoga-Ashtanga Yoga)**: It consists of eight limbs.
 - 1) Yama (moral restraints)
 - 2) Niyama (Self-discipline)
 - 3) Asanas (postures)
 - 4) Pranayama (breathing control)



- 5) Pratyahara (withdrawal of senses)
- 6) Dharana (Concentration)
- 7) Dhyana (Meditation)
- 8) Samadhi (state of absorption).

2.1.9 Two Practice Paths of Yoga:

1. Saguna (Sabija - Attributes)

- Dharana (concentration) is the practice of focussing the mind on a specific location or object.
- Saguna Pranayama is the practice of controlling one's breath with mental focus.

2. Nirguna (Nirbija: Without Attributes)

- In Nirbija Samadhi, the mind is completely focused without regard for any external object or location.
- Nirguna Pranayama is a type of pranayama that is performed without an object of focus.

2.2 Concept of Yoga in Ramayan:

The Ramayana: An Overview

- The author of the Ramayana is Maharishi Valmiki.
- Another name for him is the Adi Kavi, or the first poet.
- The Ramayana is also known as the “Chaturvimshati Sahasri” Samhita because it contains 24,000 shlokas.
- One of the most revered texts in the Vaishnava tradition is the Valmiki Ramayana.
- There are seven Kandas (books/sections) in the Ramayana:
 1. Bala Kanda
 2. Ayodhya Kanda
 3. Aranya Kanda (The shortest Kanda)
 4. Kishkindha Kanda
 5. Sundara Kanda
 6. Yuddha Kanda (The longest Kanda, also known as Lanka Kanda)
 7. Uttara Kanda

2.2.1 Literary Works Based on the Ramayana

- Ravanavadha (Bhattikavya)
- Mahaviracharita
- Raghuvamsa
- Uttara Ramacharita

2.2.2 In ramayan, Shri Rama talks about two kinds of Maya:

1. **Avidya (Ignorance)** → It propels the soul into the never-ending cycle of life and is evil and the source of suffering.
2. **Vidya (Knowledge)** → It has no power of its own, but it creates the world according to God's will.

2.2.3 Concept of Vairagya (Detachment): Shloka 14

- The ultimate reality, Brahman, is perceived by the true renunciate as Brahman in its entirety.
- They disregard all material achievements, viewing them as meaningless.

2.2.4 Nine Forms of Devotion / Navadha Bhakti (Shloka 34-35 - Rama's Teachings to Shabari)

नवधा भगति कहउँ तोहि पाहीं। सावधान सुनु धरु मन माहीं।।	Now I tell you the nine forms of Devotion; Please listen attentively and cherish them in your mind.
प्रथम भगति संतन्ह कर संग। दूसरि रति मम कथा प्रसंगा।।	The first in order is company with the saints and the second is marked by a fondness for My stories.
दो0-गुर पद पंकज सेवा तीसरि भगति अमान। चौथि भगति मम गुन गन करइ कपट तजि गान।।	“Humble service of the lotus feet of one's preceptor is the third form of Devotion, while the fourth type of Devotion consists in singing My praises with a Guileless heart”
मंत्र जाप मम दृढ़ बिस्वासा। पंचम भजन सो बेद प्रकासा।।	“Muttering My Name with unwavering faith constitutes the fifth form of adoration revealed in the Vedas..
छठ दम सील बिरति बहु करमा। निरत निरंतर सज्जन धरमा।।	The sixth variety consists in the practice of self-control and virtue, desisting from manifold activities and ever pursuing the course of conduct prescribed for saints.
सातवँ सम मोहि मय जग देखा। मोतें संत अधिक करि लेखा।।	He who practises the seventh type sees the world full of Me without distinction and reckons the saints as even greater than Myself.
आठवँ जथालाभ संतोषा। सपनेहुँ नहि देखइ परदोषा।।	He who cultivates the eighth type of Devotion remains contented with whatever he gets and never thinks of detecting others' faults.
नवम सरल सब सन छलहीना। मम भरोस हियँ हरष न दीना।।	The ninth form of Devotion demands that one should be guileless and straight in one's dealings with everybody, and should in his heart cherish implicit faith in Me without either exultation or depression.

Subjective Questions:

Q1. Write the diet (Pathya and Apathya) of a yogi?

Ans.....

Q2. Write down the Navdha Bhakti according to Ramayan?

Ans.....



UNIT – 3

NATURE OF YOGA AS DESCRIBED IN THE SMRITIS AND PURANAS.

3.1 Nature of Yoga in Yajnavalkya Smriti:

The Atonement Section of Prayaschitta Kanda, or Yajnavalkya Smriti

3.1.1 The Location of Soul in our body:

- Seventy-two thousand nadis, or subtle energy channels, emerge from the heart.
- A luminous sphere that gleams like the moon stands out among all of these nadis.
- The immovable soul (Atman) at the centre of this sphere shines like a lamp.
- Knowing this soul assures that one will not be reborn in this world.

3.1.2 Methods for Reaching Liberation (Moksha)

- One must meditate on the soul, which resides within the heart like a lamp, as its eternal master by removing the mind, intellect, memory, and senses from all outside distractions.
- Fruits of Actions (Karma Phala) Despite the fact that the soul (Jiva) is made of truth, knowledge, and bliss, it takes on hundreds of different life forms, including birds, trees, and lower castes, as a result of the flaws caused by actions carried out with the body, mind, and speech.
- In the same way that living things experience numerous emotions, these emotions also impact their countless births.

3.1.3 Ways to Liberate the Soul from the Body

- Service to the Guru
- Understanding the meanings of the Vedas and scriptures
- Performing meditation and rituals prescribed in the Vedas
- Association with virtuous people
- Speaking kind and beneficial words
- Renouncing the sight and touch of women
- Seeing all beings with equality (Samadarshana)
- Abandoning attachments (such as family, wealth, and lineage)
- Wearing simple, worn-out garments
- Withdrawing the senses from external objects
- Renouncing laziness and lethargy
- Recognizing the body's impermanence and impurity to detach from it
- Practicing non-violence (Ahimsa)

- Giving up the Rajasic (passionate) and Tamasic (ignorant) qualities
- Purifying emotions through Pranayama and other yogic practices
- Cultivating detachment (Nishprikata)
- Practicing self-restraint over the inner and outer senses (Shama)
- By purifying oneself through these disciplines, one who becomes imbued only with Sattva (purity) attains immortality (Moksha).

3.1.4 How to attain Self-realization (Atma-Yoga)

- Remembering the soul's essence at all times
- Continually and steadfastly pursuing soul realisation
- Being intellectually pure (Sattva-Buddhi)
- Using pure Sattvic Yoga to destroy past deeds (Karma)
- Getting into the righteous people's company (Sajjan Satsanga)

3.1.5 The Eight Characteristics of the Soul (Atman):

- 1) Kindness (Daya)
- 2) Gratitude (Kshama)
- 3) The absence of jealousy (Anasuya)
- 4) (Shaucha) Purity
- 5) Anayas: Simplicity
- 6) Good fortune (Mangala)
- 7) Liberty from avarice (Akarpanya)
- 8) Separation (Aspriha)

3.1.6 Yoga Siddhi Lakshanam (Indications of Yoga Perfection)

1. The capacity for invisibility (Antardhyana)
2. Smriti, or supernatural memory, is the ability to recall past lives.
3. Shining spirituality (Shobha)
4. Drishti, or divine vision, is the capacity to perceive both the past and the future.
5. Clairaudience (Shrotajnata) is the ability to hear faint, far-off sounds.
6. Getting inside a different body (Parakaya Pravesha)
7. Using willpower to manifest desired things (Ichita Vastu Srishti)

1.2. Introduction of Puran:

- According to the Chandogya Upanishad, the Puranas are the "Fifth Veda."
- The Agni Purana is considered a multi-subject encyclopaedia.

1.1.1 The Five Qualities of a Purana

Ancient lexicons such as the Amarakosha state that a Purana has the following five qualities:



Sargaśca Pratisargaśca Caiva Purāṇaṁ Pañcalakṣaṇam || Vamśo Manvantarāṇi Ca

- 1) Sarga: The universe was created.
- 2) Pratisarga: The rebirth of creation and dissolution (Pralaya).
- 3) Vamsha: Genealogies of gods and sages are found in Vamsha.
- 4) Manvantara: The 14 Manvantaras (Manu-ruled eras).
- 5) Vamshanucharita: The histories of royal dynasties, including the Solar and Lunar lineages, are known as Vamshanucharita.

3.2.2 Names of the 18 Puranas

1. Matsya Purana
2. Markandeya Purana
3. Bhavishya Purana
4. Bhagavata Purana
5. Brahma Purana
6. Brahmanda Purana
7. Brahmavaivarta Purana
8. Vishnu Purana
9. Vamana Purana
10. Varaha Purana
11. Vayu Purana
12. Agni Purana
13. Narada Purana
14. Padma Purana
15. Linga Purana
16. Garuda Purana
17. Kurma Purana
18. Skanda Purana

Subjective Questions:

Q1. According to Yajnavalkya Smriti write down the Yoga Siddhi Lakshanam?

Ans.....

Q2. Write the name of 18 Puranas?

Ans.....

UNIT – 4

YOGA IN NARADA BHAKTI SUTRA (COMPOSED BY THE GREAT SAGE NARADA)

Introduction of Narad Bhakti Sutra

According to Hinduism's traditions, the renowned sage Narada is said to have spoken the Narada Bhakti Sutra, a well-known sutra. For many of the Bhakti movements within Hinduism, the text is especially significant because it describes the process of devotion (Bhakti), also known as Bhakti yoga.

4.1.1 Definition of Para Bhakti (Supreme Devotion)

1. Sā tvasmin param premarūpā

- Absolute and exclusive love for the Supreme Lord and nothing else is known as supreme devotion.

2. Amṛtasvarūpā ca

- This Para Bhakti has an eternal nature.

3. Yalabdhvā pumān siddho bhavati, amṛto bhavati, tṛpto bhavati

- When someone reaches this level of devotion, they become perfected (siddha), fearless of dying, and completely satisfied.

4. Yatprāpya na kiñcit vāñchati na śocati na dveṣṭi na ramate natsāhī bhavati

- After achieving this devotion, the devotee has no desires, hates no one, laments losses, and is not overly thrilled or eager to acquire material possessions.

5. Yajñātvā matto bhavati stabdho bhavati ātmārāmo bhavati

- The devotee experiences limitless bliss, divine intoxication, and self-absorption upon realising this divine love.

4.1.2 Characteristics and Examples of Bhakti

1. According to Vedavyasa: “Pūjādiṣvanurāga iti Pārāśaryaḥ”

- Bhakti is a profound love and attachment to devotional activities, rituals, and worship.

2. According to Garga: “Kathādiṣviti Gargaḥ”

- Bhakti is a strong devotion to hearing and reciting the names and praises of the Lord.

3. According to Shandilya: “Ātmaratyavirodhena iti Śāṇḍilyaḥ”

- The love for everything that does not conflict with self-realization is known as bhakti.



4. According to Narada: “Nāradaḥ tu tadarpitākḥilācāritā tadvismaraṇe param vyākulateti”

- Bhakti is giving the Supreme Lord all of one’s bodily, mental, and verbal acts. The devotee is extremely distressed if the Lord is even simply forgotten.

4.1.3 Types of Gauni Bhakti (Secondary Devotion)

There are three types of Bhakti based on Gunas (Qualities):

Type	Description
Tamasic Bhakti	Devotion performed out of arrogance or for show.
Rajasic Bhakti	Devotion done with the desire for material gain.
Sattvic Bhakti	Devotion performed for the purification of the mind.

There are three types of devotees (Bhakta) based on motivation:

Type	Description
Ārta Bhakta (Distressed Devotee)	Worships God to escape suffering in life.
Arthārthī Bhakta (Seeker of Wealth)	Worships God to attain prosperity.
Jijñāsu Bhakta (Seeker of Knowledge)	Has an intense longing to realize God and attains renunciation through self-discipline, making them the highest among devotees.

4.1.4 The Eleven Types of Devotion, or Bhakti according to Narad Bhakti Sutra:

1. Guṇa-Māhātmya-Āsakti – Devotion through attachment to God’s virtues and glories (e.g., Narada, Vedavyasa).
2. Rūpāsakti – Devotion to the Lord’s infinite and inconceivable forms (e.g., the men and women of Vrindavan).
3. Pūjāsakti – Devotion through worship and service (e.g., King Ambarisha, King Prithu).
4. Smaranāsakti – Devotion through constant remembrance of the Lord (e.g., Prahlada).
5. Dāsyāsakti – Devotion through servitude (e.g., Hanuman).
6. Sākhyāsakti – Devotion through friendship (e.g., Uddhava, Arjuna).
7. Kāntāsakti – Devotion through considering God as the only male and oneself as his beloved (e.g., Rukmini, Satyabhama).
8. Vātsalyāsakti – Devotion through parental love (e.g., Kausalya, Dasharatha, Nanda, Yashoda).
9. Tanmayāsakti – Devotion through complete absorption in the Lord, losing all sense of distinction from Him (e.g., Sanat Kumaras, Shukadeva).
10. Ātma-Nivedanāsakti – Devotion through complete self-surrender (e.g., King Bali (grandson of Prahlada), Vibhishana).
11. Parama-Virahāsakti – Devotion through the intense pain of separation from God, yearning to reunite with Him (e.g., the Gopis of Vrindavan).

Subjective Questions:

Q1. Please write Definition of Para Bhakti?

Ans.....

Q2. Write the name of 11 types of Bhakti according to Maharishi Narad?

Ans.....

Objective Questions:

1. Which Upanishad presents a dialogue between Nachiketa and Yama, discussing the nature of the self and path to liberation through Yoga?

A) Shvetashvatara Upanishad	C) Kathopanishad
B) Chandogya Upanishad	D) Mundaka Upanishad

Answer: C) Kathopanishad

2. In Jain philosophy, the concept of *Triratna* consists of:

A) Ahimsa, Satya, Asteya	C) Karma, Bhakti, Jnana
B) Right faith, right knowledge, right conduct	D) Mindfulness, Ethics, Concentration

Answer: B) Right faith, right knowledge, right conduct

3. The *Ashtanga Marg* in Buddhism consists of how many components?

A) Four	C) Eight
B) Five	D) Ten

Answer: C) Eight

4. Which Yogic element is discussed in Charaka Samhita's *Sharir Sthana 5.12* related to Mumukshu (seeker of liberation)?

A) Aachar Rasayana	C) Yoga Nidra
B) Tapa	D) Mumukshu Udayan

Answer: D) Mumukshu Udayan

5. The concept of *Brahmavihar* in Buddhism includes which of the following?

A) Non-violence, truthfulness, celibacy, meditation	C) Yoga, Tapa, Dharma, Moksha
B) Love, compassion, sympathetic joy, equanimity	D) Karma, Bhakti, Jnana, Dhyana

Answer: B) Love, compassion, sympathetic joy, equanimity



BLOCK – 3

INTRODUCTION OF DIFFERENT SCHOOLS (STREEMS) OF YOGA

UNIT – 1

GENERAL INTRODUCTION OF SCHOOLS OF YOGA: JÑĀNA YOGA, BHAKTI YOGA, KARMA YOGA

1.1 General Introduction to the Different Schools of Yoga

There are various routes to self-realization and enlightenment in the vast and profound spiritual tradition of yoga. *jñāna Yoga*, *Bhakti Yoga*, and *Karma Yoga* are some of the main traditional schools of yoga, each is appropriate for a particular personality type and spiritual preference.

1.2 *jñāna* Yoga (The Path of Knowledge)

The path of wisdom and self-discovery is *jñāna Yoga*. It is appropriate for people who use reason and reflection to find the truth. This route, which has its roots in Vedanta philosophy, entails studying scriptures, meditating, and practicing discernment (*Vivekaḥ*) in order to deeply explore the nature of reality and the self. Realising one's actual identity as the eternal, unchanging consciousness (*Ātman*) and overcoming ignorance are the objectives.

1.3 Bhakti Yoga (The Path of Devotion)

The path of love, devotion, and surrender to the divine is known as *Bhakti Yoga*. For people who are emotional and heart-centered, this practice is perfect for them. This yoga uses rituals, service, chanting (*Kīrtana*), and prayer to develop a close, intimate relationship with God. The ultimate aim is to dissolve the ego in the ecstasy of divine love.

1.4 Karma Yoga (The Path of Selfless Action)

Karma Yoga is an action-oriented approach that is selfless and unattached to outcomes. Those with a propensity for work and service are the best candidates. This yoga teaches that one can achieve liberation and mind purification by dedicating all actions to the divine. Lord *Kṛṣṇa* counsels *Arjunaḥ* to act without selfish desires in the Bhagavad Gita, which makes extensive reference to this path.

Subjective Questions:

Q1. What is the difference between Jnana and Karma Yoga?

Ans.....

Q2. What is the difference between Karma and Bhakti Yoga?

Ans.....



UNIT – 2

JNANA YOGA: MEANING OF JÑĀNA-YOGA, PURPOSE OF JÑĀNA-YOGA, PRACTICE OF JÑĀNA-YOGA

2.1 jñāna Yoga (The Path of Knowledge)

The spiritual discipline of *jñāna* Yoga is where the path of knowledge leads to the highest state of realisation. *jñāna* Yoga refers to any practice that employs awareness and wisdom as a way to achieve the ultimate goal.

jñāna Yoga is also called *Sāṃkhya* Yoga in the Bhagavad Gita. In order to achieve liberation (*Mokṣa*), the Gita emphasises the significance of knowledge.

The comprehension “*Ahaṁ Brahmāsmi*” (I am Brahman) arises when a seeker achieves direct realisation of *Brahman* (the Absolute Reality) through *jñāna* Yoga. The true nature of the soul (*Ātman*) is *Brahman*, and *Brahman* alone is the eternal reality, according to *jñāna* Yoga. The soul is pure, conscious, truthful, eternal, blissful, and naturally knowledgeable. *Brahman* is the only true thing in the world, nothing else really matters.

2.2 The purpose of jñāna Yoga

Reaching the state of *Brahman*-consciousness, or liberation (*Mokṣa*), is the aim of *jñāna* Yoga.

2.2.1 As stated by jñāna Yoga:

Liberation is the realisation that *Brahman* and the individual soul (*Jīva*) are one.

Viveka jñāna, or discriminative knowledge, is the result of *jñāna* Yoga and allows one to distinguish between right and wrong. A person can achieve self-realization by comprehending the distinction between the eternal (*nitya*) and the transient (*anitya*), which helps them to understand the meaning of life.

2.3 Practice of Jnana Yoga:

Svāmī Vijñānānanda Sarasvatī explains that *jñāna* Yoga prioritises two primary disciplines in order to achieve the ultimate goal:

1) External Practice (*Bahiraṅga Sādhana*)

2) Internal Practice (*Antaraṅga Sādhana*)

1) *Bahiraṅga Sādhana* or external practice: The fourfold discipline, also known as *Sādhana Chatuṣṭaya*, consists of:

- i. *Vivekaḥ*: In a practical sense, *Vivekaḥ* means being aware of right from wrong. It means distinguishing between the eternal (*nitya*) and the transient (*anitya*) from a spiritual standpoint.
- ii. *Vairāgya* (Dispassion): *Vairāgya* refers to detachment from desires. When a person achieves *Vivekaḥ* (discriminative knowledge), they lose their attachment to worldly pleasures. A true

renunciate isn't even drawn to heavenly pleasures. *Vairāgya* is the renunciation of all earthly and divine desires.

iii. **Ṣaṭṣampatti** (six virtues): These are the six essential practices that a *jñāna Yogī* must follow to progress on the spiritual path.

- a) **Śama** (Inner Control): mastering the mind and directing it towards the Supreme.
- b) **Dama** (Sense Control) - The act of withdrawing one's senses from external objects.
- c) **Uparati** (Withdrawal from Distractions) - Becoming indifferent to external stimuli and remaining detached.
- d) **Titikṣā** (Endurance) - Patience in the face of all dualities.
- e) **Śraddhā** (Faith) - Unwavering faith in the scriptures, Vedic teachings, and Guru's words.
- f) **Samādhāna** (Concentration) - Meditation and contemplation lead to a deep, unwavering focus on *Brahman*.

iv. **Mumukṣutva** (Intense Desire for Liberation): When one becomes detached from worldly pleasures, a strong desire for eternal bliss and liberation (*Mokṣa*) emerges. *Mumukṣutva* refers to an intense desire for spiritual freedom.

2) Internal practice (*Antaraṅga Sādhana*)

Internal discipline includes three key practices *jñāna* Yoga:

1. **Śravaṇa** (listening to sacred knowledge): **Śravaṇa** means to listen to the teachings of *guru*. One must listen to the *Guru* with an open mind and free of doubts. This process clears up confusion and improves understanding.
2. **Manana** (Contemplation of Truth): After hearing about *Brahman*, one must deeply consider the teachings. *Manana* entails repeated contemplation, which eliminates all doubts and leads to a firm belief like *Brahman*.
3. **Nididhyāsana** (Meditative Absorption and Self-realization): *Nididhyāsana* is the direct experience of *Brahman* through meditation. According to *Vedānta*, this is the state of direct realisation in which the yogi feels one with *Brahman*. Knowledge that is not practically applied is considered useless in *jñāna* Yoga. The ultimate goal is to live and experience the knowledge of *Brahman* in daily life.

Subjective Questions:

Q1. Write down the difference between Jnana and Sankhya?

Ans.....

Q2. What are the external practice of Jnana Yoga?

Ans.....



UNIT – 3

WHAT IS BHAKTI YOGA, MEANING AND DEFINITION OF BHAKTI YOGA, STAGES AND TYPES OF BHAKTI, TYPES OF BHAKTA

3.1 Bhakti yoga

Bhakti Yoga is the most simple and accessible spiritual path for seekers who are primarily motivated by their feelings. This is the simplest path to finding God. Bhakti Yoga can be practiced by people of all ages, including children, the elderly, men, and women. Bhakti Yoga represents the pinnacle of love exclusive devotion to God is Bhakti.

3.2 The Meaning of Bhakti Yoga

The term Bhakti is derived from the *Saṁskṛta* root “*bhaj*” (“to serve”) combined with the suffix “*ktin*”. This symbolises worship, service, and devotion. Thus, Bhakti refers to establishing a deep sense of unity with God through service and worship. It can be defined as a state of devotion in which the devotee becomes fully immersed in God’s divine essence.

3.3 Definition of Bhakti Yoga

The *Nārada Bhakti Sūtra* defines Bhakti as:

“*Pūjādi iṣṭānurāga iti Parāśaryaḥ*”

This means that Bhakti is the cultivation of a strong attachment and love for God’s worship.

- In the *Nārada Bhakti Sūtra*, *Mahārṣi Śāṇḍilya* defines Bhakti as an intense attachment to God achieved through means that do not contradict self-love.
- *Svāmī Vivekānanda* defined Bhakti as “a sincere and wholehearted search for God.”
- According to *Ācārya Garga*, “Bhakti is the love one experiences while listening to the divine attributes and stories of God.”

Bhakti is simply the exclusive love of God. It is the total surrender of the self to the divine.

3.3.1 According to the great devotee *Bhakta Prahlāda*, Bhakti Yoga is:

“O Lord!” Let me have the same unconditional affection for you, as uninformed humans develop deep attachments to unstable worldly pleasures, and may my heart always desire for You.” Prahlād’s definition reflects the highest form of Bhakti Yoga, which is a strong desire for union with God.

3.3.2 Why Practice Bhakti Yoga?

Complete surrender to God via unconditional love is the ultimate goal of Bhakti Yoga, which leads to liberation (*Mokṣa*). Bhakti allows one to become completely lost in God. Through the repetition of God’s divine qualities, the seeker achieves self-realization in Bhakti Yoga, the most straightforward

and effortless spiritual path. In order to see only the divine presence everywhere, Bhakti Yoga aims to eliminate the distinction between oneself and others.

3.4 Types of Bhakti

Bhakti can take many different forms, but it is generally divided into two categories:

1. *Haitukī Bhakti* (*Sākāma Bhakti* or Conditional Devotion)

2. *Ahaitukī Bhakti* (*Parābhakti* or Unconditional Devotion)

1. ***Haitukī Bhakti* (*Sākāma Bhakti* or Conditional Devotion):** It is the first step of *Ahaitukī Bhakti*. *Apāra Bhakti* and *Gauṇī Bhakti* are other names for *Haitukī Bhakti*. One gradually gets closer to the true Bhakti through this devotion. Devotees who seek blessings from God or assistance during difficult times are included in this group.

Additional divisions of *Haitukī Bhakti* include: a) *Vaidhī Bhakti* and b) *Rāgātmikā Bhakti*

- (a) ***Vaidhī Bhakti*:** In accordance with scriptural principles, *Vaidhī* is further divided into nine categories that is called *Navadhā Bhakti*:

Śravaṇam, Kīrtanam, Viṣṇoḥ Smaraṇam, Pādasevanam, Archana, Vandanam, Dāsyam, Sākhyam, Ātmanivedanam.» (Śrīmad Bhāgavatam 7.5.23)

(1) *Śravaṇam*: Listening to the name and glory of lord

(2) *Kīrtanam*: Reciting His Praise

(3) *Smaraṇam*: Remembering the Lord

(4) *Pādasevanam*: Taking care of the feet of the Lord

(5) *Archana*: Praise of the Lord

(6) *Vandanam*: Giving thanks to the Lord

(7) *Dāsyam*: Being a servant of the Lord

(8) *Sākhyam*: cultivating a relationship with the Lord

(9) *Ātma-nivedanam*: Complete surrender to the Lord

- b) ***Rāgātmikā Bhakti*:** The highest stage of *Navadhā Bhakti* is represented by *Rāgātmikā Bhakti*. It is a condition in which the heart is overflowing with divine love, resulting in an incredible sense of spiritual bliss. Scripture defines it as: “*Rasānubhāvika ānandaśaktidā rāgātmikā*.” Thus, *Rāgātmikā Bhakti* bestows divine joy and bliss, resulting in an experience where God is seen in everything, including the sky, clouds, trees, leaves, water, nature, and the heart itself.

2. ***Ahaitukī Bhakti* (Unconditional Devotion):** The ultimate form of Bhakti is called *Ahaitukī Bhakti*, in which the object of devotion (God) and the devotee unite. All duality vanishes in this state, leaving only the awareness of the divine. *Brahman*, the Absolute Truth, is directly realised as a result of this intense devotion.



3.5 Types of bhakta according to Bahagwat Geeta:

Four categories of devotees are distinguished by Lord Kṛṣṇa in the Bhagavad Gītā (7.16).

*“Catur-vidhā bhajante mām janāḥ sukrīno ‘rjuna Ārto jijñāsur arthārthī jñānī ca
bharatarṣabha.”*

Furthermore, the *Śrīmad Bhāgavatam* divides followers into three groups:

- I. Sādhāran/ Kaniṣṭha Bhaktāḥ**, or ordinary devotees, are people who only worship idols.
- II. Madhyama Bhaktāḥ**, or intermediate devotees, are those who grow to love God deeply, stay friends with other devotees, have empathy for the uninformed, and don't care about their enemies.
- III. Uttam Bhaktāḥ**, Those who transcend ego, do not distinguish between themselves and others, and maintain a state of divine unity while avoiding materialistic pride are known as Supreme Devotees

Subjective Questions:

Q1. What is the difference between Haituki and Ahautiki Bhakti?

Ans.....

Q2. Describe the Navdha Bhakti?

Ans.....

UNIT – 4

KARMA YOGA: THE DEFINITION AND CONCEPT OF KARMA YOGA, CONCEPT OF NISHKAM KARMA, GOAL OF KARMA, DIFFERENT TYPES OF KARMA

4.1 The Definition and Concept of Karma Yoga

The Yoga Sutras by Mahārṣi Patañjali describe Karma Yoga as follows:

“Sati mūle tadvipāko jātyāyurbhogāḥ” (Yoga Sutra 2:13)

This means that as long as karmic impressions (*Saṃskārāḥ*) exist, a person will be unable to achieve liberation. Past karmas determine a person's birth, lifespan, and experiences. If a person has done good in previous lives, they will be born into an auspicious lineage, live a long life, and enjoy material wealth. Inequalities in the world are caused by past karma, and as a result, people experience both happiness and suffering.

4.2 Concept of karma Yoga or Niṣkāma Karma:

The term “Karma” is derived from the Saṃskṛta root “Kṛ”, which means action, movement, destiny, or fate. It refers to actions with inherent consequences. Every human engages in karma; no one can be completely passive. When karma is done skilfully and mindfully, it transforms into Karma Yoga. According to the Bhagavad Gita (Gita 2/50), the skill of action is Yoga.

“Yogaḥ karmasu kauśalam” (Gita 2:50)

This means that efficiency in action is related to Yoga. A Karma Yogi performs actions without being restricted by them, practicing selfless duty (*Niṣkāma karma*) and renouncing attachment to the results of actions. This type of karma results in liberation (*Mokṣa*).

4.3 The Goals of Karma Yoga

Karma Yoga aims to achieve the highest spiritual state by performing righteous actions (*Śreṣṭha Karma*). These include physical and mental disciplines that help with one's material and spiritual growth.

4.4 Different Types of Karma

According to yogic scriptures, karma is classified as two main types:

1. **Vihita Karma (Prescribed or Good Action)**
 2. **Niṣiddha Karma (Prohibited or Negative Activities)**
1. **Vihita Karma (prescribed actions):** These are also known as “*Suśkṛta Karma*” (virtuous deeds) and are further classified into four categories:



(a) **Nitya Karma (Daily Duties)** - These are mandatory daily actions such as worship, meditation, Sandhyā Vandana (daily prayers), and personal hygiene routines.

(b) **Naimittika Karma (Occasional Duties)** - These are actions carried out on special occasions such as religious ceremonies, birth rituals, funeral rites, and celebrations.

(c) **Kāmya Karma (Desire-Driven Actions)** - These are actions taken to fulfil specific desires, such as sacrificial rituals (*Yajña*) for wealth, progeny, or rain

(d) **Prāyaścitta Karma (Atonement Actions)** - These are actions taken in apology for past wrongdoings, whether intentional or unintentional. Ordinary atonements for sins committed in this life exist, as do extraordinary atonements (tapas or severe penance) for sins carried over from previous births.

2. Niṣiddha Karma, or Prohibited Actions: These are forbidden by scripture because they have negative consequences. Lying, adultery, violence, stealing, and unethical behaviour are some examples. Even a person's conscience disapproves of such actions.

4.4.1 Different Types of Karma in Vedanta

The Vedanta philosophy divides karma into three categories:

(a) **Samcita Karma (Accumulated Actions)** - These are karmic impressions that accumulate over many lifetimes and influence an individual's future experiences.

(b) **Prārabdha Karma (Fruiting Actions)** - These are portions of past karma that are ready for experience in this life and determine one's joys and sorrows.

(c) **Kriyamāṇa Karma (Current Actions)** - These are new actions that influence future experiences.

4.4.2 Types of Karma in the Bhagavad Gita:

The Bhagavad Gita divides karma into three categories:

- i. (तामसिक) **Tāmasika** → *Tāmasika Karma* is defined as any delusional action that is done without consideration for the consequences, loss, harm, or ability.
- ii. (राजसिक) **Rājasika** → Actions carried out out of a desire, egoism, or a great deal of effort are deemed to be *Rājasika Karma*.
- iii. (सात्विक) **Sāttvika** → The *Sāttvika* karma performer of actions on the path of uprightness is the one who is devoid of all material attachments and false ego, enthusiastic and determined, and unconcerned with success or failure.

Our personalities influence the things we do. Essentially, the three tendencies of *Rajas* (रजस्), *Tamas* (तरस्), and *Sattva* (सत्त्व) determine all of our actions.

Another type of karma according to Bhagwat Geeta:

(a) **Karma (Prescribed Actions)** - Actions that follow scriptural and Vedic injunctions and lead to spiritual progress.

(b) *Akarma* (Inaction) is the state of not doing anything or choosing to be idle.

(c) *Vikarma* (Wrong Actions) - Scripture-prohibited or sinful actions.

Types of Karma in Yoga Sutras:

The Kaivalya Pada (Chapter on Liberation) of the Yoga Sūtras by Maharṣi Patañjali describes four types of karma:

(a) *Śukla Karma* (Pure Actions): Righteous actions carried out in accordance with Vedic teachings, which result in happiness and spiritual upliftment.

(b) *Kṛṣṇa Karma* (Dark Actions): These are sinful actions that cause suffering, awful rebirths, or lower life forms.

(c) *Śukla-Kṛṣṇa Karma* (Mixed Actions) is a combination of virtuous and sinful actions that results in rebirth in the human realm.

(d) *Aśukla-Akṛṣṇa Karma* (Beyond Good and Evil Actions) - These are selfless actions (*Niṣkāma Karma*) that are devoid of both virtue and vice and lead to liberation.

Karma Yoga is the practice of selfless action in which a person performs duties without regard for the outcome. A Karma Yogi achieves spiritual liberation by dedicating all of his or her actions to the Divine. According to the Bhagavad Gita, a selfless Karma Yogi quickly achieves the Supreme Brahman (9/27).

Subjective Questions:

Q1. Explain Sanchit, Prarabdha and Kriyamaan Karma?

Ans.....

Q2. Write down the types of karma according to Yoga Sutras?

Ans.....

Objective Questions:

1. Which scripture is especially emphasized in understanding *Jnana Yoga* within the Vedantic tradition?

A) Narad Bhakti Sutra

C) Vedanta

B) Hathapradipika

D) Gheranda Samhita

Answer: C) Vedanta

2. *Karma Yoga* is closely related to the teachings of which philosophical systems?

A) Sankhya and Mimamsa

C) Nyaya and Vaisheshika

B) Yoga Darshana and Vedanta Darshana

D) Samkhya and Buddhism

Answer: B) Yoga Darshana and Vedanta Darshana





3. *Bhakti Yoga* finds detailed expression in which of the following texts?

- A) Gheranda Samhita and Patanjali Yoga Sutra
- B) Ramcharitmanas, Narad Bhakti Sutra, and Bhagwat Puran
- C) Kathopanishad and Charaka Samhita
- D) Yogopanishad and Ashtavakra Gita

Answer: B) Ramcharitmanas, Narad Bhakti Sutra, and Bhagwat Puran

4. Which two classical texts are central to the teachings of *Hatha Yoga*?

- A) Bhagavad Gita and Shvetashvatara Upanishad
- B) Yoga Vasistha and Mandukya Upanishad
- C) Hathapradipika and Gheranda Samhita
- D) Narad Bhakti Sutra and Vedanta

Answer: C) Hathapradipika and Gheranda Samhita

5. According to classical Yoga guidelines, which of the following is not a basic requirement for successful Yoga practice?

- A) Proper place and time
- B) Suitable clothing brand
- C) Balanced diet (Pathya-Apathya)
- D) Knowledge of helpful (Sadhak) and obstructive (Badhak) elements

Answer: B) Suitable clothing brand

BLOCK – 4

INTRODUCTION AND CONTRIBUTION OF EMINENT YOGIES



UNIT – 1

AN OVERVIEW OF THE TRADITIONS AND YOGIC CONTRIBUTIONS OF GURU GORAKSHANATH AND MAHARSHI PATANJALI

Introduction And Yogic Contributions Of Guru Gorakshanath

- According to the Nath tradition of Hinduism, Guru Gorakhnath, also called Gorakshanath, is a renowned yogi and saint.
- He was a great student (Shishya) of Gurur Matsyendranath and founder of the Nath Sampradaya, or Nath School of Yoga.
- The creation and dissemination of Hatha Yoga are attributed to Gorakhnath. His teachings place a strong emphasis on self-realization, spiritual discipline, and the unity of the body and mind.
- Many people believe that Gorakhnath is an incarnation of Lord Shiva, and those who follow him view him as a divine being with extraordinary abilities.
- Because of his path of intense spiritual practice, he is traditionally associated with the practices of austerity, deep meditation, and celibacy.

As a manifestation of Lord Shiva, Gorakhnath is revered for exemplifying the divine values of spiritual liberation, wisdom, and transformation. He is revered in Hinduism as a saint and a divine entity who has a close relationship with Shiva's cosmic consciousness, especially in the Nath faith.

According to the *Gargasamhita*, Lord Mahadev himself stated:

"अहमेवास्मि गोरक्षो मद्रूपं तन्निबोधत। योग मार्गप्रचाराय मयारूपमिदं धृतम्"

Meaning: "Remember that Goraksha is my form; I am Goraksha." I have taken on this form in order to spread the yoga path.

1.1.1 Community of the Nath (Nātha Saṁpradāya)

The Nātha tradition (Nātha Saṁpradāya - नाथ संप्रदाय) originates from the term 'Nāthru' (नाथरू) and represents the divine union of Śiva (Shiva - शिव) and Śakti (Shakti - शक्ति). (In this context, 'Na' (न) signifies Śiva, while 'Tha' (थ) symbolizes Śakti, illustrating their inseparable bond.

1.1.2 The Gorakṣa Siddhānta Saṅgraha (गोरक्ष सिद्धांत संग्रह) (states

"श्री मोक्षदानक्षत्वन्नाथ दा (ब्रह्मनुबोधनाथ। स्थिरज्ञानविभावदीनथा इति गीयते।"

"Śrī mokṣadānakṣatvannātha (dā) brahmanubodhanātha | sthirañjñānavibhāvadīnāthā iti gīyate |"

This verse explains that 'Na' (न) grants Mokṣa (Liberation - मोक्ष) and Jñāna (Knowledge - ज्ञान), while 'Tha' (थ) dispels Ajñāna (Ignorance - अज्ञान). (Thus, the Nātha tradition serves as a spiritual pathway to enlightenment.

Furthermore, the scriptures emphasize that:

“शिवोऽपि रहितः कर्तुं शक्तो न किंचन।॥”

“Śivo 'api rahitaḥ kartum śakto na kimcana।॥”

This means that Śiva (Shiva) is incomplete without Śakti (Shakti), reinforcing their eternal interdependence.

1.1.3 Story about the Birth of Guru Gorakhnath

Guru Gorakhnath is thought to have been made manifest by his guru, Matsyendranath, using his spiritual abilities rather than being born in the traditional sense. According to one legend, Guru Matsyendranath was once following the monastic practice of collecting alms (bhiksha) while passing through the village of Chandragiri. During his travels, he came across a dejected woman who was extremely upset about her infertility.

Matsyendranath, who was sympathetic to her plight, gave her sacred ash (vibhuti) and told her to eat it, ensuring that she would soon have a son. But instead of following the guru's instructions, the woman, overcome with doubt and uncertainty, threw the vibhuti into a pile of cow dung (gomaya) out of fear of social condemnation.

Guru Matsyendranath returned to the village twelve years later. The woman admitted that she had thrown the sacred ash in the cow dung when asked about the child. Matsyendranath, moved by her deeds, went to the location where the vibhuti had been thrown away and uttered the holy sound “Alakh.”

A twelve-year-old boy, surrounded by a bright aura, rose from the cow dung and bowed at the guru's feet in response to his divine summons. Matsyendranath gave him the name Goraksha because the gomaya (cow dung) had shielded him.

He gained fame as Gorakshanath after being initiated into the Nath tradition, and word of his miraculous birth spread widely. It was discovered that Guru Gorakhnath was Matsyendranath's spiritual son, born by divine intervention as opposed to birth.

1.1.4 The Role of Guru Gorakṣanātha

Guru Gorakṣanātha (गुरु गोरक्षनाथ - Guru Gorakshanath) is considered the key figure behind the Nātha tradition, which includes the Nava Nātha (Nine Nāths - नवनाथ) and the Caurāsī Siddha (84 Siddhas - चौरासी सिद्ध). These enlightened beings played a crucial role in spreading the practices of Yoga (योग) and Dhyāna (ध्यान - Meditation).

1.1.5 Kundalini Awakening in the Nātha Tradition

A core teaching of the Nātha Sampradāya is the awakening of Kuṇḍalinī Śakti (कुंडलिनी शक्ति - Kundalini Energy), which facilitates the union of Śiva (Shiva) and Śakti (Shakti) within the human body. This process involves:

Shakti (शक्ति - Energy) residing in the Mūlādhāra (मूलाधार - Root Chakra)

Śiva (शिव - Consciousness) positioned in the Brahmarandhra (ब्रह्मरंध्र - Crown Chakra)



1.1.6 Name of Navanath (नवनाथ)

The Navanathas are regarded as spiritual masters and embodiments of divine energy. They contributed significantly to the spread of Hatha Yoga, Tantra, and Siddha traditions. Their names differ slightly across texts, but the most widely accepted list includes:

- 1) **Matsyendranath** (मत्स्येन्द्रनाथ) – Guru of Gorakshanath, also founder of the Nath tradition.
- 2) **Gorakshanath** (गोरक्षनाथ) – Matsyendranath's disciple and a great yogi, who promoted Hatha Yoga.
- 3) **Jalandharnath** (जलंधरनाथ) A specialist on physical immortality and a master of tantric knowledge.
- 4) **Kanifnath / Kanhapanath** (कानिफनाथ/कान्हपा) – Well-known for his mysticism and Ayurvedic expertise.
- 5) **Charpatnath** (चर्पटनाथ) – An outstanding siddha with expertise in supernatural sciences.
- 6) **Naganath** (नागनाथ) – connected to esoteric teachings and serpentine wisdom.
- 7) **Bhartarinath** (भर्तृहरिनाथ) – A king who achieved self-realization and became a yogi.
- 8) **Revananath** (रेवननाथ) – Who performed deep tapasya (penance).
- 9) **Gahininath** (गहिनीनाथ) – A yogi known for his spiritual wisdom.

Works Supposed to be by Guru Gorakshanatha

Many works in Sanskrit and Hindi, especially in the areas of yoga, philosophy, and spiritual sciences, are attributed to Guru Gorakshanatha. The degree of his direct authorship is still up for debate among academics, though.

After doing a great deal of research on the topic, renowned scholar Dr. Hazari Prasad Dwivedi (हजारी प्रसाद द्विवेदी) created a list of Sanskrit texts credited to Guru Gorakshanatha. He states, “While these works are ascribed to Gorakshanatha, whether he himself authored them requires further investigation.”

A list of important Sanskrit texts pertaining to Guru Gorakshanatha is provided below:

Amanaska Yoga (अमानस्क योग)	Amaraugha Shasanam (अमरौघशासनम्)	Avadhuta Geeta (अवधूत गीता)
Caturashityasana (चतुरशीत्यासन)	Goraksha Kalpa (गोरक्ष कल्प)	Goraksha Kaumudi (गोरक्षकौमुदी)
Goraksha Geeta (गोरक्ष गीता)	Goraksha Chikitsa Paddhati (गोरक्षा चिकित्सा पद्धति)	Goraksha Panchaka (गोरक्ष पंचक)
Goraksha Paddhati (गोरक्षा पद्धति)	Goraksha Shastra (गोरक्ष शास्त्र)	Goraksha Samhita (गोरक्षा संहिता)
Hatha Yoga (हठयोग)	Hatha Samhita (हठ संहिता)	Jnana-Prakasha Shataka (ज्ञान-प्रकाश शतक)
Jnanamrita Yoga (ज्ञानामृत योग)	Mahartha Manjari (महार्थ मञ्जरी)	Nadi-Jnana-Pradeepika (नाड़ी-ज्ञान प्रदीपिका)
Shrinatha Sutra (श्रीनाथ सूत्र)	Siddha Siddhanta Paddhati (सिद्ध-सिद्धान्त पद्धति)	Viveka Martanda (विवेक मार्तण्ड)
Yoga Beeja (योग बीज)	Yoga Chintamani (योग चिन्तामणि)	Yoga Martanda (योग मार्तण्ड)
Yoga Siddhanta Paddhati (योग सिद्धान्त पद्धति)	Yogashastra (योगशास्त्र)	

1.1 Introduction And Yogic Contributions Of Maharishi Patanjali:

Story of Maharishi Patanjali:

There are numerous legends surrounding the life of Maharishi Patanjali, the founder of Yoga Darshan. One of the most fascinating tales about his name is widely known. After practicing meditation, Patanjali's father is reported to have been offering water to the Sun (Surya Dev) at sunrise. In his divine form, Patanjali fell into his father's anjali (hands) during this sacrifice.

He became known as Patanjali in this way. Another legend claims that a sage by the name of Gonika was meditating for a divine child. Adishesha, the cosmic serpent, was Lord Vishnu's desire to appear on earth, and he required a pure soul to do so. In her last prayer, Sage Gonika asked Surya Dev, the Sun God, to grant her a child. She closed her eyes in meditation and offered water to the Sun when a divine serpent materialised in her hands, gradually assuming the shape of a newborn child. The youngster then begged the wise woman to acknowledge him as her son. The divine child had fallen into the hands of Sage Gonika, who named him Patanjali and accepted him as her son.

According to a different legend, Patanjali is one of Maa Anusuya's three sons. Other names for him include Gonikaputra, Sheshnag, and Nagnath.

Prayer of Maharishi Patanjali:

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन।
योऽपाकरोत्तं प्रवरं मुनीनां पतंजलि प्रांजलिरानतोऽस्मि॥

Yogena chittasya padena vacham malam sharirasya cha vaidhyakena.
Yo 'pakarottam pravaram muneenam Patanjali pranajali ranato 'smi.

The verse above is a salutation to Patanjali, the greatest of sages, who purified the body through Ayurveda (as evidenced by his contribution to Charak Samhita), the mind through yoga, and speech through grammar (particularly his work in Mahabhashya, a commentary on grammar).

Contributions: The knowledge of Ashtanga Yoga is attributed to Maharishi Patanjali. Three Patanjalis have been mentioned throughout history:

1.1.1 Contribution of Maharishi Patanjali

The Eight-Limbed Yoga, or Ashtanga Yoga (अष्टांग योग), is one of Maharishi Patanjali's most important contributions to his book Yoga Sutras. The eight interconnected limbs or stages of this yoga system are the basis for Maharishi Patanjali's practical guide to achieving spiritual enlightenment and self-realization.

1) Yama:

1. Ahimsa (Non-violence)
2. Satya (Truthfulness)
3. Asteya (Non-stealing)
4. Brahmacharya (Celibacy or moderation in sensuality)
5. Aparigraha (Non-possessiveness or non-greed)



2) Niyama:

1. Shaucha (Purity)
 2. Santosha (Contentment)
 3. Tapas (Austerity or self-discipline)
 4. Svadhyaya (Self-study or study of scriptures)
 5. Ishvara Pranidhana (Surrender to a higher power or devotion)
- 3) Asana (आसन – Physical postures:
- 4) Pranayama (प्राणायाम – Breath control:
- 5) Pratyahara (प्रत्याहार – Withdrawal of the senses:
- 6) Dharana (धारणा – Concentration:
- 7) Dhyana (ध्यान – Meditation:
- 8) Samadhi (समाधि – Enlightenment or Bliss:

1.1.2 Commentaries on the Yoga Sutras

1. Vyasa Bhashya → Vyasa Muni (Date Unknown)
2. Tattva Vaisharadi → Vachaspati Mishra (9th Century)
3. Bhojavritti → Bhojaraja (11th Century)
4. Yoga Vartika → Vijñānabhikṣu (14th Century)
5. Yoga Raj → Swami Vivekananda (19th Century)
6. Bhasvati → Hariharananda Aranya (20th Century)

1.2.3 Collection of commentaries on the Yoga Sutras at the Kashi Sanskrit Library

- Bhojaraja → Rajmartanda
- Bhavaganesha → Pradeepika
- Nagojibhatta → Vritti
- Ramandanyati → Maniprabha
- Anant Dev → Chandrika
- Sadasivendra Saraswati → Yoga Sudhakara

Subjective Questions:

Q1. Write the Yogic contribution of Guru Gorakshnath?

Ans.....

Q2. Write the yogic contribution of Maharishi Patanjali?

Ans.....

UNIT – 2

YOGA IN THE LITERATURE OF SAINTS- KABIRDAS AND TULASIDAS

2.1 Sant Kabir Das (कबीर दास)

Time Period: 14th – 15th Century

Birth: Varanasi (काशी), India

Death: Maghar, Uttar Pradesh

Other Names: Kabira (कबीरा)

Parents: Neeru and Neema

Spouse: Loi

Children: Kamal (son), Kamali (daughter)

Guru: Shri Ramananda Swami

Devotion: Worshipper of Nirguna Ram (राम के निर्गुण स्वरूप के भक्त)

As a follower of Nirguna Ram, the formless aspect of God, Kabir disapproved of idolatry (मूर्ति-पूजा के विरोधी).

His spiritual teachings emphasised devotion to a formless, personal God, highlighting God's unity across all religions.

2.1.1 Teaching Language:

The majority of Kabir's poetry was composed in Sadhukadi and Panchmeli Khichdi, a combination of Hindi dialects and everyday speech that helped the general public understand his lessons.

2.1.2 Bhakti Movement:

A leading figure in the Bhakti Movement, Kabir is especially renowned for emphasising Nirguna Bhakti, which focusses devotion on God's formlessness.

He advocated for spiritual purity, equality, and direct communication with God without the use of rituals or middlemen.

2.1.3 Literature of Kabir:

Bijak (बीजक) is a compilation of Kabir's teachings. There are three primary sections to the Bijak:

- i. Sakhi (साखी): Brief, witty verses that offer life lessons and philosophical insights.
- ii. Shabad (सबद): Songs or hymns that are sung with an emphasis on spiritual wisdom and devotion.
- iii. Ramaini (रमैनी): These are longer poetic pieces written in Chaupai.

2.1.4 Spiritual Activities:

As a follower of Nada Yoga, also known as the yoga of sound, Kabir was convinced that meditating on divine sound and reciting the name of God could lead to spiritual enlightenment.



2.2 Sant Tulsi Daas:

Birth and Death (1511 – 1623 CE)
Birthplace: Chitrakoot, Sorro Shukar (Uttar Pradesh)
Childhood Name: Ram Bola
Parents: Hulsai Bai / Atmaram
Wife: Ratnavali
Guru: Narharidas
Devotion: Devotee of Saguna Ram
Avatara: Considered to be an incarnation of Maharishi Valmiki
Famous Book: Ramcharitmanas (written in Awadhi language)
Ramcharitmanas is ranked 46th worldwide in popularity.

As a scholar, poet, and revered Hindu saint, Tulsidas is best known for his writings that served as the foundation of the Bhakti movement and his devotion to Lord Ram. In Hindu devotional literature, Tulsidas, who was born in Chitrakoot (modern-day Uttar Pradesh) in 1511, is regarded as highly influential. His best-known work, Ramcharitmanas, is an epic poem in the Awadhi language that recounts the life of Lord Ram from birth to coronation. In addition to being a retelling, the Ramcharitmanas offer a profound philosophical examination of dharma (righteousness) and devotion to God. Accessible to the general public, this work is highly regarded in Hindu homes and continues to be one of India's most read books.

The Hanuman Chalisa, a devotional hymn to Lord Hanuman; Vinay Patrika, a prayer book; Sankat Mochan, a prayer to take away troubles; and Sat Sai, a compilation of seven hundred verses, are among the other important works that Tulsidas is credited with writing. His writings are renowned for their profundity of devotion, simplicity, and capacity to use language to establish a spiritual connection. Saguna Bhakti, or the worship of God in a concrete, intimate form, was what the Tulsidas believed in. He placed a great emphasis on leading a life that was in line with righteousness and firmly believed in the transformative power of devotion to Lord Ram. His writings influenced India's devotional literature and have motivated countless devotees over the years.

There are many legends about Tulsidas's birth, his devotion, and his contributions to Indian spirituality. His life story is full of mysticism and miracles. He is regarded as one of the greatest saints in Indian history because of his unwavering faith, literary prowess, and devotion to Lord Ram.

Subjective Questions:

Q1. Write the Yogic contribution of Sant Kabir Das?

Ans.....

Q2. Write the yogic contribution of Goswami Tulsi Das?

Ans.....

UNIT – 3

CONTEMPORARY YOGA: THE YOGIC TRADITIONS OF MAHARSHI DAYANAND SARASWATI AND SWAMI VIVEKANANDA

3.1 Maharshi Dayanand Saraswati

Birth Name: Moolshankar

Birth Date: 12 February 1824

Birth Place: Tankara, Gujarat, India

Death Date: 30 October 1883

Death Place: Ajmer, Rajasthan, India

3.1.1 Early Life

In Tankara, a small Gujarati town, Swami Dayanand Saraswati was born as Moolshankar into a Hindu Brahmin family. He was Amritben and Krishna Lal Tiwari's eldest son. Moolshankar had a strong interest in spirituality and religious literature from a very young age. He was greatly impacted as a child by his family's religious customs and the customs of the neighbourhood. Moolshankar was well-known as a young child for his inquisitiveness, curiosity, and profound reflection. He was not happy with the traditional religious rites and practices he saw, and he was determined to discover the real meaning of spirituality and life.

3.1.2 Spiritual Pursuit and Abandonment

Moolshankar had a profound spiritual experience on a Shivaratri night when he was fourteen years old. He began to doubt the legitimacy of the idol worship that was common in his community after seeing the rites and celebrations. As a result, he decided to leave his family and home in pursuit of spiritual awakening and real knowledge.

To gain knowledge from different sages, saints, and scholars, he journeyed throughout India. He took on the name Dayanand Saraswati during this time, which reflected his strong dedication to the spiritual and intellectual path.

3.1.3 Guru Virjanand Dandee's influence

In Mathura, Dayanand met Guru Virjanand Dandee, who later became his spiritual mentor. Dayanand's intellectual and spiritual growth was significantly influenced by the great scholar and philosopher Guru Virjanand. He led Dayanand along the Vedanta path and urged him to read the Vedas and other ancient Indian texts, which he considered to be the ultimate source of truth.

3.1.4 Important Works and Contributions

The most well-known contributions of Swami Dayanand Saraswati are his reformist beliefs and the founding of the Arya Samaj, a movement that sought to purge Hinduism of later additions like idolatry and superstitions and return it to the teachings of the Vedas.



3.1.5 Significant contributions made by Swami Dayanand Saraswati

1. Arya Samaj establishment: Dayanand established the Arya Samaj in Mumbai in 1875. Promoting the study of the Vedas, monotheism, and opposing caste prejudice and idolatry were among the fundamental principles of the Arya Samaj. It also promoted women's education, social reforms, and the end of untouchability.

2. The Book "Satyarth Prakash": His best-known book, Satyarth Prakash (The Light of Truth), argues for reason, self-realization, and a return to Vedic teachings while criticising the blind rituals and superstitions that are common in society. He defended monotheism as the real route to spiritual emancipation and provided an explanation of his interpretation of the Vedas in this book.

3.1.6 Famous Phrases and Teachings

- "Back to the Vedas": Dayanand stressed the need for Hinduism to revert to the Vedic teachings' original meaning.
- "Satyarth Prakash": His book, The Light of Truth, was a key manual for religious and social change.
- "Live for the Nation": Dayanand urged his supporters to contribute to and improve the country.
- "Go to God, Go to Truth": He exhorted people to use spiritual practices and firsthand experience to discover the truth.

3.2 Swami Vivekananda

Birth Name: Narendranath Datta

Mother: Bhuvaneshwari Devi

Father: Vishwanath Datta

Date of Birth: 12th January 1863, Kolkata

Date of Death: 4th July 1902, Belur Math, Howrah, West Bengal

Spiritual Guru: Sri Ramakrishna Paramahansa

3.2.1 Important Works and Contributions

One of the most significant spiritual figures in contemporary India, Swami Vivekananda is well-known for his deep philosophical teachings and initiatives to resurrect Hinduism in India and spread its ideals throughout the world. He set out on a journey of self-realization and spiritual awakening under the direction of Sri Ramakrishna Paramahansa, his spiritual mentor, who had a profound impact on him.

3.2.2 Major Works

1. Sangeet Kalpataru
2. Karma Yoga

3. Raja Yoga

4. Bhakti Yoga

5. Prem Yoga

6. Vedanta Darshan

3.2.3 Important Points

One of the most famous events in Vivekananda's life was his 1893 speech at the World Parliament of Religions in Chicago, where he introduced Hinduism to the West and emphasised tolerance, unity, and the universality of religions. The famous words "Sisters and Brothers of America" that opened his speech brought him international acclaim.

3.2.4 Establishing Ramakrishna Mission

A key figure in the founding of the Ramakrishna Mission at Belur Math, Kolkata, in 1897, Swami Vivekananda worked to spread the teachings of his guru, Sri Ramakrishna, and to take part in social reform, education, and charitable endeavours. The motto of the mission is "*Atmano Mokshartham Jagat Hitayacha*" (For one's own liberation and for the welfare of the world).

India observes January 12 as National Youth Day in remembrance of his birth, encouraging young people to uphold his principles of self-control, altruism, and spiritual development.

3.2.5 Philosophical Teachings of Swami Vivekanand

Raja Yoga, Karma Yoga, Bhakti Yoga, and Jnana Yoga are among the practices that Swami Vivekananda is renowned for teaching. His lessons place particular emphasis on:

1. Raja Yoga: The practice of meditation to achieve self-realization is known as Raja Yoga.
2. Karma Yoga: The discipline of altruism and selflessness.
3. Bhakti Yoga: The path of devotion to God is known as Bhakti Yoga.
4. Jnana Yoga: The path of wisdom and knowledge to comprehend the ultimate truth is known as Jnana Yoga.

■ Subjective Questions:

Q1. Write the Yogic contribution of Swami Dayanand Saraswati?

Ans.....

Q2. Write the yogic contribution of Maharishi Vivekanand?

Ans.....



UNIT – 4

AN OVERVIEW OF THE CONTRIBUTIONS MADE BY MAHARISHI RAMAN AND SWAMI RAMDEVA TO THE ADVANCEMENT AND PROPAGATION OF YOGA IN MODERN TIMES

4.1 Life and Yogic Contribution of Maharishi Raman

Complete name - Venkataraman Iyer

Birth - December 30, 1879, in Tiruchuzhi, near Madurai, Tamil Nadu, India.

Father: Sundaram Iyer

Mother: Azhagammal

4.1.1 Awakening of Raman Maharishi

When Venkataraman was sixteen, he had a life-altering spiritual experience that was profound and profound. Even though he was in good physical health, one day he was overcome with a fear of dying. He was overcome by this existential fear to the point where he felt as if he were about to die. He began to seriously consider his true nature outside of the body as a result of this disturbing experience.

He started a self-examination process to comprehend this, engaging in intense meditation to rise above the confines of his physical body. He had a clear epiphany during a period of deep meditation when he understood that his actual self lay outside of his body and ego. His teachings were built upon this self-realization.

4.1.2 Spiritual Journey

Venkataraman gave up his family and material life as a result of this transformative experience. In search of a spiritual sanctuary, he travelled to Tamil Nadu's sacred mountain, Arunachala, with just five rupees. There, he meditated and devoted the remainder of his life to discovering who he really was. He lived here until 1950, when he passed away at the age of 70.

Despite never identifying as a guru, Ramana Maharshi gained thousands of followers from India and the West thanks to his teachings and deep spiritual presence. Because of the wisdom and calm that emanated from his presence, people came to him for advice. Deep inner peace and spiritual awakening were experienced by many as a result of his straightforward and non-dogmatic approach to spirituality.

4.1.3 The last Journey

Although Ramana Maharshi died on April 14, 1950, his influence endures. His straightforward yet profound teachings are still used today to help people on their journey to spiritual awakening and self-realization. His life and teachings serve as a testament to the strength of introspection, quiet, and firsthand encounters with the True Self, which transcend all material attachments and delusions.

4.2 Swami Ramdev also known as Baba Ramdev

Birth Name: Ram Kisan Yadav

Date of Birth: 25 December 1965

Place of Birth: Alipur village, Mahendragarh district, Haryana, India

Parents: Ram Niwas (father), Gulabo Devi (mother)

4.2.1 Early Life and Education of Yogi Swami Ramdeva Ji

Born in Haryana, Ramdev came from a low-income farming family. From an early age, he became interested in spirituality and yoga, and he studied under a number of gurus in gurukulas. Later, after studying Hindu philosophy and Sanskrit, he took sannyasa and became “Swami Ramdev.”

Both in India and around the world, Swami Ramdev (Baba Ramdev) has significantly aided in the spread of yoga’s popularity and practice. His main contributions to yoga are as follows:

4.2.2 Promoting Yoga Worldwide

Millions of people around the world can now practice yoga thanks to Ramdev’s mainstreaming of the practice. He has introduced people of all ages and backgrounds to the physical, mental, and spiritual benefits of yoga through his yoga camps and televised yoga sessions.

4.2.3 Yoga for Health and Wellness

According to Ramdev, yoga is crucial for general wellbeing. He has instructed students in a range of yoga techniques, such as meditation, pranayama (breathing techniques), and asanas (postures). His teachings emphasise enhancing mental clarity and emotional stability, lowering stress, and enhancing physical health.

4.2.4 Reviving Ancient Yogic Practices

He has been instrumental in bringing back ancient yogic traditions, particularly the cleaning techniques known as kriyas and breathing exercises known as pranayama, which have been largely forgotten in contemporary times. His method simplifies and makes these practices available to everyone.

4.2.5 Patanjali Yogpeeth

Ramdev founded this institution in 1995 with the goal of promoting and practicing Ayurveda and yoga. This organisation, which offers yoga, health, and wellness training, has grown to be a major gathering place for yoga practitioners.

4.2.6 Yoga as a Lifestyle

By highlighting the fact that yoga is more than just an exercise regimen, Ramdev has made the idea of integrating it into daily life more widely accepted. His teachings promote a holistic way of living that incorporates Ayurvedic treatments, yoga, and a healthy diet.



Subjective Questions:

Q1. Write the Yogic contribution of Raman Maharishi?

Ans.....

Q2. Write the yogic contribution of Swami Ramdev Ji?

Ans.....

Objective Questions:

1. Who is considered the compiler of the *Yoga Sutras*, laying the foundation of classical Raja Yoga?

A) Swami Vivekananda	C) Maharshi Patanjali
B) Guru Gorakshanath	D) Sri Aurobindo

Answer: C) Maharshi Patanjali

2. The *Gorakshanath* tradition is primarily associated with which form of Yoga?

A) Bhakti Yoga	C) Hatha Yoga
B) Jnana Yoga	D) Karma Yoga

Answer: C) Hatha Yoga

3. Which modern yogi is known for introducing Yoga to the West and delivering lectures on Vedanta and Raja Yoga?

A) Swami Sivananda Saraswati	C) Swami Vivekananda
B) Sri Aurobindo	D) Maharshi Mahesh Yogi

Answer: C) Swami Vivekananda

4. The *Narada Bhakti Sutra* is a foundational text for which path of Yoga?

A) Karma Yoga	C) Hatha Yoga
B) Raja Yoga	D) Bhakti Yoga

Answer: D) Bhakti Yoga

5. Who among the following is known for reviving the tradition of Yoga and Ayurveda through the Himalayan Institute and integrating scientific approaches to Yoga?

A) Swami Rama of the Himalayas	C) Pt. Sri Ram Sharma
B) Sri T. Krishnamacharya	D) Maharshi Dayanand Saraswati

Answer: A) Swami Rama of the Himalayas

Prescribed Text Book:

1. रामदेवस्वामी, उपनिषदसंदेश-दिव्यप्रकाशन, पतंजलियोगपीठ, हरिद्वार, ।
2. दर्शन प्रवेश-दिव्य प्रकाशन, पतंजलि योगपीठ, हरिद्वार
3. बालकृष्ण, आचार्य: योगविश्वकोष-, दिव्यप्रकाशन, पतंजलियोगपीठ, हरिद्वार।
4. रावत, अनुजा: (2018). योग और योगी, सत्यमपब्लिसिंगहाऊस, नई दिल्ली, 2018

Reference Books:

5. सिंह, नरेन्द्र: (2021). हठयोगसारसंग्रह, (हठ प्रदीपिका और घेरण्डसंहिता के सन्दर्भ में), कॉसबिलपब्लिकेशन, नई दिल्ली
6. पंत, पूर्णचन्द्र. (2008). उपनिषदों में योगविज्ञान, आचार्यपूर्णचन्द्रपंत, नाहन, हिमाचल प्रदेश, द्वितीय संस्करण,
7. गृहस्थयोगसाधककेगुण- आचार्यबालकृष्णजी
8. स्वात्माराम, स्वामी: हठप्रदीपिका, कैवल्यधाम, पूणे, षष्ठमप्रकाशन, 2017
9. Saraswati, S. N. (2012). Gheranda Samhita. Yoga Publication Trust, Munger, Bihar, India.



COURSE NAME

YOGA PRACTICUM-I

COURSE CODE – BAYSMJ-102

CREDIT: 2

CA: 15

SEE: 35

MM: 50

Learning Objectives

- To understand and correctly recite foundational yogic prayers and mantras with proper pronunciation and meaning.
- To gain practical knowledge of Yogic Shatkarmas (cleansing techniques) and their benefits.
- To develop body awareness and strength through Yogic Sukshma (subtle) and Sthula (macro) Vyayama practices.
- To practice and master the different techniques of Nadi Shodhana for balancing the nervous system and purifying energy channels.
- To explore and apply Mudras for enhancing physical and mental well-being.

Learning Outcomes

- Accurately recite Pranava, hymns, Surya Namaskara mantra, Bhojan mantra, morning and bedtime prayers, and universal invocations with understanding of their spiritual and practical significance.
- Demonstrate proficiency in Yogic Shatkarmas such as Neti, Dhauti, and Kapalabhati, and understand their role in internal cleansing and health.
- Perform Yogic Sukshma and Sthula Vyayama practices including movements of the neck, shoulders, trunk, knees, and ankles, and understand their impact on joint flexibility, circulation, and energy flow.
- Implement the complete progression of Nadi Shodhana techniques, from basic alternate nostril breathing to advanced patterns involving Puraka, Rechaka, Antar & Bahya Kumbhak, promoting mental clarity and emotional balance.
- Apply Hasta Mudras like Jnana, Vayu, Pran, Apan, and Apanvayu in daily practice for therapeutic and meditative purposes.

BLOCK-01: PRAYERS AND RECITATIONS

- UNIT-01 Concept and Recitation of Pranava
- UNIT-02 Concept and Recitation of Hymns
- UNIT-03 Understanding and recitation of Surya Namaskara mantra, Bhojan Mantra, Pratahjagran
Evam Ratri Shayan Mantra
- UNIT-04 Selected universal prayers, invocations and Nishpatti Bhava.



BLOCK-02: YOGIC SHATKARMA

- UNIT-01 Neti: Sutra Neti and Jala Neti
UNIT-02 Dhauti: Vamana Dhauti (Kunjala)
UNIT-03 Kapalabhati (Vatakrama)

BLOCK-03: YOGIC SUKSHMA VYAYAMA&YOGIC STHULA VYAYAMA (MACROCIRCULATION PRACTICES)

- UNIT-01 Neck Movement: Griva Shakti Vikasaka (I, II, III, IV)
UNIT-02 Shoulder Movement: Bhuj Balli Shakti Vikasaka, Purna Bhuj Shakti Vikasaka
UNIT-03 Trunk Movement: Kati Shakti Vikasaka (I, II, III, IV, V)
UNIT-04 Knee Movement: Jangha Shakti Vikasaka (II-A&B), Janu Shakti Vikasaka

Ankle movement: Pada mula Shakti Vikasaka – A&B

Gulpha-Pada prishtha-pada tala Shakti Vikasaka

- UNIT-05 Sarvanga Pushti, Hrid Gati (Engine run), 12 Steps of Yogic Jogging

BLOCK-04: NADISHODHANA, SHATKARMA AND MUDRAS

- UNIT-01 NadiShodhana (Technique 2: Alternate Nostril Breathing)
UNIT-02 NadiShodhana (Technique 3: Alternate Nostril Breathing + Antarkumbhak)
UNIT-03 NadiShodhana (Puraka + AntarKumbhak + Rechaka + BahyaKumbhak) (1:4:2:2)
UNIT-04 Shatkarma: VaatkarmaKapalbhati, Jal Neti
UNIT-05 Hasta Mudra: Jnana, Vayu, Pran, Apan, Apanvayu

Suggestive Readings:

- Balkrishna Acharya: (2015), DainikYogabhyasakram, DivyaPrakashan, Haridwar.
- Randev Y.S. 2015: Dand-baithak, DivyaPrakashan, Haridwar
- Saraswati S. S. (2006). Asana Pranayama and Mudra Bandha, “Yoga Publication Trust.” Munger, Bihar

COURSE NAME

BASIC PSYCHOLOGICAL PROCESSES (ELECTIVE)

COURSE CODE – BAYSMN-103(A)



SEMESTER-I B.A. Yoga



CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives

- To introduce the foundational concepts and definitions of psychology from both Western and Eastern perspectives.
- To familiarize students with various psychological methods including experimental, observational, survey, and questionnaire techniques.
- To explore the processes of perception and learning, including the laws and influencing factors.
- To understand the concept, types, and mechanisms of memory and intelligence.
- To provide knowledge about common mental health issues and disorders, including their causes, symptoms, and management strategies.

Learning Outcomes

- Develop a comprehensive understanding of the meaning and scope of psychology, including insights from texts like the Bhagavad Gita, Buddhism, and the Upanishads.
- Identify and explain the goals, branches, and major approaches of psychology, particularly biological and behavioural.
- Demonstrate knowledge of various research methods in psychology, including their definitions, types, advantages, and limitations.
- Describe the mechanisms of perception and learning, including the laws of perceptual organization and types of learning.
- Apply knowledge of memory processes including encoding, storage, retrieval, and ways to improve memory.
- Understand the concept and types of intelligence viz. mental, emotional, social, and spiritual; and how they affect human behavior.
- Recognize symptoms, causes, and consequences of common mental disorders including anxiety, depression, and severe psychological issues.
- Gain insight into psychological challenges such as conflict, frustration, substance abuse, and suicide, and understand basic prevention methods.

BLOCK-1

INTRODUCTION OF PSYCHOLOGY



UNIT-01

Meaning and Definitions of Psychology, Psychological thoughts in some major, Eastern System: Bhagavad Gita and Buddhism, Concept of Psychology as per Upanishads

1.1 INTRODUCTION

Psychology is the systematic study of the mind, behavior, and mental processes, aiming to unravel what drives human experience. Beyond its Greek roots (psyche = soul, logos = study), its definition evolves with context. For instance, the American Psychological Association describes it as a science exploring “how we think, feel, and behave,” spanning emotions, cognition, and social interactions. Historically, William James (1890) called it “the science of mental life,” while today’s neuroscience ties it to brain function. In essence, psychology bridges the observable (actions) and the invisible (thoughts), adapting its lens—whether scientific, philosophical, or therapeutic—based on the question at hand.

1.2 Meaning and Definitions of Psychology

Psychology is the systematic study of the mind, behavior, and mental processes, aiming to unravel what drives human experience. Beyond its Greek roots (psyche = soul, logos = study), its Definition evolves with context.

For instance, the American Psychological Association describes it as a science exploring “how we think, feel, and behave,” spanning emotions, cognition, and social interactions. Historically, William James (1890) called it “the science of mental life,” while today’s neuroscience ties it to brain function. In essence, psychology bridges the observable (actions) and the invisible (thoughts), adapting its lens whether scientific, philosophical, or therapeutic—based on the question at hand.

1.3 Psychological Thoughts in Eastern Systems Bhagavad Gita

The Bhagavad Gita, set on the battlefield of Kurukshetra, is a psychological treatise disguised as a spiritual dialogue. Arjuna’s crisis—overwhelmed by grief and doubt about fighting his kin—mirrors modern anxiety or decision paralysis. Krishna’s counsel offers layers of psychological wisdom:

- **Mind as a Battlefield:** Chapter 6, Verse 5 says, “Elevate yourself through the power of your mind, and not degrade yourself, for the mind can be the friend and also the enemy of the self.” This reflects self-regulation, akin to cognitive-behavioral therapy’s focus on reframing thoughts.
- **Detachment and Action:** Krishna’s call for nishkama karma (selfless action) in Chapter 2, Verse 47—“You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions”—suggests a way to manage stress by decoupling effort from outcome, a concept echoed in mindfulness practices.

- **Consciousness Levels:** The Gita distinguishes the transient body and mind from the eternal atman, paralleling depth psychology's exploration of ego versus true self (e.g., Jung's individuation).

1.4 Buddhism

Buddhism's psychological depth lies in its analysis of suffering and liberation, rooted in the mind. The Dhammapada opens with, "Mind precedes all mental states. Mind is their chief; they are all mind-wrought," framing psychology as the study of mental causation.

- **Four Noble Truths:** These diagnose suffering (dukkha) as a psychological state—craving (tanha) fuels distress, like addiction in clinical terms. The cure? The Eightfold Path, which includes mental training (right mindfulness, right concentration).
- **Mental Factors:** The Abhidharma categorizes 52 mental states (cetasikas), like compassion or delusion, offering a taxonomy akin to trait psychology. It dissects perception into aggregates (skandhas) form, sensation, perception, mental formations, consciousness—resembling cognitive science's breakdown of experience.
- **Meditation's Impact:** Vipassana reveals impermanence (anicca), reducing attachment to fleeting emotions.
- **Studies (e.g., Davidson, 2003)** show mindfulness alters brain activity in the prefrontal cortex, boosting emotional resilience.
- **No-Self (Anatta):** The absence of a fixed self challenges Western notions of personality, aligning with postmodern views of fluid identity.

1.5 Concept of Psychology in the Upanishads

The Upanishads approach psychology as a quest for ultimate reality through self-inquiry, not just mental mechanics.

- **Self Beyond Mind:** The Brihadaranyaka Upanishad (1.4.10) states, "The self is the seer of seeing, the hearer of hearing," positioning consciousness as primary, beyond sensory input—a view contrasting materialist psychology.
- **Five Koshas:** The Taittiriya Upanishad outlines:
 1. **Annamaya (physical):** The body.
 2. **Pranamaya (vital):** Energy or breath.
 3. **Manomaya (mental):** Thoughts and emotions.
 4. **Vijnanamaya (intellectual):** Wisdom and discernment.
 5. **Anandamaya (blissful):** Pure awareness.

This layered model prefigures Maslow's hierarchy, culminating in self-transcendence.



- Meditation and Insight: The Mandukya Upanishad explores states of consciousness—waking, dreaming, deep sleep, and turiya (pure awareness)—anticipating modern sleep research and transpersonal psychology.
- Illusion (Maya): The mind misperceives reality, a concept akin to cognitive biases like confirmation bias.

■ **Subjective Questions**

Q.1 Define psychology and explain how its meaning has evolved over time.

Ans.

Q.2 How does the Bhagavad Gita contribute to psychological thought? Provide two key insights.

Ans.

Q.3 Describe the significance of mindfulness in Buddhist psychology.

Ans.

UNIT-2

Goals and Branches of Psychology, Approaches of Psychology: Biological and Behavioural

2.1 INTRODUCTION

Psychology aims to understand human thoughts, emotions, and behavior through systematic study. It has multiple branches, each focusing on specific aspects, such as cognitive psychology (mental processes), clinical psychology (mental health treatment), and developmental psychology (lifespan changes). Among various approaches, the **biological approach** examines psychological functions from a neurological and genetic perspective, whereas the **behavioral approach** studies how external stimuli shape behavior through conditioning and reinforcement. These perspectives help psychologists apply findings to therapy, education, and research settings.

2.2 Goals and Branches of Psychology

Psychology's goals describing, explaining, predicting, and influencing behavior unfold across diverse branches:

- Describe: Observing phenomena, e.g., Piaget's stages of child development.
- Explain: Why does anxiety spike in crowds? Social psychology might cite group dynamics.
- Predict: Will stress lead to burnout? Occupational psychology uses models to forecast.
- Influence: Therapy modifies maladaptive behaviors, like exposure therapy for phobias.
- Branches:
 - Clinical: Treats disorders (e.g., CBT for OCD).
 - Cognitive: Studies problem-solving (e.g., memory experiments).
 - Developmental: Tracks aging (e.g., Erikson's psychosocial stages).
 - Social: Examines conformity (e.g., Asch's line experiment).
 - Industrial-Organizational: Boosts productivity (e.g., motivation theories).
 - Neuropsychology: Maps brain damage to behavior (e.g., Phineas Gage's impulsivity post-injury).

2.3 Approaches of Psychology: Biological and Behavioral

Biological Approach

This approach roots psychology in biology, emphasizing measurable mechanisms:

- Neurology: The amygdala drives fear responses; fMRI studies (LeDoux, 1996) show its activation during threats.
- Hormones: Cortisol spikes under stress, affecting memory consolidation (Sapolsky, 1992).



- Genetics: Twin studies reveal heritability of traits like extraversion (50% genetic, per Bouchard, 1990).
- Evolution: Altruism may stem from kin selection, as Hamilton's rule suggests.
- Applications: Drugs like SSRIs for depression target serotonin, showing biology's therapeutic reach.

Behavioral Approach

Behaviorism strips psychology to what's observable, pioneered by Watson and Skinner:

- Classical Conditioning: Pavlov's dogs salivated to a bell after associating it with food; this explains learned fears (e.g., thunder phobia after a storm).
- Operant Conditioning: Skinner's rats pressed levers for rewards, illustrating reinforcement. Positive (rewards) or negative (removing pain) reinforcement shapes habits—like a child cleaning their room for praise.
- Radical Behaviorism: Skinner argued internal states (e.g., thoughts) are irrelevant; only behavior matters.

Critics say this ignores cognition, yet it thrives in applied settings.

- Applications: Token economies in schools or aversion therapy for addiction (e.g., nausea-inducing drugs for alcoholism).

2.4 Synthesis and Reflection

The Gita's call to master the mind, Buddhism's dissection of suffering, and the Upanishads' layered self contrast with Western psychology's empirical focus. Biological psychology grounds behavior in neurons and genes, while behaviorism tracks external triggers both measurable, unlike the introspective East. Yet, bridges exist:

meditation's brain effects align with biological findings, and detachment resembles behavioral extinction of conditioned responses. Eastern traditions aim for liberation; Western approaches target understanding and adjustment. Together, they span the human condition—from cells to transcendence.

Subjective Questions

Q1 What are the four primary goals of psychology?

Ans.

Q2 How does the biological approach explain human behavior?

Ans.

Q3 Compare the biological and behavioral approaches to psychology.

Ans.

Q4 What are the five koshas in the Upanishadic model of psychology?

Ans.

BLOCK-02

METHODS OF PSYCHOLOGY



UNIT-1

Experimental Method

1.1 INTRODUCTION

The experimental method is a fundamental approach in psychology that allows researchers to establish cause-and-effect relationships by manipulating variables under controlled conditions. By testing hypotheses in a systematic manner, this method minimizes biases and external influences. Whether conducted in a laboratory or a natural environment, experiments provide valuable insights into human behavior, cognition, and emotional responses.

1.2 Meaning

The experimental method is a scientific approach used in psychology to investigate cause-and-effect relationships by manipulating one or more variables and observing the outcomes under controlled conditions.

1.3 Definition

According to John B. Watson, the experimental method is “a procedure for studying the relationship between variables by manipulating an independent variable and observing its effect on a dependent variable while controlling extraneous

variables.” It’s the cornerstone of empirical research, aiming for objectivity and replicability.

1.4 Types

1. Laboratory Experiments:
 - Conducted in a controlled environment (e.g., a lab).
 - Example: Pavlov’s conditioning experiments with dogs.
2. Field Experiments:
 - Conducted in natural settings, with some control over variables.
 - Example: Studying the effect of music on shopping behavior in a store.
3. Natural Experiments:
 - Occur when variables change naturally, not by researcher manipulation.
 - Example: Comparing mental health before and after a natural disaster.

1.5 Merits

- Causality: Establishes cause-and-effect relationships by isolating variables (e.g., does caffeine improve memory?).
- Control: Minimizes external influences through controlled conditions.
- Replicability: Standardized procedures allow others to repeat and verify results.
- Precision: Quantitative data (e.g., reaction times) enhances objectivity.
- Theory Testing: Supports or refutes hypotheses, advancing psychological knowledge.

1.6 Demerits

- Artificiality: Lab settings may not reflect real-world complexity (e.g., social behavior in a lab vs. daily life).
- Ethical Issues: Manipulating variables (e.g., stress induction) can harm participants.
- Limited Scope: Not all phenomena (e.g., love, creativity) can be experimentally controlled.
- Demand Characteristics: Participants may alter behavior if they guess the study's purpose.
- Cost and Time: Requires resources, equipment, and careful planning.

Subjective Questions:

Q1. Explain the meaning and definition of the experimental method in psychology. How does it contribute to psychological research?

Ans.....

Q2. Compare and contrast laboratory, field, and natural experiments with suitable examples. In what situations would each type be most effective?

Ans.....

Q3. Discuss the merits of the experimental method in psychology. How do these strengths enhance the reliability and validity of research findings?

Ans.....

Q4. Critically evaluate the demerits of the experimental method. What ethical and practical challenges do researchers face when using this approach?

Ans.....



UNIT-2

Observation Method

2.1 Meaning

The observation method involves systematically watching and recording behavior or events as they occur, without manipulating variables, to understand natural patterns or phenomena.

2.2 Definition

As defined by P.V. Young, observation is “a systematic and deliberate study through the eyes of the spontaneous occurrence of phenomena.” It’s a foundational method in psychology for gathering descriptive data.

2.3 Types

1. Naturalistic Observation:

- Observing behavior in its natural environment without interference.
- Example: Watching children play in a park to study social skills.

2. Controlled Observation:

- Conducted in a structured setting with some variables managed.
- Example: Observing rats in a lab maze.

3. Participant Observation:

- Researcher becomes part of the group being studied.
- Example: A psychologist joining a community to study its dynamics.

4. Non-Participant Observation:

- Researcher remains detached, observing from outside.
- Example: Watching classroom interactions through a one-way mirror.

2.4 Merits

- Natural Behavior: Captures authentic actions in real settings (e.g., animal behavior in the wild).
- Flexibility: Useful when experiments aren’t feasible (e.g., studying rare events like riots).
- Rich Data: Provides detailed, qualitative insights for hypothesis generation.
- Non-Invasive: Avoids ethical issues tied to manipulation.
- Baseline Understanding: Helps describe phenomena before deeper study.

2.5 Demerits

- No Causality: Cannot determine why behaviors occur, only what happens.
- Observer Bias: Researcher's expectations may skew interpretations.
- Lack of Control: External factors (e.g., weather, interruptions) can confound results.
- Time-Intensive: Long periods may be needed to observe meaningful patterns.
- Replicability Issues: Unique contexts make repetition challenging.

Subjective Questions

Q.1 Define the experimental method and explain its significance in psychology.

Ans.

Q.2 What are the three types of experimental methods? Provide one example for each.

Ans.

Q.3 List two merits and two demerits of the experimental method.

Ans.

Q.4 How does the experimental method establish cause-and-effect relationships?

Ans.



UNIT-3

Survey Method

3.1 INTRODUCTION

The survey method is widely used in psychology to collect information about people's attitudes, behaviors, and experiences. Researchers use structured questionnaires or interviews to gather data from a sample of participants, making it an efficient tool for studying large populations. Surveys can provide valuable insights into psychological trends and social behaviors, although they come with limitations such as self-report biases.

3.2 Meaning

The survey method involves collecting data from a large group of people by asking questions about their attitudes, behaviors, or experiences, typically through interviews or questionnaires.

3.3 Definition

According to Kerlinger, the survey method is “a technique of gathering information from a sample of individuals through their responses to questions, designed to describe or explain characteristics of a population.” It's widely used in social and applied psychology.

3.4 Types

(While “types” weren't explicitly requested, surveys vary by delivery, so I'll include common forms):
Written Surveys: Paper-based questionnaires.

- Oral Surveys (Interviews): Face-to-face or phone-based questioning.
- Online Surveys: Digital forms via email or websites.

3.5 Merits

- Large Scale: Gathers data from diverse, widespread populations quickly (e.g., national mental health surveys).
- Versatility: Explores varied topics—opinions, habits, demographics.
- Cost-Effective: Reaches many participants with minimal resources compared to experiments.
- Statistical Analysis: Produces quantifiable data for trends and correlations.
- Anonymity: Encourages honest responses on sensitive issues (e.g., drug use).

3.6 Demerits

- Self-Report Bias: Participants may lie, exaggerate, or misremember (e.g., social desirability bias).
- Low Response Rate: Many may ignore or incompletely answer surveys.
- Superficial Data: Lacks depth compared to observation or experiments.

- Sampling Issues: Non-representative samples skew results (e.g., only surveying urban areas).
- No Causality: Identifies associations, not causes (e.g., stress and illness correlation doesn't prove direction).

Subjective Questions

Q1 Define the survey method and explain its significance in psychology.

Ans.

Q2 What are the three main types of survey methods? Provide one example for each.

Ans.

Q3 List two merits and two demerits of the survey method.

Ans.

Q4 How do self-report biases affect the accuracy of survey research?

Ans.



UNIT-4

Questionnaire Method

4.1 INTRODUCTION

The questionnaire method is a widely used technique in psychological research that involves the collection of data through structured sets of questions. It is a subset of the survey method and allows researchers to gather information efficiently from a large number of respondents. While questionnaires are valuable for studying opinions, behaviors, and experiences, they also have limitations such as response biases and misinterpretations.

4.2 Meaning

The questionnaire method is a specific tool within the survey method, using a structured set of written questions to collect data from respondents about their thoughts, feelings, or behaviors.

4.3 Definition

Good and Hatt define a questionnaire as “a formalized set of questions designed to elicit responses from subjects, usually in written form, for the purpose of collecting data systematically.” It’s a self-administered instrument, distinct from interviews.

4.4 Types

(While not explicitly asked, questionnaires vary by design, so I’ll note common types):

- Open-Ended: Allows free responses (e.g., “How do you feel about therapy?”).
- Closed-Ended: Fixed options (e.g., “Rate your stress: 1- 5”).
- Mixed: Combines both for breadth and depth.

4.5 Merits

- Efficiency: Collects data from many people simultaneously with little researcher effort.
- Standardization: Uniform questions ensure consistency across respondents.
- Anonymity: Encourages candor on private topics (e.g., mental health stigma).
- Quantifiable: Closed-ended responses enable statistical analysis.
- Wide Reach: Easily distributed via mail, online, or in person.

4.6 Demerits

- Misinterpretation: Poorly worded questions confuse respondents (e.g., ambiguous terms like “often”).
- Limited Depth: Fixed responses miss nuances of experience.
- Dependence on Literacy: Excludes those unable to read or write well.

- Response Bias: Dishonesty or fatigue affects accuracy (e.g., rushing through long forms).
- Non-Response: Incomplete or ignored questionnaires reduce data quality.

4.7 Comparative Insights

- Experimental vs. Observation: Experiments manipulate variables for causality; observation describes without interference.
- Survey vs. Questionnaire: Surveys are broader, including interviews; questionnaires are a written subset, emphasizing self-reporting.
- Strengths Overlap: All methods aim for objectivity, but experiments excel in control, observation in naturalness, and surveys/questionnaires in scale.
- Weaknesses: Experiments lack ecological validity, observation lacks causality, and surveys/questionnaires struggle with bias and depth.

4.8 Practical Examples

- Experimental: Testing if sleep deprivation (independent variable) affects memory recall (dependent variable) in a lab.
- Observation: Watching playground interactions to study aggression in kids.
- Survey: Polling 1,000 adults on job satisfaction trends.
- Questionnaire: Distributing a form on anxiety symptoms to college students.

Subjective Questions

Q.1 Define the questionnaire method and explain its significance in psychology.

Ans.

Q.2 What are the three main types of questionnaires? Provide one example for each.

Ans.

Q.3 List two merits and two demerits of the questionnaire method.

Ans.

Q.4 How do response biases affect the accuracy of questionnaire research?

Ans.

Objective Questions:

1. The main goal of the experimental method in psychology is to:

A) Understand behavior through interviews	C) Observe people in their natural setting
B) Establish cause-and-effect relationships	D) Collect public opinions

Answer: B) Establish cause-and-effect relationships



2. Which of the following is a major merit of the observation method?

A) Ensures total objectivity	C) Captures natural behavior in real settings
B) Allows for control of all variables	D) Guarantees anonymity of participants

Answer: C) Captures natural behavior in real settings

3. The survey method typically uses which of the following tools to collect data?

A) Experiments	C) Case studies
B) Observations	D) Questionnaires and interviews

Answer: D) Questionnaires and interviews

4. A demerit of the questionnaire method is:

A) It is very expensive and time-consuming	C) It does not allow data collection from many people
B) Responses may be dishonest or misunderstood	D) It is always conducted in a laboratory

Answer: B) Responses may be dishonest or misunderstood

5. In the experimental method, the variable that is manipulated by the researcher is called the:

A) Dependent variable	C) Controlled variable
B) Extraneous variable	D) Independent variable

Answer: D) Independent variable

BLOCK-3

PERCEPTIONS LEARNING



UNIT-1

Meaning, Definition, and Mechanism of Perception, Factors Influencing Perception

OBJECTIVES

After completing this unit, you will be able to:

- Understand the concept of perception and its significance in psychology.
- Explain the mechanism of perception and its stages.
- Identify the internal and external factors influencing perception.
- Analyze real-life examples of perceptual processes.

INTRODUCTION

Perception is the process by which individuals interpret and make sense of sensory information from the environment. It's how we "see" the world—not just with our eyes, but through organizing and understanding stimuli like sights, sounds, and smells.

Meaning

Perception is the process by which individuals interpret and make sense of sensory information from the environment. It's how we "see" the world—not just with our eyes, but through organizing and understanding stimuli like sights, sounds, and smells.

Definition

According to Stephen P. Robbins, perception is "a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment." It bridges raw sensation (e.g., light hitting the retina) and meaningful experience (e.g., recognizing a friend).

Mechanism of Perception

Perception involves several stages:

- 1. Sensation:** Receptors (e.g., eyes, ears) detect stimuli and send signals to the brain via sensory neurons.
- 2. Selection:** The brain filters relevant stimuli (e.g., focusing on a voice in a noisy room), influenced by attention.
- 3. Organization:** Sensory data is structured into recognizable patterns (e.g., grouping dots into a shape).

4. Interpretation: Meaning is assigned based on past experiences, expectations, and context (e.g., mistaking a rope for a snake in dim light).

Brain Role: The occipital lobe processes vision, the temporal lobe handles sound, and the parietal lobe integrates spatial data, all coordinated by the prefrontal cortex for decision-making.

■ Factors Influencing Perception

1. Internal Factors:

- **Needs/Motivation:** A hungry person perceives food-related cues more vividly (e.g., noticing a bakery smell). **Past Experience:** A musician hears subtle pitch differences a novice misses.
- **Personality:** Optimists may perceive ambiguous situations positively.
- **Expectations:** Believing a test is easy shapes how questions are “seen.”

2. External Factors:

- **Stimulus Characteristics:** Bright, loud, or moving objects grab attention (e.g., a flashing sign).
- **Context:** A white coat in a hospital is perceived as a doctor’s, not a painter’s.
- **Contrast:** A small object next to a large one seems smaller (e.g., Ebbinghaus illusion).
- **Culture:** Westerners focus on focal objects, while Easterners see the whole scene (Nisbett, 2003).

■ Subjective Questions:

Q.1 Define perception and explain its significance in psychology.

Ans.

Q.2 What are the four stages of the perceptual mechanism? Provide an example for each.

Ans.

Q.3 List two internal and two external factors that influence perception.

Ans.

Q.4 How does past experience affect perception? Provide a real-life example.

Ans.



UNIT-2

Laws of Perceptual Organization, Perceptual Constancy: Shape and Size

OBJECTIVES

After completing this unit, you will be able to:

- Explain the Gestalt laws of perceptual organization.
- Describe how perceptual constancy helps maintain stability in perception.
- Differentiate between shape and size constancy with examples.
- Analyze the significance of these concepts in daily life.

INTRODUCTION

Perception is not just about detecting stimuli but also about organizing them into meaningful patterns. Gestalt psychologists proposed several principles that explain how we perceive groups of stimuli. Additionally, perceptual constancy allows us to recognize objects as stable despite changes in sensory input.

Laws of Perceptual Organization

Developed by Gestalt psychologists (e.g., Max Wertheimer), these laws explain how the mind groups sensory input into meaningful wholes:

Law of Proximity: Elements close together are perceived as a unit (e.g., dots in a line form a row).

Law of Similarity: Similar items (in color, shape) are grouped (e.g., red circles vs. blue squares).

Law of Closure: The mind fills gaps to see a complete figure (e.g., a broken circle as whole).

Law of Continuity: Smooth, continuous patterns are preferred (e.g., a wavy line over jagged breaks).

Law of Figure-Ground: We separate a focal object (figure) from its background (ground) (e.g., Rubin's vase— faces or goblet).

Example: In a crowd, proximity and similarity help us spot a friend's group.

■ Perceptual Constancy: Shape and Size

Perceptual constancy is the ability to perceive objects as stable despite changes in sensory input:

Shape Constancy:

- Objects retain their perceived shape despite angle changes.
- Example: A door looks rectangular whether closed or ajar, though its retinal image shifts to a trapezoid.
- Mechanism: The brain adjusts based on depth cues and experience.

Size Constancy:

- Objects appear the same size despite distance changes.
- Example: A car looks car-sized whether 10 or 100 meters away, not shrinking as its retinal image does.
- Mechanism: Depth cues (e.g., perspective, relative size) and context inform the brain.
- Significance: Constancy ensures a stable world, preventing confusion as we move or objects shift.

■ Subjective Questions:

Q.1 What is the law of proximity in perceptual organization? Provide an example.

Ans.

Q.2 Explain the law of figure-ground perception with a real-world example.

Ans.

Q.3 Define perceptual constancy and explain why it is important.

Ans.

Q.4 How does shape constancy help in everyday perception?

Ans.



UNIT-3

Learning: Meaning, Definitions, and Types of Learning, Factors Affecting Learning

3.1 INTRODUCTION

Learning is a fundamental process that allows individuals to adapt, acquire new knowledge, and develop skills. It is influenced by experiences, practice, and reinforcement, shaping human behavior and cognition.

3.2 Meaning

Learning is a relatively permanent change in behavior or knowledge resulting from experience. It's how we adapt, acquire skills, or form habits.

3.3 Definitions

E.R. Hilgard: "Learning is a relatively permanent change in behavior that occurs as a result of practice or experience."

B.F. Skinner: "Learning is a process of adapting to the environment through reinforced behavior."

3.4 Types of Learning

1. Classical Conditioning (Pavlov):

- Associating a neutral stimulus with an unconditioned one (e.g., bell with food causes salivation).

2. Operant Conditioning (Skinner):

- Learning through consequences (e.g., reward for studying increases effort).

3. Observational Learning (Bandura):

- Learning by watching others (e.g., a child mimics a parent's cooking).

4. Cognitive Learning:

- Involves insight or understanding (e.g., solving a puzzle through reasoning).

5. Motor Learning:

- Acquiring physical skills (e.g., riding a bike).

Factors Affecting Learning

1. Learner Factors:

- Motivation: Desire to learn boosts retention (e.g., studying for a dream job).
- Intelligence: Higher aptitude speeds learning complex tasks.
- Age: Younger learners excel in rote memory; adults in conceptual tasks.
- Health: Fatigue or illness impairs focus.

2. Task Factors:

- Difficulty: Overly complex material frustrates; simple tasks bore.
- Relevance: Meaningful content (e.g., job skills) engages more.

3. Environmental Factors:

- Setting: Quiet, comfortable spaces aid focus. Teacher: Clear guidance enhances understanding.

4. Method Factors:

- Practice: Repetition strengthens learning (e.g., flashcards).
- Feedback: Corrective input refines skills.

Subjective Questions:

Q.1 Define learning and explain its significance.

Ans.

Q.2 Differentiate between classical and operant conditioning with examples.

Ans.

Q.3 How does motivation affect learning?

Ans.

Q.4 Explain observational learning with a real-life example.

Ans.



UNIT-4

Methods of Learning, Transfer of Learning: Positive, Negative, Zero, and Bilateral

4.1 Introduction

Learning is a continuous process through which individuals acquire knowledge, skills, and behaviors. Different methods of learning contribute to this process, each with unique mechanisms and outcomes. Additionally, previously learned skills can influence new learning experiences through a phenomenon called transfer of learning. This document explores various learning methods and how past knowledge affects future learning.

4.2 Methods of Learning

1. Trial and Error (Thorndike):

- Learning through repeated attempts (e.g., a cat escaping a puzzle box).
- Pros: Builds problem-solving; Cons: Time-consuming.

2. Conditioning:

- Classical (stimulus pairing) or operant (reward/punishment).
- Example: Training a dog with treats.
- Observation/Imitation: Modeling others' behavior (e.g., learning dance moves from a video).
- Pros: Fast; Cons: Depends on model quality.

3. Insight Learning (Kohler):

- Sudden understanding (e.g., a chimp stacking boxes to reach bananas).
- Pros: Efficient; Cons: Requires prior knowledge.

4. Rote Learning:

- Memorizing through repetition (e.g., multiplication tables).
- Pros: Quick for facts; Cons: Lacks depth.

4.3 Transfer of Learning

Transfer occurs when prior learning affects new learning:

1. Positive Transfer:

- Old skills aid new ones (e.g., typing skills help learn keyboard shortcuts).
- Why? Similarity in tasks or principles.

2. Negative Transfer:

- Old habits hinder new learning (e.g., driving a manual car confuses automatic car skills).
- Why? Conflicting patterns.

3. Zero Transfer:

- No effect (e.g., learning history doesn't impact swimming).
- Why? Unrelated domains.

4. Bilateral Transfer:

- Skill in one limb transfers to the other (e.g., right-hand piano practice helps left-hand).
- Why? Brain's motor cortex shares learning across sides.

4.4 Synthesis and Examples

- Perception: A child perceives a shadow as a monster (interpretation) due to fear (internal factor) and dim light (external factor).
- Organization/Constancy: Seeing a friend's face as constant despite distance uses Gestalt grouping and size constancy.
- Learning: A student masters algebra (cognitive) faster with motivation (factor) and practice (method).
- Transfer: Guitar skills (positive transfer) aid ukulele learning, but differ from swimming (zero transfer).

Subjective Questions:

Q.1 Define and explain any two methods of learning with examples.

Ans.

Q.2 Differentiate between classical and operant conditioning.

Ans.

Q.3 Provide an example of positive and negative transfer of learning.

Ans.

Q.4 Why is rote learning considered less effective for deep understanding?

Ans.

Objective Questions:

1. Which of the following best describes perception?

- A) The process of storing information C) A temporary response to stimuli
- B) The process of organizing and interpreting sensory information D) A learned behavior through repetition

Answer: B) The process of organizing and interpreting sensory information



2. Which of the following is not a law of perceptual organization?

- A) Law of Similarity
- B) Law of Proximity
- C) Law of Constancy
- D) Law of Continuity

Answer: C) Law of Constancy

3. What type of learning occurs when a response is strengthened by reinforcement or weakened by punishment?

- A) Insight learning
- B) Classical conditioning
- C) Observational learning
- D) Operant conditioning

Answer: D) Operant conditioning

4. In the context of perception, perceptual constancy refers to the:

- A) Ability to learn from observation
- B) Stability in perception despite changes in sensory input
- C) Change in response due to motivation
- D) Learning that occurs without reinforcement

Answer: B) Stability in perception despite changes in sensory input

5. When previously learned material helps in learning new material, it is called:

- A) Negative transfer
- B) Zero transfer
- C) Positive transfer
- D) Bilateral transfer

Answer: C) Positive transfer

BLOCK-4

MEMORY S INTELLIGENCE



UNIT-1

Meaning, Definitions, and Types of Memory: Sensory, Short-Term, and Long-Term

1.1 Introduction

Memory is a fundamental cognitive function that enables humans to store, retain, and recall information. It is essential for learning, decision-making, and everyday functioning. Without memory, individuals would be unable to retain experiences or build upon acquired knowledge. This unit explores the meaning, definitions, and types of memory, providing an in-depth understanding of how memory operates.

1.2 Meaning

Memory is the mental process of acquiring, storing, and recalling information or experiences. It's the brain's ability to retain and use past knowledge to navigate the present and future.

Definitions

- Atkinson and Shiffrin (1968): "Memory is the process by which information is encoded, stored, and retrieved when needed."
- Tulving (1972): "Memory is the capacity to preserve and recover information about past events or learned skills."

1.3 Types of Memory

1. Sensory Memory:

- Brief storage of raw sensory input (less than a second).
- Subtypes:
 - o Iconic: Visual (e.g., afterimage of a sparkler, lasts ~0.5 seconds).
 - o Echoic: Auditory (e.g., hearing a word linger, lasts ~3-4 seconds).
- Purpose: Filters stimuli for further processing.
- Example: Seeing a car's color briefly before it speeds off.

2. Short-Term Memory (STM):

- Temporary holding of information (15-30 seconds, capacity $\sim 7 \pm 2$ items, per Miller, 1956).
- Features: Conscious, limited, and fragile without rehearsal.
- Example: Remembering a phone number long enough to dial it.

3. Long-Term Memory (LTM):

- o Permanent storage of vast information (days to a lifetime).
- o Subtypes:
 - Explicit (Declarative): Conscious recall (e.g., facts like “Paris is in France” or events like your last birthday).
 - Implicit (Non-Declarative): Unconscious skills (e.g., riding a bike).
- o Example: Recalling childhood memories or a learned language.

■ Subjective Questions:

Q.1 Define memory in your own words.

Ans.

Q.2 Explain the difference between sensory, short-term, and long-term memory.

Ans.

Q.3 What are the subtypes of sensory memory? Provide examples.

Ans.

Q.4 Describe the characteristics of short-term memory.

Ans.



UNIT-2

Components of Memory: Encoding, Storage & Retrieval, Factors Affecting Memory, Enhancement of Memory

2.1 Introduction

Memory processing involves three fundamental components: encoding, storage, and retrieval. Various factors, such as attention, emotions, and repetition, influence how well information is retained. This unit also covers memory enhancement techniques to improve learning and recall.

2.2 Components of Memory

Encoding:

- Transforming sensory input into a form the brain can process.
- Types: Visual (images), Acoustic (sounds), Semantic (meaning).
- Example: Learning “cat” by picturing one, hearing the word, or understanding its meaning.

Storage:

- Maintaining encoded information over time.
- Sensory: Fleeting (seconds); STM: Minutes unless rehearsed; LTM: Potentially lifelong.
- Example: Storing a friend’s birthday in LTM after repeated reminders.

Retrieval:

- Accessing stored information when needed.
- Types: Recall (e.g., answering “What’s 2+2?”) vs. Recognition (e.g., picking a face from a lineup).
- Example: Recalling a recipe or recognizing a song.

2.3 Factors Affecting Memory

Attention: Focused effort enhances encoding (e.g., ignoring distractions while studying).

Emotion: Strong feelings (e.g., fear, joy) boost retention (flashbulb memories like 9/11).

Age: Memory peaks in young adulthood; older adults struggle with retrieval.

Health: Stress, sleep deprivation, or illness (e.g., Alzheimer’s) impair memory.

Repetition: Practice strengthens storage (e.g., flashcards for vocabulary).

Context: Similar settings aid recall (e.g., studying in the exam room).

2.4 Enhancement of Memory

Mnemonics: Acronyms (e.g., ROYGBIV for colors) or rhymes aid recall.

Chunking: Grouping items (e.g., 123-456-789 vs. 123456789).

Elaboration: Linking new info to known facts (e.g., associating “Napoleon” with “France”).

Spaced Repetition: Reviewing over time (e.g., studying daily vs. cramming).

Sleep: Consolidates LTM (e.g., better recall after a nap, per Walker, 2005).

Visualization: Imagining concepts (e.g., a “memory palace” for lists).

Subjective Questions:

Q.1 Define encoding and give examples.

Ans.

Q.2 Differentiate between recall and recognition.

Ans.

Q.3 How does age impact memory performance?

Ans.

Q.4 Explain how mnemonics enhance memory.

Ans.



UNIT-3

Forgetting: Meaning and Definition, Causes of Forgetting

3.1 Introduction

Forgetting is an integral part of human cognition. While it is often perceived as a drawback, it serves an essential function by filtering out unnecessary information, allowing us to focus on relevant knowledge. Scientists and psychologists have studied forgetting for decades to understand why and how it occurs. This unit explores the meaning, definitions, and primary causes of forgetting, providing insights into the processes that influence memory retention and loss.

3.2 Meaning

Forgetting is the inability to recall or retrieve previously learned information. It's a natural process, not always a flaw, as it helps clear irrelevant data.

3.3 Definition

- Hermann Ebbinghaus (1885): "Forgetting is the loss, permanent or temporary, of the ability to recall or recognize something learned earlier."
- Munn: "Forgetting is the failure to retain what was once experienced or learned."

3.4 Causes of Forgetting

1. Decay Theory: Memory traces fade over time without use (e.g., forgetting a rarely used password).

- Evidence: Ebbinghaus' forgetting curve shows rapid initial loss.

2. Interference:

- Proactive: Old info hinders new learning (e.g., old phone habits disrupt new phone use).
- Retroactive: New info overwrites old (e.g., learning Spanish erases French vocab).

3. Retrieval Failure: Info exists but can't be accessed (e.g., tip-of-the-tongue phenomenon).

- Cue-Dependent: Lacking context (e.g., forgetting a name outside its usual setting).

4. Motivated Forgetting: Suppressing painful memories (e.g., trauma repression, per Freud).

5. Physical Factors: Brain injury, amnesia, or alcohol impair memory (e.g., blackout drinking).

6. Lack of Consolidation: Info not fully stored (e.g., no sleep after learning).

Subjective Questions:

Q.1 How does forgetting contribute to effective learning and memory management?

Ans.

Q.2 What role do retrieval cues play in overcoming forgetting?

Ans.

Q.3 Discuss how sleep affects memory consolidation and forgetting.

Ans.

Q.4 How can understanding forgetting help improve study techniques?

Ans.



UNIT-4

Intelligence: Meaning and Definitions, Types of Intelligence (Mental, Emotional, Social, and Spiritual)

4.1 Introduction

Intelligence is a vital human ability that influences learning, problem-solving, and adaptation to new situations. It helps individuals navigate challenges, develop skills, and interact effectively with their environment. This unit explores the meaning, definitions, and types of intelligence, offering insights into how intelligence manifests in different areas of life.

4.2 Meaning

Intelligence is the ability to learn, understand, reason, solve problems, and adapt to new situations. It's a multifaceted capacity influencing how we interact with the world.

4.3 Definitions

- Alfred Binet (1905): "Intelligence is the ability to judge well, reason well, and understand well."
- Howard Gardner (1983): "Intelligence is the capacity to solve problems or fashion products valued in a cultural context."

4.4 Types of Intelligence

1. Mental (Cognitive) Intelligence:

- Logical reasoning, memory, and problem-solving (e.g., IQ tests).
- Features: Measured by tasks like math or verbal skills.
- Example: Solving a puzzle or planning a project.

2. Emotional Intelligence (EI) (Goleman, 1995):

- Recognizing, managing, and using emotions effectively.
- Components: Self-awareness, self-regulation, empathy, social skills.
- Example: Calming a friend or reading a room's mood.

3. Social Intelligence:

- Navigating social interactions and understanding group dynamics.
- Features: Communication, cooperation, and social perception.
- Example: Leading a team or resolving a conflict.

4. Spiritual Intelligence (Zohar & Marshall, 2000):

- Finding meaning, purpose, and connection beyond the self.
- Features: Reflection, transcendence, and ethical awareness.
- Example: Meditating on life's purpose or acting with compassion.

4.5 Synthesis and Examples

- Memory: Sensory memory catches a bird's chirp, STM holds it briefly, and LTM recalls it years later.
- Components: Encoding a song's lyrics, storing it through practice, retrieving it at karaoke.
- Forgetting: Forgetting a classmate's name due to interference from new friends.
- Intelligence: Mental intelligence solves equations, emotional intelligence comforts a sibling, social intelligence builds friendships, and spiritual intelligence seeks life's meaning.

Subjective Questions:

Q.1 Define intelligence and explain its role in problem-solving.

Ans.

Q.2 Compare and contrast emotional intelligence and social intelligence.

Ans.

Q.3 How does spiritual intelligence contribute to personal growth?

Ans.

Q.4 What are the key features of mental intelligence? Provide examples.

Ans.

Objective Questions:

1. Which of the following is the correct sequence of the memory process?

A) Storage → Retrieval → Encoding	C) Retrieval → Storage → Encoding
B) Encoding → Storage → Retrieval	D) Storage → Encoding → Retrieval

Answer: B) Encoding → Storage → Retrieval

2. Short-term memory typically holds information for:

A) A few seconds to a minute	C) One day
B) Several hours	D) Indefinitely

Answer: A) A few seconds to a minute



3. Forgetting due to interference from previously learned information is known as:

- A) Motivated forgetting
- B) Retroactive interference
- C) Decay theory
- D) Proactive interference

Answer: D) Proactive interference

4. Which type of intelligence involves understanding and managing one's own emotions as well as those of others?

- A) Social intelligence
- B) Emotional intelligence
- C) Spiritual intelligence
- D) Mental intelligence

Answer: B) Emotional intelligence

5. A technique that can help enhance memory is:

- A) Ignoring repetition
- B) Relying only on rote memorization
- C) Using mnemonic devices
- D) Multitasking while studying

Answer: C) Using mnemonic devices

BLOCK-5

COMMON MENTAL DISORDERS



UNIT-1

Causes and Consequences of Conflicts and Frustrations

1.1 Introduction

Conflicts and frustrations are common experiences in human life, influencing emotions, decisions, and behaviors. Conflict arises when opposing needs, desires, or expectations create tension, while frustration occurs when goals are blocked or needs remain unmet. Understanding their causes and consequences can help individuals develop coping strategies for personal and social well-being.

1.2 Meaning

Conflict: A state of opposition or incompatibility between desires, needs, or external demands, often internal (e.g., choosing between career and family) or external (e.g., disagreement with a friend).

- **Frustration:** The emotional response to blocked goals or unmet needs, resulting in tension or dissatisfaction.

1.3 Causes of Conflicts

Internal Causes:

- **Goal Conflict:** Competing desires (e.g., approach- approach: job vs. better job; avoidance-avoidance: work vs. chores; approach-avoidance: wanting a promotion but fearing stress).
- **Role Conflict:** Clashing expectations (e.g., being a parent vs. employee).
- **Values Clash:** Moral dilemmas (e.g., honesty vs. loyalty).

External Causes:

- **Resource Scarcity:** Competition for limited goods (e.g., money, time).
- **Interpersonal Disputes:** Miscommunication or rivalry (e.g., sibling jealousy).
- **Environmental Stressors:** Noise, crowding, or deadlines.

1.4 Causes of Frustrations

- **Blocked Goals:** Obstacles prevent success (e.g., failing an exam despite effort).
- **Delays:** Waiting for outcomes (e.g., job application delays).
- **Lack of Control:** Powerlessness (e.g., stuck in traffic).
- **Unmet Needs:** Physical (hunger) or psychological (recognition).

1.5 Consequences of Conflicts and Frustrations

1. Psychological:
 - Stress, anxiety, or depression from unresolved tension.
 - Example: Chronic indecision leading to burnout.
2. Behavioral:
 - Aggression (e.g., yelling at a partner) or withdrawal (e.g., avoiding decisions).
 - Example: Road rage from traffic frustration.
3. Physical:
 - Headaches, fatigue, or high blood pressure from prolonged stress.
4. Example: Tension migraines after a workplace dispute. Social:
 - Strained relationships or isolation.
 - Example: Friends drifting apart after a conflict.

Subjective Questions:

Q.1 Define conflict and frustration, providing examples of each.

Ans.

Q.2 Discuss the role of goal conflict in creating internal struggles.

Ans.

Q.3 How do environmental stressors contribute to interpersonal conflicts?

Ans.

Q.4 What are the major behavioral consequences of frustration?

Ans.



UNIT-2

Common Mental Disorders: Depressive Disorders, Anxiety Disorders, Serious Mental Disorders

2.1 Introduction

Mental disorders are conditions that disrupt an individual's thoughts, emotions, behaviors, or mood, impairing their ability to function in daily life. These disorders vary in severity, from mild disturbances to debilitating conditions requiring medical intervention. This unit focuses on three major categories of mental disorders: depressive disorders, anxiety disorders, and serious mental disorders.

2.2 Meaning

Mental disorders are conditions that disrupt thinking, feeling, behavior, or mood, impairing daily functioning. They range from mild to severe, often requiring intervention.

Depressive Disorders

- Definition: Persistent sadness, hopelessness, or loss of interest lasting weeks or more (DSM-5).
- Types:
 - Major Depressive Disorder (MDD): Severe, pervasive low mood (e.g., inability to enjoy hobbies).
 - Persistent Depressive Disorder (Dysthymia): Chronic, milder depression (2+ years).
 - Seasonal Affective Disorder (SAD): Depression tied to seasons (e.g., winter blues).
- Symptoms: Fatigue, worthlessness, sleep issues, suicidal thoughts.
- Causes: Genetics, trauma, chemical imbalances (e.g., low serotonin).

2.1 Anxiety Disorders

- Definition: Excessive, irrational fear or worry disrupting life (DSM-5).
- Types:
 - Generalized Anxiety Disorder (GAD): Chronic worry about multiple issues (e.g., health, work).
 - Panic Disorder: Sudden, intense panic attacks (e.g., racing heart, fear of dying).
 - Social Anxiety Disorder: Fear of social scrutiny (e.g., avoiding public speaking).
 - Phobias: Specific fears (e.g., heights, spiders).
- Symptoms: Restlessness, sweating, avoidance, rapid breathing.
- Causes: Trauma, stress, genetics, overactive amygdala.

2.2 Serious Mental Disorders

- Definition: Severe conditions with significant reality distortion or functional impairment.
- Types:
 - o Schizophrenia: Disordered thinking, hallucinations, delusions (e.g., hearing voices).
 - o Bipolar Disorder: Extreme mood swings—mania (e.g., reckless spending) to depression.
 - o Obsessive-Compulsive Disorder (OCD): Intrusive thoughts (obsessions) and rituals (compulsions, e.g., hand- washing).
- Symptoms: Psychosis, mood instability, ritualistic behavior.
- Causes: Genetics, brain chemistry (e.g., dopamine imbalance), early trauma.

Subjective Questions:

Q.1 Define depressive, anxiety, and serious mental disorders.

Ans.

Q.2 Identify three types of depressive disorders and their key features.

Ans.

Q.3 Explain how generalized anxiety disorder differs from panic disorder.

Ans.

Q.4 Describe the symptoms of schizophrenia and bipolar disorder.

Ans.



UNIT-3

Mental Retardation; Alcohol and Drug Abuse; Suicide, Attempted Suicide, and Suicide Prevention

3.1 Introduction

Mental health challenges encompass a wide range of conditions, including intellectual disabilities, substance abuse disorders, and self-harm tendencies. Understanding their causes, symptoms, and prevention strategies is crucial for effective intervention. This unit explores mental retardation, the effects of alcohol and drug abuse, and the causes and prevention of suicide.

3.2 Mental Retardation (Intellectual Disability)

- **Meaning:** Significant limitations in intellectual functioning ($IQ < 70$) and adaptive behavior (e.g., daily living skills), onset before age 18.
- **Levels:**
 - Mild ($IQ\ 50-70$): Can learn basic skills, live semi- independently.
 - Moderate ($IQ\ 35-50$): Needs support for complex tasks.
 - Severe ($IQ\ 20-35$): Limited communication, requires care.
 - Profound ($IQ < 20$): Minimal awareness, full dependence.
- **Causes:** Genetics (e.g., Down syndrome), prenatal issues (e.g., fetal alcohol syndrome), injury.
- **Consequences:** Social stigma, educational challenges, dependency.

3.3 Alcohol and Drug Abuse

- **Meaning:** Excessive, harmful use of substances leading to physical, psychological, or social damage.
- **Types:**
 - Alcohol Abuse: Binge drinking or chronic use (e.g., liver damage).
 - Drug Abuse: Illicit (e.g., heroin) or prescription misuse (e.g., opioids).
- **Causes:**
 - Biological: Addiction-prone brain chemistry (e.g., dopamine reward system).
 - Psychological: Coping with stress or trauma.
 - Social: Peer pressure, availability.

- Consequences: Health decline (e.g., cirrhosis), relationships erode, legal issues.

3.4 Suicide, Attempted Suicide, and Suicide Prevention

Suicide:

- Meaning: Intentional self-inflicted death.
- Causes: Depression, hopelessness, substance abuse, isolation, trauma.
- Signs: Talking about death, giving away possessions, withdrawal.

Attempted Suicide:

- Meaning: Non-fatal self-harm with intent to die.
- Causes: Impulsivity, mental disorders, acute stress (e.g., breakup).
- Consequences: Injury, guilt, increased risk of future attempts.

Suicide Prevention Strategies:

- Awareness: Educate about warning signs (e.g., helplines like 988 in the US).
- Support: Therapy (e.g., CBT), social connection, crisis intervention.
- Restriction: Limit access to means (e.g., guns, pills).
- Hope: Build resilience via coping skills or purpose (e.g., volunteering).
 - Example: A friend's attentive listening prevents a crisis escalation.

Synthesis and Examples

- Conflicts/Frustrations: A student frustrated by exam failure (cause) may lash out (consequence).
Mental Disorders: Someone with GAD avoids parties (anxiety), while a bipolar person cycles from euphoria to despair.
- Retardation/Substance/Suicide: A teen with mild intellectual disability struggles socially, turns to alcohol, and faces suicidal thoughts—highlighting interconnected risks.

Subjective Questions:

Q1. What are the primary characteristics of intellectual disability?

Ans.....

Q2. How does substance abuse impact physical and mental health?

Ans.....

Q3. What are the key warning signs of suicide?

Ans.....

Q4. Describe at least two strategies for suicide prevention.

Ans.....



Objective Questions:

1. Which of the following is a common consequence of unresolved conflict and frustration?

A) Improved memory	C) Emotional distress and anxiety
B) Increased self-confidence	D) Enhanced creativity

Answer: C) Emotional distress and anxiety

2. Depressive disorders are mainly characterized by:

A) Hallucinations and delusions	C) Sudden bursts of energy
B) Persistent sadness and loss of interest	D) Obsessive cleaning behaviors

Answer: B) Persistent sadness and loss of interest

3. Anxiety disorders typically involve:

A) Chronic physical pain	C) Sudden memory loss
B) Intense fear or worry without a clear cause	D) High levels of happiness

Answer: B) Intense fear or worry without a clear cause

4. Mental retardation is now more commonly referred to as:

A) Serious mental disorder	C) Intellectual disability
B) Cognitive-behavioral disorder	D) Psychotic syndrome

Answer: C) Intellectual disability

5. A preventive measure for suicide includes:

A) Social isolation	C) Encouraging open communication and counseling
B) Ignoring emotional signs	D) Avoiding professional help

Answer: C) Encouraging open communication and counseling

Suggestive Readings

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COURSE NAME

**HISTORY OF INDIA (EARLY TIMES TO TILL THE
MAURYAN PERIOD)**

COURSE CODE – BAYSMN-103(B)





CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- To understand the importance and classification of sources used in the reconstruction of Indian history.
- To explore the characteristics and development of prehistoric cultures in India including their tools, techniques, and social advancements.
- To examine the emergence and evolution of early urban civilization in the Harappan period and the socio-cultural life during the Vedic period.
- To understand the development of religious thought and practices from the Indus Valley Civilization through the Vedic age.
- To analyze the impact of philosophical and religious reform movements such as the Upanishads, Jainism, and Buddhism.
- To investigate the political structures and transformations in India from the 6th century B.C. to the 2nd century B.C., with a focus on major dynasties and empires.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Identify and describe various literary and archaeological sources of Indian history, including foreign accounts.
- Classify and explain different phases of prehistoric culture in India—Palaeolithic, Mesolithic, and Neolithic—and their contributions to early human progress.
- Describe the economic, social, and religious aspects of the Harappan Civilization and the shift in the cultural centre post-Harappa.
- Explain the evolution of religious beliefs and rituals from the Indus Valley to the Vedic age, highlighting the significance of deities and ceremonies.
- Analyze the rise of Mahajanapadas, the political scenario in the 6th century B.C., and the formation of the Magadha Empire under various dynasties.

BLOCK-1

HISTORICAL SOURCES AND PRE-HISTORIC CULTURE



UNIT-1

Sources For Knowing Indian History, Importance of Sources, Types of Sources- Literary Sources, Archaeological Sources and Accounts of Foreign Travellers

1.1 Introduction to Sources for Knowing Indian History

History is a continuous process of interaction between the past and the present. To understand the development of Indian civilization and culture, historians rely on various sources. These sources are essential for reconstructing the past and give insight into political, social, economic, cultural, and religious aspects of ancient India. Historical sources help historians to verify events, cross-reference data, and interpret the lifestyle and evolution of human society through different ages.

1.2 Importance of Sources

Historical sources are of immense importance as they form the foundation upon which the study of history is based. Without these sources, it would be impossible to gain an accurate or detailed understanding of the past. They provide evidence that supports historical narratives and help to fill gaps in our knowledge. The interpretation of sources allows historians to reconstruct events, understand their causes and consequences, and connect the past to the present. These sources also help us to preserve cultural heritage and pass it down to future generations.

1.3 Types of Sources

The sources of Indian history are broadly classified into three categories: literary sources, archaeological sources, and accounts of foreign travellers.

1.3.1 Literary Sources

Literary sources include all forms of written records such as religious texts, epics, historical accounts, and other literary compositions. These sources are further divided into religious and secular literature. Religious literature includes the Vedas, Upanishads, Puranas, epics like the Ramayana and Mahabharata, Buddhist texts like the Tripitakas, and Jain texts such as the Agamas. These texts, although primarily religious, offer valuable insights into the political, economic, and social life of ancient India.

Secular literature includes historical texts like Kalhana's *Rajatarangini*, biographies such as *Harshacharita* by Banabhatta, and plays and poetry by writers like Kalidasa. These works provide information on the rulers, administration, and society of their respective times.

1.3.2 Archaeological Sources

Archaeological sources involve the study of material remains of the past, such as inscriptions, coins, monuments, pottery, tools, and skeletal remains. These sources are tangible and offer concrete evidence about ancient life. Inscriptions found on rocks, pillars, and temple walls provide information

about royal proclamations, donations, and achievements. The Ashokan edicts are a prime example. Coins reveal details about the economy, trade, and rulers. Monuments and architecture, like stupas and temples, highlight cultural and religious developments. Excavated sites like those from the Indus Valley Civilization reveal the urban planning and lifestyle of ancient civilizations.

1.3.3 Accounts of Foreign Travellers

Several foreign travellers visited India in ancient and medieval times and recorded their observations. These accounts offer an outsider's perspective on Indian society, politics, religion, and culture. Some of the most notable travellers include Megasthenes, a Greek ambassador who wrote *Indica* during the Mauryan period; Fa-Hien and Hiuen Tsang, Chinese pilgrims who visited India during the Gupta and Harsha periods respectively; and Al-Biruni, who accompanied Mahmud of Ghazni. These travellers often compared Indian society with their own and thus provided unique and valuable insights.

Subjective Questions:

Q1. Discuss the importance of historical sources in reconstructing Indian history.

Ans.

Q2. Describe the various types of literary sources and explain their significance in the study of Indian history.

Ans.

Q3. What are archaeological sources? How do they help in understanding ancient Indian civilization?

Ans.

Q4. Who were some of the major foreign travellers to India, and what is the historical significance of their accounts?

Ans.



UNIT-2

Introduction to Prehistoric Cultures of India: Palaeolithic- Sohan Culture and Madrasian Culture, Mesolithic, Neolithic- Development of Agriculture, Invention of Fire, Invention of Wheel

2.1 Introduction to Prehistoric Cultures

The term “prehistory” refers to the period before the invention of writing, when human beings left no written records but lived and evolved by developing tools, techniques, and cultural practices. The prehistoric period in India is broadly divided into the Palaeolithic, Mesolithic, and Neolithic ages. These periods reflect the gradual development of early human beings from a nomadic lifestyle of hunting and gathering to settled agricultural societies.

2.2 Palaeolithic Age

The Palaeolithic Age, or Old Stone Age, is the earliest phase of human history. It is marked by the use of crude stone tools, mostly for hunting, cutting, and digging. This period can be further divided into Lower, Middle, and Upper Palaeolithic phases.

During this time, early humans lived in caves, rock shelters, and open spaces, relying on hunting and gathering for food. The Palaeolithic period in India is represented by various regional cultures, two of the most prominent being the Sohan Culture and the Madrasian Culture.

2.2.1 Sohan Culture

The Sohan Culture is associated with the Soan valley in present-day Pakistan. It belongs to the Lower Palaeolithic period and is known for pebble tools made using simple techniques. The tools were used for cutting and scraping. The river terraces of the Soan valley are rich in prehistoric remains, including hand axes and cleavers.

2.2.2 Madrasian Culture

The Madrasian Culture is one of the oldest known Palaeolithic cultures in India, named after the region around present-day Chennai (formerly Madras). The tools of this culture include hand axes, cleavers, and flake tools made of quartzite. It reflects the early development of human life in South India and the use of locally available materials for tool-making.

2.3 Mesolithic Age

The Mesolithic Age, or Middle Stone Age, acted as a transitional phase between the Palaeolithic and Neolithic periods. During this age, people began to domesticate animals and use more refined and smaller stone tools called microliths.

There was also a gradual shift towards a more stable way of life, although hunting and food gathering still played a major role. The Mesolithic people started making use of bows and arrows,

and they also painted scenes of daily life, animals, and hunting on cave walls, such as those found in the Bhimbetka rock shelters in Madhya Pradesh.

2.4 Neolithic Age

The Neolithic Age, or New Stone Age, marks the beginning of agriculture and permanent settlements. This period witnessed major technological and cultural advancements. People began to domesticate plants and animals, leading to food production instead of food gathering.

This age also saw the invention of crucial elements that changed the course of human history: agriculture, fire, and the wheel.

2.4.1 Development of Agriculture

Agriculture began during the Neolithic period when people started cultivating cereals like wheat and barley. They cleared forests for cultivation, stored surplus grains, and began to live in settled villages. Agriculture became the foundation of a stable economy and led to the growth of social institutions.

2.4.2 Invention of Fire

The control and use of fire was a significant development. It enabled humans to cook food, stay warm, and protect themselves from wild animals. Fire was also used in tool-making and later, in pottery and metallurgy.

2.4.3 Invention of the Wheel

The invention of the wheel was another revolutionary development of the Neolithic period. It made transportation and pottery production much easier and more efficient. This invention facilitated trade and the exchange of goods, thus contributing to the rise of early civilizations.

Subjective Questions:

Q1. Describe the main features of the Palaeolithic Age in India. Highlight the significance of Sohan and Madrasian cultures.

Ans.

Q2. What are the major characteristics of the Mesolithic Age? How did it act as a transitional phase?

Ans.

Q3. Explain the important developments of the Neolithic Age, especially in relation to agriculture, fire, and the wheel.

Ans.

Q4. How did the invention of agriculture and permanent settlements shape the course of prehistoric human life?

Ans.



UNIT-3

Tools and Techniques of Prehistoric Period: Palaeolithic, Mesolithic, Neolithic. Pre Harappa Culture and Other Chalkolithic Culture

3.1 Introduction

The evolution of tools and techniques is one of the most important aspects of prehistoric life. From crude stone implements to more sophisticated tools, prehistoric human beings adapted to their environment by developing methods for hunting, gathering, building shelter, and later, agriculture. These tools reflect the technological progress of different prehistoric ages—Palaeolithic, Mesolithic, and Neolithic—as well as the emergence of early cultures like the Pre-Harappa and Chalcolithic cultures.

3.2 Tools and Techniques of the Palaeolithic Period

During the Palaeolithic Age, early humans used unpolished and rough tools made of stone. These tools were typically large and heavy, used for hunting, digging, and cutting. Common types include hand axes, cleavers, scrapers, and choppers. The tools were made using core and flake techniques—stones were struck to produce sharp edges. These tools show gradual development from the Lower to Upper Palaeolithic phase. Lower Palaeolithic tools were massive and crude, while Upper Palaeolithic tools were smaller, more refined, and often made on flakes or blades. Bone tools also began to appear towards the end of this period.

3.3 Tools and Techniques of the Mesolithic Period

In the Mesolithic Age, tools became smaller, lighter, and more precise. The most characteristic tools of this period are microliths—tiny flint tools often set into wooden or bone handles to create composite tools.

People in this era also began to use bows and arrows, fishing equipment, and simple tools for processing food. Grinding stones became common for processing grains and seeds. This reflects a gradual shift towards food production and a semi-sedentary lifestyle.

3.4 Tools and Techniques of the Neolithic Period

The Neolithic Age witnessed a major advancement in tool technology. Tools became polished, more durable, and varied in form and function. Important tools of this period include polished stone axes, sickles, hoes, and grinding stones. These tools were used for clearing forests, farming, building houses, and other daily activities. Pottery-making techniques also developed, with people using hand-made and later wheel-made pots for storing food and water. The Neolithic period marked a technological shift that supported agriculture and permanent settlements.

3.5 Pre-Harappa Culture

The Pre-Harappa Culture refers to the cultural phase that existed before the rise of the mature Harappan Civilization (Indus Valley Civilization). It is often identified with early farming communities, particularly those found in sites like Mehrgarh in present-day Pakistan. People of the Pre-Harappa phase used handmade pottery, simple tools made of stone and bone, and lived in mud-brick houses. They practiced agriculture, animal domestication, and basic crafts like bead-making. The culture set the foundation for urbanization in the Harappan phase.

3.6 Other Chalcolithic Cultures

The Chalcolithic period (Copper-Stone Age) marked the use of both stone and copper tools. It developed after the Neolithic period and before the full use of iron. This era saw the emergence of regional cultures in different parts of India.

Some important Chalcolithic cultures include the Ahar Culture (Rajasthan), Malwa Culture (Madhya Pradesh), Jorwe Culture (Maharashtra), and Kayatha Culture. These cultures are known for painted pottery, copper tools, stone blades, beads, and evidence of trade and agriculture. They show regional variations but shared a reliance on both stone and copper tools.

Subjective Questions:

Q1. Describe the evolution of tools and techniques during the Palaeolithic, Mesolithic, and Neolithic periods.

Ans.

Q2. What are microliths? How did Mesolithic people use them in daily life?

Ans.

Q3. Explain the features of Pre-Harappa culture and its importance in the development of early civilization.

Ans.

Q4. What are Chalcolithic cultures? Describe any two Chalcolithic cultures of India with their characteristics.

Ans.

Objective Questions:

1. Which of the following is considered a *literary source* of ancient Indian history?

a) Painted Grey Ware	c) Ramayana
b) Ashokan Inscriptions	d) Stone tools

Answer: c) Ramayana



2. The Sohan Culture is primarily associated with which prehistoric period?

a) Neolithic Age	c) Chalcolithic Age
b) Mesolithic Age	d) Palaeolithic Age

Answer: d) Palaeolithic Age

3. Q3. Which of the following tools is most commonly associated with the Mesolithic Age?

a) Hand axe	c) Copper blade
b) Microlith	d) Polished axe

Answer: b) Microlith

4. The site of Mehrgarh is associated with which of the following?

a) Mature Harappan Culture	c) Vedic Culture
b) Pre-Harappan Culture	d) Buddhist Monastic Settlements

Answer: b) Pre-Harappan Culture

5. Q5. What significant invention is associated with the Neolithic Age?

a) Use of bronze	c) Invention of wheel
b) Use of script	d) Development of iron tools

Answer: c) Invention of wheel

BLOCK-2

VEDIC CULTURE



UNIT-1

Harappa Civilisation: Rise and Development of Urban Civilization, Economic, Social, Religious and Cultural Features, Development of Art, Reason for Change in The Centre of Culture

1.1 Rise and Development of Urban Civilization

The Harappa Civilization, also known as the Indus Valley Civilization, marks one of the earliest known instances of urban culture in the ancient world. It emerged around 2600 BCE and reached its peak between 2500 BCE and 1900 BCE. The civilization was characterized by its well-planned cities like Harappa, Mohenjo-daro, and Dholavira. These cities displayed advanced urban planning with grid-like streets, sophisticated drainage systems, and standardized brick construction, highlighting the presence of a centralized authority and architectural expertise. The development of granaries, citadels, and public baths also indicated administrative control and concern for hygiene and storage of resources.

1.2 Economic Features

The economy of the Harappan Civilization was primarily based on agriculture, supplemented by trade, both inland and overseas. Crops like wheat, barley, dates, and peas were commonly cultivated. Evidence of irrigation systems suggests advanced agricultural practices. Trade played a significant role in economic growth, with seals and artifacts found in Mesopotamia indicating long-distance commerce. The Harappans exported cotton, beads, ivory, and pottery, and imported metals like copper and tin. Craft specialization, including bead-making, pottery, and metallurgy, was a notable economic feature.

1.3 Social Features

The social structure of the Harappan Civilization is inferred from archaeological findings. The uniformity in city planning and standardization of weights and measures suggests a society that valued order and control. However, the absence of grand palaces or large-scale royal tombs indicates a possibly egalitarian social structure, or at least one that did not emphasize the display of wealth by elites. The presence of various artifacts points to different classes of artisans, traders, and possibly priests or administrators, though a clear caste system as in later periods is not evident.

1.4 Religious Features

The religion of the Harappan people was nature-centric and possibly involved the worship of a mother goddess symbolizing fertility. Seals depicting animals and horned deities suggest animistic and proto-Shiva worship. The “Pashupati” seal is often cited as evidence of early Shaivism. Ritual bathing, as indicated by the Great Bath at Mohenjo-daro, points to purification practices. However, there is no evidence of temples or elaborate religious architecture, making it difficult to confirm the structure of their religious hierarchy.

1.5 Cultural Features

Cultural developments during the Harappan period include a variety of artistic expressions such as pottery, terracotta figurines, sculptures, and seals. These items were often intricately designed, showcasing the Harappans' aesthetic sense and craftsmanship. Their script, though still undeciphered, indicates the use of writing, possibly for administrative and commercial purposes. The standardized weights and measures also reflect a sophisticated understanding of mathematics and trade requirements.

1.6 Development of Art

Harappan art is distinguished by its realistic and symbolic representations. The bronze dancing girl from Mohenjo-daro is a prime example of their artistic talent and sense of human form and movement. Terracotta toys, animal figurines, and carved seals depict both daily life and religious symbols. Their pottery, often painted with geometric and floral patterns, was both utilitarian and decorative, suggesting the dual purpose of art in society.

1.7 Reason for Change in the Centre of Culture

Several theories explain the decline and change in the centre of Harappan culture. Environmental factors such as shifting river courses, especially of the Ghaggar-Hakra (Saraswati) River, and recurrent floods or droughts might have led to agricultural decline. Geological disturbances and deforestation could have affected the ecology. Additionally, some suggest the arrival of Indo-Aryans might have contributed to cultural transformation. The gradual decline of urban planning and standardization reflects a shift from centralized urban centers to more rural, dispersed settlements in the post-Harappan phase.

Subjective Questions

Q1. Discuss the key features of urban planning in the Harappan Civilization and how they reflect the administrative capabilities of the time.

Ans.

Q2. Explain the economic life of the Harappan people, focusing on agriculture, trade, and crafts.

Ans.

Q3. Analyze the religious beliefs of the Harappans with reference to archaeological evidence.

Ans.

Q4. What factors contributed to the decline of the Harappan Civilization and the change in the cultural center?

Ans.



UNIT-2

Gangetic Culture- Vedic period: Nature of Vedic Literature; Political, Social, and Economic Life in Rig-Veda and later Vedic period

2.1 Nature of Vedic Literature

Vedic literature is the earliest literary record of Indo-Aryan civilization and the foundation of Hindu philosophical thought. It is composed in Sanskrit and primarily consists of four Vedas: Rigveda, Samaveda, Yajurveda, and Atharvaveda. These are further classified into four parts—Samhitas (hymns), Brahmanas (rituals), Aranyakas (forest treatises), and Upanishads (philosophical teachings). The Rigveda is the oldest, composed around 1500 BCE, and reflects early Aryan life. The literature is oral in nature and was passed down through memorization for centuries before being written down. The Vedas are not only religious texts but also sources of information on contemporary society, economy, and polity.

2.2 Political Life in Rigvedic and Later Vedic Period

During the Rigvedic period, political organization was tribal and semi-nomadic. The basic unit was the *jana* (tribe), headed by a *rajan* (chief), who was more of a leader than a king. Governance was participatory, with assemblies like the *sabha* and *samiti* playing significant roles in decision-making. There was no standing army or taxation system in the early period.

In the Later Vedic period (1000–600 BCE), society transitioned from tribal to territorial kingdoms. The power of the king became more absolute, and the concept of divine kingship began to emerge. The state machinery became more structured, and rituals like *rajasuya* and *ashvamedha* were performed to legitimize royal authority. The emergence of large kingdoms like Kuru and Panchala marked the beginning of early state formation in the Gangetic plains.

2.3 Social Life in Rigvedic and Later Vedic Period

In the Rigvedic period, society was relatively egalitarian. Social divisions existed but were flexible. The basic unit of society was the family, and women enjoyed a respectable position, participating in religious and intellectual life. There was no rigid caste system; the varna system (Brahmana, Kshatriya, Vaishya, Shudra) was fluid and based more on occupation than birth.

In the Later Vedic period, social stratification became more pronounced. The varna system hardened into a caste-based society, with Brahmanas gaining prominence. The status of women declined, and practices like child marriage and prohibition of widow remarriage began. Rituals became more complex and dominated by priestly classes, reinforcing hierarchical norms.

2.4 Economic Life in Rigvedic and Later Vedic Period

The economy of the Rigvedic period was primarily pastoral, with cattle being the main form of wealth. Agriculture existed but was secondary. Barter was the main form of exchange, and gold

ornaments (*nishka*) were used in high-value transactions. There were no large urban centers or long-distance trade.

In the Later Vedic period, agriculture became the dominant economic activity due to the settlement in fertile Gangetic plains. Iron tools (krishna-ayas or black metal) facilitated agricultural expansion. The use of ploughs, irrigation techniques, and domestication of animals improved productivity. Trade and commerce grew, and urban centers began to emerge. Artisans and craftsmen organized into guilds (*shrenis*), and coins (*nishka* and *satamana*) began to be used, though barter remained common.

■ Subjective Questions:

Q1. Describe the nature and classification of Vedic literature and explain its significance in understanding ancient Indian society.

Ans.

Q2. Compare the political organization of the Rigvedic and Later Vedic periods.

Ans.

Q3. Discuss the changes in the social structure from the Rigvedic to the Later Vedic period.

Ans.

Q4. How did the economic life evolve during the Vedic period, especially with the transition to the Gangetic plains?

Ans.

■ Objective Questions:

1. Which of the following features is *most characteristic* of Harappan urban planning?

a) Monumental temples for public worship	c) Wooden huts and unplanned streets
b) Grid-pattern Street layout and drainage system	d) Large-scale iron weapon production

Answer: b) Grid-pattern Street layout and drainage system

2. In the Rigvedic period, the term '*rajan*' refers to:

a) A priest performing rituals	c) A merchant guild leader
b) The head of a tribe or clan	d) A warrior in the royal army

Answer: b) The head of a tribe or clan



3. Which of the following was a major economic activity of the Later Vedic period that marked a shift from the Rigvedic period?

a) Nomadic cattle herding	c) Settled agriculture using iron tools
b) Maritime trade	d) Mining of gold in the Himalayas

Answer: c) Settled agriculture using iron tools

4. What is the most significant evidence of religious practices in the Harappan Civilization?

a) Ashokan edicts	c) Seals and the Great Bath
b) Painted cave walls	d) Vedic hymns

Answer: c) Seals and the Great Bath

5. The Later Vedic society saw the emergence of the rigid varna system. Which class was not part of the original four varnas?

a) Brahmana	c) Vaishya
b) Kshatriya	d) Dalit

Answer: d) Dalit

BLOCK-3

VEDIC RELIGION



UNIT-1

Origin of Religious Traditions and Diverse Dimensions of Religion in the Indus Valley Civilization

1.1 Origin of Religious Traditions in the Indus Valley Civilization

The Indus Valley Civilization (c. 2500–1900 BCE), one of the earliest urban cultures of the ancient world, reveals significant clues about the early religious beliefs of its people. Though there is no deciphered script to provide direct textual evidence, archaeological findings such as seals, statues, and architectural structures suggest the presence of religious practices. The origin of religious traditions in this civilization seems deeply embedded in nature worship, fertility cults, and proto-Shiva worship. The emphasis on harmony with nature and reverence for certain animals and symbols indicates a complex religious life.

1.2 Worship Practices and Deities

Excavations have unearthed terracotta figurines of female deities, often associated with fertility and motherhood, indicating the worship of a Mother Goddess. This practice suggests a matriarchal or nature-based form of spirituality, focused on life-giving forces. One of the most notable findings is the “Pashupati seal,” which depicts a horned figure seated in a yogic posture, surrounded by animals. This figure is interpreted by many scholars as an early prototype of Lord Shiva, representing proto-Shiva or a deity associated with yogic traditions and animal power.

1.3 Sacred Symbols and Ritual Objects

Several recurring symbols in Indus Valley artifacts point to their ritualistic significance. The swastika, a symbol later associated with auspiciousness in Indian religions, appears frequently. Fire altars and bathing tanks, such as the Great Bath of Mohenjo-daro, are believed to have had ritual use, possibly involving purification rites or sacred bathing. Seals with inscriptions and animal motifs may have been used in religious or magical practices, serving as amulets or tokens for divine protection.

1.4 Religious Dimensions and Cultural Continuity

The religion of the Indus Valley people displayed diverse dimensions—nature worship, animism, fertility cults, and possibly early forms of deity worship. These elements show a continuity in religious ideas that later reappear in Vedic and post-Vedic traditions. The absence of monumental temples and the emphasis on symbolic, personal, and domestic worship also indicate a decentralized religious system. Despite the decline of the Indus

Civilization, its religious symbols and practices left a profound imprint on the evolving religious landscape of ancient India.

Subjective Questions:

Q1. Discuss the origin of religious traditions in the Indus Valley Civilization with reference to archaeological evidence.

Ans.

Q2. Examine the role of the Mother Goddess and proto-Shiva worship in the religious practices of the Indus Valley people.

Ans.

Q3. How do the sacred symbols and ritual objects found in the Indus Valley contribute to our understanding of their religious life?

Ans.

Q4. Explain the diverse dimensions of religion in the Indus Valley Civilization and their continuity in later Indian religious traditions.

Ans.



UNIT-2

Development of Religion in Vedic Period, Worship of Nature, Increasing Importance of Indra, Importance of Agni, Varun, Rit and Development of Worship of Mother Goddess

2.1 Development of Religion in the Vedic Period

The Vedic period (c. 1500–600 BCE) marked a significant transformation in the religious thought and practice of ancient India. The early Vedic religion, as reflected in the Rigveda, was primarily based on the worship of natural forces and cosmic order. The Vedic people believed in multiple deities, each representing different aspects of nature and the universe. Their religion was ritualistic, with an emphasis on hymns, prayers, and sacrifices (yajnas) conducted by priests. Religion during this time was not institutionalized but was deeply interwoven with daily life, agriculture, seasons, and cosmic cycles.

2.2 Worship of Nature

Nature worship formed the core of early Vedic religion. The elements of nature were personified as powerful deities who controlled the environment and human destiny. The Vedic people worshipped the sky, earth, rivers, sun, wind, rain, and fire. These natural forces were seen as living, conscious entities that could be propitiated through rituals and offerings. The harmony between man and nature was central to religious life, with nature seen both as a provider and a force to be revered and feared.

2.3 Increasing Importance of Indra

Indra, the god of thunder, rain, and war, emerged as the most important deity in the Rigvedic pantheon. He was considered the king of the gods and was invoked in more hymns than any other deity in the Rigveda. Indra's role as a heroic warrior who defeated the demon Vritra and released the waters made him a central figure of early Vedic mythology. He symbolized power, victory, and protection. His prominence indicates the importance of rain and warfare in the life of the early Vedic tribes.

2.4 Importance of Agni

Agni, the fire god, held a crucial place in Vedic rituals. As the mediator between the gods and humans, Agni was believed to carry the offerings made during yajnas to the divine beings. Fire was the central element in sacrificial rites and household rituals. Agni was also revered as the god of domestic life, transformation, and purification. His presence in all rites made him a universally worshipped deity across Vedic society.

2.5 Importance of Varun

Varun, the god of cosmic order (Rta), was associated with the vast sky and the moral order of the universe. He was considered an omniscient deity who upheld the law of the cosmos and monitored human actions. Though his importance declined in the later Vedic period, in the early Vedic texts,

Varun was seen as a supreme deity who punished sinners and upheld truth. His concept was more ethical and philosophical compared to other deities, indicating an early awareness of cosmic justice.

2.6 Concept of Rit (Rta)

The idea of *Rta* was fundamental to Vedic religion. It referred to the principle of natural order, truth, and cosmic harmony that governed both the universe and human conduct. *Rta* was the force that ensured the rising of the sun, the flow of rivers, the cycle of seasons, and the success of rituals. The Vedic people believed that following *Rta* through righteous living and proper rituals was essential for maintaining balance in the world. This concept later evolved into the notion of *Dharma* in later Hindu philosophy.

2.7 Development of Worship of Mother Goddess

While male deities dominated the Vedic pantheon, traces of goddess worship were also present. The earth was personified as *Prithvi*, the mother goddess, and was revered for her nurturing and sustaining qualities. Goddesses such as *Ushas* (dawn) and *Sarasvati* (associated with rivers and knowledge) were also worshipped. The worship of the mother goddess, though not as central in the Vedic texts as male deities, marked the continuation of pre-Vedic religious elements and laid the foundation for the rise of goddess cults in later periods.

Subjective Questions:

Q1. Describe the role of nature worship in early Vedic religion. How did it shape the Vedic worldview?

Ans.

Q2. Discuss the significance of Indra and Agni in the Rigvedic pantheon. What do their roles reveal about Vedic society?

Ans.

Q3. Explain the concept of *Rta* and its importance in maintaining cosmic and social order in Vedic religion.

Ans.

Q4. How did the worship of the Mother Goddess evolve in the Vedic period, and what influences from earlier traditions can be observed?

Ans.



UNIT-3

Development of Religious Practices in the Later Vedic Period Such as Religious Rituals, Primacy of Yagya

3.1 Transition to the Later Vedic Period

The Later Vedic period (c. 1000–600 BCE), represented by texts such as the *Yajurveda*, *Samaveda*, *Atharvaveda*, *Brahmanas*, *Aranyakas*, and early *Upanishads*, marked a shift in religious thought and practices. While continuity with early Vedic traditions was maintained, there was a noticeable increase in ritual complexity and the growing influence of the priestly class (*Brahmanas*). The religion became more structured and centered on elaborate sacrificial rites aimed at maintaining cosmic order and achieving worldly benefits.

3.2 Rise and Centrality of Yagya (Sacrificial Rituals)

Yagya (sacrifice) became the most important religious practice during the Later Vedic period. Sacrifices were performed to appease gods and to ensure prosperity, fertility, victory, and societal harmony. They involved offerings of ghee, grains, soma juice, and animals into the sacred fire. These rituals were conducted with the chanting of specific mantras from the Vedas and were often large-scale public events involving kings and priests. The importance of yagya reinforced the role of Brahmins as ritual specialists, giving them a dominant position in religious and social hierarchies.

3.3 Role of Brahmins and Ritual Formalism

As rituals became more complex, the knowledge and performance of these rites became restricted to the Brahmin caste. The *Brahmanas* (prose texts explaining the hymns and rituals) emphasized the correct performance of rituals as essential for success. The focus shifted from simple devotion to exact execution of rites, creating a more formal and codified religious system. The priestly class gained prestige, wealth, and power, becoming custodians of sacred knowledge and mediators between gods and society.

3.4 Philosophical Reflections and Criticism of Ritualism

While the ritualistic aspect of religion reached its peak in the Later Vedic period, the seeds of philosophical inquiry were also sown during this time. The *Aranyakas* and early *Upanishads* questioned the mechanical performance of rituals and emphasized internal reflection, self-knowledge, and the search for a higher reality. This laid the foundation for the development of spiritual thought in Indian philosophy and hinted at a shift from ritual externalism to internal realization.

3.5 Social and Religious Impact of Yagya

The widespread practice of yagya had a profound impact on society. It was often linked to royal authority and political power, with kings performing grand sacrifices like *Ashvamedha* (horse sacrifice) to assert dominance. Yagya also influenced the economic structure, as it involved extensive use of agricultural produce and labor. However, the exclusivity of Vedic knowledge and performance

created a social divide, restricting religious participation primarily to upper castes and marginalizing women and lower classes.

■ **Subjective Questions:**

Q1. Describe the growing importance of yagya in the Later Vedic period and its impact on society and religion.

Ans.

Q2. How did the role of Brahmins evolve with the rise of complex rituals in the Later Vedic period?

Ans.

Q3. What criticisms of ritualism emerged in the Aranyakas and Upanishads during the Later Vedic period?

Ans.

Q4. Discuss the relationship between religious rituals and political authority in the Later Vedic period.

Ans.

■ **Objective Questions:**

1. Which deity is most frequently mentioned in the Rigveda?

a) Varun	c) Indra
b) Agni	d) Soma

Answer: c) Indra

2. The Pashupati seal found in the Indus Valley Civilization is often associated with which Hindu god?

a) Vishnu	c) Brahma
b) Shiva	d) Ganesha

Answer: b) Shiva

3. What concept in the Vedic religion referred to the cosmic and moral order?

a) Dharma	c) Rta
b) Moksha	d) Karma

Answer: c) Rta

4. Which fire deity was considered the messenger between gods and humans during Vedic rituals?

a) Indra	c) Varun
b) Agni	d) Surya

Answer: b) Agni

5. The Ashvamedha yajna in the Later Vedic period was primarily associated with:

a) Rain and agriculture	c) Territorial conquest and kingly authority
b) Domestic peace	d) Fertility of land

Answer: c) Territorial conquest and kingly authority



BLOCK-4

REFORM OF RELIGIOUS STRUCTURE

UNIT-1

Upanishad Religion: The Concept of The Soul and The Supreme Brahma

1.1 Introduction

The Upanishads mark a significant transition in Indian religious thought. Emerging towards the end of the Vedic period, they shift the focus from external rituals of the Brahmanas to internal philosophical inquiry. The central concern of the Upanishads is the understanding of the true nature of reality, the individual self (Atman), and the ultimate cosmic principle (Brahman). These texts form the philosophical foundation of Hinduism and introduce concepts that continue to influence Indian spirituality.

1.2 The Origin and Nature of the Upanishads

The Upanishads, composed between 800 BCE and 400 BCE, are considered the culmination of Vedic literature and are also referred to as Vedanta, meaning “the end of the Vedas.” While the earlier Vedic texts were focused on sacrificial rituals and hymns to deities, the Upanishads turned inwards to examine the nature of existence, consciousness, and ultimate reality. They are dialogues or discourses, often between teacher and student, addressing profound metaphysical questions.

1.3 The Concept of Atman (Soul)

One of the most fundamental teachings of the Upanishads is the concept of Atman, the innermost self or soul. Unlike the physical body or even the mind, the Atman is eternal, unchanging, and indestructible. It is not merely the individual ego or personality but the true self that underlies all experiences and survives beyond death. The Upanishads emphasize the realization of Atman as a path to liberation (moksha). They teach that the Atman is not different from Brahman, the supreme reality, and that true knowledge arises when one understands this identity.

1.4 The Concept of Brahman (Supreme Reality)

Brahman is the ultimate, all-encompassing reality that pervades the universe. It is infinite, eternal, formless, and beyond human perception. Brahman is the source and essence of all that exists, yet it transcends all attributes. The Upanishads describe Brahman in two ways: Nirguna Brahman, which is without qualities, and Saguna Brahman, which is Brahman with attributes, often personified for devotional purposes. The realization of Brahman is the highest spiritual goal according to the Upanishads.

1.5 The Identity of Atman and Brahman

One of the central doctrines of the Upanishadic philosophy is the unity of Atman and Brahman. This is famously expressed in the Mahavakya (great saying) “Tat Tvam Asi” (That Thou Art), found in the Chandogya Upanishad. It implies that the individual self is not separate from the universal essence.



Liberation, or moksha, is attained when one realizes this non-duality (Advaita) and overcomes the illusion (Maya) that causes the perception of separateness.

1.6 Ethical and Spiritual Implications

The recognition of the self as divine leads to an ethical framework rooted in truth, self-discipline, compassion, and renunciation. The Upanishads emphasize self-inquiry (atma-vichara), meditation, and a disciplined life as essential practices for spiritual growth. Rather than ritualistic worship, they advocate for knowledge (jnana), contemplation, and inner purity as the means to enlightenment.

1.7 Influence on Later Indian Philosophy and Religion

The Upanishadic ideas significantly influenced later schools of Indian philosophy, including Vedanta, Samkhya, and Yoga. The concept of the soul and supreme reality became central to Hindu theology and also impacted reform movements like Buddhism and Jainism, which emerged in response to and in dialogue with these philosophies. The emphasis on inner transformation over ritualistic practices inspired generations of seekers and shaped the spiritual landscape of India.

Subjective Questions:

Q1. Explain the concept of Atman as discussed in the Upanishads. How is it different from the physical and mental aspects of an individual?

Ans.

Q2. Discuss the nature of Brahman as the supreme cosmic reality in the Upanishads. What are its two main aspects?

Ans.

Q3. What is the significance of the identity of Atman and Brahman in the Upanishadic tradition? How does this realization lead to liberation?

Ans.

Q4. How did the teachings of the Upanishads reform the religious structure of the Vedic period? Discuss their ethical and philosophical contributions.

Ans.

UNIT-2

Jainism: The Early Life and Teachings of Mahavira

2.1 Introduction

Jainism is one of the ancient religions of India that emerged as part of the religious and philosophical reform movements during the 6th century BCE. It arose as a reaction against the ritualistic and hierarchical practices of the Vedic religion. Vardhamana Mahavira, the 24th Tirthankara, is credited with organizing and spreading the teachings of Jainism, although the tradition recognizes a long line of Tirthankaras before him.

2.2 Early Life of Mahavira

Mahavira was born in 599 BCE in Kundagrama near Vaishali (present-day Bihar) into a Kshatriya family of the Jnatrika clan. His father was Siddhartha and his mother was Trishala. He was given the name Vardhamana. Raised in luxury, he showed early signs of spiritual inclination. At the age of 30, he renounced his home, family, and material possessions in pursuit of spiritual awakening.

2.3 Path to Enlightenment

After his renunciation, Mahavira practiced extreme austerities and self-discipline for twelve years. He wandered from place to place, meditating and enduring hardships. Finally, at the age of 42, he attained Kevala Jnana (perfect knowledge or omniscience) under a sal tree. Following this realization, he spent the next 30 years preaching his teachings across northern India.

2.4 Core Teachings of Mahavira

The teachings of Mahavira form the core of Jain philosophy and emphasize self-restraint, ethical conduct, and non-violence. His teachings were delivered in the Prakrit language, making them accessible to the common people. The main elements of his teachings include:

2.4.1 The Five Great Vows (Mahavratas)

Mahavira prescribed five major vows for ascetics, which also serve as ethical principles for lay followers in a modified form:

1. Ahimsa (Non-violence): Absolute non-violence in thought, word, and deed towards all living beings.
2. Satya (Truth): Always speaking the truth.
3. Asteya (Non-stealing): Not taking anything that is not willingly offered.
4. Brahmacharya (Celibacy): Complete celibacy for monks; chastity for householders.
5. Aparigraha (Non-possession): Renunciation of material wealth and attachment.



2.4.2 Theory of Karma

Mahavira taught that every action, whether good or bad, binds the soul with karmic particles. This karmic bondage is the cause of the cycle of birth and death (samsara). Liberation (moksha) is attained through the elimination of karma, which requires right knowledge, right faith, and right conduct.

2.4.3 Concept of Liberation

Jainism holds that the soul is inherently pure but is bound by karma due to ignorance and passion. Liberation is the state where the soul is freed from all karmic matter and rises to the top of the universe (Siddhashila), never to be reborn.

2.4.4 Anekantavada and Syadvada

Mahavira emphasized Anekantavada, the doctrine of manifold aspects of truth, which acknowledges that reality can be perceived from multiple viewpoints. Syadvada is the theory of conditional predication, which suggests that any statement is true in a certain context or perspective. These doctrines promote tolerance and non-absolutism in thought.

2.5 Religious Organization and Spread

Mahavira established a fourfold religious community: monks (sadhus), nuns (sadhvis), laymen (shrāvakās), and laywomen (shrāvikās). His teachings attracted a large following, especially among the merchant class. Jainism spread across northern and western India, particularly in regions like Gujarat, Rajasthan, and Karnataka.

2.6 Legacy and Contribution

Mahavira's teachings led to a reformation in religious practices, emphasizing individual responsibility, ethical living, and non-violence over ritual sacrifices. Jainism contributed significantly to Indian culture, particularly in the fields of philosophy, art, literature, and ecology. It remains a living tradition with a strong commitment to non-violence and spiritual discipline.

Subjective Questions:

Q1. Describe the early life of Mahavira and the circumstances that led him to renounce worldly life.

Ans.

Q2. Discuss the Five Great Vows (Mahavratas) of Jainism and their relevance to both ascetics and householders.

Ans.

Q3. What is the Jain theory of karma? How does it relate to the concept of liberation?

Ans.

Q4. Explain the doctrines of Anekantavada and Syadvada. How do these concepts reflect the philosophical outlook of Jainism?

Ans.

UNIT-3

Buddhism: The Early Life and Teachings of Gautam Buddha

3.1 Introduction

Buddhism emerged in the 6th century BCE as one of the major reform movements challenging the ritualistic and hierarchical Vedic religion. It offered a path of personal spiritual development and ethical living aimed at ending human suffering. Gautam Buddha, also known as Siddhartha Gautama, was the founder of Buddhism. His teachings laid the foundation for a vast spiritual tradition that spread across Asia and continues to influence millions worldwide.

3.2 Early Life of Gautam Buddha

Gautam Buddha was born in 563 BCE at Lumbini, in present-day Nepal. He belonged to the Shakya clan and was the son of King Suddhodana and Queen Maya. He was named Siddhartha. Raised in luxury in the palace of Kapilavastu, Siddhartha was shielded from the sufferings of life. However, during his excursions outside the palace, he encountered the “Four Sights” – an old man, a sick man, a dead body, and a wandering ascetic – which profoundly impacted him and led him to reflect on the impermanence and suffering inherent in human existence.

3.3 Renunciation and Enlightenment

At the age of 29, Siddhartha renounced his royal life, family, and possessions to seek the truth about human suffering. He spent six years practicing severe austerities and meditation. Eventually realizing that extreme asceticism was not the path to enlightenment, he adopted the Middle Path, avoiding both indulgence and self-mortification. At the age of 35, while meditating under the Bodhi tree at Bodhi Gaya, he attained enlightenment and became the Buddha – the “Awakened One.”

3.4 First Sermon and the Sangha

After his enlightenment, Buddha delivered his first sermon at Sarnath, known as the Dhammachakkappavattana Sutta (Turning of the Wheel of Dharma). Here, he explained the Four Noble Truths and the Eightfold Path. He gained his first disciples and established the Sangha, the monastic community of monks and nuns. He spent the rest of his life teaching and traveling across the Gangetic plains, attracting followers from all social classes.

3.5 Core Teachings of Buddha

3.5.1 The Four Noble Truths

The central philosophy of Buddhism is encapsulated in the Four Noble Truths:

1. Dukkha – Life is full of suffering.
2. Samudaya – There is a cause for suffering (craving or desire).



3. Nirodha – Suffering can be ended.
4. Magga – There is a path that leads to the end of suffering, the Eightfold Path.

3.5.2 The Eightfold Path

The Eightfold Path is a practical guide to ethical and mental development with the goal of freeing the individual from suffering and achieving Nirvana (liberation):

1. Right View
2. Right Intention
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

These eight aspects are grouped into three categories: Moral Conduct (Sila), Mental Discipline (Samadhi), and Wisdom (Prajna).

3.5.3 Doctrine of Anatta, Anicca, and Dukkha

Buddha denied the existence of a permanent self (Atman). According to him:

- Anatta – There is no permanent, unchanging soul or self.
- Anicca – All things are impermanent.
- Dukkha – Life is suffering, caused by attachment and ignorance.

These three marks of existence form the core of Buddhist metaphysics.

3.5.4 Karma and Rebirth

Buddhism accepts the law of karma and rebirth, but with a different understanding from that of the Vedic tradition. The process of rebirth continues until one attains Nirvana. Liberation is achieved by eliminating desire, attachment, and ignorance, which are the causes of karmic accumulation.

3.6 The Middle Path

The Middle Path, or Majjhima Patipada, avoids the extremes of sensual indulgence and severe asceticism. It is the path Buddha followed and taught, characterized by moderation, ethical living, and mental discipline.

3.7 Spread and Legacy

Buddha passed away at the age of 80 in Kushinagar (Mahaparinirvana). His teachings were preserved by his disciples and eventually spread across India and other parts of Asia, including Sri Lanka, China, Tibet, Japan, and Southeast Asia. The simplicity, rationality, and ethical focus of Buddhism made it accessible to all classes and communities. It contributed significantly to Indian philosophy, art, literature, and social reform.

Subjective Questions:

Q1. Describe the early life of Gautam Buddha. How did his experiences lead him to seek enlightenment?

Ans.

Q2. Explain the Four Noble Truths as taught by Gautam Buddha. How do they form the basis of Buddhist philosophy?

Ans.

Q3. What is the significance of the Eightfold Path in Buddhism? How does it help in achieving Nirvana?

Ans.

Q4. Discuss the key metaphysical doctrines of Buddhism – Anatta, Anicca, and Dukkha – and their implications for spiritual practice.

Ans.

Objective Questions:

1. What does the Upanishadic concept of “Brahman” signify?

a) A ritualistic deity	c) A powerful Vedic priest
b) The supreme, universal soul	d) The physical universe

Answer: b) The supreme, universal soul

2. Which vow is central to Jain philosophy and is practiced in its most absolute form by ascetics?

a) Satya	c) Ahimsa
b) Brahmacharya	d) Aparigraha

Answer: c) Ahimsa



3. What is the significance of the Four Sights in the life of Gautam Buddha?

a) They inspired him to build temples	c) They led him to pursue enlightenment
b) They encouraged him to seek political power	d) They convinced him to perform sacrifices

Answer: c) They led him to pursue enlightenment

4. According to Jainism, how is liberation (moksha) achieved?

a) By performing yajnas	d) By shedding all karmic matter through right conduct
b) Through the grace of gods	
c) By accumulating wealth and donating it	

Answer: d) By shedding all karmic matter through right conduct

5. Which of the following is *not* one of the Three Jewels (Triratna) of Buddhism?

a) Buddha	c) Sangha
b) Dharma	d) Moksha

Answer: d) Moksha

BLOCK-5

POLITICAL CONDITION OF INDIA FROM 6TH CENTURY B.C. TO 2ND CENTURY B.C



UNIT-1

Political Condition in the sixth century B.C. (Mahajanapadas and Republics)

1.1 Introduction

The sixth century B.C. marks a significant phase in ancient Indian history, characterized by profound political, economic, and social changes. This period witnessed the transition from tribal pastoral society to territorial states, leading to the emergence of large political units known as Mahajanapadas. The age is also notable for the growth of towns, the use of iron, and the rise of new religious movements like Buddhism and Jainism. The political landscape was diverse, with monarchical states coexisting alongside republics or oligarchies.

1.2 Emergence of Mahajanapadas

By the sixth century B.C., northern India was divided into several large and powerful territorial units called Mahajanapadas. According to Buddhist and Jain texts like the *Anguttara Nikaya* and *Bhagavati Sutra*, there were sixteen major Mahajanapadas. These included kingdoms like Magadha, Kosala, Kashi, Vatsa, Avanti, and republics such as Vajji and Malla. These states had varying forms of governance and were often engaged in territorial expansion and warfare.

The Mahajanapadas developed around important rivers such as the Ganga and Yamuna and were influenced by agrarian expansion and trade. Capitals were well-fortified and served as hubs of administration and commerce. The presence of iron technology and the use of coins such as *punch-marked* coins contributed to their economic strength.

1.3 Classification of States: Monarchies and Republics

The Mahajanapadas can broadly be classified into monarchies and republics. The monarchical states, such as Magadha, Kosala, and Avanti, were ruled by hereditary kings. These rulers often maintained standing armies and centralized administrations. The power of the king was supported by ministers and advisory councils, but ultimately, he held supreme authority.

In contrast, the republican states, also called *Ganarajyas*, such as Vajji, Malla, and Shakyas, had a collective form of government. Power was vested in an assembly of elders or representatives from the ruling clan or group. The republican model was marked by a form of oligarchy, where decision-making was shared among a few. Leadership roles were often rotated or elected from within the ruling group.

1.4 Prominent Mahajanapadas

Some of the most prominent Mahajanapadas during this period include:

- **Magadha:** Located in present-day Bihar, Magadha was destined to become the most powerful Mahajanapada due to its strategic location, abundant resources, and strong rulers.

- Kosala: Situated in modern-day eastern Uttar Pradesh, with its capital at Shravasti, it was a significant center of political and religious activity.
- Vatsa: Centered at Kaushambi, Vatsa was an important commercial and political power.
- Avanti: Located in western Madhya Pradesh with its capital at Ujjain, it played a crucial role in the political rivalries of the time.
- Vajji Confederacy: Headquartered at Vaishali, Vajji was a powerful republican state comprising various clans like the Lichchhavis. It was known for its democratic practices and participatory governance.

1.5 Political Rivalries and Expansion

The sixth century B.C. was a period of intense political competition among the Mahajanapadas. Several states engaged in battles for supremacy, control of trade routes, and fertile territories. The competition was especially fierce among Magadha, Kosala, Avanti, and Vatsa. Eventually, Magadha began to emerge as the most dominant power due to its geographical advantages, strong leadership, and efficient administration.

1.6 Conclusion

The political condition of India in the sixth century B.C. was dynamic and diverse, marked by the rise of powerful Mahajanapadas and an evolving political structure. The existence of both monarchies and republics during this time shows the complexity of ancient Indian governance. The political developments of this era laid the foundation for the emergence of large empires, beginning with the rise of Magadha.

Subjective Questions:

Q1. Describe the major political features of the sixth century B.C. in India. How did the Mahajanapadas shape the political landscape of the time?

Ans.

Q2. What were the key differences between monarchical and republican Mahajanapadas? Illustrate with suitable examples.

Ans.

Q3. Discuss the importance of Magadha among the sixteen Mahajanapadas. What factors contributed to its rise?

Ans.

Q4. Explain the nature and functioning of republican states like Vajji during the sixth century B.C. How were they different from contemporary monarchies?

Ans.



UNIT-2

Rise of Magadha Empire: - Haryaka dynasty: Bimbisar and Ajatshatru, ShishunagVans

2.1 Introduction

The sixth century B.C. witnessed the emergence of Magadha as a powerful kingdom that laid the foundation for future Indian empires. Strategically located in present-day Bihar, Magadha grew due to its geographic advantages, rich natural resources, and visionary rulers. The rise of Magadha began under the Haryanka dynasty, followed by the Shishunaga dynasty. Their policies and conquests significantly contributed to the expansion and consolidation of the Magadhan Empire.

2.2 Haryanka Dynasty

The Haryanka dynasty was the first significant ruling house of Magadha. It played a foundational role in transforming Magadha into a dominant power among the Mahajanapadas. The two most notable kings of this dynasty were Bimbisara and Ajatashatru.

2.3 Bimbisara: Early Life and Administration

Bimbisara, the founder of the Haryanka dynasty, ascended the throne at an early age and ruled from around 544 B.C. His reign marked the beginning of Magadha's political expansion and prosperity. He adopted both diplomatic and military strategies to extend his influence.

Bimbisara established matrimonial alliances with powerful neighboring states, including:

- The princess of Kosala, gaining Kashi as dowry
- A Licchavi princess of Vaishali
- A Madra princess from Punjab

He also undertook military conquests, annexing the Anga kingdom (modern Bhagalpur region), thereby gaining control over important trade routes and river ports.

Bimbisara maintained a well-organized administrative system with a strong army, fortified cities, and revenue collection methods. His capital was Rajagriha, which he fortified and developed as a political and economic center.

2.4 Ajatashatru: Conquests and Reforms

Ajatashatru, the son of Bimbisara, succeeded him under controversial circumstances. Some sources claim he imprisoned and killed his father to ascend the throne. Despite this, his reign further strengthened Magadha's power.

Ajatashatru launched aggressive campaigns against republics and neighboring kingdoms:

- He defeated Kosala and captured Kashi, consolidating his control over the Ganga plains.
- He waged a long war against the Vajji Confederacy, especially targeting the powerful Licchavis. After years of struggle and strategic planning, including the use of war machines like catapults (*Mahashilakantaka*) and covered chariots (*Rathamusala*), he successfully annexed Vajji.

Ajatashatru also established a new capital at Pataliputra, strategically located near the confluence of major rivers. This city would later become one of the greatest capitals of ancient India.

2.5 Shishunaga Dynasty

Following the decline of the Haryanka dynasty, the Shishunaga dynasty came to power. Shishunaga, originally an official or minister, founded the dynasty after a popular uprising. He shifted the capital temporarily to Vaishali but later reinstated Pataliputra as the administrative center.

The Shishunaga rulers continued Magadha's expansionist policies. One of their major achievements was the conquest of Avanti, eliminating a major rival in central India. This brought the important city of Ujjain under Magadhan control and further strengthened Magadha's supremacy in northern and central India.

The rise of Magadha under the Haryanka and Shishunaga dynasties was a turning point in ancient Indian political history. Strong leadership, military conquests, strategic alliances, administrative reforms, and economic growth played vital roles in making Magadha the most powerful Mahajanapada. This set the stage for the emergence of even larger empires in the coming centuries.

Subjective Questions:

Q1. Discuss the contributions of Bimbisara to the rise of the Magadha Empire. How did his policies lay the foundation for future expansion?

Ans.

Q2. Evaluate the military and administrative strategies used by Ajatashatru to strengthen the Magadhan Empire.

Ans.

Q3. Who was Shishunaga? Describe the significance of the Shishunaga dynasty in the expansion of Magadha.

Ans.

Q4. How did matrimonial alliances and military conquests contribute to the growth of the Magadha Empire under the Haryanka dynasty?

Ans.



UNIT-3

Nand Vans: Mahapadmmand and Ghananand, Greek Invasion of Alexander

3.1 Introduction

The Nanda dynasty played a crucial role in the continuation and expansion of Magadha's power following the Shishunaga dynasty. This period saw the centralization of authority, economic consolidation, and military strength reaching unprecedented levels. Parallely, the invasion of India by Alexander the Great introduced new dynamics to the political situation in northwestern India, even though it did not result in long-term Greek rule.

3.2 The Nanda Dynasty: Rise and Administration

The Nanda dynasty succeeded the Shishunagas in the mid-4th century B.C. and was founded by Mahapadma Nanda, often considered the first emperor of India to unify a large portion of the subcontinent under a central authority. He was likely of non-Kshatriya origin, which led to his portrayal as an upstart in some orthodox Brahmanical sources.

Mahapadma Nanda assumed the title of "Ekarat" (the sole sovereign) and expanded the Magadhan Empire by subjugating numerous neighboring kingdoms. According to the *Puranas*, he destroyed many Kshatriya dynasties and extended his control up to the Deccan plateau. He established a vast centralized administration supported by a massive army and an efficient taxation system.

The Nandas are known for their immense wealth, which they accumulated through strong fiscal policies and efficient revenue collection. They maintained a large standing army, which according to historical sources like Megasthenes, included:

- 200,000 infantries
- 20,000 cavalries
- 2,000 war chariots
- 3,000 elephants

This massive military strength made Magadha invincible during their reign.

3.3 Dhanananda: The Last Nanda Ruler

Dhanananda, the last ruler of the Nanda dynasty, inherited a strong empire but is often portrayed as unpopular and oppressive. He continued the policies of his predecessors but failed to maintain public support. His administration was marked by excessive taxation and centralization of power, leading to dissatisfaction among various sections of society.

Dhanananda's unpopularity and the rigid nature of his rule created favorable conditions for a political upheaval. This paved the way for the emergence of Chandragupta Maurya, who, with the guidance of Chanakya (Kautilya), overthrew the Nandas and established the Mauryan Empire.

3.4 Alexander's Invasion of India

In 326 B.C., Alexander the Great, the Macedonian king, invaded northwestern India after conquering the Persian Empire. His invasion was motivated by the desire to explore the eastern frontiers of the known world and secure control over trade routes.

Alexander crossed the Hindu Kush mountains and defeated King Porus (*Puru*) at the Battle of the Hydaspes (modern Jhelum River). Though Porus was defeated, Alexander was impressed by his bravery and reinstated him as a subordinate ruler.

However, Alexander's eastward march was halted at the Hyphasis River (Beas), where his troops, exhausted and fearful of the mighty Nanda army, refused to advance further. Disappointed, Alexander turned back and began his journey westward. He died shortly after in 323 B.C.

3.5 Impact of Alexander's Invasion

Although Alexander's presence in India was brief, his invasion had several significant effects:

- It exposed Indian kingdoms to Greek military techniques and administrative ideas.
- It disrupted the political stability of northwestern India, creating a power vacuum.
- His departure set the stage for Chandragupta Maurya to rise with the support of local powers and seize control of the region.

The Nanda dynasty laid the groundwork for imperial centralization in India through its vast wealth, administrative efficiency, and military might. Simultaneously, Alexander's invasion, though limited in scope, altered the political balance in the northwest and indirectly contributed to the rise of the Mauryan Empire. Together, these developments reshaped the political trajectory of ancient India.

Subjective Questions

Q1. Examine the contributions of Mahapadma Nanda in the expansion and centralization of the Magadhan Empire.

Ans.

Q2. Discuss the reasons behind the decline of the Nanda dynasty under Dhanananda.

Ans.

Q3. Describe the course and impact of Alexander's invasion of India on the Indian political scenario.

Ans.

Q4. How did the military strength of the Nandas influence the decision of Alexander's army to retreat?

Ans.



UNIT-4

Mauryan Dynasty: Chandragupta Maurya: Early Life and His Empire Expansion, Bindusara, Asoka: Empire Expansion, His Edicts and Dhamma, Decline of Mauryan Dynasty

4.1 Introduction

The Mauryan Dynasty represents a golden chapter in Indian political history. Founded by Chandragupta Maurya in the 4th century B.C., it became the first empire to unify a vast region of the Indian subcontinent under centralized rule. The Mauryas established a strong administrative system, a disciplined army, and maintained a complex political structure that was documented by both Indian and foreign sources. The reign of Ashoka, in particular, stands out for its emphasis on moral governance and the propagation of Dhamma.

4.2 Chandragupta Maurya: Early Life and Empire Expansion

Chandragupta Maurya, the founder of the Mauryan Empire, rose from modest beginnings. He is believed to have belonged to a humble family and received training under the guidance of Chanakya (also known as Kautilya), a Brahmin scholar and author of the *Arthashastra*. With Chanakya's strategic acumen and political guidance, Chandragupta overthrew the unpopular Nanda king Dhanananda and established the Mauryan rule in 322 B.C.

After securing Magadha, Chandragupta expanded his empire westward. Taking advantage of the political instability following Alexander's withdrawal, he defeated the remaining Greek satraps in northwestern India. He also entered into a treaty with Seleucus I Nicator, a successor of Alexander, and in return for 500 elephants, gained control over regions like Kandahar, Herat, and Baluchistan.

Chandragupta ruled a vast empire stretching from Bengal in the east to Afghanistan in the northwest and from the Himalayas to the Deccan plateau. He later embraced Jainism and abdicated the throne in favor of his son Bindusara. According to Jain tradition, Chandragupta migrated to Shravanabelagola in Karnataka, where he spent his last days in ascetic meditation.

4.3 Bindusara and His Rule

Bindusara, the son of Chandragupta, ruled from around 297 B.C. to 273 B.C. His reign was marked by internal consolidation rather than territorial expansion. Greek sources refer to him as Amitrochates, meaning "slayer of enemies." Bindusara maintained friendly relations with the Hellenistic world and is known to have received envoys such as Deimachus from Syria.

While not much is documented about his military campaigns, it is believed that Bindusara successfully kept the vast Mauryan Empire unified and stable. He followed the administrative framework laid down by his father and prepared the empire for further expansion under his son, Ashoka.

4.4 Ashoka: Empire Expansion and Transformation

Ashoka the Great, perhaps the most celebrated Mauryan ruler, ascended the throne around 273 B.C. After consolidating his rule, he embarked on a major military campaign and conquered Kalinga (modern-day Odisha). The war was devastating, leading to heavy casualties on both sides. Deeply moved by the bloodshed, Ashoka underwent a spiritual transformation and embraced Buddhism.

Following the Kalinga war, Ashoka abandoned aggressive military policies and adopted a new administrative vision centered on Dhamma (righteous conduct). His reign marked the beginning of moral and ethical governance, focusing on welfare, religious tolerance, and non-violence.

4.5 Ashoka's Edicts and Dhamma

Ashoka's principles and policies were disseminated through inscriptions, now known as Ashokan edicts, engraved on rocks and pillars throughout his empire. These edicts were written in various regional languages and scripts, such as Prakrit in Brahmi script.

Key features of Ashoka's Dhamma included:

- Compassion and non-violence toward all beings
- Respect for elders, parents, and teachers
- Religious tolerance and harmony
- Welfare activities like planting trees, digging wells, and building rest houses

Ashoka also sent Buddhist missionaries to Sri Lanka, Central Asia, and Southeast Asia, including his own son Mahinda and daughter Sanghamitta, thus promoting Buddhism beyond India.

4.6 Decline of the Mauryan Empire

The Mauryan Empire began to weaken after Ashoka's death in 232 B.C. His successors lacked the political vision and strength to hold the vast empire together. The central authority declined, regional governors gained autonomy, and internal revolts became common.

The last Mauryan ruler, Brihadratha, was assassinated by his commander-in-chief Pushyamitra Shunga around 185 B.C., marking the end of the Mauryan dynasty and the beginning of the Shunga dynasty. The decline of the Mauryas paved the way for the emergence of regional powers and new dynasties across India.

The Mauryan Empire remains a landmark in Indian history for its unprecedented scale, administrative brilliance, and ethical approach to governance under Ashoka. From Chandragupta's military conquests to Ashoka's Dhamma-based rule, the dynasty not only shaped the political future of India but also left a lasting legacy in art, architecture, and moral philosophy.



Subjective Questions:

Q1. Discuss the contributions of Chandragupta Maurya to the establishment and expansion of the Mauryan Empire.

Ans.

Q2. How did Ashoka's experience in the Kalinga war influence his policy of Dhamma?

Ans.

Q3. Describe the significance of Ashoka's edicts in understanding Mauryan administration and values.

Ans.

Q4. What were the main causes behind the decline of the Mauryan Empire after Ashoka?

Ans.

Objective Questions:

1. Who was the founder of the Haryanka dynasty in Magadha?

a) Ajatashatru	c) Shishunaga
b) Bimbisara	d) Mahapadma Nanda

Answer: b) Bimbisara

2. What title did Mahapadma Nanda assume to assert his sovereignty?

a) Chakravarti	c) Ekarat
b) Samrat	d) Maharajadhiraja

Answer: c) Ekarat

3. Where did Alexander's army refuse to proceed further during his Indian campaign?

a) Jhelum River	c) Ganga River
b) Sutlej River	d) Beas River

Answer: d) Beas River

4. Which Mauryan ruler sent Buddhist missions to Sri Lanka and Central Asia?

a) Bindusara	c) Ashoka
b) Chandragupta Maurya	d) Brihadratha

Answer: c) Ashoka

5. Who was the last ruler of the Mauryan dynasty?

a) Pushyamitra Shunga

c) Dhanananda

b) Brihadratha

d) Dasharatha Maurya

Answer: b) Brihadratha

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COURSE NAME

TOURISM CONCEPTS & PRINCIPLES (ELECTIVE)

Course code – BAYSMN-103(C)

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

- Understand who tourists, travelers, and visitors are.
- Learn what tourism is and what it includes.
- Know how tourism started and how it changed over time.
- Understand why people travel and what motivates them.
- Learn about transport, hotels, travel agencies, and tour operators.
- Know the parts of the tourism industry and how they work together.
- Learn about important tourism organizations like UNWTO and IATA.

Learning Outcomes of the Course:

- Define and classify tourists, visitors, and travelers.
- Explain the concept and scope of tourism.
- Describe the growth of tourism through different periods.
- List the factors that influence travel decisions.
- Identify key services in tourism like transport and hotels.
- Describe the structure of the tourism industry.
- Name important tourism organizations and their roles.



BLOCK-01

UNDERSTANDING TOURISM

UNIT-1

Tours, Tourists, Visitors, Excursionists, Travelers, Resources, Attractive, Tourism Product Concept

1.1 INTRODUCTION

Welcome to a study into the world of tours and travel. Every time someone packs a bag to explore a new place whether it's for fun, culture, health, or spiritual growth, they are taking part in something bigger than just a trip.

Tourism is more than just moving from one place to another. It is an entire network of services and people working together to make travel smooth, meaningful, and memorable. From tour guides to hotel staff, from transport to local food, many industries come together to serve travellers from all around the world.

This unit also helps you understand key terms such as **traveller**, **tourist**, **visitor**, **excursionist**, and **transit visitor**, each having its own specific meaning in the world of tourism. Knowing these terms will give you a clearer picture of who travels, why they travel, and how they are classified in the tourism industry.

1.2 CONCEPT OF TOUR

A tour is a planned journey where a person or a group of people travel from one place to another, usually for fun, learning, adventure, or to explore something new. It can be a short trip within the city or a long one to another country. People go on tours to relax, discover new cultures, enjoy nature, visit historical places, or even to improve their health and well-being.

Whether it is a weekend outing with friends, a spiritual journey to a holy site, or a yoga retreat in the mountains, every tour offers new experiences, memories, and a break from daily life. A tour is not just about reaching a destination, but also about enjoying the journey.

1.3 TRAVELLER, VISITOR, TOURIST AND EXCURSIONIST

In the sections ahead, we will explain these concepts step by step, so you can understand them clearly and easily. It's worth mentioning that the definitions of Traveller, Visitor, Tourist, Transit Visitor and Excursionist used here are based on the official guidelines given in the 1994 Recommendations on Tourism Statistics by the United Nations and World Tourism Organization (UNWTO).

Travellers: A traveller is a person who goes on a trip from one place to another, whether within their own country or to another to the purpose of travel. No matter why they are traveling, using any mode of transport. All tourists are considered travellers because they involve movement from one place to another. However, not all travellers are tourists because only those whose purpose of travel matches the definition of a tourist qualify as tourists.



Visitors: A visitor is a traveller who goes to a place with the purpose of engaging in tourism-related activities. Who travels to other country or region than in which he has usual residence, but outside to the usual environment for a period not exceeding 12 months and whose main purpose of visit is other than the exercise of an activity remunerated from within the place visited. All kinds of travellers involved in tourism are referred to as visitors. That is why the term “visitor” forms the core idea behind the entire system of tourism statistics.

Visitors can be categorised into the two categories:

International Visitor

An international visitor is anyone traveling to a country with a foreign passport for purposes other than earning income from within that country or establishing residence there. For statistical purposes, the term international visitor refers to “any person who travels to a country other than that in which he/she has his/her usual residence but outside his/her usual environment for a period not exceeding 12 months and whose main purpose of visit is other than the exercise of an activity remunerated from within the country visited”.

Overnight Visitors

Visitors who spend at least one night in either collective or private accommodation in the country they are visiting are known as overnight visitors.

Someday Visitors

Visitors who do not spend the night in either collective or private accommodation in the country they are visit are called as overnight visitors.

Domestic Visitor

For statistical purposes, the term domestic visitor refers to “any person residing in a country who travels to a place within the country; outside his/her usual environment for a period not exceeding 12 months and whose main purpose of visit is other than the exercise of an activity remunerated from within the place visited.” For example: People from South India travel to visit the Taj Mahal in North India.

Overnight Visitors

Visitors who spend at least one night in either collective or private accommodation at their destination are known as overnight visitors.

Someday Visitors

Visitors who do not stay overnight in either collective or private accommodation at the place they visit are known as same-day visitors or excursionists.

Tourists: The word ‘*tourist*’ originated from dates back to the year 1292 A.D. The 19th Century Dictionary defines ‘tourist’ as a “person who travels for pleasure of traveling, out of curiosity, and because he has nothing better to do.” According to the World Tourism Organization (WTO), tourists are people who “travel to and stay in places outside their usual environment for not more than one

consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited”. In general, tourists are people who travel to a place away from their usual surroundings and stay there for up to a year for leisure, business, or other purposes, without earning income from the destination they are visiting. A tourist can travel for various reasons, such as business, professional work, leisure and holidays, visiting friends and relatives, or as a youth traveller exploring new places.

Excursionists: Excursionists are also called same-day visitors. They are temporary visitors staying less than twenty-four hours at the destination visited (including travellers on cruises). It includes people who go on day trips, cross borders for reasons other than work, cruise passengers, and those just passing through a country, all without staying overnight in any local accommodation. However, it's also true that an excursionist is basically both a traveller and a visitor.

1.4 RESOURCES: The tourism industry plays a big role in the world economy and needs different kinds of resources to run smoothly. These resources can be grouped into three main types: human, physical, and financial.

- Human resources are the people involved in the industry like hotel staff, tour guides, travel agents, and everyone working behind the scenes to give tourists a good experience.
- Physical resources include all the facilities and infrastructure needed for tourism such as hotels, resorts, airports, buses, trains, and other transportation services.
- Financial resources are the funds and investments required to support the industry. This includes money for building new hotels or roads, running marketing campaigns to attract tourists, and paying staff.

Types of Tourism Resources

In the tourism industry, resources are the elements that attract tourists and support their experiences. These can be divided into different categories:

A. Natural Resources for Tourism Industry: In the tourism industry, natural resources are the physical and biological features of a place that attract and engage tourists. These resources help create memorable experiences and are often the main reason people visit certain destinations. Common examples include:

- Mountains and hills are ideal for trekking, hiking, skiing, and scenic views.
- Rivers, lakes, and waterfalls are popular for boating, fishing, swimming, and photography.
- Beaches and Coastlines attract tourists for sunbathing, water sports, and relaxation.
- Forests and wildlife draw nature lovers, birdwatchers, and wildlife photographers.
- Deserts offer unique experiences like camel rides, dune bashing, and cultural tourism.
- Climate and weather pleasant or unique weather conditions can influence tourism, like snowfall in hill stations or mild winters in tropical destinations.

B. Man-Made Resources for Tourism Industry: Man-made resources are those structures and attractions built by people to improve the tourism experience and attract visitors to a destination.



These resources often reflect creativity, culture, and convenience, and they play a vital role in supporting tourism activities.

Category	Examples
 Historical & Heritage Sites	Forts, Palaces, Monuments, Museums, Temples
 Modern Attractions	Amusement Parks, Zoos, Aquariums, Adventure Parks
 Cultural Venues	Art Galleries, Theatres, Cultural Centers
 Religious Structures	Churches, Mosques, Temples, Gurdwaras, Pilgrimage Sites
 Urban Infrastructure	Airports, Roads, Railways, Local Transport
 Hospitality Facilities	Hotels, Resorts, Restaurants, Cafés, Shopping Malls
 Business & Event Centers	Convention Halls, Exhibition Centers, Trade Fair Grounds
 Recreational Facilities	Wellness Centers, Spas, Sports Arenas, Golf Courses

Cultural Resources for Tourism Industry

Cultural resources refer to the unique traditions, heritage, and creative expressions of a place that attract tourists and offer them an authentic experience of the local lifestyle and values. For example:

- **Historic and Architectural Landmarks**
 - Monuments, forts, palaces, and heritage buildings that tell the story of the past.
- **Traditional Festivals and Celebrations**
 - Colorful events like Diwali, Holi, Eid, and harvest festivals that showcase local joy, rituals, and community spirit.
- **Folklore and Local Legends**
 - Stories, myths, and oral traditions passed down through generations, often linked to local heroes or sacred places.
- **Traditional Arts and Crafts**
 - Handcrafted items such as pottery, textiles, paintings, and jewellery that represent the skills and creativity of local artisans.
- **Local Cuisine and Food Experiences**
 - Regional flavours, street food, traditional meals, and food festivals that let tourists taste the culture.
- **Music, Dance, and Theatre Performances**
 - Folk dances, classical music, and traditional drama that keep cultural expressions alive.
- **Religious and Spiritual Sites**
 - Temples, mosques, churches, and pilgrimage sites that are important for spiritual tourism and cultural exploration.

- **Cultural Museums and Exhibitions**

Places that preserve and display local history, traditions, and art for public learning.

- **Ethnic Neighbourhoods and Markets**

Bazaars and cultural streets where visitors can interact with locals, shop for handmade goods, and experience daily life.

- **Indigenous Communities and Their Traditions**

Native groups and tribes that preserve ancient customs, languages, and sustainable ways of living.

Historical Resources for Tourism Industry: Historical resources are the treasures from the past that tell the story of a place, its people, culture, struggles, and achievements. These resources add depth and meaning to a tourist's experience by connecting them with the heritage of a destination. They are often the key reason travellers choose to visit a place. For example:

- **Historic Landmarks and Buildings**

Grand palaces, ancient temples, colonial houses, and iconic architecture that represent different eras.

- **Archaeological Sites and Ruins**

Places like old cities, temples, and cave complexes that reveal early civilizations and their way of life.

- **Battlefields and War Memorials**

Sites that mark important battles and honour the sacrifices of soldiers.

- **Castles and Fortresses**

Strongholds that once protected kingdoms and now stand as symbols of power and history.

- **Heritage Towns and Villages**

Communities preserved with their original charm, traditional houses, and local customs.

- **Monuments and Statues**

Memorials built to remember leaders, legends, or historic events.

- **Museums and Exhibitions of Local History**

Spaces that showcase artifacts, documents, and stories from the past.

- **Religious and Spiritual Sites with Historical Significance**

Ancient temples, mosques, churches, or monasteries that hold historical and cultural importance.

- **Lighthouses and Coastal Defences**

Old watchtowers and sea-facing structures that once guided ships or protected from invasions.



- **Historic Parks and Gardens**

Carefully preserved landscapes that reflect the tastes and lifestyles of past rulers and cultures.

1.4 Concept of Attraction

Attractions are the main driving force of the tourism industry, as they are the key reasons why people choose to travel to certain places. These attractions can be natural, such as mountains, rivers, beaches, and wildlife; man-made, like monuments, museums, amusement parks, and architectural wonders; cultural, including festivals, traditional art forms, religious sites, and local customs; or historical, such as forts, palaces, heritage towns, and archaeological sites. Attractions also include recreational and adventure experiences like trekking, safaris, and wellness retreats. Together, these diverse elements create memorable experiences for tourists. Attractions not only influence travel decisions but also contribute significantly to the local economy by generating income, creating employment, and promoting the preservation of local culture and heritage.

1.5 TOURISM PRODUCT

In simple terms, products are things either goods or services, that are offered to people to meet their needs or desires. They are easy to recognize and are made to give some kind of benefit or satisfaction to the customer.

According to the UN Tourism a Tourism Product is “a combination of tangible and intangible elements, such as natural, cultural and man-made resources, attractions, facilities, services and activities around a specific center of interest which represents the core of the destination marketing mix and creates an overall visitor experience including emotional aspects for the potential customers. A tourism product is priced and sold through distribution channels and it has a life-cycle”.

In 1997 Roger Dosewell defines, “Tourism products at a destination comprise of all those attractions, facilities and services used or visited during a stay. It also comprises of everything that happens to visitors and everything they experience”.

In 1973 Medlik and Middleton proposed that “tourism products consist of a variety of elements which is a package that is not integral to each other and meet the needs of tourists from leaving his residence to the place of destination and back again to the place of origin”.

According to Suwanto in 1997, “Tourism product is the overall service provided and felt or enjoyed by tourists since he left his residence to the tourist destination which he has chosen and returned to the house from where he originally departed.”

So, we can simply say that a tourism product is the total experience both physical comfort and emotional satisfaction that a tourist gets while traveling to and staying at their chosen destination.

Subjective Questions:

Q1. What are the key differences between a tourist, a visitor, an excursionist, and a traveller?

Ans.....

Q2. How do tourism resources and attractions influence travel choices and destination popularity?

Ans.....

Q3. What role does the tourism industry play in facilitating smooth travel experiences?

Ans.....

Q4. How does the tourism network contribute to the sustainability and growth of the tourism sector?

Ans.....



UNIT-2

Tourism: Meaning, Nature, Purpose and Scope, Tourism Types, Elements and Components

2.1 INTRODUCTION

We hear the word *tourism* almost every day, whether it is in the news, in conversations, social media, or in discussions about government policies, popular destinations, or its effect on the economy and local communities. But how often do we pause and think about what tourism actually means? This unit is designed to help you understand the meaning of tourism in both simple and technical terms. It also explains the key concepts, nature, purpose and scope that make up tourism. Whether you are planning a career in tourism or just have an interest in the subject, understanding these basics is essential.

2.2 TOURISM

Tourism is mainly a leisure activity because it exists alongside work, which is usually structured and routine. In today's world, work and leisure are clearly separated, they happen at different times and in different places. Tourism means people travel to and stay at places away from their usual home or workplace for a short time. This includes the journey itself and services like transport, hotels, food, sightseeing, and more. Importantly, tourism happens in places not linked to a person's job and usually offers a change from their everyday surroundings. There's always the intention to return home after the trip.

Tourism is the act of traveling for pleasure, leisure, or business to a place outside one's usual environment for short term visit. It involves activities of people traveling to and staying in places outside their usual surroundings. In more understanding way it is a dynamic and growing industry that involves the movement of people from their usual place of residence to other locations for leisure, business, health, or cultural purposes. It plays a vital role in connecting people, promoting cultural exchange, and contributing to the economic development of destinations around the world.

2.3 DEFINITION OF TOURISM

According to Hunziker and Krapf definition of tourism is “the sum of phenomena and relationships arising from the travel and stay of non-residents, in so far as it does not lead to permanent residence and is not connected to any earning activity”. This definition focuses on travel that involves staying overnight, but it leaves out things like short day trips, business travel, and situations where travel overlaps with other purposes or activities.

In 1937, the League of Nations suggested that “tourism covers the social activity of those who travel for a period of 24 hours or more in a country other than the one a person usually lives in”. However, the drawback of this definition is that it only focused on international tourism and left out domestic travel within the same country.

In 1963, the Rome Conference on Tourism accepted the recommendation to switch the term “tourist” with the term “visitor” and redefined tourism as a visit “to a country other than one’s own or where one usually resides and works”, for the following reasons:

- i) Tourism the activity of temporary visitors staying at least 24 hours for leisure, business, family, mission or meeting.
- ii) Excursion the activity of a temporary visitor staying less than 24 hours but excluding people in transit.

This definition also left out domestic tourists, even though it did acknowledge people who visit just for the day.

In 1976, the Tourism Society of Britain defined tourism as “Tourism is the temporary, short-term movement of people to destinations outside the places where they normally live and work and their activities during their stay at these destinations, including day visits and excursions.”

In 1981, AIEST further refined the concept by stating that, “Tourism may be defined in terms of particular activities selected by choice and undertaken outside the home environment. Tourism may or may not involve overnight stays away from home”.

The United Nations World Tourism Organization (UNWTO) defines tourism in almost the same way, “as an activity of visitors and specifies that a visitor is a traveller ‘taking a trip to a main destination outside his/her usual environment, for less than a year, for any main purpose (business, leisure or other personal purpose) other than to be employed by a resident entity in the country or place visited”.

These definitions show how tourism has grown in both range and scope. The idea of tourism now covers all kinds of leisure activities. Today, we often describe Mass Tourism as the experience of someone traveling to explore something new, only to feel disappointed when things are not like they are back home.

2.4 CONCEPT AND MEANING OF TOURISM

The concept of tourism contains the entire experience of planning, traveling, staying, and engaging in activities at the destination. It involves interactions between tourists, service providers, host communities, and the environment. Tourism can be domestic or international and is influenced by various factors such as culture, economy, infrastructure, and personal motivations.

‘*Tourism*’ or ‘*Tourist*’ word is related to the word ‘*tour*’ which is derived from the latin word “*tornus*” which means a tool for drawing a circle or a turner’s wheel. That is where the idea of a “round tour” or “package tour” began. Back in 1643, the term was first used to describe a journey that involved traveling from one place to another in a circular route, visiting several important places in a region or country, one after the other.

Tourism plays a vital role in driving a nation’s economic growth and development. It not only increases foreign exchange earnings but also generates employment across various sectors such as hospitality, transport, and entertainment. By attracting both domestic and international visitors, tourism fuels local businesses, supports artisans, and promotes cultural exchange. The ripple effect of a thriving



tourism industry extends to infrastructure development, regional upliftment, and increased global visibility. In essence, tourism is more than just travel, it is a powerful economic engine that connects cultures, strengthens communities, and helps nations flourish.

According to the UN Tourism, in 2024, the world welcomed 1.4 billion international tourists (overnight visitors), marking an impressive 11% increase from 2023 that is 140 million more travellers. Looking ahead, early estimates suggest that international tourist arrivals are expected to grow by another 3–5% in 2025 compared to 2024.

In 2023, India recording 9.24 million foreign tourist arrivals (FTAs), which marked a significant 43.5% growth compared to 6.44 million in 2022. These international visitors brought in substantial revenue, contributing to Foreign Exchange Earnings (FEEs) of approximately ₹2.3 lakh crores (provisional estimates). This represents an impressive 65% increase over the ₹1.39 lakh crores earned in 2022, highlighting tourism's growing impact on the Indian economy.

Domestic tourism is the backbone of India's tourism industry, contributing significantly to its steady growth and resilience. Recognizing its importance, the Government of India has launched several impactful initiatives to encourage citizens to explore the country's diverse landscapes and rich heritage. Campaigns like **Dekho Apna Desh**, **PRASHAD** (Pilgrimage Rejuvenation and Spiritual, Heritage Augmentation Drive), **Vibrant Village Programme**, **SWADESH 2.0**, and the **Regional Connectivity Scheme – Udaan** have been instrumental in boosting local travel, improving infrastructure, and enhancing the tourist experience. These initiatives not only strengthen national unity and cultural awareness but also drive economic development in lesser-known regions, making domestic tourism a powerful force in shaping India's travel narrative.

2.5 NATURE OF TOURISM

Tourism is all about people traveling from their regular place of living to other places, either within their own country or to foreign destinations, for a short time, mainly for fun, relaxation, business, or to explore new cultures and experiences. It is a temporary activity, meaning people always return home after the trip. The nature of tourism is quite broad and touches many parts of our lives and the economy. It includes services like hotels, transportation, food, shopping, sightseeing, and more. Tourism plays a big role in connecting people from different cultures and promoting peace and understanding. However, it often depends on seasons, events, and even global situations like weather or safety conditions. Here are some points about what should be the nature of tourism-

Sustainable Tourism: Tourism should be developed in a way that protects the environment and preserves natural resources for future generations. Sustainable tourism ensures that the beauty and richness of nature, culture, and heritage are maintained without exploitation or damage.

Responsible Tourism: Tourists and service providers should behave responsibly. This means respecting local customs, cultures, and traditions, keeping places clean, and not harming the environment or disturbing the local way of life.

Inclusive and Accessible: Tourism should be for everyone, regardless of age, ability, or financial status. Tourist places should have facilities that are friendly to elderly people, differently-abled individuals, and families with children.

Culturally Respectful: Tourism should promote cultural understanding and respect. Tourists should learn about and appreciate local traditions and lifestyles, not try to change or judge them.

Economically Beneficial: Tourism should contribute to the local economy. Local people should benefit through employment, business opportunities, and the sale of local products and services.

Educational and Enriching: Tourism should be more than just entertainment. It should help travellers learn about new places, history, geography, cultures, and global diversity, making travel meaningful and enriching.

Well-Planned and Safe: Tourism must be organized with proper planning, good infrastructure, clear information, and safety measures in place to ensure a smooth and secure experience for travellers

2.6 SCOPE OF TOURISM

Tourism is more than just travel and sightseeing, it is a vast industry that touches many areas of our lives and the economy. The scope of tourism includes everything from transportation (like airlines, trains, buses) to hospitality (hotels, resorts, homestays), food services (restaurants, cafes, street food), and attractions (historical places, beaches, wildlife parks, museums, and adventure activities). It also involves travel planning services such as travel agencies, tour operators, and online booking platforms. Besides these, tourism creates opportunities in cultural exchange, entertainment, handicrafts, local markets, and even rural development. Educational tourism, medical tourism, business tourism, eco-tourism, and spiritual tourism are all growing parts of this expanding field. With the rise of technology and digital platforms, tourism is becoming more accessible and personalized for travellers. The scope of tourism is wide and impactful. It supports economies, creates jobs, promotes culture, connects people, and enriches lives across the globe.

2.7 TYPES OF TOURISM

People travel for many different reasons, and that's why tourism is divided into various types. Whether it is for fun, work, health, or spirituality, each type of tourism serves a unique purpose. Understanding the types of tourism helps us see how diverse and meaningful travel can be across the world.

Domestic tourism: Domestic tourism is the tourism of residents within the country of references either as part of a domestic trip or part of an outbound trip. For example, if residents of India, living in Delhi, take trips to Mumbai, they take domestic trips.

International tourism: International tourism refers to travel that takes place between different countries. A person who travels from their home country to another country for leisure, business, health, or cultural purposes is called an international tourist. This form of tourism plays a major role in the global economy by generating foreign exchange, creating employment opportunities, and fostering cultural understanding. It also requires valid travel documents such as a passport and visa and is influenced by international policies, security, and diplomatic relations.

Inbound tourism: Inbound tourism is the tourism of non-residents within the country of reference on an inbound trip. For example, if residents of France take trips to India, for Indian statistics these are counted as inbound trips.



Outbound tourism: Outbound tourism is the tourism of residents outside the country of reference, either as part of an outbound trip or as part of a domestic trip. For example, if residents of India take trips to France, for Indian statistics they take outbound trips. If before arriving to France they make a stop in their country (e.g., in Delhi), the first part of the trip is domestic and the second part (in France) is an outbound trip.

2.8 COMPONENTS AND ELEMENTS OF TOURISM INDUSTRY

Tourism is not just about visiting new places but it is a complete system that brings together different elements to create a smooth and enjoyable travel experience. For tourism to work effectively, several key components need to come together. These include the tourists themselves, the places they visit (destinations), how they get there (transport), where they stay (accommodation), and what they do (activities and attractions).

In addition to these, supportive services like travel agencies, tour guides, food and beverage, and local hospitality play a vital role. Each element is like a puzzle piece, when they all fit together, they create a complete and satisfying tourism experience. Understanding these basic components helps us see how the tourism industry functions as a whole and how it contributes to both local communities and the global economy.

Tourist: The most important part of tourism is the person who travels means “the tourist”. Whether someone is traveling for fun, work, health, or culture, the entire tourism system revolves around their needs, interests, and behaviour.

Destination: This is where the tourist goes, it could be a beach, a mountain, a historical city, a temple, or even a peaceful village. A destination should have something unique or attractive to offer that pulls the tourist in.

Transportation: Tourism cannot happen without a way to reach the destination. Planes, trains, buses, cars, and even cruise ships play a big role in connecting people to places. Good transport makes travel smooth and enjoyable.

Accommodation: Once tourists arrive, they need a place to stay like hotels, homestays, hostels, or resorts. Comfortable and clean accommodation adds value to the tourism experience.

Food and Beverages: Trying local food is one of the best and most enjoyable parts of traveling. Restaurants, cafes, street food, and even traditional cooking classes all add flavour to a tourist’s journey.

Attractions: These are the main reasons people travel is natural beauty, monuments, festivals, adventure sports, cultural shows, wildlife, spiritual places, etc. Attractions make the trip exciting and memorable.

Tourism Services: Tour guides, travel agents, booking websites, tourist information centers, and local service providers help tourists plan, book, and enjoy their trips smoothly.

Subjective Questions:

Q1. What are the different types and forms of tourism, and how do they differ?

Ans.

Q2. What are the essential elements and components that make up the tourism industry?

Ans.

Q3. How do different types of tourism cater to various traveller needs and preferences?

Ans.

Q4. Why is transportation, accommodation, attractions, and services crucial to the tourism experience

Ans.



UNIT-3

Historical development of Tourism-Travel from ancient's time and in the middle age- the grand tour- Travel and tourism in the 19th century and after independence.

3.1 INTRODUCTION

This unit gives you a simple and clear understanding of how tourism has grown and changed over time. It explores the journey of tourism from ancient times to the modern day, showing how people have always loved to travel for different reasons be it for trade, religion, exploration, or leisure. You will also learn about different ways tourism has been studied and understood, through various perspectives such as economic, social, cultural, and environmental. By the end of this unit, you will have a better idea of how tourism evolved into one of the world's largest and most important industries.

3.2 HISTORICAL DEVELOPMENT OF TOURISM

Around 10,000 to 8000 BC, during the Neolithic period, human life began to change as people started living together in permanent settlements. Instead of roaming from place to place in search of food, they learned to grow crops and domesticate animals. This shift allowed them to settle in one place, and over time, they started building communities and developing skills beyond just survival. During this time, early civilizations were also emerging in places like India, China, and Egypt. With more stability and free time, people began to explore new ideas, create tools, build homes, and slowly shape the foundation for future societies.

The history of travel and tourism gives us valuable insight into how past events and changes have shaped the way we travel today. By understanding how tourism has grown and evolved over time, we can also plan better for its future. In the early days, travel was not about fun or relaxation like it is now. For early humans, traveling was often difficult and laborious, mainly done out of necessity like searching for food, safety, or trade. Interestingly, the word “travel” actually comes from the word *travail*, which means ‘hard work or struggle’. This shows just how challenging travel used to be in ancient times. Pilgrimage or religious travel refers to journeys made by people to sacred places to perform rituals, seek blessings, fulfil wishes, or connect with divine powers. People often take these trips to purify their body and soul or to pray for personal, spiritual, or even material well-being.

Leisure travel began to take shape in the 19th century, marking the start of tourism as a profession. The growth of tourism as a business can be traced to the transport revolution that happened around the time of World War II. In the beginning, travel was a luxury only the wealthy could afford because transportation was expensive. But today, tourism has grown into a full-fledged industry that is accessible to everyone, not just rich for people.

- The Empire Era (BC to 5th century)
- The Middle Age Era (5th to 14th century)

- The Renaissance Era (14th to 16th century)
- The Grand Tour Era (1613 to 1785 A.D)
- The Mobility Era (1800 to 1944)
- The Modern Era (1945 to present)

The Empire Era (BC to 5th century)

The Empire Era are started from the time of the Egyptians to the Greek and finally came to an end with the fall of the roman empire. During the time, people began travelling in large numbers for governmental, commercial, educational and religious purposes.

Egyptians: As ancient empires Egypt grew, they started creating the things needed to make travel possible. During the height of the Egyptian civilization, people did not just travel for work but they also started going on trips for fun and enjoyment. They enjoyed going to public festivals, which were celebrated several times a year and gave people a chance to relax and enjoy themselves.

Assyrians and Persians: Assyria, which is now mostly modern-day Iraq, played a key role in improving travel as their empire grew from the Mediterranean Sea to the Persian Gulf. At first, these improvements were mainly for military purposes. Better roads were built, distance indicator were added, and posts with water sources and wells were created to help soldiers stay safe and energized during long journeys. These developments, although made for the military, also made travel easier for everyone else. Even today, we see examples of this for instance, the U.S. interstate highway system was originally designed and developed to facilitate transportation for national emergencies.

Back then, Assyrian soldiers travelled in chariots or on horseback, while common people usually relied on donkeys. After the Persians defeated the Assyrians, they continued to improve travel infrastructure by designing new wagons, including comfortable four-wheeled carriages for the wealthy, making travel easier and more comfort.

Greeks: The Greeks carried on the legacy of being great traders, and since water routes were the best way to move goods, many Greek cities were built along the coastline. This made sea travel the most common form of transportation. Unlike large unified empires, Greece was made up of many small, independent city-states, so there was not a big focus on official or government-related travel. However, people did travel for pleasure, especially for three main reasons: to attend religious festivals, to watch or take part in famous sporting events like the Olympic Games, and to visit beautiful and culturally rich cities like Athens.

Travel became advance and more convenient by two major developments. First is the introduction of currency exchange. In earlier times, travellers had to carry goods with them and sell those items once they reached their destination to cover expenses. But now, the currency used in Greek city-states was widely accepted as international currency. This meant travellers could simply carry coins instead of bulky goods.

Second, the spread of the Greek language across the Mediterranean area made communication much smoother. Greek, travellers found it easier to ask for directions, trade, and connect with locals wherever they went.



Romans: During the Roman Empire, the rich and powerful people liked to travel for fun. They would go to different cities to watch sports and take part in religious events. Sightseeing became popular too. Greece was one of their favourite places to visit. Many Romans also travelled to Egypt to see famous landmarks like the Sphinx and the Pyramids. Alexandria, a big city in Egypt, was home to people from many different countries like Egypt, Greece, India, and Syria, making it a lively mix of cultures. Communication during that time was fairly simple because most people used Greek or Latin. Also, the legal system helped keep travellers safe, as it protected them even when they were in foreign lands. This made traveling easier and more secure for everyone. The Romans also introduced the idea of spa therapy, relaxing in hot baths which became popular around the world later on. It was more focused on health and relaxation rather than fun or adventure.

Factors that influence people to travel during the Empire era:

- People who have enough money and free time to go on trips and enjoy traveling.
- Safe and comfortable travel.
- International acceptance of currencies.
- A common language making communication easier while traveling.
- The legal system helped keep travellers safe.

The Middle age and Renaissance Era (5th to 14th century)

Travel almost disappeared during the Middle Ages where travel became dangerous and sporadic. After the fall of the Roman Empire in the fifth century, travel became difficult and dangerous. The once well-maintained roads were neglected, making long journeys challenging. Additionally, attacks by barbarians made traveling unsafe. During the Roman era, couriers could cover up to 160 kilometres in a day, but in the Middle Ages, the average travel distance was reduced to just 32 kilometres per day due to poor infrastructure and security concerns. It was not until the 12th century that roads became safe again, mainly because so many people were traveling for pilgrimages. Pilgrims set out on these journeys to show devotion to a sacred site or to seek forgiveness for their sins. Sometimes, confessors would ask sinners to travel barefoot as a form of penance. Others made these long trips to fulfil a promise they had made when they were ill, hoping for healing or blessings. Starting in 1388, King Richard II introduced a rule requiring pilgrims to carry permits for their journeys. This system was an early version of the modern passport, helping to regulate and monitor travel.

- The travel situation during the middle Ages:
- Travel became more difficult and dangerous due to poor transportation systems
- Limited acceptance of currencies and lack of knowledge about common languages
- Journey by crusaders to Holy Land
- Marco Polo's famous journey in the late 13th century was a historic adventure that opened new paths for travel and trade.

The Renaissance Era (14th to 16th century): The Renaissance, or rebirth in travel emerged slowly during the Renaissance Era (14th to 16th century). It was a time of great change and revival of Greek and Roman cultures. The Renaissance was a major cultural movement that started in Italy in the early 1300s and later spread to countries like England, France, Germany, and Spain by the late 1400s. It continued until around 1600 AD, bringing significant changes in art, literature, science, and philosophy. Artists of this period focused on depicting people and nature in a realistic way, emphasizing the beauty of the human body. The great Italian artists like Leonardo da Vinci, Michelangelo, and Raphael played a key role in inspiring the Grand Tour. Even today, these iconic works continue to draw tourists from around the world to Europe.

Factors that influence people to travel again during the Renaissance Era:

- As trade and commerce expanded, merchants began exploring new territories, leading to the gradual reopening of trade routes.
- As trade flourished, people became more interested in traveling not only for business but also for leisure and exploration.

The Grand Tour Era (1613 to 1785 A.D)

The Grand Tour was a journey through the major cities and cultural sites of Europe, designed to enrich travellers with knowledge and experiences. This idea first emerged in the 16th century during the Elizabethan era. It was created to train young men as professional statesmen and ambassadors. To gain real-world experience, they travelled across Europe alongside ambassadors as part of their education. Over time, this practice grew more common, and by the 17th and 18th centuries, it had become a regular tradition for young men seeking to complete their education. It usually lasted about three years and was popular among the wealthy. During this time, top-quality hotels and services began to emerge in major European cities like Paris, Milan, and Rome. By 1640 AD, horse-drawn coaches were introduced to transport people and goods across long distances.

Key factors that influence travel in Grand Tour Era:

- Wealthy English travellers started the trend of luxurious travel, seeking comfort and exclusivity in their journeys.
- Luxurious travel became a status symbol and gradually spread across Europe, influencing travel culture.
- The main goal was to explore the civilized world and gain knowledge about art, culture, and science.
- These journeys often lasted for several years, allowing travellers to deeply immerse themselves in different cultures and experiences.
- Travel began to expand for business purposes, as merchants and traders explored new markets and opportunities.
- The Mobility Era (1800 to 1944)



The Industrial Revolution, which took place in the late 18th and early 19th centuries, brought significant changes in agriculture, manufacturing, and transportation. It began in Britain and gradually spread worldwide. During this period, traditional manual labour was increasingly replaced by machines, leading to faster production, improved efficiency, and major advancements in various industries. One of the earliest inventions of the Industrial Revolution that had a major impact on tourism was the steam engine. It not only revolutionized industries by improving manufacturing processes but also transformed transportation, making travel faster, more efficient, and accessible to more people. A big change in tourism came on July 5th, 1841, when Thomas Cook organized a trip for about 500 people from Leicester (London) to Loughborough by train. This was a major milestone in travel history, and because of this, Thomas Cook is known as the world's first tour operator. In 1843, he organized a trip for nearly 3,000 schoolchildren from Leicester to Derby. This marked the beginning of chartered transport and package tours, making travel more accessible. As a result, leisure travel grew in popularity, with people visiting scenic spots like beaches and spas for relaxation and enjoyment. It was only in the mid-19th century that ocean liners became popular. In 1840, Sir Samuel Cunard started the first regular steamship service between Britain and the United States. By the 1890s, the journey across the ocean took just six days. In 1908, Henry Ford introduced the Ford Model 'T,' also known as the 'Tin Lizzie.' It was an affordable and economical car that made personal travel more accessible to the masses, revolutionizing transportation and changing the way people travelled worldwide. Air travel began in 1783 when the French successfully launched the first hot-air balloon, marking the beginning of human flight. In December 1903, the Wright brothers, Orville and Wilbur, successfully flew their first airplane, and by 1919, air travel became commercial with daily flights between London and Paris.

Key factors that influence travel in Mobility Era:

- Economy is expanding and creating more opportunities.
- Travel is becoming faster and more convenient with better roads, railways, and steamships.
- Thomas Cook, known as the “Father of Tourism,” pioneered the concept of tour packages, making mass travel more accessible and organized.
- In 1908, Henry Ford introduced the Ford Model 'T'.
- Sir Samuel Cunard's steamship service (1840) was started.
- Air travel became commercial.

The Modern Era (1945 to present)

In the early 19th century, two major developments changed travel that is railway stations and grand hotels. The first grand hotel, City Hotel, opened in New York City at the end of the 18th century. It had 73 rooms spread across five floors, setting a new standard for luxury accommodation. By the 20th century, as more people started traveling, hotels evolved to meet different needs, offering a variety of services and accommodations for all types of travellers. After World War II, as economies grew, more people could afford to travel. Business travellers started using cars instead of trains, and family vacations became more common. Today, the hotel industry tailors its services more than ever. Hotels

are designed for different groups, including luxury travellers, middle-class guests, and budget-conscious visitors. Many hotel chains have separate brands to cater to these different needs.

In modern times, tourism has become more diverse and accessible than ever before. Advances in transportation, such as airlines, highways, and cruise ships, have made travel faster and more convenient. Technology has also transformed tourism, with online booking, virtual tours, and personalized travel experiences. Globalization has encouraged cultural exchange, business travel, and adventure tourism. As tourism continues to grow, sustainable and responsible travel practices are gaining importance to protect destinations and preserve them for future generations.

Key factors of travel Modern Era:

- In the early 1990s Paid vacations enabled leisure travel.
- World War II introduced millions of people to international travel.
- The hotel industry grew significantly, offering more options for travellers.
- Growth of tourism for large groups.
- Globalization, modernization and personalized of tourism increase.

Subjective Questions:

Q1. Why did people travel in Empire Era?

Ans.....

Q2. Explain Grand Tour with key factors that influence travel?

Ans.....

Objective Questions

1. Who is considered a tourist according to tourism studies?

- A) A person traveling for business within their own city
- B) A person who travels and stays at least 24 hours in a place away from home for leisure or business
- C) A person who commutes daily to work
- D) A local guide showing tourists around

Answer: B) A person who travels and stays at least 24 hours in a place away from home for leisure or business

2. Which of the following is not considered a component of tourism?

- A) Transport
- B) Accommodation
- C) Government tax policies
- D) Attractions

Answer: C) Government tax policies





3. The Grand Tour was a travel trend mainly associated with which group?

- A) Buddhist monks
- B) British aristocrats
- C) Indian merchants
- D) Roman soldiers

Answer: B) British aristocrats

4. What is the key difference between a tourist and an excursionist?

- A) A tourist stays overnight; an excursionist does not
- B) A tourist is always local; an excursionist is international
- C) A tourist travels for education; an excursionist travels for business
- D) There is no difference

Answer: A) A tourist stays overnight; an excursionist does not

5. Which of the following best defines a tourism product?

- A) Only the hotel room booked by a traveler
- B) The total experience a tourist gets, including services and attractions
- C) A souvenir bought during travel
- D) A tour guide's service alone

Answer: B) The total experience a tourist gets, including services and attractions

BLOCK-2

DETERMINANTS AND MOTIVATORS





UNIT-1

Determinants and motivations in tourism, factors stimulating in the growth of tourism

1.1 INTRODUCTION

Tourism is a dynamic and ever-evolving industry influenced by various factors that shape travel behaviour and destination choices. Understanding the determinants and motivations in tourism is crucial for comprehending why people travel, what drives their preferences, and how these influences vary across cultures and regions. Determinants such as economic conditions, technological advancements, and social trends play a significant role in shaping tourism demand. Additionally, psychological and social motivations, like the desire for relaxation, adventure, or cultural exploration, drive individuals' decisions to engage in tourism. On the other hand, factors such as improved infrastructure, government policies, and globalization contribute to the growth of the tourism industry globally. By exploring these elements, we gain insights into the complex relationship between tourists' needs and the broader economic, social, and environmental impacts of tourism development.

1.2 DETERMINANTS AND MOTIVATIONS IN TOURISM

Tourism is not just about traveling from one place to another—it's influenced by a variety of factors that shape where, why, and how people travel. These factors, known as determinants, and the reasons behind why people travel, known as motivations, help us understand the complexities of the tourism industry.

Determinants in Tourism

Determinants refer to the factors that affect the demand for travel and the choice of destinations. These can be external and internal factors that either encourage or discourage people from traveling.

Economic Factors: The financial state of individuals and countries plays a massive role in tourism. For instance, during times of economic prosperity, more people are likely to travel because they have the disposable income to spend on vacations. Conversely, in times of economic downturn or recession, tourism might decline as people become more cautious with their spending. Exchange rates, travel costs, and disposable income are significant economic determinants that influence travel choices.

Technological Advancements: The rise of the internet and smartphones has made booking travel easier than ever. Online booking platforms, travel apps, and digital marketing have democratized access to travel, enabling more people to travel at their convenience. Innovations in transportation, like faster and cheaper flights, high-speed trains, and ride-sharing services, have also made tourism more accessible and attractive.

Political and Legal Factors: Government policies, such as visa requirements, travel restrictions, safety regulations, and tourism promotion efforts, can significantly impact the tourism industry.

Countries with open visa policies or government-backed tourism campaigns tend to attract more visitors. Similarly, political stability plays a critical role in tourism. Destinations in politically unstable regions may experience a decline in tourists due to safety concerns.

Social and Cultural Influences: Cultural factors, including social norms, traditions, and historical connections, also affect tourism. People often travel to experience different cultures, to learn about history, or to visit religious sites. Social trends such as the rise of wellness tourism, eco-tourism, and adventure tourism are examples of how shifts in societal preferences influence tourism.

Environmental Factors: The natural environment can act as both a pull and push factor in tourism. Beautiful landscapes, clean beaches, and pristine natural environments attract tourists seeking recreation or relaxation. On the other hand, environmental issues like climate change, natural disasters, and pollution can deter tourism to certain regions.

MOTIVATIONS IN TOURISM

Understanding the motivations behind why people travel is equally important in comprehending tourism behavior. These motivations are rooted in psychological and emotional needs that vary from person to person but can often be categorized into several broad groups.

Push Factors: These are internal motivations, such as the desire to escape routine, seek relaxation, or experience something new. People may feel the need to travel to escape work-related stress, personal pressures, or a desire to change their environment. For instance, someone might seek to go on a beach vacation to unwind and disconnect from their busy lifestyle.

Pull Factors: Pull factors refer to external attractions that make a destination appealing. This includes natural beauty, cultural experiences, historical sites, or special events. These are often the specific characteristics of a destination that make it stand out. For example, people might be drawn to Paris for its culture and iconic landmarks or to Japan for its unique blend of ancient tradition and modern technology.

Relaxation and Escapism: Many tourists seek relaxation, often as an escape from the stresses of daily life. This includes beach holidays, spa resorts, and nature retreats where travellers can decompress and recharge. The idea of a “getaway” from everyday routines is a powerful motivator.

Adventure and Exploration: For some, the desire for adventure, exploration, and novelty is what drives them to travel. Activities such as hiking, safaris, trekking, and extreme sports attract those who are looking for physical challenges or new, exciting experiences. People often travel to destinations that offer thrill-seeking opportunities that are not available in their everyday lives.

Cultural and Social Motivations: A significant number of people travel to learn about or immerse themselves in other cultures, history, and traditions. This can include activities like visiting museums, attending festivals, or engaging in cultural exchanges. Social motivations also play a role, as individuals may travel to meet people, visit family and friends, or join social groups with similar interests.



Personal Growth and Self-Discovery: Travel can also be a journey of self-discovery. Many people see travel as an opportunity to expand their horizons, gain new perspectives, and discover more about themselves. This is particularly evident in solo travel, where individuals seek personal reflection, growth, and new challenges.

Status and Prestige: Traveling to exclusive or luxurious destinations can be a way to signal status or prestige. For some, travel is about showcasing success or enjoying high-end experiences that are socially recognized, such as staying at luxury resorts, flying first-class, or visiting elite destinations.

INTERPLAY BETWEEN DETERMINANTS AND MOTIVATIONS

While determinants often set the stage for the possibility of travel, motivations are what ultimately drive the individual to make the decision. For instance, technological advancements may make it easier to travel, but it's the personal desire for adventure or relaxation that will prompt a person to book a vacation. Similarly, economic factors can affect a person's ability to travel, but it's the intrinsic motivation to explore new cultures or escape daily life that influences their final destination.

In conclusion, both determinants and motivations play a crucial role in shaping tourism trends and behaviour. By understanding the external forces (like economics, technology, and politics) and the internal desires (such as relaxation, adventure, or culture) that influence travel, we can better understand the tourism industry and its constant evolution.

FACTORS STIMULATING THE GROWTH OF TOURISM

Tourism is one of the largest and fastest-growing industries globally, and its growth is influenced by a variety of factors. These factors are constantly changing and interacting, creating a dynamic environment where destinations and businesses must adapt to ever-evolving demands. Let's dive into the key factors that have stimulated the growth of tourism over the years.

Advancements in Transportation and Technology

One of the most significant drivers of tourism growth is the advancement in transportation. Over the past few decades, the world has seen dramatic improvements in transportation infrastructure, making it easier and cheaper for people to travel.

Affordable and Accessible Air Travel: With the rise of low-cost airlines and increased competition among carriers, flying has become more affordable and accessible for the masses. Air travel is no longer reserved for the wealthy; now, people from all walks of life can book a flight to faraway destinations.

Improved Road and Rail Networks: High-speed trains and modern highways have made travel more convenient, especially for short to medium-distance journeys. In many parts of the world, traveling by train has become a more attractive, eco-friendly alternative to flying.

Tech Innovations in Travel: Technology has revolutionized how we travel. Online booking platforms like Booking.com, Expedia, and Airbnb have made it simple for tourists to plan their trips. Smartphones,

travel apps, and digital maps help travellers navigate new destinations with ease. Social media platforms also play a big role in tourism by showcasing exotic destinations and creating trends that encourage people to travel.

GLOBALIZATION AND CULTURAL EXCHANGE

As the world becomes more interconnected, globalization has played a major role in boosting tourism. The flow of information, culture, and ideas has made distant destinations more accessible and appealing.

Increased Access to Information: With the internet, travellers can easily research and plan trips to faraway places, making tourism more inclusive. Virtual tours, blogs, and travel reviews give potential tourists a preview of what to expect, which lowers the perceived risk of visiting unfamiliar places.

Cultural Curiosity and Exchange: As people travel more, they develop a curiosity for new cultures, languages, and traditions. The increasing interest in international cuisine, traditional festivals, and local customs drives tourism to various parts of the world. Moreover, cultural exchange through tourism enhances mutual understanding and creates a desire to explore.

Business and International Relations: As businesses expand globally, they create opportunities for business travellers, conferences, and incentive trips. Tourism is no longer just about leisure corporate tourism, events, and conventions also contribute significantly to the growth of the industry.

GOVERNMENT POLICIES AND INVESTMENTS

Governments play a critical role in stimulating tourism through policies, investments, and initiatives designed to attract visitors.

Tourism Promotion and Marketing: Many countries and regions invest heavily in promoting their attractions through advertising campaigns, travel expos, and partnerships with airlines and hotels. The development of tourism marketing strategies helps destinations reach a global audience.

Infrastructure Development: Governments often invest in building and improving the infrastructure necessary for tourism growth. This includes the development of airports, hotels, transport networks, and entertainment facilities. An improved infrastructure makes travel easier, more comfortable, and more appealing.

Visa Policies and Global Connectivity: Countries that have liberalized visa policies or introduced visa-on-arrival schemes make it easier for tourists to visit. Additionally, diplomatic relations and regional agreements (like the European Union's open borders) contribute to a more seamless experience for international travellers.

Support for Sustainable Tourism: With an increasing focus on sustainability, many governments are investing in eco-tourism initiatives and promoting responsible travel. This is important in maintaining long-term tourism growth while minimizing the negative environmental impact.





ECONOMIC FACTORS AND RISING DISPOSABLE INCOME

Economic growth plays a vital role in tourism development. As global economies grow, more people are able to afford travel, and this trend has been evident in emerging markets like China, India, and Brazil.

Rising Disposable Income: As countries develop, the middle class expands, and people have more disposable income to spend on leisure activities, including travel. As travel becomes more affordable, more people can visit international destinations or explore new places within their own countries.

Increased Spending on Travel Experiences: The shift in consumer behaviour towards spending on experiences rather than material goods has fuelled tourism growth. People are increasingly prioritizing travel as a way to enrich their lives, discover new places, and create lasting memories.

Tourism as an Economic Driver: Tourism contributes to a country's GDP by creating jobs, stimulating local economies, and encouraging foreign exchange earnings. Countries that understand the value of tourism often actively invest in this sector to foster economic development.

SOCIAL AND DEMOGRAPHIC CHANGES

The changing social dynamics and demographics around the world also play a role in the growing tourism industry.

The Rise of Solo and Youth Travel: With increasing levels of independence, younger generations are more inclined to travel solo or with friends. Solo travel, especially, has gained traction as people seek personal growth, adventure, and new experiences. Youth travel and student exchange programs also contribute to the overall increase in global tourism.

Aging Population and Medical Tourism: As life expectancy increases and healthcare improves, many older people are traveling more than ever. The senior market has become a lucrative segment, with many older tourists seeking destinations that offer relaxation, culture, and medical care. This has also led to the growth of medical tourism, where people travel abroad for medical treatments and wellness therapies at a fraction of the cost they would pay in their home country.

Social Media Influence: The power of social media cannot be underestimated in today's tourism landscape. Platforms like Instagram, Facebook, and YouTube allow people to share their travel experiences, influencing others to visit the same destinations. The ability to see the world through the lens of others has encouraged more people to explore new places.

CHANGING TRAVELLER PREFERENCES AND TRENDS

Tourism demand is not static people's preferences and priorities evolve, leading to new trends that stimulate tourism growth.

- **Adventure and Eco-Tourism:** As environmental awareness grows, more travellers are seeking eco-friendly and sustainable travel options. Eco-tourism, adventure tourism, and nature-based travel have seen significant growth as tourists become more mindful of the environmental impact of their trips.

- **Wellness and Health Tourism:** The rising demand for wellness travel spas, yoga retreats, and health-focused holidays has opened up new opportunities in the tourism market. Many tourists now seek destinations that offer wellness and relaxation in scenic, tranquil settings.
- **Culinary and Experiential Tourism:** People are now more interested in unique, authentic experiences, such as food tours, cultural immersions, and local adventures. Culinary tourism, where people travel to taste local delicacies and learn cooking traditions, is a growing segment of the market.

■ **Subjective Questions:**

Q1. What are the main determinants that influence tourism demand and destination choice?

Ans.....

Q2. How do psychological and social motivations impact individuals' travel decisions?

Ans.....

Q3. What factors have contributed to the rapid growth of the global tourism industry?

Ans.....

Q4. How does tourism growth affect local economies and communities?

Ans.....



UNIT 2

(Determinants) why the people wish to travel, (motivators) and influences of supply

2.1 INTRODUCTION

Travel is an inherent part of the human experience, driven by a wide array of determinants and motivators that shape why people wish to explore new places. From the basic need for relaxation and adventure to the desire for cultural exchange or personal growth, the reasons behind travel are diverse and deeply rooted in psychological, social, and economic factors. Determinants, such as economic conditions, technological advancements, and personal preferences, create the foundation for travel decisions, while motivators like curiosity, escape, or self-discovery push individuals to take the leap and book their next journey.

In addition to these personal and emotional reasons, the supply side of tourism—comprising infrastructure, services, and destination offerings—also plays a significant role in shaping travel behavior. The accessibility of a destination, the quality of its accommodations, the ease of transportation, and the presence of unique attractions all influence whether people choose to visit a particular place.

Together, these determinants, motivators, and influences of supply create a dynamic and constantly evolving tourism landscape. Understanding these factors is essential to grasp why people travel, how their decisions are made, and how the tourism industry adapts to meet their growing desires and changing needs.

2.2 (DETERMINANTS) WHY THE PEOPLE WISH TO TRAVEL

Travel is more than just a way to reach a destination—it's an emotional, social, and personal experience shaped by a range of factors. Understanding why people wish to travel requires delving into the determinants that influence their decisions. These factors are diverse and often interconnected, ranging from personal desires to societal influences, and they play a significant role in shaping people's travel choices. Let's explore these determinants in a way that connects with the everyday experiences and motivations behind travel.

Economic Factors

The Power of Affordability One of the most influential determinants of travel is economic ability. For many people, travel begins with the question: "Can I afford it?" The ability to travel is directly tied to personal finances, the cost of travel, and economic conditions at large.

Personal Finances: Whether someone has the money to book a flight, pay for accommodation, or spend on activities, their disposable income plays a huge role in their ability to travel. For people with more disposable income, travel becomes an opportunity for relaxation or adventure. However, for those on tighter budgets, the type of travel they can afford (local versus international, luxury versus budget) will differ.

Economic Climate: When the economy is doing well, people are more likely to have the financial security to take vacations or explore new destinations. During times of economic downturns, however, people may scale back on travel plans, choosing more affordable options or postponing their trips until finances improve.

Cost of Travel: Airfare, hotel rates, food expenses, and activity costs can make or break a trip. With the rise of budget airlines and affordable accommodation options (like Airbnb), many people are now able to travel who once couldn't afford it. The availability of deals and discounts can be the determining factor in someone deciding to take a trip.

Psychological Factors:

At the heart of many people's travel decisions are **psychological needs**. The desire to **escape** from routine, **relax**, and seek new experiences are key motivators behind the decision to travel.

Stress Relief and Escape from Routine: Travel often serves as an escape from the stress of daily life—whether that's work, family obligations, or other pressures. People long for a break from their responsibilities and seek destinations that offer peace and relaxation. A beach resort or mountain retreat might be the perfect way for someone to recharge and disconnect from their hectic life.

Desire for Adventure and Exploration: Many people wish to travel simply for the excitement and sense of adventure. Whether it's hiking through a jungle, exploring ancient ruins, or just venturing into a new city, the thrill of discovery drives people to travel. The need for novelty, excitement, and new challenges is a powerful motivator for many.

Personal Growth and Self-Discovery: Travel can be a way to learn about oneself. Whether it's through solo travel or immersing in different cultures, people often see travel as an opportunity for personal growth. Discovering new places, overcoming challenges, and learning about other ways of life can lead to profound shifts in perspective and a greater understanding of oneself.

2.3 Social and Cultural Influences: The Need for Connection and Shared Experiences

Humans are inherently **social creatures**, and the need for connection is another determinant that influences people's travel decisions.

- **Social Influence and Peer Pressure:** Social media has given rise to a new form of social influence on travel. Platforms like Instagram, Facebook, and YouTube create a constant stream of pictures and videos from others' travels, often sparking a desire to visit the same places. People see their friends or influencers traveling to exciting destinations and feel a pull to do the same.
- **Family and Social Bonds:** Travel is often about making memories with family and friends. Many people travel to bond with loved ones, celebrate milestones, or simply spend quality time together away from the distractions of everyday life. Family vacations, reunions, and trips to visit relatives in other parts of the world are all motivated by the need to strengthen social bonds and create lasting memories.
- **Cultural Curiosity:** As globalization continues, more people are curious about learning about different cultures. People travel to experience the **richness of diversity**, to see how others



live, and to immerse themselves in new customs and traditions. Whether it's attending a cultural festival, sampling new cuisines, or simply strolling through an unfamiliar city, the opportunity to understand and appreciate other cultures is a strong motivator for many.

2.4 Technological Advancements: Making Travel More Accessible

In today's digital age, **technology** has transformed the way people travel. It has made the process more accessible, convenient, and affordable, which has had a huge impact on why people wish to travel.

- **Online Accessibility:** Booking a trip today is as simple as a few clicks on a computer or smartphone. The rise of online booking platforms like Booking.com, Expedia, and Airbnb has made it easier for people to plan their trips and find affordable options. Technology has also opened the door to independent travel, allowing people to explore off-the-beaten-path destinations that were once difficult to access.
- **Travel Apps and Navigation Tools:** The use of travel apps and digital maps has made navigating new places far easier. With the help of GPS, translators, and even real-time travel updates, people feel more confident about venturing into unknown destinations. The sense of ease that technology provides reduces the anxiety that might otherwise prevent people from traveling.
- **Social Media and Travel Inspiration:** Platforms like Instagram, Pinterest, and YouTube have become huge sources of **travel inspiration**. Stunning photos and viral travel videos have sparked interest in destinations around the world. When people see a beautiful image of a beach in Bali or a snowy mountain in Switzerland, they often feel inspired to travel to these places themselves.

2.5 Environmental and Geographical Factors: Accessibility and Natural Beauty

The physical and environmental characteristics of a destination can be a huge determinant in whether people choose to travel there.

- **Climate and Weather:** People often choose travel destinations based on the climate and weather they desire. Those looking to escape the cold winter months might flock to warmer, tropical destinations, while others might be drawn to winter sports resorts for skiing or snowboarding. The weather conditions in a given destination can either attract tourists (think beach vacations) or discourage them (extreme heat, rainy seasons).
- **Natural Attractions:** Natural beauty is a major pull factor. From lush forests to mountain ranges and pristine beaches, the appeal of nature often draws travelers. The beauty of a destination's natural landscape—whether it's the Northern Lights in Scandinavia or the Great Barrier Reef in Australia—plays a significant role in why people wish to travel.
- **Proximity and Accessibility:** How easy it is to get to a destination also plays a role in the decision to travel there. Destinations that are easily accessible, either by air, train, or car, are more likely to attract tourists. Proximity to home, availability of direct flights, or affordable transportation options can make a destination far more appealing.

2.6 Motivators and Influences of Supply in Tourism

Travel is driven not only by personal motivations but also by a variety of supply factors the elements that make travel possible, convenient, and desirable. These supply factors shape the tourism landscape, affecting how and where people choose to travel. In this section, we will explore the **motivators** that encourage people to travel, as well as the influences of supply, which include the infrastructure, services, and offerings that make those travel experiences happen. Together, these factors interact to create a thriving tourism industry.

1. Motivators: Why Do People Choose to Travel?

When we think about travel, it's important to recognize that people are motivated by many different desires and needs. These motivators are the driving force behind why someone decides to book a trip in the first place. Let's break down the core motivators that push people to pack their bags and explore the world.

- **Escape and Relaxation:** One of the strongest motivators for travel is the need to **escape** from the routine of daily life. Whether it's work, school, or family responsibilities, people often seek a break to recharge their mental and physical energy. Vacationing in a peaceful resort, lounging by the beach, or unwinding in the mountains offers the perfect escape. The idea of leaving behind the stress and chaos of everyday life in search of tranquility is a universal motivator.
- **Adventure and New Experiences:** Many people crave **adventure** and the thrill of the unknown. Travel offers an opportunity to explore new places, try exciting activities, and step out of one's comfort zone. Whether it's hiking in the wilderness, exploring a bustling city, or diving into underwater worlds, adventure is a powerful motivator for travellers looking to make their trips unforgettable.
- **Cultural Curiosity:** Humans are naturally curious about different cultures, ways of life, and histories. Many people travel to **learn** and experience other cultures firsthand. Visiting historical sites, enjoying local cuisines, attending festivals, or simply conversing with locals can be deeply enriching. The desire to understand and appreciate other ways of life motivates people to visit foreign countries or immerse themselves in new environments.
- **Personal Growth and Reflection:** Travel also serves as a form of **self-discovery**. For some, traveling provides an opportunity to reflect on their lives, disconnect from daily pressures, and focus on personal development. Solo travelers, in particular, often seek out travel as a way to understand themselves better, gain new perspectives, or even find inspiration.
- **Connection with Others:** Sometimes, the motivation to travel is rooted in social bonds. People travel to spend time with family, friends, or loved ones, whether it's a **family vacation**, a romantic getaway, or a trip to reconnect with old friends. These experiences help strengthen social connections and create lasting memories. Additionally, **social media** has become a modern motivator—people often travel to share experiences and create content for their online audiences, generating a sense of belonging in a global community.



2. Influences of Supply: What Makes Travel Possible?

While motivations push people to travel, it's the supply side the infrastructure, services, and offerings that enables those desires to become a reality. Without the right supply factors in place, even the best motivations for travel would not lead to action. Let's take a look at how supply influences the growth and accessibility of tourism.

- **Transportation Infrastructure:** One of the most important supply factors is how people get to their destinations. Advances in transportation from budget airlines to high-speed trains and modern highways—have made travel much more affordable and accessible. The availability of direct flights, high-frequency routes, and affordable ticket prices has significantly increased the number of people who can travel globally. The accessibility of destinations is a major factor in whether a person chooses to visit a place or not.
- **Accommodation Options:** The variety and quality of accommodation can influence a traveller's decision to visit a particular destination. From luxury resorts to budget-friendly hostels, there's a range of options to suit all types of travellers. The rise of platforms like **Airbnb** has further expanded the accommodation market, offering travellers more unique and affordable choices. When people know they'll have comfortable and convenient places to stay, they're more likely to follow through with their travel plans.
- **Tourist Attractions and Activities:** The attractions available at a destination are a key supply factor that determines its appeal. Whether it's a stunning natural landmark like the Grand Canyon, a historical wonder like the Colosseum, or a modern architectural marvel like the Burj Khalifa, attractions are central to drawing visitors. Additionally, the variety and quality of activities offered—such as guided tours, adventure sports, cultural experiences, or culinary delights—can make or break a destination's appeal. The more diverse and engaging the activities, the more likely people will want to visit.
- **Technology and Online Platforms:** The rise of technology has dramatically changed how travel is planned and executed. With a few clicks, travellers can now find flights, book accommodations, and read reviews online. The digitalization of travel has made it easier for people to research destinations, compare prices, and even virtually explore places through travel blogs or Instagram. Apps that offer real-time navigation, translation, and booking services have also played a significant role in making travel more accessible and convenient.
- **Government and Industry Support:** Tourism is heavily influenced by government policies and industry regulations. Countries and cities actively promote tourism through marketing campaigns, incentives, and improving infrastructure like airports and public transportation. Additionally, many governments offer visa programs or visa-on-arrival policies, which help facilitate the ease of access for international visitors. When governments prioritize tourism, it not only boosts the local economy but also creates an environment that encourages travellers to visit.
- **Sustainability and Eco-Tourism:** A growing trend in the tourism industry is sustainability the push to protect the environment while still enjoying its beauty. Travelers are increasingly

looking for destinations and experiences that are eco-friendly and sustainable. This has led to the rise of eco-tourism, where tourists seek out nature-based experiences that promote environmental conservation. From wildlife safaris in Africa to exploring pristine forests in Costa Rica, sustainable travel options are increasingly influencing the decisions of conscientious travellers.

- **Safety and Security:** The safety and security of a destination are key concerns for many travellers. Tourists want to feel safe when traveling to new places, and they often seek destinations with low crime rates, stable political climates, and reliable health infrastructure. The availability of clear safety information, health resources, and support systems also plays a critical role in a traveller's decision-making process. When travelers feel confident that their well-being will be looked after, they are more likely to choose a destination.

3. The Interplay Between Motivators and Supply

The interaction between motivators and supply factors is what drives the overall tourism demand. For example, a traveller motivated by the desire to relax might be drawn to a destination that offers luxurious resorts, beautiful beaches, and a tranquil atmosphere. Similarly, someone seeking an adventure might look for destinations with unique outdoor activities, such as mountain climbing, diving, or wildlife safaris.

On the supply side, destinations that actively cater to these motivations by providing the right amenities, attractions, and experiences will be more successful in attracting travellers. For instance, as adventure tourism grows, destinations are investing in infrastructure like hiking trails, adventure sports facilities, and expert guides to meet this demand. On the other hand, cultural tourism has led to the development of museums, historical tours, and cultural festivals that allow visitors to experience local traditions and customs firsthand.

Subjective Questions:

Q1. What makes people want to travel-Is it the need for relaxation, adventure, cultural experiences, or just a break from routine?

Ans......

Q2. How do personal motivations like exploring new places, reconnecting with family, or seeking wellness and spiritual healing shape travel choices?

Ans......

Q3. How much do things like social media, word-of-mouth recommendations, or trending destinations influence where and how people travel?

Ans......

Q4. What role do factors like affordable flights, good infrastructure, and easy visa policies play in making a destination more appealing to travellers?

Ans......



BLOCK-3

MAJOR TOURISM SERVICES

UNIT-1

Transportation: Types and Relevance in tourism

1.1 INTRODUCTION

Transportation plays a pivotal role in tourism, connecting destinations and facilitating tourist travel. Understanding the different modes of transportation and their relevance is key to grasping the broader tourism experience. This unit explores the various types of transportation available for tourists, including air, land, and water travel, and examines their significance in shaping the tourism industry.

1.2 TRANSPORTATION

Transportation refers to the movement of people or goods from one location to another using various modes such as vehicles, trains, planes, ships, or even bicycles. In the context of the tourism industry, transportation plays a pivotal role in facilitating travel, providing access to destinations, and enhancing the overall tourist experience. It is an essential part of the tourism infrastructure, ensuring that tourists can easily reach and explore various attractions around the world.

1.3 Need for Transportation in the Tourism Industry

1.3.1 Access to Destinations

One of the most fundamental roles of transportation in tourism is providing access to various destinations. Whether a tourist is traveling to a tropical beach, a historical city, or a remote mountain retreat, transportation is the first step toward reaching that destination. Without efficient and reliable transportation, many tourist spots would remain inaccessible to visitors.

1.3.2 Convenience and Comfort

Tourism often involves long journeys, and travellers expect comfort and convenience. From direct flights to luxury train rides, modern transportation offers a variety of options that cater to different budgets and preferences. The quality of transportation—whether it's spacious seats on a plane, a comfortable train ride, or smooth roads—directly influences the tourist's experience, contributing to the overall satisfaction of their trip.

1.3.3 Time Efficiency

Transportation helps tourists make the most of their time. In a world where vacations are often limited in time, efficient transportation systems like high-speed trains, quick flight connections, and express buses allow tourists to visit multiple attractions within a short period. This efficiency is particularly crucial for those traveling long distances or wishing to explore multiple regions in a single trip.

1.3.4 Economic Impact

The tourism industry heavily relies on transportation not only for tourists to arrive at their destinations but also for the local economy. Transport systems such as airports, bus terminals, and railway stations



create jobs and contribute to the flow of goods and services in a region. Additionally, transportation services (like guided tours or private transfers) offer opportunities for local businesses, such as taxi services, hotels, and restaurants, to thrive.

1.3.5 Tourist Safety

Safe and reliable transportation is critical for the well-being of tourists. When traveling in unfamiliar regions or countries, tourists rely on local transportation to ensure they arrive at their destinations without any harm. This is particularly important in regions that may have rough terrain, limited infrastructure, or cultural differences that tourists may not fully understand.

1.3.6 Sustainability in Tourism

With the growing importance of sustainable travel, transportation systems in the tourism industry are evolving to reduce environmental impact. Public transportation, electric vehicles, and eco-friendly cruise lines are gaining popularity, reflecting the industry's commitment to greener alternatives. Sustainable transportation solutions help minimize the ecological footprint of tourism, ensuring that future generations can enjoy the same destinations.

1.3.7 Cultural Exchange and Experience

Traveling is not just about reaching a destination; it's also about the journey. In many cases, transportation itself is a part of the tourist experience. Whether it's taking a scenic train ride through the mountains or a river cruise that offers views of historic landmarks, transportation can provide tourists with a unique cultural or scenic experience. These moments become an integral part of their journey, making transportation not just a necessity but also a memorable aspect of their travels.

1.4 Types of Transportation

Types of transportation can be based on the medium or way on which the transportation takes place. The three most common classifications are land-based transportation, air-based transportation, and water-based transportation. Each type of transportation system has evolved to meet specific needs, serving both people and goods throughout history. Below are descriptions of each transportation mode:

A. Land-Based Transportation

Land-based transportation refers to the movement of people and goods over the earth's surface using vehicles that travel on roads, railways, or tracks. It is the most common form of transportation for short to medium distances, connecting cities, towns, and villages.

Role and Relevance of Transportation in the Tourism Industry

Transportation has always played a crucial role in the development and expansion of the tourism industry. As it is often said, "Travel and tourism can be as good as technology allows it to be." This highlights the pivotal role that advancements in transportation technology have had in making travel more accessible, efficient, and enjoyable. In vast and geographically diverse countries like India, effective transportation is not just a luxury but a necessity to connect distant regions and make tourism viable.

Tourism thrives in an environment where long distances can be covered in minimal time, allowing tourists to maximize their experiences. This is especially important in today's fast-paced industrial society, where time is limited. Leisure tourists often have only a few weeks for their vacations, while business tourists may only have a few days. As such, tourists are increasingly looking to get the most out of their limited time, and efficient transportation systems play a significant role in this. By connecting multiple destinations quickly, transportation allows visitors to explore various locations, landmarks, and experiences within a short timeframe.

According to the Travel and Tourism Development Index (TTDI) 2024 report by the World Economic Forum (WEF), India ranks 39th out of 119 countries. In the previous 2021 index, India was ranked 54th. However, following a revision in the WEF's methodology, India's 2021 ranking was adjusted to 38th place.

The TTDI report highlights improvements in India's scores in three key areas: Prioritization of Travel & Tourism, Safety & Security, and Health & Hygiene. According to the UNWTO barometer for May 2024, global International Tourist Arrivals reached 975 million in 2022, with India recording 14.3 million international arrivals, accounting for 1.47% of the global inbound tourism market share. In the Asia & Pacific region, India's share of International Tourist Arrivals stood at 15.66% in 2022.

One of the main obstacles to increasing this share is the deficiency in travel infrastructure, especially between points of arrival (like major airports) and key tourist destinations. For tourism to flourish, addressing this gap is crucial. The growth of air travel has been a game-changer in the tourism industry, offering speed and comfort to long-distance travelers. It has become the preferred mode of transport for both international and domestic tourists, helping to bridge geographical distances quickly and efficiently. However, air travel alone cannot address all needs. For instance, road transport plays a significant role in short-distance travel within the country. Despite this, it faces challenges, such as the underdevelopment of services like luxury coaches and rent-a-car systems. These services are still limited and often lack the comfort and variety that tourists seek, making them less effective in driving domestic and international tourism growth.

Another critical mode is rail transportation, which provides an efficient means of travel across India's vast landscape. Railways remain the main link between various cities and regions for tourists, offering comfort and accessibility on long journeys. However, while railways are a popular mode of transportation within the country, foreign tourists tend to favor air travel for its speed and comfort, leaving railways underutilized in the international tourism market. Waterways, including inland, coastal, and overseas transport, also play a role in tourism but have a negligible share in the overall traffic due to limited infrastructure and accessibility.

On the other hand, ropeways are a valuable but underused mode of transport in hill stations and areas with rugged terrain. India, with over 16% of its area being hilly, presents many opportunities for ropeway systems to thrive in regions with rapid streams and steep slopes. However, the current length of ropeways in India is very limited, making it an untapped resource in the tourism sector.

In conclusion, transportation is the backbone of the tourism industry, influencing how efficiently tourists can explore destinations and how accessible regions are to both domestic and international visitors. The expansion and improvement of air, road, rail, and water transport systems will be crucial



in supporting the growth of tourism. Especially in a country like India, where diverse landscapes and rich cultural heritage attract tourists, an advanced and accessible transportation network is vital. Addressing the current gaps and enhancing existing systems will not only improve the travel experience but also unlock the full potential of the tourism industry, making it a driving force in the country's economy.

Types of Land-Based Transportation:

Road Transport: Road transportation involves vehicles such as cars, buses, trucks, and motorcycles traveling on roads. This mode is highly flexible, allowing travel to virtually any location that is road-accessible. It is often the most convenient form of transportation for individuals or small groups.

- **Private Vehicles:** Used for personal transportation, such as cars or motorcycles.
- **Public Transport:** Buses, taxis, and ride-sharing services provide mass transit options for urban and rural areas.
- **Cargo Trucks:** These vehicles are used for transporting goods and commodities across regions and countries.
- **Rail Transport:** Rail transportation uses trains running on tracks to carry passengers or goods over longer distances. It is a more energy-efficient mode compared to road transport and is especially effective for moving large volumes of goods or people overland.
- **Passenger Trains:** High-speed rail services, intercity trains, and local commuter trains offer reliable and regular services.
- **Freight Trains:** These trains carry large quantities of goods, often over long distances, and are commonly used for heavy industries.

A. Air-Based Transportation: Air-based transportation involves the movement of people or goods through the air, using aircraft such as airplanes, helicopters, and drones. This mode is essential for long-distance travel, providing speed and convenience for covering vast distances that would be impractical by land or water.

Types of Air-Based Transportation

- **Commercial Air Travel:** Airplanes are the most common form of transportation for long-distance travel, connecting cities and countries. Commercial airlines provide scheduled flights for both passengers and cargo, facilitating international and domestic travel.
- **Passenger Airplanes:** Used by commercial airlines to transport travelers across different regions or globally.
- **Cargo Aircraft:** Specialized planes designed to carry freight over long distances, often used for international trade.
- **Helicopters:** Helicopters are used for short-distance travel, particularly in areas where conventional runways are unavailable, such as mountainous regions, islands, or densely populated urban areas.

Drones: Emerging technologies have led to the use of unmanned aerial vehicles (UAVs) or drones for both cargo delivery and short-distance passenger services. While still in the early stages of widespread use, drones have the potential to revolutionize transportation in certain sectors.

B. Water-Based Transportation: Water-based transportation refers to the movement of people and goods over bodies of water using boats, ships, or other vessels. This type of transportation has been crucial for international trade and travel for centuries, especially for regions separated by oceans, seas, or rivers.

Types of Water-Based Transportation:

- **Shipping (Maritime Transport):** Shipping is the backbone of global trade, with large cargo ships carrying containers, bulk goods, and raw materials across oceans. It's the most efficient way to move large quantities of goods internationally.
 - o **Container Ships:** These large vessels are used to carry goods in containers, making international trade fast and efficient.
 - o **Bulk Carriers:** These ships transport raw materials such as coal, iron ore, or grain across oceans.
- **Passenger Ships and Ferries:** Ferries and cruise ships are used for passenger transport over water, especially between islands, along coastlines, or across rivers. Cruise ships also provide recreational travel, offering a luxury experience on the water.
- **River and Canal Transport:** Boats and barges travel on rivers and canals to move goods and passengers. This mode of transport is particularly important for inland regions where roads or railways might be less developed.

Subjective Questions:

Q1. Describe the role of transport in Tourism.

Ans.....

Q2. Give the details of all types of transportation systems.

Ans.....

Q3. Discuss the need for transportation in Tourism industry?

Ans.....



UNIT-2

Accommodation: Types and Relevance in Tourism

2.1 INTRODUCTION

Accommodation in tourism refers to the provision of temporary lodging or shelter for tourists during their travel. It's one of the key components of the travel and tourism industry. There are various types of accommodation available, ranging from budget-friendly to luxury options, catering to different preferences, needs, and budgets of travelers.

In this unit, we will explore the various types of accommodation available in the tourism industry, including hotels, hostels, vacation rentals, bed and breakfasts, and more. We will also examine the factors that influence traveller's decisions when choosing accommodation, such as budget, location, amenities, and personal preferences.

2.2 Accommodation

The hospitality industry is a broad field that encompasses several key sectors, including accommodation, entertainment, events, and food & beverage services. Among these, food & beverage is a vital part, with outlets like restaurants, bars, taverns, and bistros forming an essential component of the industry. On the other hand, the accommodation sector provides temporary lodging, and it's incredibly diverse, offering everything from hotels and resorts to motels, serviced apartments, and alternative accommodations.

Given this wide range of services, staying competitive in the hospitality industry requires staying updated on the latest trends. With tourism on the rise, the hospitality sector has become a crucial part of the global travel experience. As a result, there's a growing focus on enhancing guest experiences during their stays. Meeting the evolving expectations of customers and ensuring their satisfaction has become more important than ever.

In this context, technology, particularly information technology (IT), has become a game-changer, helping businesses meet these shifting demands. The impact of the COVID-19 pandemic has further amplified these changes, influencing customer behaviors and expectations in ways that require the industry to adapt quickly.

Therefore, tourism professionals need to understand the emerging trends and how the industry is responding to them. This unit delves into the latest developments and changes in the accommodation sector, providing insights into how businesses are adapting to these new challenges and opportunities.

Types of Accommodations

Accommodation in the tourism industry comes in a variety of forms, each catering to different needs, preferences, and budgets. Here are some examples of the most common types of accommodation, from luxury options to more budget-friendly choices:

A. Hotels

- **Five-Star Deluxe Hotels:** These are high-end, luxurious hotels offering top-notch amenities such as fine dining, spas, swimming pools, gyms, and concierge services. They cater to travellers seeking premium comfort and exceptional service.
- **First-Class Hotels:** These are high-end, luxurious hotels offering top-notch amenities such as fine dining, spas, swimming pools, gyms, and concierge services. They cater to travellers seeking premium comfort and exceptional service.
- **Standard Hotels:** These range from budget to luxury and offer various basic services such as clean rooms with beds and bathrooms, breakfast, Wi-Fi, and room service. They are perfect for travellers looking for reliable, affordable accommodations.
- **Boutique Hotels:** These are small, stylish hotels known for their unique, personalized service. They often have a distinct, trendy atmosphere and provide guests with a more intimate and distinctive experience.
- **Heritage Hotels:** Located in historically significant buildings, these hotels offer a blend of culture, history, and luxury. They preserve the charm and character of the original architecture while offering modern amenities.

B. Resorts and Lodges:

- **Resorts:** These are typically located in scenic or vacation destinations, offering a wide range of recreational activities like swimming, golfing, hiking, water sports, and wellness treatments. Resorts often provide everything a guest needs for a relaxing getaway, including spas, restaurants, and entertainment options.
- **Lodges:** Often situated in rural or natural settings, lodges provide guests with a rustic yet comfortable stay, typically with outdoor activities such as hiking, fishing, or wildlife viewing. Some lodges offer a more intimate, boutique experience, while others focus on adventure and nature-based tourism.

C. Alternative Accommodation

- **Vacation Rentals:** These are privately owned homes, apartments, or villas that are rented out to travelers, offering a home-like experience. Platforms like this type of rental are popular for those seeking more space, privacy, and the ability to cook their own meals.
- **Eco-friendly and Sustainable Accommodation:** Designed with sustainability in mind, these accommodations minimize their environmental impact. Examples include eco-lodges or green hotels that use renewable energy, recycle waste, and offer environmentally-conscious amenities.
- **Farm Stays:** Staying on a working farm allows travellers to experience rural life first-hand. Visitors may participate in activities like animal feeding or crop harvesting, providing a unique, hands-on experience in the countryside.
- **Timeshare Properties:** These are shared ownership properties, where individuals purchase the right to use a vacation home or unit for a specific period each year. This model allows families to enjoy a vacation home without the full ownership costs.



D. Budget and Shared Accommodation

- **Hostels:** These are budget-friendly, shared accommodations that appeal to backpackers and younger travellers. Hostels often feature dormitory-style rooms with shared bathrooms and common areas, promoting social interaction among guests. They offer affordable rates and sometimes include perks like free breakfast or organized tours.
- **Motels:** Typically located near highways or busy roads, motels provide convenient and affordable lodging with easy access to parking right outside guest rooms. They cater to road travelers and offer basic amenities, making them ideal for short-term stays.
- **Campsites:** For outdoor enthusiasts, campsites provide a place to set up tents or park RVs. Some campsites offer basic facilities like restrooms and picnic areas, while others provide “glamping” (glamorous camping) experiences with added comforts like comfortable beds, electricity, and private bathrooms.
- **Bed and Breakfast (B&B):** These small, family-run establishments are often located in residential areas and provide a cozy, homely experience. Guests typically receive a room for the night and a home-cooked breakfast in the morning. B&Bs are known for their personalized service and a more intimate, local feel.

E. Luxury and Private Accommodation

- **Luxury Villas and Private Estates:** These are high-end accommodations that offer privacy, spacious living areas, and premium services. Often located in scenic or exclusive destinations, luxury villas, and private estates may come with personal chefs, housekeepers, private pools, and other luxurious amenities.
- **Tented Camps:** Often set in remote locations like wildlife reserves or national parks, tented camps offer a unique blend of outdoor adventure and comfort. They combine traditional safari-style tents with high-end amenities like comfortable beds, en-suite bathrooms, and gourmet dining.

Relevance of Accommodation in Tourism Industry

Accommodation plays a vital role in the tourism industry for several reasons, and its relevance can be seen from both the perspective of tourists and the tourism industry itself. Here are some key points highlighting the importance of accommodation in tourism:

- **Basic Necessity for Tourists:** Accommodation is one of the fundamental needs for travelers. It provides a place for rest, comfort, and safety during a trip. Without suitable accommodation, it would be difficult for tourists to fully enjoy their vacation, business trip, or any other travel experience.
- **Influences Tourist Experience:** The quality, type, and location of accommodation directly impact the overall experience of a tourist. Whether it's a luxury hotel, a budget hostel, or an eco-friendly resort, the accommodation chosen can significantly shape a tourist's perception of a destination. Comfort, service quality, and convenience are key aspects that can enhance or detract from the experience.
- **Economic Impact:** Accommodation is one of the biggest contributors to the economic success of a destination. Tourists typically spend a significant portion of their travel budget on where they stay. Hotels, resorts, guesthouses, and short-term rental services (like Airbnb) contribute not just to direct revenue but also to local employment, services, and businesses such as transportation, food, and retail.

Attracts Specific Segments of Tourists

Different types of accommodation appeal to different market segments. High-end luxury hotels may attract wealthy tourists, while budget hostels may cater to backpackers and students. Niche accommodation options like eco-lodges, boutique hotels, or themed resorts can attract specific groups of travelers looking for unique experiences. By offering varied options, a destination can attract a broader range of visitors.

Tourism Infrastructure

Accommodation is part of the broader tourism infrastructure that includes transport, attractions, and other services. Well-developed accommodation facilities can make a destination more accessible, attractive, and convenient for tourists. The availability of good accommodations can also help in the dispersal of tourists, preventing overcrowding in certain areas by offering lodging in less popular regions.

Sustainability and Responsible Tourism

Sustainable accommodation options are becoming more important as tourists increasingly seek eco-friendly and responsible travel experiences. Accommodations that emphasize sustainability, such as energy-efficient buildings, waste reduction, and community engagement, are attracting a growing number of conscious travelers.

Seasonal Influence

Accommodation demand fluctuates with the season. For example, beach resorts might see peak bookings during the summer or holiday season, while ski resorts might see higher occupancy in the winter. Managing accommodation availability and pricing according to seasonal demands is essential for both tourists and service providers.

Cultural and Experiential Significance

Accommodation often offers a window into local culture. Staying in a traditional ryokan in Japan, a rustic cottage in the English countryside, or a luxury safari lodge in Africa can offer tourists a deeper connection with the destination and its heritage. This cultural immersion can be an attractive selling point for travelers seeking authentic experiences.

Influences Destination Competitiveness

The quality and variety of accommodations can impact a destination's competitiveness in the global tourism market. Destinations with higher-quality accommodations may attract more visitors, as comfort and service are critical factors in choosing where to visit. Additionally, poorly managed or low-quality accommodations can harm a destination's reputation.

Accessibility

Good accommodation options can increase the accessibility of a destination for different types of tourists, including families with young children, elderly travelers, or those with disabilities. Destinations that offer accessible and inclusive accommodation options can appeal to a broader audience, enhancing the diversity of their visitor base.



Subjective Questions:

Q1. Explain the different types of tourist accommodation with suitable examples..

Ans.....

Q2. Discuss the importance of accommodation in the growth and development of the tourism industry.

Ans.....

Q3. How does the choice of accommodation affect the overall tourist experience?

Ans.....

Q4. Compare the roles of hotels, guest houses, and homestays in promoting tourism.

Ans.....

UNIT-3

Travel Agencies and Tour-Operators: Overview and relevance in tourism

3.1 INTRODUCTION

A travel agency serves as a one-stop solution for all travel needs. The moment a traveller starts planning an extensive journey, a travel agency is often their first point of contact. A travel agent plays a crucial role in adding value to both the company and the traveller by offering well-structured travel packages. In India, most travel agencies are privately owned, making it a thriving industry with great opportunities for entrepreneurs to establish their own agencies.

This unit provides an in-depth understanding of the functions and operations of a travel agency, along with the essential managerial responsibilities involved. It also offers insights into the process of setting up and managing a travel agency, including necessary approvals from authorities like IATA, DOT, and RBI. Additionally, the unit highlights government benefits available to the travel industry.

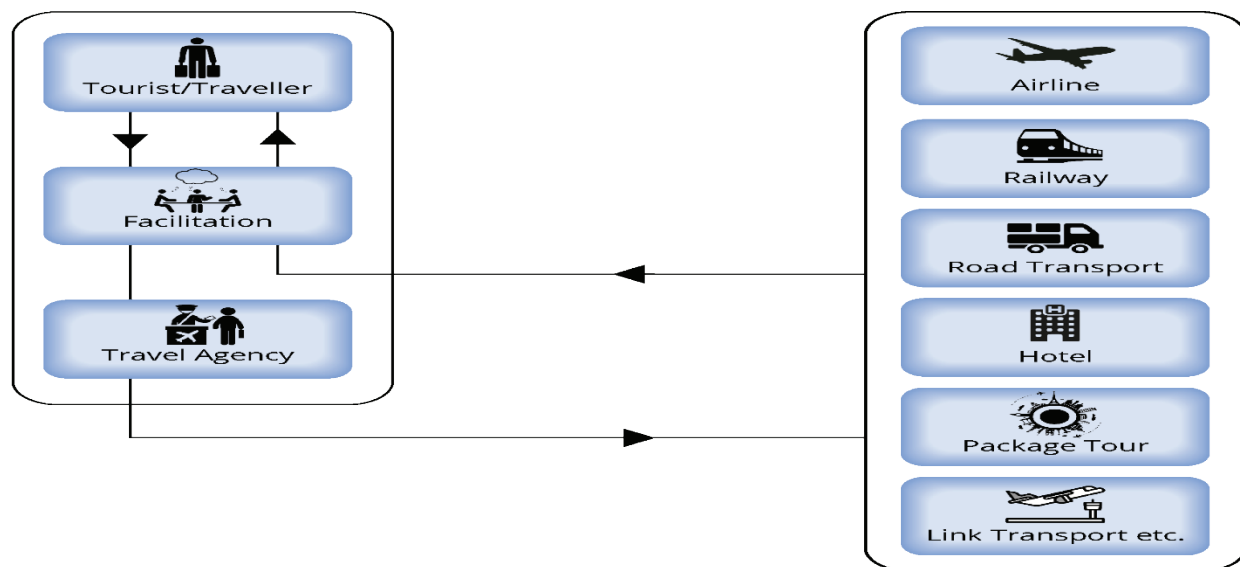
3.2 THE TRAVEL AGENCY

A travel agency, as the name implies, is dedicated to organizing travel. It acts as both a consultant and an organizer for travellers, connecting them seamlessly with various service providers. Think of a travel agency as a retail store that caters to the needs of both the clients and the service suppliers. For instance, when a tourist walks into a travel agency with specific travel needs, the agency not only books air tickets, arranges airport pickups, and reserves hotel rooms, but also facilitates business for airlines, hotels, and other service providers. This dual role underscores the growing importance of travel agencies in today's fast-paced world.

Not every traveller has the time, energy, or expertise to coordinate all the intricate details of their journey. Likewise, service providers may not have the reach to connect with every potential customer. This is where travel agencies fill a crucial gap. They not only serve individual travellers but also market and sell travel packages on behalf of tour operators and hotels.

Moreover, the success of a travel agency hinges on the qualities of its personnel. Employees in a travel agency should be knowledgeable, personable, and efficient. They must be capable of understanding and anticipating the needs of both travellers and service suppliers. Their expertise in organizing complex itineraries and navigating various travel requirements adds value to the overall customer experience.

In essence, a travel agency is much more than a booking service; it is a vital link in the travel industry that benefits both travellers and service providers. It streamlines the process of travel planning and execution, ensuring that every aspect of a journey is taken care of, thereby enhancing convenience and satisfaction for all parties involved.



3.3 IMPORTANCE OF TRAVEL AGENCY

Travel agencies play a vital role in making travel easier and more enjoyable for everyone. They serve as a trusted guide, helping travellers navigate the often complex world of flights, hotels, and tours, while also ensuring that service providers like airlines and hotels can reach the right customers. For many, planning a trip can be overwhelming considering all the options, dealing with bookings, and managing schedules. A travel agency simplifies this process, taking the hassle out of planning so that people can focus on the excitement of their journey. Beyond just booking flights and accommodations, travel agencies offer personalized advice and support. They understand the needs and preferences of travellers, whether it's finding the perfect family-friendly resort, a romantic getaway, or an adventure-packed itinerary. This human touch creates a more meaningful travel experience, turning ordinary trips into memorable adventures.

Moreover, travel agencies help build a bridge between cultures and destinations by promoting local attractions and traditions. They ensure that travellers have access to authentic experiences while also contributing to the growth of local economies. In essence, travel agencies are not just facilitators of travel; they are partners in creating enriching, stress-free, and well-organized journeys that truly connect people with the world. Here are some key points of the importance of travel agencies:

Simplifies Travel Planning:

Travel agencies handle the complexities of booking flights, hotels, and tours, making the planning process straightforward and stress-free.

Provides Personalized Recommendations:

They offer tailored advice based on individual preferences, ensuring that each travel experience is unique and fulfilling.

Saves Time and Effort:

By managing all the details, travel agencies free up valuable time for travellers to focus on enjoying their trip rather than juggling logistics.

Acts as a Trusted Intermediary:

They bridge the gap between travellers and service providers, ensuring reliable connections with airlines, hotels, and tour operators.

Enhances Authentic Experiences:

Agencies often promote local attractions and cultural experiences, helping travellers connect deeply with their destinations.

Boosts Local Economies:

By directing business to local service providers and attractions, travel agencies contribute to the economic growth of communities.

Offers Expert Support:

Their expertise and industry knowledge provide travellers with confidence and peace of mind, especially in unfamiliar locations.

3.4 MANAGING INFORMATION

A travel agency builds its product knowledge by gathering information from various sources. This information is carefully stored and must be continually updated to ensure it meets customer needs. When sharing details with customers, it's crucial to provide the most current information available. Key sources of this data include:

- Computer information systems designed for the travel industry.
- Brochures and news bulletins from key suppliers.
- Newspapers.
- Television programs.
- Documentary films.
- Trade magazines focused on travel.
- Current affairs magazines.
- Familiarization trips.
- Travel advisories.

As a manager, it is crucial to stay well-informed and maintain constant communication with your team. You should establish an efficient system for storing and updating information whether through physical filing systems, digital databases, or both. Additionally, every member of the organization must promptly record any changes, additions, or withdrawals of information without delay.

3.5 ENSURING RELIABLE INFRASTRUCTURE AND COMPREHENSIVE SUPPORT SERVICES

Management must ensure that all necessary infrastructure and support systems are readily available. This includes essential communication tools such as telephones, fax machines, email systems, photocopiers, and computers. These devices are critical in a travel agency for requesting and receiving information, making reservations, confirming bookings, and transmitting details to clients.



Effective use of communication technology saves time, cuts costs, and ultimately contributes to the agency's profitability. Therefore, it is essential to have trained staff who can operate this equipment efficiently and ensure its regular maintenance. Additionally, staff should be trained to maintain detailed records such as activity reports of all communications and transactions. This systematic record-keeping helps in tracking exchanges of messages and ensures that every piece of information is documented accurately and promptly.

By investing in reliable infrastructure and ensuring that employees are well-versed in both operating and maintaining these tools, the agency can provide seamless service to its customers. This not only enhances operational efficiency but also builds trust and reliability, which are vital in the competitive travel industry.

3.6 APPROVAL FROM RELEVANT AUTHORITIES

For a travel agency to operate legally and gain credibility, it must obtain approvals from key regulatory bodies. The three most important authorities for travel agencies in India and internationally are:

International Air Transport Association (IATA)

IATA is a globally recognized organization that regulates air travel and represents airlines worldwide. Travel agencies seek IATA accreditation because it allows them to:

LICENSES REQUIRED FOR A TRAVEL AGENCY

Starting a travel agency requires obtaining several licenses and approvals to operate legally and gain credibility. Below are the key licenses and registrations needed for a travel agency in India:

Business Registration

Before applying for any industry-specific license, a travel agency must be legally registered as a business entity. The common options include:

- 1) **Sole Proprietorship:** Ideal for small agencies run by a single person.
- 2) **Partnership Firm:** Suitable for businesses with multiple owners.
- 3) **Private Limited Company (Pvt. Ltd.):** Recommended for agencies looking for scalability and investment opportunities.
- 4) **Limited Liability Partnership (LLP):** Offers liability protection while maintaining a partnership structure.

GST Registration

Travel agencies must register for **Goods and Services Tax (GST)** if their annual turnover exceeds the prescribed limit (currently ₹20 lakhs for services and ₹40 lakhs for goods in most states). GST registration allows agencies to:

- Charge GST on tour packages and services.
- Claim input tax credit on business expenses.
- Legally operate and issue proper invoices.

Shop and Establishment Act License

Most state governments require businesses, including travel agencies, to obtain a Shop and Establishment License. This license regulates working hours, employee rights, and business operations. It is issued by the Municipal Corporation or State Labour Department.

IATA Accreditation (International Air Transport Association)

If a travel agency wants to issue airline tickets directly, it must obtain accreditation from **IATA**. The benefits of IATA accreditation include:

- Direct airline ticket booking without intermediaries.
- Access to airline commissions and industry benefits.

Approval from the Ministry of Tourism (DOT - Department of Tourism, Government of India)

To gain official recognition and government benefits, travel agencies can apply for approval from the Ministry of Tourism, Government of India. This approval:

- Enhances credibility and trust among travellers.
- Allows participation in government tourism initiatives and fairs.
- Provides eligibility for financial incentives and marketing support.

To qualify, agencies must meet criteria such as a minimum number of years in operation, a registered office, trained staff, and financial stability.

RBI Authorization for Foreign Exchange Transactions

If a travel agency deals with foreign exchange, it must get authorization from the Reserve Bank of India (RBI) as a Full-Fledged Money Changer (FFMC) or an Authorized Dealer (AD). This allows the agency to:

- Buy and sell foreign currency legally.
- Provide forex cards and travel remittances for international tourists.

Other Licenses (As Required)

Depending on the services offered, a travel agency may also need:

- **Trade License:** Issued by the local municipal authority.
- **Transport Permit:** If the agency owns and operates tourist vehicles.
- **Insurance Coverage:** Professional liability insurance for financial protection.

Hotel Recognition and Approval in India

Hotel recognition in India is an official certification granted by the Ministry of Tourism to ensure quality standards and boost credibility. Recognized hotels enjoy benefits such as tax incentives, marketing support, and participation in government tourism initiatives. The Hotel and Restaurant Approval & Classification Committee (HRACC) classifies hotels into categories like Star Ratings (1-Star to 5-Star Deluxe), Heritage Hotels, Bed & Breakfast (B&B) Establishments, and Eco-Friendly Hotels. Heritage hotels, housed in historic palaces and forts, are further classified into Heritage, Heritage Classic, and Heritage Grand. B&B establishments under the 'Incredible India Bed & Breakfast'



scheme receive Silver or Gold certification based on service quality. Eco-friendly hotels that follow sustainable practices can also earn special recognition. The approval process involves submitting an application to the Ministry of Tourism, followed by an HRACC inspection to verify facilities, safety, and service standards. Once approved, a recognition certificate is issued, typically valid for 3-5 years. Official recognition enhances credibility, attracts international tourists, improves visibility on travel platforms, and provides access to government promotions, making it a valuable asset in the hospitality industry.

Relevance of Travel Agencies in Tourism

Travel agencies remain an essential part of the tourism industry, simplifying travel planning and enhancing the overall experience for tourists. They act as a trusted bridge between travellers and service providers, ensuring smooth arrangements for flights, accommodations, transportation, and activities. Their expertise helps travellers save time, avoid hassles, and access better deals than if they were to plan everything independently.

In an industry where convenience and personalized experiences matter, travel agencies provide tailored itineraries that cater to specific preferences, whether for leisure, business, or adventure travel. They also offer valuable assistance in handling visas, travel insurance, and emergency support, which is especially beneficial for international trips.

Despite the rise of online booking platforms, travel agencies continue to stay relevant by offering human touch, expert advice, and seamless coordination, making travel stress-free. Their role in promoting destinations, supporting local tourism economies, and ensuring responsible travel practices further strengthens their significance in the tourism industry.

Subjective Questions:

Q1. Why are travel agencies still relevant in the modern tourism industry?

Ans.....

Q2. What are the key licenses and approvals required to establish a travel agency?

Ans.....

Q3. How does hotel recognition impact customer trust and business credibility?

Ans.....

Q4. What role do organizations like IATA, DOT, and RBI play in the tourism sector?

Ans.....

Objective Questions:

1. Which of the following is a primary mode of transportation in tourism?

- A) Cable car
- B) Bus
- C) Drone
- D) Bicycle

Answer: B) Bus

2. What is the main role of accommodation in tourism?

- A) Providing guided tours
- B) Offering a place for tourists to rest and stay
- C) Selling airline tickets
- D) Promoting souvenirs

Answer: B) Offering a place for tourists to rest and stay

3. A travel agency mainly provides:

- A) Cooking services
- B) Legal advice
- C) Tour planning and ticket booking
- D) Construction work

Answer: C) Tour planning and ticket booking

4. Tour operators are different from travel agents because they:

- A) Only work with international clients
- B) Book taxis only
- C) Design and sell their own travel packages
- D) Work only in hotels

Answer: C) Design and sell their own travel packages

5. Which type of accommodation is usually budget-friendly and offers shared facilities?

- A) Resort
- B) Luxury hotel
- C) Hostel
- D) Boutique hotel

Answer: C) Hostel



BLOCK-04

THE TOURIST INDUSTRY

UNIT-1

Definition, Characteristics of Tourism Product and Services, Kind of Goods and Services

1.1 INTRODUCTION

This unit explores the unique world of tourism products and services—a blend of tangible goods and intangible experiences that together create the magic of travel. Unlike other consumer goods, tourism products are inseparable from the experiences they offer. Whether it's a comfortable hotel room, an adventurous tour, or the friendly smile of a travel guide, these elements combine to form a memorable journey that touches both the practical and emotional aspects of travel. In this unit, we'll define what makes up a tourism product and delve into its distinctive characteristics, such as perishability, variability, and inseparability.

Additionally, the unit examines the different kinds of goods and services in tourism. We'll look at tangible components like transportation, accommodations, and attractions, and contrast these with intangible services, such as customer care, guided tours, and immersive cultural experiences. Understanding these concepts is crucial, as they are the building blocks that shape a traveler's overall experience. By the end of this unit, you will gain insights into how these elements work together to create a vibrant and dynamic tourism industry.

1.2 DEFINITION OF TOURISM PRODUCT

UN Tourism define a definition, a Tourism Product is “a combination of tangible and intangible elements, such as natural, cultural and man-made resources, attractions, facilities, services and activities around a specific centre of interest which represents the core of the destination marketing mix and creates an overall visitor experience including emotional aspects for the potential customers. A tourism product is priced and sold through distribution channels and it has a life-cycle”.

1.3 CHARACTERISTICS OF TOURISM PRODUCTS AND SERVICES

Tourism products and services are unique because they combine tangible elements like hotels, transportation, and attractions with intangible experiences such as personalized service, cultural interactions, and memorable moments. Unlike regular consumer goods, these products are inseparable from the experiences they create. For example, a hotel room isn't just a space to sleep; it's part of a larger experience shaped by service quality, ambience, and even local flavour.

These characteristics make tourism products inherently perishable and variable. An empty airline seat or an unoccupied hotel room loses its value instantly, and the quality of service can vary from one experience to another, depending on numerous factors like staff performance, weather, and the tourist's personal expectations. Understanding these unique features helps in appreciating how travel experiences are crafted and why they hold such significant emotional and practical value for travellers.



1.4 TYPES OF TOURISM PRODUCT

Heterogeneity in Tourism Products and Services: Tourism experiences are wonderfully diverse what we call heterogeneity. Even when two travellers visit the same destination or book the same tour, their experiences can differ greatly. This is because so many variables come into play, such as the weather, personal preferences, mood, and even the particular staff members they interact with. Each service encounter whether it's at a hotel, on a guided tour, or during a meal—brings its own unique flavour. Unlike mass-produced consumer goods, no two travel experiences are exactly alike, making every journey a personal story shaped by countless subtle, human factors.

Intangibility in Tourism Products and Services: In tourism, intangibility refers to the elements of the travel experience that you can't physically touch or store, yet they leave a lasting impression. Think of it as the feeling of warmth when you're greeted by a friendly hotel staff member, the sense of wonder as you immerse yourself in a new culture, or the unforgettable memories made during a breath-taking sunset over a scenic landscape. Unlike tangible goods like a souvenir or a hotel room, these intangible aspects emotions, ambiance, and service quality are experienced in the moment and become part of your personal narrative. They can be challenging to measure or replicate, which makes each journey uniquely personal and memorable.

Perishability in Tourism Products and Services: In tourism, perishability means that the value of a service or product is tied directly to the time it is delivered. For example, an unsold airline seat on a flight or an empty hotel room for a night represents a lost opportunity once that time has passed, the service cannot be stored or sold later. This characteristic makes planning and forecasting especially important in the tourism industry, as every moment counts. The fleeting nature of these services encourages businesses to maximize occupancy and offer timely, quality experiences that match the ever-changing needs of travellers.

Inseparability in Tourism Products and Services: In tourism, inseparability refers to the idea that the service and the experience are delivered together they cannot be separated from the provider. When you book a tour, reserve a hotel room, or fly on an airplane, the quality of the experience is directly linked to the people and processes involved. For instance, a guided tour is not just about visiting historical sites; it's also about the guide's knowledge, enthusiasm, and personal touch that bring the destination to life. Similarly, a hotel stay is shaped not only by the physical room but also by the warmth and efficiency of the staff. This inherent link between service delivery and the experience means that the human element is always at the forefront, making every travel experience unique and deeply personal.

Ownership in Tourism Products and Services: In the realm of tourism, ownership takes on a unique meaning compared to traditional consumer goods. Unlike items you buy and keep, tourism products and services are typically experienced for a limited period they are “rented” rather than permanently owned. For example, when you book a hotel room, take a flight, or join a guided tour, you are essentially accessing a service for a specific time, after which the experience fades, and no tangible asset is left in your possession. This temporary nature means that the value of tourism is found in the

experience itself rather than in any physical ownership. Additionally, the concept of ownership extends to a sense of collective responsibility, as local communities often serve as custodians of cultural heritage and natural attractions. They take pride in maintaining and sharing these assets with visitors, even though the tourists themselves do not own them. This transient, shared sense of ownership underscores the ephemeral quality of travel and highlights the importance of quality service and genuine experiences in creating lasting memories.

Kinds of Goods and Services in Tourism

Tourism is a rich tapestry woven from both tangible goods and intangible services that together create a complete travel experience. On the tangible side, we have physical products that you can see and touch like comfortable hotel rooms, reliable transportation (flights, trains, and buses), and well-maintained attractions such as museums, historical sites, and natural parks. These are the concrete elements that provide the framework for any trip.

On the other hand, intangible services form the heart of the tourism experience. These include the warm hospitality of the staff at a resort, the knowledgeable insights of a tour guide, and the overall ambience and atmosphere that make a destination memorable. While you can't hold these experiences in your hand, they play a crucial role in creating lasting impressions and emotional connections with the destination.

Together, these goods and services work in tandem to deliver a travel experience that not only meets logistical needs but also offers comfort, enrichment, and enjoyment. Whether it's the convenience of a well-planned itinerary or the magic of an unexpected cultural encounter, the balance between tangible products and intangible services is what makes tourism unique and deeply fulfilling.

Tangible Goods:

Accommodation: Hotels, resorts, guesthouses, and vacation rentals that offer physical spaces and amenities for travellers.

Transportation: Modes of travel such as flights, trains, buses, taxis, and car rentals that facilitate movement from one destination to another.

Attractions: Physical sites like museums, monuments, historical landmarks, natural parks, and beaches that provide visual and cultural experiences.

Merchandise: Souvenirs, local handicrafts, and other physical products that serve as mementos or gifts from a destination.

Intangible Services:

Hospitality and Customer Service: The quality of service provided by staff at hotels, restaurants, and tour companies, which shapes the overall travel experience.

Guided Experiences: Tours, excursions, and cultural events led by knowledgeable guides that offer insight and enrich the travel experience.



Travel Planning and Information: Customized itineraries, travel advisories, and customer support provided by travel agencies or online platforms that help travellers make informed decisions.

Atmosphere and Ambiance: The unique cultural vibe, emotional experience, and local flavour of a destination that cannot be physically touched but significantly enhance a traveller's overall satisfaction.

■ **Subjective Questions:**

Q1. What is the difference between tangible goods and intangible services in the tourism industry?

Ans.

Q2. How do tourism-related services, such as hospitality and guided experiences, enhance a traveller's overall journey?

Ans.

Q3. Why is customer service considered an essential intangible component of tourism products?

Ans.

Q4. In what ways do tangible goods like souvenirs and accommodations contribute to a tourist's experience?

Ans.

UNIT-2

Sector of the tourism Industry, illustrative examples and tourism industry in relation to the tourism system

2.1 INTRODUCTION

The tourism industry is a vast and dynamic sector that plays a significant role in the global economy. It encompasses a variety of services and businesses that cater to travellers, including accommodation, transportation, food and beverage, attractions, and travel services. Each of these sectors works together to create seamless and enjoyable experiences for tourists.

Understanding the different sectors of the tourism industry is essential for grasping how tourism functions as an interconnected system. From airlines and hotels to tour operators and destination management organizations, each component contributes to the overall success of the industry. By studying these sectors, their roles, and their relationships within the tourism system, we can gain insights into how tourism impacts economies, cultures, and communities worldwide. This unit explores the structure of the tourism industry, provides illustrative examples, and examines its role within the broader tourism system.

2.2 Sectors of the Tourism Industry

The tourism industry is made up of various interconnected sectors that work together to provide travellers with seamless experiences. These sectors ensure that tourists have access to transportation, accommodation, food, entertainment, and essential services. Below are the key sectors of the tourism industry:

1. Accommodation Sector

- Includes hotels, resorts, guesthouses, hostels, and homestays.
- Provides lodging and hospitality services to travellers.

2. Transportation Sector

- Covers air, rail, road, and water transport.
- Ensures the smooth movement of tourists from one place to another.

3. Food and Beverage Sector

- Includes restaurants, cafes, bars, and catering services.
- Enhances the travel experience by offering diverse cuisines.

4. Attractions and Entertainment Sector

- Comprises historical sites, theme parks, museums, and cultural experiences.
- Draws tourists to destinations and provides recreational activities.



5. Travel and Tour Services

- Includes travel agencies, tour operators, and online travel platforms.
- Assists in itinerary planning, bookings, and guided tours.

6. Events and Conference Sector

- Organizes meetings, exhibitions, weddings, and corporate events.
- Attracts business and leisure travellers to various destinations.

7. Adventure and Ecotourism Sector

- Offers outdoor activities like trekking, wildlife safaris, and eco-friendly tourism.
- Focuses on sustainable and nature-based travel experiences.

8. Government and Regulatory Sector

- Involves tourism boards, ministries, and organizations that develop tourism policies.
- Ensures the growth and regulation of the tourism industry.

2.3 TOURISM INDUSTRY IN RELATION TO THE TOURISM SYSTEM

The tourism industry is a vast network of businesses and services that facilitate travel and provide memorable experiences for tourists. It operates within the tourism system, which consists of various interconnected components that influence travel demand, supply, and experiences. The tourism industry is deeply embedded in this system, ensuring that tourists can smoothly navigate their journeys from planning to experiencing and returning.

Key Elements of the Tourism System and Its Industry Connection

The tourism industry operates within a broader tourism system, which consists of interconnected elements that influence travel experiences. At the core of this system are tourists, whose preferences, motivations, and behaviours shape the demand for travel services. Tourists originate from Tourism Generating Regions (TGRs), such as their home cities or countries, where travel agencies, tour operators, and online platforms play a crucial role in planning and facilitating their journeys. As tourists move from their place of origin to their destinations, they pass through Transit Routes, which include various modes of transportation such as airlines, railways, cruise ships, and road networks, ensuring smooth connectivity.

Upon reaching Tourism Destination Regions (TDRs), travellers engage with multiple sectors of the tourism industry, such as accommodations, restaurants, attractions, and entertainment services, all of which contribute to their overall experience. The Tourism Industries encompass businesses that cater to tourists' needs, ensuring high-quality services and sustainable tourism practices. Additionally, Government and Policy Influence plays a crucial role in regulating tourism activities, promoting responsible tourism, and developing infrastructure to enhance the industry's sustainability.

Each of these elements works together to create a seamless tourism system, ensuring that travellers can plan, experience, and return from their journeys with convenience and satisfaction. The interdependence of these components highlights the importance of a well-functioning tourism industry that prioritizes accessibility, safety, and sustainability while enhancing the overall travel experience.

■ **Subjective Questions:**

Q1. What are the main sectors of the tourism industry, and how do they function?

Ans.

Q2. How do different sectors of the tourism industry interact to create a seamless travel experience?

Ans.

Q3. Can you provide examples of tourism sectors and their impact on the economy?

Ans.

Q4. How does the tourism system influence the operations of the tourism industry?

Ans.



BLOCK-5

TOURISM ORGANIZATION

UNIT-1

WTO/UNWTO, PATA, ITDC and IATA

1.1 Introduction: The Role of International Organizations in Global Tourism

International tourism is a multi-billion-dollar industry that depends on coordinated efforts at various levels. At the heart of this coordination are international organizations that work across national borders. They not only set global standards and best practices but also act as bridges between governments, businesses, and local communities. Their work supports sustainable tourism development, facilitates international travel, and ensures that tourism growth is both competitive and responsible. In this unit, we explore the roles of four pivotal organizations: the World Tourism Organization (now known as the United Nations World Tourism Organization or UNWTO), the World Travel & Tourism Council (WTTC), the Pacific Asia Travel Association (PATA), and the International Air Transport Association (IATA).

1.2 Detailed Examination of Key International Organizations

A. World Tourism Organization (WTO/UNWTO)

Origin and Evolution

- **Founding Purpose:**

Established in 1975, the World Tourism Organization was created with a vision to promote sustainable, responsible, and accessible tourism. Recognizing tourism's potential to boost economic growth while preserving cultural and natural resources, the organization was later integrated into the United Nations system.

- **Transition to UNWTO:**

With its incorporation into the UN in subsequent years, it became known as the United Nations World Tourism Organization (UNWTO), which reinforces its commitment to global tourism development and international cooperation.

Headquarters and Global Significance

- **Location:**

Headquartered in Madrid, Spain, UNWTO's base in a historic European capital positions it centrally for policy discussions, research collaborations, and international diplomacy in tourism.

- **Strategic Advantage:**

Being in Madrid, a hub of culture, art, and tourism itself, allows UNWTO to draw from the rich tourism heritage of the region to influence global tourism practices.



Core Functions

- **Policy Advocacy and Standard Setting:**

UNWTO plays a critical role in formulating international guidelines and best practices for sustainable tourism. It helps nations craft policies that balance economic development with environmental protection and cultural preservation.

- **Research and Data Analysis:**

The organization conducts comprehensive research to monitor global tourism trends, offering valuable data that informs policy decisions and capacity-building programs.

- **Capacity Building and Technical Assistance:**

UNWTO provides technical support and training programs to member countries, aiming to improve tourism infrastructure, enhance service quality, and promote sustainable practices.

- **Global Promotion and Cooperation:**

It acts as a platform for international dialogue and cooperation, helping member states market their destinations effectively and foster cross-border tourism initiatives.

B. India Tourism Development Corporation (ITDC) and Its Role in Tourism

The India Tourism Development Corporation (ITDC) is a government-owned organization established in 1966 under the Ministry of Tourism, Government of India. It plays a crucial role in developing, promoting, and expanding tourism infrastructure in the country. ITDC focuses on offering high-quality tourism services, managing hospitality businesses, and supporting government initiatives to boost India's global tourism presence.

Key Roles and Contributions of ITDC in Tourism:

1. **Hospitality and Accommodation:** ITDC owns and operates the Ashok Group of Hotels, providing premium hospitality services and showcasing Indian heritage and culture to domestic and international tourists.
2. **Tourism Promotion & Marketing:** ITDC actively promotes India as a tourism destination through fairs, exhibitions, and digital campaigns. It also collaborates with international tourism bodies to attract global travellers.
3. **Transport Services:** ITDC provides transport services, including luxury coaches, car rentals, and customized travel arrangements for tourists.
4. **Duty-Free Shopping:** ITDC operates duty-free shops at international airports in India under the brand “**Ashok International Trade Division**”, offering a range of international and Indian products to travellers.
5. **Catering and Event Management:** Through **Ashok Events and Ashok Catering Services**, ITDC offers catering services for government and private events, adding to its tourism-related service portfolio.
6. **Tourism Education and Training:** ITDC runs hospitality and tourism training programs to skill individuals in travel, hotel management, and tourism operations.

7. **Sound and Light Shows:** ITDC manages **sound and light shows** at various historical sites in India, such as the Red Fort (Delhi), Purana Qila, and Golconda Fort, enhancing heritage tourism experiences.
8. **Consultancy and Infrastructure Development:** ITDC assists states and private investors in developing tourism-related infrastructure, including hotels, resorts, and convention centers.

C. Pacific Asia Travel Association (PATA)

Historical Background and Purpose

- **Establishment:**
Founded in 1951, PATA was created to promote travel and tourism within the Asia-Pacific region—a region known for its rapid economic growth, diverse cultures, and emerging tourism markets.
- **Regional Focus:**
PATA specifically addresses the unique challenges and opportunities of the Asia-Pacific, fostering collaboration among member countries to boost regional tourism.

Headquarters and Regional Impact

- **Location:**
Headquartered in Bangkok, Thailand, PATA is strategically located in the heart of Asia.
- **Regional Connectivity:**
Bangkok serves as a central meeting point for the dynamic and diverse Asia-Pacific region, enabling PATA to effectively coordinate marketing, research, and development initiatives across multiple countries.

Core Functions

- **Market Development and Promotion:**
PATA works to raise the profile of Asia-Pacific destinations on the global stage by organizing regional marketing campaigns, trade shows, and tourism fairs.
- **Capacity Building and Education:**
The organization offers extensive training programs, workshops, and seminars aimed at improving tourism industry skills and knowledge across the region.
- **Research and Intelligence Gathering:**
PATA conducts research on market trends, tourist behavior, and emerging opportunities, providing its members with valuable insights that inform strategic planning.
- **Stakeholder Collaboration:**
By bringing together tourism industry players, governments, and local communities, PATA fosters a collaborative environment where ideas and resources are shared for mutual benefit.



D. International Air Transport Association (IATA)

Origin and Founding Principles

- **Establishment:**
IATA was established in 1945 in the aftermath of World War II, a period that saw the rapid expansion of air travel. Its founding objective was to standardize airline operations, improve safety, and enhance the efficiency of international air transport.
- **Industry Standardization:**
IATA's creation marked a significant step toward unifying the various components of the airline industry under common standards, which are crucial for the smooth functioning of global travel.

Headquarters and Global Role

- **Location:**
Headquartered in Montreal, Canada, IATA's location is pivotal due to Canada's strong aviation industry and its strategic position in the global air transport network.
- **Global Influence:**
Montreal serves as a critical hub for international air travel, allowing IATA to effectively coordinate with airlines, governments, and other stakeholders worldwide.

Core Functions

- **Standardization and Regulation:**
IATA develops and enforces industry standards that cover safety protocols, operational procedures, and airline codes. These standards are vital for ensuring consistency and reliability in air travel.
- **Data and Research Services:**
IATA provides extensive data analysis, market forecasts, and performance metrics that help airlines and regulatory bodies plan for future demand and address challenges.
- **Advocacy and Representation:**
The association represents the collective interests of its member airlines, engaging with governments and regulatory agencies to influence policies that affect international air travel.
- **Facilitating Global Connectivity:**
By ensuring that airlines operate efficiently and safely, IATA supports the broader travel and tourism industry, making it easier for people to travel internationally and for destinations to attract visitors.

1.3 Comparative Insights and Interconnections Among Organizations

Each organization plays a distinct yet interconnected role in the global tourism ecosystem:

- **UNWTO and WTTC:**
Both organizations focus on sustainability, policy, and economic impact—UNWTO from a policy and capacity-building perspective, and WTTC through economic research and industry networking.

- **PATA:**
Specializes in the dynamic Asia-Pacific region, addressing unique market needs through tailored capacity-building and promotion.
- **IATA:**
Ensures the smooth operation of the air transport network, which is foundational for international tourism, linking travelers with destinations worldwide.

Together, these organizations create a network of support that spans policy-making, market research, infrastructure development, and regulatory standardization. Their coordinated efforts are essential for maintaining a robust and resilient global tourism industry.

This unit has provided an extensive exploration of four major international organizations that shape global tourism.

- **UNWTO** (formerly WTO) leads in sustainable tourism policy and capacity building, promoting responsible tourism development worldwide..
- **PATA** focuses on the Asia-Pacific region, promoting market development and providing critical training and research tailored to the region's unique needs.
- **IATA** standardizes and streamlines international air transport, ensuring the safety and efficiency that is vital for global connectivity.

Understanding the origins, locations, and functions of these organizations illuminates how international cooperation and strategic planning drive the success and sustainability of tourism around the world. Their work not only enhances the economic potential of tourism but also safeguards cultural and environmental resources, ensuring that tourism benefits both visitors and host communities.

Glossary

- **World Tourism Organization (UNWTO):** A specialized agency of the United Nations responsible for the promotion of responsible, sustainable, and universally accessible tourism.
- **Pacific Asia Travel Association (PATA):** A membership association that acts as a catalyst for the responsible development of travel and tourism to, from, and within the Asia Pacific region.
- **International Air Transport Association (IATA):** A trade association of the world's airlines, representing about 290 airlines or 82% of total air traffic, supporting aviation with global standards for airline safety, security, efficiency, and sustainability.
- **Global Tourism Ethics:** Principles and guidelines aimed at promoting responsible, sustainable, and universally accessible tourism.



■ Subjective Questions:

Q1. What is the primary function of the UNWTO?

Ans.

Q2. Where is the headquarters of IATA located?

Ans.

Q3. Describe the main objective of PATA.

Ans.

Q4. How does the WTTC contribute to the global tourism industry?

Ans.

■ Suggestive Readings

- Holloway, J.C. (2009). *The Business of Tourism*. Pearson Education.
- Lickorish, L.J., & Jenkins, C.L. (1997). *An Introduction to Tourism*. Butterworth-Heinemann.

COURSE NAME

संस्कृतम् - I

Course code – BAYSMN-103(D)





खण्ड- 01: भाषापरिचयः

इकाई- 01

■ संस्कृतभाषा के मूलतत्त्व

वर्णमाला (Varṇamālā - Alphabet): संस्कृत की वर्णमाला को वैज्ञानिक ढंग से व्यवस्थित किया गया है, जो उच्चारण की शुद्धता पर आधारित है।

(क) 21 स्वर -

i. अ इ उ ऋ के ह्रस्व, दीर्घ तथा प्लुत भेद - 12

ii. लृ (केवल ह्रस्व) - 1

iii. ए ऐ ओ औ के दीर्घ तथा प्लुत भेद - 8

= 21 वर्ण (द्रष्टव्य, ऋग्वेदप्रातिशाख्य 1.6)

(ख) 25 स्पर्श -

क ख ग घ ङ- कर्ग- कण्ठ्य वर्ण

च छ ज झ ञ- चवर्ग- तालव्य वर्ण

ट ठ ड ढ ण- द्वर्ग- मूर्धन्य वर्ण

त थ द ध न- त्वर्ग- दन्त्य वर्ण = (ऋग्वेदप्रातिशाख्य 1.10)

इस प्रकार (21 स्वर + 25 स्पर्श = 46 वर्ण)

(ग) 8 यादि -

य र ल व- अन्तःस्थ

श ष स ह- ऊष्म = (ऋग्वेदप्रातिशाख्य 1.10)

इस प्रकार (21 स्वर + 25 स्पर्श + 8 यादि = 54 वर्ण)

(घ) 4 यम -

(1) पलिकेँनी यहाँ ककार का सरूप यम ।

(2) चखनतु: यहाँ खकार का सरूप यम ।

(3) जगँमतु: यहाँ गकार का सरूप यम ।

(4) जघँनतु: - यहाँ घकार का सरूप यम । ऋग्वेदप्रातिशाख्य (1.50)

इस प्रकार (21 स्वर + 25 स्पर्श + 8 यादि + 4 यम = 58 वर्ण)

ऋग्वेदप्रातिशाख्य (6.32) के अनुसार यम स्वभावतः सट्श वर्ण है। सिद्धान्तकौमुदी के संज्ञाप्रकरण में भी कहा गया है कि वर्गों के प्रथम चार वर्णों के बाद यदि पाँचवाँ वर्ण हो तो वहाँ यम नामक पूर्वसट्श वर्ण प्रातिशाख्य में प्रसिद्ध है।

(ड) 4 अनुस्वार आदि अयोगवाह -

अनुस्वार (ं)

विसर्ग (:)

क = जहिवामूलीय

प = उपध्मानीय।

क तथा प पराश्रित होते हैं। परवर्ती कवर्गाश्रित जिह्वामूलीय तथा परवर्ती पवर्गाश्रित उपध्मानीय कहलाता है। ऋग्वेदप्रातिशाख्य (1.10) में इनका स्वरूप दिया गया है।

इस प्रकार (21 स्वर + 25 स्पर्श + 8 यादि + 4 यम + 4 अनुस्वार आदि = 62 वर्ण)

(च) दुःस्पृष्ट लृकार = 63

(छ) प्लुत लृकार = 64

(ज) अनुकरण की दशा में दीर्घ लृकार का भी ग्रहण करने की स्थिति में 65 वर्ण गिने जा सकते हैं।

- अयोगवाह (Aayogavāha):

- अनुस्वार (ं): एक नासिक्य ध्वनि, जो अक्सर बाद वाले व्यंजन के वर्ग के पंचम वर्ण में बदल जाती है।
- विसर्ग (ः): एक श्वास ध्वनि, जो मुख्यतः 'ह्' जैसी सुनाई देती है और शब्द के अंत में या संधि में प्रयुक्त होती है।

- प्रत्याहार (Pratyāhāra - Abbreviated Sound Groups):

- यह पाणिनीय व्याकरण की एक विशिष्ट तकनीक है, जिसमें वर्णमाला के वर्णों के समूहों को संक्षिप्त रूप में दर्शाया जाता है।
- यह 14 माहेश्वर सूत्रों (शिवसूत्र) पर आधारित है। इन सूत्रों के अंत में आने वाले हल् वर्ण (इत् संज्ञक) का प्रयोग प्रत्याहार बनाने के लिए किया जाता है।
- प्रत्याहार बनाने के लिए, सूत्र का कोई एक वर्ण लिया जाता है और उसके बाद किसी अंतिम इत् संज्ञक वर्ण को जोड़ा जाता है। यह उस आदि वर्ण से लेकर इत् संज्ञक वर्ण के पूर्व तक के सभी वर्णों का बोध कराता है। इत् संज्ञक वर्णों को गिना नहीं जाता।
- उदाहरण:
 - अच् (Ac): माहेश्वर सूत्र के 'अइउण्' के 'अ' से लेकर 'ऐऔच्' के 'च्' तक के सभी स्वर वर्ण (अ, इ, उ, ऋ, ए, ओ, ऐ, औ)।
 - हल् (Hal): 'हयवरट्' के 'ह' से लेकर अंतिम सूत्र 'हल्' के 'ल्' तक के सभी व्यंजन वर्ण।



- यण् (Yaṇ): 'य', 'व', 'र', 'ल' (अन्तस्थ व्यंजन)।
- शल् (Śal): 'श', 'ष', 'स', 'ह' (ऊष्म व्यंजन)।
 - प्रत्याहारों का प्रयोग व्याकरण के नियमों (सूत्रों) को अत्यंत संक्षिप्त और सटीक बनाने के लिए किया जाता है।
- शुद्ध उच्चारण: वैदिक मन्त्रों के प्रभाव और भाषा की वैज्ञानिक प्रकृति के कारण शुद्ध उच्चारण पर अत्यधिक बल दिया जाता है।

शब्द-रूप (Śabda-rūpa - Morphology/Inflection): संस्कृत एक अत्यधिक संश्लिष्ट (inflectional) भाषा है। शब्दों का अर्थ और वाक्य में उनका कार्य उनके रूप परिवर्तन से पता चलता है।

- विभक्ति (Vibhakti - Cases): ये संज्ञा, सर्वनाम और विशेषण शब्दों के अंत में जुड़कर उनका कारक (grammatical role) बताते हैं। आठ विभक्तियाँ हैं:
 - प्रथमा (कर्ता कारक - Subject): रामः पठति। (राम पढ़ता है।)
 - द्वितीया (कर्म कारक - Object): सः पुस्तकम् पठति। (वह पुस्तक पढ़ता है।)
 - तृतीया (करण कारक - Instrument/Agent in Passive): रामेण पत्रम् लिख्यते। (राम के द्वारा पत्र लिखा जाता है।)
 - चतुर्थी (सम्प्रदान कारक - Recipient/Purpose): गुरवे नमः। (गुरु के लिए नमस्कार।)
 - पञ्चमी (अपादान कारक - Separation/Source): वृक्षात् पत्रम् पतति। (वृक्ष से पत्ता गिरता है।)
 - षष्ठी (सम्बन्ध कारक - Possession/Relation): रामस्य पुस्तकम्। (राम की पुस्तक।)
 - सप्तमी (अधिकरण कारक - Location/Time): गृहे बालकः अस्ति। (घर में बालक है।)
 - सम्बोधन (Vocative - Addressing): हे राम! (हे राम!)
- वचन (Vacana - Number): संस्कृत में तीन वचन होते हैं, जो संख्या का बोध कराते हैं:
 - एकवचन (Singular): एक व्यक्ति या वस्तु के लिए (बालकः - एक बालक)।
 - द्विवचन (Dual): ठीक दो व्यक्तियों या वस्तुओं के लिए (बालकौ - दो बालक)। यह संस्कृत की विशेषता है।
 - बहुवचन (Plural): तीन या अधिक व्यक्तियों या वस्तुओं के लिए (बालकाः - अनेक बालक)।
- लिंग (Liṅga - Gender): तीन लिंग होते हैं:
 - पुल्लिंग (Masculine): नर जाति या पुल्लिंग माने जाने वाले शब्द (रामः, वृक्षः)।
 - स्त्रीलिंग (Feminine): मादा जाति या स्त्रीलिंग माने जाने वाले शब्द (सीता, लता)।
 - नपुंसकलिंग (Neuter): निर्जीव वस्तुएं या नपुंसक माने जाने वाले शब्द (पुस्तकम्, फलम्, मित्रम्)। लिंग व्याकरणिक होता है और हमेशा प्राकृतिक लिंग से मेल नहीं खाता। विशेषण भी संज्ञा के लिंग, वचन और विभक्ति के अनुसार रूप बदलते हैं।

धातु-रूप (Dhātu-rūpa - Verb Conjugation): क्रियाओं का निर्माण धातुओं (verbal roots) से होता है।

- धातु (Dhātu - Root): ये भाषा की मूल क्रिया इकाइयाँ हैं (लगभग 2000)। जैसे: पठ् (पढ़ना), गम् (जाना), भू (होना), कृ (करना)।
- गण (Gaṇa - Verb Classes): धातुओं को उनके वर्तमान काल (लट् लकार) के रूप बनाने के तरीके के आधार पर 10 गणों में विभाजित किया गया है। प्रत्येक गण का अपना विकरण प्रत्यय होता है जो धातु और क्रिया-प्रत्यय के बीच लगता है।

- लकार (Lakāra - Tense/Mood): क्रिया के समय और भाव को व्यक्त करने के लिए 10 लकार होते हैं। मुख्य हैं:
 - लट् (Present Tense): पठति (पढ़ता है)
 - लङ् (Past Imperfect): अपठत् (उसने पढ़ा)
 - लृट् (Future Tense): पठिष्यति (पढ़ेगा)
 - लोट् (Imperative Mood): पठतु (वह पढ़े/पढ़ो)
 - विधिलिङ् (Potential Mood - चाहिए/संभावना): पठेत् (उसे पढ़ना चाहिए)
 - अन्य लकार (लिट्, लुट्, लृङ्, आशीर्लिङ्, लेट्) विशिष्ट भूत, भविष्य, शर्त, आशीर्वाद आदि अर्थों में प्रयुक्त होते हैं।
- पुरुष (Puruṣa - Person): क्रिया का रूप कर्ता के अनुसार बदलता है:
 - उत्तम पुरुष (First Person): अहं पठामि (मैं पढ़ता हूँ), वयं पठामः (हम पढ़ते हैं)।
 - मध्यम पुरुष (Second Person): त्वं पठसि (तुम पढ़ते हो), यूयं पठथ (तुम सब पढ़ते हो)।
 - प्रथम पुरुष (Third Person): सः पठति (वह पढ़ता है), ते पठन्ति (वे पढ़ते हैं)। (इसमें 'मैं' और 'तुम' के अलावा सभी कर्ता आते हैं)।
- वाच्य (Vācya - Voice):
 - कर्तृवाच्य (Active): कर्ता प्रधान होता है (रामः ग्रन्थं पठति)।
 - कर्मवाच्य (Passive): कर्म प्रधान होता है, कर्ता तृतीया में और क्रिया कर्म के अनुसार (रामेण ग्रन्थः पठ्यते)।
 - भाववाच्य (Impersonal): अकर्मक क्रियाओं के साथ, भाव (क्रिया) प्रधान होती है (तेन हस्यते - उसके द्वारा हँसा जाता है)।

सन्धि (Sandhi - Sound Combination Rules): यह निकटवर्ती ध्वनियों के मेल से होने वाले परिवर्तन का नियम है। यह उच्चारण को सहज और प्रवाहमय बनाता है।

- स्वर सन्धि (Vowel Sandhi): दो स्वरों के मेल से परिवर्तन (देव + आलयः = देवालयः)।
- व्यंजन सन्धि (Consonant Sandhi): व्यंजन के बाद स्वर या व्यंजन आने पर परिवर्तन (जगत् + ईशः = जगदीशः)।
- विसर्ग सन्धि (Visarga Sandhi): विसर्ग (ः) के बाद स्वर या व्यंजन आने पर परिवर्तन (मनः + रथः = मनोरथः)। सन्धि संस्कृत भाषा और लेखन का अभिन्न अंग है।

उपसर्ग (Upasarga - Prefixes) & प्रत्यय (Pratyaya - Suffixes): ये शब्द निर्माण के महत्वपूर्ण उपकरण हैं।

- उपसर्ग: ये लगभग 22 अव्यय हैं जो धातुओं या शब्दों के पहले जुड़कर उनके अर्थ में परिवर्तन या विशेषता लाते हैं (जैसे: हार (necklace), प्र+हार = प्रहार (attack), आ+हार = आहार (food), वि+हार = विहार (stroll))।
- प्रत्यय: ये धातुओं या शब्दों के बाद जुड़ते हैं।
 - कृत् प्रत्यय (Primary Suffixes): धातुओं से जुड़कर संज्ञा, विशेषण, अव्यय बनाते हैं (पठ् + क्त्वा = पठित्वा - पढ़कर)।
 - तद्धित प्रत्यय (Secondary Suffixes): संज्ञा, सर्वनाम, विशेषण शब्दों से जुड़कर अन्य संज्ञा या विशेषण बनाते हैं (दशरथ + इ = दाशरथि - दशरथ का पुत्र)।



- तिङ् प्रत्यय (Verb Endings): धातुओं से जुड़कर क्रियापद बनाते हैं।
- सुप् प्रत्यय (Noun Endings): संज्ञा शब्दों से जुड़कर शब्दरूप बनाते हैं (विभक्ति चिह्न)।

समास (Samāsa - Compounds): दो या अधिक सार्थक शब्दों को मिलाकर एक नया शब्द बनाने की प्रक्रिया। इससे भाषा संक्षिप्त और प्रभावशाली बनती है। मुख्य प्रकार हैं: अव्ययीभाव, तत्पुरुष (जिसके उपभेद कर्मधारय और द्विगु भी हैं), द्वन्द्व, बहुव्रीहि। (उदाहरण: पीतम् अम्बरम् यस्य सः = पीताम्बरः - पीले हैं वस्त्र जिसके, अर्थात् विष्णु/कृष्ण)।

वाक्य-विन्यास (Vākya-vinyāsa - Syntax): विभक्ति प्रधान भाषा होने के कारण शब्द क्रम लचीला होता है। कर्ता, कर्म और क्रिया को वाक्य में कहीं भी रखा जा सकता है, हालांकि सामान्यतः कर्ता-कर्म-क्रिया (SOV) क्रम पसंद किया जाता है। (उदाहरण: अहम् विद्यालयम् गच्छामि - मैं विद्यालय जाता हूँ)। अर्थ मुख्यतः विभक्तियों से स्पष्ट होता है, न कि शब्द क्रम से।

लिपि (Lipi - Script): यद्यपि संस्कृत कई लिपियों (ब्राह्मी, शारदा, ग्रन्थ आदि) में लिखी गई है, वर्तमान में देवनागरी सर्वाधिक प्रचलित है। यह एक अक्षरात्मक (syllabic) लिपि है, जहाँ प्रत्येक व्यंजन में 'अ' स्वर निहित होता है। अन्य स्वरों के लिए मात्राएँ लगाई जाती हैं।

व्याकरण (Vyākaraṇa - Grammar): संस्कृत का व्याकरण अत्यधिक परिष्कृत और नियमबद्ध है। पाणिनि की 'अष्टाध्यायी' इसका आधार स्तंभ है, जिसमें लगभग 4000 सूत्रों में पूरी भाषा की संरचना (ध्वनि से वाक्य तक) का वर्णन है। यह अपनी तार्किक सटीकता और वैज्ञानिक दृष्टिकोण के लिए विश्व प्रसिद्ध है। प्रत्याहार इसी व्याकरण की सूत्र शैली का एक महत्वपूर्ण अंग है।

इन सभी तत्वों के समन्वय से संस्कृत एक अत्यंत व्यवस्थित, समृद्ध और अभिव्यंजक भाषा बनती है, जो गहनतम विचारों को भी सटीकता से व्यक्त करने में सक्षम है।

संस्कृत का अन्य शास्त्रीय भाषाओं से सम्बन्ध व प्रभाव -

संस्कृत भारत-यूरोपीय परिवार की भाषाओं में से एक है। इण्डो-यूरोपियन नाम उन भाषाओं के परिवार को दिया जाता है जहाँ पर संस्कृत का सम्बन्ध है। यह नाम इस तथ्य पर आधारित है कि यह परिवार यूरोप के अधिकांश क्षेत्रों को अपनी सीमाओं लेती है और यह क्षेत्र पूर्व भारत से उत्तर भारत तक फैला है। इस क्षेत्र में लगभग एक से डेढ़ अरब के बोलने वाले व्यक्ति रहते हैं। इन भाषाओं में इण्डो-जर्मनिक, जर्मन भाषाविदों द्वारा पसंद किए गए समानार्थक शब्द है। यह तथ्य महत्वपूर्ण है कि इस परिवार में सबसे पूर्वी और पश्चिमी अधिकांश सदस्य उपलब्ध हैं।

संस्कृत का इण्डो-यूरोपियन ग्रुप जैसे लैटिन ग्रीक, फ्रेञ्च, जर्मन आदि जैसे अन्य शास्त्रीय भाषाओं के साथ घनिष्ठ सम्बन्ध है। उदाहरण के लिए एक से दस अंकों की संख्या ज्यादातर इन भाषाओं में समान होती है। इटालियन साइ-छह, सेटले-सात, ओटी-आठ, नोव-नौ इत्यादि। परिवार के रिश्ते जैसे पिता, माता, बहन, भाई आदि के साथ अन्य भाषा में संस्कृत के कई अन्य बुनियादी शब्द भी मिलते हैं। इस परिवार की अन्य शास्त्रीय भाषाएँ उदाहरण के लिए: संस्कृत में भ्रातृ, जर्मन में ब्रदर, रूसी में ब्रैट, आयरिश में भ्राथिरियर, फ़ारसी में बेरादर आदि। संस्कृत में पितृ शब्द ग्रीक में फादरेटर और लैटिन में फ्रेटर बन गया।

संस्कृत और अन्य शास्त्रीय भाषाओं के बीच कुछ अन्य समानताएँ भी मिल सकती हैं-

संस्कृत	German	Greek	Latin	English
मातृ	Mutter	Mateera	Mater	mother
सुनुः	Sohn	Yas	Natus	Son
स्वस्री	Schwester	altheffee	sorrer	sister
अपस्/ नीर/जलम्	wasser	neero	acqua	water
द्वि	zwei	theeo	duo	two
अष्ट	acht	okta	Octo	eight

अवेस्ता की मौखिक व्यवस्था इतनी स्पष्ट रूप से संस्कृत के साथ दिखती है कि संस्कृत का एक छात्र ने अवेस्ता की ध्वन्यात्मकता के बाद संस्कृत को आसानी से समझ सकता है। एशिया के बाहर भारत-यूरोपीय भाषाओं के शतम समूह की प्रमुख भाषाओं में से एक स्लाव भाषा के साथ संस्कृत भाषा में कई समानताएँ हैं। न केवल भाषाओं में, बल्कि स्लाव और भारतीय संस्कृति के बीच भी समानताएँ मिल सकती हैं।

विशिष्ट रीति से संस्कृत वेद के कुछ शब्द अन्त में ग्रीक, ओडिडा, ओइस्था, ओएद आदि के भागों में मिलते हैं। पुनरुक्तिपूर्ण बिन्दुओं की समाप्ति इतनी मिलती जुलती नहीं होती है, फिर भी ग्रीक भाषा में गेगोना और संस्कृत में यज्ञ।

उपरोक्त विवरण से, यह स्पष्ट है कि संस्कृत भाषा में इण्डो-यूरोपीय समूह की अन्य शास्त्रीय भाषाओं जैसे लैटिन, ग्रीक, जर्मन, ईरानी, स्लाव आदि के साथ कई समानताएँ हैं।

निबन्धात्मक प्रश्न-

- संस्कृत वर्णमाला की वैज्ञानिक संरचना पर प्रकाश डालें। स्वर, व्यंजन, अयोगवाह और प्रत्याहार की अवधारणाओं को संक्षेप में समझाएं।
- संस्कृत भाषा के विभक्ति, वचन और लिंग व्यवस्था का परिचय दें। शब्द-रूप निर्माण में इनका क्या महत्व है?
- धातु, गण, लकार, पुरुष और वाच्य - संस्कृत क्रिया प्रणाली के इन मूलभूत तत्वों का सामान्य परिचय प्रस्तुत करें।



इकाई- 02

वर्णोच्चारण शिक्षा

इस पुस्तक के माध्यम से वर्णों का उच्चारण सीखें -

- “वर्ण” का अर्थ है अक्षर या ध्वनि (जैसे - अ, क, च, प)।
- “उच्चारण” का अर्थ है बोलना या आवाज़ निकालना (**Pronunciation**)।
- “शिक्षा” का यहाँ अर्थ है सिखाने की विधि, विज्ञान या शास्त्र (**Science or Instruction**)।
- तो, वर्णोच्चारण शिक्षा का अर्थ हुआ - अक्षरों या ध्वनियों के शुद्ध उच्चारण का विज्ञान या शास्त्र।
- महर्षि दयानन्द और वर्णोच्चारण शिक्षा -
 - वेदों की शुद्धता: वेदों के मंत्रों का सही प्रभाव और अर्थ उनके शुद्ध उच्चारण पर निर्भर करता है। गलत उच्चारण से अर्थ बदल सकता है या मंत्र निष्फल हो सकता है।
 - अर्थ की स्पष्टता: ध्वनियों को उनके सही स्थान (मुँह में कहाँ से बोली जा रही है) और प्रयत्न (कैसे बोली जा रही है) से उच्चारित करने पर ही शब्द और मंत्रों का सही अर्थ स्पष्ट होता है।
 - परम्परा का संरक्षण: वेदों की मौखिक परम्परा को शुद्ध रूप में बनाए रखने के लिए सही उच्चारण सीखना अनिवार्य है।
 - वैज्ञानिक आधार: उन्होंने बताया कि संस्कृत की ध्वनियाँ वैज्ञानिक आधार पर बनी हैं और उनका उच्चारण मुँह के अलग-अलग भागों (जैसे - कण्ठ, तालु, मूर्धा, दाँत, होंठ) से विशेष प्रयासों द्वारा होता है।
- मुख्य विषय -
 - वर्णों के उत्पत्ति स्थान (**Place of Articulation**): कौन सा अक्षर मुँह के किस भाग से बोला जाता है? जैसे:
 - ‘अ’, ‘क’, ‘ख’, ‘ग’, ‘घ’, ‘ङ’, ‘ह’ - कण्ठ (गला) से
 - ‘इ’, ‘च’, ‘छ’, ‘ज’, ‘झ’, ‘ञ’, ‘य’, ‘श’ - तालु (मुँह की छत का अगला भाग) से
 - ‘ऋ’, ‘ट’, ‘ठ’, ‘ड’, ‘ढ’, ‘ण’, ‘र’, ‘ष’ - मूर्धा (मुँह की छत का ऊपरी भाग) से
 - ‘लृ’, ‘त’, ‘थ’, ‘द’, ‘ध’, ‘न’, ‘ल’, ‘स’ - दन्त (दाँत) से
 - ‘उ’, ‘प’, ‘फ’, ‘ब’, ‘भ’, ‘म’ - ओष्ठ (होंठ) से
 - उच्चारण प्रयत्न (**Effort of Articulation**): अक्षर बोलने में किस प्रकार का प्रयास लगता है?
 - आभ्यन्तर प्रयत्न (**Internal Effort**): जैसे - जीभ का स्पर्श होना (स्पृष्ट), थोड़ा स्पर्श होना (ईषत्स्पृष्ट), मुँह का खुला रहना (विवृत) आदि।
 - बाह्य प्रयत्न (**External Effort**): जैसे - श्वास का प्रयोग (अघोष), नाद का प्रयोग (घोष), कम हवा निकलना (अल्पप्राण), अधिक हवा निकलना (महाप्राण)।
 - स्वरों का भेद: ह्रस्व (छोटा), दीर्घ (बड़ा), प्लुत (बहुत लंबा) और वैदिक उदात्त, अनुदात्त, स्वरित आदि भेदों का ज्ञान।

नए शिक्षार्थियों के लिए महत्व:

महर्षि दयानन्द सरस्वती द्वारा प्रतिपादित वर्णोच्चारण शिक्षा संस्कृत सीखने वालों के लिए नींव का पत्थर है। यह केवल अक्षर ज्ञान नहीं, बल्कि ध्वनियों का विज्ञान है। इसे समझने से:

1. आप संस्कृत शब्दों का शुद्ध उच्चारण कर पाएँगे।
2. शब्दों और मंत्रों के अर्थ को बेहतर समझ पाएँगे।
3. संस्कृत भाषा की वैज्ञानिकता और सुंदरता का अनुभव कर पाएँगे।

संक्षेप में, महर्षि दयानन्द की वर्णोच्चारण शिक्षा हमें सिखाती है कि संस्कृत के प्रत्येक अक्षर को उसके सही स्थान और सही प्रयत्न से कैसे बोला जाए, ताकि वेदों और संस्कृत वाङ्मय का ज्ञान हमें शुद्ध रूप में प्राप्त हो सके।

नरिधारतिग्रन्थ-

वर्णोच्चारण शिक्षा- वर्णोच्चार शिक्षा- महर्षि दयानन्द सरस्वती, रामलाल कपूर ट्रस्ट, सोनीपत, हरियाणा।

निबन्धात्मक प्रश्न-

- 'वर्णोच्चारण शिक्षा' से आप क्या समझते हैं? महर्षि दयानन्द सरस्वती के अनुसार शुद्ध उच्चारण का क्या महत्व है?
- संस्कृत वर्णों के मुख्य उच्चारण स्थानों का सचित्र (या विस्तृत वर्णन द्वारा) परिचय दें। प्रत्येक स्थान से उच्चारित होने वाले वर्णों का उल्लेख करें।
- वर्णों के उच्चारण में आभ्यन्तर और बाह्य प्रयत्नों का क्या अर्थ है? इनका संक्षिप्त वर्गीकरण प्रस्तुत करें।



खण्ड- 02: शब्दरूपपरिचयः क्रियापदपरिचयो वाक्यरचनानुवादश्च

इकाई- 01

संस्कृत भाषा के विशाल और समृद्ध विश्व में प्रवेश करने के लिए उसके व्याकरणिक संरचना की आधारशिला को समझना अत्यंत महत्वपूर्ण है। यह संरचना मुख्यतः शब्दरूपों (संज्ञा, सर्वनाम, विशेषण आदि के विभिन्न विभक्ति-वचनों में रूप) और धातुरूपों (क्रियाओं के विभिन्न काल-पुरुष-वचनों में रूप) पर टिकी हुई है। संस्कृत एक 'विश्लेषणात्मक' (inflected) भाषा है, जिसका अर्थ है कि वाक्य में किसी शब्द का कार्य (कर्ता, कर्म, करण आदि) और उसका अर्थ, शब्द के अन्त में लगने वाले प्रत्ययों (विभक्ति) से निर्धारित होता है। इसी प्रकार, क्रिया का काल (tense), वाच्य (voice), पुरुष (person) और वचन (number) उसके तिङन्त रूप से ज्ञात होता है।

शब्दरूप

तीनों वचनों और सातों विभक्तियों से युक्त जो शब्द का रूप है वह शब्दरूप कहलाता है। संज्ञा, सर्वनाम, विशेषण आदि शब्दों के रूप विभक्ति और वचन के आधार पर बदलते हैं। ये परिवर्तन शब्द के लिंग, वचन और कारक (विभक्ति) के अनुसार होते हैं।

शब्दों के अन्त में (सु, औ, जस् आदि) 21 प्रत्यय होते हैं जिन्हें सुबन्त कहा जाता है। प्रत्येक संज्ञा, सर्वनाम आदि शब्द प्रायः वचन एवं विभक्ति भेद से 21 रूप वाले होते हैं।

शब्द का स्वरूप

संस्कृत व्याकरण में शब्द दो प्रकार के हैं - अजन्त और हलन्त।

अजन्त - जिन शब्दों के अंत में अच् होते हैं उन्हें अजन्त कहा जाता है जैसे - बालक, यहां अन्त में 'अ' है, इसी प्रकार राम, बालिका, नदी, मित्र, आदि।

अच् (स्वर) - अ, इ, उ, ऋ, लृ ए, ओ, ऐ, औ।

हलन्त - हल् जिनके अन्त में हों, वे हलन्त शब्द कहे जाते हैं। जैसे सरित्, यहां अन्त में त् है, इसी प्रकार राजन्, महत्, हनुमत्, श्रीमत्, आदि।

हल् (व्यञ्जन) - क्, ख्, ग् आदि।

लिङ्गानुसारी शब्द

संस्कृत भाषा में शब्दों का लिंग (पुल्लिंग, स्त्रीलिंग, नपुंसकलिंग) उनके रूप, अर्थ और प्रयोग के आधार पर निर्धारित किया जाता है।

पुल्लिंग शब्द - संस्कृत व्याकरण में वे सभी संज्ञा शब्द जो पुरुष, देवता, या पुरुषवाचक वस्तुओं को दर्शाते हैं, उन्हें पुल्लिंग (Masculine Gender) कहा जाता है।

जैसे - अकारान्त शब्द - रामः (राम), बालकः (लड़का), अश्वः (घोड़ा)

इकारान्त शब्द - ऋषिः (ऋषि), मुनिः (मुनि)

उकारान्त शब्द - गुरुः (गुरु), वायुः (पवन)

स्त्रीलिंग शब्द - संस्कृत व्याकरण में वे सभी संज्ञा शब्द जो स्त्री, देवी, या स्त्री गुणों को दर्शाते हैं, उन्हें स्त्रीलिंग (Feminine Gender) कहा जाता है। जैसे -

आकारान्त शब्द - सीता (सीता), माला (माला), कविता (कविता)

ईकारान्त शब्द - नदी (नदी), लक्ष्मी (लक्ष्मी), देवी (देवी)

ऊकारान्त शब्द - तनूः (शरीर)

नपुंसकलिङ्ग शब्द - संस्कृत व्याकरण में वे सभी संज्ञा शब्द जो निर्जीव वस्तुओं, भावों, स्थानों या नपुंसक वर्ग की चीजों को दर्शाते हैं, उन्हें नपुंसकलिङ्ग (Neuter Gender) कहा जाता है।

जैसे - अकारान्त शब्द - फलम् (फल), जलम् (जल), गृहम् (घर)

इकारान्त शब्द - वारि (जल)

उकारान्त शब्द - मधु (शहद)

शब्दों के वर्ण एवं लिङ्ग के अनुसार छः स्वरूप हैं-

1. अजन्त- पुँल्लिङ्गशब्दाः रामः, हरिः, गुरुः, आदि।
2. अजन्त- स्त्रीलिङ्गशब्दाः रमा, स्त्री, लता, आदि।
3. अजन्त- नपुंसकलिङ्गशब्दाः पुस्तक, दधि, आदि।
4. हलन्त- पुँल्लिङ्गशब्दाः आत्मन्, भगवत्, राजन् आदि।
5. हलन्त- स्त्रीलिङ्गशब्दाः दिश, वाक्, आदि।
6. हलन्त- नपुंसकलिङ्गशब्दाः सुपथिन्, पयस्, नामन्, आदि।

इन सभी शब्दों के लिङ्ग, वचन और विभक्ति के भेद से 21 रूप होते हैं।

कारक चिह्न-

विभक्तिः	कारकम्	अर्थः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	कर्ता	ने	रामः	रामौ	रामाः
द्वितीया	कर्म	को	रामम्	”	रामान्
तृतीया	करणम्	से, साथ, द्वारा	रामेण	रामाभ्याम्	रामैः
चतुर्थी	संप्रदानम्	को, के लिये	रामाय	रामाभ्याम्	रामेभ्यः
पंचमी	अपादानम्	से (अलग होना)	रामात्	”	”
षष्ठी	सम्बन्धः	का, के, की	रामस्य	रामयोः	रामाणाम्
सप्तमी	अधिकरणम्	मे, पर	रामे	”””	रामेषु
सम्बोधनम्	सम्बोधनम्	हे, अरे, अयि, भो	हे राम!	हे रामौ!	हे रामाः!



सुबन्त के 21 प्रत्यय

विभक्ति:	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सु	औ	जस्
द्वितीया	अम्	औट्	शस्
तृतीया	टा	भ्याम्	भिस्
चतुर्थी	डे	”	भ्यस्
पंचमी	डसि	”	”
षष्ठी	डस्	ओस्	आम्
सप्तमी	डि	”	सुप्

अजन्ता: –

राम अकारान्तः, पुंलिङ्गः, श्रीरामचन्द्रः, बलभद्रः, मृगभेदः, कृष्णवर्णः, मनोरमम्, शुक्लवर्णयुक्तः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	रामः	रामौ	रामाः
द्वितीया	रामम्	रामौ	रामान्
तृतीया	रामेण	रामाभ्याम्	रामैः
चतुर्थी	रामाय	रामाभ्याम्	रामेभ्यः
पञ्चमी	रामात्, रामाद्	रामाभ्याम्	रामेभ्यः
षष्ठी	रामस्य	रामयोः	रामाणाम्
सप्तमी	रामे	रामयोः	रामेषु
सम्बोधनम्	हे राम	हे रामौ	हे रामाः

हरि इकारान्तः, पुंलिङ्गः, घिसंज्ञकः, सर्पः, सिंहः, विष्णुः, सूर्यः, चन्द्रः, वायुः, यमः, इन्द्रः, किरणः, अश्वः, शुकः, वानरः, मण्डूकः, कपिलवर्णः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	हरिः	हरी	हरयः
द्वितीया	हरिम्	हरी	हरीन्
तृतीया	हरिणा	हरिभ्याम्	हरिभिः
चतुर्थी	हरये	हरिभ्याम्	हरिभ्यः
पञ्चमी	हरेः	हरिभ्याम्	हरिभ्यः
षष्ठी	हरेः	हर्योः	हरीणाम्
सप्तमी	हरौ	हर्योः	हरिषु
सम्बोधनम्	हे हरे	हे हरी	हे हरयः

गुरु उकारान्तः, पुंलिङ्गः, घिसंज्ञकः, बृहस्पतिः, संस्कारादिकर्तुर्गुरुः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	गुरुः	गुरू	गुरवः
द्वितीया	गुरुम्	गुरू	गुरून्
तृतीया	गुरुणा	गुरुभ्याम्	गुरुभिः
चतुर्थी	गुरवे	गुरुभ्याम्	गुरुभ्यः
पञ्चमी	गुरोः	गुरुभ्याम्	गुरुभ्यः
षष्ठी	गुरोः	गुर्वोः	गुरूणाम्
सप्तमी	गुरौ	गुर्वोः	गुरुषु
सम्बोधनम्	हे गुरो	हे गुरू	हे गुरवः

पितृ ऋकारान्तः, पुंलिङ्गः, पिता

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	पिता	पितरौ	पितरः
द्वितीया	पितरम्	पितरौ	पितृन्
तृतीया	पित्रा	पितृभ्याम्	पितृभिः
चतुर्थी	पित्रे	पितृभ्याम्	पितृभ्यः
पञ्चमी	पितुः	पितृभ्याम्	पितृभ्यः
षष्ठी	पितुः	पित्रोः	पितृणाम्
सप्तमी	पितरि	पित्रोः	पितृषु
सम्बोधनम्	हे पितः	हे पितरौ	हे पितरः

रमा आकारान्तः, स्त्रीलिङ्गः, आबन्तः लक्ष्मी

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	रमा	रमे	रमाः
द्वितीया	रमाम्	रमे	रमाः
तृतीया	रमया	रमाभ्याम्	रमाभिः
चतुर्थी	रमायै	रमाभ्याम्	रमाभ्यः
पञ्चमी	रमायाः	रमाभ्याम्	रमाभ्यः
षष्ठी	रमायाः	रमयोः	रमाणाम्
सप्तमी	रमायाम्	रमयोः	रमासु
सम्बोधनम्	हे रमे	हे रमे	हे रमाः



मति इकारान्तः, स्त्रीलिङ्गः, पाक्षिकनदीसंज्ञकः बुद्धिः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	मतिः	मती	मतयः
द्वितीया	मतिम्	मती	मतीः
तृतीया	मत्या	मतिभ्याम्	मतिभिः
चतुर्थी	मतये, मत्यै	मतिभ्याम्	मतिभ्यः
पञ्चमी	मतेः, मत्याः	मतिभ्याम्	मतिभ्यः
षष्ठी	मतेः, मत्याः	मत्योः	मतीनाम्
सप्तमी	मतौ, मत्याम्	मत्योः	मतिषु
सम्बोधनम्	हे मते	हे मती	हे मतयः

वधू ऊकारान्तः, स्त्रीलिङ्गः, नदीसंज्ञकः स्पृक्का, स्त्री, पुत्रभार्या, पत्नी

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	वधूः	वध्वौ	वध्वः
द्वितीया	वधूम्	वध्वौ	वधूः
तृतीया	वध्वा	वधूभ्याम्	वधूभिः
चतुर्थी	वध्वै	वधूभ्याम्	वधूभ्यः
पञ्चमी	वध्वाः	वधूभ्याम्	वधूभ्यः
षष्ठी	वध्वाः	वध्वोः	वधूनाम्
सप्तमी	वध्वाम्	वध्वोः	वधूषु
सम्बोधनम्	हे वधु	हे वध्वौ	हे वध्वः

पुस्तक अकारान्तः, नपुंसकलिङ्गः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	पुस्तकम्	पुस्तके	पुस्तकानि
द्वितीया	पुस्तकम्	पुस्तके	पुस्तकानि
तृतीया	पुस्तकेन	पुस्तकाभ्याम्	पुस्तकैः
चतुर्थी	पुस्तकाय	पुस्तकाभ्याम्	पुस्तकेभ्यः
पञ्चमी	पुस्तकात् / पुस्तकाद्	पुस्तकाभ्याम्	पुस्तकेभ्यः
षष्ठी	पुस्तकस्य	पुस्तकयोः	पुस्तकानाम्
सप्तमी	पुस्तके	पुस्तकयोः	पुस्तकेषु
सम्बोधनम्	हे पुस्तक	हे पुस्तके	हे पुस्तकानि

अजन्त शब्दरूप प्रयोगः

1. रामः गच्छति। (**Ram goes.**) - राम (प्रथमा एकवचन)
2. अहं हरिं पश्यामि। (**I see Hari.**) - हरि (द्वितीया के लिए अनिवार्य हैं। इनके रूप तीनों लिंगों में थोड़े भिन्न नियमों से चलते हैं।
3. शिष्यः गुरुणा सह पठति। (**The student reads with the teacher.**) - गुरु (तृतीया एकवचन)
4. पितुः आज्ञां पालय। -पितृ (षष्ठी एकवचन)



इकाई- 02

हलन्ता: –

जगत् तकारान्तः, नपुंसकलिङ्गः लोकः, चरम्, विश्वम्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	जगत्, जगद्	जगती	जगन्ति
द्वितीया	जगत्, जगद्	जगती	जगन्ति
तृतीया	जगता	जगद्भ्याम्	जगद्भिः
चतुर्थी	जगते	जगद्भ्याम्	जगद्भ्यः
पञ्चमी	जगतः	जगद्भ्याम्	जगद्भ्यः
षष्ठी	जगतः	जगतोः	जगताम्
सप्तमी	जगति	जगतोः	जगत्सु
सम्बोधनम्	हे जगत्, हे जगद्	हे जगती	हे जगन्ति

भगवत् तकारान्तः, पुंलिङ्गः, उगित्, अत्वन्तः बुद्धः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	भगवान्	भगवन्तौ	भगवन्तः
द्वितीया	भगवन्तम्	भगवन्तौ	भगवतः
तृतीया	भगवता	भगवद्भ्याम्	भगवद्भिः
चतुर्थी	भगवते	भगवद्भ्याम्	भगवद्भ्यः
पञ्चमी	भगवतः	भगवद्भ्याम्	भगवद्भ्यः
षष्ठी	भगवतः	भगवतोः	भगवताम्
सप्तमी	भगवति	भगवतोः	भगवत्सु
सम्बोधनम्	हे भगवन्	हे भगवन्तौ	हे भगवन्तः

राजन् नकारान्तः, पुंलिङ्गः, अन्नन्तः चन्द्रः, क्षत्रियः, नृपः, राजा

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	राजा	राजानौ	राजानः
द्वितीया	राजानम्	राजानौ	राज्ञः
तृतीया	राज्ञा	राजभ्याम्	राजभिः
चतुर्थी	राज्ञे	राजभ्याम्	राजभ्यः
पञ्चमी	राज्ञः	राजभ्याम्	राजभ्यः
षष्ठी	राज्ञः	राज्ञोः	राज्ञाम्
सप्तमी	राज्ञि, राजनि	राज्ञोः	राजसु
सम्बोधनम्	हे राजन्	हे राजानौ	हे राजानः

पयस् सकारान्तः, नपुंसकलिङ्गः, असन्तः जलम्, दुग्धम्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	पयः	पयसी	पयांसि
द्वितीया	पयः	पयसी	पयांसि
तृतीया	पयसा	पयोभ्याम्	पयोभिः
चतुर्थी	पयसे	पयोभ्याम्	पयोभ्यः
पञ्चमी	पयसः	पयोभ्याम्	पयोभ्यः
षष्ठी	पयसः	पयसोः	पयसाम्
सप्तमी	पयसि	पयसोः	पयस्सु, पयःसु
सम्बोधनम्	हे पयः	हे पयसी	हे पयांसि

वाच् चकारान्तः, स्त्रीलिङ्गः वाणी, सरस्वती

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	वाक्, वाग्	वाचौ	वाचः
द्वितीया	वाचम्	वाचौ	वाचः
तृतीया	वाचा	वाग्भ्याम्	वाग्भिः
चतुर्थी	वाचे	वाग्भ्याम्	वाग्भ्यः
पञ्चमी	वाचः	वाग्भ्याम्	वाग्भ्यः
षष्ठी	वाचः	वाचोः	वाचाम्
सप्तमी	वाचि	वाचोः	वाक्षु
सम्बोधनम्	हे वाक्, हे वाग्	हे वाचौ	हे वाचः

अहन् नकारान्तः, नपुंसकलिङ्गः, अन्नन्तः दिवसः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	अहः	अहनी, अह्नी	अहानि
द्वितीया	अहः	अहनी, अह्नी	अहानि
तृतीया	अह्ना	अहोभ्याम्	अहोभिः
चतुर्थी	अह्ने	अहोभ्याम्	अहोभ्यः
पञ्चमी	अहः	अहोभ्याम्	अहोभ्यः
षष्ठी	अहः	अह्नोः	अह्नम्
सप्तमी	अहनि, अह्नि	अह्नोः	अहःसु, अहस्सु
सम्बोधनम्	हे अहः	हे अहनी, हे अह्नी	हे अहानि



हलन्त शब्दरूप प्रयोग :

- इदं जगत् ईश्वरस्य रचना अस्ति। (**This world is God's creation.**) – (जगत्
- इन शब्दरूपों और धातुरूपों का प्रभावी ज्ञान प्रथमा एकवचन)
- भगवान् सर्वत्र अस्ति। (**God is everywhere.**) - भगवत् (प्रथमा एकवचन, पुल्लिङ्ग)
- मधुरं वाचं वदेत्। (**One should speak sweet words.**) - वाच् (द्वितीया एकवचन)
- अहनि सूर्यः प्रकाशते। (**The sun shines during the day.**) - अहन् (सप्तमी एकवचन)

इकाई- 03

सर्वनामानि –

तद् दकारान्तः, पुलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः परोक्षवर्तिवस्तुवाचकं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सः	तौ	ते
द्वितीया	तम्	तौ	तान्
तृतीया	तेन	ताभ्याम्	तैः
चतुर्थी	तस्मै	ताभ्याम्	तेभ्यः
पञ्चमी	तस्मात्, तस्माद्	ताभ्याम्	तेभ्यः
षष्ठी	तस्य	तयोः	तेषाम्
सप्तमी	तस्मिन्	तयोः	तेषु

तद् दकारान्तः, स्त्रीलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः परोक्षवर्तिवस्तुवाचकं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सा	ते	ताः
द्वितीया	ताम्	ते	ताः
तृतीया	तया	ताभ्याम्	ताभिः
चतुर्थी	तस्यै	ताभ्याम्	ताभ्यः
पञ्चमी	तस्याः	ताभ्याम्	ताभ्यः
षष्ठी	तस्याः	तयोः	तासाम्
सप्तमी	तस्याम्	तयोः	तासु

तद् दकारान्तः, नपुंसकलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः परोक्षवर्तिवस्तुवाचकं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	तत्, तद्	ते	तानि
द्वितीया	तत्, तद्	ते	तानि
तृतीया	तेन	ताभ्याम्	तैः
चतुर्थी	तस्मै	ताभ्याम्	तेभ्यः
पञ्चमी	तस्मात्, तस्माद्	ताभ्याम्	तेभ्यः
षष्ठी	तस्य	तयोः	तेषाम्
सप्तमी	तस्मिन्	तयोः	तेषु



एतद् दकारान्तः, पुंलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः बुद्धिस्थे समीपवर्तिनि वस्तुनः निर्देशार्थम् प्रयुक्तं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	एषः	एतौ	एते
द्वितीया	एतम्, एनम्	एतौ, एनौ	एतान्, एनान्
तृतीया	एतेन, एनेन	एताभ्याम्	एतैः
चतुर्थी	एतस्मै	एताभ्याम्	एतेभ्यः
पञ्चमी	एतस्मात्, एतस्माद्	एताभ्याम्	एतेभ्यः
षष्ठी	एतस्य	एतयोः, एनयोः	एतेषाम्
सप्तमी	एतस्मिन्	एतयोः, एनयोः	एतेषु

एतद् दकारान्तः, स्त्रीलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः बुद्धिस्थे समीपवर्तिनि वस्तुनः निर्देशार्थम् प्रयुक्तं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	एषा	एते	एताः
द्वितीया	एताम्, एनाम्	एते, एने	एताः, एनाः
तृतीया	एतया, एनया	एताभ्याम्	एताभिः
चतुर्थी	एतस्यै	एताभ्याम्	एताभ्यः
पञ्चमी	एतस्याः	एताभ्याम्	एताभ्यः
षष्ठी	एतस्याः	एतयोः, एनयोः	एतासाम्
सप्तमी	एतस्याम्	एतयोः, एनयोः	एतासु

एतद् दकारान्तः, नपुंसकलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः बुद्धिस्थे समीपवर्तिनि वस्तुनः निर्देशार्थम् प्रयुक्तं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	एतत्, एतद्	एते	एतानि
द्वितीया	एतत्, एतद्, एनत्, एनद्	एते, एने	एतानि, एनानि
तृतीया	एतेन, एनेन	एताभ्याम्	एतैः
चतुर्थी	एतस्मै	एताभ्याम्	एतेभ्यः
पञ्चमी	एतस्मात्, एतस्माद्	एताभ्याम्	एतेभ्यः
षष्ठी	एतस्य	एतयोः, एनयोः	एतेषाम्
सप्तमी	एतस्मिन्	एतयोः, एनयोः	एतेषु

यद् दकारान्तः, पुलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः बुद्धिविशेषनिर्दिष्टवस्तुवाचकसर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	यः	यौ	ये
द्वितीया	यम्	यौ	यान्
तृतीया	येन	याभ्याम्	यैः
चतुर्थी	यस्मै	याभ्याम्	येभ्यः
पञ्चमी	यस्मात्, यस्माद्	याभ्याम्	येभ्यः
षष्ठी	यस्य	ययोः	येषाम्
सप्तमी	यस्मिन्	ययोः	येषु

यद् दकारान्तः, स्त्रीलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः बुद्धिविशेषनिर्दिष्टवस्तुवाचकसर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	या	ये	याः
द्वितीया	याम्	ये	याः
तृतीया	यया	याभ्याम्	याभिः
चतुर्थी	यस्यै	याभ्याम्	याभ्यः
पञ्चमी	यस्याः	याभ्याम्	याभ्यः
षष्ठी	यस्याः	ययोः	यासाम्
सप्तमी	यस्याम्	ययोः	यासु

यद् दकारान्तः, नपुंसकलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः बुद्धिविशेषनिर्दिष्टवस्तुवाचकसर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	यत्, यद्	ये	यानि
द्वितीया	यत्, यद्	ये	यानि
तृतीया	येन	याभ्याम्	यैः
चतुर्थी	यस्मै	याभ्याम्	येभ्यः
पञ्चमी	यस्मात्, यस्माद्	याभ्याम्	येभ्यः
षष्ठी	यस्य	ययोः	येषाम्
सप्तमी	यस्मिन्	ययोः	येषु

किम् मकारान्तः, पुलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः प्रश्नवाचकं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	कः	कौ	के
द्वितीया	कम्	कौ	कान्
तृतीया	केन	काभ्याम्	कैः



	एकवचनम्	द्विवचनम्	बहुवचनम्
चतुर्थी	कस्मै	काभ्याम्	केभ्यः
पञ्चमी	कस्मात्, कस्माद्	काभ्याम्	केभ्यः
षष्ठी	कस्य	कयोः	केषाम्
सप्तमी	कस्मिन्	कयोः	केषु

किम् मकारान्तः, स्त्रीलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः प्रश्नवाचकं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	का	के	काः
द्वितीया	काम्	के	काः
तृतीया	कया	काभ्याम्	काभिः
चतुर्थी	कस्यै	काभ्याम्	काभ्यः
पञ्चमी	कस्याः	काभ्याम्	काभ्यः
षष्ठी	कस्याः	कयोः	कासाम्
सप्तमी	कस्याम्	कयोः	कासु

किम् मकारान्तः, नपुंसकलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः प्रश्नवाचकं सर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	किम्	के	कानि
द्वितीया	किम्	के	कानि
तृतीया	केन	काभ्याम्	कैः
चतुर्थी	कस्मै	काभ्याम्	केभ्यः
पञ्चमी	कस्मात्, कस्माद्	काभ्याम्	केभ्यः
षष्ठी	कस्य	कयोः	केषाम्
सप्तमी	कस्मिन्	कयोः	केषु

इदम् मकारान्तः, पुलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः पुरोवर्तिवाचकसर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	अयम्	इमौ	इमे
द्वितीया	इमम्, एनम्	इमौ, एनौ	इमान्, एनान्
तृतीया	अनेन, एनेन	आभ्याम्	एभिः
चतुर्थी	अस्मै	आभ्याम्	एभ्यः
पञ्चमी	अस्मात्, अस्माद्	आभ्याम्	एभ्यः
षष्ठी	अस्य	अनयोः, एनयोः	एषाम्
सप्तमी	अस्मिन्	अनयोः, एनयोः	एषु

इदम् मकारान्तः, स्त्रीलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः पुरोवर्तिवाचकसर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	इयम्	इमे	इमाः
द्वितीया	इमाम्, एनाम्	इमे, एने	इमाः, एनाः
तृतीया	अनया, एनया	आभ्याम्	आभिः
चतुर्थी	अस्यै	आभ्याम्	आभ्यः
पञ्चमी	अस्याः	आभ्याम्	आभ्यः
षष्ठी	अस्याः	अनयोः, एनयोः	आसाम्
सप्तमी	अस्याम्	अनयोः, एनयोः	आसु

इदम् मकारान्तः, नपुंसकलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः पुरोवर्तिवाचकसर्वनाम

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	इदम्	इमे	इमानि
द्वितीया	इदम्, एनत्, एनद्	इमे, एने	इमानि, एनानि
तृतीया	अनेन, एनेन	आभ्याम्	एभिः
चतुर्थी	अस्मै	आभ्याम्	एभ्यः
पञ्चमी	अस्मात्, अस्माद्	आभ्याम्	एभ्यः
षष्ठी	अस्य	अनयोः, एनयोः	एषाम्
सप्तमी	अस्मिन्	अनयोः, एनयोः	एषु

अस्मद् दकारान्तः, अलिङ्गः, सम्बोधनाभावः अहम्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	अहम्	आवाम्	वयम्
द्वितीया	माम्, मा	आवाम्, नौ	अस्मान्, नः
तृतीया	मया	आवाभ्याम्	अस्माभिः
चतुर्थी	मह्यम्, मे	आवाभ्याम्, नौ	अस्मभ्यम्, नः
पञ्चमी	मद्, मत्	आवाभ्याम्	अस्मद्, अस्मत्
षष्ठी	मम, मे	आवयोः, नौ	अस्माकम्, नः
सप्तमी	मयि	आवयोः	अस्मासु



युष्मद् दकारान्तः, अलिङ्गः, सम्बोधनाभावः त्वम्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	त्वम्	युवाम्	यूयम्
द्वितीया	त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वः
तृतीया	त्वया	युवाभ्याम्	युष्माभिः
चतुर्थी	तुभ्यम्, ते	युवाभ्याम्, वाम्	युष्मभ्यम्, वः
पञ्चमी	त्वद्, त्वत्	युवाभ्याम्	युष्मद्, युष्मत्
षष्ठी	तव, ते	युवयोः, वाम्	युष्माकम्, वः
सप्तमी	त्वयि	युवयोः	युष्मासु

■ सर्वनाम शब्दरूप प्रयोग :

सः पठति ।

एषा बालिका अस्ति ।

किम् इदं पुस्तकम् अस्ति ।

अहं विद्यालयं गच्छामि ।

यूयं पठथ ।

■ निबन्धात्मक प्रश्न –

- ‘शब्दरूप’ से क्या अभिप्राय है? अजन्त और हलन्त शब्दों के बीच के अंतर को उदाहरण सहित स्पष्ट करें।
- संस्कृत में लिंग व्यवस्था का परिचय देते हुए पुल्लिङ्ग, स्त्रीलिङ्ग और नपुंसकलिङ्ग शब्दों के कुछ प्रमुख उदाहरण (अजन्त और हलन्त दोनों) प्रस्तुत करें।
- कारक चिह्नों और विभक्तियों के संबंध को समझाएं। प्रथमा से सप्तमी विभक्ति तक के सामान्य अर्थ क्या हैं?

धातुरूप

धातु शब्द का अर्थ

संस्कृत व्याकरण में “धातु” का अर्थ किसी भी क्रिया के मूल रूप से होता है, जिससे विभिन्न शब्दों की रचना होती है। इसे भाषा की जड़ या मूल भी कहा जा सकता है। अर्थात्, जो किसी कार्य (क्रिया) या अर्थ को पूर्ण रूप से व्यक्त करता है, उसे धातु कहते हैं।

उदाहरण:

गम् (जाना) → गच्छति (जाता है)

पठ् (पढ़ना) → पठति (पढ़ता है)

दृश् (देखना) → पश्यति (देखता है)

धातुरूप

संस्कृत व्याकरण में किसी धातु के विभिन्न कालों, लकारों, पुरुषों और वचनों के अनुसार परिवर्तित रूपों को धातुरूप कहते हैं।

धातुएं दो प्रकार की होती हैं -

परस्मैपद, आत्मनेपदी (उभयपदी)

कालादि के भेद से धातुओं के १० लकार होते हैं - लट्, लिट्, लुट्, लेट्, लोट्, लङ्, विधिलिङ्, आशीर्तुलिङ्, लुङ्, लृङ् ।

इन दश लकारों के स्थान पर तिपादि (तिप्, तस्, झि) आदि 18 प्रत्ययों का विधान किया जाता है। इन 18 प्रत्ययों को तिङ् कहा जाता है।

परस्मैपदी धातु - जिन धातुओं से परस्मैपद प्रत्यय होते हैं वे परस्मैपदी धातु कहलाती हैं।

आत्मनेपदी धातु - जिन धातुओं से आत्मनेपद प्रत्यय होते हैं वे आत्मनेपदी धातु कहलाती हैं।

उभयपदी धातु- जिन धातुओं से परस्मैपद व आत्मनेपदी दोनों प्रत्यय होते हैं वे उभयपदी धातु कहलाती हैं।

धातुओं से 18 प्रत्यय-

परस्मैपद प्रत्यय-

प्रथम पु.-	तिप्,	तस्,	झि
मध्यम पु.-	सिप्,	थस्,	थ
उत्तम पु.-	मिप्,	वस्,	मस्

आत्मनेपद प्रत्यय-

प्रथम पु.-	त,	आताम्,	झ
मध्यम पु.-	थास्	आथाम्	ध्वम्
उत्तम पु.-	इट्,	वहि	महिङ्



■ काल

काल तीन प्रकार के हैं - भूतकाल, वर्तमानकाल, भविष्यत्काल।

पुरुष

संस्कृत व्याकरण में तीन पुरुष हैं – १. प्रथम पुरुष, २. मध्यम पुरुष ३. उत्तम पुरुष।

प्रथम पुरुष - यदि वक्ता किसी अन्य व्यक्ति / वस्तु के बारे में बोल रहा हो, तो वह रूप प्रथम पुरुष का होता है।

■ शेषे प्रथमः -

इस सूत्र के अनुसार उत्तम पुरुष (अहम्, आवाम्, वयम्) और मध्यम पुरुष (त्वम्, युवाम्, यूयम्) को छोड़कर शेष बचे हुए जितने भी शब्द हैं वे सब प्रथम पुरुष कहलाते हैं।

■ उदाहरणस्वरूप -

सः पश्यति (वह देखता है)।

तौ क्रीडतः (वे दोनों खेलते हैं)।

ते पठन्ति (वे सब पढ़ते हैं)।

जैसे - राम, मोहन, सीता, गीता और यद्, तद्, एतद्, इदम्, अदस् आदि सर्वनाम शब्द।

मध्यमपुरुष - यदि वक्ता सुनने वाले श्रोता के बारे में बोल रहा हो तो वह रूप मध्यम पुरुष का होता है।

युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः

जब “युष्मद्” (तुम) शब्द और तिङ्-प्रत्यय (धातु रूप) के द्वारा समान अर्थ का संकेत किया जाता है, तब युष्मद् शब्द की उपस्थिति हो या न हो, क्रिया (धातु) के रूप मध्यम पुरुष में ही प्रयुक्त होती है।

■ उदाहरणस्वरूपः

त्वं पश्यसि (तुम देखते हो)।

किं पश्यसि (तुम क्या देखते हो?)

त्वं दृश्यसे (तुम देखे जाते हो)।

उत्तमपुरुष- यदि बोलने वाला वक्ता स्वयं के बारे में बोल रहा हो तो वह रूप उत्तमपुरुष का होता है।

■ अस्मद्युत्तमः

इस सूत्र के अनुसार अस्मद् (मैं) इस शब्द को उत्तम पुरुष कहा गया है। अर्थात् अस्मद् शब्द के सभी रूपों को उत्तम पुरुष कहते हैं।

■ उदाहरणस्वरूप -

अहं पश्यामि – मैं देखता हूँ।

किं पश्यामः – हम क्या देखते हैं?

अहं दृश्ये – मैं देखा जाता हूँ।

वचन-

संस्कृत में शब्दरूपों के समान क्रिया-रूपों में भी तीन वचन होते हैं - एक. वचन, द्विवचन, बहुवचन । एक के कहने में एकवचन, दो के कहने में द्विवचन और बहुतों के कहने में बहुवचन होता है।

लकार-

संस्कृत व्याकरण में लकार का अत्यंत महत्वपूर्ण स्थान है। ये क्रिया (Verb) के रूपों को विभिन्न काल (Tense) और विधि के अनुसार व्यक्त करते हैं। पाणिनीय व्याकरण में कुल दस लकार हैं, जो किसी भी धातु (Verb Root) के रूप निर्माण में सहायता करते हैं।

संस्कृत भाषा में लकारों का प्रयोग केवल काल का निर्धारण करने के लिए ही नहीं, बल्कि संभावना, आदेश, प्रार्थना, आशीर्वाद, और विभिन्न कथनों को व्यक्त करने के लिए भी किया जाता है। यह विशेषता संस्कृत को अन्य भाषाओं से अलग और समृद्ध बनाती है।

कालानुसार लकार ज्ञान -

लट् लकार: वर्तमान काल (वर्तमानके लट्)

लिट् लकार: परोक्ष भूतकाल (परोक्षे लिट्)

लुङ् लकार: सामान्य भूतकाल (लुङ्)

लृट् लकार: भविष्यत् काल (लृट् शेषे च)

लोट् लकार: आज्ञार्थ (लोट् च)

विधिलिङ् लकार: इच्छा या संभावना (विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ्)

लेट् लकार: वेद विषय (लिङ्-र्थे लेट्)

लङ् लकार: अद्यतन भूतकाल (अनद्यतने लङ्)

भू भू सत्तायाम्

(भ्वादि: परस्मैपदी अकर्मक: सेट्)

कर्तरि लट्लकार: (परस्मैपदम्)

भवति	भवतः	भवन्ति
भवसि	भवथः	भवथ
भवामि	भवावः	भवामः

कर्तरि लृट्लकार: (परस्मैपदम्)

भविष्यति	भविष्यतः	भविष्यन्ति
भविष्यसि	भविष्यथः	भविष्यथ
भविष्यामि	भविष्यावः	भविष्यामः



कर्तरि लोटलकारः (परस्मैपदम्)

भवतात्, भवताद्, भवतु	भवताम्	भवन्तु
भव, भवतात्, भवताद्	भवतम्	भवत
भवानि	भवाव	भवाम

कर्तरि लङ्लकारः (परस्मैपदम्)

अभवत्, अभवद्	अभवताम्	अभवन्
अभवः	अभवतम्	अभवत
अभवम्	अभवाव	अभवाम

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

भवेत्, भवेद्	भवेताम्	भवेयुः
भवेः	भवेतम्	भवेत
भवेयम्	भवेव	भवेम

पठ् पठँ व्यक्तायां वाचि

(भ्वादिः परस्मैपदी सकर्मकः सेट्)

कर्तरि लट्लकारः (परस्मैपदम्)

पठति	पठतः	पठन्ति
पठसि	पठथः	पठथ
पठामि	पठावः	पठामः

कर्तरि लृट्लकारः (परस्मैपदम्)

पठिष्यति	पठिष्यतः	पठिष्यन्ति
पठिष्यसि	पठिष्यथः	पठिष्यथ
पठिष्यामि	पठिष्यावः	पठिष्यामः

कर्तरि लोटलकारः (परस्मैपदम्)

पठतात्, पठताद्, पठतु	पठताम्	पठन्तु
पठ, पठतात्, पठताद्	पठतम्	पठत
पठानि	पठाव	पठाम

कर्तरि लङ्लकारः (परस्मैपदम्)

अपठत्, अपठद्	अपठताम्	अपठन्
अपठः	अपठतम्	अपठत
अपठम्	अपठाव	अपठाम

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

पठेत्, पठेद्	पठेताम्	पठेयुः
पठेः	पठेतम्	पठेत
पठेयम्	पठेव	पठेम

गम् गमूँ गतौ

(भ्वादिः परस्मैपदी सकर्मकः अनिट्)

कर्तरि लट्लकारः (परस्मैपदम्)

गच्छति	गच्छतः	गच्छन्ति
गच्छसि	गच्छथः	गच्छथ
गच्छामि	गच्छावः	गच्छामः

कर्तरि लृट्लकारः (परस्मैपदम्)

गमिष्यति	गमिष्यतः	गमिष्यन्ति
गमिष्यसि	गमिष्यथः	गमिष्यथ
गमिष्यामि	गमिष्यावः	गमिष्यामः

कर्तरि लोट्लकारः (परस्मैपदम्)

गच्छतात्, गच्छताद्, गच्छतु	गच्छताम्	गच्छन्तु
गच्छ, गच्छतात्, गच्छताद्	गच्छतम्	गच्छत
गच्छानि	गच्छाव	गच्छाम

कर्तरि लङ्लकारः (परस्मैपदम्)

अगच्छत्, अगच्छद्	अगच्छताम्	अगच्छन्
अगच्छः	अगच्छतम्	अगच्छत
अगच्छम्	अगच्छाव	अगच्छाम

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

गच्छेत्, गच्छेद्	गच्छेताम्	गच्छेयुः
गच्छेः	गच्छेतम्	गच्छेत
गच्छेयम्	गच्छेव	गच्छेम

कृ डुकृञ् करणे

(तनादिः उभयपदी सकर्मकः अनिट् भिदादिः)

कर्तरि लट्लकारः (परस्मैपदम्)

करोति	कुरुतः	कुर्वन्ति
करोषि	कुरुथः	कुरुथ
करोमि	कुर्वः	कुर्मः



कर्तरि लटलकारः (आत्मनेपदम्)

कुरुते	कुर्वति	कुर्वते
कुरुषे	कुर्वथे	कुरुध्वे
कुर्वे	कुर्वहे	कुर्महे

कर्तरि लृटलकारः (परस्मैपदम्)

करिष्यति	करिष्यतः	करिष्यन्ति
करिष्यसि	करिष्यथः	करिष्यथ
करिष्यामि	करिष्यावः	करिष्यामः

कर्तरि लृटलकारः (आत्मनेपदम्)

करिष्यते	करिष्येते	करिष्यन्ते
करिष्यसे	करिष्येथे	करिष्यध्वे
करिष्ये	करिष्यावहे	करिष्यामहे

कर्तरि लोटलकारः (परस्मैपदम्)

करोतु, कुरुतात्, कुरुताद्	कुरुताम्	कुर्वन्तु
कुरु, कुरुतात्, कुरुताद्	कुरुतम्	कुरुत
करवाणि	करवाव	करवाम

कर्तरि लोटलकारः (आत्मनेपदम्)

कुरुताम्	कुर्वाताम्	कुर्वताम्
कुरुष्व	कुर्वाथाम्	कुरुध्वम्
करवै	करवावहै	करवामहै

कर्तरि लङलकारः (परस्मैपदम्)

अकरोत्, अकरोद्	अकुरुताम्	अकुर्वन्
अकरोः	अकुरुतम्	अकुरुत
अकरवम्	अकुर्व	अकुर्म

कर्तरि लङलकारः (आत्मनेपदम्)

अकुरुत	अकुर्वाताम्	अकुर्वत
अकुरुथाः	अकुर्वाथाम्	अकुरुध्वम्
अकुर्वि	अकुर्वहि	अकुर्महि

कर्तरि विधिलिङलकारः (परस्मैपदम्)

कुर्यात्, कुर्याद्	कुर्याताम्	कुर्युः
कुर्याः	कुर्यातम्	कुर्यात
कुर्याम्	कुर्याव	कुर्याम

कर्तरि विधिलिङ्लकारः (आत्मनेपदम्)

कुर्वीत	कुर्वीयाताम्	कुर्वीरन्
कुर्वीथाः	कुर्वीयाथाम्	कुर्वीध्वम्
कुर्वीय	कुर्वीवहि	कुर्वीमहि

निबंधात्मक प्रश्न –

- संस्कृत में काल और भाव को व्यक्त करने के लिए प्रयुक्त होने वाले प्रमुख पाँच लकारों (लट्, लृट्, लोट्, लङ्, विधिलिङ्) का नाम और उनका सामान्य अर्थ बताएं।
- क्रिया रूपों में प्रथम, मध्यम और उत्तम पुरुष का निर्धारण कैसे होता है? ‘पठ्’ धातु के लट् लकार का उदाहरण देकर समझाएं।
- ‘भू’ (होना) धातु के पाँच प्रमुख लकारों (लट्, लृट्, लोट्, लङ्, विधिलिङ्) के प्रथम पुरुष एकवचन के रूपों को लिखें और उनका अर्थ बताएं।

निबंधात्मक प्रश्न –

इकाई- 05

प्रारम्भिकरचनानुवादकौमुदी (1-5 अभ्यास पर्यन्त)

नरिधारतिग्रन्थ-

प्रारम्भिकरचनानुवादकौमुदी - लेखक- डॉ. कपिल देव द्विवेदी आचार्य, प्रकाशन- विश्वविद्यालय प्रकाशन, वाराणसी

- संस्कृत में सरल वाक्य बनाने के लिए कर्ता, कर्म और क्रिया के सही प्रयोग का क्या महत्व है?
- रचनानुवादकौमुदी के प्रारम्भिक अभ्यासों के आधार पर अनुवाद रचना ।



खण्ड- 03: अव्ययादिसामान्यपरिचयः

इकाई- 01

सामान्य अव्यय ज्ञान

1. अव्यय का अर्थः

- 'अव्यय' शब्द का अर्थ है - जिसका 'व्यय' न हो, अर्थात् जिसमें कोई परिवर्तन या विकार न आए।
- संस्कृत व्याकरण में अव्यय उन शब्दों को कहते हैं जो तीनों लिंगों (पुल्लिंग, स्त्रीलिंग, नपुंसकलिंग), सभी विभक्तियों (प्रथमा से सप्तमी तक) और तीनों वचनों (एकवचन, द्विवचन, बहुवचन) में हमेशा एक समान रहते हैं, उनमें कोई रूप-परिवर्तन नहीं होता।
- प्रसिद्ध श्लोकः
- सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु।
- वचनेषु च सर्वेषु यत्र व्येति तदव्ययम्॥

अर्थात्: जो तीनों लिंगों में, सभी विभक्तियों में और सभी वचनों में एक समान रहता है और बदलता नहीं (व्यय नहीं होता), वह अव्यय कहलाता है।

2. पाणिनीय परिभाषा:

- महर्षि पाणिनि ने अपने ग्रंथ 'अष्टाध्यायी' में अव्ययों की पहचान के लिए मुख्य सूत्र दिया है:
 - सूत्रः स्वरादिनिपातमव्ययम् (1.1.37)
 - अर्थः 'स्वरादि' गण में पठित शब्द (जैसे - स्वर, अन्तर, प्रातर आदि) और 'निपात' संज्ञक शब्द (जैसे - च, वा, ह, अह, एव, ननु, खलु आदि) अव्यय कहलाते हैं।
- इसके अतिरिक्त, कुछ प्रत्ययों (suffixes) से बने शब्द भी अव्यय होते हैं:
 - 'क्त्वा', 'तुमुन्', 'ल्यप्' प्रत्ययान्त शब्द अव्यय होते हैं। (जैसे: गत्वा, पठितुम्, आगत्य)
 - अव्ययीभाव समास से बना समस्त पद भी अव्यय होता है। (जैसे: यथाशक्ति, उपनगरम्) (अव्ययीभावश्च - 2.4.18)

3. अव्ययों के उदाहरण और वाक्य प्रयोगः

पाणिनि द्वारा बताए गए वर्गों के आधार पर कुछ सामान्य उदाहरणः

- (क) स्थानवाचक (Place):
 - अत्र (यहाँ) - बालकः अत्र क्रीडति। (लड़का यहाँ खेलता है।)
 - तत्र (वहाँ) - तत्र एकं मन्दिरम् अस्ति। (वहाँ एक मन्दिर है।)
 - कुत्र (कहाँ) - भवान् कुत्र गच्छति? (आप कहाँ जा रहे हैं?)

- यत्र (जहाँ) - यत्र धूमः, तत्र अग्निः। (जहाँ धुआँ है, वहाँ आग है।)
- सर्वत्र (सब जगह) - ईश्वरः सर्वत्र अस्ति। (ईश्वर सब जगह है।)
- (ख) कालवाचक (Time):
 - अद्य (आज) - अद्य अवकाशः अस्ति। (आज छुट्टी है।)
 - श्वः (आने वाला कल) - श्वः अहं विद्यालयं गमिष्यामि। (कल मैं विद्यालय जाऊँगा।)
 - ह्यः (बीता हुआ कल) - ह्यः सोमवासरः आसीत्। (कल सोमवार था।)
 - कदा (कब) - त्वं कदा पठिष्यसि? (तुम कब पढ़ोगे?)
 - यदा (जब), तदा (तब) - यदा सूर्यः उदेति, तदा प्रकाशः भवति। (जब सूर्य उगता है, तब प्रकाश होता है।)
 - सर्वदा (हमेशा) - सर्वदा सत्यं वद। (हमेशा सच बोलो।)
- (ग) रीतिवाचक (Manner):
 - शनैः (धीरे) - गजः शनैः चलति। (हाथी धीरे चलता है।)
 - शीघ्रम् (जल्दी) - अश्वः शीघ्रं धावति। (घोड़ा जल्दी दौड़ता है।)
 - कथम् (कैसे) - भवान् कथम् अस्ति? (आप कैसे हैं?)
 - उच्चैः (जोर से/ऊँचे) - मेघः उच्चैः गर्जति। (बादल जोर से गरजता है।)
- (घ) निपात (Particles/Conjunctions):
 - च (और) - रामः लक्ष्मणः च वनं गच्छतः। (राम और लक्ष्मण वन जाते हैं।)
 - अपि (भी) - अहम् अपि पठामि। (मैं भी पढ़ता हूँ।)
 - एव (ही) - सः एव मम मित्रम्। (वही मेरा मित्र है।)
 - न (नहीं) - अहं असत्यं न वदामि। (मैं झूठ नहीं बोलता।)
 - मा (मत) - कोलाहलं मा कुरु। (शोर मत करो।)
- (ङ) प्रत्ययान्त अव्ययः
 - गत्वा (जाकर) - सः गृहं गत्वा पठति। (वह घर जाकर पढ़ता है।)
 - पठितुम् (पढ़ने के लिए) - छात्रः पठितुम् विद्यालयं गच्छति। (छात्र पढ़ने के लिए विद्यालय जाता है।)

4. अव्यय की अपरिवर्तनशीलता का उदाहरणः

आइए 'अत्र' (यहाँ) अव्यय को देखें:

- बालकः अत्र अस्ति। (लड़का यहाँ है - पुल्लिङ्ग, एकवचन)
- बालिका अत्र अस्ति। (लड़की यहाँ है - स्त्रीलिङ्ग, एकवचन)



- फलम् अत्र अस्ति। (फल यहाँ है - नपुंसकलिंग, एकवचन)
- बालकाः अत्र सन्ति। (लड़के यहाँ हैं - पुल्लिंग, बहुवचन)
- अहं बालकम् अत्र पश्यामि। (मैं लड़के को यहाँ देखता हूँ - द्वितीया विभक्ति)

ध्यान दें कि कर्ता (बालकः, बालिका, फलम्, बालकाः) और क्रिया (अस्ति, सन्ति, पश्यामि) बदल रहे हैं, लेकिन अव्यय 'अत्र' किसी भी वाक्य में नहीं बदला। यही अव्यय की विशेषता है।

संक्षेप में, अव्यय वे स्थिर शब्द हैं जो वाक्य में लिंग, वचन या विभक्ति के अनुसार अपना रूप नहीं बदलते और पाणिनि ने उन्हें मुख्य रूप से 'स्वरादि' और 'निपात' के रूप में पहचाना है, साथ ही कुछ प्रत्ययों और समास से बने शब्द भी अव्यय होते हैं।

सन्धि की परिभाषा व प्रकार (अच्, हल्, एवं विसर्ग)

सन्धि

सन्धि का अर्थ:-

संस्कृत व्याकरण में सन्धि का अर्थ होता है- वर्ण विकार। यह वर्ण विधि है। दो पदों या एक ही पद में दो वर्णों के परस्पर व्यवधानरहित मेल से जो वर्णविकार (परिवर्तन) होता है, उसे सन्धि कहते हैं, जैसे- भोजन + आलयः = विद्यालयः। यहाँ पर भोजन् + अ + आ + लयः में अ + आ की अत्यन्त सामीप्य के कारण दो वर्णों के स्थान पर एक 'आ' वर्णरूप दीर्घ एकादेश हो गया है।

सन्धि के भेद-

सन्धि के मुख्यतया तीन भेद होते हैं—

1. स्वरसन्धि (अच् सन्धि)
2. व्यंजन सन्धि (हल् सन्धि)
3. विसर्ग सन्धि

1. स्वरसन्धि (अच् सन्धि)

दो स्वर वर्णों की अत्यन्त समीपता के कारण होने वाले वर्ण विकार को स्वर सन्धि कहते हैं। इसके मुख्यतः 5 भेद होते हैं- दीर्घ सन्धि, गुण सन्धि, वृद्धि सन्धि, यण सन्धि और अयादि सन्धि।

(I) दीर्घसन्धि: (अकः सवर्णे दीर्घः) - जहाँ ह्रस्व अथवा दीर्घ अ, इ, उ व 'ऋ' स्वरवर्णों के पश्चात् ह्रस्व या दीर्घ अ, इ, उ या ऋ के आने पर मिलकर क्रमशः आ, ई, ऊ तथा ऋ हो जाते हैं, उसे दीर्घसन्धि कहते हैं- जैसे

देव + आशीषः = देवाशीषः

विद्या + आलयः = विद्यालयः

च + अपि = चापि

मुनि + इन्द्रः = मुनीन्द्रः

कपि + ईशः = कपीशः

नदी + ईशः = नदीशः

भानु + उदयः = भानूदयः

पितृ + ऋणम् = पितृणम्

(II) गुणसन्धिः (आहुणः) यदि प्रथम शब्द का अंतिम अक्षर 'अ' या 'आ' हो और दूसरे शब्द का प्रारंभिक अक्षर इ, ई, उ, ऊ व ऋ हो, तो इन्हें क्रमशः 'ए', 'ओ' व अर् एकादेश हो जाता है।

अ, आ + इ, ई = ए

अ, आ + ऊ, ऊ = ओ

अ, आ + ऋ, ॠ = अर्

जैसे-

देव + इन्द्रः = देवेन्द्रः

उप + इन्द्रः = उपेन्द्रः

भव + उदयः = भवोदयः

देव + ऋषिः = देवर्षिः

(III) वृद्धिसन्धिः (वृद्धिरेचि)- यदि 'अ' या 'आ' के बाद 'ए' या 'ऐ' आए तो दोनों के स्थान पर 'ऐ' एकादेश हो जाता है। इसी तरह 'अ' या 'आ' के बाद 'ओ' या 'औ' आए तो दोनों के स्थान पर 'औ' एकादेश हो जाता है।

अ/आ + ए/ऐ = ऐ

अ/आ + ओ/औ = औ।

जैसे-

सदा + एव = सदैव (आ + ए = ऐ)

परम + औषधः = परमौषधः (अ + औ = औ)

एक + एकः = एकैकः (अ + ए = ऐ)

मत + ऐक्यः = मतैक्यः (अ + ऐ = ऐ)

महा + औषधिः = महौषधिः (अ + औ = औ)

परम + ओजस्वी = परमौजस्वी (अ + ओ = औ)

(IV) यण् सन्धि (इको यणचि)- इक् (इ, उ, ऋ, लृ) के स्थान पर यण् (य्, व्, र्, ल्) हो जाता है। जब इ, ई, उ, ऊ, ऋ, ॠ, तथा लृ के बाद कोई असमान स्वर आए तो 'इ' को य्, उ को व्, ऋ को र् तथा लृ को ल् आदेश हो जाता है।

जैसे-

यदि + अपि = यद्यपि

अति + आचारः = अत्याचारः

नदी + आवेगः = नद्यावेगः



सखी + ऐश्वर्यम् = सख्यैश्वर्यम्

सु + आगतम् = स्वागतम्

अनु + एषणम् = अन्वेषणम्

मधु + अरिः = मध्वरिः

मातृ + आज्ञा = मात्राज्ञा

पितृ + उपदेशः = पितृपदेशः

लृ + आकृतिः = लाकृतिः

(V) अयादि सन्धि (एचोऽयवायावः) — जब एचप्रत्याहार अर्थात् ए, ऐ, ओ तथा औ के बाद कोई स्वर आए तो 'ए' को अय्, 'ऐ' को आय्, 'ओ' को अव् तथा 'औ' को आव् आदेश हो जाते हैं इसे अयादिचतुष्टय भी कहा जाता है। इसके उदाहरण इस प्रकार हैं-

ने + अनम् = नयनम्

नै + अकः = नायकः

भो + अनम् = भवनम्

पौ + अकः = पावकः

नौ + इकः = नाविकः

भौ + उकः = भावुकः

2. व्यञ्जन (हल) सन्धि

व्यञ्जन (हल्वर्ण) के पश्चात् स्वर या दो व्यञ्जन वर्णों के परस्पर व्यवधानरहित सामीपता: की स्थिति में जो व्यञ्जन या हल्वर्ण का परिवर्तन हो जाता है, उसे व्यञ्जन सन्धि कहते हैं, इसके मुख्यतः तीन भेद होते हैं:- श्रुत्व सन्धि, श्रुत्व सन्धि और जश्त्व सन्धि।

(i) श्रुत्व सन्धि (स्तो : श्रुना श्रुः)

जहां 'स्' या 'तवर्ग' (त्, थ्, द्, ध्, न्) का 'श्' या 'चवर्ग' (च्, छ्, ज्, झ्, ञ्) के साथ (आगे या पीछे) योग होने पर 'स्' का 'श्' तथा 'तवर्ग' का 'चवर्ग' में परिवर्तन हो जाता है, उसे श्रुत्व सन्धि कहते हैं। जैसे-

'स्' का 'श्' में परिवर्तन-

मनस् + चलति (स् + च् = क्ष्) = मनश्चलति

हरिस् + शेते (स् + श् = श्श) = हरिश्शेते

'तवर्ग' का 'चवर्ग' में परिवर्तन-

जैसे-

सत् + चित् (त् + च् = च्च) = सच्चित्

सत् + जनः (त्/द् + ज् = ज्ज्) = सज्जनः

जगत् + जननी (त्/द् + ज् = ज्ज्) = जगज्जननी

(ii) ष्ट्व सन्धि (ष्टुना ष्टुः)

जब 'स्' या 'तवर्ग' का 'ष्' या 'टवर्ग' (ट, ठ, ड, ढ तथा ण) के साथ (आगे या पीछे) योग हो तो 'स्' का 'ष्' और 'तवर्ग' के स्थान पर 'टवर्ग' हो जाता है, उसे ष्ट्व सन्धि कहते हैं, जैसे-

'स' का 'ष्' में परिवर्तन-

श्यामस् + षष्ठः (स् + ष = ष्ष) = श्यामष्षष्ठः

हरिस् + टीकते (स् + ट = ष्ट) = हरिष्टीकते

'तवर्ग' का 'टवर्ग' में परिवर्तन-

तत् + टीका (त् + ट = ट्ट) = तट्टीका

उत् + डयनम् (त्/द् + ड = ड्ड) = उड्डयनम्

(iii) जश्त्व सन्धि (झलां जशोऽन्ते)

जब पद के अन्त में स्थित 'झल्' के स्थान पर 'जश्' आदेश हो जाता है, तो उसे जश्त्व सन्धि कहते हैं। झलों में प्रत्येक वर्ग का प्रथम, द्वितीय, तृतीय एवं चतुर्थ वर्ण तथा श्, ष्, स्, ह्- ये 24 वर्ण आते हैं। इन्हीं झल् वर्णों के स्थान पर जश् (ज, ब, ग, ड, द) आदेश होता है। जैसे-

जगत् + ईशः = जगदीशः

अच् + अन्तः = अजन्तः

सुप् + अन्तः = सुबन्तः

दिक् + अम्बरः = दिगम्बरः

सत् + धर्मः = सद्धर्मः

3. विसर्ग-सन्धि

विसर्ग (:) के पश्चात् स्वर या व्यञ्जन वर्ण के आने पर विसर्ग के स्थान पर होने वाले परिवर्तन को विसर्ग सन्धि कहते हैं।

i) सत्व (विसर्जनीयस्य सः)- यदि विसर्ग (:) के बाद खर् प्रत्याहार के वर्ण हो तो विसर्ग को 'स्' हो जाता है। परन्तु यदि विसर्ग (:) के बाद 'श्' हो तो विसर्ग (:) के स्थान पर 'श्' आयेगा तथा यदि ट् या ठ् हो तो विसर्ग (:) को 'ष्' हो जाता है। जैसे-

बालकः + तरति = (: + त = स्त) = बालकस्तरति

निः + चलः = (: + च = च्च) = निश्चलः

शिरः + छेदः = (: + छे = श्छे) = शिरश्छेदः

धनुः + टङ्कारः = (: + ट = ष्ट) = धनुष् टङ्कारः

ii) षत्व- यदि विसर्ग (:) से पहले 'इ' या 'उ' हो एवं बाद में क्, ख् या प्, फ् में से कोई वर्ण हो तो विसर्ग (:) के स्थान पर ष् हो जाता है, जैसे-

निः + कपटः = (: + क = ष्क) = निष्कपटः



निः + फलः = (ः + फ = षफ) = निष्फलः

दुः + कर्म = (ः + क = षक) = दुष्कर्म

यदि नमः और पुरः के बाद क्, ख् या प्, फ् आए तो विसर्ग (ः) का स् हो जाता है।

नमः + कारः (ः + क = स्का) = नमस्कारः

पुरः + कारः (ः + क = स्का) = पुरस्कारः

iii) रुत्-उत्, गुण तथा पूर्वरूप (अतो रोरप्लुतादप्लुते)- यदि विसर्ग (ः) से पहले ह्रस्व 'अ' हो एवं उसके पश्चात् भी ह्रस्व 'अ' हो तो विसर्ग को 'रु' आदेश, 'रु' के स्थान पर 'उ' आदेश, उसके बाद अ + उ के स्थान पर गुण 'ओ' तथा ओ + अ के स्थान पर पूर्वरूप एकादेश करने पर 'ओ' ही रहता है। 'ओ' के बाद 'अ' की स्थिति अवग्रह के चिह्न (ऽ) के द्वारा दिखाई जाती है। जैसे-

बालकः + अयम्

विसर्ग को 'उ' आदेश $\Rightarrow$ बालक् + अ + : + अयम् = बालक् + अ + उ + अयम्

अ + उ को 'ओ' आदेश $\Rightarrow$ बालक् + अ + उ + अयम् = बालक् + ओ + अयम्

ओ + अ को ऽ परिवर्तित रूप $\Rightarrow$ बालको + अयम् = बालकोऽयम्

रामः + अवदत् = रामोऽवदत्

प्रथमः + अध्यायः = प्रथमोऽध्यायः

(हशि च)- यदि विसर्ग (ः) से पहले अ, आ को छोड़कर कोई अन्य स्वर हो एवं बाद में ह्रस्व प्रत्याहार अर्थात्त्वर्गों के तृतीय, चतुर्थ एवं पञ्चम वर्ण एव अथवा य्, र्, ल्, व् या ह्, हो तो विसर्ग के स्थान पर र्, पुनः र् आदेश को उ, तत्पश्चात् अ + उ को गुण होकर 'ओ' हो जाता है। जैसे-

तपः + वनम् = तप् + अ + (ः) + वनम्

= तप् + अ + र् + वनम्

= तप् + अ + उ + वनम् (र् के स्थान पर उ)

= तप् + ओ + वनम् (अ + उ = ओ)

= तपोवनम्

मनः + रथः = मनोरथः

बालः + गच्छति = बालो गच्छति

iv) रुत् (ः = र्)- यदि विसर्ग से पहले अ, आ को छोड़कर कोई अन्य स्वर हो तथा बाद में कोई स्वर या घोष व्यञ्जन हो तो विसर्ग (ः) के स्थान पर र् हो जाता है। जैसे- हरिरयम्

हरिः + अयम् = हर् + इ + : + अयम्

= हर् + इ + र् + अयम्

= हरिरयम्

गुरुः + जयति = गुरुर्जयति

निश्चित रूप से, यहाँ पाणिनीय सूत्रों, वृत्ति, सूत्रार्थ और व्याख्या सहित चारों प्रमुख समासों का परिचय दिया गया है:

सामान्य समास परिचय

समास: 'समसनं समासः' - अर्थात् संक्षेप करना ही समास है। जब अनेक पद मिलकर एक पद बन जाते हैं, उसे समास कहते हैं (अनेकपदानाम् एकपदीभवनं समासः)। समास प्रक्रिया में पदों के बीच की विभक्तियों का प्रायः लोप हो जाता है।

मुख्य भेद (पदार्थ-प्रधानता के आधार पर):

1. अव्ययीभाव समास (Avyayibhava Samasa)

- लक्षण: पूर्वपदार्थप्रधानः अव्ययीभावः। (जिस समास में पूर्वपद के अर्थ की प्रधानता हो, वह अव्ययीभाव है।)
- मुख्य सूत्र: अव्ययं विभक्ति-समीप-समृद्धि-व्यृद्धि-अर्थाभावात्ययासम्प्रति-शब्दप्रादुर्भाव-पश्चाद्-यथानुपूर्व्य-यौगपद्य-सादृश्य-सम्पत्ति-साकल्यान्तवचनेषु (२.१.६)
 - वृत्ति: अव्ययं सुबन्तेन सह समस्यते विभक्ति-समीपाद्यर्थेषु। (अव्यय पद का समर्थ सुबन्त (विभक्ति युक्त पद) के साथ विभक्ति, समीप, समृद्धि आदि अर्थों में समास होता है।)
 - सूत्रार्थ: विभक्ति, समीप, समृद्धि, व्यृद्धि (नाश), अर्थाभाव (अभाव), अत्यय (नाश), असम्प्रति (अनुचित), शब्दप्रादुर्भाव (शब्द का प्रकाश), पश्चात्, यथा (योग्यता, वीप्सा, पदार्थानतिवृत्ति, सादृश्य), आनुपूर्व्य (क्रम), यौगपद्य (एक साथ), सादृश्य, सम्पत्ति, साकल्य (सम्पूर्णता), अन्त (तक) – इन अर्थों में वर्तमान अव्यय का सुबन्त के साथ नित्य समास होता है और वह अव्ययीभाव कहलाता है।
 - व्याख्या: इस समास में पहला पद अव्यय होता है और वही प्रधान होता है। समस्तपद भी अव्यय बन जाता है (अव्ययीभावश्च - २.४.१८) और प्रायः नपुंसकलिंग एकवचन में रहता है (स नपुंसकम् - २.४.१७ का अधिकार)।
- उदाहरण:
 - अधिहरिः (हरौ इति) - विभक्ति अर्थ में। अधि अव्यय का हरि (सप्तमी विभक्ति अर्थ में) के साथ समास।
 - उपकृष्णम्: (कृष्णस्य समीपम्) - समीप अर्थ में। उप अव्यय का कृष्ण (षष्ठी विभक्ति) के साथ समास।
 - सुमद्रम्: (मद्राणां समृद्धिः) - समृद्धि अर्थ में। सु अव्यय का मद्र (षष्ठी विभक्ति) के साथ समास।
 - दुर्गवनम्: (यवनानां व्यृद्धिः) - व्यृद्धि अर्थ में। दुर् अव्यय का यवन (षष्ठी विभक्ति) के साथ समास।
 - निर्मक्षिकम्: (मक्षिकाणाम् अभावः) - अभाव अर्थ में। निर् अव्यय का मक्षिका (षष्ठी विभक्ति) के साथ समास।
 - यथाशक्तिः (शक्तिम् अनतिक्रम्य) - यथा (अनतिक्रम्य) अर्थ में। यथा अव्यय का शक्ति (द्वितीया विभक्ति) के साथ समास।



- प्रत्यर्थम्: (अर्थम् अर्थं प्रति) - प्रति (वीप्सा) अर्थ में। प्रति अव्यय का अर्थ (द्वितीया विभक्ति) के साथ समास।

2. तत्पुरुष समास (Tatpuruṣa Samasa)

- लक्षण: उत्तरपदार्थप्रधानः तत्पुरुषः। (जिस समास में उत्तरपद के अर्थ की प्रधानता हो, वह तत्पुरुष है।)
- अधिकार सूत्रः तत्पुरुषः (२.१.२२) - यह अधिकार सूत्र है, जो आगे कहे जाने वाले समासों को 'तत्पुरुष' नाम देता है।
- मुख्य भेद (विभक्ति के आधार पर): इसमें पूर्वपद में द्वितीया से सप्तमी तक विभक्ति हो सकती है, जिसके लोप होने पर समास बनता है।
 - द्वितीया तत्पुरुषः द्वितीया श्रितातीतपतितगत्यस्तप्राप्तापन्नैः (२.१.२४) - द्वितीयान्त पद का श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न शब्दों के साथ तत्पुरुष समास होता है।
 - उदाहरणः कृष्णश्रितः (कृष्णं श्रितः) - कृष्ण के आश्रित।
 - तृतीया तत्पुरुषः तृतीया तत्कृतार्थेन गुणवचनेन (२.१.३०) - तृतीयान्त पद का तत्कृत (उसके द्वारा किया गया) अर्थ वाले या गुणवाचक शब्द के साथ तत्पुरुष समास होता है। कर्तृकरणे कृता बहुलम् (२.१.३२) - कर्ता या करण कारक में तृतीयान्त का कृदन्त (क्त आदि) के साथ बहुलता से समास होता है।
 - उदाहरणः शङ्कुलया खण्डः (शङ्कुलाखण्डः) - सरोते से किया टुकड़ा। हरित्रातः (हरिणा त्रातः) - हरि के द्वारा रक्षित।
 - चतुर्थी तत्पुरुषः चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः (२.१.३६) - चतुर्थी विभक्ति वाले पद का तदर्थ (उसके लिए), अर्थ, बलि, हित, सुख, रक्षित शब्दों के साथ तत्पुरुष समास होता है।
 - उदाहरणः यूपदारु (यूपाय दारु) - यज्ञ के खम्भे के लिए लकड़ी। भूतबलिः (भूतेभ्यः बलिः) - प्राणियों के लिए बलि।
 - पञ्चमी तत्पुरुषः पञ्चमी भयेन (२.१.३७) - पञ्चम्यन्त पद का 'भय' शब्द के साथ तत्पुरुष समास होता है। (अन्य शब्दों के साथ भी होता है)।
 - उदाहरणः चौरभयम् (चौरात् भयम्) - चोर से भय। वृक्षपतितः (वृक्षात् पतितः) - वृक्ष से गिरा हुआ।
 - षष्ठी तत्पुरुषः षष्ठी (२.२.८) - षष्ठ्यन्त पद का समर्थ सुबन्त के साथ तत्पुरुष समास होता है। (यह सबसे सामान्य तत्पुरुष है)।
 - उदाहरणः राजपुरुषः (राज्ञः पुरुषः) - राजा का पुरुष। ईश्वरभक्तः (ईश्वरस्य भक्तः) - ईश्वर का भक्त।
 - सप्तमी तत्पुरुषः सप्तमी शौण्डैः (२.१.४०) - सप्तम्यन्त पद का शौण्ड (चतुर) आदि शब्दों के साथ तत्पुरुष समास होता है।

- उदाहरण: अक्षशौण्डः (अक्षेषु शौण्डः) - पासे खेलने में चतुर। कार्यकुशलः (कार्ये कुशलः) - कार्य में कुशल।

- कर्मधारय तत्पुरुषः तत्पुरुषः समानाधिकरणः कर्मधारयः (१.२.४२) - जब तत्पुरुष समास के दोनों पदों की विभक्ति समान होती है (अर्थात् वे एक ही वस्तु या व्यक्ति को बताते हैं), तो वह कर्मधारय कहलाता है। यह प्रायः विशेषण-विशेष्य या उपमान-उपमेय भाव में होता है।
 - उदाहरण: नीलोत्पलम् (नीलम् उत्पलम्) - नीला कमल। मुखचन्द्रः (मुखं चन्द्र इव) - चन्द्रमा जैसा मुख।
- द्विगु तत्पुरुषः सङ्ख्यापूर्वो द्विगुः (२.१.५२) - जिस कर्मधारय समास का पूर्वपद संख्यावाची हो, वह द्विगु कहलाता है। द्विगुश्च (२.१.२३) से यह तत्पुरुष संज्ञक भी है। यह प्रायः समाहार (समूह) अर्थ में होता है और नपुंसकलिंग एकवचन (स नपुंसकम्) होता है।
 - उदाहरण: पञ्चगवम् (पञ्चानां गवाम् समाहारः) - पाँच गायों का समूह। त्रिभुवनम् (त्रयाणां भुवनानां समाहारः) - तीन लोकों का समूह।

3. बहुव्रीहि समास (Bahuvrihi Samasa)

- लक्षणः अन्यपदार्थप्रधानो बहुव्रीहिः। (जिस समास में दोनों पदों से भिन्न किसी अन्य पद के अर्थ की प्रधानता हो, वह बहुव्रीहि है।)
- मुख्य सूत्रः अनेकमन्यपदार्थे (२.२.२४)
 - वृत्तिः अनेकं प्रथमान्तम् अन्यस्य पदस्य अर्थे वर्तमानं वा समस्यते स बहुव्रीहिः। (अनेक प्रथमान्त पद जब किसी अन्य पद के अर्थ में वर्तमान हों, तो उनका विकल्प से समास होता है और वह बहुव्रीहि कहलाता है।)
 - सूत्रार्थः जब समास में आए पदों का अर्थ स्वयं प्रधान न होकर, वे किसी अन्य (बाहरी) व्यक्ति या वस्तु की विशेषता बताएं, तो वह बहुव्रीहि समास होता है। समस्तपद प्रायः विशेषण की तरह कार्य करता है।
 - व्याख्या: इसमें प्रायः 'जिसका/जिसकी/जिसमें... वह' ऐसा अर्थ निकलता है। विग्रह में 'यस्य सः', 'यस्याः सा', 'येन सः' आदि का प्रयोग होता है।
- उदाहरणः
 - पीताम्बरः (विष्णुः) - पीतम् अम्बरं यस्य सः (पीला है वस्त्र जिसका, वह)।
 - प्राप्तोदकः (ग्रामः) - प्राप्तम् उदकं यं सः (पहुँच गया है जल जहाँ, वह गाँव)।
 - चक्रपाणिः (विष्णुः) - चक्रं पाणौ यस्य सः (चक्र है हाथ में जिसके, वह)।
 - दशाननः (रावणः) - दश आननानि यस्य सः (दस मुख हैं जिसके, वह)।
 - चन्द्रमुखी (नारी) - चन्द्र इव मुखं यस्याः सा (चन्द्रमा के समान मुख है जिसका, वह स्त्री)।

4. द्वन्द्व समास (Dvandva Samasa)

- लक्षणः उभयपदार्थप्रधानो द्वन्द्वः। (जिस समास में दोनों या सभी पदों के अर्थ की प्रधानता हो, वह द्वन्द्व है।)



○ मुख्य सूत्र: चार्थे द्वन्द्वः (२.२.२९)

- वृत्ति: चार्थे वर्तमानम् अनेकं सुबन्तं वा समस्यते स द्वन्द्वः। (‘च’ (और) के अर्थ में वर्तमान अनेक सुबन्त पदों का विकल्प से समास होता है और वह द्वन्द्व कहलाता है।)
- सूत्रार्थ: जब दो या अधिक पद ‘और’ के अर्थ से जुड़े हों और सभी का बराबर महत्व हो, तो उनका द्वन्द्व समास होता है।
- व्याख्या: इसके मुख्य दो भेद हैं:
 - इतरेतर द्वन्द्व: इसमें सभी पदों का अर्थ अलग-अलग प्रधान होता है। समस्तपद का वचन समास में आए पदों की संख्या के अनुसार (द्विवचन या बहुवचन) होता है और लिंग अंतिम पद के अनुसार होता है। विग्रह में प्रत्येक पद के बाद ‘च’ लगता है।
 - समाहार द्वन्द्व: इसमें अनेक पदों का समूह अर्थ प्रधान होता है। समस्तपद प्रायः नपुंसकलिंग एकवचन होता है। विग्रह में पदों के बाद ‘च’ लगाकर अंत में ‘एतेषां/अनयोः समाहारः’ जोड़ा जाता है। यह प्रायः प्राणी के अंगों, सेना के अंगों, वाद्ययंत्रों, या स्वाभाविक वैर रखने वाले प्राणियों के नामों में होता है।

○ उदाहरण:

- इतरेतर: रामलक्ष्मणौ - रामश्च लक्ष्मणश्च (राम और लक्ष्मण)।
- इतरेतर: हरिहरौ - हरिश्च हरश्च (हरि और हर)।
- इतरेतर: वाय्वग्नी - वायुश्च अग्निश्च (वायु और अग्नि)।
- समाहार: पाणिपादम् - पाणी च पादौ च एतेषां समाहारः (हाथ और पैर का समूह)।
- समाहार: अहिनकुलम् - अहिश्च नकुलश्च अनयोः समाहारः (साँप और नेवले का समूह)।
- समाहार: शीतोष्णम् - शीतं च उष्णं च अनयोः समाहारः (ठंड और गर्मी का समूह)।

यह पाणिनीय सूत्रों के आधार पर समासों का एक संक्षिप्त परिचय है। प्रत्येक समास और उसके भेदों के लिए अनेक विशिष्ट सूत्र, वार्तिक और नियम हैं, जिनका गहन अध्ययन आवश्यक है।

निबंधात्मक प्रश्न –

- ‘अव्यय’ शब्द की परिभाषा दें। संस्कृत में अव्यय शब्दों की प्रमुख विशेषता क्या है? उदाहरण देकर स्पष्ट करें।
- सन्धि किसे कहते हैं? इसके मुख्य भेदों (स्वर, व्यंजन, विसर्ग) का नामोल्लेख करते हुए संक्षिप्त परिचय दें।
- स्वर सन्धि के दीर्घ, गुण और यण नियमों को एक-एक उदाहरण सहित समझाएं।
- समास का सामान्य परिचय दीजिए।

खण्ड- 05: मूलरामायणम्

इकाई- 02

मूलरामायण – १-25 श्लोकपाठ , पदच्छेद, पदपरिचय सहित

नरिधारतिग्रन्थ-

मूलरामायण- गीता प्रेस, गोरखपुर

निबंधात्मक प्रश्न –

- मूलरामायण के अध्ययन में श्लोकपाठ, पदच्छेद और पदपरिचय का क्या महत्व है?
- मूलरामायण के निर्धारित अंश (श्लोक 1-25) के आधार पर ग्रंथ के मंगलाचरण या प्रारंभिक कथावस्तु का संक्षिप्त सार प्रस्तुत करें। (यह प्रश्न श्लोकों की विषय-वस्तु जानने पर आधारित होगा)।



COURSE NAME

INTRODUCTION TO SHRIMAD BHAGAVAD GITA

Course code – BAYSID-104

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives:

Following the completion of this course, students shall be able to:

- Understand the main teachings of Bhagvadgeeta
- Become familiar with the nature of yoga in various chapters of Bhagvad Geeta.
- Imbibe the essence of teachings of Bhagavad Geeta.

Suggestive Readings:

- श्रीमदभगवद गीतामृत – योग ऋषि स्वामी रामदेव जी, दिव्य प्रकाशन, पतंजलि योगपीठ, हरिद्वार।
- तत्त्व समास।
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श्रीमद्भगवद्गीता: परिचय

- गीता का अर्थ है - गाना।
- भगवद्गीता के रचियता श्रीकृष्ण द्वैपायन व्यास जी हैं।
- लेखक श्रीगणेश जी हैं।
- गीता में कुल **18** अध्याय तथा **700** श्लोक हैं।
- गीता का उल्लेख महाभारत के भीष्म पर्व (6ठवां पर्व) के अध्याय **25** से **42** में मिलता है।
- गीता उपदेश के समय श्रीकृष्ण की आयु **89** वर्ष **2** महीने **7** दिन की थी और उसके **35** वर्ष बाद उनकी मृत्यु हुई थी।
- श्री कृष्ण ने गीता का उपदेश **2** मुहूर्त यानि लगभग डेढ़ घंटे में दे दिया था।
- श्री कृष्ण के मुख से गीता अर्जुन, हनुमान, वेद व्यास, संजय और बर्बरी ने सुनी थी।

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■ गीता की प्रासंगिकता और क्षेत्र –

“सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महतः॥”

समस्त उपनिषद गौओं के समान हैं, उन्हें दुहने वाला ग्वाला कृष्ण हैं। उस दुग्ध का प्रथम आस्वादन करने वाला अर्जुन उस का बछड़ा हैं और बछड़े से बचे दूध को पान करने वाले अन्य शुद्ध बुद्धि वाले जन हैं।”

- गीता पर सबसे अधिक भाष्य लिखे गये हैं
- विश्व की सबसे अधिक भाषाओं में इसका अनुवाद हुआ है।

गीता में योग की परिभाषा –

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥2/48॥

हे धनञ्जय ! तू आसक्ति का त्याग करके सिद्धि-असिद्धि में सम होकर योग में स्थित होकर कर्मों को कर; क्योंकि समत्व को ही योग कहा जाता है।

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥2/50॥

बुद्धि (समता) से युक्त मनुष्य यहाँ जीवित अवस्था में ही पुण्य और पाप दोनों का त्याग कर देता है। अतः तू योग (समता-) में लग जा, क्योंकि कर्मों में कुशलता ही योग है।

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥6/23॥

जिसमें दुःखों के संयोग का ही वियोग है, उसी को ‘योग’ नाम से जानना चाहिये। (वह योग जिस ध्यानयोग का लक्ष्य है) उस ध्यानयोग का अभ्यास न उकताये हुए चित्त से निश्चयपूर्वक करना चाहिये।

दुःखनाशक योग –

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ (6/17)

यह दुखों का नाश करने वाला योग तो यथायोग्य आहार और विहार करने वाले का तथा कर्मों में यथायोग्य चेष्टा करने वाले का और यथायोग्य शयन करने तथा जागने वाले का ही सिद्ध होता है।



सांख्य योग (अध्याय 2)

- आत्मा का ज्ञान ही ज्ञान योग/ सांख्य योग/ सन्यास योग कहलाता है।
- इंद्रियाँ और विषयों के संयोग विनाशशील और अनित्य है, जो धीरे-धीरे इनसे व्याकुल नहीं होते हैं, वो मोक्ष प्राप्ति के योग्य हैं।
- जय-पराजय, लाभ-हानि, सुख-दुःख आदि अवस्थाओं में समान रहने वाले पुरुष पाप से बाध्य नहीं होते हैं।

आत्मा का स्वरूप –

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ (2.17)

जो सभी शरीरों में व्याप्त है उस आत्मा को ही तू अविनाशी समझ, इसको नष्ट करने में कोई भी समर्थ नहीं है।

य एनं वेत्ति हन्तारं यश्चैनं मन्यते ततम् ।

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ (2.19)

जो इस आत्मा को मारने वाला समझता है तथा जो इसको मरा हुआ समझता है, वे दोनों ही अज्ञानी हैं, क्योंकि यह आत्मा वास्तव में न तो किसी को मारता है और न किसी द्वारा मारा जाता है।

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणोऽन हन्यते हन्यमाने शरीरे ॥ (2.20)

अजन्मा, अमर, उत्पन्न होकर पुनः उत्पन्न न होने वाला, जन्मरहित, नित्य, शाश्वत, पुरातन (अनादि), शरीर के नष्ट होने पर नष्ट न होने वाला है।

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ 2.22 ॥

मनुष्य जैसे पुराने कपड़ों को छोड़कर दूसरे नये कपड़े धारण कर लेता है, ऐसे ही देही पुराने शरीरों को छोड़कर दूसरे नये शरीरों में चला जाता है।

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 2.23 ॥

शस्त्र इस शरीर को काट नहीं सकते, अग्नि इसको जला नहीं सकती, जल इसको गीला नहीं कर सकता और वायु इसको सुखा नहीं सकती।

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ 2.24 ॥

यह शरीर काटा नहीं जा सकता, यह जलाया नहीं जा सकता, यह गीला नहीं किया जा सकता और यह सुखाया भी नहीं जा सकता। कारण कि यह नित्य रहनेवाला सबमें परिपूर्ण, अचल, स्थिर स्वभाववाला और अनादि है।

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥2.25॥

यह देही प्रत्यक्ष नहीं दीखता, यह चिन्तन का विषय नहीं है और यह निर्विकार कहा जाता है। अतः इस देही को ऐसा जानकर शोक नहीं करना चाहिये।

देही नित्यमवधोऽयं देहे सर्वस्य भारत।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥2.30॥

हे भरतवंशोद्भव अर्जुन! सबके देहमें यह देही नित्य ही अवध्य है। इसलिये सम्पूर्ण प्राणियोंके लिये अर्थात् किसी भी प्राणीके लिये तुम्हें शोक नहीं करना चाहिये।

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।

अव्यक्तनिधनान्येव तत्र का परिदेवना॥2.28॥

हे भारत ! सभी प्राणी जन्म से पहले अप्रकट थे और मरने के बाद अप्रकट हो जायँगे, केवल बीचमें ही प्रकट दीखते हैं। अतः इसमें शोक करनेकी बात ही क्या है?

चार प्रकार के पुरुषों की चर्चा (2/29)-

आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ब्रूति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥2.29॥

1. दृष्टा - जो आत्मा को आश्चर्य से देखता है तथा जिसने आत्मा का ज्ञान प्राप्त किया है।
2. वक्ता - आत्मा का आश्चर्य से वर्णन करता है, परंतु जरूरी नहीं कि उसका दर्शन भी किया हो।
3. श्रोता - जो आत्मा को आश्चर्य की भांति सुनता है, वही आत्मज्ञान का अधिकारी (सुपात्र शिष्य) है।
4. अज्ञानी - जो आत्म विषयक ज्ञान को सुनकर भी नहीं जानता, विषयासक्त या अज्ञानी पुरुष है।

अनासक्त कर्म/कर्मयोग का उपदेश -

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ 2.47॥

कर्तव्य-कर्म करने में ही तेरा अधिकार है, फलों में कभी नहीं। अतः तू कर्मफल का हेतु भी मत बन और तेरी अकर्मण्यता में भी आसक्ति न हो।

- आसक्ति का त्याग करके सिद्धि-असिद्धि में सम होकर योग में स्थित हुआ कर्मों को कर - कर्म बंधनों से छूटने का उपाय। - 2.48
- कर्मफल के हेतु बनने वाले अत्यंत दीन होते हैं। - 2.49
- बुद्धि (समता) से युक्त मनुष्य यहाँ जीवित अवस्था में ही पुण्य और पाप दोनों का त्याग कर दे - कर्म बंधनों से छूटने का उपाय। - 2.50
- कर्मजन्य फल का त्याग करके जन्मरूप बन्धन से मुक्त होकर निर्विकार पद को प्राप्त करो - कर्म बंधनों से छूटने का उपाय। - 2.51



- कर्म के बीज (आरम्भ) का नाश नहीं होता अर्थात् सकाम कर्म का फल समाप्त नहीं होता तथा निष्काम कर्म का कोई फल नहीं बनता।
- निष्काम कर्म योगियों की बुद्धि, निश्चयात्मिका बुद्धि (किसी कार्य की शुरूआत करने से पहले उस कार्य को करना है या नहीं उसका निश्चय करने वाली बुद्धि) एक ही होती है जो परमात्मा प्राप्ति के मार्ग पर चलती है। - 2.41,66
- अस्थिर चित्त वाले/विवेकहीन तथा सकाम पुरुषों की बुद्धि अनंत भेदों वाली (अलग-अलग निश्चय करने वाली) होती है जो विषयों में लिप्त होती है। - 2.41,67
- सकाम पुरुष – भोगों में लीन, कर्म फल की प्रशंसा, वेद वाक्यों में ही प्रीति, स्वर्ग को ही उत्तम मानने वाले तथा भोग-एश्वर्य प्राप्ति के लिए क्रियाओं का वर्णन करने वाले हैं। - 2.42,43,44,63
- सुने हुए और सुनने में आनेवाले भोगों से बुद्धि का वैराग्य – मोहत्याग (2.52)
- बुद्धि का परमात्मा में ही अचल और स्थिर होने से - योग की प्राप्ति/परमात्मा से नित्य संयोग (2.53)

स्थितप्रज्ञ/स्थिर बुद्धि पुरुष के लक्षण –

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम्॥ 2.54॥

अर्जुन बोले - हे केशव ! परमात्मा में स्थित स्थिर बुद्धिवाले मनुष्य के क्या लक्षण होते हैं? वह स्थिर बुद्धिवाला मनुष्य कैसे बोलता है, कैसे बैठता है और कैसे चलता है?

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ 2.55॥

श्रीभगवान् बोले - हे पृथानन्दन ! जिस कालमें साधक मनोगत सम्पूर्ण कामनाओं का अच्छी तरह त्याग कर देता है और अपने-आपसे अपने-आपमें ही सन्तुष्ट रहता है, उस काल में वह स्थितप्रज्ञ कहा जाता है।

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ 2.56॥

दुःखों की प्राप्ति होने पर जिसके मन में उद्वेग नहीं होता और सुखों की प्राप्ति होने पर जिसके मन में स्पृहा नहीं होती तथा जो राग, भय और क्रोध से सर्वथा रहित हो गया है, वह मननशील मनुष्य स्थिरबुद्धि कहा जाता है।

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥ 2.57॥

सब जगह आसक्तिरहित हुआ जो मनुष्य उस-उस शुभ-अशुभको प्राप्त करके न तो अभिनन्दित होता है और न द्वेष करता है, उसकी बुद्धि प्रतिष्ठित है।

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ 2.58॥

जिस तरह कछुआ अपने अङ्गों को सब ओर से समेट लेता है, ऐसे ही जिस काल में यह कर्मयोगी इन्द्रियों के विषयों से इन्द्रियों को सब प्रकार से समेट लेता (हटा लेता) है, तब उसकी बुद्धि प्रतिष्ठित हो जाती है।

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥ 2.59॥

निराहारी (इन्द्रियों को विषयों से हटाने वाले) मनुष्य के भी विषय तो निवृत्त हो जाते हैं, पर रस निवृत्त नहीं होता। परन्तु इस स्थितप्रज्ञ मनुष्य का तो रस भी परमात्मतत्त्व का अनुभव होने से निवृत्त हो जाता है।

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥ 2.60॥

हे कुन्तीनन्दन! (रसबुद्धि रहनेसे) यत्न करते हुए विद्वान् मनुष्य की भी प्रमथनशील इन्द्रियाँ उसके मन को बलपूर्वक हर लेती हैं।

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥ 2.61॥

कर्मयोगी साधक उन सम्पूर्ण इन्द्रियों को वश में करके मेरे परायण होकर बैठे; क्योंकि जिसकी इन्द्रियाँ वश में हैं, उसकी बुद्धि प्रतिष्ठित है।

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ 2.64॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ 2.65॥

वशीभूत अन्तःकरणवाला कर्मयोगी साधक रागद्वेष से रहित अपने वश में की हुई इन्द्रियों के द्वारा विषयों का सेवन करता हुआ अन्तःकरण की निर्मलता को प्राप्त हो जाता है। निर्मलता प्राप्त होने पर साधक के सम्पूर्ण दुःखों का नाश हो जाता है और ऐसे शुद्ध चित्तवाले साधक की बुद्धि निःसन्देह बहुत जल्दी परमात्मा में स्थिर हो जाती है।

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।

निर्ममो निरहंकारः स शान्तिमधिगच्छति॥ 2.71॥

जो मनुष्य सम्पूर्ण कामनाओं का त्याग करके स्पृहारहित, ममतारहित और अहंकाररहित होकर आचरण करता है, वह शान्ति को प्राप्त होता है।

विषयासक्ति/बुद्धि के नाश का क्रम –

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥2/62॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥2/63॥



विषयों के चिंतन से विषयों में आसक्ति होती है, आसक्ति से विषयों की कामना होती है, कामना में विघ्न पड़ने से क्रोध होता है, क्रोध से सम्मोह भाव होता है, मूढ़ता से स्मृति भ्रमित होती है, स्मृति में भ्रम होने से बुद्धि का नाश होता है, बुद्धि के नाश होने से मनुष्य अपनी स्थिति से गिर जाता है।

ब्राह्मणी स्थिति –

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥ 2.72॥

हे पृथानन्दन ! (स्पृहारहित, ममतारहित और अहंकाररहित होकर आचरण करना) यह ब्राह्मी स्थिति है। इसको प्राप्त होकर कभी कोई मोहित नहीं होता। इस स्थिति में यदि अन्तकाल में भी स्थित हो जाय, तो निर्वाण (शान्त) ब्रह्म की प्राप्ति हो जाती है।

बुद्धि का निश्चयात्मिका न होने का फल –

- जिसने मन और इंद्रियाँ नहीं जीती हैं, उसकी बुद्धि निश्चयात्मिका (निश्चय करने वाली) नहीं होती है। उस अयुक्त मनुष्य के अन्तःकारण में भावनाएं नहीं होती हैं, भावनाहीन मनुष्यों को शांति नहीं मिलती और शांति रहित मनुष्यों को सुख नहीं मिल सकता है। - 2.66
- मन किसी एक इंद्रिय के साथ मिलकर बुद्धि को हर लेता है। - 2.67

स्थितप्रज्ञ की अवस्था/साधारण व इन्द्रिय स्थिरता प्राप्त पुरुष में अंतर -

या निशा सर्वभूतानां तस्यां जागर्ति संयमी
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥2/69॥

जो सभी प्राणियों के लिए रात्रि के समान है (परमात्म ज्ञान), उस ज्ञान की प्राप्ति हेतु स्थितप्रज्ञ जागता है, और जिस नश्वर संसार को प्राप्त करने के लिए प्राणी जागते हैं, वह उस स्थितप्रज्ञ पुरुष के लिए रात्रि (व्यर्थ है) के समान है।

अध्याय - 3: कर्मयोग

अर्जुन का संशय –

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।

तत्किं कर्मणि घोरे मां नियोजयसि केशव॥ 3.1॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥ 3.2॥

अर्जुन बोले - हे जनार्दन! अगर आप कर्म से बुद्धि- (ज्ञान-) को श्रेष्ठ मानते हैं, तो फिर हे केशव ! मुझे घोर कर्म में क्यों लगाते हैं ? आप अपने मिले हुए-से वचनों से मेरी बुद्धि को मोहित-सी कर रहे हैं। अतः आप निश्चय करके उस एक बात को कहिये, जिससे मैं कल्याण को प्राप्त हो जाऊँ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand it by empirical, philosophical speculation, and others by devotional service.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Kṛṣṇa consciousness] without attachment, he is by far superior.



नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, “Be thou happy by this yajña [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation.”

देवान्भावयतातेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice.

सृष्टि की उत्पत्ति व उसकी रक्षा हेतु यज्ञ –

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ 3.14 ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 3.15 ॥

सम्पूर्ण प्राणी अन्नसे उत्पन्न होते हैं। अन्न वर्षासे होती है। वर्षा यज्ञसे होती है। यज्ञ कर्मोंसे निष्पन्न होता है। कर्मों को तू वेदसे उत्पन्न जान और वेदको अक्षरब्रह्मसे प्रकट हुआ जान। इसलिये वह सर्वव्यापी परमात्मा यज्ञ (कर्तव्य-कर्म) में नित्य प्रतिष्ठित है।

आत्मा की श्रेष्ठता -

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Kṛṣṇa consciousness] and thus – by spiritual strength – conquer this insatiable enemy known as lust.



अध्याय – 4 ज्ञान-कर्म-सन्यास योग

गीता के अनुसार योग परम्परा –

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ 1॥

श्रीभगवान् बोले - मैंने इस अविनाशी योगको सूर्यसे कहा था। फिर सूर्यने (अपने पुत्र) वैवस्वत मनुसे कहा और मनुने (अपने पुत्र) राजा इक्ष्वाकुसे कहा।

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।

स कालेनेह महता योगो नष्टः परन्तप ॥ 4.2 ॥

हे परंतप ! इस तरह परम्परासे प्राप्त इस कर्मयोग को राजर्षियोंने जाना। परन्तु बहुत समय बीत जानेके कारण वह योग इस मनुष्यलोकमें लुप्तप्राय हो गया।

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 4.3 ॥

तू मेरा भक्त और प्रिय सखा है, इसलिये वही यह पुरातन योग आज मैंने तुझसे कहा है; क्योंकि यह बड़ा उत्तम रहस्य है।

अवतार का अवसर व प्रयोजन –

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ 4.7 ॥

हे भरतवंशी अर्जुन! जब-जब धर्म की हानि और अधर्म की वृद्धि होती है, तब-तब ही मैं अपने-आपको साकार रूप से प्रकट करता हूँ।

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ 4.8 ॥

साधुओं (भक्तों) की रक्षा करने के लिये, पापकर्म करने वालों का विनाश करनेके लिये और धर्म की भलीभाँति स्थापना करने के लिये मैं युग-युग में प्रकट हुआ करता हूँ।

अवतार की महिमा व उसे तत्त्वतः जानने वाले के लक्षण –

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 4.9 ॥

हे अर्जुन ! मेरे जन्म और कर्म दिव्य हैं। इस प्रकार (मेरे जन्म और कर्मको) जो मनुष्य तत्त्वसे जान लेता अर्थात् दृढ़तापूर्वक मान लेता है, वह शरीरका त्याग करके पुनर्जन्मको प्राप्त नहीं होता, प्रत्युत मुझे प्राप्त होता है।

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 4.10 ॥

राग, भय और क्रोधसे सर्वथा रहित, मेरेमें ही तल्लीन, मेरे ही आश्रित तथा ज्ञानरूप तपसे पवित्र हुए बहुत-से भक्त मेरे भाव- (स्वरूप) को प्राप्त हो चुके हैं।

अवतार के कर्म की दिव्यता व लोगों के कर्मों की अदिव्यता –

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥ 4.11॥

हे पृथानन्दन ! जो भक्त जिस प्रकार मेरी शरण लेते हैं, मैं उन्हें उसी प्रकार आश्रय देता हूँ; क्योंकि सभी मनुष्य सब प्रकार से मेरे मार्ग का अनुकरण करते हैं।

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥ 4.12॥

कर्मों की सिद्धि (फल) चाहने वाले मनुष्य देवताओं की उपासना किया करते हैं; क्योंकि इस मनुष्यलोक में कर्मों से उत्पन्न होने वाली सिद्धि जल्दी मिल जाती है।

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥ 4.13॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥ 4.14॥

मेरे द्वारा गुणों और कर्मों के विभागपूर्वक चारों वर्णों की रचना की गयी है। उस (सृष्टि-रचना आदि) का कर्ता होने पर भी मुझ अव्यय परमेश्वर को तू अकर्ता जान। कारण कि कर्मों के फल में मेरी स्पृहा नहीं है, इसलिये मुझे कर्म लिप्त नहीं करते। इस प्रकार जो मुझे तत्त्व से जान लेता है, वह भी कर्मों से नहीं बँधता।

यज्ञ निमित्त कर्म व अन्यत्र कर्म का परिणाम –

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर॥ 3.9॥

यज्ञ (कर्तव्यपालन) के लिये किये जानेवाले कर्मों से अन्यत्र (अपने लिये किये जानेवाले) कर्मों में लगा हुआ यह मनुष्य-समुदाय कर्मों से बँधता है, इसलिये हे कुन्तीनन्दन ! तू आसक्ति-रहित होकर उस यज्ञके लिये ही कर्तव्य-कर्म कर।

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥ 4.23॥

जिसकी आसक्ति सर्वथा मिट गयी है, जो मुक्त हो गया है, जिसकी बुद्धि स्वरूप के ज्ञान में स्थित है, ऐसे केवल यज्ञ के लिये कर्म करनेवाले मनुष्य के सम्पूर्ण कर्म विलीन हो जाते हैं।

यज्ञ न करने वाले वालों की निंदा

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ 4.31॥

हे कुरुवंशियों में श्रेष्ठ अर्जुन ! यज्ञसे बचे हुए अमृतका अनुभव करनेवाले सनातन परब्रह्म परमात्माको प्राप्त होते हैं। यज्ञ न करने वाले मनुष्य के लिये यह मनुष्यलोक भी सुखदायक नहीं है, फिर परलोक कैसे सुखदायक होगा?



यज्ञ की श्रेष्ठता –

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप।

सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥ 4.33॥

हे परन्तप अर्जुन ! द्रव्यमय यज्ञसे ज्ञानयज्ञ श्रेष्ठ है। सम्पूर्ण कर्म और पदार्थ, ज्ञान) तत्त्वज्ञान (में समाप्त हो जाते हैं।

ज्ञान (तत्त्वज्ञान) प्राप्ति का उपाय व उसका फल –

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ 4.34॥

उस (तत्त्वज्ञान) को (तत्त्वदर्शी ज्ञानी महापुरुषों के पास जाकर) समझ। उनको साष्टाङ्ग दण्डवत् प्रणाम करने से, उनकी सेवा करने से और सरलतापूर्वक प्रश्न करने से वे तत्त्वदर्शी ज्ञानी महापुरुष तुझे उस तत्त्वज्ञान का उपदेश देंगे।

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥ 4.35॥

जिस- (तत्त्वज्ञान-) का अनुभव करनेके बाद तू फिर इस प्रकार मोहको नहीं प्राप्त होगा, और हे अर्जुन ! जिस- (तत्त्वज्ञान-) से तू सम्पूर्ण प्राणियोंको निःशेषभावसे पहले अपनेमें और उसके बाद मुझ सच्चिदानन्दघन परमात्मामें देखेगा।

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।

सर्व ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि॥ 4.36॥

अगर तू सब पापियोंसे भी अधिक पापी है, तो भी तू ज्ञानरूपी नौकाके द्वारा निःसन्देह सम्पूर्ण पापसमुद्रसे अच्छी तरह तर जायगा।

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥ 4.37॥

हे अर्जुन ! जैसे प्रज्वलित अग्नि ईंधनोंको सर्वथा भस्म कर देती है, ऐसे ही ज्ञानरूपी अग्नि सम्पूर्ण कर्मोंको सर्वथा भस्म कर देती है।

अध्याय – 5 (कर्म-संन्यास योग)

कर्मयोग की श्रेष्ठता व कर्मयोगी की कर्मों से निर्लिप्तता –

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥ 5.2॥

श्रीभगवान् बोले - संन्यास (सांख्ययोग) और कर्मयोग दोनों ही कल्याण करनेवाले हैं। परन्तु उन दोनों में भी कर्मसंन्यास (सांख्ययोग) से कर्मयोग श्रेष्ठ है।

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम्॥ 5.4॥

॥ 5.4॥ बेसमझ लोग सांख्ययोग और कर्मयोगको अलग-अलग फलवाले कहते हैं, न कि पण्डितजन; क्योंकि इन दोनोंमेंसे एक साधनमें भी अच्छी तरहसे स्थित मनुष्य दोनोंके फलरूप परमात्माको प्राप्त कर लेता है।

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।

एकं सांख्यं च योगं च यः पश्यति स पश्यति॥ 5.5॥

॥ 5.5॥ सांख्ययोगियोंके द्वारा जो तत्त्व प्राप्त किया जाता है, कर्मयोगियोंके द्वारा भी वही प्राप्त किया जाता है। अतः जो मनुष्य सांख्ययोग और कर्मयोगको (फलरूपमें) एक देखता है, वही ठीक देखता है।

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति॥ 5.6॥

॥ 5.6॥ परन्तु हे महाबाहो ! कर्मयोगके बिना संन्यास सिद्ध होना कठिन है। मननशील कर्मयोगी शीघ्र ही ब्रह्मको प्राप्त हो जाता है।

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥ 5.7॥

॥ 5.7॥ जिसकी इन्द्रियाँ अपने वशमें हैं, जिसका अन्तःकरण निर्मल है, जिसका शरीर अपने वशमें है और सम्पूर्ण प्राणियोंकी आत्मा ही जिसकी आत्मा है, ऐसा कर्मयोगी कर्म करते हुए भी लिप्त नहीं होता।

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित्।

पश्यञ्शृण्वन्स्पृशन्निघ्नन्निष्पन्नञ्छन्स्वपञ्चसन्॥ 5.8॥

॥ 5.8 -- 5.9॥ तत्त्वको जाननेवाला सांख्ययोगी देखता, सुनता, छूता, सूँघता, खाता, चलता, ग्रहण करता, बोलता, मल-मूत्र का त्याग करता, सोता, श्वास लेता तथा आँखें खोलता और मूँदता भी सम्पूर्ण इन्द्रियाँ इन्द्रियोंके विषयोंमें बरत रही हैं -- ऐसा समझकर 'मैं (स्वयं) कुछ भी नहीं करता हूँ' -- ऐसा माने।

प्रलपन्विसृजन्गृह्णन्निष्पन्नमिषन्नपि।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ 5.9॥

॥ 5.8 -- 5.9॥ तत्त्वको जाननेवाला सांख्ययोगी देखता, सुनता, छूता, सूँघता, खाता, चलता, ग्रहण करता, बोलता, मल-मूत्र का त्याग करता, सोता हुआ, श्वास लेता तथा आँखें खोलता और मूँदता हुआ भी 'सम्पूर्ण इन्द्रियाँ इन्द्रियोंके विषयोंमें बरत रही हैं' -- ऐसा समझकर 'मैं (स्वयं) कुछ भी नहीं करता हूँ' -- ऐसा माने।

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥ 5.10॥



॥5.10॥ जो (भक्तियोगी) सम्पूर्ण कर्मोंको भगवान् में अर्पण करके और आसक्तिका त्याग करके कर्म करता है, वह जलसे कमलके पत्तेकी तरह पापसे लिप्त नहीं होता।

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये॥5.11॥

॥5.11॥ कर्मयोगी आसक्तिका त्याग करके केवल (ममतारहित) इन्द्रियाँ-शरीर-मन-बुद्धि के द्वारा केवल अन्तःकरणकी शुद्धिके लिये ही कर्म करते हैं।

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।

अयुक्तः कामकारेण फले सक्तो निबध्यते॥5.12॥

॥5.12॥ कर्मयोगी कर्मफलका त्याग करके नैष्ठिकी शान्तिको प्राप्त होता है। परन्तु सकाम मनुष्य कामनाके कारण फलमें आसक्त होकर बँध जाता है।

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥5.13॥

॥5.13॥ जिसकी इन्द्रियाँ और मन वशमें हैं, ऐसा देहधारी पुरुष नौ द्वारोंवाले शरीररूपी पुरमें सम्पूर्ण कर्मोंका विवेकपूर्वक मनसे त्याग करके निःसन्देह न करता हुआ और न करवाता हुआ सुखपूर्वक (अपने स्वरूपमें) स्थित रहता है।

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥5.14॥

॥5.14॥ परमेश्वर मनुष्योंके न कर्तापनकी, न कर्मोंकी और न कर्मफलके साथ संयोगकी रचना करते हैं; किन्तु स्वभाव ही बरत रहा है।

अध्याय – 6 (आत्म-संयम योग)

संन्यासी व योगी की एकता का उसका कारण –

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।

स संन्यासी च योगी च न निरग्निरन चाक्रियः॥6.1॥

श्रीभगवान् बोले – कर्मफल का आश्रय न लेकर जो कर्तव्यकर्म करता है, वही संन्यासी तथा योगी है; और केवल अग्नि का त्याग करनेवाला संन्यासी नहीं होता तथा केवल क्रियाओं का त्याग करनेवाला योगी नहीं होता।

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन॥ 6.2॥

हे अर्जुन ! लोग जिसको संन्यास कहते हैं, उसी को तुम योग समझो; क्योंकि संकल्पों का त्याग किये बिना मनुष्य कोई-सा भी योगी नहीं हो सकता।

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।

योगारूढस्य तस्यैव शमः कारणमुच्यते॥6.3॥

जो योग-(समता-) में आरूढ़ होना चाहता है, ऐसे मननशील योगी के लिये कर्तव्य-कर्म करना कारण कहा गया है और उसी योगारूढ़ मनुष्य का शम (शान्ति) परमात्म प्राप्ति में कारण कहा गया है।

योगारूढ़ कौन तथा अपना मित्र-शत्रु कौन? –

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते॥ 6.4॥

जिस समय व्यक्ति न इन्द्रियों के भोगों में तथा न कर्मों में ही आसक्त होता है, उस समय वह सम्पूर्ण संकल्पों का त्यागी मनुष्य योगारूढ़ कहा जाता है।

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ 6.5॥

अपने द्वारा अपना उद्धार करे, अपना पतन न करे; क्योंकि आप ही अपना मित्र है और आप ही अपना शत्रु है।

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥ 6.6॥

जिसने अपने-आप से अपने-आप को जीत लिया है, उसके लिये आप ही अपना बन्धु है और जिसने अपने-आपको नहीं जीता है, ऐसे अनात्माका आत्मा ही शत्रुतामें शत्रुकी तरह बर्ताव करता है।

स्वाधीन आत्मा वाला पुरुष/भगवत्प्राप्त पुरुष/योग युक्त पुरुष/अत्यंत श्रेष्ठ पुरुष के गुण –

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥6.7॥

॥6.7॥ जिसने अपने-आपपर अपनी विजय कर ली है, उस शीत-उष्ण (अनुकूलता-प्रतिकूलता) सुख-दुःख तथा मान-अपमानमें निर्विकार मनुष्यको परमात्मा नित्यप्राप्त हैं।



ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥6.8॥

॥6.8॥ जिसका अन्तःकरण ज्ञान-विज्ञानसे तृप्त है, जो कूटकी तरह निर्विकार है, जितेन्द्रिय है और मिट्टीके ढेले, पत्थर तथा स्वर्णमें समबुद्धिवाला है -- ऐसा योगी युक्त (योगारूढ़) कहा जाता है।

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥6.9॥

॥6.9॥ सुहृद्, मित्र, वैरी, उदासीन, मध्यस्थ, द्वेष्य और सम्बन्धियोंमें तथा साधु-आचरण करनेवालोंमें और पाप-आचरण करनेवालोंमें भी समबुद्धिवाला मनुष्य श्रेष्ठ है।

कर्मयोग व सांख्ययोग से प्राप्त की ध्यानयोग से भी प्राप्ति बतलाना –

योगी युञ्जीत सततमात्मानं रहसि स्थितः।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥6.10॥

॥6.10॥ भोगबुद्धिसे संग्रह न करनेवाला, इच्छारहित और अन्तःकरण तथा शरीरको वशमें रखनेवाला योगी अकेला एकान्तमें स्थित होकर मनको निरन्तर परमात्मामें लगाये।

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्॥ 6.11॥

शुद्ध भूमिपर, जिसपर क्रमशः कुश, मृगछाला और वस्त्र बिछे हैं, जो न अत्यन्त ऊँचा है और न अत्यन्त नीचा, ऐसे अपने आसन को स्थिर स्थापन करके।

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये॥ 6.12॥

उस आसन पर बैठकर चित्त और इन्द्रियों की क्रियाओं को वशमें रखते हुए मनको एकाग्र करके अन्तःकरण की शुद्धि के लिये योगका अभ्यास करे।

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥ 6.13॥

काया, शिर और ग्रीवा को सीधे अचल धारण करके तथा दिशाओं को न देखकर केवल अपनी नासिका के अग्रभाग को देखते हुए स्थिर होकर बैठे।

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥ 6.14॥

जिसका अन्तःकरण शान्त है, जो भय-रहित है और जो ब्रह्मचारिव्रतमें स्थित है, ऐसा सावधान योगी मनका संयम करके मेरेमें चित्त लगाता हुआ मेरे परायण होकर बैठे।

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥ 6.15॥

नियत मनवाला योगी मनको इस तरहसे सदा परमात्मामें लगाता हुआ मेरेमें सम्यक् स्थितिवाली जो निर्वाणपरमा शान्ति है, वो भी उसको प्राप्त हो जाता है।

ध्यानयोग में सावधानी –

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥ 6.16॥

हे अर्जुन ! यह योग न तो अधिक खानेवालेका और न बिलकुल न खानेवालेका तथा न अधिक सोनेवालेका और न बिलकुल न सोनेवालेका ही सिद्ध होता है।

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥ 6.17॥

दुःखोंका नाश करनेवाला योग तो यथायोग्य आहार और विहार करनेवालेका, कर्मोंमें यथायोग्य चेष्टा करनेवालेका तथा यथायोग्य सोने और जागनेवालेका ही सिद्ध होता है।

ध्यान योग/दुखनाशक योग का फल –

यदा विनियतं चित्तमात्मन्येवावतिष्ठते।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥ 6.18॥

॥6.18॥ वशमें किया हुआ चित्त जिस कालमें अपने स्वरूपमें ही स्थित हो जाता है और स्वयं सम्पूर्ण पदार्थोंसे निःस्पृह हो जाता है, उस कालमें वह योगी है - ऐसा कहा जाता है।

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ 6.19॥

॥6.19॥ जैसे स्पन्दनरहित वायुके स्थानमें स्थित दीपककी लौ चेष्टारहित हो जाती है, योगका अभ्यास करते हुए वश में किए हुए चित्तवाले योगीके चित्तकी वैसी ही उपमा कही गयी है।

यत्रोपरमते चित्तं निरुद्धं योगसेवया।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति॥ 6.20॥

॥6.20॥ योगका सेवन करनेसे जिस अवस्थामें निरुद्ध चित्त उपराम हो जाता है तथा जिस अवस्थामें स्वयं अपने-आप से अपने-आपको देखता हुआ अपने-आपमें ही सन्तुष्ट हो जाता है।

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥ 6.21॥

॥6.21॥ जो सुख आत्यन्तिक, अतीन्द्रिय और बुद्धिग्राह्य है, उस सुखका जिस अवस्थामें अनुभव करता है और जिस सुखमें स्थित हुआ यह ध्यानयोगी फिर कभी तत्त्वसे विचलित नहीं होता।

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥ 6.22॥

॥6.22॥ जिस लाभकी प्राप्ति होनेपर उससे अधिक कोई दूसरा लाभ उसके माननेमें भी नहीं आता और जिसमें स्थित होनेपर वह बड़े भारी दुःखसे भी विचलित नहीं किया जा सकता।

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥ 6.23॥

॥6.23॥ जिसमें दुःखोंके संयोगका ही वियोग है, उसीको 'योग' नामसे जानना चाहिये। (वह योग जिस ध्यानयोगका लक्ष्य है,) उस ध्यानयोगका अभ्यास न उकताये हुए चित्तसे निश्चयपूर्वक करना चाहिये।



अध्याय – 7 (ज्ञान-विज्ञान योग)

(विज्ञान सहित तत्व-ज्ञान)

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ (१)

भावार्थ : श्री भगवान ने कहा - हे पृथापुत्र! अब उसको सुन जिससे तू योग का अभ्यास करते हुए मुझमें अनन्य भाव से मन को स्थित करके और मेरी शरण होकर सम्पूर्णता से मुझको बिना किसी संशय के जान सकेगा। (१)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ (२)

भावार्थ : अब मैं तेरे लिए उस परम-ज्ञान को अनुभव सहित कहूँगा, जिसको पूर्ण रूप से जानने के बाद भविष्य में इस संसार में तेरे लिये अन्य कुछ भी जानने योग्य शेष नहीं रहेगा। (२)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ (३)

भावार्थ : हजारों मनुष्यों में से कोई एक मेरी प्राप्ति रूपी सिद्धि की इच्छा करता है और इस प्रकार सिद्धि की प्राप्ति के लिये प्रयत्न करने वाले मनुष्यों में से भी कोई एक मुझको तत्व रूप से साक्षात्कार सहित जान पाता है। (३)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ (४)

भावार्थ : पृथ्वी, जल, अग्नि, वायु, आकाश, मन, बुद्धि और अहंकार - ऐसे यह आठ प्रकार के भेदों वाली तो मेरी जड़ स्वरूप अपरा प्रकृति है। (४)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ (५)

भावार्थ : हे महाबाहु अर्जुन! परन्तु इस जड़ स्वरूप अपरा प्रकृति (माया) के अतिरिक्त अन्य चेतन दिव्य-स्वरूप परा प्रकृति (आत्मा) को जानने का प्रयत्न कर, जिसके द्वारा जीव रूप से संसार का भोग किया जाता है। (५)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ (६)

भावार्थ : हे अर्जुन! तू मेरी इन जड़ तथा चेतन प्रकृतियों को ही सभी प्राणीयों के जन्म का कारण समझ, और मैं ही इस सम्पूर्ण जगत की उत्पत्ति तथा प्रलय का मूल कारण हूँ। (६)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ (७)

भावार्थ : हे धनंजय! मेरे अतिरिक्त अन्य कुछ भी नहीं है, जिस प्रकार माला में मोती धागे पर आश्रित रहते हैं उसी प्रकार यह सम्पूर्ण जगत मणियों के समान मुझ पर ही आश्रित है। (७)

(प्रकृति में भगवान का प्रसार)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ (८)

भावार्थ : हे कुन्तीपुत्र! मैं ही जल का स्वाद हूँ, सूर्य तथा चन्द्रमा का प्रकाश हूँ, समस्त वैदिक मन्त्रों में ओंकार हूँ, आकाश में ध्वनि हूँ और मनुष्यों द्वारा किया जाने वाला पुरुषार्थ भी मैं हूँ। (८)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ (९)

भावार्थ : मैं पृथ्वी में पवित्र गंध हूँ, अग्नि में उष्मा हूँ, समस्त प्राणीयों में वायु रूप में प्राण हूँ और तपस्वियों में तप भी मैं हूँ। (९)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ (१०)

भावार्थ : हे पृथापुत्र! तू मुझको ही सभी प्राणीयों का अनादि-अनन्त बीज समझ, मैं बुद्धिमानों की बुद्धि और तेजस्वी मनुष्यों का तेज हूँ। (१०)

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ (११)

भावार्थ : हे भरतश्रेष्ठ अर्जुन! मैं बलवानों का कामना-रहित और आसक्ति-रहित बल हूँ, और सब प्राणीयों में धर्मानुसार (शास्त्रानुसार) विषयी जीवन हूँ। (११)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ (१२)

भावार्थ : प्रकृति के तीन गुण - सत्त्व-गुण, रज-गुण और तम-गुण से उत्पन्न होने वाले भाव उन सबको तू मुझसे उत्पन्न होने वाले समझ, परन्तु प्रकृति के गुण मेरे अधीन रहते हैं, मैं उनके अधीन नहीं हूँ। (१२)

(भक्त और अभक्त का निरूपण)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ (१३)

भावार्थ : प्रकृति के इन तीनों गुणों से उत्पन्न भावों द्वारा संसार के सभी जीव मोहग्रस्त रहते हैं, इस कारण प्रकृति के गुणों से अतीत मुझ परम-अविनाशी को नहीं जान पाते हैं। (१३)

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ (१४)

भावार्थ : यह तीनों दिव्य गुणों से युक्त मेरी अपरा शक्ति स्वरूप माया को पार कर पाना असंभव है, परन्तु जो मनुष्य मेरे शरणागत हो जाते हैं, वह मेरी इस माया को आसानी से पार कर जाते हैं। (१४)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ (१५)

भावार्थ : मनुष्यों में अधर्मी और दुष्ट स्वभाव वाले मूर्ख लोग मेरी शरण ग्रहण नहीं करते हैं, ऐसे नास्तिक-स्वभाव धारण करने वालों का ज्ञान मेरी माया द्वारा हर लिया जाता है। (१५)



चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ (१६)

भावार्थ : हे भरतश्रेष्ठ अर्जुन! चार प्रकार के उत्तम कर्म करने वाले (१) आर्त - दुख से निवृत्ति चाहने वाले, (२) अर्थार्थी - धन-सम्पदा चाहने वाले (३) जिज्ञासु - केवल मुझे जानने की इच्छा वाले और (४) ज्ञानी - मुझे ज्ञान सहित जानने वाले, भक्त मेरा स्मरण करते हैं। (१६)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ (१७)

भावार्थ : इनमें से वह ज्ञानी सर्वश्रेष्ठ है जो सदैव अनन्य भाव से मेरी शुद्ध-भक्ति में स्थित रहता है क्योंकि ऐसे ज्ञानी भक्त को मैं अत्यन्त प्रिय होता हूँ और वह मुझे अत्यन्त प्रिय होता है। (१७)

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ (१८)

भावार्थ : यद्यपि ये चारों प्रकार के भक्त उदार हृदय वाले हैं, परन्तु मेरे मत के अनुसार ज्ञानी-भक्त तो साक्षात् मेरा ही स्वरूप होता है, क्योंकि वह स्थिर मन-बुद्धि वाला ज्ञानी-भक्त मुझे अपना सर्वोच्च लक्ष्य जानकर मुझमें ही स्थित रहता है। (१८)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ (१९)

भावार्थ : अनेकों जन्मों के बाद अपने अन्तिम जन्म में ज्ञानी मेरी शरण ग्रहण करता है उसके लिये सभी के हृदय में स्थित सब कुछ मैं ही होता हूँ, ऐसा महात्मा अत्यन्त दुर्लभ होता है। (१९)

(देवताओं को पूजने वालों का निरूपण)
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ (२०)

भावार्थ : जिन मनुष्यों का ज्ञान सांसारिक कामनाओं के द्वारा नष्ट हो चुका है, वे लोग अपने-अपने स्वभाव के अनुसार पूर्व जन्मों के अर्जित संस्कारों के कारण प्रकृति के नियमों के वश में होकर अन्य देवी-देवताओं की शरण में जाते हैं। (२०)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ (२१)

भावार्थ : जैसे ही कोई भक्त जिन देवी-देवताओं के स्वरूप को श्रद्धा से पूजने की इच्छा करता है, मैं उसकी श्रद्धा को उन्ही देवी-देवताओं के प्रति स्थिर कर देता हूँ। (२१)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ (२२)

भावार्थ : वह भक्त सांसारिक सुख की कामनाओं से श्रद्धा से युक्त होकर उन देवी-देवताओं की पूजा-आराधना करता है और उसकी वह कामनायें पूर्ण भी होती है, किन्तु वास्तव में यह सभी इच्छाएँ मेरे द्वारा ही पूरी की जाती हैं। (२२)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ (२३)

भावार्थ : परन्तु उन अल्प-बुद्धि वालों को प्राप्त वह फल क्षणिक होता है और भोगने के बाद समाप्त हो जाता है, देवताओं को पूजने वाले देवलोक को प्राप्त होते हैं किन्तु मेरे भक्त अन्ततः मेरे परम-धाम को ही प्राप्त होते हैं। (२३)

(अल्प-ज्ञानी और पूर्ण-ज्ञानी मनुष्य के लक्षण)
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ (२४)

भावार्थ : बुद्धिहीन मनुष्य मुझ अप्रकट परमात्मा को मनुष्य की तरह जन्म लेने वाला समझते हैं इसलिये वह मेरे सर्वश्रेष्ठ अविनाशी स्वरूप के परम-प्रभाव को नहीं समझ पाते हैं। (२४)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ (२५)

भावार्थ : मैं सभी के लिये प्रकट नहीं हूँ क्योंकि मैं अपनी अन्तरंगा शक्ति योग-माया द्वारा आच्छादित रहता हूँ, इसलिए यह मूर्ख मनुष्य मुझ अजन्मा, अविनाशी परमात्मा को नहीं समझ पाते हैं। (२५)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ (२६)

भावार्थ : हे अर्जुन! मैं भूतकाल में, वर्तमान में और भविष्य में जन्म-मृत्यु को प्राप्त होने वाले सभी प्राणीयों को जानता हूँ, परन्तु मुझे कोई नहीं जानता है। (२६)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ (२७)

भावार्थ : हे भरतवंशी! हे शत्रुविजेता! संसार में सभी प्राणी इच्छा-द्वेष आदि द्वन्द्वों से उत्पन्न मोह के कारण जन्म लेकर पुनः मोह को प्राप्त होते हैं। (२७)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ (२८)

भावार्थ : परन्तु जिस मनुष्य ने पूर्व-जन्मों में और इस जन्म में पुण्य-कर्म किये हैं तथा उसके सभी पाप पूर्ण-रूप से नष्ट हो चुके हैं, वह दृढ-संकल्प के साथ मेरी भक्ति करके मोह आदि सभी द्वन्द्वों से मुक्त हो जाता है। (२८)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ (२९)

भावार्थ : जो मनुष्य मेरी शरण होकर वृद्धावस्था और मृत्यु से मुक्ति पाने की इच्छा करता है, ऐसे मनुष्य उस ब्रह्म को, परमात्मा को और उसके सभी कर्मों को पूरी तरह से जानता है। (२९)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ (३०)

भावार्थ : जो मनुष्य मुझे अधिभूत (सम्पूर्ण जगत का कर्ता), अधिदैव (सम्पूर्ण देवताओं का नियन्त्रक) तथा अधियज्ञ (सम्पूर्ण फलों का भोक्ता) सहित जानता है और जिसका मन निरन्तर मुझमें स्थित रहता है वह मनुष्य मृत्यु के समय में भी मुझे जानता है। (३०)



भक्ति योग (अध्याय 12)

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ (१)

भावार्थ : अर्जुन ने पूछा - हे भगवन! जो विधि आपने बतायी है उसी विधि के अनुसार अनन्य भक्ति से आपकी शरण होकर आपके सगुण-साकार रूप की निरन्तर पूजा-आराधना करते हैं, अन्य जो आपकी शरण न होकर अपने भरोसे आपके निर्गुण-निराकार रूप की पूजा-आराधना करते हैं, इन दोनों प्रकार के योगीयों में किसे अधिक पूर्ण सिद्ध योगी माना जाय? (१)

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ (२)

भावार्थ : श्री भगवान कहा - हे अर्जुन! जो मनुष्य मुझमें अपने मन को स्थिर करके निरन्तर मेरे सगुण-साकार रूप की पूजा में लगे रहते हैं, और अत्यन्त श्रद्धापूर्वक मेरे दिव्य स्वरूप की आराधना करते हैं वह मेरे द्वारा योगियों में अधिक पूर्ण सिद्ध योगी माने जाते हैं। (२)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ (३)
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ (४)

भावार्थ : लेकिन जो मनुष्य मन-बुद्धि के चिन्तन से परे परमात्मा के अविनाशी, सर्वव्यापी, अकल्पनीय, निराकार, अचल स्थित स्वरूप की उपासना करते हैं, वह मनुष्य भी अपनी सभी इन्द्रियों को वश में करके, सभी परिस्थितियों में समान भाव से और सभी प्राणीयों के हित में लगे रहकर मुझे ही प्राप्त होते हैं। (३,४)

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ (५)

भावार्थ : अव्यक्त, निराकार स्वरूप के प्रति आसक्त मन वाले मनुष्यों को परमात्मा की प्राप्ति अत्यधिक कष्ट पूर्ण होती है क्योंकि जब तक शरीर द्वारा कर्तापन का भाव रहता है तब तक अव्यक्त परमात्मा की प्राप्ति दुखप्रद होती है। (५)

ये तु सर्वाणि कर्माणि मयि सन्नयस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ (६)
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ (७)

भावार्थ : परन्तु हे अर्जुन! जो मनुष्य अपने सभी कर्मों को मुझे अर्पित करके मेरी शरण होकर अनन्य भाव से भक्ति-योग में स्थित होकर निरन्तर मेरा चिन्तन करते हुए मेरी आराधना करते हैं। मुझमें स्थिर मन वाले उन मनुष्यों का मैं जन्म-मृत्यु रूपी संसार-सागर से अति-शीघ्र ही उद्धार करने वाला होता हूँ। (६,७)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ (८)

भावार्थ : हे अर्जुन! तू अपने मन को मुझमें ही स्थिर कर और मुझमें ही अपनी बुद्धि को लगा, इस प्रकार तू निश्चित रूप से मुझमें ही सदैव निवास करेगा, इसमें किसी प्रकार का सन्देह नहीं है। (८)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ (९)

भावार्थ : हे अर्जुन! यदि तू अपने मन को मुझमें स्थिर नहीं कर सकता है, तो भक्ति-योग के अभ्यास द्वारा मुझे प्राप्त करने की इच्छा उत्पन्न कर। (९)

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ (१०)

भावार्थ : यदि तू भक्ति-योग का अभ्यास भी नहीं कर सकता है, तो केवल मेरे लिये कर्म करने का प्रयत्न कर, इस प्रकार तू मेरे लिये कर्मों को करता हुआ मेरी प्राप्ति रूपी परम-सिद्धि को ही प्राप्त करेगा। (१०)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ (११)

भावार्थ : यदि तू मेरे लिये कर्म भी नहीं कर सकता है तो मुझ पर आश्रित होकर सभी कर्मों के फलों का त्याग करके समर्पण के साथ आत्म-स्थित महापुरुष की शरण ग्रहण कर, उनकी प्रेरणा से कर्म स्वतः ही होने लगेगा। (११)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ (१२)

भावार्थ : बिना समझे मन को स्थिर करने के अभ्यास से ज्ञान का अनुशीलन करना श्रेष्ठ है, ज्ञान से ध्यान श्रेष्ठ समझा जाता है और ध्यान से सभी कर्मों के फलों का त्याग श्रेष्ठ है, क्योंकि ऐसे त्याग से शीघ्र ही परम-शान्ति की प्राप्ति होती है। (१२)

(भक्ति में स्थित मनुष्य के लक्षण)
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ (१३)

भावार्थ : जो मनुष्य किसी से द्वेष नहीं करता है, सभी प्राणीयों के प्रति मित्र-भाव रखता है, सभी जीवों के प्रति दया-भाव रखने वाला है, ममता से मुक्त, मिथ्या अहंकार से मुक्त, सुख और दुःख को समान समझने वाला, और सभी के अपराधों को क्षमा करने वाला है। (१३)

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ (१४)

भावार्थ : जो मनुष्य निरन्तर भक्ति-भाव में स्थिर रहकर सदैव प्रसन्न रहता है, दृढ़ निश्चय के साथ मन सहित इन्द्रियों को वश किये रहता है, और मन एवं बुद्धि को मुझे अर्पित किए हुए रहता है ऐसा भक्त मुझे प्रिय होता है। (१४)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षमिर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ (१५)

भावार्थ : जो मनुष्य न तो किसी के मन को विचलित करता है और न ही अन्य किसी के द्वारा विचलित होता है, जो हर्ष-संताप और भय-चिन्ताओं से मुक्त है ऐसा भक्त भी मुझे प्रिय होता है। (१५)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ (१६)



भावार्थ : जो मनुष्य किसी भी प्रकार की इच्छा नहीं करता है, जो शुद्ध मन से मेरी आराधना में स्थित है, जो सभी कष्टों के प्रति उदासीन रहता है और जो सभी कर्मों को मुझे अर्पण करता है ऐसा भक्त मुझे प्रिय होता है। (१६)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ (१७)

भावार्थ : जो मनुष्य न तो कभी हर्षित होता है, न ही कभी शोक करता है, न ही कभी पछताता है और न ही कामना करता है, जो शुभ और अशुभ सभी कर्म-फलों को मुझे अर्पित करता है ऐसी भक्ति में स्थित भक्त मुझे प्रिय होता है। (१७)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ (१८)

भावार्थ : जो मनुष्य शत्रु और मित्र में, मान तथा अपमान में समान भाव में स्थित रहता है, जो सर्दी और गर्मी में, सुख तथा दुःख आदि द्वंद्वों में भी समान भाव में स्थित रहता है और जो दूषित संगति से मुक्त रहता है। (१८)

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ (१९)

भावार्थ : जो निन्दा और स्तुति को समान समझता है, जिसकी मन सहित सभी इन्द्रियाँ शान्त है, जो हर प्रकार की परिस्थिति में सदैव संतुष्ट रहता है और जिसे अपने निवास स्थान में कोई आसक्ति नहीं होती है ऐसा स्थिर-बुद्धि के साथ भक्ति में स्थित मनुष्य मुझे प्रिय होता है। (१९)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ (२०)

भावार्थ : परन्तु जो मनुष्य इस धर्म रूपी अमृत का ठीक उसी प्रकार से पालन करते हैं जैसा मेरे द्वारा कहा गया है और जो पूर्ण श्रद्धा के साथ मेरी शरण ग्रहण किये रहते हैं, ऐसी भक्ति में स्थित भक्त मुझको अत्यधिक प्रिय होता हैं। (२०)

गुणत्रय विभाग योग (अध्याय 14)

(प्रकृति और पुरुष द्वारा जगत् की उत्पत्ति)

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानं मानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ (१)

भावार्थ : श्री भगवान ने कहा - हे अर्जुन! समस्त ज्ञानों में भी सर्वश्रेष्ठ इस परम-ज्ञान को मैं तेरे लिये फिर से कहता हूँ, जिसे जानकर सभी संत-मुनियों ने इस संसार से मुक्त होकर परम-सिद्धि को प्राप्त किया है। (१)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ (२)

भावार्थ : इस ज्ञान में स्थिर होकर वह मनुष्य मेरे जैसे स्वभाव को ही प्राप्त होता है, वह जीव न तो सृष्टि के प्रारम्भ में फिर से उत्पन्न ही होता है और न ही प्रलय के समय कभी व्याकुल होता है। (२)

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ (३)

भावार्थ : हे भरतवंशी! मेरी यह आठ तत्वों वाली जड़ प्रकृति (जल, अग्नि, वायु, पृथ्वी, आकाश, मन, बुद्धि और अहंकार) ही समस्त वस्तुओं को उत्पन्न करने वाली योनि (माता) है और मैं ही ब्रह्म (आत्मा) रूप में चेतन-रूपी बीज को स्थापित करता हूँ, इस जड़-चेतन के संयोग से ही सभी चर-अचर प्राणीयों का जन्म सम्भव होता है। (३)

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ (४)

भावार्थ : हे कुन्तीपुत्र! समस्त योनियों जो भी शरीर धारण करने वाले प्राणी उत्पन्न होते हैं, उन सभी को धारण करने वाली ही जड़ प्रकृति ही माता है और मैं ही ब्रह्म (आत्मा) रूपी बीज को स्थापित करने वाला पिता हूँ। (४)

(प्रकृति के गुणों की क्रियाशीलता)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ (५)

भावार्थ : हे महाबाहु अर्जुन! सात्विक गुण, राजसिक गुण और तामसिक गुण यह तीनों गुण भौतिक प्रकृति से ही उत्पन्न होते हैं, प्रकृति से उत्पन्न तीनों गुणों के कारण ही अविनाशी जीवात्मा शरीर में बँध जाती है। (५)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ (६)

भावार्थ : हे निष्पाप अर्जुन! सतोगुण अन्य गुणों की अपेक्षा अधिक शुद्ध होने के कारण पाप-कर्मों से जीव को मुक्त करके आत्मा को प्रकाशित करने वाला होता है, जिससे जीव सुख और ज्ञान के अहंकार में बँध जाता है। (६)



रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ॥ (७)

भावार्थ : हे कुन्तीपुत्र! रजोगुण को कामनाओं और लोभ के कारण उत्पन्न हुआ समझ, जिसके कारण शरीरधारी जीव सकाम-कर्मों (फल की आसक्ति) में बँध जाता है। (७)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ (८)

भावार्थ : हे भरतवंशी! तमोगुण को शरीर के प्रति मोह के कारण अज्ञान से उत्पन्न हुआ समझ, जिसके कारण जीव प्रमाद (पागलपन में व्यर्थ के कार्य करने की प्रवृत्ति), आलस्य (आज के कार्य को कल पर टालने की प्रवृत्ति) और निद्रा (अचेत अवस्था में न करने योग्य कार्य करने की प्रवृत्ति) द्वारा बँध जाता है। (८)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ (९)

भावार्थ : हे अर्जुन! सतोगुण मनुष्य को सुख में बाँधता है, रजोगुण मनुष्य को सकाम कर्म में बाँधता है और तमोगुण मनुष्य के ज्ञान को ढँक कर प्रमाद में बाँधता है। (९)

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ (१०)

भावार्थ : हे भरतवंशी अर्जुन! रजोगुण और तमोगुण के घटने पर सतोगुण बढ़ता है, सतोगुण और रजोगुण के घटने पर तमोगुण बढ़ता है, इसी प्रकार तमोगुण और सतोगुण के घटने पर तमोगुण बढ़ता है। (१०)

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ (११)

भावार्थ : जिस समय इस के शरीर सभी नौ द्वारों (दो आँखें, दो कान, दो नथुने, मुख, गुदा और उपस्थ) में ज्ञान का प्रकाश उत्पन्न होता है, उस समय सतोगुण विशेष बृद्धि को प्राप्त होता है। (११)

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ (१२)

भावार्थ : हे भरतवंशीयों में श्रेष्ठ! जब रजोगुण विशेष बृद्धि को प्राप्त होता है तब लोभ के उत्पन्न होने कारण फल की इच्छा से कार्यों को करने की प्रवृत्ति और मन की चंचलता के कारण विषय-भोगों को भोगने की अनियन्त्रित इच्छा बढ़ने लगती है। (१२)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ (१३)

भावार्थ : हे कुरुवंशी अर्जुन! जब तमोगुण विशेष बृद्धि को प्राप्त होता है तब अज्ञान रूपी अन्धकार, कर्तव्य-कर्मों को न करने की प्रवृत्ति, पागलपन की अवस्था और मोह के कारण न करने योग्य कार्य करने की प्रवृत्ति बढ़ने लगती हैं। (१३)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ (१४)

भावार्थ : जब कोई मनुष्य सतोगुण की वृद्धि होने पर मृत्यु को प्राप्त होता है, तब वह उत्तम कर्म करने वालों के निर्मल स्वर्ग लोकों को प्राप्त होता है। (१४)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ (१५)

भावार्थ : जब कोई मनुष्य रजोगुण की वृद्धि होने पर मृत्यु को प्राप्त होता है तब वह सकाम कर्म करने वाले मनुष्यों में जन्म लेता है और उसी प्रकार तमोगुण की वृद्धि होने पर मृत्यु को प्राप्त मनुष्य पशु-पक्षियों आदि निम्न योनियों में जन्म लेता है। (१५)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ (१६)

भावार्थ : सतोगुण में किये गये कर्म का फल सुख और ज्ञान युक्त निर्मल फल कहा गया है, रजोगुण में किये गये कर्म का फल दुःख कहा गया है और तमोगुण में किये गये कर्म का फल अज्ञान कहा गया है। (१६)

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ (१७)

भावार्थ : सतोगुण से वास्तविक ज्ञान उत्पन्न होता है, रजोगुण से निश्चित रूप से लोभ ही उत्पन्न होता है और तमोगुण से निश्चित रूप से प्रमाद, मोह, अज्ञान ही उत्पन्न होता है। (१७)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ (१८)

भावार्थ : सतोगुण में स्थित जीव स्वर्ग के उच्च लोकों को जाता है, रजोगुण में स्थित जीव मध्य में पृथ्वी-लोक में ही रह जाते हैं और तमोगुण में स्थित जीव पशु आदि नीच योनियों में नरक को जाते हैं। (१८)

(गुणातीत पुरुष के लक्षण)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ (१९)

भावार्थ : जब कोई मनुष्य प्रकृति के तीनों गुणों के अतिरिक्त अन्य किसी को कर्ता नहीं देखता है और स्वयं को दृष्टा रूप से देखता है तब वह प्रकृति के तीनों गुणों से परे स्थित होकर मुझ परमात्मा को जानकर मेरे दिव्य स्वभाव को ही प्राप्त होता है। (१९)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ (२०)

भावार्थ : जब शरीरधारी जीव प्रकृति के इन तीनों गुणों को पार कर जाता है तब वह जन्म, मृत्यु, बुढ़ापा तथा सभी प्रकार के कष्टों से मुक्त होकर इसी जीवन में परम-आनन्द स्वरूप अमृत का भोग करता है। (२०)

अर्जुन उवाच
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ (२१)



भावार्थ : अर्जुन ने पूछा - हे प्रभु! प्रकृति के तीनों गुणों को पार किया हुआ मनुष्य किन लक्षणों के द्वारा जाना जाता है और उसका आचरण कैसा होता है तथा वह मनुष्य प्रकृति के तीनों गुणों को किस प्रकार से पार कर पाता है?। (२१)

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ (२२)

भावार्थ : श्री भगवान ने कहा - जो मनुष्य ईश्वरीय ज्ञान रूपी प्रकाश (सतोगुण) तथा कर्म करने में आसक्ति (रजोगुण) तथा मोह रूपी अज्ञान (तमोगुण) के बढने पर कभी भी उनसे घृणा नहीं करता है तथा समान भाव में स्थित होकर न तो उनमें प्रवृत्त ही होता है और न ही उनसे निवृत्त होने की इच्छा ही करता है। (२२)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ (२३)

भावार्थ : जो उदासीन भाव में स्थित रहकर किसी भी गुण के आने-जाने से विचलित नहीं होता है और गुणों को ही कार्य करते हुए जानकर एक ही भाव में स्थिर रहता है। (२३)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ (२४)

भावार्थ : जो सुख और दुख में समान भाव में स्थित रहता है, जो अपने आत्म-भाव में स्थित रहता है, जो मिट्टी, पत्थर और स्वर्ण को एक समान समझता है, जिसके लिये न तो कोई प्रिय होता है और न ही कोई अप्रिय होता है, तथा जो निन्दा और स्तुति में अपना धीरज नहीं खोता है। (२४)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः सा उच्यते ॥ (२५)

भावार्थ : जो मान और अपमान को एक समान समझता है, जो मित्र और शत्रु के पक्ष में समान भाव में रहता है तथा जिसमें सभी कर्मों के करते हुए भी कर्तापन का भाव नहीं होता है, ऐसे मनुष्य को प्रकृति के गुणों से अतीत कहा जाता है। (२५)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्येतान्ब्रह्मभूयाय कल्पते ॥ (२६)

भावार्थ : जो मनुष्य हर परिस्थिति में बिना विचलित हुए अनन्य-भाव से मेरी भक्ति में स्थिर रहता है, वह भक्त प्रकृति के तीनों गुणों को अति-शीघ्र पार करके ब्रह्म-पद पर स्थित हो जाता है। (२६)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ (२७)

भावार्थ : उस अविनाशी ब्रह्म-पद का मैं ही अमृत स्वरूप, शाश्वत स्वरूप, धर्म स्वरूप और परम-आनन्द स्वरूप एक-मात्र आश्रय हूँ। (२७)

त्रिगुण	सत्व	रज	तम
उत्पत्ति	निर्मल प्रकाश से उत्पन्न	कामना और आसक्ति से उत्पन्न	अज्ञानता से उत्पन्न
सम्बन्ध	सुख तथा ज्ञान के सम्बन्ध से बांधता है	कर्म और उसके फल से बांधता है	प्रमाद, आलस्य तथा निद्रा द्वारा बांधता है
प्रवृत्ति	सुख में	कर्म में	ज्ञान को ढककर प्रमाद में
गुणों को दबाकर गुण प्रधान	रज और तम को दबाकर सत्व प्रधान	सत्व और तम को दबाकर रज प्रधान	सत्व और रज को दबाकर तम प्रधान
गुणों की प्रधानता के संकेत	शरीर, अंतःकरण और इंद्रियों में चेतना तथा विद्या और विवेक शक्ति की उत्पत्ति	लोभ प्रवृत्ति, सकाम कर्मों का आरंभ, अशांति विषय, भोग की लालसा	अंतःकरण और इंद्रियों में अप्रकाश, कर्मों में अप्रवृत्ति, प्रमाद, व्यर्थ की चेष्टा, निद्रा, मोह आदि।
गुणों की वृद्धि में मृत्यु का फल	स्वर्ग आदि उत्तम लोक	मनुष्य योनि	कीट, पशु आदि मूढ योनि
गुणों के अनुसार कर्मों का फल	सुख, ज्ञान, वैराग्य आदि निर्मल फल	दुःख	अज्ञान
गुणों से उत्पत्ति	ज्ञान	लोभ	प्रमाद तथा मोह
लोकों की प्राप्ति	उच्च लोक (स्वर्ग आदि)	मध्यम लोक (मृत्यु लोक)	अधो लोक (नरक लोक)

देवासुर संपद्विभाग योग (अध्याय 16)

(दैवीय स्वभाव वालों के लक्षण)

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ (१)

भावार्थ : श्री भगवान ने कहा - हे भरतवंशी अर्जुन! परमात्मा पर पूर्ण विश्वास करने का भाव (निर्भयता), अन्तःकरण की शुद्धता का भाव (आत्मशुद्धि), परमात्मा की प्राप्ति के ज्ञान में दृढ़ स्थित भाव (ज्ञान-योग), समर्पण का भाव (दान), इंद्रियों को संयमित रखने का भाव (आत्म-संयम), नियत-कर्म करने का भाव (यज्ञ-परायणता), स्वयं को जानने का भाव (स्वाध्याय), परमात्मा प्राप्ति का भाव (तपस्या) और सत्य को न छिपाने का भाव (सरलता)। (१)

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ (२)

भावार्थ : किसी को भी कष्ट नहीं पहुँचाने का भाव (अहिंसा), मन और वाणी से एक होने का भाव (सत्यता), गुस्सा रोकने का भाव (क्रोधविहीनता), कर्तापन का अभाव (त्याग), मन की चंचलता को रोकने का भाव (शान्ति), किसी की भी निन्दा न करने का भाव (छिद्रान्वेषण), समस्त प्राणीयों के प्रति करुणा का भाव (दया), लोभ से मुक्त रहने का भाव (लोभविहीनता), इंद्रियों का विषयों के साथ संयोग होने पर भी उनमें आसक्ति न होने का भाव (अनासक्ति), मद का अभाव (कोमलता), गलत कार्य हो जाने पर लज्जा का भाव और असफलता पर विचलित न होने का भाव (दृढ़-संकल्प)। (२)

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ (३)



भावार्थ : ईश्वरीय तेज का होना, अपराधों के लिये माफ कर देने का भाव (क्षमा), किसी भी परिस्थिति में विचलित न होने का भाव (धैर्य), मन और शरीर से शुद्ध रहने का भाव (पवित्रता), किसी से भी ईर्ष्या न करने का भाव और सम्मान न पाने का भाव यह सभी तो दैवीय स्वभाव (गुण) को लेकर उत्पन्न होने वाले मनुष्य के लक्षण हैं। (३)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ (४)

भावार्थ : हे पृथापुत्र! पाखण्ड, घमण्ड, अभिमान, क्रोध, निष्ठुरता और अज्ञानता यह सभी आसुरी स्वभाव (गुण) को लेकर उत्पन्न हुए मनुष्य के लक्षण हैं। (४)

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ (५)

भावार्थ : दैवीय गुण मुक्ति का कारण बनते हैं और आसुरी गुण बन्धन का कारण माने जाते हैं, हे पाण्डुपुत्र अर्जुन! तू शोक मत कर, क्योंकि तू दैवीय गुणों से युक्त होकर उत्पन्न हुआ है। (५)

(आसुरी स्वभाव वालों के लक्षण)

द्वौ भूतसर्गौ लोकऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ में शृणु ॥ (६)

भावार्थ : हे अर्जुन! इस संसार में उत्पन्न सभी मनुष्यों के स्वभाव दो प्रकार के ही होते हैं, एक दैवीय स्वभाव और दूसरा आसुरी स्वभाव, उनमें से दैवीय गुणों को तो विस्तार पूर्वक कह चुका हूँ, अब तू आसुरी गुणों को भी मुझसे सुन। (६)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ (७)

भावार्थ : आसुरी स्वभाव वाले मनुष्य यह नहीं जानते हैं कि क्या करना चाहिये और क्या नहीं करना चाहिये, वह न तो बाहर से और न अन्दर से ही पवित्र होते हैं, वह न तो कभी उचित आचरण करते हैं और न ही उनमें सत्य ही पाया जाता है। (७)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ (८)

भावार्थ : आसुरी स्वभाव वाले मनुष्य कहते हैं कि जगत् झूठा है इसका न तो कोई आधार है और न ही कोई ईश्वर है, यह संसार बिना किसी कारण के केवल स्त्री-पुरुष के संसर्ग से उत्पन्न हुआ है, कामेच्छा के अतिरिक्त अन्य कोई कारण नहीं है। (८)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ (९)

भावार्थ : इस प्रकार की दृष्टि को स्वीकार करने वाले मनुष्य जिनका आत्म-ज्ञान नष्ट हो गया है, बुद्धिहीन होते हैं, ऐसे आसुरी स्वभाव वाले मनुष्य केवल विनाश के लिये ही अनुपयोगी कर्म करते हैं जिससे संसार का अहित होता है। (९)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्वाहान्प्रवर्तन्तेऽशुचिव्रताः ॥ (१०)

भावार्थ : आसुरी स्वभाव वाले मनुष्य कभी न तृप्त होने वाली काम-वासनाओं के अधीन, झूठी मान-प्रतिष्ठा के अहंकार से युक्त, मोहग्रस्त होकर जड़ वस्तुओं को प्राप्त करने के लिये अपवित्र संकल्प धारण किये रहते हैं। (१०)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ (११)

भावार्थ : आसुरी स्वभाव वाले मनुष्य जीवन के अन्तिम समय तक असंख्य चिन्ताओं के आधीन रहते हैं, उनके जीवन का परम-लक्ष्य केवल इन्द्रियतृप्ति के लिये ही निश्चित रहता है। (११)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ (१२)

भावार्थ : आसुरी स्वभाव वाले मनुष्य आशा-रूपी सैकड़ों रस्सीयों से बँधे हुए कामनाओं और क्रोध के आधीन होकर इन्द्रिय-विषयभोगों के लिए अवैध रूप से धन को जमा करने की इच्छा करते रहते हैं। (१२)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ (१३)

भावार्थ : आसुरी स्वभाव वाले मनुष्य सोचते रहते हैं कि आज मैंने इतना धन प्राप्त कर लिया है, अब इससे और अधिक धन प्राप्त कर लूँगा, मेरे पास आज इतना धन है, भविष्य में बढ़कर और अधिक हो जायेगा। (१३)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ (१४)

भावार्थ : आसुरी स्वभाव वाले मनुष्य सोचते रहते हैं कि वह शत्रु मेरे द्वारा मारा गया और उन अन्य शत्रुओं को भी मैं मार डालूँगा, मैं ही भगवान हूँ, मैं ही समस्त ऐश्वर्य को भोगने वाला हूँ, मैं ही सिद्ध हूँ, मैं ही सबसे शक्तिशाली हूँ, और मैं ही सबसे सुखी हूँ। (१४)

आढयोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ (१५)

भावार्थ : आसुरी स्वभाव वाले मनुष्य सोचते रहते हैं कि मैं सबसे धनी हूँ, मेरा सम्बन्ध बड़े कुलीन परिवार से है, मेरे समान अन्य कौन है? मैं यज्ञ करूँगा, दान दूँगा और इस प्रकार मैं जीवन का मजा लूँगा, इस प्रकार आसुरी स्वभाव वाले मनुष्य अज्ञानवश मोहग्रस्त होते रहते हैं। (१५)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ (१६)

भावार्थ : अनेक प्रकार की चिन्ताओं से भ्रमित होकर मोह रूपी जाल से बँधे हुए इन्द्रिय-विषयभोगों में आसक्त आसुरी स्वभाव वाले मनुष्य महान् अपवित्र नरक में गिर जाते हैं। (१६)

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ (१७)

भावार्थ : आसुरी स्वभाव वाले स्वयं को ही श्रेष्ठ मानने वाले घमण्डी मनुष्य धन और झूठी मान-प्रतिष्ठा के मद में लीन होकर केवल नाम-मात्र के लिये बिना किसी शास्त्र-विधि के घमण्ड के साथ यज्ञ करते हैं। (१७)

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ (१८)



भावार्थ : आसुरी स्वभाव वाले मनुष्य मिथ्या अहंकार, बल, घमण्ड, कामनाओं और क्रोध के आधीन होकर अपने और दूसरों के शरीर में स्थित मुझ परमात्मा की निन्दा करने वाले ईर्ष्यालु होते हैं। (१८)

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ (१९)

भावार्थ : आसुरी स्वभाव वाले ईर्ष्यालु, क्रूरकर्मी और मनुष्यों में अधम होते हैं, ऐसे अधम मनुष्यों को मैं संसार रूपी सागर में निरन्तर आसुरी योनियों में ही गिराता रहता हूँ। (१९)

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ (२०)

भावार्थ : हे कुन्तीपुत्र! आसुरी योनि को प्राप्त हुए मूर्ख मनुष्य अनेकों जन्मों तक आसुरी योनि को ही प्राप्त होते रहते हैं, ऐसे आसुरी स्वभाव वाले मनुष्य मुझे प्राप्त न होकर अत्यन्त अधम गति (निम्न योनि) को ही प्राप्त होते हैं। (२०)

(शास्त्रानुकूल आचरणों के लिए प्रेरणा)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ (२१)

भावार्थ : हे अर्जुन! जीवात्मा का विनाश करने वाले “काम, क्रोध और लोभ” यह तीन प्रकार के द्वार मनुष्य को नरक में ले जाने वाले हैं, इसलिये इन तीनों को त्याग देना चाहिए। (२१)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ (२२)

भावार्थ : हे कुन्तीपुत्र! जो मनुष्य इन तीनों अज्ञान रूपी नरक के द्वारों से मुक्त हो जाता है, वह मनुष्य अपनी आत्मा के लिये कल्याणकारी कर्म का आचरण करता हुआ परम-गति (परमात्मा) को प्राप्त हो जाता है। (२२)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ (२३)

भावार्थ : जो मनुष्य कामनाओं के वश में होकर शास्त्रों की विधियों को त्याग कर अपने ही मन से उत्पन्न की गयीं विधियों से कर्म करता रहता है, वह मनुष्य न तो सिद्धि को प्राप्त कर पाता है, न सुख को प्राप्त कर पाता है और न परम-गति को ही प्राप्त हो पाता है। (२३)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ (२४)

भावार्थ : हे अर्जुन! मनुष्य को क्या कर्म करना चाहिये और क्या कर्म नहीं करना चाहिये इसके लिये शास्त्र ही एक मात्र प्रमाण होता है, इसलिये तुझे इस संसार में शास्त्र की विधि को जानकर ही कर्म करना चाहिये। (२४)

दो प्रकार की मानुषी संपदाएँ

दैवी संपदा	आसुरी संपदा
अभय सत्त्वसंशुद्धि (अन्तःकारण की शुद्धता) ज्ञानयोगव्यवस्थिति (ज्ञान योग के लिए ध्यान में स्थित) दान दम (इंद्रिय दमन) यज्ञ स्वाध्याय तप आर्जवम् (शरीर, इंद्रिय तथा अन्तःकारण की सरलता) अहिंसा सत्य अक्रोध त्याग शान्ति अपैशुनम् (किसी की निंदा न करना) दया भूतेष्व (प्राणियों पर दया) अलोलुपत्वं (विषयों से वैराग्य) मार्दवं (अन्तःकारण की कोमलता) ह्री (बुरे कर्म करने में लज्जा) अचापलम् (चपलता का अभाव) तेजः क्षमा धृतिः शौच (बाहर-भीतर की शुद्धता) अद्रोह (शत्रुभाव का अभाव) नातिमानिता (मान न चाहना)	दम्भ दर्प (घमंड) अभिमान क्रोधः पारुष्य (कठोरता) अज्ञान प्रवृत्ति और निवृत्ति को न जानने वाला बाहर और भीतर से अशुद्ध सत्य और श्रेष्ठ आचरण का अभाव ईश्वर में अविश्वास



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अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ (१)

भावार्थ : अर्जुन ने कहा - हे कृष्ण! जो मनुष्य शास्त्रों के विधान को त्यागकर पूर्ण श्रद्धा से युक्त होकर पूजा करते हैं, उनकी श्रद्धा सतोगुणी, रजोगुणी, तमोगुणी या अन्य किसी प्रकार की होती है? (१)

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ (२)

भावार्थ : श्री भगवान् ने कहा - शरीर धारण करने वाले सभी मनुष्यों की श्रद्धा प्रकृति गुणों के अनुसार सात्त्विक, राजसी और तामसी तीन प्रकार की ही होती है, अब इसके विषय में मुझसे सुन। (२)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ (३)

भावार्थ : हे भरतवंशी! सभी मनुष्यों की श्रद्धा स्वभाव से उत्पन्न अर्जित गुणों के अनुसार विकसित होती है, यह मनुष्य श्रद्धा से युक्त है, जो जैसी श्रद्धा वाला होता है वह स्वयं वैसा ही होता है। (३)

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये जयन्ते तामसा जनाः ॥ (४)

भावार्थ : सात्त्विक गुणों से युक्त मनुष्य अन्य देवी-देवताओं को पूजते हैं, राजसी गुणों से युक्त मनुष्य यक्ष और राक्षसों को पूजते हैं और अन्य तामसी गुणों से युक्त मनुष्य भूत-प्रेत आदि को पूजते हैं। (४)

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ (५)

भावार्थ : जो मनुष्य शास्त्रों के विधान के विरुद्ध अपनी कल्पना द्वारा व्रत धारण करके कठोर तपस्या करते हैं, ऐसे घमण्डी मनुष्य कामनाओं, आसक्ति और बल के अहंकार से प्रेरित होते हैं। (५)

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ (६)

भावार्थ : ऐसे भ्रमित बुद्धि वाले मनुष्य शरीर के अन्दर स्थित जीवों के समूह और हृदय में स्थित मुझ परमात्मा को भी कष्ट देने वाले होते हैं, उन सभी अज्ञानियों को तू निश्चित रूप से असुर ही समझ। (६)

(स्वभाव के अनुसार आहार, यज्ञ, तप और दान)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ (७)

भावार्थ : हे अर्जुन! सभी मनुष्यों का भोजन भी प्रकृति के गुणों के अनुसार तीन प्रकार का प्रिय होता है, और यज्ञ, तप और दान भी तीन प्रकार के होते हैं, इनके भेदों को तू मुझ से सुन। (७)

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ (८)

भावार्थ : जो भोजन आयु को बढ़ाने वाले, मन, बुद्धि को शुद्ध करने वाले, शरीर को स्वस्थ कर शक्ति देने वाले, सुख और संतोष को प्रदान करने वाले, रसयुक्त चिकना और मन को स्थिर रखने वाले तथा हृदय को भाने वाले होते हैं, ऐसे भोजन सतोगुणी मनुष्यों को प्रिय होते हैं। (८)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ (९)

भावार्थ : कड़वे, खट्टे, नमकीन, अत्यधिक गरम, चटपटे, रूखे, जलन उत्पन्न करने वाले भोजन रजोगुणी मनुष्यों को रुचिकर होते हैं, जो कि दुःख, शोक तथा रोग उत्पन्न करने वाले होते हैं। (९)

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ (१०)

भावार्थ : जो भोजन अधिक समय का रखा हुआ, स्वादहीन, दुर्गन्धयुक्त, सड़ा हुआ, अन्य के द्वारा झूठा किया हुआ और अपवित्र होता है, वह भोजन तमोगुणी मनुष्यों को प्रिय होता है। (१०)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ (११)

भावार्थ : जो यज्ञ बिना किसी फल की इच्छा से, शास्त्रों के निर्देशानुसार किया जाता है, और जो यज्ञ मन को स्थिर करके कर्तव्य समझकर किया जाता है वह सात्त्विक यज्ञ होता है। (११)

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ (१२)

भावार्थ : परन्तु हे भरतश्रेष्ठ! जो यज्ञ केवल फल की इच्छा के लिये अहंकार से युक्त होकर किया जाता है उसको तू राजसी यज्ञ समझ। (१२)

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ (१३)

भावार्थ : जो यज्ञ शास्त्रों के निर्देशों के बिना, अन्न का वितरण किये बिना, वैदिक मन्त्रों के उच्चारण के बिना, पुरोहितों को दक्षिणा दिये बिना और श्रद्धा के बिना किये जाते हैं, उन यज्ञ को तामसी यज्ञ माना जाता है। (१३)

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ (१४)

भावार्थ : ईश्वर, ब्राह्मण, गुरु, माता, पिता के समान पूजनीय व्यक्तियों का पूजन करना, आचरण की शुद्धता, मन की शुद्धता, इन्द्रियों विषयों के प्रति अनासक्ति और मन, वाणी और शरीर से किसी को भी कष्ट न पहुँचाना, शरीर सम्बन्धी तप कहा जाता है। (१४)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ (१५)

भावार्थ : किसी को भी कष्ट न पहुँचाने वाले शब्द बोलना, सत्य बोलना, प्रिय लगने वाले हितकारी शब्द बोलना और वेद-शास्त्रों का उच्चारण द्वारा अध्ययन करना, वाणी सम्बन्धी तप कहा जाता है। (१५)



मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ (१६)

भावार्थ : मन में संतुष्टि का भाव, सभी प्राणीयों के प्रति आदर का भाव, केवल ईश्वरीय चिन्तन का भाव, मन को आत्मा में स्थिर करने का भाव और सभी प्रकार से मन को शुद्ध करना, मन सम्बन्धी तप कहा जाता है। (१६)

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ (१७)

भावार्थ : पूर्ण श्रद्धा से युक्त होकर मनुष्यों द्वारा बिना किसी फल की इच्छा से उपर्युक्त तीनों प्रकार से जो तप किया जाता है उसे सात्त्विक (सतो गुणी) तप कहा जाता है। (१७)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ (१८)

भावार्थ : जो तप आदर पाने की कामना से, सम्मान पाने की इच्छा से और पूजा कराने के लिये स्वयं को निश्चित रूप से कर्ता मानकर किया जाता है, उसे क्षणिक फल देने वाला राजसी (रजो गुणी) तप कहा जाता है। (१८)

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः । परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ (१९)

भावार्थ : जो तप मूर्खतावश अपने सुख के लिये दूसरों को कष्ट पहुँचाने की इच्छा से अथवा दूसरों के विनाश की कामना से प्रयत्न-पूर्वक किया जाता है, उसे तामसी (तमो गुणी) तप कहा जाता है। (१९)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ (२०)

भावार्थ : जो दान कर्तव्य समझकर, बिना किसी उपकार की भावना से, उचित स्थान में, उचित समय पर और योग्य व्यक्ति को ही दिया जाता है, उसे सात्त्विक (सतो गुणी) दान कहा जाता है। (२०)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ (२१)

भावार्थ : किन्तु जो दान बदले में कुछ पाने की भावना से अथवा किसी प्रकार के फल की कामना से और बिना इच्छा के दिया जाता है, उसे राजसी (रजो गुणी) दान कहा जाता है। (२१)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ (२२)

भावार्थ : जो दान अनुचित स्थान में, अनुचित समय पर, अज्ञानता के साथ, अपमान करके अयोग्य व्यक्तियों को दिया जाता है, उसे तामसी (तमो गुणी) दान कहा जाता है। (२२)

(ॐ, तत्, सत् की व्याख्या)

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ (२३)

भावार्थ : सृष्टि के आरम्भ से "ॐ" (परम-ब्रह्म), "तत्" (वह), "सत्" (शाश्वत) इस प्रकार से ब्रह्म को उच्चारण के रूप में तीन प्रकार का माना जाता है, और इन तीनों शब्दों का प्रयोग यज्ञ करते समय ब्राह्मणों द्वारा वैदिक मन्त्रों का उच्चारण करके ब्रह्म को संतुष्ट करने के लिये किया जाता है। (२३)

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।
प्रवर्तन्ते विधानोक्तः सततं ब्रह्मवादिनाम् ॥ (२४)

भावार्थ : इस प्रकार ब्रह्म प्राप्ति की इच्छा वाले मनुष्य शास्त्र विधि के अनुसार यज्ञ, दान और तप रूपी क्रियाओं का आरम्भ सदैव "ओम्" (ॐ) शब्द के उच्चारण के साथ ही करते हैं। (२४)

तदित्यनभिसन्दाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्चविविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ (२५)

भावार्थ : इस प्रकार मोक्ष की इच्छा वाले मनुष्यों द्वारा बिना किसी फल की इच्छा से अनेकों प्रकार से यज्ञ, दान और तप रूपी क्रियाएँ "तत्" शब्द के उच्चारण द्वारा की जाती हैं। (२५)

सद्भावे साधुभावे च सदित्यतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ (२६)

भावार्थ : हे पृथापुत्र अर्जुन! इस प्रकार साधु स्वभाव वाले मनुष्यों द्वारा परमात्मा के लिये "सत्" शब्द का प्रयोग किया जाता है तथा परमात्मा प्राप्ति के लिये जो कर्म किये जाते हैं उनमें भी "सत्" शब्द का प्रयोग किया जाता है। (२६)

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्यवाभिधीयते ॥ (२७)

भावार्थ : जिस प्रकार यज्ञ से, तप से और दान से जो स्थिति प्राप्त होती है, उसे भी "सत्" ही कहा जाता है और उस परमात्मा की प्रसन्नता लिए जो भी कर्म किया जाता है वह भी निश्चित रूप से "सत्" ही कहा जाता है। (२७)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ (२८)

भावार्थ : हे पृथापुत्र अर्जुन! बिना श्रद्धा के यज्ञ, दान और तप के रूप में जो कुछ भी सम्पन्न किया जाता है, वह सभी "असत्" कहा जाता है, इसलिए वह न तो इस जन्म में लाभदायक होता है और न ही अगले जन्म में लाभदायक होता है। (२८)



गुण-त्रय	सत्व	रज	तम
श्रद्धा त्रय	सात्विक	राजसी	तामसी
पूजन त्रय	देवताओं का पूजन	यक्ष व राक्षसों का	भूतों और प्रेतों का
भोजन त्रय	आयु, बुद्धि, बल, आरोग्य, सुख कारक, प्रीति वर्धक, रस युक्त, स्निग्ध तथा हृदय को प्रिय लगने वाले	कटु, अम्ल, लवण, रुखा, तीखा, दाहयुक्त तथा दुख, चिंता और रोग प्रदायक	अधपका (यातयामम्), रस रहित (गतरसम्), दुर्गन्ध युक्त (पूति), बासी (पर्युषितं), उच्छिष्ट तथा अपवित्र
यज्ञ त्रय	शास्त्र विधि से नियत, कर्तव्य युक्त, फल आसक्ति रहित	दमभाचरण द्वारा, फल इच्छा से युक्त	शास्त्र विधि रहित, दान रहित, मंत्र रहित, दक्षिणा तथा श्रद्धा रहित
तप त्रय	शारीरिक तप - देव, ब्राह्मण, गुरु तथा ज्ञानियों का पूजन, शौच, आरजव (सरलता) ब्रह्मचर्य, तथा अहिंसा द्वारा किया गया तप वाणी का तप- अनुद्वेग करने वाला, प्रिय, हितकर तथा यथार्थ भाषण, स्वाध्याय, शास्त्र पाठन, तथा परमेश्वर के नाम के जप का अभ्यास मानसिक तप- मन की प्रसन्नता, शांत भाव, सौम्यता, मौन, मनो-निग्रह, अंतःकरण के भाव की पवित्रता	सत्कार, मान और पूजा के लिए तथा अन्य स्वार्थ के लिए पाखंड द्वारा तथा फल प्राप्ति की इच्छा के लिए	मूढता पूर्वक, हठ से, मन वाणी और शारीरिक पीड़ा देकर तथा दूसरों के अनिष्ट के लिए
दान त्रय	दान देना कर्तव्य है इस भाव से देश, काल और पात्र के प्राप्त होने पर अनुपकार न करने वाले को दिया गया दान।	क्लेश पूर्वक (अनिच्छा) से, प्रत्युपकार के लिए तथा फल की आकांक्षा से दिया गया दान।	बिना सत्कार के या तिरस्कार पूर्वक अदेश एवं अकाल तथा अपात्र / कुपात्र को दिया गया दान।

मोक्ष-संन्यास योग (अध्याय 18)

त्याग का विषय

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

भावार्थ : अर्जुन बोले- हे महाबाहो! हे अन्तर्यामिन्! हे वासुदेव! मैं संन्यास और त्याग के तत्व को पृथक्-पृथक् जानना चाहता हूँ॥1॥

श्रीभगवानुवाच

काम्यानां कर्मणा न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

भावार्थ : श्री भगवान् बोले- कितने ही पण्डितजन तो काम्य कर्मों के (स्त्री, पुत्र और धन आदि प्रिय वस्तुओं की प्राप्ति के लिए तथा रोग-संकटादि की निवृत्ति के लिए जो यज्ञ, दान, तप और उपासना आदि कर्म किए जाते हैं, उनका नाम काम्यकर्म है।) त्याग को संन्यास समझते हैं तथा दूसरे विचारकुशल पुरुष सब कर्मों के फल के त्याग को (ईश्वर की भक्ति, देवताओं का पूजन, माता-पितादि गुरुजनों की सेवा, यज्ञ, दान और तप तथा वर्णाश्रम के अनुसार आजीविका द्वारा गृहस्थ का निर्वाह एवं शरीर संबंधी खान-पान इत्यादि जितने कर्तव्यकर्म हैं, उन सबमें इस लोक और परलोक की सम्पूर्ण कामनाओं के त्याग का नाम सब कर्मों के फल का त्याग है) त्याग कहते हैं॥2॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥

भावार्थ : कई एक विद्वान् ऐसा कहते हैं कि कर्ममात्र दोषयुक्त हैं, इसलिए त्यागने के योग्य हैं और दूसरे विद्वान् यह कहते हैं कि यज्ञ, दान और तपरूप कर्म त्यागने योग्य नहीं हैं॥3॥

निश्चयं शृणु में तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥

भावार्थ : हे पुरुषश्रेष्ठ अर्जुन ! संन्यास और त्याग, इन दोनों में से पहले त्याग के विषय में तू मेरा निश्चय सुन। क्योंकि त्याग सात्त्विक, राजस और तामस भेद से तीन प्रकार का कहा गया है॥4॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

भावार्थ : यज्ञ, दान और तपरूप कर्म त्याग करने के योग्य नहीं हैं, बल्कि वह तो अवश्य कर्तव्य है, क्योंकि यज्ञ, दान और तप -ये तीनों ही कर्म बुद्धिमान पुरुषों को (वह मनुष्य बुद्धिमान है, जो फल और आसक्ति को त्याग कर केवल भगवदर्थ कर्म करता है।) पवित्र करने वाले हैं॥5॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति में पार्थ निश्चितं मतमुत्तमम् ॥



भावार्थ : इसलिए हे पार्थ! इन यज्ञ, दान और तपस्वरूप कर्मों को तथा और भी सम्पूर्ण कर्तव्यकर्मों को आसक्ति और फलों का त्याग करके अवश्य करना चाहिए, यह मेरा निश्चय किया हुआ उत्तम मत है॥6॥

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥

भावार्थ : (निषिद्ध और काम्य कर्मों का तो स्वरूप से त्याग करना उचित ही है) परन्तु नियत कर्म का (इसी अध्याय के श्लोक 48 की टिप्पणी में इसका अर्थ देखना चाहिए) स्वरूप से त्याग करना उचित नहीं है। इसलिए मोह के कारण उसका त्याग कर देना तामस त्याग कहा गया है॥7॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥

भावार्थ : जो कुछ कर्म है वह सब दुःखरूप ही है- ऐसा समझकर यदि कोई शारीरिक क्लेश के भय से कर्तव्य-कर्मों का त्याग कर दे, तो वह ऐसा राजस त्याग करके त्याग के फल को किसी प्रकार भी नहीं पाता॥8॥

कार्यमित्येव यत्कर्म नियतं क्रियते अर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

भावार्थ : हे अर्जुन! जो शास्त्रविहित कर्म करना कर्तव्य है- इसी भाव से आसक्ति और फल का त्याग करके किया जाता है- वही सात्त्विक त्याग माना गया है॥9॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥

भावार्थ : जो मनुष्य अकुशल कर्म से तो द्वेष नहीं करता और कुशल कर्म में आसक्त नहीं होता- वह शुद्ध सत्त्वगुण से युक्त पुरुष संशयरहित, बुद्धिमान और सच्चा त्यागी है॥10॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

भावार्थ : क्योंकि शरीरधारी किसी भी मनुष्य द्वारा सम्पूर्णता से सब कर्मों का त्याग किया जाना शक्य नहीं है, इसलिए जो कर्मफल त्यागी है, वही त्यागी है- यह कहा जाता है॥11॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥

भावार्थ : कर्मफल का त्याग न करने वाले मनुष्यों के कर्मों का तो अच्छा, बुरा और मिला हुआ- ऐसे तीन प्रकार का फल मरने के पश्चात् अवश्य होता है, किन्तु कर्मफल का त्याग कर देने वाले मनुष्यों के कर्मों का फल किसी काल में भी नहीं होता॥12॥ (कर्मों के होने में सांख्यसिद्धांत का कथन)

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥

भावार्थ : हे महाबाहो! सम्पूर्ण कर्मों की सिद्धि के ये पाँच हेतु कर्मों का अंत करने के लिए उपाय बतलाने वाले सांख्य-शास्त्र में कहे गए हैं, उनको तू मुझसे भलीभाँति जान॥13॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

भावार्थ : इस विषय में अर्थात् कर्मों की सिद्धि में अधिष्ठान (जिसके आश्रय कर्म किए जाएँ, उसका नाम अधिष्ठान है) और कर्ता तथा भिन्न-भिन्न प्रकार के करण (जिन-जिन इंद्रियादिकों और साधनों द्वारा कर्म किए जाते हैं, उनका नाम करण है) एवं नाना प्रकार की अलग-अलग चेष्टाएँ और वैसे ही पाँचवाँ हेतु दैव (पूर्वकृत शुभाशुभ कर्मों के संस्कारों का नाम दैव है) है॥14॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

भावार्थ : मनुष्य मन, वाणी और शरीर से शास्त्रानुकूल अथवा विपरीत जो कुछ भी कर्म करता है- उसके ये पाँचों कारण हैं॥15॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥

भावार्थ : परन्तु ऐसा होने पर भी जो मनुष्य अशुद्ध बुद्धि (सत्संग और शास्त्र के अभ्यास से तथा भगवदर्थ कर्म और उपासना के करने से मनुष्य की बुद्धि शुद्ध होती है, इसलिए जो उपर्युक्त साधनों से रहित है, उसकी बुद्धि अशुद्ध है, ऐसा समझना चाहिए।) होने के कारण उस विषय में यानी कर्मों के होने में केवल शुद्ध स्वरूप आत्मा को कर्ता समझता है, वह मलीन बुद्धि वाला अज्ञानी यथार्थ नहीं समझता॥16॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥

भावार्थ : जिस पुरुष के अन्तःकरण में 'मैं कर्ता हूँ' ऐसा भाव नहीं है तथा जिसकी बुद्धि सांसारिक पदार्थों में और कर्मों में लिपायमान नहीं होती, वह पुरुष इन सब लोकों को मारकर भी वास्तव में न तो मरता है और न पाप से बँधता है। (जैसे अग्नि, वायु और जल द्वारा प्रारब्धवश किसी प्राणी की हिंसा होती देखने में आए तो भी वह वास्तव में हिंसा नहीं है, वैसे ही जिस पुरुष का देह में अभिमान नहीं है और स्वार्थरहित केवल संसार के हित के लिए ही जिसकी सम्पूर्ण क्रियाएँ होती हैं, उस पुरुष के शरीर और इन्द्रियों द्वारा यदि किसी प्राणी की हिंसा होती हुई लोकदृष्टि में देखी जाए, तो भी वह वास्तव में हिंसा नहीं है क्योंकि आसक्ति, स्वार्थ और अहंकार के न होने से किसी प्राणी की हिंसा हो ही नहीं सकती तथा बिना कर्तृत्वाभिमान के किया हुआ कर्म वास्तव में अकर्म ही है, इसलिए वह पुरुष 'पाप से नहीं बँधता'।)॥17॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥

भावार्थ : ज्ञाता (जानने वाले का नाम 'ज्ञाता' है।), ज्ञान (जिसके द्वारा जाना जाए, उसका नाम 'ज्ञान' है।) और ज्ञेय (जानने में आने वाली वस्तु का नाम 'ज्ञेय' है।)- ये तीनों प्रकार की कर्म-प्रेरणा हैं और कर्ता (कर्म करने वाले का नाम 'कर्ता' है।), करण (जिन साधनों से कर्म किया जाए, उनका नाम 'करण' है।) तथा क्रिया (करने का नाम 'क्रिया' है।)- ये तीनों प्रकार का कर्म-संग्रह है॥18॥

(तीनों गुणों के अनुसार ज्ञान, कर्म, कर्ता, बुद्धि, धृति और सुख के पृथक-पृथक भेद)

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छणु तान्यपि ॥



भावार्थ : गुणों की संख्या करने वाले शास्त्र में ज्ञान और कर्म तथा कर्ता गुणों के भेद से तीन-तीन प्रकार के ही कहे गए हैं, उनको भी तु मुझसे भलीभाँति सुन॥19॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

भावार्थ : जिस ज्ञान से मनुष्य पृथक-पृथक सब भूतों में एक अविनाशी परमात्मभाव को विभागरहित समभाव से स्थित देखता है, उस ज्ञान को तू सात्त्विक जान॥20॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

भावार्थ : किन्तु जो ज्ञान अर्थात् जिस ज्ञान के द्वारा मनुष्य सम्पूर्ण भूतों में भिन्न-भिन्न प्रकार के नाना भावों को अलग-अलग जानता है, उस ज्ञान को तू राजस जान॥21॥

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पंच तत्तामसमुदाहृतम् ॥

भावार्थ : परन्तु जो ज्ञान एक कार्यरूप शरीर में ही सम्पूर्ण के सदृश आसक्त है तथा जो बिना युक्तिवाला, तात्त्विक अर्थ से रहित और तुच्छ है- वह तामस कहा गया है॥22॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

भावार्थ : जो कर्म शास्त्रविधि से नियत किया हुआ और कर्तापन के अभिमान से रहित हो तथा फल न चाहने वाले पुरुष द्वारा बिना राग-द्वेष के किया गया हो- वह सात्त्विक कहा जाता है॥23॥

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥

भावार्थ : परन्तु जो कर्म बहुत परिश्रम से युक्त होता है तथा भोगों को चाहने वाले पुरुष द्वारा या अहंकारयुक्त पुरुष द्वारा किया जाता है, वह कर्म राजस कहा गया है॥24॥

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

भावार्थ : जो कर्म परिणाम, हानि, हिंसा और सामर्थ्य को न विचारकर केवल अज्ञान से आरंभ किया जाता है, वह तामस कहा जाता है॥25॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

भावार्थ : जो कर्ता संगरहित, अहंकार के वचन न बोलने वाला, धैर्य और उत्साह से युक्त तथा कार्य के सिद्ध होने और न होने में हर्ष-शोकादि विकारों से रहित है- वह सात्त्विक कहा जाता है॥26॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

भावार्थ : जो कर्ता आसक्ति से युक्त कर्मों के फल को चाहने वाला और लोभी है तथा दूसरों को कष्ट देने के स्वभाववाला, अशुद्धाचारी और हर्ष-शोक से लिप्त है वह राजस कहा गया है ॥27॥

आयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

भावार्थ : जो कर्ता अयुक्त, शिक्षा से रहित घमंडी, धूर्त और दूसरों की जीविका का नाश करने वाला तथा शोक करने वाला, आलसी और दीर्घसूत्री (दीर्घसूत्री उसको कहा जाता है कि जो थोड़े काल में होने लायक साधारण कार्य को भी फिर कर लेंगे, ऐसी आशा से बहुत काल तक नहीं पूरा करता।) है वह तामस कहा जाता है ॥28॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥

भावार्थ : हे धनंजय ! अब तू बुद्धि का और धृति का भी गुणों के अनुसार तीन प्रकार का भेद मेरे द्वारा सम्पूर्णता से विभागपूर्वक कहा जाने वाला सुन ॥29॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥

भावार्थ : हे पार्थ ! जो बुद्धि प्रवृत्तिमार्ग (गृहस्थ में रहते हुए फल और आसक्ति को त्यागकर भगवदर्पण बुद्धि से केवल लोकशिक्षा के लिए राजा जनक की भाँति बरतने का नाम 'प्रवृत्तिमार्ग' है।) और निवृत्ति मार्ग को (देहाभिमान को त्यागकर केवल सच्चिदानंदघन परमात्मा में एकीभाव स्थित हुए श्री शुकदेवजी और सनकादिकों की भाँति संसार से उपराम होकर विचरने का नाम 'निवृत्तिमार्ग' है।), कर्तव्य और अकर्तव्य को, भय और अभय को तथा बंधन और मोक्ष को यथार्थ जानती है- वह बुद्धि सात्त्विकी है ॥30॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥

भावार्थ : हे पार्थ ! मनुष्य जिस बुद्धि के द्वारा धर्म और अधर्म को तथा कर्तव्य और अकर्तव्य को भी यथार्थ नहीं जानता, वह बुद्धि राजसी है ॥31॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

भावार्थ : हे अर्जुन ! जो तमोगुण से घिरी हुई बुद्धि अधर्म को भी 'यह धर्म है' ऐसा मान लेती है तथा इसी प्रकार अन्य संपूर्ण पदार्थों को भी विपरीत मान लेती है, वह बुद्धि तामसी है ॥32॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

भावार्थ : हे पार्थ ! जिस अव्यभिचारिणी धारण शक्ति (भगवद्विषय के सिवाय अन्य सांसारिक विषयों को धारण करना ही व्यभिचार दोष है, उस दोष से जो रहित है वह 'अव्यभिचारिणी धारणा' है।) से मनुष्य ध्यान योग के द्वारा मन, प्राण और इंद्रियों की क्रियाओं (मन, प्राण और इंद्रियों को भगवत्प्राप्ति के लिए भजन, ध्यान और निष्काम कर्मों में लगाने का नाम 'उनकी क्रियाओं को धारण करना' है।) को धारण करता है, वह धृति सात्त्विकी है ॥33॥



यया तु धर्मकामार्थान्धत्या धारयतेऽर्जुन।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी॥

भावार्थ : परंतु हे पृथापुत्र अर्जुन! फल की इच्छावाला मनुष्य जिस धारण शक्ति के द्वारा अत्यंत आसक्ति से धर्म, अर्थ और कामों को धारण करता है, वह धारण शक्ति राजसी है॥34॥

यया स्वप्नं भयं शोकं विषादं मदमेव च।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी॥

भावार्थ : हे पार्थ! दुष्ट बुद्धिवाला मनुष्य जिस धारण शक्ति के द्वारा निद्रा, भय, चिंता और दुःख को तथा उन्मत्तता को भी नहीं छोड़ता अर्थात् धारण किए रहता है- वह धारण शक्ति तामसी है॥35॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥

भावार्थ : हे भरतश्रेष्ठ! अब तीन प्रकार के सुख को भी तू मुझसे सुन। जिस सुख में साधक मनुष्य भजन, ध्यान और सेवादि के अभ्यास से रमण करता है और जिससे दुःखों के अंत को प्राप्त हो जाता है, जो ऐसा सुख है, वह आरंभकाल में यद्यपि विष के तुल्य प्रतीत (जैसे खेल में आसक्ति वाले बालक को विद्या का अभ्यास मूढ़ता के कारण प्रथम विष के तुल्य भासता है वैसे ही विषयों में आसक्ति वाले पुरुष को भगवद्भजन, ध्यान, सेवा आदि साधनाओं का अभ्यास मर्म न जानने के कारण प्रथम 'विष के तुल्य प्रतीत होता' है) होता है, परन्तु परिणाम में अमृत के तुल्य है, इसलिए वह परमात्मविषयक बुद्धि के प्रसाद से उत्पन्न होने वाला सुख सात्त्विक कहा गया है॥36-37॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।

परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥

भावार्थ : जो सुख विषय और इंद्रियों के संयोग से होता है, वह पहले- भोगकाल में अमृत के तुल्य प्रतीत होने पर भी परिणाम में विष के तुल्य (बल, वीर्य, बुद्धि, धन, उत्साह और परलोक का नाश होने से विषय और इंद्रियों के संयोग से होने वाले सुख को 'परिणाम में विष के तुल्य' कहा है) है इसलिए वह सुख राजस कहा गया है॥38॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥

भावार्थ : जो सुख भोगकाल में तथा परिणाम में भी आत्मा को मोहित करने वाला है, वह निद्रा, आलस्य और प्रमाद से उत्पन्न सुख तामस कहा गया है॥39॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥

भावार्थ : पृथ्वी में या आकाश में अथवा देवताओं में तथा इनके सिवा और कहीं भी ऐसा कोई भी सत्त्व नहीं है, जो प्रकृति से उत्पन्न इन तीनों गुणों से रहित हो॥40॥

(फल सहित वर्ण धर्म का विषय)

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥

भावार्थ : हे परंतप! ब्राह्मण, क्षत्रिय और वैश्यों के तथा शूद्रों के कर्म स्वभाव से उत्पन्न गुणों द्वारा विभक्त किए गए हैं॥41॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

भावार्थ : अंतःकरण का निग्रह करना, इंद्रियों का दमन करना, धर्मपालन के लिए कष्ट सहना, बाहर-भीतर से शुद्ध (गीता अध्याय 13 श्लोक 7 की टिप्पणी में देखना चाहिए) रहना, दूसरों के अपराधों को क्षमा करना, मन, इंद्रिय और शरीर को सरल रखना, वेद, शास्त्र, ईश्वर और परलोक आदि में श्रद्धा रखना, वेद-शास्त्रों का अध्ययन-अध्यापन करना और परमात्मा के तत्त्व का अनुभव करना- ये सब-के-सब ही ब्राह्मण के स्वाभाविक कर्म हैं॥42॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥

भावार्थ : शूरवीरता, तेज, धैर्य, चतुरता और युद्ध में न भागना, दान देना और स्वामिभाव- ये सब-के-सब ही क्षत्रिय के स्वाभाविक कर्म हैं॥43॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥

भावार्थ : खेती, गोपालन और क्रय-विक्रय रूप सत्य व्यवहार (वस्तुओं के खरीदने और बेचने में तौल, नाप और गिनती आदि से कम देना अथवा अधिक लेना एवं वस्तु को बदलकर या एक वस्तु में दूसरी या खराब वस्तु मिलाकर दे देना अथवा अच्छी ले लेना तथा नफा, आढ़त और दलाली ठहराकर उससे अधिक दाम लेना या कम देना तथा झूठ, कपट, चोरी और जबरदस्ती से अथवा अन्य किसी प्रकार से दूसरों के हक को ग्रहण कर लेना इत्यादि दोषों से रहित जो सत्यतापूर्वक पवित्र वस्तुओं का व्यापार है उसका नाम 'सत्य व्यवहार' है।) ये वैश्य के स्वाभाविक कर्म हैं तथा सब वर्णों की सेवा करना शूद्र का भी स्वाभाविक कर्म है॥44॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥

भावार्थ : अपने-अपने स्वाभाविक कर्मों में तत्परता से लगा हुआ मनुष्य भगवत्प्राप्ति रूप परमसिद्धि को प्राप्त हो जाता है। अपने स्वाभाविक कर्म में लगा हुआ मनुष्य जिस प्रकार से कर्म करके परमसिद्धि को प्राप्त होता है, उस विधि को तू सुन॥45॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥

भावार्थ : जिस परमेश्वर से संपूर्ण प्राणियों की उत्पत्ति हुई है और जिससे यह समस्त जगत् व्याप्त है (जैसे बर्फ जल से व्याप्त है, वैसे ही संपूर्ण संसार सच्चिदानंदघन परमात्मा से व्याप्त है), उस परमेश्वर की अपने स्वाभाविक कर्मों द्वारा पूजा करके (जैसे पतिव्रता स्त्री पति को सर्वस्व समझकर पति का चिंतन करती हुई पति के



आज्ञानुसार पति के ही लिए मन, वाणी, शरीर से कर्म करती है, वैसे ही परमेश्वर को ही सर्वस्व समझकर परमेश्वर का चिंतन करते हुए परमेश्वर की आज्ञा के अनुसार मन, वाणी और शरीर से परमेश्वर के ही लिए स्वाभाविक कर्तव्य कर्म का आचरण करना 'कर्म द्वारा परमेश्वर को पूजना' है) मनुष्य परमसिद्धि को प्राप्त हो जाता है॥46॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥

भावार्थ : अच्छी प्रकार आचरण किए हुए दूसरे के धर्म से गुणरहित भी अपना धर्म श्रेष्ठ है, क्योंकि स्वभाव से नियत किए हुए स्वधर्मरूप कर्म को करता हुआ मनुष्य पाप को नहीं प्राप्त होता॥47॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥

भावार्थ : अतएव हे कुन्तीपुत्र! दोषयुक्त होने पर भी सहज कर्म (प्रकृति के अनुसार शास्त्र विधि से नियत किए हुए वर्णाश्रम के धर्म और सामान्य धर्मरूप स्वाभाविक कर्म हैं उनको ही यहाँ स्वधर्म, सहज कर्म, स्वकर्म, नियत कर्म, स्वभावज कर्म, स्वभावनियत कर्म इत्यादि नामों से कहा है) को नहीं त्यागना चाहिए, क्योंकि धूँ से अग्नि की भाँति सभी कर्म किसी-न-किसी दोष से युक्त हैं॥48॥

(ज्ञाननिष्ठा का विषय)

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति॥

भावार्थ : सर्वत्र आसक्तिरहित बुद्धिवाला, स्पृहारहित और जीते हुए अंतःकरण वाला पुरुष सांख्ययोग के द्वारा उस परम नैष्कर्म्यसिद्धि को प्राप्त होता है॥49॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥

भावार्थ : जो कि ज्ञान योग की परानिष्ठा है, उस नैष्कर्म्य सिद्धि को जिस प्रकार से प्राप्त होकर मनुष्य ब्रह्म को प्राप्त होता है, उस प्रकार को हे कुन्तीपुत्र! तू संक्षेप में ही मुझसे समझ॥50॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानस।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥

भावार्थ : विशुद्ध बुद्धि से युक्त तथा हलका, सात्त्विक और नियमित भोजन करने वाला, शब्दादि विषयों का त्याग करके एकांत और शुद्ध देश का सेवन करने वाला, सात्त्विक धारण शक्ति के (इसी अध्याय के श्लोक 33 में जिसका विस्तार है) द्वारा अंतःकरण और इंद्रियों का संयम करके मन, वाणी और शरीर को वश में कर लेने वाला, राग-द्वेष को सर्वथा नष्ट करके भलीभाँति दृढ़ वैराग्य का आश्रय लेने वाला तथा अहंकार, बल, घमंड,

काम, क्रोध और परिग्रह का त्याग करके निरंतर ध्यान योग के परायण रहने वाला, ममतारहित और शांतियुक्त पुरुष सच्चिदानन्दघन ब्रह्म में अभिन्नभाव से स्थित होने का पात्र होता है॥51-53॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥

भावार्थ : फिर वह सच्चिदानन्दघन ब्रह्म में एकीभाव से स्थित, प्रसन्न मनवाला योगी न तो किसी के लिए शोक करता है और न किसी की आकांक्षा ही करता है। ऐसा समस्त प्राणियों में समभाव वाला (गीता अध्याय 6 श्लोक 29 में देखना चाहिए) योगी मेरी पराभक्ति को (जो तत्त्व ज्ञान की पराकाष्ठा है तथा जिसको प्राप्त होकर और कुछ जानना बाकी नहीं रहता वही यहाँ पराभक्ति, ज्ञान की परानिष्ठा, परम नैष्कर्म्यसिद्धि और परमसिद्धि इत्यादि नामों से कही गई है) प्राप्त हो जाता है॥54॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥

भावार्थ : उस पराभक्ति के द्वारा वह मुझ परमात्मा को, मैं जो हूँ और जितना हूँ, ठीक वैसा-का-वैसा तत्त्व से जान लेता है तथा उस भक्ति से मुझको तत्त्व से जानकर तत्काल ही मुझमें प्रविष्ट हो जाता है॥55॥

(भक्ति सहित कर्मयोग का विषय)

सर्वकर्माण्यपि सदा कुर्वाणो मद्दयापाश्रयः।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥

भावार्थ : मेरे परायण हुआ कर्मयोगी तो संपूर्ण कर्मों को सदा करता हुआ भी मेरी कृपा से सनातन अविनाशी परमपद को प्राप्त हो जाता है॥56॥

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥

भावार्थ : सब कर्मों को मन से मुझमें अर्पण करके (गीता अध्याय 9 श्लोक 27 में जिसकी विधि कही है) तथा समबुद्धि रूप योग को अवलंबन करके मेरे परायण और निरंतर मुझमें चित्तवाला हो॥57॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।

अथ चेतमहाङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि॥

भावार्थ : उपर्युक्त प्रकार से मुझमें चित्तवाला होकर तू मेरी कृपा से समस्त संकटों को अनायास ही पार कर जाएगा और यदि अहंकार के कारण मेरे वचनों को न सुनेगा तो नष्ट हो जाएगा अर्थात् परमार्थ से भ्रष्ट हो जाएगा॥58॥

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥

भावार्थ : जो तू अहंकार का आश्रय लेकर यह मान रहा है कि 'मैं युद्ध नहीं करूँगा' तो तेरा यह निश्चय मिथ्या है, क्योंकि तेरा स्वभाव तुझे जबर्दस्ती युद्ध में लगा देगा॥59॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥



भावार्थ : हे कुन्तीपुत्र! जिस कर्म को तू मोह के कारण करना नहीं चाहता, उसको भी अपने पूर्वकृत स्वाभाविक कर्म से बँधा हुआ परवश होकर करेगा॥60॥

ईश्वर: सर्वभूतानां हृद्देशेऽजुर्न तिष्ठति।

भ्रामयन्सर्वभूतानि यन्तारुढानि मायया॥

भावार्थ : हे अर्जुन! शरीर रूप यंत्र में आरूढ़ हुए संपूर्ण प्राणियों को अन्तर्यामी परमेश्वर अपनी माया से उनके कर्मों के अनुसार भ्रमण कराता हुआ सब प्राणियों के हृदय में स्थित है॥61॥

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥

भावार्थ : हे भारत! तू सब प्रकार से उस परमेश्वर की ही शरण में (लज्जा, भय, मान, बड़ाई और आसक्ति को त्यागकर एवं शरीर और संसार में अहंता, ममता से रहित होकर एक परमात्मा को ही परम आश्रय, परम गति और सर्वस्व समझना तथा अनन्य भाव से अतिशय श्रद्धा, भक्ति और प्रेमपूर्वक निरंतर भगवान के नाम, गुण, प्रभाव और स्वरूप का चिंतन करते रहना एवं भगवान का भजन, स्मरण करते हुए ही उनके आज्ञा अनुसार कर्तव्य कर्मों का निःस्वार्थ भाव से केवल परमेश्वर के लिए आचरण करना यह ‘सब प्रकार से परमात्मा के ही शरण’ होना है) जा। उस परमात्मा की कृपा से ही तू परम शांति को तथा सनातन परमधाम को प्राप्त होगा॥62॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

भावार्थ : इस प्रकार यह गोपनीय से भी अति गोपनीय ज्ञान मैंने तुमसे कह दिया। अब तू इस रहस्ययुक्त ज्ञान को पूर्णतया भलीभाँति विचार कर, जैसे चाहता है वैसे ही कर॥63॥

सर्वगुह्यतमं भूतः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

भावार्थ : संपूर्ण गोपनीयों से अति गोपनीय मेरे परम रहस्ययुक्त वचन को तू फिर भी सुन। तू मेरा अतिशय प्रिय है, इससे यह परम हितकारक वचन मैं तुझसे कहूँगा॥64॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

भावार्थ : हे अर्जुन! तू मुझमें मनवाला हो, मेरा भक्त बन, मेरा पूजन करने वाला हो और मुझको प्रणाम कर। ऐसा करने से तू मुझे ही प्राप्त होगा, यह मैं तुझसे सत्य प्रतिज्ञा करता हूँ क्योंकि तू मेरा अत्यंत प्रिय है॥65॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

भावार्थ : संपूर्ण धर्मों को अर्थात् संपूर्ण कर्तव्य कर्मों को मुझमें त्यागकर तू केवल एक मुझ सर्वशक्तिमान, सर्वाधार परमेश्वर की ही शरण (इसी अध्याय के श्लोक 62 की टिप्पणी में शरण का भाव देखना चाहिए।) में आ जा। मैं तुझे संपूर्ण पापों से मुक्त कर दूँगा, तू शोक मत कर॥66॥

श्रीगीताजी का माहात्म्य

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

भावार्थ : तुझे यह गीत रूप रहस्यमय उपदेश किसी भी काल में न तो तपरहित मनुष्य से कहना चाहिए, न भक्ति-(वेद, शास्त्र और परमेश्वर तथा महात्मा और गुरुजनों में श्रद्धा, प्रेम और पूज्य भाव का नाम 'भक्ति' है।)-रहित से और न बिना सुनने की इच्छा वाले से ही कहना चाहिए तथा जो मुझमें दोषदृष्टि रखता है, उससे तो कभी भी नहीं कहना चाहिए॥67॥

य इमं परमं गुह्यं मद्भक्तैष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

भावार्थ : जो पुरुष मुझमें परम प्रेम करके इस परम रहस्ययुक्त गीताशास्त्र को मेरे भक्तों में कहेगा, वह मुझको ही प्राप्त होगा- इसमें कोई संदेह नहीं है॥68॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

भावार्थ : उससे बढ़कर मेरा प्रिय कार्य करने वाला मनुष्यों में कोई भी नहीं है तथा पृथ्वीभर में उससे बढ़कर मेरा प्रिय दूसरा कोई भविष्य में होगा भी नहीं॥69॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

भावार्थ : जो पुरुष इस धर्ममय हम दोनों के संवाद रूप गीताशास्त्र को पढ़ेगा, उसके द्वारा भी मैं ज्ञानयज्ञ (गीता अध्याय 4 श्लोक 33 का अर्थ देखना चाहिए।) से पूजित होऊँगा- ऐसा मेरा मत है॥70॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥

भावार्थ : जो मनुष्य श्रद्धायुक्त और दोषदृष्टि से रहित होकर इस गीताशास्त्र का श्रवण भी करेगा, वह भी पापों से मुक्त होकर उत्तम कर्म करने वालों के श्रेष्ठ लोकों को प्राप्त होगा॥71॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥

भावार्थ : हे पार्थ! क्या इस (गीताशास्त्र) को तूने एकाग्रचित्त से श्रवण किया? और हे धनञ्जय! क्या तेरा अज्ञानजनित मोह नष्ट हो गया?॥72॥

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वप्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

भावार्थ : अर्जुन बोले- हे अच्युत! आपकी कृपा से मेरा मोह नष्ट हो गया और मैंने स्मृति प्राप्त कर ली है, अब मैं संशयरहित होकर स्थिर हूँ, अतः आपकी आज्ञा का पालन करूँगा॥73॥



संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

भावार्थ : संजय बोले- इस प्रकार मैंने श्री वासुदेव के और महात्मा अर्जुन के इस अद्भुत रहस्ययुक्त, रोमांचकारक संवाद को सुना ॥74॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥

भावार्थ : श्री व्यासजी की कृपा से दिव्य दृष्टि पाकर मैंने इस परम गोपनीय योग को अर्जुन के प्रति कहते हुए स्वयं योगेश्वर भगवान् श्रीकृष्ण से प्रत्यक्ष सुना ॥75॥

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

भावार्थ : हे राजन! भगवान् श्रीकृष्ण और अर्जुन के इस रहस्ययुक्त, कल्याणकारक और अद्भुत संवाद को पुनः-पुनः स्मरण करके मैं बार-बार हर्षित हो रहा हूँ ॥76॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥

भावार्थ : हे राजन! श्रीहरि (जिसका स्मरण करने से पापों का नाश होता है उसका नाम 'हरि' है) के उस अत्यंत विलक्षण रूप को भी पुनः-पुनः स्मरण करके मेरे चित्त में महान आश्चर्य होता है और मैं बार-बार हर्षित हो रहा हूँ ॥77॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

भावार्थ : हे राजन! जहाँ योगेश्वर भगवान् श्रीकृष्ण हैं और जहाँ गाण्डीव-धनुषधारी अर्जुन है, वहीं पर श्री, विजय, विभूति और अचल नीति है- ऐसा मेरा मत है ॥78॥

गुण-त्रय	सात्विक	राजसिक	तामसिक
त्याग त्रय	कर्मफल में आसक्ति का त्याग	दुख रूप समझकर कर्तव्य कर्मों का त्याग	मोहवश शास्त्र विहित कर्मों का त्याग

सांख्य शास्त्र के अनुसार सर्वकर्म सिद्धि के 5 हेतु –

अधिष्ठान	सभी कर्मों की अभिव्यक्ति का आश्रय
कर्ता	कर्म करने वाला
करण	कर्म करने के लिए साधन
चेष्टाएं	इच्छाएं
दैव	शुभ अशुभ कर्म संस्कार

तीन प्रकार की कर्म प्रेरणा -

ज्ञाता	जानने वाला
ज्ञान	जिसके द्वारा जाना जाए (साधन)
ज्ञेय	जिस वस्तु के बारे में जाना जाए

तीन प्रकार का कर्म संग्रह -

कर्ता	कर्म करने वाला
करण	जिसके द्वारा कर्म किया जाए (साधन)
क्रिया	किया जाने वाला कर्म

गुण-त्रय	सात्विक	राजसिक	तामसिक
ज्ञान त्रय	जिस ज्ञान द्वारा सभी प्राणियों को परमात्मा में सम भाव से स्थित देखें	जिस ज्ञान द्वारा मनुष्य प्राणियों में पृथक-पृथक भाव रखें	अयुक्त ज्ञान, तुच्छ ज्ञान, तत्वज्ञान से रहित ज्ञान, शरीर को ही सब कुछ मानना
कर्म त्रय	शास्त्र विधि से नियत तथा फल-आसक्ति से रहित कर्म	परिश्रम युक्त कर्म, फल आकांक्षा युक्त, अहंकार युक्त कर्म	परिणाम, हानि तथा हिंसा का विचार किए बिना अज्ञानता पूर्वक किया गया कर्म
कर्ता त्रय	संग्रह तथा अहंकार रहित, धैर्य और उत्साह युक्त, सम भाव वाला	फल आसक्ति युक्त, लोभी, दुराचारी, हर्ष-शौक आदि से लिप्त,	अयुक्त, अज्ञानी, धूर्त, आलसी, दीर्घ सूत्री (कल पर टालना), शौक से लिप्त, दूसरों की जीविका को नष्ट करने वाला
बुद्धि त्रय	जो बुद्धि प्रवृत्ति तथा निवृत्ति मार्ग को, भय और अभय को कर्तव्य-अकर्तव्य को, बंधन-मोक्ष को यथार्थ जाने	जो धर्म-अधर्म को, कर्तव्य -अकर्तव्य को यथार्थ न जाने	जो अकर्तव्य को कर्तव्य माने, अधर्म को धर्म माने, सम्पूर्ण पदार्थों को विपरीत जाने
धृति त्रय	अव्यभिचारिणी धारण शक्ति द्वारा (ध्यान योग द्वारा) मन, प्राण और इंद्रियों की क्रिया को धारण करें	आसक्ति होकर धर्म, अर्थ और काम को धारण करें	निद्रा, भय, चिंता आदि विकारों को धारण करें
सुख त्रय	भजन, ध्यान, सेवा आदि सुख जो प्रारंभ में विष तुल्य हो पर अंत में अमृत तुल्य	इंद्रियों और विषयों के संयोग का सुख जो प्रारंभ में अमृत तुल्य और अंत में विष तुल्य हो	जो प्रारंभ और परिणाम में भी आत्मा को मोहित करें, आलस्य, निद्रा, प्रमाद आदि से उत्पन्न सुख



नोट - मन, वाणी, और शरीर द्वारा शास्त्र अनुकूल और शास्त्र विपरीत कर्मों के ये उपरोक्त 5 कारण हैं।
चार वर्णों के कर्तव्य कर्म -

ब्राह्मण	क्षत्रिय	वैश्य	शूद्र
शम, दम, शौच, क्षमा, आर्जव (सरलता), ज्ञान विज्ञान मे आस्तिक्य (श्रद्धा), परम तत्व का अनुभवी	शौर्य, तेज, धृति, चतुरता, युद्ध से पलायन न करना, दान, ईश्वरभाव, स्वाभिमान	कृषि, गोपालन, वाणिज्य (क्रय-विक्रय), सत्य व्यवहार का पालन	सभी वर्णों की सेवा करना शूद्र का धर्म है

COURSE NAME

COMMUNICATIVE ENGLISH

COURSE CODE – BAYSAE-105



SEMESTER-I B.A. Yoga

**CREDIT: 2****CA: 13****SEE: 37****MM: 50****Learning Objectives:**

- Improve pronunciation and Use English Grammar worksheets and exercises to improve grammatical knowledge for competitive exams
- Enhance reading, understanding and writing abilities in English
- Develop the ability to read, understand and improve English vocabulary
- Demonstrate conversational skills, Asking Questions

BLOCK-01

BASICS OF ENGLISH GRAMMAR





UNIT-1

Pronunciation, Rhythm & Intonation

1.1 Learning Objectives

By the end of this unit, learners will be able to:

- Understand the significance of pronunciation, rhythm, and intonation in effective English communication.
- Identify and produce correct vowel and consonant sounds to improve pronunciation.
- Recognize stress patterns and rhythmic structures in spoken English.
- Differentiate between various intonation patterns and apply them appropriately in speech.
- Utilize strategies to enhance pronunciation, fluency, and confidence in spoken English.

1.2 Introduction

Effective communication in English requires proper pronunciation, fluency, and grammatical accuracy. Understanding pronunciation, rhythm and intonation enhances spoken communication, while revising basic grammar strengthens writing and speech skills. This unit aims to equip learners with fundamental concepts of pronunciation, rhythm, intonation, and essential grammar rules to improve their overall communication ability.

1.3 Pronunciation

Pronunciation is how we say words. Proper pronunciation helps convey messages correctly. When we mispronounce words, the message can be misunderstood. Speaking words correctly builds confidence in English speakers and helps others understand them better. Pronunciation includes aspects like intonation, stress, rhythm, and even facial expressions and gestures.

Pronunciation is vital in speaking English effectively. Different accents exist due to regional differences, but striving for correct pronunciation is essential. Mistakes in pronunciation can lead to misunderstandings. For example, mispronouncing words like “fog” and “fox” can confuse listeners. Good pronunciation can impress others and boost confidence, especially when speaking in public. Some people believe that grammar and vocabulary are more critical than pronunciation. But, many misunderstandings arise from mispronouncing words. It’s vital for English learners to prioritize pronunciation just as much as other language aspects.

One of the major hurdles in adopting correct pronunciation is a person’s native language as it can influence their English pronunciation. For example, Spanish speakers might pronounce “pig” so that it sounds like “big”. Also, English spellings don’t always match phonetic sounds, which can be confusing for learners. There are two primary reasons for incorrect pronunciation:

- A. Influence of Native Language:** Children in non-English speaking countries might learn English with the accent and sounds of their native language.
- B. Lack of Exposure:** Without regular interaction with native English speakers, one might not learn the correct pronunciation.

These problems can be solved by engaging with native speakers. Real-life practice is better than classroom learning. Listening to native speakers can help learners adopt the correct accent and pronunciation. There are many different ways people speak English around the world. To have one common way, many use “Received Pronunciation” from southeast England as a guide.

We usually learn that English has five vowels: a, e, i, o, u. However, in actual pronunciation, there are twenty unique vowel sounds. Among these, twelve remain consistent throughout their sound (pure vowels) while eight combine two different sounds, known as diphthongs. In addition to these vowels, there are twenty-four consonant sounds.

In simple terms, a vowel is like the open sound you make when you say ‘Ah’ or ‘Oh’. It’s made with an open mouth without any blockage. A pure vowel keeps its sound quality the same throughout. On the other hand, consonants like the sound ‘Sh’ require some part of the mouth or throat to block or restrict the airflow. Consonants are sounds made by partially or fully closing off the air in our mouth or throat. For instance, for the sound /p/, we press our lips together, or for /t/, we use our tongue against the roof of our mouth. Some consonants, like /m/ and /n/, even involve airflow through the nose.

Here are some helpful strategies for learning pronunciation.

- A. Regular Practice:** Prioritize helping learners fix their pronunciation issues little by little, as they encounter trouble.
- B. Repetitive Drilling:** Use repeated practice and drills when teaching pronunciation, as it is an effective way to help learners become more comfortable with it.
- C. Clear Listening:** Ensure that learners hear accurate and clear pronunciation. Phonetic transcriptions can aid in making pronunciation easier to understand.
- D. Inconsistent Words:** Pay special attention to words that have inconsistent spelling and pronunciation, as English has many such words.
- E. Key Sounds:** Focus on sounds that significantly affect a learner’s comprehension. For example, consonant sounds, especially at the beginning and end of words, can be more important than vowel sounds. Take, for instance, the difference in the words “tree” and “three.”
- F. Schwa Sound:** Give special attention to the schwa (ə) sound, as it’s the most common vowel sound in English.
- G. Word Stress:** Always emphasize the correct word stress in new vocabulary.
- H. Attention to Detail:** Remind learners to be cautious when pronouncing English words and to strive for correct pronunciation.



- I. Dictionary Reference:** Encourage learners to consistently check the correct pronunciation in a dictionary.
- J. Importance of Correct Pronunciation:** Continually stress the importance of accurate pronunciation in effective English communication.

Having clear pronunciation can boost confidence, especially when speaking to a group. While perfecting English pronunciation can be challenging due to its many variations, making improvements can enhance one's self-worth, improve communication, and even result in career advancements or increased respect at work. Therefore, it's crucial to prioritize clear speech for effective communication.

1.4 Rhythm in English Speech

Definition and Importance: Rhythm in speech refers to the pattern of stressed and unstressed syllables in spoken language. English is a stress-timed language, meaning that stressed syllables occur at regular intervals, while unstressed syllables are spoken more quickly.

Features of Rhythm

- **Stress Patterns:** Certain syllables in words and phrases receive more emphasis than others. For example, 'comPUter' (stress on 'PU').
- **Pauses:** Natural breaks between phrases or ideas help in better comprehension.
- **Linking Sounds:** The way words are connected in speech, e.g., 'go on' sounds like 'guh-won'.
- **Weak Forms:** Some words are pronounced in a reduced form, e.g., 'and' sounds like 'n' in 'boys and girls'.

1.5 Intonation in English Speech

Definition and Importance: Intonation refers to the rise and fall of pitch while speaking. It conveys meaning, emotions, and attitudes and plays a crucial role in effective communication.

Types of Intonation Patterns

1. **Rising Intonation:** Used in yes/no questions and unfinished thoughts.
 - o Example: "Are you coming?" (The pitch rises at the end.)
2. **Falling Intonation:** Common in statements, commands, and WH-questions.
 - o Example: "She lives in London." (The pitch falls at the end.)
3. **Rising-Falling Intonation:** Used for expressing surprise or contrast.
 - o Example: "Really? I didn't expect that!"
4. **Flat Intonation:** Indicates boredom or lack of enthusiasm.
 - o Example: "I don't know."

1.5 Let Us Sum up

- Pronunciation is crucial for clear communication and includes vowel sounds, consonants, and word stress.
- Rhythm in English speech follows stress-timed patterns, influencing fluency and comprehension.
- Intonation conveys emotions and meaning through rising, falling, and flat pitch variations.
- Exposure to native speakers and consistent practice help improve pronunciation and fluency.
- Mastering pronunciation, rhythm, and intonation enhances overall spoken English proficiency

1.6 Glossary

- **Pronunciation** – The way in which words are spoken correctly.
- **Intonation** – The rise and fall of pitch in spoken language.
- **Rhythm** – The pattern of stressed and unstressed syllables in speech.
- **Schwa Sound (ə)** – The most common and unstressed vowel sound in English.
- **Stress-Timed Language** – A language where stressed syllables occur at regular intervals, such as English.

Subjective Questions

Q1. What is pronunciation, and why is it important in spoken English?

Ans.....

Q2. Define rhythm in English speech and give an example of a stress pattern.

Ans.....

Q3. What is intonation, and how does it affect communication?

Ans.....

Q4. Name two common challenges learners face in pronunciation and suggest a solution for each.

Ans.....

Suggestive Reading

English Pronunciation: STRESS & INTONATION by Jill McMillan



UNIT 02

Revision of Basic Grammar- Parts of Speech, Tenses, Prepositions and Articles

2.1 Introduction

The use of basic grammar in any language serves as the foundational structure upon which effective communication is built. Just as the stability of a building relies on a strong framework, coherent expression and comprehension hinge on the proper application of grammar. Employing correct grammar ensures that messages are conveyed with clarity, precision, and intent, eliminating ambiguities that could lead to misinterpretations. Furthermore, it reflects an individual's attention to detail and mastery of a language, often leaving a lasting impression on listeners or readers.

2.2 Parts of Speech

In the English language, every word is called a part of speech. The role a word plays in a sentence denotes what part of speech it belongs to. Parts of speech can be defined as words that perform different roles in a sentence. Some parts of speech can perform the functions of other parts of speech too. The Oxford Learner's Dictionary defines parts of speech as "one of the classes into which words are divided according to their grammar, such as noun, verb, adjective, etc." The Cambridge Dictionary also gives a similar definition – "One of the grammatical groups into which words are divided, such as noun, verb, and adjective". Parts of speech include nouns, pronouns, verbs, adverbs, adjectives, prepositions, conjunctions and interjections which can be understood as follows:

i. Nouns: Nouns are words that are used to name people, places, animals, ideas and things. Nouns can be classified into two main categories: Common nouns **and** Proper nouns. Common nouns are generic like ball, car, stick, etc., and proper nouns are more specific like Charles, The White House, The Sun, etc. Examples of nouns used in sentences:

Ram is going to market. (Name)

Haridwar is a holy town. (Place)

The **lion** is the king of the jungle. (Animal)

A **computer** is an electronic device. (Thing)

ii. Pronouns: Pronouns are words that are used to substitute a noun in a sentence. There are different types of pronouns. Some of them are reflexive pronouns, possessive pronouns, relative pronouns **and** indefinite pronouns. I, he, she, it, them, his, yours, anyone, nobody, who, etc., are some of the pronouns. Examples of pronouns used in sentences:

- I like playing football. (1st person singular pronoun)
- Has someone taken the red pencil kept on the table? (Indefinite pronoun)
- Is this the girl **who** stood first in class? (Relative pronoun)

- That is **my bag**. (**Possessive pronoun**)
- I hurt **myself** yesterday when we were playing cricket. (**Reflexive pronoun**)

iii. Verbs: Verbs are words that denote an action that is being performed by the noun or the subject **in** a sentence. They are also called **action words**. Some examples of verbs are **read, sit, run, pick, garnish, come, pitch, etc.** Examples of verbs used in sentences:

- She likes to **play** guitar.
- Om is **running** in the park.
- My friends **visited me last week**.
- **Did you have your breakfast?**
- Her name **is** Kamalakshi.

iv. Adverbs: Adverbs are words that are used to provide more information about verbs, adjectives and other adverbs used in a sentence. There are five main types of adverbs **namely**, adverbs of manner, adverbs of degree, adverbs of frequency, adverbs of time **and** adverbs of place. Some examples of adverbs are **today, quickly, randomly, early, 10 a.m. etc.** Examples of adverbs used in sentences:

- You have to come **here to get well**. (**Adverb of place**)
- It was raining heavily **yesterday**. (**Adverb of time**)
- I practice yoga **every day**. (**Adverb of frequency**)
- Can you please come **quickly**? (**Adverb of manner**)
- Tony was so sleepy that he could **hardly keep his eyes open during the meeting**. (**Adverb of degree**)

v. Adjectives: Adjectives are words that are used to describe or provide more information about the noun or the subject in a sentence. Some examples of adjectives include good, ugly, quick, beautiful, late, etc. Examples of adjectives used in sentences:

- Hilly towns are generally **serene**.
- Kashmir valley is very **beautiful**.
- Ganga is a **holy** river.
- India has got a **rich** heritage.
- My brother had only **one chapati for breakfast**.

vi. Prepositions: Prepositions are words that are used to link one part of the sentence to another. Prepositions show the position of the object or subject in a sentence. Some examples of prepositions are in, out, besides, in front of, below, opposite, etc. Examples of prepositions used in sentences:

- The cat **sat** under the table.
- Books are scattered all **over** the floor.
- My bag is there **in** the cupboard.
- The painting hangs **above** the fireplace.
- The children played **beside** the river until sunset.



vii. Conjunctions: Conjunctions are a part of speech that is used to connect two different parts of a sentence, phrases and clauses. Some examples of conjunctions are and, or, for, yet, although, because, not only, etc. Examples of conjunctions used in sentences:

- Swati **and** Bhawna are best friends.
- Manan could not go to school **as** he was sick.
- **Unless you work hard, you cannot score good marks.**
- She tried to stay awake, **yet** her eyes kept closing.

viii. Interjections: Interjections are words that are used to convey strong emotions or feelings. Some examples of interjections are oh, wow, alas, yippee, etc. It is always followed by an exclamation mark. Examples of interjections used in sentences:

- **Wow!** What a wonderful work of art.
- **Alas!** That is really sad.
- **Yippee!** We won the match.

ix. Articles: Articles are words that define a noun as specific or unspecific. They are classified into two types: **definite article** (the) and **indefinite articles** (a, an).

- **Indefinite Articles (a, an):** Used when referring to a non-specific or general noun.
- **Definite Article (the):** Used when referring to a specific noun that is known to the speaker and listener.

Some examples of articles are a, an, the.

Examples of articles used in sentences:

- **A** dog was barking outside.
- I saw **an** eagle flying high in the sky.
- The sun rises in **the** east.
- She bought a new dress for **the** party.
- We visited **the** museum last weekend.

2.3 Sentence Structure

Sentence structure is a grammatical component that tells you exactly where and how each component of a sentence should be placed in order to blend and make sense. In the English language, a sentence consists of a subject and a predicate. In other words, a sentence should have a subject and a verb.

- **Subject:** The subject can be a noun or a pronoun that does the action. For example:
The sun is shining.
The sky is clear.
Shweta has got a melodious voice.
- **Predicate:** The verb is the action performed by the particular subject in the sentence. For example:
I like roses and lilies.

Radha **has a cute smile.**

Anvita **can ride horses.**

There are four different kinds of sentences in English grammar **and they are as follows:**

i. Declarative or Assertive Sentence: A declarative or assertive sentence is a sentence that is informative and ends with a period or a full stop. For example:

- I like reading books.
- There is a big cat under the chair.

ii. Imperative Sentence: An imperative sentence is a sentence that expresses a command, an order, or a request. For examples:

- Clean your study table.
- Close the door.

iii. Interrogative Sentence: An interrogative sentence is one that is used to question something and it ends with a question mark. For examples:

- What is the name of the book you were reading?
- Can I come with you to the book fair?

iv. Exclamatory Sentence: An exclamatory sentence is one which is used to express sudden and strong emotions, and it ends with an exclamation mark. Interjections can also be used to form exclamatory sentences. For examples:

- Wow, this is really nice!
- That was a great match!

2.4 Let Us Sum Up

- Grammar forms the foundation of clear and precise communication in any language.
- Parts of speech categorize words based on their function in a sentence.
- Articles help specify nouns as definite or indefinite.
- Sentence structure determines how words and phrases are organized to form meaningful sentences.
- Different sentence types—declarative, interrogative, imperative, and exclamatory—serve different communicative purposes.

2.5 Glossary

- **Grammar** – The set of rules governing the structure of a language.
- **Parts of Speech** – Categories of words based on their function in a sentence, such as nouns, verbs, and adjectives.
- **Articles** – Words (a, an, the) that define a noun as specific or general.
- **Sentence Structure** – The arrangement of words in a sentence to convey meaning.
- **Predicate** – The part of a sentence that contains the verb and provides information about the subject



■ **Subjective Questions**

Q1. What are the eight parts of speech in English?

Ans.....

Q2. Define a noun and provide two examples.

Ans.....

Q3. How does a definite article differ from an indefinite article?

Ans.....

Q4. What are the four types of sentences in English?

Ans.....

■ **Suggested Reading**

High School English Grammar and Composition by Wren & Martin: S Chand Publishing

UNIT-03

Tenses, Active and Passive Voice, Direct and indirect Speech

3.1 Introduction

Tenses, voice, and speech play a crucial role in shaping the structure and clarity of communication in the English language. Tenses help convey the time of an action, ensuring that the message is accurately understood. The use of active and passive voice determines the focus of a sentence, whether on the doer of the action or the action itself. Similarly, direct and indirect speech influence how spoken words are reported and interpreted. Mastering these grammatical concepts is essential for effective writing and speaking, as they enhance clarity, coherence, and precision in language use. This unit explores these fundamental aspects, providing a comprehensive understanding of their application in daily communication.

3.2 Tenses

According to the Oxford Learner's Dictionary, the term 'tense' is defined as "any of the forms of a verb that may be used to show the time of the action or state expressed by the verb." The Merriam-Webster Dictionary provides a slightly different definition. According to it, the word 'tense' is defined as "a distinction of form in a verb to express distinctions of time or duration of the action or state it denotes. In English grammar, there are three main tenses, and they are each further classified into four different forms. The three tenses in English are:

- Present Tense
- Past Tense
- Future Tense

Present Tense: The present tense refers to the action or event that takes place or is taking place in the present. It represents the current activity or the present state of being of the subject in the given context.

Types of Present Tense: The present tense can be used in four different forms, namely,

- **Simple Present Tense:** It is used to indicate the current action or an action that takes place regularly, for example, I am a boy; Raghav works in space organization.
- **Present Continuous Tense:** It is used to denote an action that is continuing at the present moment, for example, Neha is reading a book; They are preparing a presentation.
- **Present Perfect Tense:** It is used to indicate an action that is used to denote an action that is indefinite and still has its effect on the subject or object in the sentence, for example, All the children have completed their tasks; They have done a good job.
- **Present Perfect Continuous Tense:** It is used to represent an action that began in the recent past and is still continuing, for example, I have been working on this project since three months; My brother has been taking care of me since my childhood.



Past Tense: The ‘past tense’ form of a verb, as the term suggests, can be used to speak about or represent an event or action that already happened in the past.

Types of Past Tense: The past tense has four different forms to indicate the varied nature of actions that happened in the past. They are:

- **Simple Past Tense:** It used to indicate an action or event that happened in the past, for example, I ate an apple yesterday; Raman sent a gift to his parents last week.
- **Past Continuous Tense:** It used to depict an action or event that was continuing in the past, for example, Bhumika was playing guitar; They were studying together for exam.
- **Past Perfect Tense:** It used to represent an event or action that happened in the past before another event or action that happened in the past, for example, He had caught the train on time; I had completed my assignment on time.
- **Past Perfect Continuous Tense:** It used to denote an action or event that was taking place in the past until another action or event happened in the past, for example, The program that was terminated had been running since independence; I had been living in this house since my marriage.

Future Tense

The ‘future tense’ form of any verb refers to the conjugation of the verb to represent an action that is going to happen in the future or will be continuing in the future.

Types of Future Tense: The future tense can be used in four different forms in order to show how the actions in the future behave differently in various situations, and they are:

- **Simple Future Tense:** It is used to denote an action that will happen in the future, for example, He will write a book after his vacation; Piyush will confirm about the meeting tomorrow.
- **Future Continuous Tense:** It is used to indicate an action that will be taking place in the future, for, example, Rati will be going to Singapore next week; I will be running for the chairman election next year.
- **Future Perfect Tense:** It is used to represent an action that starts in the present and will happen in the future, for example, By the time you come from school, I will have left; You will have finished this report by next week.
- **Future Perfect Continuous Tense:** It is used to depict an action that is happening in the present and will complete at some point in the future, for example, Next year I will have been working here for ten years; Daksh will have been studying in the library before he comes to the class.

3.3 Active Voice and Passive Voice

The active voice, in a sentence, denotes that the noun or pronoun that acts as the subject in the sentence is the doer of the action. In other words, the subject performs the action or acts upon the verb. It denotes that the subject is performing the action. It does not require a linking verb to make sense and focuses on the doer of the action.

Active Voice – Subject + Verb + Object

For example: I decorated the hall.

Devi gave Shanthi a gift.

The passive voice, on the other hand, represents that the subject is one acted upon by the action or verb in the sentence. It can also be said that the passive voice indicates that the subject in the sentence is no longer active but passive. It denotes that the subject is acted upon by the verb or action in the sentence. It uses a linking verb followed by the past participle of the main verb.

Passive Voice – Object + Verb + Subject

For example: The hall was decorated by me.

Shanthi was given a gift by Devi.

3.4 Direct and Indirect Speech

The **direct speech** in a sentence refers to the exact words spoken by a person, enclosed within quotation marks. It directly quotes the speaker's words without any changes. It maintains the original tense and structure of the speech.

Direct Speech – Subject + Reporting Verb + “Exact Words of the Speaker”

For example:

- She said, **“I am going to the market.”**
- Rahul asked, **“Can you help me with my homework?”**

The **indirect speech**, on the other hand, conveys the message of the speaker in reported form without using quotation marks. It often involves a change in pronouns, verb tenses, and time expressions to fit the context of the sentence.

Indirect Speech – Subject + Reporting Verb + That/If/Whether + Reported Speech

For example:

- She said **that she was going to the market.**
- Rahul asked **if I could help him with his homework.**

3.5 Let Us Sum Up

- Tenses help express the time of an action in a sentence and are classified into present, past, and future, each with four subcategories.
- Active voice emphasizes the doer of the action, while passive voice emphasizes the receiver of the action.
- In passive voice, the object of the active sentence becomes the subject.
- Direct speech quotes the exact words of the speaker, while indirect speech conveys the same meaning without using quotation marks.
- Converting between direct and indirect speech requires changes in pronouns, verb tenses, and time expressions.



3.6 Glossary

- **Tense** – A grammatical category that indicates the time of action or event in a sentence.
- **Active Voice** – A sentence structure where the subject performs the action (e.g., “She wrote a letter”).
- **Passive Voice** – A sentence structure where the subject receives the action (e.g., “A letter was written by her”).
- **Direct Speech** – A way of reporting speech using the speaker’s exact words, enclosed in quotation marks.
- **Indirect Speech** – A way of reporting speech by summarizing the speaker’s words without quotation marks.

Subjective Questions:

Q1. What are the three main tenses in English?

Ans.....

Q2. Define active and passive voice with one example each.

Ans.....

Q3. Compare and contrast active and passive voice. When should each be used?

Ans.....

Q4. Describe the rules for changing direct speech into indirect speech. Provide examples.

Ans.....

Suggested Reading

High School English Grammar and Composition by Wren & Martin: S Chand Publishing

BLOCK-02

READING & WRITING



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SEMESTER-I B.A. Yoga



UNIT-1

Vocabulary: Homophones, Homonyms, and Analytical Skills

1.1 Introduction

A strong vocabulary is an essential aspect of effective communication, as it enables individuals to express their ideas clearly and accurately. In this context, understanding homophones, homonyms, and analytical skills is crucial for improving language proficiency and comprehension.

1.2 Homophones

Homophones are words that sound the same but have different meanings and spellings. Due to their identical pronunciation, they often lead to confusion in writing and comprehension. Mastery of homophones is essential to avoid errors in communication.

Examples of Homophones

1. There – Their – They're

- *There* refers to a place (e.g., *She is sitting over there.*)
- *Their* is a possessive pronoun (e.g., *Their house is beautiful.*)
- *They're* is a contraction of *they are* (e.g., *They're going to the park.*)

2. Two – To – Too

- *Two* is a number (e.g., *I have two dogs.*)
- *To* is a preposition (e.g., *She went to the store.*)
- *Too* means “also” or “very” (e.g., *I want to come too.*)

3. Sea – See

- *Sea* refers to a large body of water (e.g., *The ship is sailing in the sea.*)
- *See* means to look or observe (e.g., *Can you see the rainbow?*)

4. Write – Right

- *Write* means to put words on paper (e.g., *Please write a letter.*)
- *Right* means correct or a direction (e.g., *You gave the right answer.*)

Homophones are common in English and must be learned in context to avoid miscommunication.

1.3 Homonyms

Homonyms are words that have the same spelling and pronunciation but different meanings. They are often classified into two types:

1. **Homographs** – Words that are spelled the same but have different meanings and sometimes different pronunciations.

2. **Homophones (as discussed above)** – Words that sound the same but have different meanings and spellings.

Examples of Homonyms

1. **Bank**

- *I deposited money in the bank.* (financial institution)
- *He sat by the riverbank.* (the edge of a river)

2. **Bark**

- *The dog started to bark loudly.* (a dog's sound)
- *The bark of the tree is rough.* (the outer covering of a tree)

3. **Bat**

- *He used a bat to hit the ball.* (sports equipment)
- *A bat flew out of the cave.* (a nocturnal flying animal)

4. **Lead**

- *She will lead the team.* (to guide)
- *Lead is a heavy metal.* (a type of metal)

5. **Tear**

- *A tear rolled down her cheek.* (a drop of liquid from the eyes)
- *Be careful not to tear the paper.* (to rip something)

Homonyms can create ambiguity in sentences, making context crucial for understanding their meaning.

1.4 Analytical Skills in Language Learning

Analytical skills refer to the ability to examine, interpret, and understand language structures and meanings. These skills help learners decode complex words, recognize patterns, and apply logical reasoning to comprehend and use language effectively.

Key Aspects of Analytical Skills in Language Learning

- **Identifying Word Relationships:** Recognizing homophones and homonyms in sentences helps in avoiding errors and improving accuracy in writing.
- **Contextual Understanding:** The meaning of a word often depends on its context. Developing analytical skills helps in understanding the correct meaning of homonyms and polysemous words.
- **Logical Reasoning in Grammar:** Understanding sentence structure and grammatical rules enhances fluency and accuracy in communication.
- **Critical Thinking in Interpretation:** When reading or listening, strong analytical skills enable individuals to interpret meanings effectively and differentiate between similar-sounding or similarly spelled words.



- **Problem-Solving in Language Use:** If a sentence or a word seems ambiguous, analytical skills help in deducing the correct meaning using reasoning and context clues.

1.5 Let Us Sum Up

- Homophones are words that sound alike but have different meanings and spellings, requiring careful usage in writing and speaking.
- Homonyms are words with the same spelling and pronunciation but different meanings, making context essential for comprehension.
- Analytical skills help in decoding words, recognizing patterns, and applying logical reasoning in language learning..
- Developing contextual awareness and critical thinking enhances fluency, interpretation, and problem-solving in language use.

1.6 Glossary

Homophones – Words that have the same pronunciation but different meanings and spellings (e.g., “write” and “right”).

Homonyms – Words that share the same spelling and pronunciation but have different meanings (e.g., “bat” as an animal and a sports equipment).

Contextual Understanding – The ability to determine the correct meaning of a word based on the surrounding text or situation.

Logical Reasoning – The process of analyzing information and using logic to arrive at conclusions in language comprehension.

Polysemy – The characteristic of a word having multiple related meanings (e.g., “light” can mean not heavy or illumination)

Subjective Questions

Q1. What is the difference between homophones and homonyms?

Ans.....

Q2. Provide two examples of homophones and explain their meanings.

Ans.....

Q3. Why is context important in understanding homonyms?

Ans.....

Q4. How can analytical skills help in avoiding mistakes with homophones?

Ans.....

Suggested Reading

High School English Grammar and Composition by Wren & Martin: S Chand Publishing

UNIT-2

Editing Skills – Error Correction

2.1 Introduction

Editing is an essential skill in writing that ensures clarity, coherence, and correctness in communication. Effective editing involves carefully reviewing a piece of writing to identify and correct grammatical, spelling, punctuation, and structural errors. Error correction is a crucial part of the editing process, as it helps refine the content for accuracy and readability.

2.2 Importance of Editing and Error Correction

- **Enhances Clarity and Precision** – Correcting errors ensures that the message is conveyed accurately and clearly to the reader.
- **Improves Professionalism** – Well-edited writing reflects competence and attention to detail, making the content more credible.
- **Prevents Miscommunication** – Errors in grammar, punctuation, and word choice can lead to misunderstandings; editing helps eliminate such issues.
- **Boosts Readability** – Removing redundancy, improving sentence structure, and correcting typos make the text more engaging and easy to understand.
- **Strengthens Logical Flow** – A well-edited piece follows a logical sequence, making it easier for the reader to follow the argument or narrative.

2.3 Common Types of Errors and How to Correct Them

1. Grammatical Errors

These errors involve incorrect sentence structure, verb tense misuse, subject-verb agreement mistakes, and incorrect use of prepositions.

Example:

She go to the market every day. (Incorrect)

She goes to the market every day. (Correct)

Correction Tips:

- Ensure proper subject-verb agreement.
- Use the correct verb tense according to the context.
- Check prepositions for correct usage.

2. Spelling Mistakes

Spelling errors occur due to typographical errors or incorrect knowledge of word spellings.

Example:





Recieve instead of *Receive*

Definately instead of *Definitely*

Correction Tips:

- Use spell-check tools but don't rely on them entirely.
- Read the text carefully to spot misused words.

3. Punctuation Errors

Incorrect punctuation can change the meaning of a sentence.

Example:

Let's eat Grandpa! (Incorrect)

Let's eat, Grandpa! (Correct)

Correction Tips:

- Use commas correctly to separate clauses and items in lists.
- Ensure proper placement of apostrophes in contractions and possessive forms.
- Avoid excessive or missing punctuation marks.

4. Word Choice and Redundancy

Using the wrong word or including unnecessary words can weaken writing.

Example:

He returned back to his home. (The word "back" is redundant.)

He returned to his home.

Correction Tips:

- Remove unnecessary words that do not add value to the sentence.
- Choose precise words that convey the intended meaning.

5. Sentence Structure Issues

Run-on sentences, sentence fragments, and awkward constructions affect readability.

Example:

Because I was tired. I slept early. (Fragment)

Because I was tired, I slept early. (Correct)

Correction Tips:

- Ensure every sentence has a subject and a predicate.
- Avoid overly long and complex sentences.

2.4 Strategies for Effective Editing and Error Correction

- **Read the Text Aloud** – This helps in identifying awkward phrasing and missing words.
- **Use Editing Tools** – Grammar and spell-check software can assist in identifying common mistakes.

- **Check for One Error Type at a Time** – Focus separately on grammar, punctuation, spelling, and sentence structure.
- **Seek a Second Opinion** – Having someone else review the writing can provide a fresh perspective on errors.
- **Proofread in Stages** – Take breaks between writing and editing to spot mistakes more effectively.

Let Us Sum Up

- Editing is essential for clarity, accuracy, and professionalism in writing.
- Common errors include grammatical mistakes, spelling errors, punctuation issues, word redundancy, and sentence structure problems.
- Effective correction methods involve using spell-check tools, reading aloud, checking grammar rules, and seeking a second opinion.
- Proofreading in stages helps catch overlooked errors and improves readability.
- Developing strong editing skills enhances written communication and prevents misinterpretation.

Glossary

- **Editing** – The process of reviewing and correcting written content to improve its quality.
- **Proofreading** – The final step of editing that focuses on identifying and fixing minor errors in grammar, spelling, and punctuation.
- **Redundancy** – The unnecessary repetition of words that do not add value to a sentence.
- **Syntax** – The arrangement of words and phrases to create well-formed sentences.
- **Punctuation** – The use of symbols like commas, periods, and apostrophes to clarify meaning in writing.

Subjective Questions:

Q1. What is the difference between editing and proofreading?

Ans.....

Q2. Give two examples of grammatical errors and their corrections.

Ans.....

Q3. Why is redundancy considered a mistake in writing?

Ans.....

Q4. What is the role of punctuation in sentence clarity?

Ans.....

Suggested Reading

What Editors Do

The Art, Craft, and Business of Book Editing by Peter Ginna; University of Chicago Press



UNIT-3

Article Writing and Reading Comprehension

3.1 Introduction

Article writing is a form of written communication that presents information, opinions, or arguments on a specific topic in a structured manner. Articles are commonly found in newspapers, magazines, blogs, and academic journals, and they serve various purposes, including informing, persuading, and entertaining readers.

3.2 Features of Article Writing

- **Title/Heading** – A catchy and relevant title that attracts readers. The title of an article is the first point of interaction between the reader and the content. It should be engaging, clear, and relevant to the subject matter. A well-crafted title should grab attention instantly while giving a hint about the topic covered. Using powerful words, numbers, or intriguing questions can make titles more appealing. For example, instead of a generic title like *Healthy Eating Tips*, a more compelling one would be *10 Superfoods That Can Boost Your Immune System Instantly*. A good title not only attracts readers but also improves discoverability, especially in online articles where search engine optimization (SEO) plays a crucial role.
- **Introduction** – The introduction sets the stage for the article, giving the reader a reason to continue reading. It should provide a brief overview of the topic, establish its importance, and create curiosity. A strong introduction often includes a thought-provoking question, a surprising fact, or a relatable anecdote to draw the reader in. For instance, an article about sleep deprivation might begin with: *Did you know that chronic lack of sleep can lead to memory loss and weakened immunity?* This immediately captures interest while highlighting the significance of the topic. The introduction should seamlessly transition into the body, clearly outlining what the article will discuss.
- **Body** – The body is where the article's main content is presented, usually divided into multiple paragraphs with clear subheadings for easy readability. Each paragraph should focus on a single point, supported by evidence, examples, or expert opinions. Organizing the information logically is essential—typically moving from general ideas to specific details. Bullet points, lists, and visuals (like charts or images) can enhance comprehension. If an article discusses Effective Time Management Techniques, the body might include sections such as Prioritization Strategies, Avoiding Procrastination, and Using Productivity Tools. Maintaining a natural flow and connecting paragraphs with transition words like furthermore, however, or in contrast ensures a cohesive reading experience.
- **Conclusion** – The conclusion wraps up the article by summarizing key points and reinforcing the main message. It should leave the reader with a lasting impression, whether through a thought-provoking statement, a call to action, or a reflection. A well-crafted conclusion does not introduce

new information but rather emphasizes the significance of the topic. For example, an article about environmental conservation might conclude with: Small actions, such as reducing plastic use and conserving water, can collectively lead to significant positive change. The responsibility to protect our planet lies with each one of us. Encouraging readers to take action or ponder on the subject helps make the article impactful and memorable.

3.3 Types of Articles

- **Informative Articles** – Informative articles are designed to educate readers by presenting well-researched facts, data, and objective information about a specific topic. These articles focus on delivering knowledge without personal opinions or biases. Common subjects for informative articles include health, technology, science, education, and history. For example, an article titled *The Impact of Artificial Intelligence on Modern Healthcare* would provide factual insights into how AI is transforming medical diagnostics, patient care, and research. Informative articles often include statistics, expert opinions, and references to credible sources to enhance credibility. The language is clear and straightforward, ensuring that readers understand the subject matter easily.
- **Persuasive Articles** – Persuasive articles are written with the intent to influence the reader's opinion or encourage them to take a specific action. These articles use strong arguments, logical reasoning, and emotional appeal to support a particular stance. Common examples include opinion pieces, editorial articles, and advocacy writings on social, political, or ethical issues. For instance, an article titled *Why Renewable Energy is the Future of Sustainability* would present compelling arguments about the benefits of solar and wind power while countering opposing views. Persuasive articles often incorporate rhetorical questions, real-life examples, and authoritative sources to strengthen their argument and engage the reader emotionally and intellectually.
- **Descriptive Articles** – Descriptive articles aim to paint a vivid picture in the reader's mind by using sensory details, rich vocabulary, and an immersive narrative style. These articles focus on providing an in-depth depiction of a subject, whether it be a place, an event, a historical moment, or a person's life. For example, an article titled *A Journey Through the Ancient Streets of Varanasi* would describe the sights, sounds, and cultural significance of the city in a way that transports the reader there. Descriptive articles are often used in travel writing, biographies, and personal experience essays. The key to effective descriptive writing is engaging the reader's senses—sight, sound, taste, touch, and smell—to create a memorable experience.
- **Expository Articles** Expository articles focus on explaining a concept, process, or idea in a clear and structured manner. These articles are instructional and aim to simplify complex subjects for the reader. They are commonly found in how-to guides, tutorials, academic papers, and educational resources. For example, an article titled *How to Improve Your Public Speaking Skills* would provide step-by-step guidance on techniques like voice modulation, body language, and audience engagement. Expository writing avoids personal opinions and instead relies on factual explanations, definitions, and logical sequencing. It often includes diagrams, lists, and examples to enhance comprehension and make learning more effective.



3.4 Steps to Write an Effective Article

- **Select a Topic** – Choose a subject that is interesting and relevant to the audience.
- **Conduct Research** – Gather information from credible sources.
- **Create an Outline** – Organize the structure of the article, ensuring a logical flow.
- **Write a Draft** – Develop the article by expanding the ideas from the outline.
- **Edit and Proofread** – Check for grammatical errors, clarity, coherence, and accuracy.

3.5 Common Mistakes in Article Writing

- Lack of clarity and coherence.
- Grammatical and spelling errors.
- Overuse of complex vocabulary or jargon.
- Poor organization and structure.

3.6 Reading Comprehension

Reading comprehension refers to the ability to understand, interpret, and analyze written texts. It is an essential skill for academic success, effective communication, and critical thinking.

Importance of Reading Comprehension

- Enhances vocabulary and language skills.
- Improves critical thinking and analytical abilities.
- Helps in academic and professional success.
- Enables effective interpretation of written material.

Strategies for Effective Reading Comprehension

- **Skimming and Scanning** – Skimming and scanning are essential reading techniques that help in quickly grasping the main ideas or locating specific details in a text. Skimming involves reading through a passage rapidly to get a general sense of the content. It focuses on headings, subheadings, highlighted words, and the first and last sentences of paragraphs. This technique is useful for previewing material before in-depth reading or when time is limited. Scanning, on the other hand, involves moving the eyes quickly across the text to find specific information, such as dates, names, or key terms. This method is particularly useful when looking for answers in a comprehension exercise or searching for details in a research document.
- **Active Reading** – Active reading is a method that encourages deeper interaction with the text, improving comprehension and retention. Instead of passively going through the material, readers actively engage by underlining important points, taking notes, highlighting key terms, and asking questions about the content. For instance, while reading an academic article, a student may underline definitions, jot down thoughts in the margins, or summarize a paragraph in their own words. Active reading helps in identifying key arguments, analyzing the author's perspective, and making connections with prior knowledge, leading to a more thorough understanding of the subject matter.

- **Context Clues** – Context clues are hints provided within the text that help readers determine the meaning of unfamiliar words or phrases. When encountering an unknown term, readers can look at surrounding words, sentence structure, or examples provided to infer its meaning. There are different types of context clues, such as definition clues (where the meaning is explicitly provided), synonym clues (where a similar word is used), and example clues (where examples illustrate the meaning). For example, in the sentence, The arid desert, with its dry and rainless climate, made survival difficult, the phrase “dry and rainless” serves as a clue to understanding the meaning of “arid.”
- **Summarization** – Summarization is a technique that involves condensing a text into a brief yet comprehensive account of its main ideas. After reading a passage, writing a short summary helps reinforce understanding and retention of key points. This method encourages critical thinking, as it requires identifying essential information while filtering out unnecessary details. For instance, after reading a lengthy news article about climate change, summarizing it in a few sentences can help recall the major causes, effects, and possible solutions discussed. Summarization is particularly useful for students preparing for exams, professionals reviewing reports, or anyone looking to retain key information efficiently.
- **Inference and Interpretation** – Inference and interpretation involve reading between the lines to understand information that is not explicitly stated. It requires analyzing clues, background knowledge, and logical reasoning to draw conclusions about the author’s message or the deeper meaning of the text. For example, in a mystery novel, a reader may infer the identity of the culprit based on subtle hints provided throughout the story. Similarly, in a news article, readers may interpret an author’s tone or bias by examining word choices and the framing of arguments. This skill is crucial for critical reading, allowing individuals to evaluate texts beyond their surface meaning and develop a deeper comprehension of the subject.

Types of Reading Comprehension Questions

- **Factual Questions** – Based on specific details in the text.
- **Inferential Questions** – Require drawing conclusions beyond the explicit text.
- **Vocabulary-Based Questions** – Focus on the meaning of words used in the passage.
- **Critical Thinking Questions** – Evaluate the author’s intent, tone, and arguments.

Let Us Sum Up

- Article writing is a structured form of communication that conveys information, arguments, or opinions in a clear and engaging manner.
- Different types of articles serve various purposes, such as educating (informative), persuading (persuasive), describing (descriptive), and explaining (expository).
- Effective article writing involves selecting a relevant topic, conducting research, organizing content logically, and refining the draft through editing and proofreading.



- Reading comprehension is essential for interpreting and analyzing written material, improving vocabulary, and developing critical thinking skills.
- Techniques like skimming, scanning, summarization, and inference help readers extract key information and understand texts more effectively.

Glossary

- **Editing** – The process of reviewing and revising a piece of writing to improve clarity, accuracy, and coherence.
- **Persuasive Writing** – A style of writing that aims to convince the reader to adopt a particular viewpoint or take action.
- **Inference** – The process of drawing logical conclusions from given information, even when details are not explicitly stated.
- **Context Clues** – Words or phrases surrounding an unfamiliar term that help determine its meaning.
- **Summarization** – The process of condensing a longer text into a brief, clear version that retains essential information.

Subjective Questions

Q1. What are the key elements of an article's structure?

Ans.....

Q2. How does a persuasive article differ from an informative article?

Ans.....

Q3. What role does skimming play in reading comprehension?

Ans.....

Q4. Give an example of a context clue and explain how it helps in understanding a difficult word.

Ans.....

Suggested Readings

The Complete Guide to Article Writing by Naveed Saleh; Writer's Digest Books

English Comprehension book for all competitive exams by Pinnacle Publications

COURSE NAME

**GENERAL INTRODUCTION OF HUMAN ANATOMY AND
PHYSIOLOGY**

COURSE CODE – BAYSSE-106



SEMESTER-I B.A. Yoga



CREDIT: 3

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the fundamental structures and functions of cells, tissues, organs, and systems in the human body.
- Explore the concept of bioelectric energy and its relationship to prana (life force) in yogic traditions.
- Examine how cellular activities contribute to overall bodily functions and energy flow.
- Identify the role of different tissues and organs in maintaining health and vitality.
- Analyze the parallels between modern physiological concepts and traditional yogic views on life force.
- Apply this understanding to enhance personal yoga practice and holistic well-being.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Describe the basic structures and functions of human cells, tissues, organs, and systems.
- Articulate the concept of prana and discuss its correlation with bioelectric energy in the body.
- Evaluate how the flow of bioelectric energy influences physical and mental health.
- Discuss the significance of various tissues and organs in supporting yoga practices.
- Compare and contrast scientific and yogic perspectives on life force and energy flow.
- Integrate knowledge of anatomy and energy concepts to deepen yoga practice and promote holistic health.

BLOCK-1

BASICS OF THE BODY AND MOVEMENT





UNIT-1

Introduction to Cells, Tissues, Organs, And Systems; How Bioelectric Energy Relates to Prana (Life Force)

1.1 Introduction to Cells, Tissues, Organs, And Systems

Cells: The Fundamental Units of Life

Cells are the smallest structural and functional units of the human body. Each cell performs specific tasks essential for survival. For instance, muscle cells contract to facilitate movement, while nerve cells transmit electrical impulses. The human body comprises trillions of cells, each specialized to perform unique functions.

Tissues: Groups of Similar Cells

When similar cells group together, they form tissues. The four primary tissue types are:

- **Epithelial Tissue:** Covers body surfaces and lines cavities.
- **Connective Tissue:** Supports and binds other tissues (e.g., bone, blood)
- **Muscle Tissue:** Facilitates movement through contraction.
- **Nervous Tissue:** Transmits electrical signals throughout the body.

Organs: Complex Structures Performing Specific Functions

Organs consist of multiple tissue types working together to perform specific functions. Examples include:

- **Heart:** Pumps blood throughout the body.
- **Lungs:** Facilitate gas exchange (oxygen and carbon dioxide).
- **Kidneys:** Filter waste from the blood.

Organ Systems: Coordinated Networks Maintaining Homeostasis

Organ systems are groups of organs that collaborate to perform complex functions. The human body comprises several organ systems, including:

- **Circulatory System:** Transports nutrients and oxygen.
- **Digestive System:** Breaks down food for energy.
- **Nervous System:** Processes information and coordinates responses.
- **Musculoskeletal System:** Provides structure and facilitates movement.

Each system plays a vital role in maintaining the body's internal balance and overall health.

How Bioelectric Energy Relates to Prana (Life Force)

- **Understanding Bioelectric Energy**

Bioelectric energy refers to the electrical currents generated by the movement of ions across cell membranes. These currents are crucial for various physiological processes, including nerve impulse transmission, muscle contraction, and heart rhythm regulation. The body's bioelectric fields are dynamic and influence overall health and well-being.

- **The Concept of Prana in Yogic Philosophy**

In yogic traditions, **Prana** is considered the vital life force that permeates all living beings. It flows through specific pathways in the body, sustaining physical and mental health. Practices like **Pranayama** (breath control) aim to regulate and enhance the flow of prana, promoting balance and vitality.

- **Correlation Between Bioelectric Energy and Prana**

Modern interpretations draw parallels between bioelectric energy and prana. The flow of bioelectric currents in the body mirrors the movement of prana through energy channels. Disruptions in bioelectric patterns can lead to imbalances in prana, affecting health. Conversely, practices that enhance prana flow can positively influence the body's bioelectric fields, leading to improved physiological functions.

- **Integrating Scientific and Yogic Perspectives**

Understanding the interplay between bioelectric energy and prana bridges the gap between science and spirituality. This integration offers a holistic approach to health, emphasizing the importance of both physical and energetic balance. By combining anatomical knowledge with yogic practices, individuals can achieve enhanced well-being and self-awareness.

By exploring the structural organization of the human body and the relationship between bioelectric energy and prana, we gain a comprehensive understanding of how physical structures and subtle energies collaborate to sustain life and health.

Subjective Questions

Q1. Explain the hierarchical organization of the human body from cells to organ systems, and discuss how this structural arrangement facilitates coordinated physiological functions.

Ans.

Q2. Describe the concept of bioelectric energy in human physiology and analyze its correlation with the yogic understanding of prana as the life force.

Ans.



UNIT-2

Musculoskeletal System: Overview Of Bones, Joints, And Muscles Used in Yoga Poses; Role of Spine, Tendons, Ligaments, and Cartilage in Flexibility and Stability; Muscle Contraction and Relaxation for Asanas; How Smooth Muscles Support Internal Balance

The musculoskeletal system is integral to yoga practice, providing the structural framework and facilitating movement. Understanding its components such as bones, joints, muscles, spine, tendons, ligaments, cartilage, and smooth muscles enhances the effectiveness and safety of yoga asanas.

2.1 Bones, Joints, and Muscles in Yoga

Bones

The human skeleton comprises 206 bones that provide structure, protect organs, and serve as attachment points for muscles. In yoga, weight-bearing poses like **Tadasana (Mountain Pose)** and **Virabhadrasana (Warrior Pose)** help maintain bone density and strength.

Joints

Joints are where two or more bones meet, allowing for movement and flexibility. They are categorized based on their range of motion

- **Synovial joints:** Highly movable (e.g., shoulders, knees).
- **Cartilaginous joints:** Slightly movable (e.g., spine).
- **Fibrous joints:** Immovable (e.g., skull).

Yoga poses promote joint health by enhancing flexibility and circulation, reducing stiffness, and preventing degenerative conditions.

Muscles

Muscles facilitate movement and maintain posture. They are classified into:

- **Skeletal muscles:** Voluntary muscles attached to bones.
- **Smooth muscles:** Involuntary muscles found in internal organs.

Yoga engages skeletal muscles through various asanas, improving strength, endurance, and flexibility. For example, **Utkatasana (Chair Pose)** strengthens the quadriceps and gluteal muscles.

2.2 Role of the Spine, Tendons, Ligaments, and Cartilage

Spine

The spine supports the body's weight and protects the spinal cord. It consists of vertebrae separated by intervertebral discs, which act as shock absorbers. Yoga poses like **Bhujangasana (Cobra Pose)** and **Setu Bandhasana (Bridge Pose)** enhance spinal flexibility and alignment, alleviating back pain and improving posture.

Tendons and Ligaments

- **Tendons:** Connect muscles to bones, transmitting force to facilitate movement.
- **Ligaments:** Connect bones to other bones, stabilizing joints.

Yoga improves the elasticity and strength of tendons and ligaments, reducing injury risk. Poses like **Trikonasana (Triangle Pose)** stretch and strengthen these connective tissues.

Cartilage

Cartilage covers joint surfaces, reducing friction and absorbing shock. Regular movement through yoga maintains cartilage health by promoting synovial fluid circulation, which nourishes cartilage and maintains joint flexibility.

2.3 Muscle Contraction and Relaxation in Asanas

Yoga involves both isometric and isotonic muscle contractions:

- **Isometric contraction:** Muscles contract without changing length, as in holding **Plank Pose**.
- **Isotonic contraction:** Muscles change length during movement, as in transitioning between poses.

Balancing contraction and relaxation in yoga enhances muscular control, strength, and flexibility. For instance, in **Adho Mukha Svanasana (Downward-Facing Dog)**, the hamstrings contract while the shoulders relax, promoting overall muscular balance.

2.4 Smooth Muscles and Internal Balance

Smooth muscles are involuntary muscles found in the walls of internal organs, such as the intestines and blood vessels. While not directly engaged in yoga poses, yoga influences smooth muscle function through:

- **Breath control (Pranayama):** Regulates respiratory and cardiovascular systems.
- **Meditation and relaxation:** Reduces stress, impacting digestive and circulatory functions.

Practices like **Anulom Vilom (Alternate Nostril Breathing)** and **Shavasana (Corpse Pose)** activate the parasympathetic nervous system, promoting relaxation and internal balance.

Integrating knowledge of the musculoskeletal system into yoga practice enhances body awareness, prevents injuries, and deepens the mind-body connection.



Subjective Questions

Q1. Explain how the spine, tendons, ligaments, and cartilage contribute to flexibility and stability in yoga practice, providing examples of asanas that illustrate their functions.

Ans.

Q2. Describe the mechanisms of muscle contraction and relaxation during yoga asanas, and discuss how smooth muscles support internal balance during practice.

Ans.

Objective Questions

1. What is the correct sequence of biological organization in the human body from simplest to most complex?

- a) Tissue → Cell → Organ → Organ System
- b) Cell → Tissue → Organ → Organ System
- c) Organ → Cell → Tissue → Organ System
- d) Organ System → Organ → Tissue → Cell

Answer: b) Cell → Tissue → Organ → Organ System

2. Which of the following best describes the relationship between bioelectric energy and prana in yogic philosophy?

- a) Bioelectric energy and prana are unrelated concepts.
- b) Bioelectric energy is the physical manifestation of prana's flow in the body.
- c) Prana inhibits the flow of bioelectric energy.
- d) Bioelectric energy only affects muscular movements, not prana.

Answer: b) Bioelectric energy is the physical manifestation of prana's flow in the body.

3. Which type of joint allows for the greatest range of motion and is commonly utilized in yoga poses like the shoulder stand?

- a) Hinge joint
- b) Ball-and-socket joint
- c) Pivot joint
- d) Saddle joint

Answer: b) Ball-and-socket joint

4. During yoga practice, which structure connects muscles to bones, facilitating movement?

- a) Ligaments
- b) Cartilage
- c) Tendons
- d) Synovial membranes

Answer: c) Tendons

5. How do smooth muscles contribute to internal balance during yoga practices like pranayama and meditation?

- a) By voluntarily contracting to aid in posture
- b) By facilitating conscious movement of limbs
- c) By regulating involuntary functions such as digestion and blood flow
- d) By stabilizing joints during complex poses

Answer: c) By regulating involuntary functions such as digestion and blood flow



BLOCK-2

DIGESTION AND CLEANSING SYSTEMS

UNIT-1

Digestive System: Basic Anatomy (Mouth to Intestines), How Digestion Supports Energy for Yoga; Role of Diet and Gastric Secretions in Vitality; Simple Understanding of Gastrointestinal Movement (Peristalsis) and its Link to Cleansing Practices (E.G., Kriyas)

The digestive system is a complex network of organs and processes that transform food into energy and nutrients essential for bodily functions. For yoga practitioners, understanding this system can enhance vitality, support cleansing practices, and optimize energy flow.

1.1 Basic Anatomy: From Mouth to Intestines

1. **Mouth:** Digestion begins here, where mechanical breakdown by chewing and chemical digestion by saliva (containing enzymes like amylase) prepare food for further processing.
2. **Esophagus:** A muscular tube that transports food from the mouth to the stomach through coordinated contractions known as peristalsis.
3. **Stomach:** Secretes gastric juices, including hydrochloric acid and pepsin, to break down proteins, turning food into a semi-liquid substance called chyme.
4. **Small Intestine:** Comprising the duodenum, jejunum, and ileum, it's the primary site for nutrient absorption. Enzymes from the pancreas and bile from the liver aid in digesting fats, proteins, and carbohydrates.
5. **Large Intestine:** Absorbs water and electrolytes, forming and storing feces. Beneficial bacteria here also produce certain vitamins and support immune function.

1.2 Digestion's Role in Energy for Yoga

Efficient digestion ensures the body receives essential nutrients—carbohydrates, proteins, fats, vitamins, and minerals—that fuel cellular activities and energy production. For yoga practitioners, this energy supports physical postures (asanas), breathing techniques (pranayama), and mental clarity during meditation.

1.3 Diet, Gastric Secretions, and Vitality

- **Balanced Diet:** Consuming a variety of whole foods provides the necessary nutrients for optimal digestive function and overall health.
- **Gastric Secretions:** Enzymes and acids produced in the stomach and small intestine are crucial for breaking down food into absorbable units.
- **Hydration:** Adequate water intake aids in the smooth movement of food through the digestive tract and prevents constipation.



A well-functioning digestive system contributes to sustained energy levels, better immunity, and enhanced mental focus—all vital for a consistent yoga practice.

1.4 Gastrointestinal Movement (Peristalsis) and Cleansing Practices

Peristalsis is the rhythmic contraction of muscles in the digestive tract that propels food forward. This movement is essential for digestion and elimination.

Link to Yogic Cleansing Practices (Kriyas):

- **Shankhaprakshalana:** A yogic technique involving the consumption of saline water followed by specific asanas to stimulate peristalsis, facilitating complete intestinal cleansing.
- **Nauli Kriya:** An abdominal massage practice that tones the digestive organs and enhances peristaltic movement.

Regular practice of these kriyas can lead to improved digestion, detoxification, and increased vitality, supporting deeper states of meditation and overall well-being.

Understanding the digestive system's anatomy and functions empowers yoga practitioners to make informed dietary choices and incorporate practices that support digestive health, leading to enhanced energy, clarity, and vitality.

Subjective Questions

Q1. Briefly describe how the process of digestion—from the mouth to the intestines—contributes to energy production essential for yoga practices.

Ans.

Q2. Explain how dietary choices and gastric secretions influence vitality, and how gastrointestinal movements like peristalsis relate to yogic cleansing practices (kriyas).

Ans.

UNIT-2

Excretory System: Kidney and Nephron Basics; How Hydration and Breath Influence Waste Removal; Connection to Detoxification in Yoga

The excretory system is essential for maintaining the body's internal environment by removing waste products and regulating fluid balance. The primary organs involved include the kidneys, ureters, bladder, and urethra.

2.1 Kidney and Nephron basics

Kidneys: The Body's Natural Filters

- **Location and Structure:** The kidneys are two bean-shaped organs located on either side of the spine, just below the rib cage.
- **Function:** They filter blood to remove waste products, excess substances, and fluids, forming urine.
- **Additional Roles:** Beyond filtration, kidneys regulate blood pressure, electrolyte balance, and red blood cell production.

Nephrons: The Functional Units

- **Structure:** Each kidney contains approximately one million nephrons, each comprising a glomerulus and a renal tubule.
- **Function:** Nephrons filter blood, reabsorb essential nutrients and water, and secrete waste into the forming urine.
- **Process:** Blood enters the glomerulus, where filtration occurs. The filtrate then passes through the tubules, where selective reabsorption and secretion fine-tune the urine composition.

2.2 Hydration and Breath: Influences on Waste Removal

Importance of Hydration

- **Kidney Function:** Adequate water intake ensures that kidneys can efficiently filter blood and excrete waste products.
- **Urine Formation:** Proper hydration leads to the production of sufficient urine volume, aiding in the elimination of toxins.
- **Preventing Complications:** Staying hydrated helps prevent kidney stones and urinary tract infections by diluting urine and flushing out pathogens.

Role of Breath

- **Oxygen Supply:** Deep, conscious breathing enhances oxygen delivery to tissues, supporting cellular metabolism and waste removal.



- **Lymphatic Flow:** Breathing movements assist in lymphatic circulation, which helps remove interstitial waste products.
- **Stress Reduction:** Controlled breathing activates the parasympathetic nervous system, reducing stress and its negative impact on excretory functions.

2.3 Connection to Detoxification in Yoga

Yoga practices can significantly support the body's natural detoxification processes:

Asanas (Postures)

- **Twisting Poses:** Postures like Ardha Matsyendrasana (Half Lord of the Fishes Pose) massage abdominal organs, stimulating kidney and liver function.
- **Inversions:** Poses such as Sarvangasana (Shoulder Stand) enhance blood flow to the kidneys, promoting efficient filtration.

Pranayama (Breath Control)

- **Kapalabhati (Skull Shining Breath):** This rapid breathing technique increases oxygenation and stimulates abdominal organs, aiding detoxification.
- **Nadi Shodhana (Alternate Nostril Breathing):** Balances the nervous system, reducing stress and supporting excretory health.

Kriyas (Cleansing Techniques)

- **Shankhaprakshalana:** A yogic intestinal cleansing practice that involves drinking saline water and performing specific movements to flush the digestive tract.
- **Nauli Kriya:** An abdominal massage technique that stimulates digestive and excretory organs, enhancing waste elimination.

Incorporating proper hydration, conscious breathing, and specific yoga practices can synergistically enhance the body's excretory functions, promoting overall health and vitality.

Subjective Questions

Q1. Describe the structure and function of the nephron within the kidney. How does each component contribute to the process of waste filtration and urine formation?

Ans.

Q2. Explain how proper hydration and controlled breathing techniques influence the efficiency of the excretory system. How do these factors integrate with yogic detoxification practices to enhance the body's natural waste removal processes?

Ans.

Objective Questions

1. Which organ is primarily responsible for nutrient absorption in the digestive system?

- a) Stomach
- b) Small intestine
- c) Large intestine
- d) Esophagus

Answer: b) Small intestine

2. What is the role of peristalsis in the digestive system?

- a) Secretion of digestive enzymes
- b) Absorption of nutrients
- c) Movement of food through the digestive tract
- d) Production of bile

Answer: c) Movement of food through the digestive tract

3. How does proper hydration influence kidney function in the excretory system?

- a) It decreases urine production
- b) It impairs waste filtration
- c) It enhances the kidneys' ability to filter waste
- d) It has no effect on kidney function

Answer: c) It enhances the kidneys' ability to filter waste

4. Which yogic practice is specifically aimed at cleansing the digestive tract?

- a) Pranayama
- b) Shankhaprakshalana
- c) Asanas
- d) Dhyana

Answer: b) Shankhaprakshalana

5. What is the primary function of the nephron in the kidney?

- a) Production of digestive enzymes
- b) Filtration of blood to form urine
- c) Absorption of nutrients
- d) Secretion of hormones

Answer: b) Filtration of blood to form urine



BLOCK-3

NERVOUS SYSTEM AND INNER AWARENESS

UNIT-1

Nervous System: Simple Neuron Structure; Central Role of The Spine and Brain in Yoga; Sensory And Motor Systems For Balance And Coordination in Poses; Reflexes and Relaxation in Meditation.

The nervous system is a complex network that governs bodily functions, sensory experiences, and motor responses. In yoga, understanding this system enhances the practice by promoting balance, coordination, and relaxation.

1.1 Neuron Structure: The Building Blocks of the Nervous System

Neurons are specialized cells responsible for transmitting information throughout the body. Each neuron comprises:

- **Cell Body (Soma):** Contains the nucleus and organelles, maintaining cell health.
- **Dendrites:** Branch-like structures receiving signals from other neurons.
- **Axon:** A long projection transmitting impulses away from the cell body.
- **Myelin Sheath:** An insulating layer enhancing signal speed.
- **Axon Terminals:** Endpoints where neurotransmitters are released to communicate with other cells.

These components work together to process and relay information, facilitating bodily responses and functions.

1.2 Central Role of the Spine and Brain in Yoga

The spine and brain constitute the central nervous system (CNS), crucial for integrating sensory input and coordinating movement. In yoga:

- **Spinal Alignment:** Maintaining an erect and flexible spine ensures optimal nerve function and energy flow.
- **Brain Function:** Yoga practices enhance brain health by improving posture and promoting effective neurotransmission.

Regular yoga practice supports CNS health, leading to improved physical and mental well-being.

1.3 Sensory and Motor Systems for Balance and Coordination in Poses

Yoga poses require the integration of sensory and motor systems:

- **Sensory Neurons:** Detect changes in body position and environment, informing the brain
- **Motor Neurons:** Transmit signals from the brain to muscles, initiating movement.



This coordination ensures stability and precision in yoga postures, enhancing the practice's effectiveness.

1.4 Reflexes and Relaxation in Meditation

Meditation influences the nervous system by:

- **Activating the Parasympathetic Nervous System:** Promotes relaxation and reduces stress.
- **Modulating Reflexes:** Regular practice can diminish the startle response, leading to a calmer state.

Through consistent meditation, individuals can achieve a balanced nervous system, fostering inner peace and resilience.

Subjective Questions

Q1. Describe the structure of a neuron and explain how its components facilitate communication within the nervous system. How does this neural communication influence balance and coordination during yoga poses?

Ans.

Q2. Discuss the roles of the sympathetic and parasympathetic nervous systems in regulating stress responses. How can yoga practices, such as meditation and pranayama, modulate these systems to promote relaxation and mental clarity?

Ans.

UNIT-2

Glands and Hormones: Overview of Endocrine Glands (E.G., Thyroid, Adrenals) And Their Role in Stress Relief and Energy Through Yoga; Link to Mindfulness and Emotional Balance.

The endocrine system, composed of various glands, plays a pivotal role in regulating bodily functions through hormone secretion. These hormones influence metabolism, stress responses, energy levels, and emotional well-being. Integrating yoga into daily routines can positively impact these glands, promoting hormonal balance and overall health.

2.1 Overview of Key Endocrine Glands and Their Functions

- **Thyroid Gland:** Located in the neck, it regulates metabolism and energy production through hormones like thyroxine (T4) and triiodothyronine (T3).
- **Adrenal Glands:** Situated atop the kidneys, they produce cortisol and adrenaline, crucial for stress response and energy regulation.
- **Pituitary Gland:** Often termed the “master gland,” it controls other endocrine glands and influences growth, metabolism, and stress responses.
- **Pineal Gland:** Found deep within the brain, it secretes melatonin, regulating sleep-wake cycles and influencing mood.
- **Pancreas:** Functions as both an endocrine and exocrine gland, producing insulin and glucagon to maintain blood sugar levels.

Yoga's Influence on Hormonal Balance and Stress Relief

Yoga practices, encompassing physical postures (asanas), breathing techniques (pranayama), and meditation, can modulate endocrine function:

- **Stress Reduction:** Yoga lowers cortisol levels, the body's primary stress hormone, which can negatively impact hormonal balance.
- **Improved Circulation:** Certain poses enhance blood flow to hormone-producing glands like the thyroid, pancreas, and adrenal glands, promoting optimal function.
- **Stimulation of Endocrine System:** Poses like shoulder stands and fish pose directly stimulate glands like the thyroid and pituitary, helping regulate hormone production.
- **Nervous System Balance:** Yoga activates the parasympathetic nervous system, reducing the fight-or-flight response and promoting hormonal equilibrium.

Yoga Poses Beneficial for Endocrine Health

- **Shoulder Stand (Sarvangasana):** Stimulates the thyroid and parathyroid glands, enhancing metabolism.



- **Fish Pose (Matsyasana):** Opens the throat region, benefiting the thyroid and improving respiratory function.
- **Butterfly Pose (Baddha Konasana):** Massages the adrenal glands, aiding in stress reduction and hormonal balance.
- **Bridge Pose (Setu Bandhasana):** Activates the thyroid and strengthens the back muscles.

2.2 Mindfulness and Emotional Equilibrium

Mindfulness practices, integral to yoga, foster emotional stability:

- **Meditation:** Regular meditation can enhance the function of the pituitary and hypothalamus, leading to balanced hormone secretion.
- **Breathing Techniques:** Pranayama calms the nervous system, reducing stress and promoting hormonal harmony.
- **Emotional Awareness:** Mindfulness cultivates a non-reactive awareness of thoughts and feelings, aiding in emotional regulation and reducing hormonal fluctuations.

Subjective Questions

Q1. Describe the functions of the thyroid and adrenal glands within the endocrine system. How can specific yoga practices influence these glands to enhance energy levels and alleviate stress?

Ans.

Q2. Explain how mindfulness and meditation practices in yoga can impact hormonal balance and contribute to emotional well-being. Which endocrine glands are involved in this process, and what hormones do they secrete that affect mood and stress levels?

Ans.

Objective Questions

1. Which part of the neuron is primarily responsible for receiving signals from other neurons?

- a) Axon
- b) Dendrite
- c) Myelin sheath
- d) Synaptic terminal

Answer: b) Dendrite

2. The 'master gland' of the endocrine system, which regulates other glands, is the:

- a) Thyroid gland
- b) Adrenal gland
- c) Pituitary gland

- d) Pineal gland

Answer: c) Pituitary gland

3. Which yoga practice is most effective in stimulating the parasympathetic nervous system to promote relaxation?

- a) Sun Salutations
- b) Power Yoga
- c) Pranayama breathing exercises
- d) High-Intensity Interval Training

Answer: c) Pranayama breathing exercises

4. The adrenal glands are primarily involved in the body's response to stress by secreting:

- a) Insulin
- b) Cortisol
- c) Thyroxine
- d) Melatonin

Answer: b) Cortisol

5. In yoga, maintaining spinal alignment is crucial because the spine:

- a) Is the longest bone in the body
- b) Houses the central nervous system pathways
- c) Is solely responsible for digestion
- d) Has no impact on nervous system function

Answer: b) Houses the central nervous system pathways



BLOCK-4

BREATH, ENERGY, AND HOLISTIC SYSTEMS

UNIT-1

Cardiovascular and Respiratory Systems: Heart and Lung Basics; How Breath (Pranayama) and Circulation Energize The Body; Breathing Mechanics and Oxygen Flow in Yoga Practice; Stress Reduction Through Heart-Lung Harmony

The cardiovascular and respiratory systems play pivotal roles in sustaining life and facilitating physical activity. Integrating yogic practices, particularly pranayama (breath control), can profoundly influence these systems, enhancing overall health and well-being.

1.1 Heart and Lung Basics

The heart, a muscular organ, functions as the central pump of the circulatory system, propelling oxygen-rich blood throughout the body via arteries and returning oxygen-depleted blood through veins. This continuous circulation delivers essential nutrients and oxygen to tissues while removing waste products.

The lungs are responsible for gas exchange, replenishing blood with oxygen and expelling carbon dioxide. During inhalation, air enters the lungs, oxygen diffuses into the bloodstream, and carbon dioxide is expelled during exhalation. This respiratory process is vital for maintaining optimal blood pH and supporting metabolic functions.

1.2 Pranayama and Circulation: Energizing the Body

Pranayama encompasses various breathing techniques designed to regulate the breath, thereby influencing the body's energy flow. By consciously controlling breathing patterns, individuals can enhance oxygen uptake and improve circulation. For instance, slow, deep breathing increases oxygen saturation in the blood, which can lead to improved energy levels and reduced fatigue.

Specific pranayama practices, such as Nadi Shodhana (alternate nostril breathing), have been shown to balance the autonomic nervous system, promoting a state of calm and alertness. This balance supports efficient heart function and optimal circulation, contributing to overall vitality.

1.3 Breathing Mechanics and Oxygen Flow in Yoga Practice

Understanding the mechanics of breathing is fundamental to optimizing oxygen flow during yoga practice. Diaphragmatic breathing, or deep abdominal breathing, engages the diaphragm muscle effectively, allowing for greater lung expansion and increased oxygen intake. This technique not only enhances respiratory efficiency but also activates the parasympathetic nervous system, promoting relaxation.

Incorporating controlled breathing techniques into yoga practice can lead to improved lung function and increased respiratory muscle strength. For example, Ujjayi breathing, characterized by a gentle



constriction of the throat during inhalation and exhalation, helps regulate airflow and maintain steady breathing patterns, which can enhance endurance and focus during physical activity.

1.4 Stress Reduction through Heart-Lung Harmony

The synchronization of heart and lung activity through conscious breathing practices can significantly reduce stress levels. Slow, deep breathing stimulates the vagus nerve, leading to a decrease in heart rate and blood pressure, thereby inducing a state of relaxation. This physiological response counteracts the effects of the stress-induced sympathetic nervous system activation.

Regular practice of pranayama has been associated with reduced levels of stress hormones, such as cortisol, and increased feelings of well-being. Techniques like Bhastrika (bellows breath) and Kapalabhati (skull-shining breath) invigorate the nervous system and can help alleviate symptoms of anxiety and depression.

Integrating Pranayama into Daily Life

To harness the benefits of pranayama for cardiovascular and respiratory health, consider incorporating the following practices into your daily routine:

- **Nadi Shodhana (Alternate Nostril Breathing):** Balances the nervous system and enhances respiratory function.
- **Ujjayi (Victorious Breath):** Improves concentration and regulates blood pressure.
- **Bhastrika (Bellows Breath):** Energizes the body and clears the respiratory passages.
- **Kapalabhati (Skull-Shining Breath):** Detoxifies the lungs and invigorates the mind.

Consistent practice of these techniques can lead to improved heart and lung function, increased energy levels, and enhanced stress resilience. It is advisable to learn pranayama under the guidance of a qualified instructor to ensure proper technique and safety.

In conclusion, the integration of pranayama into yoga practice offers profound benefits for the cardiovascular and respiratory systems. By understanding and applying these breathing techniques, individuals can enhance oxygen flow, improve circulation, and achieve a harmonious balance between the heart and lungs, leading to reduced stress and improved overall health.

Subjective Questions

Q1. Explain how pranayama (yogic breathing techniques) influence the respiratory system's mechanics and enhance oxygen flow during yoga practice. How does this impact overall energy levels and vitality?

Ans.

Q2. Discuss the interplay between the cardiovascular and respiratory systems during yoga practice. How does achieving harmony between heart rate and breathing patterns contribute to stress reduction and emotional balance?

Ans.

UNIT-2

Immune and Reproductive Systems: Immune System's Role in Health and Resilience for Yogic Lifestyle; Basic Male/Female Reproductive Anatomy and Hormonal Balance Through Yoga

The immune and reproductive systems are integral to overall health and well-being, especially within a yogic lifestyle that emphasizes balance, mindfulness, and holistic practices. Understanding how these systems function and how yoga can support them provides valuable insights into maintaining health and resilience.

2.1 Immune System: Foundation of Health and Resilience

Overview of the Immune System

The immune system is a complex network of cells, tissues, and organs that work collaboratively to defend the body against pathogens such as bacteria, viruses, and other harmful invaders. Key components include white blood cells (leukocytes), antibodies, the lymphatic system, the spleen, the thymus, and bone marrow. This system identifies and neutralizes threats, maintaining the body's integrity and promoting healing.

Yoga's Role in Enhancing Immune Function

Yoga contributes to immune health through various mechanisms:

- **Stress Reduction:** Chronic stress can suppress immune responses. Yoga practices, particularly pranayama (breathing exercises) and meditation, activate the parasympathetic nervous system, reducing stress hormones like cortisol.
- **Improved Circulation:** Yoga postures enhance blood and lymph flow, facilitating the transport of immune cells throughout the body.
- **Inflammation Reduction:** Regular yoga practice has been associated with decreased levels of pro-inflammatory cytokines, aiding in the prevention of chronic diseases.
- **Enhanced Respiratory Function:** Pranayama increases lung capacity and efficiency, improving oxygenation and supporting immune cell function.

Recommended Yoga Practices for Immunity

Incorporating specific yoga poses can bolster immune function:

- **Mountain Pose (Tadasana):** Promotes grounding and stability.
- **Child's Pose (Balasana):** Encourages relaxation and stress relief.
- **Bridge Pose (Setu Bandhasana):** Stimulates the thymus gland, enhancing immune response.
- **Cobra Pose (Bhujangasana):** Opens the chest, improving respiratory function.
- **Legs-Up-the-Wall Pose (Viparita Karani):** Facilitates lymphatic drainage and relaxation.



2.2 Reproductive System: Anatomy and Hormonal Balance

Basic Anatomy of the Reproductive System

Female Reproductive System:

- **Ovaries:** Produce eggs (ova) and secrete hormones like estrogen and progesterone.
- **Fallopian Tubes:** Transport eggs from the ovaries to the uterus.
- **Uterus:** Supports fetal development during pregnancy.
- **Vagina:** Serves as the canal for intercourse and childbirth.

Male Reproductive System:

- **Testes:** Produce sperm and testosterone.
- **Epididymis:** Stores and matures sperm.
- **Vas Deferens:** Transports sperm during ejaculation.
- **Prostate Gland:** Secretes fluid that nourishes and protects sperm.

Hormonal Balance Through Yoga

Hormonal balance is crucial for reproductive health. Yoga supports this balance by:

- **Reducing Stress:** Stress can disrupt hormonal regulation. Yoga's calming effects help maintain hormonal equilibrium.
- **Enhancing Circulation:** Improved blood flow to reproductive organs supports their function and hormonal output.
- **Stimulating the Endocrine System:** Certain poses activate glands like the pituitary and thyroid, influencing hormone production.

Yoga Practices Supporting Reproductive Health

Specific yoga practices can aid in maintaining reproductive health:

- **Butterfly Pose (Baddha Konasana):** Opens the hips and stimulates pelvic organs.
- **Bridge Pose (Setu Bandhasana):** Stimulates the thyroid and balances hormones.
- **Legs-Up-the-Wall Pose (Viparita Karani):** Promotes relaxation and improves blood flow to pelvic region.
- **Alternate Nostril Breathing (Nadi Shodhana):** Balances the nervous system and reduces stress.
- **Meditation:** Enhances mindfulness and hormonal regulation.

Integrating Yoga for Immune and Reproductive Health

A holistic yoga practice that includes asanas, pranayama, and meditation can significantly impact both immune and reproductive systems. Regular practice promotes resilience, hormonal balance, and overall well-being, aligning with the principles of a yogic lifestyle.

By understanding the interplay between these bodily systems and incorporating targeted yoga practices, individuals can enhance their health, vitality, and harmony.

Subjective Questions

Q1. Explain how regular yoga practice can enhance the immune system's functionality. Discuss the physiological mechanisms involved and how these contribute to overall health and resilience.

Ans.

Q2. Discuss the role of yoga in promoting hormonal balance within the male and female reproductive systems. How do specific yoga practices influence reproductive health and overall well-being?

Ans.

Objective Questions

1. Which of the following best describes the role of pranayama in enhancing cardiovascular health during yoga practice?

- a) It increases heart rate to improve stamina.
- b) It strengthens the diaphragm muscle exclusively.
- c) It regulates breathing patterns, promoting heart-lung coherence.
- d) It reduces the need for oxygen in the body.

Answer: c) It regulates breathing patterns, promoting heart-lung coherence.

2. How does yoga practice influence the immune system's functionality?

- a) By directly increasing white blood cell count.
- b) By reducing stress hormones that suppress immune response.
- c) By exposing the body to pathogens to build immunity.
- d) By elevating body temperature to kill bacteria.

Answer: b) By reducing stress hormones that suppress immune response.

3. Which yoga practice is most effective in stimulating the parasympathetic nervous system to promote relaxation?

- a) Sun Salutations
- b) Power Yoga
- c) Pranayama breathing exercises
- d) High-Intensity Interval Training

Answer: c) Pranayama breathing exercises



4. The adrenal glands are primarily involved in the body's response to stress by secreting:

- a) Insulin
- b) Cortisol
- c) Thyroxine
- d) Melatonin

Answer: b) Cortisol

5. Which of the following yoga practices is known to support hormonal balance in the female reproductive system?

- a) High-intensity interval training
- b) Restorative yoga with deep breathing
- c) Powerlifting routines
- d) Marathon running

Answer: b) Restorative yoga with deep breathing

COURSE NAME

YAJNA AND KARMAKAND

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SEMESTER-I B.A. Yoga



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पाठ्यक्रम के उद्देश्य:-

- यज्ञ के शास्त्रीय अर्थ से परिचय कराना तथा यज्ञों के प्रकार पर प्रकाश डालना।
- ऋषि परम्परा से चले आ रहे इस वैज्ञानिक यज्ञ चिकित्सा का बोध कराना।
- सृष्टि चक्र के संतुलन के परिपेक्ष्य में यज्ञीय विधान का परिचय।
- आत्मिक, शारीरिक, मानसिक, आध्यात्मिक, सामाजिक, वैश्विक समस्याओं/रोगों के समाधान पर्यावरण संरक्षण एवं सुख शांति हेतु।

BLOCK-1

वैदिक धर्म परिचय



UNIT-1

देवता परिचय

देव या देवता का अभिप्राय है-कोई दिव्य शक्ति। वह शक्ति जो मानव-जगत् का कुछ उपकार करती है, उसे किसी रूप में कुछ देती है या जिसमें कुछ दिव्य या असाधारण क्षमता है, उसे देवता कहा जाता है। अतएव यास्क ने देव शब्द का निर्वचन दिया है कि-

देवो दानाद् वा, दीपनाद् वा, द्योतनाद् वा, द्युस्थानो भवतीति वा। - निरुक्त ७.१५

अर्थात् देव वह है जो कुछ देता है, स्वयं प्रकाशमान है या दूसरे को प्रकाशित करता है या द्युलोकस्थ है। इस दृष्टि से पृथिवी, जल, अग्नि, वायु, सूर्य, चन्द्र, मेघ आदि देव हैं, क्योंकि ये संसार का उपकार कर रहे हैं।

अतएव वैदिक ऋषियों ने कृतज्ञता-स्वरूप इनको देव या देवता कहा है तथा इनके अनुग्रह की कामना की है। जिस देवता को लक्ष्य में रखकर मंत्र की रचना हुई है, वह उस मंत्र का देवता होता है। मंत्रों के ऊपर लिखे गए देवता का अभिप्राय है, मंत्र का वर्ण्य-विषय। उस मंत्र में उस विषय का प्रतिपादन है। मंत्र के द्वारा देवों या दिव्य शक्तियों का आह्वान किया जाता है। यही भाव यास्क ने निरुक्त (७.१) में दिया है।

देवों का स्वरूप -

देवों का स्वरूप उनकी प्रकृति पर निर्भर है। कुछ देव मानववत् कार्य करते हैं। जैसे-इन्द्र, वरुण, मरुत् आदि। इनके अंगों आदि का भी वर्णन मिलता है। इनके लिए यास्क ने कहा है कि कुछ देव मनुष्य के तुल्य हैं, उनकी सचेतन के तुल्य स्तुति की जाती है। कुछ मनुष्यों के तुल्य नहीं हैं। जैसे अग्नि, वायु, सूर्य, चन्द्र, पृथ्वी आदि। इनकी अचेतन के तुल्य स्तुति की जाती है।

पुरुषविधाः स्युः, इत्येकम्। चेतनावद् हि स्तुतयो भवन्ति। अपुरुषविधाः स्युः, इत्यपरम्। - निरुक्त ७.६ और ७

यास्क ने निरुक्त में इन्द्र, अग्नि आदि देवों की चार प्रकार की व्याख्या प्रस्तुत की है- १. आध्यात्मिक, २. आधिदैविक, ३. आधिभौतिक और ४. अधियज्ञ। यास्क ने विभिन्न व्याख्या-पद्धतियों का आश्रय लेकर कहा है कि इन्द्र-वृत्र आदि का अर्थ इतिहासपरक, आख्यानपरक, प्राकृतिक पदार्थ या निर्वचनात्मक किए जाते हैं। यास्क इन्द्र, अग्नि, मरुत्, वरुण, अश्विनी आदि देवों को रूढ शब्द न मानकर यौगिक शब्द मानते हैं, अतः ऐश्वर्य-संपन्नता का सूचक इन्द्र शब्द देवों का राजा, परमात्मा, जीवात्मा, विद्युत्, सूर्य आदि अर्थों का बोधक होता है। इस पद्धति को नैरुक्त प्रक्रिया कहते हैं। स्वामी दयानन्द आदि ने इस पद्धति को अपनाया है।

देवों की संख्या -

वेदों में देवों की संख्या १ से लेकर ६ हजार तक बताई गई है। ऋग्वेद का स्पष्ट कथन है कि मूलरूप में एक ईश्वर की ही सत्ता है, उसको ही विद्वानों ने इन्द्र मित्र वरुण आदि अनेक नाम दिए हैं। यास्क ने भी निरुक्त में इसी बात का समर्थन किया है और कहा है कि वह एक मूलसत्ता (ईश्वर) महाशक्तियुक्त है। उसकी विभिन्न शक्तियों को ही अनेक नाम दे दिए जाते हैं। शौनक ने भी बृहद् देवता में इसका ही उल्लेख किया है।

3 देवता-ऋग्वेद ने उल्लेख किया है कि तीन मुख्य देव हैं। पृथ्वी पर अग्नि, अन्तरिक्ष में वायु या इन्द्र तथा द्युलोक में सूर्य। यास्क ने इसी आधार पर तीन देव माने हैं-अग्नि, वायु या इन्द्र तथा सूर्य। ये क्रमशः तीनों लोकों के अधिष्ठाता देवता हैं।

सूर्यो नो दिवस्पातु वातो अन्तरिक्षाद् अग्निर्नः पार्थिवेभ्यः। ऋग्० १०.१५.१

३३ देवता-ऋग्वेद और अथर्ववेद में ३३ देवों का उल्लेख है-११ पृथ्वी पर, ११ अन्तरिक्ष में और ११ द्युलोक में। शतपथ ब्राह्मण (११.६.३.५) और ऐतरेय ब्राह्मण (१२.११.२२) में इन ३३ देवों के नाम मिलते हैं। ये हैं-८ वसु, ११ रुद्र, १२ आदित्य, द्यौः और पृथिवी (या इन्द्र, प्रजापति) ।

३३३१ देवता-यजुर्वेद के एक मंत्र में कहा गया है कि ३३३१ देवता हैं और ये सब अग्नि की पूजा करते हैं।

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन्। यजु० ३३.७

६००० देवता-अथर्ववेद के एक मंत्र में देवों की संक्षिप्त और विस्तृत संख्या इस प्रकार दी गई है-३३ देवता, ३०० देवता और ६ हजार देवता। संक्षिप्त संख्या ३३ है, उससे विस्तृत ३०० है और उससे विस्तृत ६ हजार है। ये देवता अपनी विभूतियों के विस्तार से ६ हजार या उससे भी अधिक हो जाते हैं। जैसा कि यजुर्वेद में वर्णन है कि वह रुद्र एक होता हुआ भी हजारों या असंख्य रूपों में पृथिवी पर है।

(क) देवाः त्रयस्त्रिंशत् त्रिंशतः षट् सहस्राः। अ० ११.५.२

(ख) असंख्याता सहस्राणि ये रुद्रा अधि भूम्याम्। यजु० १६.५४

एकेश्वरवाद-ऋग्वेद में 'एकं सद् विप्रा बहुधा वदन्ति' द्वारा जो एक देवता या एकेश्वरवाद का समर्थन किया गया है, उसका यजुर्वेद और अथर्ववेद में भी पूर्ण समर्थन हुआ है। विश्व में एक सर्वशक्तियुक्त सत्ता या ऊर्जा (Universal Energy) विद्यमान है, उसको वेदों में वैश्वानर अग्नि कहा गया है। इस मूल सत्ता या ऊर्जा के ही अंग-प्रत्यंग विविध देव हैं। अपने गुण-विशेष के कारण इनके इन्द्र, मित्र, वरुण, यम आदि नाम पड़े हैं। यह है बहुदेवत्व की स्वीकृति के बाद एकदेवत्व की मान्यता का आधार। ऊर्जा का मूल स्रोत एक है। कार्य-वैविध्य के कारण नाना-देवत्व है। अपने गुण-धर्मों के आधार पर देवों के विभिन्न नाम पड़े हैं। अतः एव ऋग्वेद का कथन है कि उस एक सुपर्ण को विद्वान् अनेक नामों से निर्दिष्ट करते हैं।' यजुर्वेद का कथन है कि उस एक विराट् पुरुष (ईश्वर) को ही अग्नि, सूर्य, वायु, चन्द्रमा, शुक्र (वीर्य), ब्रह्म, जल और प्रजापति कहते हैं। अथर्ववेद का कथन है कि उस एक परमेश्वर के ही अनेक देववाचक नाम हैं। उसको ही इन्द्र, महेन्द्र, विष्णु, प्रजापति आदि कहते हैं।

इस आधार पर यह कहा जा सकता है कि एकेश्वरवाद का मन्तव्य अर्वाचीन न होकर अतिप्राचीन है और यह वैदिक ऋषियों की सूक्ष्म चिन्तन-शक्ति का परिचायक है।



UNIT-2

वैदिक देवों का वर्गीकरण

यास्क ने वैदिक देवों को तीन वर्गों में बाँटा है १. पृथिवी-स्थानीय, २. अन्तरिक्ष-स्थानीय, ३. द्युस्थानीय। इनमें प्रमुख देव ये हैं-

1. **पृथिवीस्थानीय देवता (Gods of Earth)** - अग्नि, सोम, बृहस्पति, त्वष्टा, प्रजापति, विश्वकर्मा, अदिति-दिति आदि देवियाँ, नदियाँ आदि।
2. **अन्तरिक्ष-स्थानीय देवता (Gods of mid-air)** - इन्द्र, मातरिश्वा (मातरिश्वन्), रुद्र, मरुत्, पर्जन्य, आपः (जल), अपानपात्, त्रित आप्य, अहिर्बुध्न्य आदि।
3. **द्युस्थानीय/आकाशस्थ देवता (Gods of Sky)** - आदित्य, सविता (सवितृ), सूर्य, पूषा (पूषन्), मित्र, वरुण, अर्धमा (अर्यमन्), अश्विनौ आदि।

उपरोक्त वर्गीकरण देवताओं के निवास स्थान को ध्यान में रखकर किया गया है। यह विविध वर्गीकरण वैदिक विचारधारा में अत्यन्त ही महत्वपूर्ण है। इस वर्गीकरण को मैक्स मूलर, ए० बी० कीथ, डॉ. राधाकृष्णन, डॉ. सूर्यकान्त आदि विद्वानों ने मान्यता प्रदान की है।

अब प्रश्न उठता है- क्या बहुदेववाद, जिसकी विस्तारपूर्वक चर्चा ऊपर की गई है, वैदिक धर्म की स्थायी अवस्था रह सकी है? इसका उत्तर हमें निषेधात्मक रूप में देना पड़ रहा है। इसकी पर्याप्त जानकारी के लिये हमें वैदिक एकेश्वरवाद (Vedic Monotheism) की ओर दृष्टिपात् करना होगा।

वैदिक बहुदेववाद (Vedic Polytheism)

ऋग्वेद में दार्शनिक विकास के कई चरण पाते हैं। ऋग्वेद अनेक शताब्दियों के दार्शनिक विचारों को हमारे सामने प्रस्तुत करता है। इसलिये इसके दार्शनिक विचारों का विवरण सरल नहीं है। इसमें हम कई वादों का विवरण पाते हैं। इसमें दर्शन और धर्म दोनों में सामंजस्य पाते हैं। इसका मूल कारण यह है कि ऋग्वेद में दर्शन और धर्म दोनों का सम्बन्ध अनुभूति से है। ऋग्वेद के जो दार्शनिक विचार हैं उन्हें हम धार्मिक विचार भी कह सकते हैं। ऋग्वेद में धर्म के तीन स्तर स्पष्ट रूप से दिखाई देते हैं। धर्म के लिविध स्तर को हम दर्शन के त्रिविध चरण भी कह सकते हैं। वेद के दार्शनिक विचार इन तीन चरणों में ही समाविष्ट है। वेद में धर्म के तीन चरण निम्नलिखित हैं-

(१) प्रकृतिवादी बहुदेववाद (Naturalistic Polytheism)

(२) एकेश्वरवाद (Monotheism)

(३) अद्वैतवाद या एकवाद (Monism)

प्रकृतिवादी बहुदेववाद वैदिक विचारधारा का प्रथम चरण है। ऋग्वेद में अनेक देवताओं की उपासना पर बल दिया गया है। वैदिक दर्शन में जिस अनेकेश्वरवाद का हम विवरण पाते हैं उसे प्रकृतिवादी अनेकेश्वरवाद (बहुदेववाद) कहा जाता है। इसका कारण यह है कि वेद के देवतागण प्रकृति के अंग के रूप में चित्रित हुए हैं। ऋग्वेद का प्रारम्भ बहुदेववाद से होता है और इसका अन्त अद्वैतवाद या एकवाद (Monism) में होता है। बहुदेववाद और एकवाद वैदिक विचारधारा के दो छोर हैं तथा एकेश्वरवाद दोनों के बीच कड़ी का कार्य करता है। इस प्रकार ऋग्वेद के दार्शनिक विचार बहुदेववाद, एकेश्वरवाद तथा अद्वैतवाद के द्वारा प्रवाहित हुए हैं। ऋग्वेद के त्रिविध स्तर, जिनकी चर्चा हुई है, अत्यन्त ही महत्वपूर्ण है। प्रकृतिवादी बहुदेववाद, जिसे हम बहुदेववाद भी कह सकते हैं वेद के धर्म प्रथम चरण है। ऋग्वेद के प्रायः सभी मंत्र देवताओं की स्तुति के निमित्त बनाये गये हैं। विभिन्न देवताओं के प्रति श्रद्धा का भाव वेद के ऋषियों में दीखता है। डॉ० राधाकृष्णन ने वैदिक

सूक्तों को बहुदेववाद का सबल प्रमाण कहा है। इस सन्दर्भ में उनकी निम्नलिखित पंक्तियाँ ध्यातव्य है "वैदिक सूक्तों का विस्मयकारी पक्ष उनका बहुदेववादी स्वरूप है। अनेक देवताओं का नाम और उनकी उपासना का विधान उनमें मिलता है।" उपरोक्त विवेचन से यह प्रमाणित होता है कि वेद में अनेक देवी-देवताओं का वर्णन है। कुछ विचारकों के अनुसार वैदिक देवताओं की संख्या ३३३ है। ऐसे देवताओं में ३३ देवता ही प्रधान माने गये हैं। वरूण, मिल, इन्द्र, वायु और वात, सूर्य, विष्णु, सविता, उषा, अग्नि, पूसन, सोम, चन्द्रमा, अश्विन, मरुत, चन्द्रमा, सरस्वती, आपः यम, पृथ्वी, रुद्र, मातरिश्वन आदि वेद के देवतागण हैं। वैदिक विचार को अनेकेश्वरवादी (Polytheistic) कहा जा सकता है। अनेक देवताओं में विश्वास को अनेकेश्वरवाद (Polytheism) कहा जाता है। उपरोक्त विवेचन से यह प्रमाणित होता है कि वेद में अनेक देवताओं के विचार सन्निहित हैं। इन देवताओं को प्रकृति को विभिन्न शक्तियों का स्वामी कहा जाता है। वे एक-दूसरे से पृथक् नहीं हैं। जिस प्रकार प्राकृतिक शक्तियाँ एक-दूसरे से सम्बन्धित हैं, उसी प्रकार वेद के देवतागण एक-दूसरे से सम्बन्धित है।

वैदिक काल के देवताओं का कोई स्पष्ट व्यक्तित्व नहीं है। वे ग्रीक देवताओं की तरह सुनिश्चित नहीं प्रतीत होते हैं।

वैदिक काल में देवताओं की संख्या अनेक हो जाने का कारण यह है कि वैदिक ऋषि प्राकृतिक दृश्यों को देखकर अपने सरल हृदय के कारण प्रफुल्लित हो जाते थे तथा वे प्राकृतिक दृश्यों को देवताओं का रूप प्रदान करते थे। इस प्रकार प्राकृतिक पदार्थों में उन्होंने देवभाव का आरोपन किया जिसके फलस्वरूप देवताओं की संख्या अनेक हो गई। ऋग्वेद में देवताओं के लिये 'देव' शब्द का प्रयोग हुआ है। 'देव' का अर्थ है जो अपनी गरिमा से चमकते रहे। वेदकाल के देवताओं को 'देव' कहा जाता है क्योंकि वे समस्त सृष्टि को प्रकाश देते हैं तथा अपनी गरिमा के फलस्वरूप चमकते रहते हैं। 'देव' वह है जो मनुष्यों को प्रकाश देता है। सूर्य, चन्द्रमा, आकाश और अग्नि 'देव' हैं क्योंकि वे मानव को प्रकाश प्रदान करते हैं। इस प्रकार 'देव' का अर्थ 'प्रकाशमान' है।

अब वेद के महत्त्वपूर्ण देवताओं का वर्णन अपेक्षित है।

अग्नि

वेदों में अग्नि मूर्धन्य देव है। यह भौतिक अग्नि से लेकर परमात्मा तक का बोधक है। अग्नि मुख्यरूप से यज्ञिय अग्नि का बोधक है। सभी यागों का आधार अग्नि है, अतः अग्नि के बिना कोई दैवी कार्य असंभव है। अग्नि देवों का दूत है और उनका मुख है। इसके द्वारा ही देव समस्त द्रव्यों को ग्रहण करते हैं। अग्नि सभी देवों को उनका अंश पहुँचाता है। इन्द्र के तुल्य अग्नि को भी वृत्रहा कहा गया है। इसका अभिप्राय है कि यह पर्यावरण का शोधक है और पापरूपी वृत्र का नाशक है।

अग्नि के विराट् रूप का वर्णन करते हुए कहा गया है कि वह चार प्रकार का है-भौतिक अग्नि, जलीय अग्नि, सूर्य और विद्युत्। इसका अभिप्राय यह है कि जहाँ भी आग्नेय तत्त्व है, वहाँ अग्निदेव है। अग्नि को द्युलोक, अन्तरिक्ष, पृथिवी, विद्युत्, वायु और दिशाओं में व्याप्त बताया गया है। अथर्ववेद में वर्णन है कि अग्नि विभिन्न रूपों में इन सभी पदार्थों में विद्यमान है: जल में विद्युत् के रूप में, मेघ में बिजली, मनुष्य में स्फूर्ति, पत्थरों में चिनगारी, वनस्पतियों में ऊष्मा, पशु-पक्षियों में स्फूर्ति के रूप में है। प्रो० ग्रिफिथ ने भी इन मंत्रों की व्याख्या में यही भाव प्रकट किया है।

वेदों में तीन अग्नियों का उल्लेख हुआ है-गार्हपत्य, आहवनीय और दक्षिणाग्नि। इनके अतिरिक्त भी कुछ अग्नियों का उल्लेख हुआ है। ये हैं-कव्याद्, अक्रव्याद्, संकसुक और विकसुक। अक्रव्याद्- यज्ञ आदि के उपयुक्त, कव्याद्- अन्त्येष्टि संस्कार आदि हेतु, संकसुक पदार्थों को जोड़ने वाली, विकसुक-वियोजन या विघटित करने वाली।

अग्नि का मानवीकृत रूप भी मिलता है। वह घृतपृष्ठ, घृतमुख, घृतकेश, हरितकेश आदि है। उसको वृषभ, अश्व, वत्स, दिव्य पक्षी आदि के रूप में भी प्रस्तुत किया गया है। अग्नि का भोजन काष्ठ और घृत है। उसके सात मुँह या सात जिह्वाएँ हैं। मुंडक उपनिषद् में अग्नि की सात जिह्वाएँ काली, कराली, मनोजवा आदि बताई गई हैं।

अथर्ववेद में वर्णन है कि इन्द्र और अग्नि एक रथ पर बैठ कर चलते हैं। इसका अभिप्राय यह है कि शरीररूपी रथ पर इन्द्र (परमात्मा) और अग्नि (जीवात्मा) दोनों यात्रा करते हैं। ऋग्वेद में अग्नि को परमात्मा के रूप में प्रस्तुत किया गया है और पिता कहा गया है। वह हमें प्राप्त हो और हमारा कल्याण करे।



श्री अरविन्द ने अग्नि शब्द से मानव में विद्यमान संकल्प शक्ति और विवेक अर्थ लिया है। इस संकल्प शक्ति को जागृत और विकसित करने के लिए ही शरीर में ज्ञानाग्नि को प्रदीप्त किया जाता है।

इन्द्र

वेदों में इन्द्र सबसे प्रतापी देवता है। ऋग्वेद में इन्द्र-विषयक सूक्त २५० हैं और अन्य देवों के साथ लगभग ५० सूक्त हैं। अथर्ववेद में लगभग एक हजार मंत्र इन्द्र-विषयक हैं। इससे इन्द्र का महत्त्व ज्ञात होता है। इन्द्र के स्वरूप के विषय में विद्वानों में बहुत मतभेद है। कोई इसे युद्ध का, कोई वर्षा का देवता मानता है। कोई इन्द्र का अर्थ सूर्य और कोई उसे प्रबुद्ध मन का देवता मानते हैं। इन्द्र प्रकाश का दाता, वृत्र आदि राक्षसों को हन्ता, वृष्टि का कर्ता, योद्धा, शासक, यज्ञ का अधिष्ठाता, सोमरस का प्रेमी और धार्मिक जनों का उद्धर्ता है।

यास्क ने कहा है कि इन्द्र की ये तीन प्रमुख विशेषताएँ हैं-

१. रसानुप्रदान-रस देना अर्थात् वृष्टि करना। २. वृत्रवध वृत्र का वध करना। ३. बलकृति-शक्तिवाले सभी कार्य। इन्द्र का प्रमुख शत्रु वृत्र है। वह वर्षा को रोके हुए है। इन्द्र वज्र के द्वारा उसका वध करता है और नदियों को प्रवाहित करता है। इस प्रकार वह वृष्टि का देवता और वृत्रासुर का संहर्ता है। वह वृत्र के अतिरिक्त बल, शम्बर और अहि आदि राक्षसों का हन्ता है। इन्द्र ने असुरों के ९९ नगर नष्ट किए। अतएव उसे पुरन्दर, पुरभित् आदि कहा जाता है।

इन्द्र के गुणों का वर्णन करते हुए कहा गया है कि वह सैकड़ों पुरुषार्थ के कार्य करता है, अतः उसे 'शतक्रतु' कहते हैं। वह जनहित कर्ता है, अतः उसे 'नर्य' कहते हैं। वह सोमप्रेमी है, अतः उसे 'सोमपातमः' कहते हैं। वह आर्यों का रक्षक है। वह दासों और अनाथों को आर्य बना लेता है। वह दस्युओं का संहारक है। वह उत्तम प्रशासक है। प्रजा का संरक्षक है। प्रजा के हित के लिए शत्रुओं का वध करता है। वह बड़े से बड़े शत्रु को परास्त कर देता है। वह सेनापति है और सेना का संचालक है। उसका प्रमुख अस्त्र वज्र है। अतः उसे वज्री, वज्रभृत् आदि कहा जाता है। उसके सैनिकों को गण कहते हैं, अतः वह गणपति है। इन्द्र के प्रमुख सहायक 'मरुत् देवगण' हैं। ये युद्ध में उसके आगे-आगे 'चलते हैं'। इन्द्र ने 'दाशराज्ञ युद्ध' में सुदास की सहायता की और उसे विजयी बनाया।

अध्यात्मपक्ष में इन्द्र जीवात्मा है। पाप की भावनाएँ वृत्र हैं। ये शुद्ध आत्मा के प्रकाश को रोकती हैं। पाप-भावनाओं और कुवृत्तियों को नष्ट करना ही वृत्रवध है। इसी को देवासुर संग्राम भी कहा जाता है। दैवी गुण और आसुरी वृत्तियाँ सदा युद्ध करते रहते हैं। आसुरी वृत्तिओं को नष्ट करना वृत्रवध है तथा दैवी गुणों की विजय इन्द्र की जय है।

विष्णु

ऋग्वेद, यजुर्वेद और अथर्ववेद में विष्णु का अनेक सूक्तों में उल्लेख है। 'वेवेष्टि व्याप्नोति इति विष्णुः' वह सर्वत्र व्याप्त है, अतः उसे विष्णु कहा जाता है। विष्णु का सबसे प्रसिद्ध कार्य है- तीन पग से सारे विश्व को नाप लेना। यजुर्वेद का कथन है कि विष्णु ने तीन पग रखे और उसमें सारा संसार आ गया। अन्य मंत्र में कहा है कि उसने द्युलोक और पृथ्वी को रोका हुआ है। वह अपनी किरणों से पृथ्वी को चारों ओर से रोके हुए है। इस मंत्र से स्पष्ट है कि विष्णु सूर्य के लिए है, वह अपनी किरणों के आकर्षण से पृथ्वी को रोके हुए है। विष्णु के तीन पग से अभिप्राय है-प्रातः मध्याह्न और सायं। सूर्योदय से सूर्यास्त तक के ये तीन केन्द्र-बिन्दु हैं। इन तीनों बिन्दुओं पर पहुँचना, पूरे भूलोक को नापना है।

इसकी अन्य व्याख्या यह है कि यह सारा विश्व एक विशाल त्रिभुज (Triangle) है। इसकी एक भुजा पृथ्वी है, दूसरी अन्तरिक्ष और तीसरी द्युलोक। इस विशाल त्रिभुज में सारा संसार आ जाता है। यही भाव यजुर्वेद के इस मंत्र में है-

यस्योरुषु त्रिषु विक्रमणेषु-अधिक्षियन्ति भुवनानि विश्वा। यजु० ५.२० विष्णु इस त्रिभुज की तीनों भुजाओं में व्याप्त है, अतः उसे त्रिविक्रम, उरुक्रम, उरुगाय, त्रिषधस्थ आदि कहा जाता है। यजुर्वेद के एक अन्य मंत्र से स्पष्ट है कि त्रिविक्रम या त्रिपाद शब्दों से द्यु, भू और अन्तरिक्ष ये तीन पग लिए जाते हैं।

दिवो वा विष्णु उत वा पृथिव्या महो वा विष्णु उरोरन्तरिक्षात्। यजु० ५.१९ इससे ज्ञात होता है कि विष्णु के तीन पग द्यु, भू और अन्तरिक्ष हैं। वह इन तीनों में व्याप्त है। सूर्य के आकर्षण से इन तीनों की स्थिति है।

विष्णु का आध्यात्मिक अर्थ लेते हुए उसे परमात्मा कहा गया है। उसका परम पद सर्वोच्च स्थान है। योगी और विद्वान् ही उस पद को प्राप्त कर पाते हैं। उस परम पद (मोक्ष) में मधु का उत्स (झरना) है, अर्थात् वहाँ ब्रह्मानन्द की स्थिति है। वहाँ आनन्द ही आनन्द है।' इसको ही गीता में विष्णु का परम धाम कहा गया है।

■ तद् धाम परमं मम। गीता ८.२१

यह योग की चरम अवस्था है। इसको धर्ममेघ समाधि की अवस्था कहते हैं। (योगदर्शन ४.२९)

सोम

वेदों में सोम देवता का बहुत महत्त्व वर्णित है। ऋग्वेद का पूरा नवम मंडल 'पवमान सोम' है। इसमें सोम की नाना रूपों में स्तुति है। सोम का अर्थ मुख्य रूप से सोमलता है। परन्तु इसके अन्य अर्थ भी हैं-चन्द्रमा, राजा, परमात्मा आदि। सोमयाग में सोम रस का ही मुख्य रूप से उपयोग होता है।

सोमलता-सोमलता के विषय में ऋग्वेद का कथन है कि यह मूजवत् पर्वत पर होती है, अतः इसे मौजवत कहते हैं। अथर्ववेद में उल्लेख है कि यह अंशुमती नदी के किनारे भी होती है। सुश्रुतसंहिता के चिकित्सास्थान प्रकरण में सोमलता का विस्तृत वर्णन प्राप्त होता है। इसमें २४ प्रकार के सोम का वर्णन है- अंशुमान्, मुंजवान्, चन्द्रमा, रजतप्रभ आदि। सभी सोमों में १५ पत्ते होते हैं। ये शुक्लपक्ष में निकलते हैं और कृष्णपक्ष में झड़ जाते हैं। सोम के उत्पत्तिस्थान ये हैं-हिमालय, अर्बुद, सहा, महेन्द्र, मलय पर्वत। यह सिन्धु नदी के समीप भी होता है। इसका पौधा एक से डेढ़ फीट ऊँचा होता है और इसकी शाखाएँ प्रायः जड़ से ही निकलती हैं।

अनेक विद्वानों ने सोम के विषय में शोधकार्य किया है। अधिकांश विद्वान्

'एफेड्रा' (Ephedra) को सोम मानते हैं। यह हिन्दूकुश पर्वत, सफेद कोह और सुलेमान पर्वतमाला में प्राप्त होता है। अवेस्ता में सोम के लिए 'हओम' शब्द है। सोमलता को पत्थर से कूटकर उसका रस छाना जाता था। छाने हुए रस को पवमान सोम कहते थे। सोमरस में दूध डालकर 'गवाशिर्', दही डालकर 'दध्याशिर्', और जौ का सत्तू डालकर 'यवाशिर्' तैयार किया जाता था। ऋग्वेद में इन तीनों आशिर्षों का उल्लेख है। तीनों का सामूहिक नाम 'त्र्याशिर्' था। सोमरस को मधु (मधुर), मद (उत्तेजक), पितु (पेय), पीयूष (अमृत), इन्दु (आह्लादक) कहते थे। सोमरस अतिस्फूर्तिदायक, शक्तिवर्धक, आह्लादक और आनन्ददायक था। यह बौद्धिक शक्ति का वर्धक और रोगनाशक भी था। अतएव ऋग्वेद में कहा है कि हमने सोमपान किया और अमर हो गए। हमें दिव्य ज्योति प्राप्त हुई और हमने देवों को प्राप्त कर लिया। सोम को ओषधियों का राजा कहा जाता है।

सोम का एक अजेय राजा के रूप में भी वर्णन मिलता है। वह युद्धों में अधृष्य है और शत्रु-सेनाओं का नाशक है। सोम का अर्थ परमात्मा भी लिया गया है और उसे वृक्ष-वनस्पतियों का उत्पादक, जल और पशुओं का जनक, प्रकाश द्वारा अन्धकार का नाशक तथा विशाल अन्तरिक्ष का विस्तारक कहा गया है। इसी प्रकार परमात्मा के रूप में उसे द्यावा-पृथ्वी का कर्ता और धर्ता बताया गया है।"

वरुण

ऋग्वेद, यजुर्वेद और अथर्ववेद में वरुण का बहुत विस्तार से वर्णन प्राप्त होता है। अथर्ववेद में वरुण को सर्वज्ञ, सर्वशक्तिमान् और सर्वव्यापक बताया गया है। वरुण संसार में 'ऋत' (शाश्वत नियमों) का देवता है। वरुण न्याय का देवता है, अतः उसे 'धर्मपति' कहते हैं।" वरुण सम्राट् है और सारे संसार में उसका साम्राज्य है। वह जल (पस्त्या) में बैठकर अपने साम्राज्य का संचालन करता है। ऋग्वेद में वर्णन है कि मित्र-वरुण के राजद्वार में हजार खंभे हैं। वरुण के विशाल भवन में एक हजार द्वार हैं। यह पृथ्वी और आकाश वरुण के शासन में है। वह सारे संसार का राजा है। वह जल के कण-कण में विद्यमान है।



संसार में जो कुछ हो रहा है, वरुण उसे देख रहा है। यहाँ तक कि मनुष्यों के पलक मारने तक का उसके पास रिकार्ड है। १२ वरुण के दूत (स्पश) बड़े प्रबल हैं। वे सदा चारों ओर घूमते रहते हैं। वरुण गुप्त से गुप्त वार्ताओं को जानता है। उसे कोई धोखा नहीं दे सकता।

वरुण का घर जल में है। उसका भवन सोने का बना हुआ है। वह न्याय का अधिष्ठाता है। उसके न्याय के नियमों को पाश (बन्धन, बेड़ियाँ) कहा गया है। इन पाशों को कोई तोड़ नहीं सकता है। वरुण के पाश तीन प्रकार के हैं-उत्तम (अति कठोर), मध्यम (कठोर), अधम (सामान्य)। वरुण के पाशों से बचने का उपाय बताया गया है-सत्य भाषण, सत्य व्यवहार और निष्पाप होना। वे असत्य बोलने वाले को अवश्य बन्धन में डालते हैं और सत्यवादी को छोड़ देते हैं।"

अश्विन

चारों वेदों के सैकड़ों मंत्रों में अश्विनीकुमारों का गुणगान है। अकेले ऋग्वेद में ५० से अधिक सूक्तों में अश्विनौ की स्तुति है। ये युगल देवता क्या हैं? इस विषय में बहुत मतभेद है। यास्क ने अश्विनौ की व्युत्पत्ति-व्यश्रुवाते सर्वम्, अश्वैरश्विनौ (निरुक्त १२.१) की है। अश्व (व्याप्त होना) धातु से अश्विन् रूप माना है, अर्थात् ये सर्वत्र व्याप्त हैं। साथ ही चार मतों का उल्लेख किया है कि ये अश्विनौ हैं-१. द्युलोक-पृथ्वी, २. दिन-रात, ३. सूर्य-चन्द्र, ४. दो राजा। यजुर्वेद में अश्विनौ का स्वरूप स्पष्ट किया है कि- 'उषासानक्तम् अश्विनौ' (यजु० २०.६१) अर्थात् रात्रि और उषा के समन्वित रूप को अश्विनौ कहते हैं। अश्विनी दो भिन्न गुण-कर्मों वाले तत्त्वों का समन्वित रूप है। इनमें एक प्रकाशरूप है, दूसरा अन्धकाररूप; एक धनात्मक है और दूसरा ऋणात्मक; एक Positive है, दूसरा Negative; एक शुक्ल है, दूसरा कृष्ण; एक में अग्नितत्त्व प्रधान है, दूसरे में सोमीय तत्त्व। ये दोनों तत्त्व संसार के प्रत्येक पदार्थ में व्याप्त हैं, अतः इन्हें 'नासत्तौ' शाश्वत सत्य कहा है। ये ही कालचक्र में अहोरात्र हैं, त्रिभुवन में द्यु-भू हैं, दिन-रात में शक्ति के स्तोत सूर्य-चन्द्र हैं और मानव शरीर में प्राण-अपान हैं। घनात्मक और ऋणात्मक तत्त्व प्रत्येक परमाणु में हैं, अतः अश्विनी कण-कण में व्याप्त हैं।

वैदिक ऋषियों ने अश्विनी के इन अद्भुत कर्मों का साक्षात्कार किया था, अतः इन्हें 'दस्तौ' (अद्भुत, चमत्कारी) कहा है। यजुर्वेद (२०.५५ से ९०) में अश्विनी के साथ 'सरस्वती' का भी उल्लेख है और कहा गया है कि ये इन्द्र (जीवात्मा) को शक्ति देते हैं और उसकी रक्षा करते हैं। अश्विनी तेजस्विता और दर्शनशक्ति देते हैं, सरस्वती प्राणशक्ति और वीर्य। इस प्रकार ये जीवात्मा (इन्द्र) के शक्तिदाता हैं।

अश्विनी देवों के वैद्य हैं। अद्भुत चिकित्सक हैं। ऋग्वेद के कई सूक्तों में इनके अद्भुत कर्मों का बहुत विस्तार से वर्णन है। ये विपत्ति में सदा सहायता के लिए तत्पर रहते हैं। इन्होंने च्यवन ऋषि को वृद्ध से युवा बनाया। तृण के पुत्र भुज्यु को समुद्र में डूबने से बचाया। युद्ध में विशपला की टांग कटने पर लोहे की कृत्रिम टांग लगाई। दधीचि का सिर काटकर उसके स्थान पर कृत्रिम घोड़े का सिर लगाया और उसके द्वारा अश्विनी कुमारों को मधु-विद्या का उपदेश दिया।

अश्विनी देव सूर्य की पुत्री सूर्या के पति हैं। उनके रथ पर सूर्या भ्रमण करती है। अश्विनी देवों के रथ (विमान) का बड़ा गौरव वर्णित है। वह मन के तुल्य गति से चलता है, पक्षी के तुल्य उड़ता है। द्यु-भू और जल तीनों में चल सकता है। वह समुद्र और पर्वत सभी जगह यात्रा कर सकता है। इससे ज्ञात होता है कि अश्विनी देव वस्तुतः अद्भुत हैं।

रुद्र

ऋग्वेद, यजुर्वेद और अथर्ववेद के अनेक सूक्तों में रुद्र का वर्णन है। सबसे व्यापक वर्णन यजुर्वेद के १६ वें अध्याय (रुद्राध्याय) में हुआ है। रुद्र को रुद्र कहने का अभिप्राय दिया गया है कि रुद्र ११ हैं- १० इन्द्रियाँ और मन। ये जब शरीर को छोड़कर बाहर निकलते हैं तो ये मृतक के संबन्धियों को रुलाते हैं, अतः इन्हें रुद्र कहा जाता है

तद् यद् रोदयन्ति, तस्माद् रुद्रा इति। बृहदा० उप० ३.९.४

अथर्ववेद में रुद्र के ये पर्यायवाची दिए हैं-भव, शर्व, यम, मृत्यु, बन, नीलकंठ, पशुपति। यजुर्वेद में रुद्र को गिरिश, नीलग्रीव, सहस्राक्ष, पशुपति, जगत्पति, क्षेत्रपति, वनपति, वृक्षपति, सेनानी, गणपति, शिव, शंकर, शंभु, भव, शर्व, शितिकण्ठ आदि कहा गया है।

यजुर्वेद और अथर्ववेद में रुद्र को एक महान् योद्धा और सेनापति के रूप में प्रस्तुत किया गया है। उन्हें कपर्दी (जटाजूट वाले) और उष्णीषी (पगड़ीधारी) कहा गया है। उनका धनुष 'पिनाक' है। यह सोने का बना हुआ है, हजारों व्यक्तियों को मार सकता है। सैकड़ों बाणों से युक्त है।

रुद्र द्यु-भू और अन्तरिक्ष में सर्वत्र व्याप्त हैं। 'एक एव रुद्रः' कहकर उसे एक कहा गया है, परन्तु उसकी महिमा के कारण उसे 'असंख्याता सहस्राणि' असंख्य कहा गया है। यजुर्वेद का कथन है कि वह द्युलोक में वर्षा (जल) के रूप में है, अन्तरिक्ष में वायु और पृथ्वी पर अन्न के रूप में है। यजुर्वेद में उसको 'प्रथम दैव्य भिषक्' अर्थात् दिव्य चिकित्सक कहा गया है। अन्यत्र उसको 'जलाश्रय' अर्थात् जल-चिकित्सा-विशेषज्ञ कहा गया है। उससे प्रार्थना की गई है कि वह सारे संसार को नीरोग और प्रसन्नचित्त (सुमनस) रखे। यजुर्वेद में उसको 'त्र्यम्बक' कहा गया है। उसकी तीन शक्तियाँ हैं- कर्तृत्व (संसार को जन्म देना), भर्तृत्व (पालन करना) और हर्तृत्व (संहार करना)।

वृक्ष-वनस्पति शिव के मूर्त रूप- शतपथ ब्राह्मण (६.१.३.१२) में वृक्ष-वनस्पतियों (ओषधियों) को पशुपति (शिव) कहा गया है। यजुर्वेद में रुद्र को वनपति, वृक्षपति, ओषधिपति आदि कहा है। शिव का शिवत्व यही है कि वे विष पीते हैं और अमृत देते हैं। वृक्ष-वनस्पति कार्बन डाई आक्साइड (CO₂) रूपी विष पीते हैं और आक्सीजन (O₂) रूपी अमृत (प्राणवायु) देते हैं। वृक्षों का रुद्र रूप यह है कि यदि वृक्ष-वनस्पति नहीं रहेंगे तो आक्सीजन नहीं मिलेगा और मानव जाति का स्वयं विनाश हो जाएगा।

मरुत्

वेदों में मरुत् देवों का बहुत गुणगान है। ये योद्धा, वीर, सैनिक, और शस्त्रास्त्रों से सदा युक्त रहते हैं। ये इन्द्र के सहायक और साथी हैं। ये रुद्र के पुत्र हैं। ये नित-युवा, समवयस्क और भाई हैं। ये सुवर्ण का द्रापि (चोगा) और सुवर्ण का शिरस्त्राण (टोप) पहनते हैं, स्वर्णाभूषणों से अलंकृत रहते हैं। मरुत् की सेना बहुत प्रबल है। मरुत् वायुदेव हैं। इनका ही उग्ररूप आँधी-तूफान है। ये सदा विजयी होते हैं। इनके गर्जन से द्यावापृथ्वी काँप जाते हैं। मरुत् वृष्टि के देव हैं। इनकी कृपा से ही वृष्टि होती है।

वेदों में मरुत् का वैज्ञानिक स्वरूप भी वर्णित है। इनकी संख्या 'सप्त-सप्त' $7 \times 7 = 49$ बताई गई है। ऋग्वेद का कथन है कि इनमें से एक-एक की सौगुनी शक्ति है। ये विभिन्न प्रकार के तेज, प्रकाश आदि फैलाते हैं। यजुर्वेद में 49 मरुत् के कार्यों के अनुसार नाम दिए गए हैं। जैसे-शुक्र-ज्योति, चित्र-ज्योति, सत्य-ज्योति, ज्योतिष्मान्, उग्र, भीम, ध्वान्त, विक्षिप् आदि।

ऋग्वेद में मरुत् का जन्म तेजोमय विद्युत् (Electricity) से बताया गया है। अतः इनमें जन्मसिद्ध विद्युत् शक्ति है। अन्य मंत्र में बताया गया है कि इनमें चुम्बकत्व गुण है। ये 'अयोदंष्ट्र' हैं अर्थात् इनकी दाढ़ में अयस् (चुम्बकत्व गुण) है तथा इनसे शक्ति का विकिरण (Radiation) होता है। 'विधावतः' अर्थात् ये चारों ओर दौड़ते हैं, फैलते हैं।

मरुत् विद्युत्-चुम्बकीय क्षेत्र (Electro-magnetic field) उत्पन्न करते हैं। इनमें बहुत शक्ति है (सुमायाः)। ये अपनी शक्ति से चलते हैं, अर्थात् इनके लिए कोई आधार नहीं चाहिए (स्वसृत्)। ये पक्षी के तुल्य अन्तरिक्ष में विचरण करते हैं। विज्ञान के अनुसार विद्युत्-चुम्बकीय विकिरण (Electro-magnetic radiation) में विद्युत् और चुम्बकीय शक्ति का समन्वय होता है। इसके लिए कोई आधार या माध्यम नहीं चाहिए। विज्ञान की दृष्टि से ऋग्वेद का एक सूक्त 'एवया-मरुत्' (ऋग् ५.८७)

अत्यन्त महत्त्वपूर्ण है। इसमें एवया-अतितीव्रगामी, मरुत्-विद्युत्-तरंगों का विस्तृत वर्णन है। एवया-मरुत् शब्द Electro-magnetic waves के लिए प्रयुक्त हुआ है।

सविता (सवितृ), सूर्य

सविता सूर्य देव के लिए है। यह स्वर्णिम (हिरण्यय) रथ पर बैठ कर संसार को ऊर्जा देता है। सविता का अर्थ है-संसार को जन्म देने वाला और प्रेरणा या स्फूर्ति देने वाला। यही सविता 'गायत्री मन्त्र' का देवता है। यही बुद्धि को प्रेरणा और ज्योति



देता है। यह द्यावा-पृथ्वी को प्रकाश देता है और मनुष्य को दीर्घायुष्य देता है। अथर्ववेद में सूर्य को आदित्य, सविता, महेन्द्र, वायु, अर्यमा, वरुण, रुद्र, महादेव, अग्नि, और रोहित कहा गया है। सूर्य को चर और अचर जगत् की आत्मा कहा गया है। सूर्य-किरण-चिकित्सा का बहुत विस्तार से वर्णन है। उदय होता हुआ सूर्य सभी रोगों को दूर करता है।

उषा

वैदिक वाङ्मय में उषा का जितना मनोरम काव्यात्मक वर्णन हुआ है, उतना अन्य किसी देवता का नहीं। वैदिक ऋषियों ने उषा के वर्णन में अपनी काव्यात्मक प्रतिभा का जो परिचय दिया है, वह प्रशंसनीय ही नहीं, अपितु स्तुत्य है। उषा प्रतिदिन प्रातः पूर्व क्षितिज पर उदय होती है और सारे संसार को नव चेतना, उत्साह, स्फूर्ति और आह्लाद प्रदान करती है। उषा को एक सद्यः स्नाता अलंकृता युवती और एक अति लावण्यमयी नृत्यांगना के रूप में प्रस्तुत किया गया है। वह अन्धकाररूपी अपने वस्त्र को इधर-उधर फेंकती हुई, हँसती हुई, पूर्व क्षितिज पर प्रकट होती है। प्रेमिका जिस प्रकार अपने प्रियतम से मिलने के लिए व्याकुल रहती है, उसी प्रकार वह अपने पति सूर्य से मिलने के लिए उत्कंठित रहती है और अपनी प्रणय-लालसा प्रकट करती है। वह ऋत के नियमों का पालन करती है, अतः 'ऋतावरी' है और प्रतिदिन ठीक समय पर प्रकट होती है। वह नित-यौवना युवती है। वह पुराणी युवती होते हुए भी नित-नूतना है। वह अजर और अमर है। वह सुभगा (सौभाग्यवती), रेवती (वैभवसंपन्न), प्रचेता: (बुद्धिमती), मधोनी (दानशीला) आदि विशेषणों से मंडित है। वह अमरत्व का प्रतीक है। अतः उसे 'अमृतस्य केतुः' (अमरत्व का चिह्न) कहा गया है।

रात्रि और उषा संबद्ध हैं, अतः दो बहिनों के तुल्य उनका 'उषासानक्ता' और 'नक्तोषासा' के रूप में वेदों में वर्णन है। सूर्य उषा के बाद उदय होता है, अतः सूर्य का एक कामुक के रूप में भी वर्णन किया गया है, जो प्रेमिका के पीछे-पीछे दौड़ता है। उषा विश्व की एक मनोरम, ज्ञानदात्री, प्रकाशदात्री और शिक्षिका देवी है।

पर्जन्य

ऋग्वेद और अथर्ववेद में पर्जन्य-विषयक कई सूक्त हैं। पर्जन्य का अर्थ है- वर्षाकालीन मेघ। मेघों का गरजना, बिजली चमकना, पानी बरसना, वृक्ष-वनस्पतियों का सचेतन होना, अतिवृष्टि और अनावृष्टि आदि का वर्णन अनेक सूक्तों में हुआ है। राष्ट्रीय प्रार्थना 'आ ब्रह्मन् ब्राह्मणो' (यजु० २२.२२) मंत्र में पर्जन्य का यथासमय बरसना, वृक्ष-वनस्पतियों का फलयुक्त होना तथा प्रजा को योगक्षेम प्राप्त होने की कामना की गई है।

निकामे-निकामे नः पर्जन्यो वर्षतु, फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम्। - यजु० २२.२२

कृषि के लिए, वृक्ष-वनस्पतियों के लिए, अन्न-समृद्धि के लिए और योगक्षेम के लिए पर्जन्य देव की कृपा अत्यावश्यक है। अन्न-सम्पदा देने के कारण पर्जन्य को एक शक्तिशाली पिता (असुरः पिता नः) कहा गया है। जल से परिपूर्ण पर्जन्य की उपमा एक मशक (दृति) से दी गई है।

दृतिं सु कर्ष विषितं न्यत्र्यम्, ऋग्व० ५.८३.७

पर्जन्य का कभी-कभी मानवीकरण भी हुआ है और उसे एक वृषभ के रूप में प्रस्तुत किया गया है। पर्जन्य के शक्तिशाली विद्युरूपी आयुध 'वज्र' को दुष्टों का संहारक बताया गया है। पर्जन्य न केवल वृक्ष-वनस्पतियों को, अपितु पशुजगत् एवं मानवमात्र को लाभ पहुँचाता है, सस्य-संपदा देता है, नदी-तालाबों आदि को प्रपूरित करता है और कृषि को समुन्नत करता है। मरुत् देव पर्जन्य के सहायक हैं। वे पर्जन्य को यथास्थान पहुँचाते हैं और वर्षा कराते हैं। पर्जन्य देव मानव जगत् के लिए लाभप्रद हैं।

मित्र

ऋग्वेद में मित्र देवता से संबद्ध स्वतंत्ररूप से एक ही सूक्त (३.५९) है। अन्यत्र वह वरुण से संबद्ध है। मित्र का गुण बताया है कि वह मनुष्यों को उद्यमी बनाता है (यातयति)। उसकी अन्य विशेषता बताई गई है कि वह लोगों को एकता के सूत्र में बाँधता है (यातयज्जनः)। मित्र-वरुण ये संबद्ध शब्द हैं। वेदों में मित्र शब्द सूर्य की धनात्मक शक्ति, प्राणशक्ति (Positive)

का बोधक है और वरुण शब्द सूर्य की ऋणात्मक शक्ति (Negative) अपानशक्ति का सूचक है। अतएव उदय होते हुए सूर्य को ऋग्वेद में 'मित्रमहः' अर्थात् मित्रशक्तियुक्त कहा गया है। यजुर्वेद में भी सूर्योदय के समय मित्र और अर्यमा के साथ रहने का उल्लेख है। दिन में सूर्य में प्राणशक्ति है, रात्रि में उसमें ऋणात्मक शक्ति है, अतः वह वरुण है। उसमें रात्रि में सोमीय शक्ति है, अपान शक्ति है। सोमीय शक्ति से युक्त होने के कारण ही वरुण को जल का देवता माना जाता है। ब्राह्मण ग्रन्थों में इस विषय को और अधिक स्पष्ट किया गया है। वहाँ मित्र को दिन से संबद्ध बताया गया है और वरुण को रात्रि से संबद्ध।

पूषन् (पूषा)

ऋग्वेद में पूषा से संबद्ध ८ सूक्त हैं। यजुर्वेद से ज्ञात होता है कि पूषा उदय होते हुए सूर्य के लिए है। प्रातरग्निम् (यजु० ३४.३४ से ३८) आदि प्रातःकालीन प्रार्थना में पूषा का उल्लेख है। पूषा के लिए कहा है कि हम नियमित रूप से प्रातः तेरी स्तुति करें। वह सूर्यपुत्री सूर्या का पति है। वह प्रत्येक मनुष्य की बुद्धि को शुद्ध करता है और सात्त्विक भावना देता है। वह शक्ति, सामर्थ्य और पुष्टि देता है, अतः उसे पूषा कहा गया है। वह भूले-भटकों का रक्षक है। वह पशुओं का रक्षक और पालक है। पशु-जगत् पर उसकी बड़ी कृपा है। पूषा मार्ग का रक्षक है। वह चोर उचक्कों से रक्षा करता है। उसे तेजोमय (आघृणि) और दर्शनीय वैभव वाला (दस्मवर्चस्) कहा गया है।

बृहस्पति

ऋग्वेद के ११ सूक्तों में बृहस्पति का वर्णन हुआ है। यह बृह (वर्धने) के षष्ठी एकवचन बृहः + पति से बना है। इसका अर्थ है-बृह या बृहत् (बुद्धि, प्रज्ञा) का स्वामी। यह बुद्धि या ज्ञान का देवता है। यह देवों का गुरु एवं पुरोहित है। इसको 'ब्रह्मणस्पति' भी कहते हैं। बृहस्पति योद्धा और युद्ध-विशारद है। वह इन्द्र के साथ युद्ध में जाता है और राक्षसों पर विजय प्राप्त करता है। इन्द्र जीवात्मा है और बृहस्पति बुद्धि है। बुद्धि की सहायता से जीवात्मा आसुरी वृत्तियों पर विजय प्राप्त करता है। बुद्धि ज्ञानेन्द्रियों की संचालक है, अतः उसे ज्ञानेन्द्रियरूपी देवों का गुरु कहा गया है। इन्द्र और बृहस्पति संयुक्तरूप से दुर्धर्ष कार्यों को करते हैं। देवों की विजय में बृहस्पति का बहुत बड़ा योगदान है।

चन्द्रमा

चन्द्रमा ऋग्वेद के अत्यन्त ही निम्नकोटि के देव हैं। सूर्य की तरह इन्हें भी प्रकाश का देव कहा गया है। रात्रि के समय चन्द्रमा जगत् में प्रकाश को बिखेरते हैं। चन्द्रमा के प्रभाव से समुद्र में ज्वार भाटा का उदय होता है। इस प्रकार समुद्र की तरंगों के साथ चन्द्रमा का निकट का सम्बन्ध है। चन्द्रमा के प्रभाव से ही कुछ पौधे विकसित होते हैं। चन्द्रमा पौधे को पनपने में योगदान देते हैं। चन्द्रमा को देखकर वैदिक ऋषियों के मन में कविता का सृजन हुआ है।

यम

यम को मृत्यु-देव (God of Death) कहकर सम्बोधित किया गया है। इन्हें यमलोक का राजा कहा जाता है। ये मृतक व्यक्तियों का यमलोक में स्वागत करते हैं। इनका रूप भयावह है। इनके शब्द कठोर एवं हृदयविदारक होते हैं। यम को अनेक विद्वानों ने देवता का दर्जा नहीं दिया है। यम पहले मानव है जिनकी मृत्यु हुई है तथा जो मृत्यु के उपरान्त यमलोक में निवास करते हैं।

पृथिवी

पृथिवी के लिये एक सूक्त ऋग्वेद में मिलता है। इससे प्रमाणित होता है कि पृथिवी को ऋग्वेद में गौण स्थान प्राप्त है। पृथिवी को ऋग्वेद में माता को संज्ञा दी गई है। जिस प्रकार माता अपने बालकों का पोषण करती है इसी प्रकार पृथिवी फल, फूल, अन्न देकर मनुष्य के जीवन की रक्षा करती है। पृथिवी की उदारता अनुपम है। वह पर्वत के भार को वहन करती है पृथिवी वृक्ष और वन के भार को वहन करती है। वह धरती को उर्वरा बनाती है क्योंकि वह पानी बरसाती है।



सरस्वती

ऋग्वेद में सरस्वती एक नदी है जो देवी (Goddess) के रूप में चिलित हुई है। उनकी सात बहनें, हैं। सरस्वती को नदियों की माता की संज्ञा से अभिहित किया गया है। ये दिव्य हैं। सन्तान एवं धन के लिये इनसे प्रार्थना की जाती है। वेदोत्तरकालीन साहित्य में सरस्वती को विद्या की देवी (Goddess of Learning) कहा गया है। वह विद्या रूपी ज्ञान को बिखेर कर अविद्या रूपी अज्ञान का अन्त करती है।

UNIT-3

यज्ञ सस्था का परिचय एवं विवेचन

यज्ञ शब्द का अर्थ

संस्कृत की 'यज्' धातु से 'यज्ञ' शब्द बना है, जिसके तीन अर्थ होते हैं-

1. देवत्व - देव पूजा
2. संगतिकरण - स्वयं, परिवार, समाज, राष्ट्र, विश्व, प्रकृति का संग
3. दान - स्थूल व सूक्ष्म के प्रति कर्तव्य पालन

वेदव्याख्याकार आचार्य यास्क ने 'यज्ञ' शब्द की निरुक्ति कई दृष्टियों से की है। यथा-

प्रख्यातं यजतिकर्म इति नैरुक्तफाः- निरुक्तकारों के मत में यज्ञ शब्द यजनार्थक है।

याज्चो भवतीति वा- अथवा यह किसी फल विशेष की याचना के लिये किया जाता है, यह यज्ञ याचनीय है।

यजुरुत्रो भवतीति वा- अथवा यजुर्मन्त्रों से सम्पन्न होता है, अतः इसे यज्ञ कहते हैं।

यज देवपूजासंगतिकरणदानेषु (धातुपाठ भूवादिवर्ण- 728) **इत्यस्माद्धतोः यजयाचेति** (अष्टाध्यायी- 3.3.90) **सूत्रोण नघि प्रत्यये यज्ञशब्दो निष्पद्यते** अर्थात् देवपूजा, संगतिकरण और दानात्मक धातु 'यज्' से नङ् प्रत्यय पूर्वक 'यज्ञ' शब्द सिद्ध होता है। इस कथन पर शतपथ ब्राह्मण भाष्यकार बुद्धदेव विद्यालंकार ने व्युत्पत्तियुक्तफ परिभाषा दी है- **सामुदायिक योगव्यापेक्षमुदिश्य समुदयादंग्य क्रियमाणं कर्म यज्ञः-** समुदाय का अंग बन कर समुदाय के योगक्षेम के लिये जो कार्य किये जाते हैं, वे यज्ञ कहलाते हैं। (वेद का राष्ट्रीय गीत, प्रियव्रत वेदवाचस्पति, पृष्ठ- 41)

अमरकोष के टीकाकार ने यज्ञ शब्द का व्युत्पत्तिपरक अर्थ किया है **इज्यते असौ अनेन यत्रा वा-** जो यजन किया जाये, जिसके द्वारा अथवा जहां यजन हो वही यज्ञ है। (अमरकोष- 2.7.13 रामाश्रमी टीका, पृष्ठ- 329)

यज्ञ-मीमांसाकार ने यज्ञ की विभिन्न निरुक्तिफयां की हैं। यथा- **इज्यन्ते (पूज्यन्ते) देवा अनेनेति यज्ञः।** जिससे देवगण पूजे जाते हैं, वह यज्ञ है।

इज्यन्ते सम्पूजिताः तृप्तिमासाद्यन्ते देवा अत्रोति यज्ञः। जिस कार्य में देवगण पूजित होकर तृप्त हो, उसे यज्ञ कहते हैं।

येन सदनुष्ठानेन इन्द्रप्रभृतयो देवाः सुपर्सन्ना सुवृष्टिं कुर्युस्तद् यज्ञपदाभिध्यम्। जिस उत्तम अनुष्ठान से सूर्यादि देवगण अनुकूल वृष्टि करें, उसे यज्ञ कहते हैं।

येन सदनुष्ठानेन स्वर्गादिप्राप्तिः सुलभा स्यात् तद् यज्ञपदाभिधेयम्। जिस श्रेष्ठ अनुष्ठान से सुखविशिष्ट की प्राप्ति सहज हो जाये, वह यज्ञ है।

येन सदनुष्ठानेन सम्पूर्ण विश्वं कल्याणं भवेदाध्यात्मिकाध्- दैविकाधिभौतिकतापत्रायोन्मूलनं सुकरं स्यात् तत् यज्ञपदाभिध्यम्। जिस सदनुष्ठान से सम्पूर्ण विश्व का कल्याण हो, आध्यात्मिक, आधिदैविक, आधिभौतिक तीनों तापों का उन्मूलन सरल हो जाये, उसे यज्ञ कहते हैं।



वेदमन्त्रौर्देवतामुदिश्य द्रव्यस्य दानं यागः। वेदमन्त्रों के द्वारा देवताओं को लक्ष्य कर द्रव्य का दान याग ;यज्ञ है।
(यज्ञ मीमांसा, पं. वेणीराम शर्मा गौड़, पृष्ठ- 8)

हिंदी विश्वकोष में संस्कृत 'यज्ञ' शब्द की निरुक्ति दी गई है-

'इज्यते हविर्दीयतेत्रा इज्यन्ते देवता अत्रा इति वा यागः' जिसमें सभी देवताओं का पूजन हो अथवा घृतादि के द्वारा हवन हो, वह यज्ञ है। (हिन्दी विश्वकोश, नागेन्द्रनाथ भाग- 18, पृष्ठ- 444)

BLOCK-2

यज्ञः परिभाषा, प्रकार एवं उपयोगिता



UNIT-1

यज्ञ की परिभाषाएँ

येन सदनुष्ठानेन सम्पूर्णविश्वं कल्याणं भवेदाध्यात्मिकाधिदैविकाधिभौतिकापत्रयोन्मूलनं सुकरं स्यात् तत् यज्ञपदाभिधेयम्।

जिस सदनुष्ठान से सम्पूर्ण विश्व का कल्याण हो, तथा आध्यात्मिक-आधिदैविक और आधिभौतिक तीनों तापों का उन्मूलन सरल हो जाये, उसे यज्ञ कहते हैं।

येन सदनुष्ठानेन स्वर्गादिप्राप्तिः सुलभाः स्यात् तत् यज्ञपदाभिधेयम्।

जिस श्रेष्ठ अनुष्ठान से सुखविशेष की प्राप्ति सहज हो जाये, वह यज्ञ है।

इज्यन्ते (पूज्यन्ते) देवा अनेनेति यज्ञः।

जिससे देवगण पूजे जाते हैं, वह यज्ञ है।

इज्यन्ते सम्पूजिताः तृप्तिमासाद्यन्ते देवा अत्रेति यज्ञः।

जिस कार्य में देवगण पूजित होकर तृप्त हों, उसे यज्ञ कहते हैं।

येन सदनुष्ठानेन इन्द्रप्रभृतयो देवाः सुप्रसन्नाः सुवृष्टिं कुर्युस्तत् यज्ञपदाभिधेयम्।

जिस उत्तम अनुष्ठान से सूर्यादि देवगण अनुकूल वृष्टि करें, उसे यज्ञ कहते हैं।

वेदमन्त्रैर्देवतामुद्दिश्य द्रव्यस्य दानं यागः।

वेदमंत्रों के द्वारा देवताओं को लक्ष्य कर द्रव्य का दान यज्ञ है।

यज्ञों के प्रकार व 21 संस्थाओं की परम्परा

राजसूयं वाजपेयमग्निष्टोमस्तदध्वरः।

अर्काश्वमेधावुच्छिष्टे जीवबर्हिमदिन्तमः॥

अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह।

अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः॥

चतुर्होतार आप्रियश्चातुर्मास्यानि नीविदः।

उच्छिष्टे यज्ञा होत्राः पशुबन्धास्तदिष्टयः॥

(अथर्व.-11.7.7-9,19)

मनुष्यों को योग्य है कि परमेश्वर की आराधना करते हुए राजसूय, वाजपेय, अग्निष्टोम, अश्वमेध, अग्न्याधान, अग्निहोत्र, चातुर्मास्य एवं पशुबन्ध आदि यज्ञों से समस्त प्राणियों को आनन्द देवें।

ऐतरेय ब्राह्मण में पांच प्रकार के यज्ञ प्रधान माने गये हैं –

स एष यज्ञः पञ्चविधः।

अग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुः सोम इति॥ (ऐत.ब्रा.-2.3, ऐत.आरण्य.-2.3.3)

गौतम धर्मसूत्र (8.8) में तीन प्रकार की यज्ञसंस्थाओं के 21 यज्ञभेदों का उल्लेख है। यथा –

औपासनहोमः वैश्वदेवं पार्वणमष्टका मासिकश्राद्धं श्रवणा शूलगवेति सप्त पाकयज्ञसंस्था। अग्निहोत्रं दर्शपूर्णमासौ आग्रयणं चातुर्मास्यानि निरुद्धपशुबन्धः सौत्रामणि पिण्डपितृयज्ञादयो दर्विहोमा इति सप्तहविर्यज्ञसंस्था। अग्निष्टोम अत्यग्निष्टोमोक्थयषोडशी वाजपेयातिरात्राप्तोर्यामेति सप्तसोमसंस्थाः॥

सात पाकयज्ञ- औपासन, वैश्वदेव, पार्वण, अष्टका, मासिकश्राद्ध, श्रवणा और शूलगव।

सात हविर्यज्ञ- अग्निहोत्र, दर्शपूर्णमास, आग्रयण, चातुर्मास्य, निरुद्धपशुबन्ध, सौत्रामणि और पिण्डपितृ नामक दर्विहोम।

सात सोमयज्ञ- अग्निष्टोम, अत्यग्निष्टोम, उक्थय, षोडशी, वाजपेय, अतिरात्र और आप्तोर्याम।

महर्षि कात्यायन ने “कात्यायनश्रौतसूत्र” के अध्याय 4 से 26 में कुछ अन्य भेदों का वर्णन किया है, वे हैं – दाक्षायण, एकाह, द्वादशाह, अग्निचयन, अश्वमेध, अभिचार, सत्र, सोमयाग, गवामयन, राजसूय, पुरुषमेध, प्रायश्चित तथा प्रवार्य।

श्रीमद्भगवद्गीता में पांच अन्य यज्ञों का उल्लेख है। यथा-

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥
(गीता-4.28)

द्रव्ययज्ञ, तपोयज्ञ, योगयज्ञ, स्वाध्याययज्ञ तथा ज्ञानयज्ञ। उक्त (श्रीमद्भगवद्गीता) ग्रन्थ में ही प्रभाव की दृष्टि से यज्ञ के सात्विक, राजसिक एवं तामसिक भेद किये गये हैं। यथा –

सात्विक यज्ञ:-

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमेवेति मनः समाधाय स सात्विकः॥
(गीता- 17.11)

जो यज्ञ शास्त्रविधि से नियत किया हुआ है तथा करना ही कर्तव्य है, ऐसे मन को समाधान करके फल को न चाहने वाले पुरुषों द्वारा किया जाता है, वह सात्विक यज्ञ है।

राजसिक यज्ञ-

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥
(गीता- 17.12)

जो यज्ञ केवल दम्भाचरण के ही लिये अथवा फल को ही उद्देश्य रखकर किया जाता है, उसे राजसिकयज्ञ कहते हैं।

तामसिक यज्ञ-

विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥
(गीता- 17.13)

शास्त्ररविधि से हीन, अन्नदान से रहित, बिना मंत्रों के, बिना दक्षिणा के और बिना श्रद्धा के किये हुए यज्ञ को ‘तामसयज्ञ’ कहते हैं।



“द्रव्ययज्ञ”, श्रौत और स्मार्त भेद से अनेक प्रकार के हैं। जिन यज्ञों का श्रुति (मंत्र एवं ब्राह्मण) में साक्षात् उल्लेख मिलता है, वे ‘श्रौतयज्ञ’ कहलाते हैं। जिन यज्ञों का ऋषिलोग स्मृतियों में विधान करते हैं, वे ‘स्मार्त’ कहलाते हैं। गृह्यसूत्रोक्त यज्ञ भी स्मार्तयज्ञों में ही गिने जाते हैं। इन दोनों प्रकार के यज्ञों के नैतिक, नैमित्तिक, काम्य – ये तीन भेद हैं-

नैतिक यज्ञ- जिनको प्रतिदिन आवश्यक रूप से करना अनिवार्य है। यथा- महर्षि मनु प्रोक्त ‘पञ्चमहायज्ञ’।

नैमित्तिक यज्ञ- जो किसी निमित्त से किये जायें। यथा-षोडश संस्कार, प्राकृतिक संयोग वा उत्पात के कारण किये जाने वाले यज्ञ।

काम्य यज्ञ- जो किसी कामना विशेष से किये जायें। यथा- वर्षेष्टि, रोगनिवृत्ति, पुत्रेष्टि आदि यज्ञ।

UNIT-2

यज्ञ की उपयोगिता

वेदों में यज्ञ की उपयोगिता पर बहुत प्रकाश डाला गया है। संक्षेप में यज्ञ की उपयोगिता के विषय में यह कहा जा सकता है कि-

1. यज्ञ प्रकृति के संतुलन को बनाए रखने में बहुत सहायक है।
2. यह प्रज्ञापराध के कारण स्वरूप मानसिक प्रदूषण को रोकता है। यह शिवसंकल्प, विचार-शुद्धि, सद्भाव, शान्ति और नीरोगता प्रदान करके मानसिक और बौद्धिक रोगों को दूर करता है।
3. यज्ञ में सस्वर मंत्रपाठ और सामगान ध्वनि प्रदूषण को रोकने में कुछ अं तक सहायक सिद्ध हो सकता है।
4. वैज्ञानिक परीक्षणों से यह सिद्ध हुआ है कि अग्निहोत्र से कुछ ऐसी गैर निकलती हैं, जो वातावरण को शुद्ध करती हैं और प्रदूषण को नष्ट करती हैं। इनमें कुछ गैरों ये हैं- Ethylene oxide, Propylene.
5. यज्ञ की सामग्री में प्रयुक्त चीनी, शक्कर आदि मिष्ट पदार्थों में वायु को शुद्ध करने की असाधारण शक्ति है। इसके धुएँ से क्षय, चेचक, हैजा आदि बीमारियों के कीटाणु नष्ट होते हैं।
6. भैषज्य-यज्ञ ऋतु-परिवर्तन के समय होने वाले दूषित तत्वों को नष्ट करते हैं। गोपथ (२.१.१९) और कौषीतकि ब्राह्मण (५.१) में भैषज्य-यज्ञों का विस्तृत वर्णन है। ये चातुर्मास्य यज्ञ हैं। इनमें विशेष ओषधियाँ गिलोय, गूगल, अपामार्ग (चिरचिटा) आदि डाले जाते हैं।
7. अथर्ववेद (३.११.१) का कथन है कि यज्ञ से इन रोगों की चिकित्सा की जाती है- यक्ष्मा (तपैदिक), ज्वर, गठिया, कण्ठमाला (गंडमाला) आदि। अथर्ववेद (३.११.२) का कथन है कि यज्ञ से मरणासन्न या मृतप्राय व्यक्ति को भी बचाया जा सकता है।



UNIT-3

यज्ञ शब्द के पर्यायवाची

वैदिक कोश निघण्टु में यज्ञ के 15 पर्यायों का उल्लेख है- यज्ञः, वेनः, अध्वरः, मेधः, विदधः, नार्यः, सवनम्, होत्रा, इष्टिः, देवताता, मखः, विष्णुः, इन्दुः, प्रजापतिः, घर्म इति पंचदश यज्ञनामानि।

वेनः

निरुत्तफ के टीकाकार देवराज यज्वा ने 'वेन' शब्द की निरुत्तिफ की है-

गच्छत्यनेन स्वर्गम्- इससे यजमान स्वर्ग को प्राप्त करता है।

प्रक्षिप्यते देवतोद्देशेन वास्मिन् हव्यम्- इसमें देवता के उद्देश्य से हवि दी जाती है।

तेनात्रा देवता काम्यन्ते वा- उस हवि से देवगण यहाँ बुलाये जाते हैं। (निघण्टु- 3.17.2, देवराजयज्वाकृत टीका, पृष्ठ- 349)

अध्वरः

संहिता तथा ब्राह्मण-ग्रन्थों में यज्ञ के 'अध्वर' नाम होने के अनेक कारण उल्लिखित हैं। यथा-

अध्वर्तव्या वा इमे देवाअभुव्नीति तदध्वरस्याध्वरत्वम्।। (तैत्तिरीय संहिता- 3.2.2.3) सभी देवगण यज्ञ के नायक होते हैं, इसलिये अध्वर का अध्वरत्व है।

तेऽसूरा अपक्रांतब्रूवन्न वा इमे ध्वर्तवा अभवन्निती तदस्याध्वरत्वम्। (कपिष्ठलकठसंहिता- 36.4) वे असुर जाते हुए बोले कि यह यज्ञ हिंसित नहीं किये जा सकते यही यज्ञ का अध्वरत्व है।

देवान्ह वै यज्ञेन यजमानान्सपत्ना असुरा दुष्प्राचक्रुः ते दुष्प्रन्त एव न शेकुधवितं ते पराबभूवुस्तस्माद्यज्ञोऽध्वरो नाम।। (शतपथ ब्राह्मण- 1.4.1.40, 1.2.4.5) असुर लोग देवताओं और यजमानों की हिंसा करना चाहते थे, किन्तु वे उसमें सफल नहीं हुए अपितु हार गये इसलिये यज्ञ का नाम 'अध्वर' हुआ है।

अध्वरो वै यज्ञः। (शतपथ ब्राह्मण- 1.2.4.5) **यज्ञो वा अध्वरः।** (तैत्तिरीय आरण्यक- 5.2.60) अध्वर ही यज्ञ है। यज्ञ ही अध्वर है।

आचार्य यास्क ने यज्ञ के पर्याय 'अध्वर' शब्द का निरुत्ति पूर्वक अर्थ दर्शाया है कि **“अध्वर इति यज्ञनाम। ध्वरति हिंसाकर्मा तत्प्रतिषेधः।”** - अध्वर यज्ञ का नाम है। ध्वर, धतु हिंसार्थक है, वह जिसमें न हो वह यज्ञ 'अध्वर' कहलाता है। (निरुत्तफम्- 1.3.8)

अमरकोष टीकाकार की निरुत्तिफ है- **“न ध्वरति अध्वानं राति वा”** जो कुटिलता रहित है या जो मार्ग प्रदान करता है, वह अध्वर है। (अमरकोष- 2.7.13, रामाश्रमी टीका, पृष्ठ- 329)

ऋग्वेदभाष्य में स्वामी दयानन्द सरस्वती ने अध्वर का पदार्थ लिखा है- **‘हिंसा आदि दोषरहित।** (ऋग्वेद- 1.1.4 भाषाभाष्य)।

मेधः

निघण्टु- टीकायुत्तफ व्युत्पत्ति पूर्वक अर्थ है-

गच्छन्त्यत्रा देवता हविर्ग्रहीतुम्- जहाँ देवगण हवि ग्रहण करने के लिये जाते हैं।

दक्षिणार्थ वा सदस्यात्- जहाँ यजमान से दक्षिणा पाने विद्वद्गण जाते हैं।

हिनस्त्यनेन पापं वा- इससे पाप को विनष्ट किया जाता है। (निघण्टु- 3.17.5, देवराज यज्वाकृत टीका, प्रथम भाग, पृष्ठ- 350)

आचार्य सायण ने **मेध संगमे** धतु से बने **मेध** शब्द का अर्थ निरुक्तिपूर्वक दिया है- **मेध्यते देवैः संगम्यते इति मेधं हविः**— देवों के द्वारा जो हवि ग्रहण की जाती है, वह यज्ञ मेध है। **मेधं हविर्यज्ञसम्बद्धम्** मेध, हवि यज्ञ से संबद्ध है। (ऋग्वेद- 1.3.9)

स्वामी दयानन्द सरस्वती ने 'मेध' शब्द का पदार्थ लिखा है-
'ज्ञान और क्रिया से सिद्ध करने योग्य यज्ञ।' (ऋग्वेद- 1.3.9) 'यजुर्वेद में उन्होंने मेध का अर्थ- 'पवित्रम्' किया है। (यजुर्वेद भाषाभाष्य- 25.33)

विदथः

धात्वर्थ के अनुसार निरुक्त के टीकाकार की निरुक्ति है-

ज्ञायते हि यज्ञः- यज्ञ ही जानने योग्य है।

लभते हि दक्षिणादिरत्र- यहाँ दक्षिणा आदि प्राप्त की जाती है।

विचार्यते हि विद्वद्भिः- विद्वानों के द्वारा चिन्तन करने योग्य है।

भावयत्यनेन फलम्- इससे फल की प्राप्ति होती है। (निघण्टु- 3.17.5. देवराज यज्वाकृत टीका, पृष्ठ 350)

नार्यः

'नृ नये' धतु से बने 'नार्य' शब्द का निरुक्ति पूर्वक अर्थ है-

नयति स्वर्गं कर्तारम्- जो यज्ञ करने वाले को विशिष्ट सुख प्राप्त कराता है।

नीयतेयमनुष्ठानेन वा (निघण्टु- 3.17.6. देवराज यज्वाकृत टीका, पृष्ठ 350) — यह अनुष्ठान से आगे बढ़ाया जाता है।

सवनम्

सायणाचार्य ने इसकी निम्न निरुक्ति की है-

सूयते सोमो एष्विति- जिसमें सोम टपकाया जाता है वह यज्ञ, 'सवन' है। (ऋग्वेद- 1.16.8) जिसमें वेद मन्त्र गाये जाते हैं। (निघण्टु- 3.17.7 देवराज यज्वाकृत टीका, पृष्ठ-350)

होत्रा

यास्काचार्य ने होत्रा का भाष्य **होतकर्म** लिखा है, जिसका अर्थ है- **यज्ञ**।

देवराज यज्वा ने निघण्टु की टीका में **दीयतेस्मिन् हविः** जिसमें हवि दी जाती है वह यज्ञ, होत्रा है। (निरुक्तम्- 2.3.12) आचार्य वैद्यनाथ शास्त्री ने **वर्षारूपी यज्ञ** अर्थ किया है। (ऋग्वेद- 10.98.7)

स्वामी दयानन्दकृत अर्थ है- 'जिसमें सब सुखो को सिद्ध करते हैं।' जिसमें हवि दी जाती है वह यज्ञ, होत्रा है। निघण्टु के टीकाकार कृत अर्थ- **अभिपूयतेऽस्मिन् स्तोमः**।

इष्टिः

ब्राह्मण ग्रन्थ में इष्टि के इष्टित्व पर प्रकाश डालते हुए उसे ऐश्वर्यप्राप्ति (इन्द्रत्व) का साधन कहा गया है। यथा- तम् (इन्द्रं देवा) **इष्टिभिरन्विच्छन् तमिष्टिभिरन्वविन्दन् तदिष्टीनामिष्टिन्वम्**।। (ऋग्वेद- 10.98.7)

देवताओं ने उस इन्द्र को इष्टियों के द्वारा पाने की इच्छा से यज्ञों के द्वारा पा लिया यही इष्टियों का इष्टित्व है।



सायणभाष्य में **इष्टये यजतेर्भावे क्तिनि सम्प्रसारणम्** धतु-प्रत्यय से बने **इष्टि** शब्द की निरुक्ति दी गई है **इष्टयः एष्टव्या भोगाः सर्वपफलसाधका यागा वा सन्ति**— समस्त भोग्य फलों को सिद्ध करने वाला यज्ञ **इष्टि** है। (ऋग्वेद- 1.145.1 सायणभाष्य)

निघण्टु-टीकाकार कृत निरुक्ति – **यजतेर्यज्ञवदर्थः**— यज्ञ के समान यजन किया जाता है अथवा **इष्टये हि सः**— वह कामना करने योग्य है। (निघण्टु- 3.17.9, देवराज यज्वाकृत टीका, पृष्ठ- 351)

देवताता

ऋग्वेद के अग्निसूक्त में स्पष्टतया 'देवताता' शब्द से 'यज्ञ' लक्षित है। यथा- **आ देवताता हविषा विवासति।।** (ऋग्वेद- 1.58.1)

आचार्य सायण ने धतु-प्रत्यय पूर्वक चिन्तन प्रस्तुत किया है कि पाणिनिसूत्रा **सर्व देवात्तातिल् इति स्वार्थिकः** से देवताता शब्द सिद्ध होता है, **देवताता इति यज्ञनाम**— देवताता यह यज्ञ का नाम है क्योंकि यज्ञ में चरूपुरोडाश आदि आहुति से देवों की सेवा की जाती है।

अन्यत्रा उन्होंने कई प्रकार की निरुक्तियां दी हैं-

देवेन तता देवताता— देवता के द्वारा विस्तारित यज्ञ, देवताता है।

देवनशीलनाग्निना विस्तारिता दीप्तिः— देवनशील अग्नि के द्वारा विस्तारित आभा, देवताता है।

विस्तारयुत्तफाय यागाय— देवों के विस्तारयुत्तफ यज्ञ के लिये यजमानअग्नि की सेवा करते हैं उसे देवताता कहते हैं। (

ऋग्वेद- 1.34.5, 1.95.8, 1.127.9)

निघण्टु- टीकाकार की निरुक्ति है- **दीव्यन्ति स्तुवन्त्यत्रा देवताः**— जहां देवताओं की स्तुति की जाती है वह यज्ञ, देवताता है। (निघण्टु- 3.17.10, देवराज यज्वाकृत टीका, पृष्ठ- 351)

मखः

संहिता ग्रन्थों के अनुसार **यज्ञो वै मखः**— यज्ञ ही मख है। (तैत्तिरीय संहिता- 3.2.4.1)

मख इति एतद्यज्ञनामधेयम्, छिद्रप्रतिषध्सा मर्थ्यात्, छिद्र खमित्युत्तफं- तस्य मेति प्रतिषेधः। मा यज्ञं छिद्रं करिष्यतीति।। (गोपथ ब्राह्मण- 2.2.5)

मख यह यज्ञ का नाम है क्योंकि मख दोषनिवारक है अथवा छिद्ररहित (निर्दोष) है। छिद्र को खम् कहते हैं उसका प्रतिषेध मख कहलाता है। यज्ञ को दूषित नहीं किया जाना चाहिए।

ऋग्वेद में पठित मख शब्द पर आचार्य सायण ने अपने भाष्य में लिखा है- **मखः प्रवर्तमानोऽयं यज्ञः**— किया जा रहा यह यज्ञ।

अयं यज्ञो मरुत इन्द्रं चातिशयेन प्रणीयतीत्यर्थः— यह यज्ञ वायु और सूर्य आदि को उत्कृष्टतया प्रसन्न करता है।

स्वामी दयानन्द सरस्वती ने 'मख' का पदार्थ दिया है- 'सुख और पालन होने के हेतु यज्ञ।' उन्होंने चिन्तन पूर्वक मख को शुद्धिकारक कहा है। यथा-

जो शुद्ध अतिउत्तम पदार्थों से अग्नि में किये हुए होम से सिद्ध किया हुआ यज्ञ है, वह वायु और सूर्य की किरणों की शुद्धि के द्वारा रोगनाश करने के हेतु से सब जीवों को सुख देकर बलवान् करता है। (ऋग्वेद- 1.6.8)

निघण्टु के टीकाकार ने **मह पूजायाम्** धातु मानकर इसकी निरुक्ति की है- **महन्त्यत्र देवताः**— यहाँ देवता पूजे जाते हैं।

(निघण्टु- 3.17.11 देवराज यज्वाकृत टीका, पृष्ठ- 351)

अमरकोष के व्याख्याकार ने **मख गतौ** धतु से बने **मख** शब्द की निरुक्ति की है- **मखन्ति देवा अत्र अनेन वा**— देवता जहां जाते हैं अथवा जिससे गतिशील होते हैं वह मख 'यज्ञ' है। (अमरकोष- रामाश्रमी व्याख्या, पृष्ठ- 329)

हिन्दी विश्वकोष में भी यही निरुक्ति दी गई है। (हिन्दी विश्वकोष, नागेन्द्रनाथ- पृष्ठ- 425, भाग- 16)

विष्णुः

संहिता तथा ब्राह्मण-ग्रन्थों में यज्ञ को 'विष्णु' कहा गया है। यज्ञो विष्णुः, विष्णुर्यज्ञः, यज्ञो वै विष्णुः।। (मैत्रायणी संहिता- 1.6.8, तैत्तिरीय संहिता- 2.3.11.2, ऐतरेयब्राह्मण- 1.15, शतपथ ब्राह्मण- 1.9.3.9, गोपथ ब्राह्मण- 2.6.7, ताण्ड्य महाब्रा- 13.3.2)

विशेषेणाप्रोति स्वर्ग- जिसके द्वारा सुख विशेष की प्राप्ति हो, वह यज्ञ विष्णु है। (निघण्टु- 3.17.12, 13, देवराज यज्वाकृत टीका, पृष्ठ- 351)

इन्दुः

उन्दी क्लेदने धातु से निर्मित इन्दु शब्द का व्युत्पत्ति पूर्वक अर्थ है- क्लिद्यते सूयतेऽस्मिन् सोमः- जिसमें सोम टपकाया जाता है वह यज्ञ इन्दु है। (निघण्टु- 3.17.13, देवराज यज्वाकृत टीका, पृष्ठ- 351)

भाषाभाष्यकार ने इन्दु शब्द का अर्थ जलक्रियामय यज्ञ किया है। (ऋग्वेद- 1.2.4)

प्रजापतिः

अनेकार्थवाची शब्द प्रजापति, यज्ञ का भी नाम है। संहिता एवं ब्राह्मण-ग्रन्थों में उल्लिखित है- यज्ञ उ वै प्रजापतिः। (तैत्तिरीय संहिता- 3.2.3.3, काठक संहिता- 22.1)

यज्ञो वै प्रजापतिः (मैत्रायणी संहिता- 3.9.6) ; एष वै प्रत्यक्षं यज्ञो यत्प्रजापतिः।। (शतपथ ब्राह्मण- 4.3.4.3) यह यज्ञ ही 'प्रजापति' है। निघण्टु- व्याख्याकार ने प्रजापति शब्द को- 'वृष्ट्यादि हेतुत्वात्- वृष्टि का हेतु' लिखकर यज्ञपरक माना है। (निघण्टु- 3.17.14, देवराज यज्वाकृत टीका, पृष्ठ- 352)

भाषाभाष्यकार ने 'प्रजा का पालक- अग्नि अर्थ किया है। (ऋग्वेद- 10.85.43)

घर्मः

काठक संहिता में अग्निहोत्र को घर्म कहा गया है। यथा- घर्मो व एष प्रवृज्यते यदग्निहोत्रम्। (काठक संहिता- 6.3) ऋग्वेद में आये घर्म शब्द का अर्थ यज्ञ करते हुए आचार्य सायण ने लिखा है क्रव्यादात्परोऽग्निर उत्कृष्ट सहस्थाने यज्ञ प्राप्नोतु- मृत शरीर को जलाने वाली क्रव्याद- अग्नि से भिन्न गृह में स्थापित अग्नि विस्तृत यज्ञ गृह में यज्ञ को प्राप्त करें। (ऋग्वेद- 10.16.10)

निघण्टु टीका में क्षरत्यस्मिन् सोमः दीप्यतेऽत्राग्रयः वा- जिसमें सोम की आहुति दी जाती है अथवा जहाँ अग्नियां प्रज्वलित होती हैं वह यज्ञ 'घर्म' उल्लिखित है। (निघण्टु- 3.17.15, देवराज यज्वाकृत टीका, पृष्ठ- 352)

सवः

सूयते सोमोऽत्र- जहां सोम का अभिषव किया जाता है वह 'सव' है।

यागः

इज्यते अनेन वा यत्र वा-जहाँ या जिससे पूजन कर्म हो वह 'याग' है।

सप्ततन्तुः

सप्तभिस्छन्दोभिरग्निर्जिहवाभिर्वा तन्यते यद्वा तानि सप्त तन्यन्तेऽत्र- सात छन्दों के द्वारा अथवा अग्नि की सात ज्वालाओं के द्वारा विस्तारित यज्ञ 'सप्ततन्तु' है या जहां वे सातों विस्तृत हों। (अमरकोष- रामाश्रमी व्याख्योपेत, पृष्ठ- 329)

क्रतुः

करोति क्रियते वा- जो किया या कराया जाता है वह यज्ञ क्रतु है। (अमरकोष- रामाश्रमी व्याख्योपेत, पृष्ठ- 329)



BLOCK-3

यज्ञीय पदार्थ परिचय एवं मंत्र स्मरण

UNIT-1

यज्ञीय पदार्थ

यज्ञ के उपयोगी वे समस्त पदार्थ यज्ञीय हैं जिनसे यज्ञ का अनुष्ठान किया जा सकता है।

यज्ञ के आवश्यक पदार्थों में घृत आदि द्रवपदार्थ, हविर्द्रव्य (सामग्री), समिधा, कुण्ड, अरणी और मन्त्रदि ध्वनि मुख्य हैं। यज्ञवेदी, याजक, यजमान, यज्ञायुध (यज्ञपात्र), देवता, पार्थिव सम्भार, हरियाली आदि सहायक साधन हैं।

विरूप अंगीरस दृषि द्वारा दृष्ट अग्निदेवता युक्तं दृग्देवीय मन्त्र में सीधे सरल शब्दों में आडम्बर रहित यज्ञ के साधनों से होम करने का आदेश दिया गया है। यथा:

समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्। आस्मिन् हव्या जुहोतन।। - ऋग्वेद ८.४४.१ व यजुर्वेद ३.१

समिधाओं से अग्नि प्रदीप्त करो, घृत आदि से जलती हुई अग्नि की सेवा करो और उसमें सामग्री की आहुति प्रदान करो।

यजुर्वेद में होम के कतिपय पदार्थों के नाम गिनाये गये हैं। यथा:

धानाः करम्भः परीवापः पयो दधि। सोमस्य रूपं हविष आमिक्षा वाजिनम्मधु।।

अग्निर्भेषजं पयः सोमः परिस्रुतो घृतं मधु व्यन्त्वाज्यस्य होतर्यज।। - यजुर्वेद १९.२१, २१.४०

होम करने योग्य पदार्थ - ओषधियों के सार धान आदि अन्न, भुने हुए धान्य, सत्तू, दूध, दही, आमिक्षा, वाजिन, शहद, सोम और घृत आदि हैं।

द्रव पदार्थ -

यज्ञीय द्रव पदार्थों में 'घृत' के सम्बन्ध में विशद चिन्तन एवं प्रयोग उपलब्ध है। शेष तीन द्रव. शहद, दुग्धादि और सोमरस पर अत्यल्प वर्णन दिखाई देता है।

घृत

हवन की अग्नि को अत्यधिक प्रदीप्त करने का मुख्य साधन 'घृत' नामक द्रव पदार्थ है, जिसके अन्य नाम 'आज्य' तथा 'सर्पि' भी हैं। प्राचीन साहित्य में अग्नि को घृतास्य, घृतप्रतीक, घृतपृष्ठ एवं

घृताहवन आदि सम्बोधन दिये गये हैं। यथा:

घृताहवन दीदिवः प्रतिष्म रिषतो दह। अग्ने त्वं रक्षस्विनः।। - ऋग्वेद 1.12.5

भाष्यकार आचार्य सायण के अनुसार 'घी से प्रदीप्त यज्ञाग्नि, हमारे प्रतिकूल शत्रुओं और दोषों को सर्वथा भस्म करने में समर्थ है।'

ऋग्वेद में ही अन्यत्र अग्निदेवता वाले सूक्त में गृत्समद दृषि ने कहा है।

'जिघर्म्यग्निं' हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा' - ऋग्वेद २.१०.४

सम्पूर्ण लोकों का आधार प्रत्येक पदार्थ में विद्यमान अग्नि को मैं होमने योग्य घी से प्रदीप्त करता हूँ।



घृत देवता वाले सूक्त के द्रष्टा दृषि वामदेव ने अनेक मन्त्रों में घी के प्रभाव का वर्णन किया है। यथा:

घृतस्य धारा समिधो नसन्त ता जुषाणो हर्यति जातवेदाः। - ऋग्वेद ४.५८.८

जातवेद अग्नि, घृत की धारा और काष्ठ का सेवन करता हुआ सबके प्रिय की कामना करता है।

यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभितत्पवन्ते। - ऋग्वेद ४.५८.१०

घी की धारा से सम्पन्न होने वाला यज्ञ पवित्रता देता है तथा ओषधियों में रस का संचार करता है

इमं यज्ञं नयतदेवता नो घृतस्य धारा मधुमत्पवन्ते। - ऋग्वेद ४.५८.१०

देवगण इस यज्ञ को हम लोगों के लिये प्राप्त करायें, घृत की धारायें मधुरता पूर्वक शुद्ध करती हैं।

घृतमग्नेर्वध्वरश्चस्य वर्धनं घृतमँ घृतम्वस्य मेदनम्।

घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः॥ - ऋग्वेद १०.६९.२

बंधे तेज वाले अग्नि का बढ़ाने वाला घृत है। घृत उसका अँ है, घृत ही उसका पोषक है, घृत से हुत अग्नि अधिक विस्तार को प्राप्त होता है। घी की आहुति दी जाने से यह अग्नि सूर्य के समान दीप्त होती है।

यजुर्वेद में भी यज्ञीय घृत का वर्णन उपलब्ध है। यथा:

घृतेन द्यावापृथिवी पूर्यथाम्॥१॥

यज्ञ के माध्यम से घी को द्यौ तथा पृथिवीलोक में भरें।

घृतस्यास्मिन् यज्ञे धारयामा नमोभिः॥२॥

घृतस्य धारा अभिचाकशीमि॥३॥ - यजुर्वेद. (1) 5.28, (2) 17.90, (3) 17.93

इस यज्ञ में अन्न आदि पदार्थों के साथ घी की धारा बहायें।

सामवेद में भी कहा गया है:

घृतं पवस्य धारया यज्ञेषु देववीतमः। अस्मभ्यं वृष्टिमा पव॥ - सामवेद, 1437

यज्ञों में वायु आदि देवों का उत्तम आहार घृत की धारा बहायें जिससे वे हमें सुवृष्टिप्रदान करें।

संहिता तथा ब्राह्मण ग्रन्थों में भी घी (आज्य व सर्पि) का महत्व न केवल यज्ञ की अग्नि के लिये अपितु पर्यावरण, शोधन में भी महत्वपूर्ण द्रव के रूप में प्रतिपादित है। यथा:

आज्येन वै वज्रेन देवा वृत्रमहनन्॥ - काठक संहिता २४.९

देवगण घी रूप वज्र से शत्रुरूप प्रदूषण का विनाश करते हैं।

घृतेन ते (अग्ने) तन्व वर्धयामि॥ - काठक संहिता ३८.१२

घी के द्वारा अग्नि के शरीर (ऊर्जा) को बढ़ाते हैं।

आज्यं वै यज्ञः. घी ही यज्ञ है। - मैत्रायणी संहिता ४.१.१२

यदसर्पत्तत्सर्पिः अभवत्।। - तैत्तिरीय संहिता, 2.3.10.1

जो सर्प की तरह गतिशील है वह घृत सर्पि है अथवा जिस तरह सर्प हवा का जहर पीकर वायु को विषमुक्त करता है वैसे ही सर्पि भी यज्ञ के द्वारा पर्यावरण को प्रदूषणमुक्त करने में समर्थ है।

सर्वदेवत्यं वै घृतम्. घी सभी देवताओं का पोषक है। - कौषीतकी ब्राह्मण, 21.4,14.4

आज्येन वै देवाः सर्वान् कामानजयन्सर्वममृतत्वम्।। - कौषीतकी ब्राह्मण, 4.4

आज्य से ही देवगण सभी कामनाओं को जीतते हैं और अमर होते हैं।

ऐतरेय ब्राह्मण में घी का वर्गीकरण करते हुए उसके प्रभाव का वर्णन भी किया गया है। यथा:

आज्यं वै देवानाम् सुरभिघृतं मनुष्याणाम्।

आयुतं पितृणाम् नवनीतं गर्भाणाम्।। - ऐतरेय ब्राह्मण, 1.3.5

आज्य देवताओं के लिये होता है, सुगन्धित घी मनुष्यों के लिये है, आयुत पितरों के लिये होता है और नवनीत गर्भस्थ जीवों के लिये होता है। भाष्यकार आचार्य सायण ने घी और आज्य आदि में अन्तर को विभाजित करते हुए पूर्व आचार्यों का कथन उद्धृत किया है। यथा:

सर्पिर्विलीनमाज्यं स्याद् धनीभूतं घृतं विदुः।

विलीनार्धमायुतं तु नवनीतो यतो घृतमित्याहुः।।

आज्य	-	(सर्पि) पिघला हुआ घी।
घृत	-	जमा हुआ घी
आयुत	-	आधा पिघला हुआ घी।
नवनीत	-	घी का पूर्व रूप मक्खन।

एतद्धै प्रत्यक्षाद्यज्ञरूपं यद् घृतम्।। - शतपथ ब्राह्मण, 12.8.2.15

यह जो घी है वह प्रत्यक्ष यज्ञ रूप है।

एषा हि विश्वेषां देवानां तनुः यदाज्यम्।। - तैत्तिरीय ब्राह्मण, 3.3.4.6

प्राचीन यज्ञाचार्यों के अनुसार घृत से गोघृत ही ग्राह्य है। यज्ञों में प्रायः गाय के घी से आहुति का विधान दिखाई देता है। स्वातं=यपूर्व एक चिकित्सक डॉ. फुन्दनलाल अग्निहोत्री ने जबलपुर टी वी. सेनिटोरियम में क्षयरोगियों की यज्ञ के द्वारा चिकित्सा का प्रयोग किया था, जिसमें रोगियों को तीन भागों में बाट कर अलग-अलग कमरों में क्रमशः गाय व भैंस के घी एवं वनस्पति घी (डालडा) में क्षयनाशक ओधधियों को मिलाकर हवन में आहुति देकर चिकित्सा आरंभ की। कुछ दिनों बाद जांच से पता चला कि जिन रोगियों का उपचार गोघृत के हवन से किया गया उनका रोग 60.70 प्रतिशत ठीक हुआ। भैंस के घी से रोग 30.40 प्रतिशत घटा हुआ पाया गया, किन्तु डालडा के हवन से रोगियों को लाभ की अपेक्षा हानि हुई, रोगाणु बढ़े हुए पाये गये, उनकी पुनः विशेष चिकित्सा की गई।

पर्यावरणविद् भी आणविक युग में गाय का महत्व प्रतिपादित करते हुए कहते हैं कि “गाय के दूध में सबसे ज्यादा शक्ति है। जिन घरों में गाय के गोबर से लिपाई करते हैं उन घरों में रेडियो विकिरण का प्रभाव नहीं पड़ता। यदि गाय के घी को अग्नि में डालकर धुआं करें। तो वायुमण्डल में एटोमिक रेडियेशन का प्रभाव बहुत कम ही रहेगा। इससे स्पष्ट होता है कि



भारत की पुरातन संस्कृति, जिसमें गाय की पूजा होती थी तथा हवन में गाय के घी का उपयोग होता था, बिलकुल वैज्ञानिक थी। हवन से हवा शुद्ध हो जाती है, यह बात स्पष्ट है।

आधुनिक वैज्ञानिक सन्दर्भ में भी गोघृत का महत्व स्वीकार किया जा रहा है। यथा: “यद्यपि अग्निहोत्र से लेकर सभी यज्ञों की विधि, मन्त्र एवं सामग्री भिन्न-भिन्न है तथापि एक चीज सबमें समान रूप से अनिवार्य, अपरिहार्य है और वह है गाय का घी। गोघृत की आहुतियाँ अग्नि में देने से वायुमण्डल, सुगन्धित एवं पुष्टिकारक बनता है। प्रदूषण के कारण वातावरण में समाये रसायनादि सभी विषों का प्रभाव गोघृत के अग्नि में हवन से तत्काल नष्ट होता है।

पूना के फर्ग्युसन कालेज के जीवाणुशास्त्रियों ने एक प्रयोग में पाया है कि नित्य अग्निहोत्र की एक समय की आहुतियों से $36 \times 22 \times 10$ फुट के हाल में कृत्रिमरूप से निर्मित वायुप्रदूषण खत्म हुआ। इस प्रयोग से सिद्ध हुआ कि एक समय के अग्निहोत्र से ही 8000 घनफुट वायु का 77.5 प्रतिशत हिस्सा शुद्ध एवं पुष्टिकारक गैसों से युक्त होता है। इस प्रयोग से यह भी पाया गया कि एक समय के अग्निहोत्र से ही 96 प्रतिशत हानिकारक कीटाणु नष्ट होते हैं।

गोघृत के ज्वलन से उत्पन्न गैसों प्राकृतिक चक्र को सन्तुलित करने का कार्य करती हैं। जिस स्थान पर गोघृत से हवन होता है वहाँ के वातावरण से रोगजनक कीटाणु नष्ट होते हैं। मनुष्य, पशु, पक्षी, प्राणी तथा वनस्पति आदि सजीव सृष्टि के लिये शुद्ध एवं पुष्टिदायक वातावरण निर्माण करना गोघृत का कार्य है।

UNIT-2

देव यज्ञ विधि

मंगलाचरण

ओ३म्...ओ३म्...ओ३म्... (इसका तीन बार लम्बा उच्चारण करें)

आचमन मन्त्र

प्रस्तुत मन्त्र बोलकर दायीं हथेली में जल लेकर तीन आचमन करें ।
ओ३म् अमृतोपस्तरणमसि स्वाहा ॥1॥ इससे पहला आचमन
ओ३म् अमृतापिधानमसि स्वाहा ॥2॥ इससे दूसरा आचमन
ओ३म् सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥3॥ इससे तीसरा आचमन

अंगस्पर्श मन्त्र

ओ३म् वाङ्मास्येऽस्तु ॥1॥ इससे मुख का अधोभाग,
ओ३म् नसोर्मे प्राणोऽस्तु ॥2॥ इससे नासिका के दोनों छिद्र,
ओ३म् अक्ष्णोर्मे चक्षुरस्तु ॥3॥ इससे दोनों आँखें,
ओ३म् कर्णयोर्मे श्रोत्रमस्तु ॥4॥ इससे दोनों कान,
ओ३म् बाह्वोर्मे बलमस्तु ॥5॥ इससे दोनों बाहु,
ओ३म् ऊर्वोर्मे ओजोऽस्तु ॥6॥ इससे दोनों जंघा,
ओ३म् अरिष्टानि मे अङ्गानि तनूस्तन्वा मे सह सन्तु ॥7॥
इससे सम्पूर्ण शरीर पर जल छिड़के।

ईश्वर-स्तुतिप्रार्थनोपासना मन्त्र

ओ३म् विश्वानि देव सवितर्दुरितानि परा सुव। यद्भद्रं तन्न आ सुव ॥1॥

ओ३म् हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥2॥

ओ३म् य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छाया अमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥3॥

ओ३म् यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदः चतुष्पदः कस्मै देवाय हविषा विधेम ॥4॥

ओ३म् येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
योऽन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥5॥

ओ३म् प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव ।
यत्कामास्ते जुहुमः तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥6॥



ओ३म् स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवा अमृतम् आनशानाः तृतीये धामन्नधैरयन्त ॥७॥

ओ३म् अग्रे नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥८॥

अथवा-

ओ३म् भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।

तूने हमें उत्पन्न किया, पालन कर रहा है तू।
तुझसे ही पाते प्राण हम, दुःखियों के कष्ट हरता है तू ॥
तेरा महान् तेज है, छाया हुआ सभी स्थान।
सृष्टि की वस्तु-वस्तु में, तू हो रहा है विद्यमान ॥
तेरा ही धरते ध्यान हम, माँगते-तेरी दया।
ईश्वर हमारी बुद्धि को, श्रेष्ठ मार्ग पर चला ॥

अग्नि-प्रज्वलन मन्त्र

प्रस्तुत मन्त्र का उच्चारण करते हुए दीपक जलायें।

ओ३म् भूर्भुवः स्वः।

यज्ञकुण्ड में अग्नि स्थापित करने का मन्त्र

प्रस्तुत मन्त्र का उच्चारण करते हुए कपूर को दीपक से प्रज्वलित करके यज्ञकुण्ड में रखें।

ओ३म् भूर्भुवः स्वर्द्यौरिव भूम्ना पृथिवीव वरिम्णा।
तस्यास्ते पृथिवि देवयजनि पृष्ठे अग्निम् अन्नादमन्नाद्यायादधे ॥१॥

अग्नि-प्रदीप्त करने का मन्त्र

प्रणाम मुद्रा में हाथों को रखते हुए मंत्रोच्चारण करें, पश्चात् घृताहुति देवें।

ओ३म्-उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्त्तेसं सृजेथामय च।
अस्मिन् सधस्ते अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥२॥

समिधाधान मन्त्र

इस मंत्र से घृत में गिली की हुई प्रथम समिधा अग्नि में आहुत करें।

ओ३म् अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्द्धय चास्मान् प्रजया पशुभिः ब्रह्मवर्चसेनान्नाद्येन
समेधय स्वाहा।

इदमग्रये जातवेदसे-इदन्न मम ॥१॥

इन दो मंत्रों से घृत में गिली की हुई द्वितीय समिधा अग्नि में आहुत करें।

ओ३म् समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्।

आस्मिन् हव्या जुहोतन स्वाहा ॥२॥

ओ३म् सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन।

अग्रये जातवेदसे स्वाहा। इदमग्रये जातवेदसे-इदन्न मम ॥३॥

इस मंत्र से घृत में गिली की हुई तृतीय समिधा अग्नि में आहुत करें।

ओ३म् तन्त्वा समिद्धिः अङ्गिरो घृतेन वर्द्धयामसि।

बृहच्छोचा यविष्ठय स्वाहा। इदमग्रयेऽङ्गिरसे-इदन्न मम ॥४॥

पंचघृताहुति मन्त्र

प्रस्तुत मन्त्र का पांच बार उच्चारण करें और प्रत्येक बार केवल घी की आहुति प्रदान करें।
ओ३म् अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्द्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेन अन्नाद्येन
समेधय स्वाहा।

इदमग्नये जातवेदसे-इदन्न मम ॥

जलप्रोक्षण मन्त्र

निम्न मंत्रों से जल सिंचन करें।

ओ३म् अदितेऽनुमन्यस्व ॥१॥ (इससे पूर्व दिशा में बाईं से दायीं ओर)
ओ३म् अनुमतेऽनुमन्यस्व ॥२॥ (इससे पश्चिम दिशा में दायीं से बाईं ओर)
ओ३म् सरस्वत्यनुमन्यस्व ॥३॥ (इससे उत्तर दिशा में दायीं से बाईं ओर)
इस मन्त्र से पूर्व दिशा से शुरू करके वेदि के चारों ओर जल सेचन करें।
ओ३म् देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतन्नः पुनातु वाचस्पतिर्वाचन्नः स्वदतु ॥४॥

आधारावाज्यभागाहुति मन्त्र

प्रस्तुत मन्त्र से यज्ञकुण्ड के उत्तर में जलती हुई समिधा में घी की धार बनाते हुए आहुति दें।

ओ३म् अग्नये स्वाहा। इदमग्नये-इदन्न मम ॥१॥

प्रस्तुत मन्त्र से यज्ञकुण्ड के दक्षिण में जलती हुई समिधा में घी की धार बनाते हुए आहुति दें।

ओ३म् सोमाय स्वाहा। इदं सोमाय-इदन्न मम ॥२॥

प्रस्तुत दो मन्त्रों से यज्ञकुण्ड के मध्य में जलती समिधा पर घी की आहुति दें।

ओ३म् प्रजापतये स्वाहा। इदं प्रजापतये-इदन्न मम ॥३॥

ओ३म् इन्द्राय स्वाहा। इदमिन्द्राय-इदन्न मम ॥४॥

प्रातःकालीन आहुतियों के मन्त्र

प्रस्तुत मन्त्रों से घी तथा सामग्री की आहुतियाँ प्रदान करें।

ओ३म् सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ॥१॥

ओ३म् सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ॥२॥

ओ३म् ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥३॥

ओ३म् सजूर् देवेन सवित्रा सजूर् ऊषसेन्द्रवत्या।

जुषाणः सूर्यो वेतु स्वाहा ॥४॥

सायंकालीन आहुतियों के मन्त्र

प्रस्तुत तीसरे मन्त्र से मौन रहकर अर्थात् ओ३म् तथा स्वाहा पद स्पष्ट बोले तथा शेष का मन में उच्चारण करके आहुति दें।

ओ३म् अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ॥१॥

ओ३म् अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ॥२॥

ओ३म् (अग्निर्ज्योतिर्ज्योतिरग्निः) स्वाहा ॥३॥

ओ३म् सजूर् देवेन सवित्रा सजूर् रात्र्येन्द्रवत्या ।

जुषाणोऽअग्निर्वेतु स्वाहा ॥४॥

नोट: यदि एक बार ही यज्ञ करे, तो दोनों समय के मंत्रों की आहुति दें।



प्रातः-सायं दोनों समय की आहुतियों के मन्त्र

ओ३म् भूरग्रये प्राणाय स्वाहा।
इदमग्रये प्राणाय-इदन्न मम॥1॥

ओ३म् भुवर्वायवेऽपानाय स्वाहा।
इदं वायवेऽपानाय-इदन्न मम॥2॥

ओ३म् स्वरादित्याय व्यानाय स्वाहा।
इदमादित्याय व्यानाय- इदन्न मम॥3॥

ओ३म् भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा।
इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः-इदन्न मम॥4॥

ओ३म् आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरों स्वाहा॥5॥

ओ३म् यां मेधां देवगणाः पितरश्चोपासते॥
तया मामद्य मेधयाऽग्रे मेधाविन कुरु स्वाहा ॥6॥

ओ३म् विश्वानि देव सवितर्दुरितानि परा सुव।
यद् भद्रन्तत्र आ सुव स्वाहा॥7॥

ओ३म् अग्रे नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम॥8॥

ओ३म् भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात् स्वाहा॥9॥

ओ३म् त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् स्वाहा॥10॥

स्विष्टकृदाहुति मन्त्र

प्रस्तुत मन्त्र का उच्चारण करके भात/मिष्ठान आदि से आहुति प्रदान करें।

ओ३म् यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत्स्विष्ट-कृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे। अग्रये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वात्रः कामान्समर्द्धय स्वाहा। इदमग्रये स्विष्टकृते इदन्न मम।

प्राजापत्याहुति मन्त्र

ओ३म् प्रजापतये स्वाहा। इदं प्रजापतये-इदन्न मम॥
इस मन्त्र के प्रजापतये भाग को मन में बोलकर घृत की एक आहुति देखें।

पूर्णआहुति मन्त्र

प्रस्तुत मन्त्र से घी तथा सामग्री की तीन आहुतियाँ प्रदान करें।
ओ३म् सर्वं वै पूर्णं स्वाहा॥

सर्वकुशल प्रार्थना

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत्॥

त्वमेव माता च पिता त्वमेव, त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव, त्वमेव सर्वं मम देव देव॥

दिव्य प्रार्थना

घृत पात्र से थोड़ा घृत हाथों में लगाकर हाथों को यज्ञाग्नि की ओर करके निम्न मन्त्रों से प्रार्थना करें:
ओ३म् तेजोऽसि तेजोमयि धेहि। ओ३म् वीर्यमसि वीर्यं मयि धेहि॥
ओ३म् बलमसि बलं मयि धेहि। ओ३म् ओजोऽस्योजोमयि धेहि॥
ओ३म् मन्युरसि मन्युं मयि धेहि। ओ३म् सहोऽसि सहो मयि धेहि॥

यज्ञ प्रार्थना-1

सुखी बसे संसार सब, दुखिया रहे न कोय।
यह अभिलाषा हम सबकी, भगवन्! पूरी होय॥१॥

विद्या-बुद्धि तेज बल, सबके भीतर होय।
दूध-पूत धन-धान्य से, वंचित रहे न कोय॥२॥

आपकी भक्ति प्रेम से, मन होवे भरपूर।
राग-द्वेष से चित्त मेरा, कोसों भागे दूर॥३॥

मिले भरोसा आपका, हमें सदा जगदीश।
आशा तेरे धाम की, बनी रहे मम ईश॥४॥

पाप से हमें बचाइये, करके दया दयाल।
अपना भक्त बनाकर, सबको करो निहाल॥५॥

दिल में दया उदारता, मन में प्रेम-अपार।
हृदय में धीरज वीरता, सबको दो करतार॥६॥

नारायण तुम आप हो, पाप के मोचन हार।
क्षमा करो अपराध सब, कर दो भव से पार॥७॥

हाथ जोड़ विनती करूँ, सुनिए कृपानिधान।
साधु-संगत सुख दीजिए, दया नम्रता दान॥८॥

शान्ति पाठ

ओ३म् द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्ति रोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥
॥ ओ३म् शान्तिः शान्तिः शान्तिः ॥



UNIT-3

हविर्द्रव्यों की मात्राएँ

स्वामी दयानन्द जी ने यजुर्वेद भाष्य तथा स्वरचित अन्य ग्रन्थों में यज्ञसामग्री के चार गुणों का उल्लेख किया है-

अग्निहोत्रमारभ्याश्वमेधपर्यन्तेषु यज्ञेषु सुगन्धिमिष्टपुष्टरोगनाशकगुणैर्युक्तस्य सम्यक् संस्कारेण शोधितस्य द्रव्यस्य वायुवृष्टिजलशुद्धिकरणार्थमग्नौ होमो क्रियते, स तद्वारा सर्वजगत् सुखकार्येव भवति।

अग्निहोत्र से लेकर अश्वमेध पर्यन्त जो कर्मकाण्ड है, उसमें चार प्रकार के गुणयुक्त द्रव्यों का होम करना होता है, वे हैं-

सुगन्धित- कस्तूरी, केसर, अगर, तगर, श्वेतचन्दन, इलायची, जायफल, जावित्री आदि। (नागरमोथा, बालछड़, खस, लौंग, तुमुल, तेजपात, तालीसपत्र, गुगल, सुगन्धबाला, सुगन्धकोकिला, कुलंजन, मुलेठी, हाउबेर आदि भी सुगन्धित द्रव्य हैं)।

मिष्टगुणयुक्त- शक्कर, शहद, छुहारा, किशमिश, मुनक्का आदि एवं मोहनभोग, मीठाभात, लड्डू, आदि।

पुष्टिकारक- घृत, दूध, फल, कन्द, अन्न, बादाम, काजू, पिस्ता आदि।

रोगनाशक- सोमलता (गिलोय), ब्राह्मी, चिरायता, हरड़, कपूरकचरी, शतावर, अडूसा, इंद्रायण की जड़, देवदारू, पुनर्नवा, क्षीरकाकोली, शालपर्णी, मकोय, आंवला, खूबकला, गोखरू, रास्ना, गुलाबफूल, जीवन्ती, पाण्डरी, वायविडंग आदि।

इन चारों का परस्पर शोधन, संस्कार और यथायोग्य मिलाकर अग्नि में युक्तिपूर्वक जो होम किया जाता है, वह वायु एवं वृष्टिजल की शुद्धि करने वाला होता है। इससे सब जगत् को सुख होता है।

हविर्द्रव्यों की मात्राएँ

मोहनभोग (स्थालीपाक)

‘होम के सब द्रव्यों को यथावत् अवश्य शुद्ध कर लेना चाहिए, अर्थात् सबको यथावत् शोध- छान देख-भाल सुधार कर, सब द्रव्यों को यथायोग्य मिला के पाक करना। जैसे कि सेरभर घी के मोहनभोग में रत्ती-भर कस्तूरी, मासेभर केसर, दो मासे जायफल-जावित्री, सेरभर मीठा, सब डालकर मोहनभोग बनाना। इसी प्रकार अन्य मीठा भात, खीर, मोदक आदि होम के लिए बनावें।’

शोधित घृत एवं आहुति-परिमाण:-

‘घृत को गर्म कर छान लेवे और एक सेर घी में एक रत्ती कस्तूरी, एक माशा केशर पीस के मिलाकर रख छोड़ें। घी के पात्र में एक छटांक वा अधिक जितना सामर्थ्य हो उतने शोधे हुए घी को निकालकर अग्नि में तपा के सामने रख लेवें। उपरि लिखित घृतादि जो कि उष्ण कर छान, पूर्वोक्त सुगन्धादि पदार्थ मिलाकर पात्रों में रखा हो, कम से कम 6 मासाभर घृत व अन्य मोहनभोगादि जो कुछ सामग्री हो अधिक से अधिक छटांकभर की आहुति देवें।’ (संस्कारविधि सामान्य प्रकरण, स्वामी दयानन्द सरस्वती, पृष्ठ- 37)

यज्ञमीमांसाकार ने कुछ पूर्वचार्यों (आनंद रामायण, त्रिकारिका, शांतिरत्नकारों) के उद्धरण पूर्वक यज्ञसामग्री की मात्राएँ अनेक विकल्पों के साथ लिखी हैं। यथा-

तिलार्धं तण्डुला देयास्तण्डुलार्धं यवास्तथा।

यवार्धं शर्कराः प्रोत्काः सर्वार्धं च घृतं स्मृतम्।।^(यज्ञ मीमांसा, पं. वेणीराम शर्मा गौड़, पृष्ठ- 270)

जितनी मात्रा में तिल हो उससे आधा भाग चावल मिलायें, चावल से आधा जौ, जौ से आधा शक्कर और इन सबका आधा भाग घृत मिलायें। अथवा

तिलास्तु द्विगुणाः प्रोत्का यवेभ्यश्चैव सर्वदा।

अन्ये सौगन्धिका स्निग्धा गुग्गुलादि यवः समाः।।^(यज्ञ मीमांसा पृष्ठ- 271)

जौ की अपेक्षा तिल को द्विगुणित रखना चाहिए और अन्य सुगन्धि गुग्गुल आदि द्रव्यों को जौ के बराबर ही रखना चाहिए। अथवा

पंचभागास्तिलाः प्रोत्कास्तिभागस्तण्डुलास्तथा।

द्वौ भागौ यवस्योक्तौ भागेकं गुग्गुलादिकम्।।2 (यज्ञ मीमांसा पृष्ठ- 271)

5 भाग-तिल, 3 भाग-चावल, 2 भाग- जौ तथा एक भाग में गुग्गुल इत्यादि सुगन्धित द्रव्य मिलाना उत्तम है। अथवा

वेदभागास्तिलानां स्युः भागोनास्तु यवाः स्मृताः।

द्विभागं च घृतं प्रोत्कं भागमेकं च तण्डुलाः।।3 (यज्ञ मीमांसा पृष्ठ- 105)

4 भाग तिल, 3 भाग जौ, 2 भाग घृत और 1 भाग चावल का शाकल्य उत्तम होता है। अनुपात में व्यतिक्रम होने से यज्ञ के प्रभाव में परिवर्तन हो जाने का भी संकेत किया गया है। यथा-

आयुः क्षयं यवाधिक्यं यवसाम्यं धनक्षयम्।

सर्वकामसमृद्धर्थं तिलाधिक्यं सदैव हि।।4 (यज्ञ मीमांसा पृष्ठ- 271)

तिल से अधिक जौ होने से आयु का क्षरण होता है, तिल के बराबर ही जौ होने से धन का क्षय होता है इसलिये सभी कामनाओं की सिद्धि के लिये तिल ही अधिक होना चाहिए।

तिलाः कृष्णा घृताभ्यक्ताः किञ्चिद्यव समन्विताः।

काले तिल को घृत मिलाकर थोड़े से जौ युक्त हविर्द्रव्य बनायें। कई विद्वानों ने हवन सामग्री के अनेक प्रयोग लिखे हैं। ऋतु अनुकूल सामग्री बनाने के भी प्रयोग लिखे गये हैं। अलग अलग रोगों के लिये भी औषधियों के नाम विद्यमान हैं। आर्य परिव्राजक ने सभी ऋतुओं के लिये उपयोगी हवन सामग्री का समात्रक विवरण दिया है। यथा- सफेद चन्दन का चूरा 24 भाग, अगर 15 भाग, तगर 15 भाग, लौंग 15 भाग, गुग्गुल 30 भाग, जायफल 07 भाग, जावित्री 07 भाग, दालचीनी 15 भाग, तालीसपत्र 15 भाग, पनड़ी 15 भाग, बड़ी इलायची 15 भाग, नारियल गोला 30 भाग, छुहारा 30 भाग, नागरमोथा 15 भाग, गुलाब के फूल 30 भाग, इन्द्र जौ 15 भाग, कपूर कचरी 15 भाग, आंवला 15 भाग, किशमिश 30 भाग, बालछड़ 30 भाग, नागकेसर 07 भाग, तुम्बरु 30 भाग, सुपारी 15 भाग, नीम के पत्ते 15 भाग, बूरा व खाण्ड 60 भाग, घी 60 भाग तथा अन्य 45 भाग मिलायें।

वर्षा- यज्ञ की सामग्री का भी विवरण दिया गया है- आंवला 1 किलो, छड़ेला 5 किलो, वायविडडंगू 2 किलो, उड़द 2 किलो, भात 5 किलो, सरसों के पत्ते 3 किलो, सरसों के बीज 1 किलो, पीली सरसों 3 किलो, दारुहल्दी 1 किलो, निर्मली 1 किलो, तिल 12 किलो, जौ 6 किलो, चावल 10 किलो, चीनी 5 किलो, चन्दनचूरा सफेद 2 किलो, जटामांसी 1 किलो, सुगन्धबाला 2 किलो, कपूर 500 ग्राम, धूप की लकड़ी 1 किलो, छड़छड़ी 1 किलो, गोला 500 ग्राम, नागरमोथा 2 किलो, किशमिश 500 ग्राम, छुहारा 1 किलो, मूंगपफली 1 किलो, चने का सत्तू 6 किलो, गुड़ 6 किलो, गुग्गुल एवं जायफल 6 किलो, गाय का दूध 6 किलो, दालचीनी 500 ग्राम, खस 500 ग्राम, शतावर 500 ग्राम, लौंग 500 ग्राम, मंजीठ 500 ग्राम, पद्माख 500 ग्राम आदि हव्य वृष्टियज्ञ के लिये बनाना चाहिए। (अध्यात्म सुधा-4, स्वामी विज्ञानानन्द, पृष्ठ- 308, 310)

अन्य विद्वानों ने प्रदूषण निवारक सामग्री भी लिखी है। यथा- गुग्गुल 500 ग्राम, राल 200 ग्राम, गिलोय 200 ग्राम, नागरमोथा 200 ग्राम, बावची 100 ग्राम, नेगड़ 100 ग्राम, जौ 100 ग्राम, गुड़ या चीनी 200 ग्राम, लोबान 200 ग्राम, बेल की गिरी 100 ग्राम। (यज्ञ महाविज्ञान, पं. वीरसेन वेदश्रमी, पृष्ठ- 34, 132)

घृत

घृताहवन दीदिवः प्रतिष्म रिषतो दह। अग्रे त्वं रक्षस्विनः।।

घी से प्रदीप्त यज्ञाग्नि, हमारे प्रतिकूल शत्रुओं और दोषों को सर्वथा भस्म करने में समर्थ है।

जिघ्र्यग्रिं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा।।

सम्पूर्ण लोकों का आधार, प्रत्येक पदार्थ में विद्यमान अग्नि को मैं होम के योग्य घी से प्रदीप्त करता हूँ।

यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभितत्पवन्ते।

घी की धारा से सम्पन्न होने वाला यज्ञ, पवित्रता देता है तथा औषधियों में रस का संचार करता है।



**घृतमग्नेर्वध्नश्चस्य वर्धनं घृतमन्नं घृतम्वस्य मेदनम्।
घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः॥**

तेजयुक्त अग्नि का बढ़ाने वाला घृत है। घृत उसका अन्न है, घृत ही उसका पोषक है, घृत से हुत अग्नि अधिक विस्तार को प्राप्त होता है। घी की आहुति दी जाने से यह अग्नि सूर्य के समान दीप्त होती है।

घृतेन द्यावापृथिवी पूर्येथाम्।

यज्ञ के माध्यम से घी को द्यौ तथा पृथिवीलोक में भरें।

घृतस्यास्मिन् यज्ञे धारयामा नमोभिः। घृतस्य धारा अभिचाकशीमि॥

इस यज्ञ में अन्न आदि पदार्थों के साथ घी की धारा बहायें।

अस्मभ्यं वृष्टिमा पव॥

यज्ञों में वायु आदि देवों का उत्तम आहार-घृत की धारा बहाये जिससे वे हमें सुवृष्टिप्रदान करें।

आज्येन वै वज्रेन देवा वृत्रमघ्नन्॥

देवगण घी रूप वज्र से शत्रुरूप प्रदूषण का विनाश करते हैं।

आज्यं वै यज्ञः-

घी ही यज्ञ है।

यदसर्पत्तत्सर्पिः अभवत्॥

जो सर्प की तरह गतिशील है वह घृत सर्पि है अथवा जिस तरह सर्प हवा का जहर पीकर वायु को विषमुक्त करता है, वैसे ही सर्पि भी यज्ञ के द्वारा पर्यावरण को प्रदूषणमुक्त करने में समर्थ है।

गुग्गुल धूप की महिमा

न तं यक्ष्मा अरुन्धते नैनं शपथो अश्रुते। यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्रुते॥ -अथर्व.१९.३८.१

जिस व्यक्ति को गुग्गुल औषध की सुगन्ध प्राप्त होती है, उसे न टी.बी. (ट्यूबरकुलोसिस) आदि रोग बाधित करता है, न ही शाप, मानस रोग आदि।

घृतगुग्गुलुहोमे च सर्वोत्पातादिमर्दनम्। -अग्नि पुराण

घी और गुग्गुल के हवन से सभी प्रकार के उत्पातों का निवारण होता है।

औषधीय गुण-

त्रिदोषशामक, पुष्टिकारक, बलकारक, हृद्य, कण्ठकारक आदि।

रासायनिक संघटन- वाष्पशील तैल, कौमीफोरिक अम्ल, गुग्गुलुस्टेराल, कर्सेटिन, प्लेनोलिक, ओलीक, स्टीयरिक, पॉमिटिक, सिटोस्टेरॉल, कैपेस्टेरॉल एवं फिनोलिक रेजिन होता है। वाष्पशील तैल में क्युमिनिक एल्डीहाइड, युजिनाल, मेटाक्रिसोल, पाइनीन, लिमोनीन, डाईपेन्टीन तथा सेसक्यूटर्पीन होता है।

अपामार्ग

अथाऽऽपामार्गहोमं जुहोति, अपामार्गैव देवा दिक्षु नाष्टा रक्षांस्यपामृज यदपामार्गहोमो भवति रक्षसामपहत्यै॥ -शतपथ ब्राह्मण 5.2.4.14

अपामार्ग के होम से राक्षसों अथवा प्रदूषणों का निवारण होता है।

अनेक वैज्ञानिकों व विद्वानों द्वारा यज्ञ पर शोध

1. यज्ञ की अग्नि पदार्थों को सूक्ष्म कर देती है, सूक्ष्मीकरण से पदार्थ की शक्ति असंख्य गुना बढ़ जाती है एवं औषधि का वह शक्तिशाली अंश उभर आता है जिसे कारणतत्व कहते हैं। स्थूल औषध की तुलना में सूक्ष्म के सामर्थ्य का अनुपात अत्यधिक बढ़ा चढ़ा होता है।

—(हनीमैन के अनुसार)

2. सुगंधयुक्त पदार्थों को आग में जलाने से अनेक प्रकार के रोग दूर हो जाते हैं, स्काटलैंड, आयरलैंड, दक्षिण अमेरिका में महामारी जैसी भयंकर रोग को दूर करने के लिए यह प्रथा प्रचलित रह चुकी है।

—(प्रो. मैक्समूलर 'फिजिकल रिलीजन' पुस्तक में)

3. ईसा से पूर्व अरब में एक ऐसी चिकित्सा पद्धति प्रचलित थी, जो पूर्ण रूप से सुगंध (Aroma) द्वारा उपचार करने पर आधारित थी। जापान और चीन में होम को घोम कहते हैं और नित्य मंदिरों में घृत के साथ सुगंधित द्रव्य जलाकर भयंकर रोग दूर किए जाते हैं।

—(इनसाइक्लोपीडिया आफ अल्टरनेटिव मेडिसिन एंड सेल्फ हेल्प में विस्तार पूर्वक वर्णन)

4. विभिन्न पदार्थों के जलाने से उत्पन्न धूम्रों के गुण – दोषों की जांच करके पता लगाया कि कतिपय वस्तुएं ऐसी हैं, जो अपने साधारण रूप की अपेक्षा जलने पर कहीं अधिक लाभदायक बन जाती हैं। जो वायु में छाए हुए हैजा, महामारी, क्षय, चेचक आदि के रोग- कीटाणुओं को नष्ट करती है। गन्ने की साधारण खांड की अपेक्षा मुनक्का, छुहारा, किशमिश आदि मधुर पदार्थों से जो गैस उत्पन्न होती है, उसमें कृमिनाश के अतिरिक्त पोषण का भी विशेष गुण है।

—(रसायन शास्त्र के फ्रांसीसी विज्ञानवेत्ता डॉ. त्रिले)

5. अनेक रोगों का सुगंध (Aroma) चिकित्सा द्वारा सरलता से उपचार किया जा सकता है। वे रोग हैं मुंहासे, झुर्रियां, सिबोरिया आदि चमड़ी के अनेक रोग, रक्ताभिसरण की शिथिलता, मोटापा, मांसपेशियों की कमजोरी, रोमेटिज्म, साइनोसाइटिस तथा मानसिक उदासी आदि।

—(रॉबर्ट बी. टिसरेड ने 'दा आर्ट ऑफ एरोमा थेरेपी' नामक पुस्तक में)

6. सुगंधयुक्त रोगनाशक औषधियों के जलाने से महामारी, प्लेग और अनेक प्रकार के विषाणु जनित रोग दूर हो जाते हैं। अब ये मैं तथ्यों व प्रमाणों के आधार पर स्पष्ट रूप से कह सकता हूँ।

—(कर्नल किंग, IMS सेनेटरी कमिश्नर, मद्रास ने 'ब्यूबोनिक प्लेग' नाम की पुस्तक में)

7. सभी विद्वान् जानते हैं की स्थूल की अपेक्षा सूक्ष्म अधिक शक्तिशाली होता है। सूक्ष्म, स्थूल में प्रवेश कर सकता है। सोने का एक छोटा टुकड़ा मनुष्य खा ले तो उस पर कोई प्रभाव न होगा, पर उसी टुकड़े को सूक्ष्म करके भस्म बनाकर खाए तो प्रथम दिन से ही उसकी गर्मी अनुभव होगी और कुछ समय में चेहरे पर लाली और शरीर में शक्ति आ जाएगी।

—(डॉ. फुंदन लाल अग्निहोत्री की पुस्तक 'यज्ञ चिकित्सा')

8. जलती हुई खांड (शक्करद) के धुएं में वायु शुद्ध करने की बड़ी शक्ति है। इससे हैजा, तपेदिक, चेचक इत्यादि का विष शीघ्र नष्ट हो जाता है।

—(फ्रांसीसी प्रो. टिलवर्ट)

9. मैंने मुनक्का, किशमिश इत्यादि सूखे फलों को जला कर देखा है और मालूम किया है कि इनके धुएं से टाइफाइड ज्वर के कीटाणु केवल आधा घंटे में और दूसरे रोगों के कीटाणु घंटे दो घंटे में समाप्त हो जाते हैं।

—(डॉ. टाटलिट)

10. घी जलाने से कृमि रोग का नाश हो जाता है।

—(फ्रांसीसी डॉ. हेफकिन, चेचक टीके के आविष्कारक)



11. मैंने कई वर्ष की चिकित्सा के अनुभव से निश्चय किया है, कि जो महारोग औषध भक्षण करने से दूर नहीं होते, वे वेदोक्त यज्ञों द्वारा (अर्थात् यज्ञ चिकित्सा से) दूर हो जाते हैं।

–(कविराज पंडित सीताराम शास्त्री)

12. मैं प्रथम 25 वर्ष तक खोज और परीक्षण के पश्चात् क्षय रोग की यज्ञ द्वारा चिकित्सा सैकड़ों रोगियों की कर चुका हूँ। उनमें ऐसे भी रोगी थे, जिनके क्षत (बुँदपजल) कई-कई इंच लंबे थे और जिनको वर्षों सैनिटोरियम और पहाड़ पर रहने पर भी अंत में डॉक्टरों ने असाध्य बता दिया, पर वे यज्ञ चिकित्सा से पूर्ण निरोग होकर अब अपना कारोबार कर रहे हैं।

–(डॉ. फुंदनलाल अग्निहोत्री)

13. जब यज्ञ किया जाता है तो वातावरण में प्राण ऊर्जा के स्तर में वृद्धि होती है जो कि प्रयोगों में यज्ञ से पहले और बाद में मानव हार्थों की किलियन तस्वीरों की मदद से भी दर्ज किया गया था।

–(जर्मन डॉ. माथियास फरिंजर)

14. अनाहत चक्र (Cardiac Plexus) पर अग्निहोत्र (यज्ञ) के प्रभावों का अध्ययन किया, जिसमें यज्ञ के बाद की स्थिति वैसी ही पाई गयी, जैसी की मानसिक या आध्यात्मिक उपचार के बाद होती है।

–(डॉ. हिरोशी मोटोयामा)

15. सुगंध चिकित्सा द्वारा बुढ़ापा रोका जा सकता है।

–(श्रीमती मार्ग्रेट मोरी ने 'द सीक्रेट ऑफ लाइफ एंड यूथ' नामक पुस्तक में)

BLOCK-4

यज्ञ चिकित्साधरेपी



UNIT-1

यज्ञ चिकित्सा के वैज्ञानिक प्रमाणणून

प्राचीन काल से ही यज्ञ केवल धार्मिक क्रिया के अंग के रूप में ही मान्य नहीं था, अपितु इससे पर्यावरण पारिस्थितिकी सन्तुलन एवं नैरोग्य भी प्राप्त होता था। स्वामी दयानन्द का कहना है कि यज्ञ एक रासायनिक क्रिया है। उन्होंने उन विचारों का खण्डन किया है, जिनमें यह कहा गया है कि उत्तम पदार्थों को खाने की अपेक्षा अग्नि में जलाकर नष्ट कर देना उचित नहीं।

पदार्थ विद्या के अनुसार इसमें द्रव्य अविनाशी नियम (Law of conservation of mass) लागू होता है। इस नियम के अनुसार किसी भी रासायनिक प्रक्रिया में, भाग लेने वाले पदार्थों के भार का योग अपरिवर्तित रहता है, अतः अग्नि में आहुति देने से हानि तो नहीं लाभ अवश्य है। जब अग्नि में कोई वस्तु डाली जाती है, तो अग्नि इसके स्थूल रूप को तोड़कर सूक्ष्म बना देती है। यजुर्वेद (1.8) में अग्नि को धुरसि कहकर इसी सत्य को प्रतिपादित किया गया है। अग्नि में डाल देने से पदार्थ हल्का होकर शीघ्र सारी वायु में फैल जाता है। उसकी भेदक शक्ति बढ़ जाती है। यह तथ्य ग्राह्य के गैसीय व्यापनशीलता के नियम (Graham's law of diffusion of gases) का आधार है कि मिर्च खाने से केवल खाने वाले व्यक्ति पर ही प्रभाव पड़ता है, किन्तु पीसकर उड़ा देने से आस-पास बैठे व्यक्ति खांसने लगते हैं। उसी मिर्च को जलाने से बहुत लोगों पर दूर तक तीक्ष्ण गन्ध का प्रभाव होता है। अतः जो गैस जितनी हल्की होगी, वह उतनी ही शीघ्र वायु में मिल जाएगी। ऐसा ही यजुर्वेद (6.16) में कहा गया है। केसर, कस्तूरी, पुष्प, इत्र आदि की सुगन्ध में वह सामर्थ्य नहीं कि गृहस्थ वायु को बाहर निकालकर शुद्ध वायु का प्रवेश करा सके, क्योंकि उसमें भेदक शक्ति नहीं, परन्तु अग्नि, वायु और दुर्गन्ध युक्त पदार्थों को छिन्न-भिन्न और हल्का करके बाहर निकालकर शुद्ध वायु के अन्दर आने देने का कार्य करती हैं (15)। भारतीय संस्कृति ने अग्निहोत्र को अपनाया है, तो किसी अन्धविश्वास के कारण नहीं, अपितु वैज्ञानिक आधार पर। अग्निहोत्र में किन-किन रासायनिक परिवर्तनों के द्वारा क्या-क्या पदार्थ उत्पन्न होते हैं - इसका निश्चय करना कठिन है, फिर भी यज्ञ के द्वारा उत्पन्न होने वाले पदार्थों का अनुमान तो लगाया ही जा सकता है। हाँ, यह निश्चय करना कठिन है कि कितनी सामग्री डालने से कौन-सा पदार्थ कितनी मात्रा में उत्पन्न होगा, क्योंकि यज्ञकुण्ड में सर्वदा तापांश समान नहीं रहता एवं यह भी सम्भव है कि रासायनिक क्रिया पूर्ण होने से पूर्व ही जो पदार्थ बने हैं, वे आपस में मिलकर कोई अन्य पदार्थ बना लें या उड़कर वायु में मिल जाएं तथा ऑक्सीकरणपूर्ण हो जाएं, यह भी आवश्यक नहीं।

अग्निहोत्र में जो द्रव्य डाले जाते हैं, उनका लगभग 75 प्रतिशत लकड़ी होता है। इसके जलने से लगभग 5000 सेल्सीयस तापमान हो जाता है। लकड़ी के मुख्य भाग सेलुलोज लिग्ने सेलुलोज में लगभग 45.62 प्रतिशत हाइड्रोजन, 28.57 प्रतिशत कार्बन तथा 23.81 प्रतिशत ऑक्सीजन होती है। लकड़ी के जलने का अभिप्राय सेलुलोज तथा लिग्ने सेलुलोज का ऑक्सीकृत हो जाना है। फिर धीरे-धीरे जो हाइड्रोकार्बन बनते हैं, वे 400-6000 सेल्सीयस के बीच जल जाते हैं। सेलुलोज तथा लिग्ने सेलुलोज ऑक्सीजन के साथ मिलकर कार्बनडाइऑक्साइड तथा पानी बनाते हैं। पानी भाप बनकर उड़ जाता है तथा कार्बनडाइऑक्साइड वायु में मिल जाती है।

यज्ञ वेदी खुले स्थान पर होने से वायु भली प्रकार आती रहती है। अतः कार्बन मोनोऑक्साइड और कार्बन धूलि बनने की सम्भावना अतिन्यून रहती है। घी के जलने से जो सुगन्ध उत्पन्न होती है, उसका कारण कैप्रोनिक एल्डिहाइड, नार्मल ऑक्टीलिक एल्डिहाइड, वैलेरिक एल्डिहाइड तथा कई अन्य उड़नशील एल्डिहाइड एवं वाष्पीकरण वसील अम्ल होते हैं। ये सभी वायु में मिल जाते हैं, जिससे सर्वत्र सुगन्ध फैल जाती है। घी के जो कण बिना जले ही वायु में उड़ जाते हैं, वे अतिसूक्ष्म होते हैं। ये अग्निहोत्र से उत्पन्न होने वाली गैसों को स्वयं में लीन करके वायुमण्डल को अधिक समय तक पवित्र रखते हैं।

घी की आहुति देने से जो पदार्थ उत्पन्न होते हैं, उनमें हाइड्रोकार्बनों की मात्रा पर्याप्त होती है। ये हाइड्रोकार्बन यज्ञ कुण्ड के तापांश (450-5500 सेल्सीयस) पर ऑक्सीजन से मिलकर कुछ अन्य पदार्थ बना लेते हैं व्हीलर एवं ब्लेयर (16) के

अनुसार मेथेन ऑक्सीकरण कर मेथिल एल्कोहल तथा फार्मेल्डिहाइड आदि बना लेती है, क्योंकि ये पदार्थ वायु में मिलते रहते हैं। इसलिए फार्मेल्डिहाइड के ऑक्सीकृत हो जाने की बहुत कम सम्भावना है। फार्मेल्डिहाइड गैस कृमियों का नाश करके वायु को मनुष्योपयोगी बना देती है। फार्मेल्डिहाइड से घरों के कृमियों का नाश तथा वायु को सुगन्धित किया जाता है। वायु शुद्धि के लिए फार्मेल्डिहाइड लैम्प बनाए गए। मैक्सोमो (17) का विचार है कि कार्बन डाइऑक्साइड की अधिक मात्रा के कारण भी पौधों की तेजी से वृद्धि होती है।

डॉ० फुन्दन लाल अग्निहोत्री, मध्यप्रदेश के राजकीय टी.बी. सेनेटोरियम में मेडिकल अफसर थे। उन्होंने वहां यज्ञ से तपेदिक के रोगियों की चिकित्सा की। 80 प्रतिशत रोगियों को इस विधि से पूर्ण लाभ हुआ।

यज्ञ के द्वारा रोगों का क्षय सम्भव है। आज शारीरिक शक्ति का हास होता जा रहा है, नई-नई व्याधियाँ उत्पन्न हो रही हैं। यदि अग्निहोत्र की ओर ध्यान दिया जाये, तो न केवल व्याधियाँ नष्ट हो जाएं, अपितु राष्ट्र में आध्यात्मिक वातावरण भी बन जाए। उसके द्वारा चारित्रिक उत्थान का स्वप्न भी साकार हो सकेगा।

चरक ने लिखा है कि “आरोग्य प्राप्त करने की इच्छा वालों को विधिवत् हवन करना चाहिए। बुद्धि शुद्ध करने की यज्ञ में अपूर्व शक्ति है। जिनका मस्तिष्क दुर्बल है या बुद्धि मलिन है, वे यदि यज्ञ करें तो उनकी मानसिक दुर्बलताएँ शीघ्र ही दुर्बल हो सकती हैं। साम.मा. 38 में उल्लिखित है कि यज्ञ करने से सद्बुद्धि तेज और भगवान की प्राप्ति होती है।

जैमिनी ब्राह्मण में अग्नि की तीन संज्ञाएँ दी हैं - भूपति, भुवनपति, भूतानां पतिः। विष्णु पुराण में इन तीनों के पन्द्रह-पन्द्रह भेद करके 45 अग्नियाँ बताई हैं। महाभारत में अग्नि के दस गुण बताए गए हैं कि अग्नितत्त्व के विकास से ही मनुष्य उध्वमुखी शक्तियाँ से सम्बन्ध जोड़ता है, ये हैं - 1. दुर्घषता, 2. ज्योति, 3. ताप, 4. पावक, 5. प्रकाश, 6. शौच, 7. राग, 8. लघु, 9. तैक्षण्य, 10. ऊर्ध्वगमन। ये अग्नि के दस गुण शरीर में पकट होते हैं, अर्थात् शरीर में बल का संचार, चमक और गर्मी, अग्नि के गुण हैं। वही अन्न पचाता है, वही ज्ञान कराता है। शरीर की अशुद्धता को जलाता है या दूर करता है। उसी में आकर्षण का गुण है और वही शरीर को हल्का और शक्तिशाली रखता है। मानसिक शक्तियों को वही ऊपर उठाकर ले जाता है और देव शक्तियों से मेल कराकर आत्मा का विकास करता है।

ये दस गुण-पाँच प्राण और पाँच उपप्राणों की अलग-अलग क्रियाएँ तथा गुण हैं। इनके विकास का अपना अलग विज्ञान है, जो यज्ञ, प्राणायाम, ध्यान, वैदिक मन्त्रों के उच्चारण आदि के रूप में व्यवहृत हुआ है। आज ये सब बातें लोग भूलते जा रहे हैं। इसीलिए वायु, शक्ति, बल, तेजस और दिव्य शक्तियों के सम्पर्क से प्राप्त होने वाले लाभ नष्ट होते चले जा रहे हैं। संयमित जीवन से अपने आप शरीर में अग्नि तत्व के विकास का एक नैसर्गिक उपाय था, वह भी नष्ट हो चला। इस तरह अग्नि देवता को कुपित कर संसार स्वतः अग्नि में जलता जा रहा है। यदि शारीरिक, मानसिक, बौद्धिक, सामाजिक और आध्यात्मिक, धार्मिक उन्नति के द्वार खोलने हैं, तो हमें फिर से अग्नि तत्व जैसे महाभूत की नए सिरे से खोज करनी होगी, प्रतिष्ठा देनी होगी और ऋषियों के दिए ज्ञान को धारण करना होगा।

विज्ञान की अब तक की थोड़ी सी जानकारी इन्हीं तथ्यों की पुष्टि करती है। अग्नि ज्वाला को आज एक रासायनिक क्रिया माना जाता है और विज्ञान यह मानता है कि उसमें वायुमण्डलीय ऑक्सीजन के साथ प्रतिक्रिया उत्पन्न करके उष्मा पैदा करता है। यदि ऑक्सीजन के साथ रासायनिक क्रिया अपूर्ण और जटिल हुई और पूरी तरह ऑक्सीकरण नहीं हो पाया, तो गर्मी कम होगी और यदि ऑक्सीकरण पूरा हो जाता है, तो कार्बन डाइऑक्साइड गैस, जो धुँएँ के रूप में निकलती है, प्राप्त होती है। “**शुचिः अग्निर्जलापी**” है, जब हमारे तत्वदर्शी यह कहते थे, तब लोग उपहास करते थे कि अग्नि से जल का क्या सम्बन्ध, पर आज का विज्ञान भी इस बात को मानता है कि लौ लगाकर पानी निकलता है पर यह पानी गैस रूप में होता है। हिन्दी डाइजेस्ट सन् 1968 के एक अंक में इस तथ्य को स्वीकार किया गया है। “आयो वा इदं सर्वमाप्नोति” अर्थात् वह आप सर्वव्यापी है ऐसा कहा गया है। तैत्तिरीय संहिता में अग्नि को प्रियतन् छन्द अर्थात् प्रवाह या “वैष्” बताया है, उनमें मन रूपी प्राण स्फुल्लिंग को प्रवाहित कर सूक्ष्म लोकों की गतिविधियों का ज्ञान प्राप्त किया जा सकता है।

आत्मिक प्रयोजनों में भी अग्नि का प्रयोग विशिष्ट है। तपश्चर्या योग साधना में अग्नि की समीपता एवं सहायता से अनेकों उपासनात्मक उपचार होते हैं। अग्नि पूजा ही यज्ञ प्रधान विषय है। न्याय दर्शन, मनुस्मृति, सिद्धांत शिरोमणि (गणिताध्याय)



गोपथ ब्राह्मण, गीता, ऋग्वेद अनेक शास्त्र वचनों में उपासनात्मक एवं आध्यात्मिक एवं अध्यात्म प्रयोजनों में आने वाली अग्नि को यज्ञाग्नि कहते हैं। उसके प्रकटीकरण एवं क्रियान्वयन की पद्धति को अग्निहोत्र कहते हैं। देवी शक्तियों के साथ सम्पर्क बनाने एवं अनुग्रह पाने में अग्नि का सहयोग असाधारण है। अगरबत्ती, धूप, दीप में अग्नि की ही गरिमा है। यज्ञाग्नि तो प्रत्यक्ष ही विष्णुस्वरूप है।

ऋग्वेद के अनुसार अग्नि के बिना देवता की अनुकम्पा प्राप्त नहीं होती। अथर्ववेद के अनुसार हमारे अनुदान और प्रतिवेदन देवताओं के पास एक अग्नि के माध्यम से पहुँचते हैं। शतपथ ब्राह्मण के अनुसार अग्नि ही देवताओं के गुण हैं। वे इसी माध्यम से मनुष्यों की भेंट स्वीकार करते और अपने वरदान उन पर उड़ेलते हैं। स्वर्ग तक आत्मा को पहुँचाने वाला वाहन यज्ञाग्नि को माना गया है। यज्ञीय सत्कर्मों से प्रसन्न हुए देवता, मनुष्यों की सुख सुविधा का सम्वर्धन करते हैं। उन्हें श्रेष्ठ समुन्नत बनाते हैं।

वेदों में परमपिता परमेश्वर से प्रार्थना की गई है - हे, प्रभु! हमारा जीवन यज्ञमय हो, जिससे हमारे अन्तः में “इदं न मम” की भावना का उदय हो। यज्ञ से अहिंसा (न्याय) की सात्विक वृत्तियों का उदय होता है। अथर्ववेद में कहा गया है - मैं मानव जीवन-रूपी यज्ञ में मन से हवन करता हूँ। यह मेरा जीवन-यज्ञ जगत् रचयिता प्रभु ने विस्तृत किया है, इसमें सब देव, दिव्यभाव एवं प्रसन्नता से शामिल हों। मनुष्य जन्म और शरीर सभी योनियों में श्रेष्ठ बनाये रखूँ और इससे कभी भी दूषित कर्म न होने दूँ।

भारतीय संस्कृति में मनुष्य योनि को सर्वश्रेष्ठ माना गया है। वेदों में तो इस शरीर को अयोध्या कहा गया है। “अष्ट चक्रा नव द्वारा देवानां पूरयोध्या”। इसी शरीर के द्वारा हम धर्म-अर्थ-काम-मोक्ष को हासिल कर सकते हैं, लेकिन यह तभी सम्भव है, जब हमारे सभी कर्म “दैव्य” कोटि यानि यज्ञमय (सतकर्म) हों। इसमें नित्य किए जाने वाले पंचमहायज्ञों (ब्रह्मयज्ञ, देवयज्ञ, पितृयज्ञ, भूतयज्ञ और नृयज्ञ) के अतिरिक्त संस्कृति, भाषा, राष्ट्र, समाज, धर्म, आत्मा और सर्वहित-यज्ञों को शामिल किया गया है। पूरे ब्रह्माण्ड में हर पल “इदं न मम” का यज्ञ नदियाँ, वृक्ष, बादल, पुष्प, सूर्य, चन्द्र, वायु, सागर, वन सभी कर रहे हैं। यदि ब्रह्माण्ड के इन यज्ञों (परोपकार व कर्तव्य) के रहस्य को समझ लिया जाए, तो स्वार्थ और हिंसा के कारण जो समस्याएँ पैदा हुई हैं, उनका समाधान निकल सकता है।

मनुस्मृति पंचमहायज्ञों के सम्यक पालन पर जोर देती है (18)। इन पंचमहायज्ञों को सम्यक रीति से पालन करते हुए हमें “इदं न मम” की भावना से पूर्ण हो जाना चाहिए, क्योंकि जीवन-मुक्ति और जीवनोद्देश्य का रहस्य इन यज्ञों में ही निहित है। अग्निहोत्र करते समय आहुति देते हैं तो मन में त्याग की भावना होती है और यह कामना भी होती है - हे परमात्मा, जिस तरह इस हवनकुण्ड की लौ से और इससे निकलने वाले सुगन्ध से पूरा वातावरण शुद्ध पवित्र और विकासवान हो रहा है, उसी तरह व्यक्ति का जीवन भी निरन्तर ऊर्ध्वगामी और पवित्र बने, जिससे मनुष्य जन्म लेना सार्थक हो सके। इन सभी यज्ञों में आत्म-यज्ञ सर्वोपरि है। आत्म-यज्ञ से ही आत्मज्ञान प्राप्त हो सकता है और आत्म-ज्ञान तभी सफल हो सकता है, जब हम आत्म परिष्कार के लिए तैयार हो जाएं। आत्मपरिष्कार मानसिक, वाचिक और कर्मगत उत्पन्न होने वाले विकास को दूर किए बिना नहीं हो सकता है और इन विकारों को दूर करने के लिए ही आत्मयज्ञ किया जाता है।

आमतौर पर व्यक्ति, करना व पाना तो बहुत कुछ चाहता है, परन्तु संकल्प शक्ति कमजोर होने और रास्ते के भटकाव के कारण उसकी इच्छा की पूर्ति नहीं होती है। व्यक्ति की दिनचर्या ऐसी अस्त-व्यस्त (असंतुलित) हो गई है कि आत्म परिष्कार की सोच ही नहीं पाते, इसलिए भारतीय संस्कृति में संध्या करने का विधान दिया गया है और यही आत्म-यज्ञ की पहली सीढ़ी है।

यज्ञ तत्त्वदर्शन-उदारता, पवित्रता और सहकारिता की त्रिवेणी पर केन्द्रित है। यही तीन तथ्य ऐसे हैं, जो इस विश्व को सुखद, सुन्दर और समुन्नत बनाते हैं। ग्रह नक्षत्र पारस्परिक आकर्षण में बंधे हुए ही नहीं हैं, बल्कि एक-दूसरे का महत्वपूर्ण आदान-प्रदान भी करते रहते हैं। परमाणु और जीवाणु जगत भी इन्हीं सिद्धांतों के सहारे अपनी गतिविधियाँ सुनियोजित रीति से चला रहा है। सृष्टि संरचना, गतिशीलता और सुव्यवस्था में संतुलन इकोलॉजी का सिद्धांत ही सर्वत्र काम करता हुआ दिखाई पड़ता है। हरियाली से प्राणि पशु निर्वाह, प्राणि शरीर से खाद का उत्पादन, खाद उत्पादन से पृथ्वी को खाद और खाद से हरियाली। यह सकारिता चक्र घूमने से ही जीवनधारियों की शरीर यात्रा चल रही है। समुद्र से बादल, बादलों से भूमि में

आर्द्रता, आर्द्रता से नदियों का प्रवाह, नदियों से समुद्र की क्षतिपूर्ति - यह जल चक्र धरती और वरूण का सम्पर्क बनाता और प्राणियों के निर्वहन के लिए उपयुक्त परिस्थितियाँ उत्पन्न करता है। शरीर के अवयव एक दूसरे की सहायता करके जीवन चक्र को घूमाते हैं। यह यज्ञीय परम्परा है, जिसके कारण जड़ और चेतन वर्ग के दोनों ही पक्ष अपना सुव्यवस्थित रूप बनाए हुए हैं। इसी से यज्ञतत्त्व को विश्वनाभि की धुरी कहा गया है।

मन्त्र विज्ञान



UNIT-2

यज्ञ चिकित्सा का शास्त्रीय प्रमाणवेदादि शास्त्र में रेग निवारण

‘यज्ञ’-एक चिकित्सा विज्ञान

वर्तमान समय नैनो टेक्नोलॉजी का समय है ऐसा कहे तो कोई अतिशयोक्ति नहीं होगी, क्योंकि नैनो टेक्नोलॉजी के माध्यम से पदार्थों को तोड़ कर के सूक्ष्म से सूक्ष्मतर व सूक्ष्मतर कर उसके अन्दर प्रसुप्त शक्तियों को उजागर करके थोड़े पदार्थ से अनन्त असीम लाभ प्राप्त करने की एक अनोखी विधा प्राचीन काल से ही चली आ रही है, वह है ‘यज्ञ’। आइये जानते हैं कैसे?

आयुर्वेद में सामान्य रूप से बीमार व्यक्ति को वटी, चूर्ण, आसव, अरिष्ट आदि औषध देकर के नैरोग्य के लिए प्रयास किया जाता है। लेकिन असाध्य कोटि में जब रोग पहुंच जाता है या फिर वटी आदि दवाओं का प्रयोग प्रभाव नहीं दिखाता है, उस समय आयुर्वेद के वैद्य रस-रसायन विद्या अर्थात् ‘नैनो टेक्नोलॉजी’ का प्रयोग जिसको सामान्य रूप से भस्म कहा जाता है, उसका प्रयोग लेते हैं, व असाध्य कोटि के रोगियों को भी तुरन्त आरोग्य प्रदान करने का कार्य संभव या सम्पन्न हो पाता है! क्यों?

क्योंकि सामान्य रूप से ली गयी औषध ठोस या द्रव रूप में है, जो नैनो नहीं है अर्थात् उसके अन्दर छिपी प्रसुप्त शक्तियाँ पूर्णरूप से जागृत अवस्था में नहीं हैं। तो उस कार्य को अर्थात् प्रसुप्त अवस्था में स्थित शक्तियों को उभारने के लिए जिस रोग के लिए जिस औषध द्रव्य की आवश्यकता होती है, उसको पहले जलाकर भस्म बना दिया जाता है। अर्थात् उतनी सूक्ष्म की हथेली पर रखकर फूक मारे तो उड़कर के वायुभूत हो जाये ऐसा सूक्ष्म बना दिया जाता है। फिर भी हम उनकी शक्ति को पूर्णतः उद्भूत नहीं कर पाते, अतः तब उस भस्म को खरल करके उनके कणों (Perticals) को तोड़ा जाता है। बार-बार उस पदार्थ को कई दिनों तक निरन्तर तरल कर सूक्ष्म से सूक्ष्मतर व सूक्ष्मतर रूप में पार्टिकलों को तोड़ दिया जाता है और जैसे-जैसे अधिक तरल किया जाता है उतना ही पार्टिकल टूटता है, उतना ही ज्यादा सूक्ष्म होता जाता है व जितना सूक्ष्म से सूक्ष्मतर व सूक्ष्मतर पदार्थ होता जाता है, उतना ही उसके अन्दर प्रसुप्त शक्ति उद्भूत होती चली जाती है और एक ऐसी स्थिति में आ जाती है, जो सबसे शक्तिशाली पदार्थ के रूप में परिवर्तित हो जाता है। अतः वैद्य उस औषध को कुछ चंद ग्राम में देता है व उसकी भी साठ पुड़ियाँ बनाकर एक माह के लिए देता है तथा वह इतना शक्तिशाली पदार्थ के रूप में आ जाता है कि जब कोई दवाई काम नहीं करती या मरणासन असाध्य कोटि के रोगी हो, उसको भी तुरन्त स्वस्थ कर देती है। ऐसी अद्भुत शक्ति में परिणित हो जाती है यह है, हमारे आयुर्वेद शास्त्र कि नैनो टेक्नोलॉजी।

इसी प्रकार होम्योपैथी को देखे तो मात्र 200 साल पुरानी पैथी है, वह भी आज समाज में बढ़-चढ़ कर लोकप्रिय हो रही है, उसका तो मूल सिद्धान्त ही नैनो टेक्नोलॉजी है। होम्योपैथी में भी जिस पदार्थ कि हमें आवश्यकता होती है, उस गुण, कर्म, स्वभाव वाले पदार्थ को आसुत जल (Distilled water) के माध्यम से पदार्थ को नैनो किया जाता है, सूक्ष्म किया जाता है। वह इतना सूक्ष्म हो जाता है, कि इलेक्ट्रॉन के रूप में कन्वर्ट हो जाता है, जिसका सेवन करने पर उसी समय तुरन्त परिणाम देने वाली हो जाती है, क्योंकि पदार्थ नैनो हो गया और नैनो में शक्ति होती है।

उसी प्रकार ‘यज्ञ’ भी पूर्णतः व सरलतम तरीके से पदार्थों को नैनो करने कि अमोघ विधा व विद्या है। धरती पर जितने भी पदार्थ पाये जाते हैं, उसमें से सबसे सूक्ष्म से सूक्ष्मतर कोई पदार्थ है, तो वह है ‘अग्नि’। धरती में तीन रूपों में पदार्थ पाये जाते हैं- ठोस, द्रव्य और गैस। इनमें ठोस पदार्थ कठोर से कठोर पत्थर को ले और उस पत्थर के अन्दर पानी डालना चाहे तो नहीं डाल सकते, हवा को उस पत्थर के अन्दर डालना चाहे तो नहीं डाल सकते, इसी प्रकार कील आदि उस कठोर व ठोस पत्थर में डालना चाहे तो नहीं डाल सकते अर्थात् ठोस व ठोसतर पत्थर के अंदर कोई जगह नहीं है, उसके अन्दर कोई भी ठोस-द्रव्य-गैस तीनों में से किसी का भी प्रवेश नहीं करा सकते। कोई उसके अंदर प्रवेश पायें ऐसी सम्भावना तक नहीं है। लेकिन उस कठोर पत्थर को अग्नि के ऊपर रख दे, तो वह अग्नि उस पत्थर के अणु-परमाणु के अंदर तक प्रवेश पा जाती है। इसी प्रकार द्रव पदार्थ, जल तथा गैस रूप पदार्थ वायु के भी अणु-परमाणु के अन्दर अग्नि प्रवेश पा जाती है। अर्थात् धरती पर सबसे सूक्ष्म कोई पदार्थ है, तो वह है अग्नि। उस अग्नि का एक विशेष स्वभाव है, कि उसके सम्पर्क में जो भी पदार्थ आता है, उसको अपने जैसा बना लेती है अर्थात् सूक्ष्मतर बना देती है। जैसे अग्नि में समिधा (Wood) की आहुति देते हैं, तो वह अग्निस्वरूप हो जाती, इसी प्रकार घी (Ghee) व

जड़ी-बूटियों को अग्नि में आहुत करते हैं, तो वह भी उतना ही सूक्ष्म हो जाती है और जो पदार्थ जितना ज्यादा सूक्ष्म होता है, उतना ही ज्यादा शक्तिशाली व बड़ा परिणाम देने वाला हो जाता है।

अतः अग्नि में जो भी पदार्थ डाला जाता है वह रूपान्तरित हो जाता है। उसका नाश नहीं होता (सर्वथा अभाव नहीं होता) अपितु कण (पार्टिकल) वायु (Gas) एवं ऊर्जा (Energy) के रूप में रूपांतरित-परिवर्तित हो जाता है। नाश शब्द 'णश अदर्शने' धातु से अदर्शन अर्थ में है अर्थात् पहले हमें यज्ञ का सामान दिखायी दे रहा है जैसे- घी, समिधा, जड़ी-बूटी आदि, जब उसे अग्नि में आहुत कर देते हैं, तो वह अग्नि जैसा ही सूक्ष्म हो जाता है। (कण, गैस व ऊर्जा में रूपांतरित हो गया), उसका सर्वथा अभाव नहीं हुआ। जैसे हमारे पास एक पात्र में जल रखा है, उसे अग्नि पर रख दिया (सौ डिग्री पर गर्म करते हैं) तो वह वाष्प बन जाता है, वह पात्र खाली हो जाता है। पात्र में जो पानी दिख रहा था, वह अब नहीं दिख रहा है। क्या हम कह पायेंगे कि यह पानी नष्ट हो गया, नहीं क्योंकि वह वाष्प रूप में रूपांतरित हो गया, उसका सर्वथा अभाव नहीं हुआ। इसी प्रकार हर कोई पदार्थ रूपांतरित होता है, उसका सर्वथा अभाव नहीं होता है, यही नाश शब्द का शाब्दिक व वास्तविक अर्थ है। इसी को स्पष्ट करते हुए 'महर्षि कपिल' ने सांख्यदर्शन में 'नाशः कारणलयः' - (1.86) सूत्र दिया है- जिसका अर्थ है- अपने कारण में लय हो जाना अर्थात् अनन्त ऊर्जा में रूपांतरित हो जाना, जो ऊर्जा सबसे ज्यादा प्रभावित परिणाम देने वाली होती है। हमारे स्थूल शरीर के साथ मन पर तो उसका चिकित्सकीय प्रभाव पड़ता ही है, लेकिन उसके साथ-साथ हमारे सूक्ष्म शरीर एवं पंच-कोश अन्नमय, प्राणमय, मनोमय, विज्ञानमय एवं आनन्दमय पर भी चिकित्सकीय प्रभाव पड़ता है एवं पंचप्राण तथा पंच उपप्राणों का पोषण व अष्टचक्रों-मूलाधार से लेकर सहस्रार पर्यन्त प्रभावी रूप से सत्व का संचार कर मानवीय चेतना का उत्कर्ष कर अतिमानस चेतना से युक्त करने का कार्य भली प्रकार 'यज्ञ' चिकित्सा से सम्भव होता है।

वायुरूप आहार से स्वास्थ्य-

जीव मात्र को जीवन जीने के लिए ऊर्जा की आवश्यकता होती है, वह ऊर्जा हम आहार के माध्यम से प्राप्त करते हैं। जिसे तीन रूपों में लेते हैं- ठोस, द्रव्य एवं गैस। इन तीनों आहारों से मिलने वाली ऊर्जा को देखें तो गैस रूप में हम सर्वाधिक ऊर्जा प्राप्त करते हैं। क्योंकि हम दिन में दो से तीन बार भोजन करते हैं, जिसमें ठोस रूप में रोटी, चावल आदि एवं द्रव्यरूप आहार के रूप में दिन में 5 से 10 बार सामान्य रूप से जल लेते हैं तथा गैस रूप आहार के रूप में वायु को ले रहे हैं- जिसे खाते, पीते, उठते, सोते हर समय (चैबिस घण्टे) ले रहे हैं।

इससे यह सिद्ध होता है कि गैस रूप आहार (Air) हमारे तीनों आहारों में सर्वाधिक लिये जाने वाला आहार है। इसी प्रकार उस आहार का महत्व (Importance) देखे तो भी वायु रूप आहार ही है। जैसे हम भोजन रूप ठोस आहार न ले तो भी दो से तीन महीने जीवित रह सकते हैं, इसी प्रकार द्रव्य रूप आहार न लेने पर हम दो से तीन सप्ताह जीवित रह सकते हैं। परन्तु वायु (Air) रूप आहार न ले तो हमारा दो से तीन मिनट भी जीवित रहना सम्भव नहीं है। इससे यह सिद्ध होता है कि हमारे तीनों आहारों में सबसे ज्यादा व महत्वपूर्ण आहार वायु ही है।

आयुर्वेद ग्रंथों में ऋतुओं के आधार पर शरीरों में वात, पित्त एवं कफ दोष बढ़ते-घटते रहते हैं, जिसका सीधा सम्बंध वायु से है। ग्रीष्मऋतु में वायु-मण्डल गर्म हो जाता है अर्थात् उस समय पित्त दोष बढ़ जाता है। उसी प्रकार वर्षाऋतु में वात व शीत ऋतु में कफ दोष बढ़ जाता है। वहीं वायु हमारे आहार का सबसे ज्यादा व सबसे महत्वपूर्ण हिस्सा होने के कारण हमारे शरीरों में भी वात, पित्त व कफ दोष बढ़ते व घटते रहते हैं। जैसे आयुर्वेद ग्रंथों में ठोस रूप भोजन में जिस प्रकार रूक्ष भोजन वात को, उष्ण भोजन पित्त को व स्निग्ध तथा शीतल भोजन कफ दोष को बढ़ाते हैं, वैसे ही वायु रूप आहार में भी जानना चाहिए। अतः ऋतु अनुसार जड़ी-बूटियों से यज्ञ करने से वायुमण्डल में वात, पित्त एवं कफ दोष संतुलित हो जाते हैं व संतुलित दोषमुक्त वायु में रहने से शरीरों में वात-पित्त एवं कफ दोष संतुलित हो जाते हैं। जिससे हमें स्वास्थ्य लाभ विशेष रूप से प्राप्त होता है।

आयनीय चिकित्सा (Ionotherapy)

हम जिस वायु के समुद्र में श्वास लेते हैं, उसमें दो प्रकार के धूलि कण (Ion) से हमारा सामना होता है- प्रथम ऋण आवेशित कण ऋणायण (Anion), दूसरे धन आवेशित कण धनायन (बृजपवद)। ऋणायण से युक्त वायु प्राणधारी जीव मात्र के लिए विशेष रूप से स्वास्थ्य लाभ देने वाली होती है। झरनें, नदी के तट, समुद्रीय तट, वन, पर्वतीय क्षेत्र तथा ग्रामीण क्षेत्रों में ऋणायन की मात्रा पर्याप्त पायी जाती है। इसी कारण लोग वायु परिवर्तन के लिए इन स्थानों पर जाना पसंद करते हैं व उस वायुमण्डल में स्वास्थ्य लाभ भी बहुत ही शीघ्र होता है। जिसको सामान्य भाषा में 'आयनिक थेरेपी' कहते हैं।



जहां पर नियमित रूप से यज्ञ होता है, वहाँ ऋणायन की मात्रा 200 से 400 आयन प्रति सेमी. की मात्रा में पायी जाती है। इससे यह सिद्ध होता है कि हम भी अपने घर के वायुमण्डल को झरने, नदी, जंगल व पहाड़ी क्षेत्र के वायुमण्डल जैसा बनाना व विशेष स्वास्थ्य लाभ प्राप्त करना चाहते हैं, तो प्रतिदिन यज्ञ करे।

इसी प्रकार जिस वायु में धन आवेशित कणों का आधिक्य हो, उस वायु में रहने से स्वास्थ्य हानि होती है। जहां भीड़भाड़ वाले, प्रदूषण भरे शहरी इलाकों में व औद्योगिक क्षेत्रों में इन कणों की भरमार रहती है, वहां लोगों का स्वास्थ्य लड़खड़ाने लगता है तथा रोगी व्यक्ति को वहाँ सभी प्रकार की सुविधा-साधन व उपचार आदि के रहते हुए भी ठीक होने में लम्बा समय लगता है।

इसी तथ्य को एक वैज्ञानिक अल्बर्ट कुर्जर ने भी शोध-परिक्षणों से सिद्ध कर बताया है, कि धनायन से युक्त वायु में रहने से 'ब्लड सिरोटीन' की मात्रा बढ़ जाती है। जिसके परिणाम-स्वरूप स्वास्थ्य की हानि तथा रोगी को स्वास्थ्य लाभ प्राप्त होने में बहुत कठिनाई होती है तथा ऋणायन से युक्त वायुमण्डल में रहने से 'ब्लड सिरोटीन' की मात्रा में भारी मात्रा में कमी आती है। जिससे स्वास्थ्य लाभ विशेष रूप से प्राप्त होता है तथा रोगी को अपने रोग से निजात पाने में तत्काल परिणाम प्राप्त होते हैं।

रोगजनक सूक्ष्मजीव-नाशी (Microbial Killer)

यज्ञाग्नि में जब औषधीय द्रव्यों एवं गोघृत की आहुति देते हैं तो उसके जलने पर एथिलीन-ऑक्साइड, प्रोपलीन-ऑक्साइड से लेकर अनेक प्रकार की गैसों का निर्माण होता है। जिन गैसों के प्रभावों से हानिकारक बैक्टीरिया, फंगस एवं वायरस आदि नष्ट हो जाते हैं। जिसके कारण होने वाली अनेकों बीमारियां होगी ही नहीं तथा यदि हो भी गयी है, तो इस यज्ञ-गैसों के सम्पर्क में आने से वे जीव नष्ट हो जाते हैं व उसके कारण हुई बीमारी का भी अंत हो जाता है। जो कि वर्तमान समय में पूरी दुनिया में इन सूक्ष्म-जीवों के कारण होने वाली बीमारियों से करीब दो करोड़ लोग मौत के मुख में समा जाते हैं, जिसे इस छोटे से यज्ञ को अपनाने से बचाया जा सकता है।

यह यज्ञ चिकित्सा के कई पहलुओं में एक महत्वपूर्ण पहलु है। जोकि वर्तमान मॉडर्न साइंस से भी सिद्ध हो चुका है, कि 'यज्ञ' से (Communicable Disease) सूक्ष्म जीवों द्वारा उत्पन्न बीमारियों को खत्म किया जा सकता है।

यज्ञाग्नि के ताप, रंग एवं रश्मि (तल) द्वारा चिकित्सा-

यज्ञ हमारे घर का सूर्य है। जैसे आजकल सूर्य-चिकित्सा का प्रचलन चल रहा है, उसमें सूर्य की धूप का सेवन तथा कुछ विशेष कलर कि बोटलों में जल भरकर सूर्यरश्मि में रख उस जल का पान करने से अनेक रोगों की चिकित्सा की जाती है वैसे ही जब यज्ञ करते हैं, तो उस दौरान यज्ञाग्नि के दर्शन करने से उसके ताप व रश्मियाँ जब हमारे शरीर पर पड़ते हैं, तो उससे हमारे शरीर पर अद्भुत रूप से चिकित्सीय प्रभाव पड़ता है। जिसके कारण अनेक रोगों से बचा व हो जाने पर उसे दूर किया जा सकता है।

कर्माशय जनित रोगों की यज्ञ से चिकित्सा-

यज्ञ को करने से सबसे ज्यादा पुण्यों की प्राप्ति होती है, अतः यज्ञ को पुण्यों की कृषि भी कहा जाता है। उन्हीं पुण्यों के आधार पर जाति, आयु एवं भोग इन तीनों की प्राप्ति होती है। हम जिस वर्तमान जीवन को जी रहे हैं, वह भी पूर्वकृत पुण्यापुण्य कर्माशय का प्रतिफल है। यदि वही पुण्य कर्माशय दुर्बल हो, तो उसके परिणाम स्वरूप आयुर्वेद आदि ग्रंथों में 'कुष्ठ' आदि अनेकों बीमारियां बतायी हैं, जो गलत कर्माशय के कारण होती है तथा श्राप, बद्दुवा या अभिचार आदि से जनित असाध्य (Chronic) व दुष्ट रोगों व परिणामों की चिकित्सा भी 'यज्ञ' ही बतायी गई है। इसी प्रकार 'मीमांसा दर्शन' में भी बताया है संतान उत्पत्ति अर्थात् संतान-सुख की प्राप्ति के लिए जो कर्माशय की अपेक्षा है, वह न होने के कारण कई लोग संतान सुख से वंचित हो जाते हैं, तो उसके उपाय के रूप में भी पहले हम यज्ञ-यागादि कर्मों को कर अपने पुण्य कर्माशय को समर्थ करें व उसके समर्थ होने से हमें संतान-सुख अर्थात् सुख भोगों की प्राप्ति होती है।

इस प्रकार अनेक असाध्य एवं गम्भीर बीमारियों से मुक्ति तथा सुख विशेष की प्राप्ति 'यज्ञ' चिकित्सा से भली प्रकार सिद्ध होती है।

भस्म/भभूत (Ash) से चिकित्सा-

यज्ञ शेष भस्म एक बहुमूल्य औषधि का कार्य करती है। इसीलिए प्राचीन काल में ऋषि-महर्षि द्वारा भस्म से तिलक लगाना, पूरे शरीर पर भस्म लगाना तथा उसके दर्शन या उपदेश के लिए जाने पर प्रसाद के रूप में भस्म प्रदान करते थे और अनेक लोग

बीमारियों की समस्या लेकर ऋषियों के शरण में जाते, तो उनको भी यही यज्ञ की भस्म देते व पानी के साथ लेने को कहते थे जिससे लोग ठीक भी हुआ करते थे।

छोटे बच्चे भी जब धूप के समय में खेलने के लिए घर से बाहर जाते तो उस समय माताये उनकी जिह्वा पर थोड़ी मात्रा में भस्म लगाकर भेजा करती थी। जिससे बच्चों का स्वास्थ्य विशेष रूप से बना रहता था।

उपरोक्त बातों को सामान्य व्यक्ति श्रद्धा या अज्ञानतावशात् मान सकता है, पर आज साइंस ने यह सिद्ध कर दिया है, कि भस्म के अन्दर एण्टी बैक्टीरियल, एण्टी फंगल आदि कई प्रोपर्टी होती है। जो कार्य आज हम साबुन, सेनेटाइजर से जीवों से बचाव के लिए प्रयोग करते हैं, वे प्राकृतिक रूप से भस्म में पाये जाते हैं। अतः शरीर पर रहने वाले बैक्टीरियल आदि से बचाव के लिए शरीर पर भस्म लगाया करते थे। आज साबुन आदि का प्रयोग करने के बावजूद भी करोड़ों लोग रोग से मर जाते हैं। इसी प्रोपर्टी के कारण भस्म का बर्तन (पात्र) आदि की सफाई के रूप में प्रयोग किया जाता रहा।

यज्ञ की भस्म के प्रयोग से कई प्रकार के चर्मरोगों से छुटकारा मिलता है तथा भस्म के अन्दर सौन्दर्य-वर्धक भी विशेष गुण होने से आज विदेशों में क्रिम-पाउडर आदि सौन्दर्य वर्धक प्रोडक्ट बिकने लगे हैं।

भस्म से कील, मुहासों से लेकर पुराने घाव भी ठीक हो जाते हैं तथा निरन्तर इसके प्रयोग से शरीर में दाग भी नहीं बचते अर्थात् चर्म को ठीक रखने के लिए 'भस्म' वरदान रूप औषध है।

भस्म को थोड़ी मात्रा में पानी में मिलाकर कुछ घण्टे छोड़ देने के बाद उस पानी के अन्दर बैक्टीरिया आदि रोगाणु नष्ट हो जाते हैं तथा उस पानी का पी.एच. लेवल आदि को भी मेंटेन करता है, साथ ही उस जल को Energetic and Medicated बनाने का कार्य करता है। इस पानी का पेय-जल रूप में प्रयोग करने से तथा जल के साथ कुछ मात्रा में भस्म का सेवन करने से 'ब्लड ऑक्सीजन' बढ़ने से लेकर कई प्रकार के एलर्जी, डेफिशिएन्सी आदि बीमारियों को ठीक करने में चमत्कारी ढंग से परिणाम दिखाती है। जिन बातों को मॉडर्न साइंस ने भी सिद्ध किया तथा यहाँ तक बताया है कि यदि इस भस्म का होम्योपैथिक विधि से तैयार कर सेवन किया जाये, तो एलोपैथिक दवाइयों के दुष्प्रभाव है, उनसे भी छुटकारा पाया जा सकता है तथा एक परीक्षण से यह सिद्ध हुआ है, कि Atomic Radiation का प्रभाव जब अणु पर पड़ता है, तो उस अणु को भस्म के पानी में डालकर कुछ घण्टे रखने से एटॉमिक रेडिएशन का प्रभाव कम हो जाता है।

यज्ञ के भस्म का सेवन

सभी प्रकार के रोगों में यज्ञ शेष भस्म को छानकर प्रति 1 लीटर पानी में 2 ग्राम से 5 ग्राम की मात्रा में कपड़े की पोटली बनाकर जल पात्र में रखकर 8 घंटे के बाद यही पानी पीए। इसी जल में सोंठ का प्रयोग भी अत्यंत लाभदायक है। सामान्य व्यक्ति भी स्वास्थ्य लाभ हेतु इस पानी को पी सकते हैं।

आयुर्वेदिक धूम चिकित्सा

आयुर्वेद में औषधियों के धूम से कई प्रकार के रोगों को दूर करने का विधान है। यहाँ तक की स्वस्थ व्यक्ति को भी अपने स्वास्थ्य रक्षण व संवर्धन के लिए प्रतिदिन औषधीय द्रव्यों से निर्मित धूम का सेवन करना चाहिए।

धूमपान से ठीक होने वाले विभिन्न रोगों का वर्णन 'च.सं.सू. मात्राशितीया.' के सूत्र सं. 20-55 में पूरा प्रकरण चला है, जिसमें धूमपान का समय, लाभ, योग, प्रकार, अतिमात्रा में हानि, धूमपान के लिए योग्य-अयोग्य व्यक्ति आदि का विस्तृत वर्णन है।

धूमपान करने से सिर का भारीपन, शिरदर्द, पीनस (sinus), आधाशीशी, कर्णशूल, नेत्रशूल, खाँसी, हिचकी, दमा, गला-घुटना, दाँतों की दुर्बलता, कान-नाम व आँख से दोष जन्य पानी बहना, नाक से दुर्गन्ध, दन्त शूल, अरुचि, हनुग्रह (जबड़े का बैठ जाना तथा कम खुलना), मन्या-स्तम्भ (Torticollis) जिसमें गर्दन टेढ़ी हो जाती है, कण्ठ (खुजली), कृमि, चेहरे का पीला पड़ना, मुख से कपफ निकलना, स्वरभेद (गला-बैठना), गलशुण्डिका (Tonsillitis), उपजिह्विका (जिह्वा के पास एक गाँठ), शिर के बाल झड़ना, पीला पड़ना तथा गिरना, छींक आना, अतितन्द्रा, जड़ता, अतिनिद्रा आदि रोग शान्त होते हैं तथा बाल, कपाल और श्रोत्र-त्वचा-चक्षु-जिह्वा-घ्राण तथा कण्ठ-स्वर का बल बढ़ जाता है। जत्रु (गले के नीचे गोल हड्डी) के ऊपरी भाग में होने वाले सभी रोग अर्थात् विशेषकर शिर में होने वाले वात-कफ जन्य रोग अधिक प्रबल नहीं होते।



7. अर्श/बवासीर (Piles)-

अर्क मूल, शमी पत्र, तुमुरू, वायविडंग, देवदारू, अक्षत (चावल), बड़ी कटेरी, अश्वगन्धा, पिप्पली, तुलसीपत्र, घी आदि औषधियों से धूपन करने से अर्श ठीक होता है। -(चं.सं.चि.स्थानम्-14.48-51)

अश्वगंधोथ निर्गुडी बृहतीपिप्पलीफलम्।
धूपोयं स्पर्शमात्रेण ह्यर्शसांशमनेह्यलम्॥ -(बृ.नि.रत्न. विषमज्वर. पृ. 1706)

(क) अश्वगंधा, निर्गुडी, कटेरी, पिप्पली, इनकी धूनी बवासीर में हितकारी है।

(ख) अर्क मूल तथा घी की धूप गुदा में देने से हितकारी होती है।

रालचूर्णस्य तैलेन सार्पेण युतस्य च।
धूपदानेन युक्त्या शो रक्तस्त्रावो निवर्तते॥ -(बृ.नि.रत्न. विषमज्वर. पृ. 1711)

सार (राल) का चूर्ण तथा सरसों एकत्र कर धूनी दें तो बवासीर और रूधिर का स्त्राव बंद होता है।

रक्तौघशान्तये देयं गुदे कर्पूरधूपनम्॥ -(बृ.नि.रत्न. विषमज्वर. पृ. 1711)

यदि बवासीर वाले की गुदा से रूधिर अधिक निकलता हो, तो कर्पूर की धूनी देने से रूधिर गिरना बंद होता है।

यवास्सिद्धार्थकाश्चैव भल्लातकमथो वसा।
धूपनं चन्दनं कुष्ठं शिशपासार एव च॥
गवां शकुच्च वाराहं पत्रे वारिशशिग्रजे।
घृतमिश्रं प्रशंसन्ति श्रेष्ठं धूपनमर्शसाम्॥ -(भेल संहिता. 84.85, पृ. 411)

यव, सरसों, भिलावा फल, वसा, चन्दन, कुष्ठ शिशम की लकड़ी, गोबर, तथा राल धूप के साथ रीठा एवं सहजन के पत्ते के साथ घी मिलाकर धूपन करना अर्श-नाशार्थ (बवासीर) श्रेष्ठ फलप्रद कहा गया है।

8. हिक्का/हिचकी (Hiccup)-

(क) हल्दी, जौ, एरण्ड मूल, पीपर, लाख, मैन्सिल, देवदारू, हरताल, जटामांसी, मधुमक्खी का छत्ता (मोम), राल, पद्मकाठ, गुग्गुल, अगर, सलाई (गोंद) आदि औषधियों का धूम लेने से 'हिक्का' रोग ठीक होता है। -(चं.सं.चि. स्थानम्-17.77-80)

(ख) राल वा मैन्सिल का धूम देने से हिक्का नष्ट होता है। -(सु.सं.उ.तंत्रा 50.19)

शिलामूलस्य पानं वा नलिकायंत्रयोगतः।
नेपाल्या गोविषाणाद्धा कुष्ठसर्जरसस्य वा॥
धूमं कुशस्य वा साज्यं पिबेद्धिक्कोपशान्तये॥ -(बृ.नि.रत्न. हिक्काकर्माविपाकः पृ. 263-64)

शिलाजीत और मूली अथवा कस्तूरी और बबूल अथवा कूठ और राल अथवा दर्भ को घृत-योग करके उसको अंगारे पर रख के धूम करें, तो हिचकी का नाश करता है।

माषचूर्णभवो धूमो हिक्कां हन्ति न संशयः। -(भैषज्यरत्नावली. 8. पृ. 458)

माष (उड़द) चूर्ण का धूम ग्रहण करने से हिक्का (हिचकी) मिट जाती है।

9. क्षयज कास (T.B, Cough)-

महर्षि चरक क्षयरो की चिकित्सा के प्रकरण में कहते हैं-

**यया प्रयुक्ता चेष्ट्या राजयक्ष्मा पुरा जितः।
तां वेदविहितामितिष्टमारोग्यार्थं प्रयोजयेत्॥ - (चं.सं.चि. स्थानम्-8.122)**

प्राचीनकाल में जिन यज्ञों के प्रयोग से राजयक्ष्मा को जीता जाता था, आरोग्य चाहने वाले मनुष्य को चाहिए कि उन वेदविहित यज्ञों का अनुष्ठान करे।

क्षयज कास मेदाकाष्ठ, महामेदा काष्ठ, मुलेठी, बरियार (बला), गंगेरन (नागबला) तथा घृत के धूम से ठीक होता है। - (चं. सं.चि. स्थानम्-18.144-148)

(क) मैनसिल, हरताल, मुलेठी, जटामांसी, नागरमोथा, हिंगोट के फल आदि औषधियों का धूम लेने से कास रोग ठीक होता है।

(ख) मुलेठी, गुंजा, मैनसिल, काली मिर्च, पीपर, मुनक्का, छोटी इलायची, तुलसी की मंजरी आदि औषधियों के धूम से भी कास रोग ठीक होता है।

(ग) भारङ्गी, वचा, हिङ्ग, खाण्ड, घृत के धूपन का प्रयोग लाभप्रद हैं।

(घ) बाँस की छाल, दालचीनी, इलायची, सैन्धव लवण, खाण्ड, घृत के धूप से वात और कफजन्य कास ठीक होता है। - (सु. सं.उ.तंत्र 52.22)

(ङ) नागरमोथा, इङ्गुदी (हिंगोट वृक्ष के पफल या छाल), मुलेठी, जटामांसी, मैनसिल, हरताल, खाण्ड का चूर्ण धूम के लिए प्रयोग करें। - (सु.सं.उ.तंत्र 52.23)

**उत्तरावारुणीपत्रां शालितंडुलतालकम्। संपेश्य गुटिका कार्या बदराण्डप्रमाणका॥
मुखी तंडुलपिष्टेन कर्तव्या छिद्रसंयुता।
दीप्तांगारे वटीं क्षिप्त्वा मुखमाच्छाद्य यत्नतः॥
धूममेरंडनालेन पिबेत् भुक्तातरं शनैः।
तांबूलपूरितमुखं पथ्यं क्षीरोदनं हितम्॥
तत्क्षणात्राशयेत्कासं सिद्धयोग उदाहृतः॥ - (बृ.नि.रत्न. कासकर्मविपाकः पृ. 231, 232)**

इन्द्रायण पत्र, शाली धान के चावल और हरताल, इनको एकत्र पीस करके बेर की गुठली के बराबर गोली बनावें और अंगारों पर डाल कर धूनी लेने से खांसी तत्क्षण दूर होती है, यह सिद्ध प्रयोग है। - (चं.सं.चि. स्थानम्-18.65-75)

**अर्कमूलशिलैस्तुल्यं ततोऽर्धेन कटुत्रिकम्।
चूर्णितं वह्निनिक्षिप्तं पिबेत् धूमं तु योगवित्॥
भक्षयेदथ तांबूलपिबेद्गन्धमथापि वा।
कासः पंचविधो याति शांतिमाशु न संशयः॥ - (बृ.नि.रत्न. कासकर्मविपाकः पृ. 239)**

अर्क मूल और मैनसिल इनसे आधी सोंठ, मरिच (कालीमिर्च), पिप्पली इनके चूर्ण को अग्नि पर डाल के धुँआ ले और दूध पीवें तो पाँच प्रकार की खांसी नष्ट हो, इसमें सन्देह नहीं है।

**मनः शिलालिप्तदलं बदर्यातपशोषितम्।
सक्षीर धूमपानं च महाकासनिबर्हणम्॥ - (बृ.नि.रत्न. कासकर्मविपाकः पृ. 239)**

बेर के पत्तों में मैनसिल लगा के धूप में रख दें, जब सूख जाये तब इनको अंगारे पर रख के धुँआ लें तो घोर खांसी का नाश होता है।



**जातिपत्रं शिलारालैर्योजयेद्गुलं समम्।
अजामूत्रोण पिष्टोऽयं धूमः कासहरः परः॥ - (बृ.नि.रत्न. कासकर्मविपाकः पृ. 239)**

जावित्री, मैनसिल, राल और गुग्गुल ये समान भाग लें, सबको कूट-पीसकर अंगारे पर रखके धुएँ लेवें तो खांसी नष्ट होती है।

10. कफज प्रतिश्याय/जुकाम (Common Cold)-

मैनसिल, वच, सौंठ, काली मरिच, पिप्पली, वायविडंग, हींग, गुग्गुल, आँवला, हरड़, बहेड़ा आदि औषधियों का धूम लेने से ठीक हो जाता है। - (चं.सं.चि. स्थानम्-26.149-152)

11. कफज तिमिर (नेत्र रोग)-

**शिग्रुपल्लवनिर्वासः सुपिष्टस्ताम्रसम्पुटे।
घृतेन धूपितो हन्ति शोधघर्षाश्रुवेदनः॥ - (वंगसेन)**

सहजन के पत्तों के रस को ताम्रपात में डालकर तांबे की मूसली से घोटें ओर उसे घी में मिला लें। इनकी धूप देने से आंखों को पीड़ा, अश्रुस्ताव, किरकिराहट व शोध का नाश होता है।

वायविडंग, अपामार्ग, हिंगोट की छाल एवं खस के धूम से नेत्र रोग ठीक होता है तथा मधु व सहजन बीज से भी ठीक होता है। - (सु.सं.उ.तंत्रा 17.42)

12. शिरोविरेचन-

(क) शिरोगत मल-द्रव्यों का निष्कासन तथा मस्तिष्क के पोषण में हिङ्गोट-छाल के चूर्ण का धूम उपयोगी है। - (सु.सं.उ.तंत्र 26.21)

(ख) वायविडङ्ग आदि औषधियों को अग्नि में डालकर धूम देने से कृमि बाहर निकल कर गिर पड़ते हैं। - (सु.सं.उ.तंत्र 26.29)

13. शिशुनैरोग्य हेतु धूपन-

(क) देवदारु चूर्ण, वचा, हींग, कुष्ठ, कदम्बपुष्प, छोटी इलायची और हरेणुका (निर्गुण्डी) इन्हें चूर्णित कर घृत में मिला के निर्धूम अग्नि पर डालकर उत्पन्न धूम से बच्चे को धूपित करना चाहिए। - (सु.सं.उ.तंत्र 32.6)

(ख) वचा, राल, कुष्ठ तथा घृत इन्हें मिला के अङ्गारे पर रखकर धूनी दें। - (सु.सं.उ.तंत्र 35.6)

(ग) श्वेत सरसों, वचा, हींग, कुठ, अक्षत (चावल या जौ), भिलावा, अजमोदा इनके चूर्ण को अङ्गारों पर डालकर धूनी दें। - (सु.सं.उ.तंत्र 37.7)

14. श्वासरोग-

(क) मैनसील, देवदारु, हरिद्रा, तेजपत्र, गुग्गुल, लाक्षा, एरण्ड मूल इन सबको समान मात्रा में लेकर धूपन लेना चाहिए। - (सु.सं.उ.तंत्र 51.50)

(ख) घृत, जौ, मोम (मधुमक्खी का छत्ता) और राल इन्हें मिलाकर अथवा इन्हें पृथक्-पृथक् धूम के लिए प्रयोग करें।

(ग) सिंहलक, शल्लकी (गोंद), गुग्गुल, पद्माख (पद्मगंधि) इनके चूर्ण का धूम देना चाहिए। - (सु.सं.उ.तंत्र 52.51-)

UNIT-3

यज्ञ चिकित्सा

“या क्रिया व्याधिहरणी सा चिकित्सा निगद्यते

दोषधातुमलानां या साम्यकृत्सैव रोगहृत्”

- भावप्रकाश/पूर्वखण्डः/1/5/11

यानी, किसी भी क्रिया द्वारा जिसके द्वारा रोग का उपचार किया जाता है, उसे उपचार कहा जाता है।

रोगों का कारण एवं यज्ञ चिकित्सा द्वारा निवारण -

1. वातावरण व जलवायु सम्बन्धी दोष
2. आहार – विहार
3. आचार – विचार
4. दिनचर्या, रात्रिचर्या, ऋतुचर्या से उत्पन्न त्रिदोषों का असंतुलन
5. श्रम व विश्राम में असंतुलन/अव्यवस्थित जीवनशैली
6. शारीरिक व मानसिक रेचन का अभाव
7. संक्रमण
8. आनुवंशिक
9. प्रारब्ध जन्य दोष

यज्ञ चिकित्सा द्वारा रोग निवारण

- (गठिया, घुटने का दर्द)
- (मोटापा और मधुमेह)
- (कवकीय संक्रमण)
- (हृदय संबंधी समस्याएं)
- (गुर्दे संबंधी समस्याएं)
- (स्त्रीरोग संबंधी विकार)
- (त्वचा की एलर्जी, सोरायसिस)
- (कैंसर: ब्रेन ट्यूमर, स्तन कैंसर)



- (साइनस, माइग्रेन, अस्थमा, निमोनिया, फाइब्रोसिस, क्षय रोग)
- (पक्षाघात)

यज्ञ चिकित्सा के शास्त्रीय प्रमाण –

यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।

तमा हरामि निर्ऋतेरुपस्थादस्पर्शमेनं शतशारदाय।। (अर्थव. 3.11.2)

किसी की आयु क्षीण हो चुकी है, वह जीवन से निराश हो चुका है, मृत्यु के बिल्कुल समीप पहुँच चुका है, तो भी यज्ञ चिकित्सा उसे मृत्यु की मुख से लौटा लाती है।

आयुर्वेदेषु यत्प्रोक्तं यस्य रोगस्य भेषजम्।

तस्य रोगस्य शान्त्यर्थं तेन तेनैव होमयेत्।। (पंचरत्नसारसारसंग्रह)

आयुर्वेद ग्रन्थों में जिन रोगों के शमन के लिए जिन औषधियों का विधान है, उन-उन रोगों के शमन हेतु उन्हीं औषधियों से हवन करें।

यया प्रयुक्तया चेष्टया राजयक्ष्मा पुरा जितः।

तां वेदविहितामिष्टमारोग्यार्थं प्रयोजयेत्।। (च.सं.चि. स्थानम्- 8.122)

प्राचीनकाल में जिन यज्ञों के प्रयोग से राजयक्ष्मा को जीता जाता था, आरोग्य चाहने वाले मनुष्य को उन वेदविहित यज्ञों का अनुष्ठान करना चाहिए।

यज्ञ धूम के गुणधर्म

• Neuroprotective (न्यूरोप्रोटेक्टिव)	-	तंत्रिका तंत्र (Nervous System) का संरक्षण, पुनः प्राप्ति (recovery) या उत्थान (regeneration) में प्रभावी।
• Anti-viral (एंटी वाइरल)	-	वायरस के फैलाव को रोकने एवं नष्ट करने का कार्य करता है।
• Anti-bacterial (एंटी बैक्टीरियल)	-	बैक्टीरिया के फैलाव को रोकने एवं नष्ट करने का कार्य करता है।
• Anti-inflammatory (एंटी इन्फ्लामेट्री)	-	संक्रमण (Infection) एवं सूजन को कम करने वाला।
• Anti-diabetic (एंटी डायबिटिक)	-	Type 1, Type 2 मधुमेह (Diabetes) को कम करने वाला।
• Anti-tumour (एंटी-ट्यूमर)	-	असामान्य कोशिका वृद्धि को रोकने वाला।
• Anti-microbial (एंटी माइक्रोबियल)	-	सूक्ष्मजीवों को नष्ट करता है एवं उनके विकास को रोकता है।
• Anti-hypertensive (एंटी हाइपरटेंसिव)	-	रक्तचाप संतुलन एवं उच्चरक्तचापरोधी।
• Anti proliferative (एंटी प्रोलिफ़ेरेटिव)	-	घातक कोशिकाओं के प्रसार को रोकने व मंद करने वाला।
• Anti-fatigue (एंटी फटीग)	-	शरीर को ऊर्जान्वित एवं थकान को कम करने वाला।

- **Anti-oxidative (एंटी ऑक्सीडेटिव)** - कोशिका के अंदर अणुओं के ऑक्सीकरण (oxidation) को रोकता है।
- **Anti-parasitic (एंटी पैरासिटिक)** - परजीवियों (parasitism) द्वारा संक्रमण के प्रबंधन और उपचार में लाभप्रद।
- **Anhidrotic agent (एनहाइड्रोटिक एजेंट)** - सामान्य रूप से पसीने आने में असमर्थता को ठीक करने वाला।
- **Antinociceptive (एंटीनोसाइसेप्टिव)** - संवेदी न्यूरोन्स द्वारा दर्दनाक या हानिकारक उत्तेजना को कम करने वाला।
- **Anti-leishmanial (एंटी लीशमैनियल)** - लीशमैनियासिस (त्वचा के घाव-जख्म) को ठीक करने वाला।

यज्ञ चिकित्सा का अनुप्रयोग

- **समय -**
 - यज्ञ सामान्यतः सूर्योदय और सूर्यास्त के समय किया जाना चाहिए, तथा चिकित्सा हेतु किसी भी समय किया जा सकता है।
- **समिधा (लकड़ी) -**
 - आम, पीपल, बरगद, पलाश, शमी, बड़, गूलर, बिल्व, प्लक्ष (पाकड़) आदि का प्रयोग करें
 - अथवा रोगानुसार यज्ञ चिकित्सक से परामर्श लें।
- **यज्ञ (हवन) कुंड व अन्य पात्र -**
 - पिरामिड आकार के सोना, चांदी, कॉपर अथवा मिट्टी से बना यज्ञ कुंड सर्वश्रेष्ठ होता है।
- **सामग्री एवं घी -**
 - रोगानुसार यज्ञ सामग्री से रोग की अवस्थानुसार मंत्रोच्चारण पूर्वक आहुतियाँ प्रदान करें।
 - प्रत्येक आहुति में 2 से 3 ग्राम गोघृत के साथ उसी अनुपात में यज्ञ सामग्री की

यज्ञ चिकित्सा कैसे करें?

- **यज्ञ चिकित्सा विधि -**
 - सुखासन अथवा आरामदायक स्थिति में बैठें।
 - यदि रोगी बैठ न पाता हो तो अभिभावक रोगी के बिस्तर के पास में यज्ञ करें, ताकि रोगी द्वारा औषधीय वायु को ग्रहण किया जा सके।
 - ओमकार, गायत्री मंत्र या महामृत्युंजय मंत्र द्वारा अग्नि प्रज्वलित करें तथा अच्छी प्रकार से समिधा प्रज्वलित होने पर सामग्री और घी से 11, 21, 51, 108 या चिकित्सक के निर्देशानुसार आहुति दें।



- **योगाभ्यास -**

- यज्ञ के बाद धूनी वाले वायुमंडल में रोगानुसार सूक्ष्म व्यायाम, आसन तथा प्राणायाम आदि का अभ्यास अवश्य करें।

- **विशेष सावधानियां -**

- यज्ञ चिकित्सा के समय कमरे की दरवाजे-खिड़कियाँ खुली रखें।
- गाय का घी, समिधा एवं सामग्री शुद्ध व प्रमाणिक ही प्रयोग करें।
- चिकित्सा के समय सात्विक आहार-विहार का पालन अवश्य करें।

यज्ञ सामग्री कैसे तैयार करें?

1. सुगन्धित	-	कस्तूरी, केशर, अगर, तगर, श्वेतचन्दन, लाल चन्दन, लौंग, चिरायता, इलायची, जायफल, जावित्री, देवदार आदि।
2. पुष्टिकारक	-	घी, अश्वगंधा, शतावर, सफ़ेद मूसली, अन्न, जौ, गेहूँ, उड़द आदि।
3. मीठे पदार्थ	-	शक्कर, सहत (शहद), छुवारे, दाख आदि।
4. रोगनाशक	-	सोमलता अर्थात् गिलोय आदि औषधियाँ।
5. समिधा	-	आम आदि

ऋतुओं के अनुसार समिधायें

रोगानुसार यज्ञ सामग्री

वातेश्ठी- गठिया, जोड़ों का दर्द, जुकाम, सर्वाइकल, साइटिका आदि वातज रोगों में लाभप्रद।

पित्तेष्ठी- अम्लता, अधिक पसीना और शरीर से दुर्गंध, त्वचा - आँखें - छाती में जलन, पित्तज रोगों में लाभप्रद।

कफेश्ठी- दम, स्वास, कास, स्वरभेद।

निर्धारित पाठ्यपुस्तक—

- यज्ञ—योग—आयुर्वेद चिकित्सा एवं यज्ञ दर्शन, वैदिक नित्यकर्म विधि ।
- वैदिक साहित्य एवं संस्कृति, डॉ० कपिलदेव द्विवेदी ।
- संध्योपासना विधि— पतंजलि योगपीठ ।
- पंच महायज्ञ विधि— महर्षि दयानन्द ।
- संस्कार विधि— महर्षि दयानन्द ।
- यज्ञ रहस्य—डॉ० रामनाथ वेदालंकार ।



University of Patanjali

Self Learning Material (SLM)

B. A. Yoga

Open and Distance Learning Programme

University of Patanjali

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 Indian Philosophy& Culture	233
 Basics of Sanskritam	257
 Yogasana Sports Evolution Teaching & Marking System	307
 Environment Science	337

FIRST YEAR						
Course Code	Subject	Evaluation Scheme			Subject Total	
		Credit	CA	SEE		
BAYSMJ-101	Foundation of Yoga	4	25	75	100	
BAYSMJ-102	Yoga Practicum I	2	15	35	50	
BAYSMN-103	BAYSMN-103(A) Basic Psychological Processes Or BAYSMN-103(B) History of India (Early times to till the Mauryan Period) Or BAYSMN-103(C) Tourism Concepts and Principles Or BAYSMN-103(D) Sanskritam-I	4	25	75	100	
BAYSID-104	Introduction to Shrimad Bhagavad Gita	4	25	75	100	
BAYSAE-105	Communicative English	2	13	37	50	
BAYSSE-106	General introduction of human Anatomy and Physiology	3	25	75	100	
BSYSVA-107	Yajna and Karmakand	3	25	75	100	
TOTAL		22	153	447	600	

SEM I



FIRST YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-201	Hatha Yoga text-1 (HP, GHS & HR)	4	25	75	100
BAYSMJ-201P	Hatha Yoga Practicum	2	13	37	50
BAYSMN-202	BAYSMN-202 (A) Social Psychology Or BAYSMN-202 (B) History of Ancient India (Sunga to 1206 AD) Or BAYSMN-202 (C) Tourism Resources in India Or BAYSMN-202 (D) Sanskritam II	4	25	75	100
BAYSID-203	Indian Philosophy & Culture	4	25	75	100
BAYSAE-204	Basics of Sanskritam	2	15	35	50
BSYSSE-205	Yogasana Sports Evolution Teaching & Marking System	3	25	75	100
BAYSVA-206	Environment Science	3	13	37	50
TOTAL		22	141	409	550

SEM II

SECOND YEAR						
SEM III	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
	BAYSMJ-301	Patanjali Yog Sutra & Shastra Smaran	5	25	75	100
	BAYSMJ-302	Yoga Practicum	4	25	75	100
	BAYSMN-303	BAYSMN-303(A) Stress Management Or BAYSMN-303(B) Ancient Indian Social Life and Institutions Or BAYSMN-303(C) Transport and Hotel Management Or BAYSMN-303(D) Sanskritam-III	6	25	75	100
	BAYSID-304	Indian Knowledge System-I	2	13	37	50
	BAYSAE-305	Sanskritam-II	2	13	37	50
	BAYSSE-306	Fundamentals of Computer Applications	3	25	75	100
TOTAL			22	126	374	500



SECOND YEAR					
	Course Code	Subject	Evaluation Scheme		
			Credit	CA	SEE
					Subject Total
	BAYSMJ-401	Hatha Yoga texts-2 (YB, SS & SSP)	6	25	75
	BAYSMJ-402	Teaching Method of Yoga and Meditation Techniques (Meditation Practicum)	3+3=6	25	75
SEM IV	BAYSMN-403	BAYSMN-403 (A) Strengths and Virtues Or BAYSMN-403 (B) Ancient Indian Art & Architecture Or BAYSMN-403 (C) Travel Agency and Tour Operations Business Or BAYSMN-403 (D) Sanskritam IV	4	25	75
	BAYSMN-404	Upanishads Parichay	4	25	75
	BAYSAE-405	Anthropometric Assessment & Traditional Vedic Diagnostic Tools	2	25	75
			22	125	375
TOTAL					500

THIRD YEAR						
	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
SEM V	BAYSMJ-501	Various Hatha Yogic Texts-I: Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-502	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-503	BAYSMN-503(A) Clinical Psychology Or BAYSMN-503(B) History of India (1206A.D.TO1739A.D.) Or BAYSMN-503(C)Major Tourist Attractions of World Or BAYSMN-503(D) Sanskritam - V	6	25	75	100
	BAYSID-504	Internship	4	25	75	100
	TOTAL		22	100	300	400

THIRD YEAR						
SEM VI	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
	BAYSMJ-601	Various Hatha Yogic Texts-II Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-602	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-603	BAYSMN-603(A) Psychology of Personality Or BAYSMN-603(B) History of India (1760A.D.TO1950A.D.) Or BAYSMN-603(C) International Travel Management Or BAYSMN-603(D) Sanskritam- VI	4	25	75	100
	BAYSMN-604	Research Methodology Case Study	4+2=6	25	75	100
TOTAL			22	100	300	400



SEMESTER – II

B.A. (Yoga Science)



COURSE NAME

HATHA YOGA TEXTS - 1 (HP, GHS & HR)

COURSE CODE: BAYSMJ-201

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the meaning, historical background, and modern relevance of Hatha Yoga.
- Learn the foundational principles of yogic diet and lifestyle for effective practice.
- Gain knowledge of key asanas, pranayama techniques and their benefits.
- Explore the importance and application of shatkarmas, mudras, and bandhas.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Explain the fundamental principles and philosophy of Hatha Yoga.
- Adopt proper diet and lifestyle habits to support their yoga practice.
- Perform and instruct key asanas, pranayama, and cleansing techniques safely.
- Apply mudras, bandhas, and energy-based practices in daily sadhana.



BLOCK-1

GENERAL INTRODUCTION TO HATHA YOGA

UNIT-1

Overview & Literal Meaning of “Hatha Yoga”

1.1 Overview of Hatha Yoga

Hatha Yoga is one of the most well-known branches of yoga, emphasizing the physical discipline as a path to spiritual awakening. It primarily involves the practice of **asana** (physical postures), **pranayama** (breath control), **mudras** (gestures), and **shatkarma** (cleansing techniques), to prepare the body and mind for meditation and ultimately for union with the higher self.

Hatha Yoga serves as a foundation for many modern yoga practices, especially those focused on physical well-being. It harmonizes the solar (ha) and lunar (tha) energies within the body, bringing about a state of balance and inner strength. This system also lays significant stress on **discipline, mental clarity, and body-mind alignment**.

1.2 Literal Meaning of “Hatha Yoga”

The term “**Hatha**” is a combination of two Sanskrit words:

- “**Ha**” meaning the sun, representing the vital force, prana, or active energy.
- “**Tha**” meaning the moon, representing the mental energy, or chitta.

Thus, Hatha Yoga is often translated as the **yoga of force or effort**, or more symbolically, as the **union of opposing energies** – the sun and moon, masculine and feminine, strength and surrender, activity and receptivity.

In classical yogic texts such as the *Hatha Yoga Pradipika* and the *Gheranda Samhita*, Hatha Yoga is described as a preparatory stage for higher forms of yoga, especially Raja Yoga. It focuses on physical purification as a means to control and steady the mind, leading to spiritual liberation or *moksha*.

Hatha Yoga does not merely emphasize physical fitness but seeks to awaken the subtle energies (*kundalini*) and attain a balanced and harmonious state of existence. Through persistence, patience, and conscious practice, a practitioner gradually experiences transformation at all levels—body, mind, and spirit.

1.3 Definition of Hath Yoga:

हकारकथितसूर्य ठकारचंद्र उच्यते।

सूर्यचन्द्रमसोर्जोगात् हठयोग निगद्यते॥

“The syllable ‘Ha’ is said to be the Sun, and the syllable ‘Tha’ is said to be the Moon.

The union of the Sun and the Moon is called Haṭha Yoga.”

The śloka explains that Haṭha Yoga is the yogic process of balancing the solar and lunar energies—symbolized by the Piṅgalā and Idā nāḍīs. When these dual forces are harmonized, the energy rises through Suṣumnā, leading to spiritual liberation (mokṣa).



Subjective Questions

Q1. Explain the literal meaning of “Hatha Yoga” and its symbolic significance.

Ans.

Q2. Discuss the importance of balancing solar and lunar energies in Hatha Yoga.

Ans.

Q3. Describe how Hatha Yoga serves as a foundation for other forms of yoga.

Ans.

Q4. What are the core components of Hatha Yoga and how do they contribute to spiritual awakening?

Ans.

UNIT-2

Historical and Traditional Foundations

2.1 Origins of Hatha Yoga in Ancient Texts

The roots of Hatha Yoga can be traced back to the ancient scriptures and traditions of India. While the earliest references to yogic practices appear in the Vedas and Upanishads, Hatha Yoga as a distinct path began to take shape during the medieval period. It emerged as a synthesis of various physical, mental, and spiritual disciplines intended to prepare the body for deep meditation. Though not mentioned directly in the Vedas, the core ideas of purification, breath control, and inner focus align with Vedic ideals.

2.2 Classical Texts of Hatha Yoga

Hatha Yoga gained formal structure and identity through a number of classical texts composed between the 9th and 15th centuries CE. The most prominent among these are the *Hatha Yoga Pradipika* by Swami Svatiarama, the *Gheranda Samhita*, and the *Shiva Samhita*. These texts provide detailed guidelines on asanas, pranayama, mudras, bandhas, and shatkarmas (cleansing techniques), forming the foundation of traditional Hatha Yoga. They emphasize not only physical practices but also ethical conduct, mental discipline, and spiritual awakening.

2.3 Philosophical Background

Hatha Yoga is deeply influenced by various Indian philosophical systems, particularly Tantra, Samkhya, and Vedanta. The Tantric influence is especially significant, as it introduced the concept of awakening the dormant energy called *Kundalini*, which lies coiled at the base of the spine. The techniques of Hatha Yoga are designed to purify the nadis (energy channels) and activate this energy, leading to higher states of consciousness. Unlike purely intellectual traditions, Hatha Yoga emphasizes direct experience through disciplined practice.

2.4 Lineage and Guru-Shishya Tradition

The transmission of Hatha Yoga has historically followed the *guru-shishya parampara*, or teacher-student lineage. This oral tradition ensured the authenticity and depth of the teachings. Renowned yogic masters like Matsyendranath, Gorakshanath, and Swatmarama played pivotal roles in developing and preserving Hatha Yoga practices. These masters did not merely teach physical exercises, but guided their disciples on the path of self-realization through rigorous training and personal example.

2.5 Cultural and Regional Spread

Over time, Hatha Yoga spread across different regions of India and influenced other spiritual traditions. It became part of various schools of thought including Nath Yoga, Siddha Yoga, and even some aspects of Bhakti movements. With the advent of modern yoga in the 20th century, Hatha Yoga found global recognition, with its practices forming the base of many contemporary yoga styles. Despite changes in form and presentation, the core aim of Hatha Yoga to prepare the body and mind for higher consciousness remains unchanged.



Subjective Questions:

Q1. Discuss the origins of Hatha Yoga and its development through ancient and medieval Indian traditions.

Ans.

Q2. Describe the role and significance of classical texts like the *Hatha Yoga Pradipika* and *Gheranda Samhita* in the foundation of Hatha Yoga.

Ans.

Q3. Explain the philosophical influences that shaped Hatha Yoga, particularly the impact of Tantric thought.

Ans.

Q4. What is the importance of the guru-shishya tradition in preserving the authenticity of Hatha Yoga teachings?

Ans.

UNIT-3

Diet and Practice Guidelines

3.1 Importance of Diet in Hatha Yoga

In Hatha Yoga, diet (*ahara*) is considered a vital component of the practice. The yogic tradition emphasizes that the food we consume directly influences our physical health, mental clarity, and spiritual growth. A suitable diet supports the purification of the body, balances the doshas (bodily humors), and enhances energy flow in the nadis (energy channels). Practitioners are advised to adopt a *sattvic* diet, which promotes calmness, purity, and vitality.

3.2 Concept of Mitahara:

सुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः।
भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते॥

Food that is sweet and unctuous (oily), leaving one-fourth of the stomach empty, and eaten as an offering to please Śiva (the Divine) – that is called moderate diet (*mitāhāra*)."

This verse defines what constitutes a proper yogic diet (*mitāhāra*), emphasizing that food should be: Snigdha (unctuous/oily/smooth) Madhura (sweet/pleasant) Eaten leaving one-fourth of the stomach empty Consumed with a reverent attitude, as an offering to Śiva.

Concept of Pathya and Apathya: In both **Hatha Yoga Pradīpikā** and **Gheranda Saṁhitā**, **Pathya** (wholesome food) is light, pure, and *sattvic*, supporting physical and mental clarity, vitality, and spiritual progress. **Apathya** (unwholesome food), such as heavy, spicy, or non-vegetarian foods, disrupts balance and mental clarity. Both texts stress the importance of a moderate, wholesome diet to enhance the yogic practices of **prāṇāyāma**, meditation, and postures, fostering physical health and spiritual growth.

3.3 Characteristics of a Yogic Diet

A yogic diet is predominantly vegetarian, light, fresh, and easy to digest. It includes fruits, vegetables, whole grains, legumes, nuts, seeds, and dairy in moderation. Foods should be cooked with love and awareness, and consumed in a peaceful environment. Overeating, spicy, stale, fermented, and highly processed foods are discouraged, as they are believed to disturb the body's energy and hinder spiritual progress. Regularity and moderation in eating are also essential aspects of a disciplined yogic lifestyle.

3.4 Guidelines for Hatha Yoga Practice

The practice of Hatha Yoga is most effective when done under proper guidance and with adherence to certain principles. One should practice on an empty stomach or a few hours after eating, preferably in the early morning or evening when the mind is calm and the atmosphere is quiet. The space should be clean, well-ventilated, and free from distractions. Clothing should be light and comfortable, allowing for free movement and proper breath control.



3.5 Preparatory Measures and Discipline

Before beginning Hatha Yoga practices, certain physical and mental preparations are necessary. This includes cultivating *yama* (moral restraints) and *niyama* (personal observances), which form the ethical foundation of yoga. A steady, disciplined lifestyle with adequate rest, proper sleep, and mental focus helps in achieving the desired benefits. Patience, consistency, and non-attachment to immediate results are key attitudes recommended for practitioners.

3.6 Contraindications and Safety Considerations

It is important to recognize individual limitations and avoid pushing the body beyond its capacity. People with medical conditions or injuries should consult a qualified yoga instructor or healthcare professional before starting their practice. Pregnant women, the elderly, and those recovering from illness must modify their practices according to their specific needs. Listening to the body and respecting its signals are essential to prevent injury and ensure long-term well-being.

Subjective Questions:

Q1. Explain the significance of a yogic diet in the practice of Hatha Yoga. How does it support spiritual development?

Ans.

Q2. What are the key features of a *sattvic* diet, and why is it recommended for Hatha Yoga practitioners?

Ans.

Q3. Describe the ideal conditions and guidelines for practicing Hatha Yoga effectively and safely.

Ans.

Q4. Discuss the importance of discipline, mental preparation, and ethical principles in the context of Hatha Yoga practice.

Ans.

UNIT-4

Hatha Siddhi and Modern Relevance

4.1 Understanding Hatha Siddhi

Hatha Siddhi refers to the spiritual and physical attainments or perfections achieved through the consistent and dedicated practice of Hatha Yoga. In the classical yogic texts, *siddhis* are described as special powers or realizations that arise as a result of mastering one's body, breath, and mind. However, these siddhis are not the ultimate goal of Hatha Yoga; rather, they are seen as milestones on the path toward self-realization and liberation (*moksha*). True Hatha Siddhi is the complete control over the body's energies, leading to a state of inner balance, clarity, and spiritual awakening.

4.2 Lakshan of Hath Siddhi:

वपुःकृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले।

आरोगताब्दिजयोऽग्निदीपनम् नाडीविशुद्धिर्हठसिद्धिलक्षणम्। ह. प्र. 2\78।।

This verse describes the physical and mental changes that occur in a yogi's body and mind as they progress in their Haṭha Yoga practice. These signs, including slenderness of the body, a cheerful face, clarity of the inner sound, purity of the eyes, health, control of vital energy, strong digestive fire, and purification of the nāḍīs, are all indicators of the successful achievement of haṭha-siddhi. These transformations reflect the yogi's advancement in both physical health and spiritual realization.

4.3 Types of Siddhis Mentioned in Yogic Texts

The ancient scriptures like the *Hatha Yoga Pradipika* and *Gheranda Samhita* mention various siddhis such as resistance to disease, prolonged youth, increased strength, mastery over breath, and even advanced spiritual powers like levitation or clairvoyance. While these may sound mystical, they symbolically represent the deep transformation and heightened awareness that comes through dedicated yogic practice. The ultimate siddhi, however, is the awakening of *Kundalini Shakti* and the realization of one's true self beyond body and mind.

4.4 Role of Hatha Yoga in Modern Life

In the modern context, Hatha Yoga is widely practiced for its numerous physical, mental, and emotional benefits. It helps in improving flexibility, strength, respiratory health, and stress management. However, beyond these immediate benefits, the deeper value of Hatha Yoga lies in its ability to restore balance in a fast-paced, overstimulated lifestyle. It encourages mindfulness, self-awareness, and inner stillness, which are essential for maintaining overall well-being in the modern world.

4.5 Hatha Yoga as a Tool for Holistic Health

With increasing health concerns related to stress, sedentary lifestyle, and mental disorders, Hatha Yoga offers a holistic approach to wellness. Its integration of physical postures, breath control, and mental focus serves not only as a form of exercise but as a therapeutic system for maintaining and regaining health. Medical research has shown positive effects of Hatha Yoga in managing conditions like hypertension, anxiety, depression, and insomnia.



4.6 Preserving the Essence of Hatha Yoga

While Hatha Yoga has gained global popularity, it is important to preserve its original intent as a spiritual practice. The physical aspects of yoga should not be seen as an end in themselves, but as a means to achieve inner purification and transformation. The discipline, awareness, and devotion that form the core of traditional Hatha Yoga must be emphasized alongside modern adaptations to ensure its authentic transmission to future generations.

Subjective Questions:

Q1. What is Hatha Siddhi, and how is it understood in the context of traditional yogic philosophy?

Ans.

Q2. Explain the relevance of Hatha Yoga in modern life. How can it contribute to mental and physical well-being?

Ans.

Objective Questions:

1. What is the literal meaning of the term “Hatha Yoga”?

a) Yoga of Wisdom and Knowledge	c) Yoga of Devotion
b) Forceful or Determined Yoga	d) Path of Meditation

Answer: b) Forceful or Determined Yoga

2. Which two energies does “Ha” and “Tha” in Hatha Yoga represent respectively?

a) Sun and Moon	c) Wind and Ether
b) Fire and Water	d) Light and Darkness

Answer: a) Sun and Moon

3. Which ancient text is considered a foundational scripture of Hatha Yoga?

a) Bhagavad Gita	c) Hatha Yoga Pradipika
b) Yoga Sutras of Patanjali	d) Upanishads

Answer: c) Hatha Yoga Pradipika

4. According to Hatha Yoga tradition, which of the following is considered essential for successful practice?

a) High-protein diet	c) Regulated diet and disciplined lifestyle
b) Mastery over Sanskrit	d) Daily chanting of mantras only

Answer: c) Regulated diet and disciplined lifestyle

5. What does “Hatha Siddhi” primarily refer to in the context of Hatha Yoga?

a) Mastery of dance	d) Perfection or accomplishment in Hatha Yoga practices
b) Attainment of supernatural powers	
c) Physical fitness	

Answer: d) Perfection or accomplishment in Hatha Yoga practices

BLOCK-2

**HATHA YOGAPRADIPIKA: ASANA, PRANAYAMA,
SHATKARMA, MUDRA, BANDHA, NAAD, KUNDLINI**



UNIT-1

Introduction to Hatha Yoga Pradipika

1.1 Origin and Background of Hatha Yoga Pradipika

श्रीआदिनाथाय नमोऽस्तु तस्मै
येनोपदिष्टा हठयोगविद्या।
विभ्राजते प्रोन्नतराजयोगम्
आरोढुमिच्छोरधिरोहिणीव ह. प्र। 1\1॥

“Salutations to Śrī Ādinātha (Lord Śiva), who imparted the knowledge of Haṭha Yoga, which shines as a ladder for those aspiring to reach the heights of Rāja Yoga.”

This verse highlights the foundational role of Haṭha Yoga as a preparatory discipline. It is not an end in itself, but rather a supportive practice that enables one to reach the higher goal of Rāja Yoga, which refers to meditative absorption and spiritual liberation as described in Pātañjali’s Yoga Sūtras.

The Hatha Yoga Pradipika, written by Swami Swatmarama, is one of the most authoritative texts on Hatha Yoga. It draws from older scriptures and traditions and aims to prepare the body and mind for higher yogic practices. It blends physical purification techniques with mental discipline to achieve spiritual awakening.

1.2 Structure and Composition of the Text

The Hatha Yoga Pradipika is divided into four chapters: Asana (postures), Pranayama (breathing techniques), Mudras and Bandhas (gestures and locks), and Naad and Samadhi (sound and absorption). Each chapter systematically explains techniques, their benefits, and preparatory practices.

1.3 Purpose and Philosophy

The primary purpose of Hatha Yoga, as described in this text, is to purify the body, balance the energy channels (Nadis), and awaken the dormant spiritual energy known as Kundalini. The text emphasizes discipline, moderation, and a sequential approach to yogic development.

1.4 Importance of Guru and Discipline (Yama and Niyama)

The Hatha Yoga Pradipika stresses the necessity of a qualified guru and strict adherence to ethical precepts like Yama (restraints) and Niyama (observances) before undertaking Hatha Yoga practices.

1.5 Comparison with Other Yogic Texts

While Patanjali’s Yoga Sūtras focus on Raja Yoga and mental discipline, Hatha Yoga Pradipika offers a more physical and preparatory route. It serves as a foundation that supports deeper meditative practices.

Subjective Questions:

Q1. Explain the historical background and authorship of the Hatha Yoga Pradipika.

Ans.

Q2. Discuss the structure of the Hatha Yoga Pradipika and highlight the key themes of each chapter.

Ans.

UNIT-2

Technique, Benefits and Precautions of Asana (15 Asana)

2.1 Introduction to Asana in Hatha Yoga Pradipika

Asana is the foundation of Hatha Yoga. According to Hatha Yoga Pradipika, asana brings stability of body, lightness, and the ability to sit comfortably for prolonged periods during higher yogic practices like pranayama and meditation. Asana is considered the first step in the ladder of Hatha Yoga.

2.2 Guidelines for Practice

The text emphasizes that asana should be practiced in a clean, quiet place with a disciplined lifestyle. One should follow a proper diet and maintain regularity. Asanas must be practiced gradually and under proper guidance to avoid injury.

2.3 Techniques, Benefits, and Precautions of 15 Asanas

1. **Svastikāsana (1.21)** – A comfortable, cross-legged meditative pose that brings steadiness and auspiciousness.
2. **Gomukhāsana (1.22)** – Imitates a cow's face; helps in chest opening and calming the mind.
3. **Vīrāsana (1.23)** – Seated pose resembling a warrior; enhances digestion and stability.
4. **Kūrmāsana (1.24)** – Tortoise-like posture; promotes introspection and withdrawal of senses.
5. **Kukkuṭāsana (1.25)** – Arm-balancing pose resembling a rooster; strengthens arms and focus.
6. **Uttānakūrmāsana (1.26)** – Upward-facing tortoise pose; aids in deep inner stillness.
7. **Dhanurāsana (1.27)** – Bow-shaped pose that energizes the body and stimulates digestion.
8. **Matsyendrāsana (1.28-29)** – Powerful spinal twist that awakens internal energy channels.
9. **Paścimottānāsana (1.30-31)** – Intense forward bend; tones the spine and calms the mind.
10. **Mayūrāsana (1.32-33)** – Peacock pose; detoxifies internal organs and boosts willpower.
11. **Śavāsana (1.34)** – Corpse pose; deep relaxation and restoration of body and mind.
12. **Siddhāsana (1.35-39)** – Perfect meditative posture to stabilize prāṇa and awaken kundalinī.
13. **Padmāsana (1.44-49)** – Classic lotus pose; promotes physical stillness and spiritual focus.
14. **Simhāsana (1.50-52)** – Lion pose; enhances throat clarity and releases inner tension.
15. **Bhadrāsana (1.53-55)** – Auspicious pose aiding in pelvic flexibility and energy balance.

2.4 General Benefits of Asana Practice

Regular asana practice brings physical health, flexibility, improved circulation, mental clarity, and spiritual grounding. It prepares the practitioner for deeper yogic disciplines.

2.5 Precautions and Contraindications

Each asana has its specific precautions, such as avoiding certain postures with high blood pressure, back issues, or during pregnancy. Overstretching or rushing can lead to injury. Awareness of one's physical limitations is key.



■ **Subjective Questions:**

Q1. Describe the significance of asana practice according to the Hatha Yoga Pradipika.

Ans.

Q2. Choose any five asanas from the text and explain their techniques, benefits, and precautions.

Ans.

Q3. How does the regular practice of asana prepare a practitioner for higher yogic disciplines?

Ans.

Q4. What general precautions should be observed during asana practice?

Ans.

UNIT-3

Technique, Benefits and Precautions of Pranayama (Suryabhedhi, Ujjai, Sheetli, Sitkari, Bhastrika, Bhramari, Murchha, Plavani)

3.1 Introduction to Pranayama in Hatha Yoga Pradipika

Pranayama is the fourth limb of Hatha Yoga and is considered a powerful tool for cleansing the nadis (energy channels), calming the mind, and awakening inner energy. The Hatha Yoga Pradipika emphasizes the need for asana mastery and physical purification before starting pranayama.

3.2 General Guidelines for Pranayama Practice

Practices should be done in a clean, quiet place, preferably early in the morning or in the evening. The stomach should be empty. The practitioner should be calm, mentally focused, and should progress gradually under the guidance of a qualified teacher.

3.3 Techniques, Benefits, and Precautions of Eight Pranayamas

3.3.1 Suryabhedhi Pranayama

अथ सूर्य-भेदनम्

आसने सुखदे योगी बद्ध्वा छैवासनं ततः ।
दक्षह-नाड्या समाकृष्टा बहिःस्थं पवनं शनैः ॥ ४८ ॥

आकेशादानखाग्राच्छ निरोधावधि कुम्भयेत ।
ततः शनैः सव्य-नाड्या रेचयेत्पवनं शनैः ॥ ४९ ॥

Technique: Inhale through the right nostril and exhale through the left.

Benefits: Increases inner heat, clears sinuses, boosts digestion.

Precautions: Avoid in conditions like high blood pressure or excessive heat.

3.3.2 Ujjayi Pranayama

अथ उज्जायी

मुखं संयम्य नाडीभ्यामाकृष्टा पवनं शनैः ।
यथा लगति कण्ठात्तु हृदयावधि स-सवनम् ॥ ५१ ॥

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया तथा ।
श्लेष्म-दोष-हरं कण्ठे देहानल-विवर्धनम् ॥ ५२ ॥

Technique: Gentle contraction of throat during slow inhalation and exhalation through the nose.

Benefits: Calms the nervous system, increases oxygenation, aids concentration.

Precautions: Avoid in case of respiratory issues or throat infections.



3.3.3 Sheetli Pranayama

अथ शीतली

जिह्वा वायुमाकृष्ट्या पूर्ववत्कुम्भ-साधनम् ।
शनकैर्घ्राण-रन्ध्राभ्यां रेचयेत्पवनं सुधीः ॥ ५७ ॥

Technique: Inhale through a rolled tongue, exhale through the nose.

Benefits: Cools the body, reduces thirst and hunger.

Precautions: Not suitable in cold weather or for people with asthma.

3.3.4 Sitkari Pranayama

अथ सीत्कारी

सीत्कां कुर्यात्तथा वक्त्रे घ्राणेनैव विजृम्भिकाम् ।
एवमभ्यास-योगेन काम-देवो दवितीयकः ॥ ५४ ॥

Technique: Inhale through the teeth with a hissing sound, exhale through the nose.

Benefits: Cools the body, purifies the blood, strengthens digestion.

Precautions: Same as Sheetli; avoid during respiratory illness.

3.3.5 Bhastrika Pranayama

सम्यक्पद्मासनं बद्ध्वा सम-गरीवोदरः सुधीः ।
मुखं संयम्य यत्नेन पराणं घ्राणेन रेचयेत् ॥ ६० ॥
यथा लगति हृत-कण्ठे कपालावधि स-सवनम् ।
वेगेन पूरयेच्छापि हृत-पद्मावधि मारुतम् ॥ ६१ ॥

Technique: Rapid, forceful inhalation and exhalation like a bellows.

Benefits: Energizes the body, improves lung capacity, clears toxins.

Precautions: Avoid in heart problems, high blood pressure, or pregnancy.

3.3.6 Bhramari Pranayama

अथ भ्रमरी

वेगाद्घोषं पूरकं भृङ्ग-नादं भृङ्गी-नादं रेचकं मन्द-मन्दम् ।
योगीन्द्राणमेवमभ्यास-योगात् चित्ते जाता काचिदानन्द-लीला ॥ ६८ ॥

Technique: Produce a humming sound like a bee during exhalation.

Benefits: Calms the mind, reduces stress and anxiety, promotes sleep.

Precautions: Should be done in silence and comfort; avoid straining the breath.

3.3.7 Murchha Pranayama

अथ मूर्च्छा
पूरकान्ते गाढतरं बद्ध्वा जालन्धरं शनैः ।
रेछयेन्मूर्च्छास्त्रियं मनो-मूर्च्छा सुख-परदा ॥ ६९ ॥

Technique: Controlled breathing that induces a slight loss of awareness or swooning sensation.

Benefits: Induces calmness and detachment.

Precautions: Advanced technique; must be practiced under expert guidance only.

3.3.8 Plavani Pranayama

अन्तः परवर्तितोदार-मारुतापूरितोदरः ।
पयस्यगाधेऽपि सुखात्प्लवते पद्म-पत्रवत् ॥ ७० ॥

Technique: Involves swallowing air and floating on water.

Benefits: Increases buoyancy and control of pranic energy.

Precautions: Rarely practiced today; requires strong internal control.

3.4 Role of Kumbhaka (Breath Retention)

In Haṭha Yoga Pradīpikā, kumbhaka (breath retention) is key to mastering prāṇāyāma, as it helps control prāṇa (vital energy), cleanses the nāḍīs (energy channels), and stills the mind. This deepens concentration and prepares the practitioner for dhyāna (meditation) and samādhi (higher spiritual states).

Subjective Questions

Q1. Explain the significance of pranayama according to the Hatha Yoga Pradipika and describe its preparatory requirements.

Ans.

Q2. Describe the technique, benefits, and precautions of Suryabhedhi, Ujjayi, and Bhastrika pranayama.

Ans.

Q3. What is the role of cooling pranayamas like Sheetli and Sitkari? Who should avoid these practices?

Ans.

Q4. What is kumbhaka and why is it considered essential in the practice of pranayama?

Ans.



UNIT-4

Technique, Benefits and Precautions of Shatkarma (Dhoti, Basti, Neti, Nauli, Trataka, and Kapalabhati)

4.1 Introduction to Shatkarma in Hatha Yoga Pradipika

धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा।
कपालभातिश्चेतानि षट्कर्माणि प्रचक्षते॥२२॥

Shatkarma, or the six yogic cleansing techniques, are described in the second chapter of the Hatha Yoga Pradipika. These practices are essential for purifying the body, balancing the doshas, and preparing the practitioner for pranayama and meditation. According to Swatmarama, without purification, the body and mind remain unfit for higher yogic practices.

4.2 Purpose of Shatkarma

The purpose is to eliminate toxins, improve the functioning of bodily systems, and remove blockages in the nadis. They also help to balance the three humors vata, pitta, and kaph thereby promoting overall health.

4.3 Techniques, Benefits, and Precautions of the Six Shatkarmas

4.3.1 Dhoti

चतुरङ्गुलविस्तारं हस्तपञ्चदशायतम्।
गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्ग्रसेत्।
पुनः प्रत्याहरेच्चैतदुदितं धौतिकर्म तत्॥२४॥

Technique: Cloth cleaning (Vastra Dhoti) or stomach cleansing with water (Jala Dhoti).

Benefits: Cleanses the digestive tract, removes toxins, strengthens digestion.

Precautions: Should be done under guidance; avoid during ulcers or serious gastrointestinal issues.

4.3.2 Basti

नाभिदघ्नजले पायौ स्यस्तनालोकटासनः।
आधाराकुञ्चनं कुर्यात्क्षालनं बस्तिकर्म तत्॥२६॥

Technique: Yogic enema, done with or without water to cleanse the colon.

Benefits: Detoxifies the intestines, balances vata, improves elimination.

Precautions: Must be done in a clean environment with proper technique; not recommended during illness or for those with bowel disorders.

4.3.3 Neti

सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत्।
मुखाग्निर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥२९॥

Technique: Nasal cleansing using water (Jala Neti) or a thread (Sutra Neti).

Benefits: Clears sinuses, improves respiration, removes allergies.

Precautions: Use clean, lukewarm saline water; avoid if nasal passages are blocked or infected.

4.3.4 Nauli

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः।
नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रशस्यते ॥३३॥

Technique: Abdominal churning using isolated contraction of abdominal muscles.

Benefits: Stimulates digestive fire, strengthens abdominal muscles, removes constipation.

Precautions: Should not be practiced during menstruation, pregnancy, or in cases of hernia or abdominal surgery.

4.3.5 Trataka

निरीक्षेत्रिश्चलदृशा सूक्ष्मलक्ष्यं समाहितः।
अश्रुसम्पातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् ॥३१॥

Technique: Steady gazing at a fixed point or object, usually a candle flame.

Benefits: Improves concentration, eyesight, and mental clarity.

Precautions: Avoid overstraining the eyes; practice in a dimly lit room.

4.3.6 Kapalabhati

भस्त्रावल्लोहकारस्य रेचपूरौ ससम्भ्रमौ।
कपालभातिर्विख्याता कफदोषविशोषणी ॥३५॥

Technique: Forceful exhalation and passive inhalation.

Benefits: Cleanses the respiratory system, energizes the brain, improves metabolism.

Precautions: Not suitable for people with heart issues, high blood pressure, or hernia.

4.4 Relevance in Modern Life

Shatkarmas are increasingly recognized in modern holistic health for their detoxifying and preventive effects. They act as physical and energetic cleansers and are still used therapeutically in many traditional yoga settings.



Subjective Questions

Q1. Define Shatkarma and explain its role in preparing the body for higher yogic practices.

Ans.

Q2. Describe the technique, benefits, and precautions of any three Shatkarmas in detail.

Ans.

Q3. What is the physiological and psychological significance of Nauli and Kapalabhati?

Ans.

Q4. How does Neti contribute to respiratory health? Discuss its method and safety guidelines.

Ans.

UNIT-5

Technique, Benefits and Precautions of Bandha Techniques

5.1 Introduction to Bandha in Hatha Yoga Pradipika

महामुद्रा महाबन्धो महावेधश्च खेचरी।
उड्डीयानं मूलबन्धश्च बन्धो जालन्धराभिधः॥६॥
करणी विपरीताख्या वज्रोली शक्तिचालनम्।
इदं हि मुद्रादशकं जरामरणनाशनम्॥७॥

Bandha means 'lock' or 'binding.' In Hatha Yoga, bandhas are neuromuscular locks that regulate and direct the flow of prana (life force) within the body. They are considered essential for awakening Kundalini and achieving higher states of consciousness. The Hatha Yoga Pradipika outlines bandha practices as crucial in the practice of pranayama and mudra.

5.2 General Purpose and Role of Bandhas

Bandhas serve to lock the prana in specific areas of the body and redirect its flow into the central channel (Sushumna Nadi). This conserves energy, harmonizes bodily functions, and aids in spiritual awakening.

5.3 Techniques, Benefits, and Precautions of the Main Bandhas

5.3.1 Moola Bandha (Root Lock)

Technique: Contraction of the perineum or pelvic floor muscles.

Benefits: Stimulates the root chakra, stabilizes the pelvic region, enhances concentration.

Precautions: Avoid during pregnancy or if suffering from pelvic inflammation.

5.3.2 Uddiyana Bandha (Abdominal Lock)

Technique: After exhalation, the abdomen is drawn inward and upward under the rib cage.

Benefits: Strengthens the abdominal organs, tones the digestive system, stimulates energy flow upward.

Precautions: Must be practiced on an empty stomach; contraindicated in hernia, ulcers, and during menstruation or pregnancy.

5.3.3 Jalandhara Bandha (Throat Lock)

Technique: Chin is pressed to the chest while holding the breath (usually during pranayama).

Benefits: Balances thyroid gland, protects the heart and brain during breath retention, aids in awakening higher consciousness.

Precautions: Should not be forced; not suitable for people with neck issues or high blood pressure.



5.3.4 Maha Bandha (The Great Lock)

Technique: Combination of Moola, Uddiyana, and Jalandhara Bandhas performed together.

Benefits: Amplifies the effects of all individual bandhas, helps in directing pranic energy into the Sushumna, supports deep meditative states.

Precautions: Only for advanced practitioners under expert supervision; not recommended for beginners or people with serious health issues.

5.4 Physiological and Psychological Effects of Bandhas

Bandhas act on the endocrine system, nervous system, and internal organs. They improve internal control, enhance vitality, and calm the mind, making them a vital link between physical and meditative yoga.

Subjective Questions

Q1. What is the purpose of practicing bandhas in Hatha Yoga? Explain regarding the Hatha Yoga Pradipika.

Ans.

Q2. Describe the technique, benefits, and precautions of Moola Bandha and Uddiyana Bandha.

Ans.

Q3. What is Maha Bandha? How does it differ from the individual bandhas?

Ans.

Q4. Discuss the physiological and energetic benefits of bandha practices.

Ans.

UNIT-6

Techniques, Benefits, and Precautions of Mudra Practices

6.1 Introduction to Mudras in Hatha Yoga Pradipika

Mudra means ‘gesture’ or ‘seal’ and in Hatha Yoga, it refers to specific bodily positions or movements that channel prana (life force), awaken kundalini, and support spiritual development. The Hatha Yoga Pradipika dedicates significant attention to mudras in its third chapter, often in connection with bandhas and pranayama.

6.2 Purpose and Yogic Significance of Mudras

Mudras are powerful psycho-energetic tools that help seal and direct the flow of energy in the body. They are considered essential for awakening the dormant spiritual energy, balancing the internal systems, and sustaining meditative states.

6.3 Techniques, Benefits, and Precautions of Key Mudras

अथ महामुद्रा।
पादमूलेन वामेन योनिं सम्पीड्य दक्षिणम्।
प्रसारितं पदं कृत्वा कराभ्यां धारयेद्दृढम्॥१०॥
कण्ठे बन्धं समारोप्यं धारयेद्वायुमूर्ध्वतः।
यथा दण्डहतः सर्पो दण्डाकारः प्रजायते॥११॥
ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत्।
तदा सा मरणावस्था जायते द्विपुटाश्रया॥१२॥
ततः शनैः शनैरेव रेचयेन्नैव वेगतः।
इयं खलु महामुद्रा महासिद्धैः प्रदर्शिता॥१३॥

Technique: Sit with left heel pressing the perineum, extend the right leg forward, hold the foot with both hands, apply Jalandhara Bandha, and retain breath to direct prāṇa upwards.

Benefits: Awakens Kundalini, purifies nāḍīs, enhances vitality, and overcomes the fear of death.

Precautions: Avoid during high blood pressure, hernia, pregnancy, or if suffering from severe spinal issues; always learn under expert guidance.

अथ महाबन्धः।
पार्श्वि वामस्य पादस्य योनिस्थाने नियोजयेत्।
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा॥१९॥
पूरयित्वा ततो वायुं हृदये चिबुकं दृढम्।
निष्पीड्य वायुमाकुञ्च्य मनोमध्ये नियोजयेत्॥२०॥



Technique: Sit with the left heel pressing the perineum, place the right foot over the left thigh, inhale, apply Jalandhara Bandha, Mula Bandha, and Uddiyana Bandha simultaneously, focusing the mind inward.

Benefits: Stimulates Kundalini, balances the Ida, Pingala, and Sushumna nāḍīs, and supports longevity and inner awakening.

Precautions: Not recommended during menstruation, pregnancy, or for those with heart issues, high blood pressure, or abdominal surgeries; practice under supervision.

अथ महावेधः।
महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः।
वायूनां गतिमावृत्य निभृतं कण्ठमुद्रया ॥२६॥
समहस्तयुगो भूमौ स्फिचौ सन्ताडयेच्छनैः।
पुटद्वयमतिक्रम्य वायुः स्फुरति मध्यगः ॥२७॥
सोमसूर्याग्निसम्बन्धो जायते चामृताय वै।
मृतावस्था समुत्पन्ना ततो वायुं विरेचयेत् ॥२८॥

Technique: In Mahābandha posture, inhale, apply Jalandhara Bandha, and gently strike the buttocks on the ground while holding breath to stimulate energy upward.

Benefits: Activates Kundalini, facilitates union of Ida, Pingala, and Sushumna, and promotes amrita (nectar) flow for rejuvenation.

Precautions: Avoid if suffering from spinal injuries, heart problems, or during pregnancy; ensure the technique is practiced under the guidance of a qualified teacher.

अथ खेचरी।
कपालकुहरे जिह्वा प्रविष्टा विपरीतगा।
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥३२॥

Technique: Turn the tongue backward and insert it into the nasal cavity above the soft palate; direct the gaze inward between the eyebrows.

Benefits: Controls hunger and thirst, awakens higher consciousness, and leads to deep meditative states (Samādhi).

Precautions: Requires gradual practice and preparatory steps (like tongue elongation); should not be forced learn under expert supervision to avoid injury.

अथोड्डीयानबन्धः।
बद्धो येन सुषुम्नायां प्राणस्तूड्डीयते यतः।
तस्मादुड्डीयनाख्योऽयं योगिभिः समुदाहृतः ॥५५॥

Technique: After exhalation, draw the abdominal muscles inward and upward under the ribcage, holding the breath out (Bahya Kumbhaka).

Benefits: Stimulates Prāṇa to rise through Suṣumnā Nāḍī, tones abdominal organs, and enhances digestion and energy flow.

Precautions: Avoid during pregnancy, menstruation, hernia, or if you have heart or abdominal issues; always practice on an empty stomach under guidance.

अथ मूलबन्धः।
पार्श्वभागेन सम्पीड्य योनिमाकुञ्चयेद्दुदम्।
अपानमूर्ध्वमाकृष्य मूलबन्धोऽभिधीयते॥६१॥

Technique: Contract the perineum (area between the anus and genitals) by drawing the anal and pelvic muscles upward.

Benefits: Redirects Apāna Vāyu upward to unite with Prāṇa, activates Kundalini, strengthens pelvic organs, and supports energy control.

Precautions: Avoid excessive force; not recommended during pregnancy or for those with pelvic or rectal disorders; best learned with expert guidance.

अथ जालन्धरबन्धः।
कण्ठमाकुञ्च्य हृदये स्थापयेच्चिबुकं दृढम्।
बन्धो जालन्धराख्योऽयं जरामृत्युविनाशकः॥७०॥

Technique: Lower the chin firmly onto the chest while lifting the sternum and contracting the throat after inhalation.

Benefits: Regulates Prāṇa, stimulates the throat chakra (Viśuddhi), and prevents energy dissipation—helpful in slowing aging and warding off death.

Precautions: Avoid if you have cervical spine issues, high intracranial pressure, or vertigo; learn and perform under proper guidance.

अथ विपरीतकरणी मुद्रा।
तत्रास्ति करणं दिव्यं सूर्यस्य मुखवञ्चनम्।
गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः॥७८॥
ऊर्ध्वनाभेरधस्तालोरूर्ध्वं भानुरधः शशी।
करणी विपरीताख्या गुरुवाक्येन लभ्यते॥७९॥

Technique: Invert the body so that the navel is above and the palate below—typically done by lifting the legs and hips while lying on the back (as in shoulder stand or supported inversion).

Benefits: Reverses the flow of Prāṇa, stimulates the Sahasrāra chakra, rejuvenates the body, and delays aging by preserving amrita (nectar).

Precautions: Avoid during menstruation, pregnancy, or if you have high blood pressure, glaucoma, or neck issues; practice with support and expert guidance.

अथ वज्रोली।
स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना।
वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम्॥८३॥



Technique: Control and draw upward the seminal or sexual energy through the urethral passage using intense muscular control and awareness.

Benefits: Preserves and sublimates vital energy (ojas), supports celibacy (brahmacharya), enhances vitality, and aids in achieving yogic powers (siddhis).

Precautions: Highly advanced practice—not to be attempted without thorough preparation, guidance from a realized guru, and strong mastery over body and mind.

अथ सहजोलिः।
सहजोलिश्रामरोलिर्वज्रोल्या भेद एकतः।
जलेषु भस्म निक्षिप्य दग्धगोमयसम्भवम्॥९२॥
वज्रोलीमैथुनादूर्ध्वं स्त्रीपुंसोः स्वङ्गलेपनम्।
आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणात्॥९३॥

Technique: A variant of Vajrolī, where sacred ash (from burnt cow dung) is mixed with water and applied to the genital area of both partners after yogic union, practiced in a seated and composed state.

Benefits: Aids in transmuting sexual energy, purifying the body and mind, and facilitating spiritual union and inner balance.

Precautions: Extremely advanced and symbolic; should not be interpreted or practiced literally without deep yogic training and guidance from a realized guru—misuse can lead to physical, ethical, and spiritual harm.

अथ शक्तिचालनम्।
कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी।
कुण्डल्यरुन्धती चैते शब्दाः पर्यायवाचकाः॥१०४॥
वज्रासने स्थितो योगी चालयित्वा च कुण्डलीम्।
कुर्यादनन्तरं भस्त्रां कुण्डलीमाशु बोधयेत्॥११५॥

Technique: The technique involves awakening Kundalini energy through the practice of specific body movements, breath control, and mental focus, often visualized as serpent-like energy rising from the base of the spine.

Benefits: Activates Kundalini, clears energy channels, and elevates spiritual consciousness, potentially leading to deep states of meditation and enlightenment.

Precautions: This practice should be approached with great caution, under the guidance of an experienced teacher, as improper awakening of Kundalini can lead to physical, emotional, or psychological distress.

6.4 Role of Mudras in Energy Awakening

Mudras assist in awakening and stabilizing the kundalini energy, especially when used with bandhas and pranayama. They redirect energy flows and prevent its dissipation, leading to deeper spiritual experiences.

Subjective Questions

Q1. Explain the significance of mudras in Hatha Yoga and their role in spiritual development.

Ans.

Q2. Describe the techniques, benefits, and precautions of any three mudras from the Hatha Yoga Pradipika.

Ans.

Q3. What is Khechari Mudra? Discuss its advanced nature and potential outcomes.

Ans.

Q4. How do mudras aid in prana control and energy redirection within the body?

Ans.



UNIT-7

Naadanusandhan - Concept, Types, and Outcomes

7.1 Introduction to Naadanusandhan in Hatha Yoga

श्री आदिनाथेन सपादकोटिलयप्रकाराः कथिता जयन्ति।
नादानुसंधानकमेकमेव मान्यमहे मुख्यतम लयानाम् ॥ ह. प्र 4\66॥

Naadanusandhan, also known as Nada Yoga, is the yogic practice of meditative sound awareness. The term “Naadanusandhan” is derived from “Nada,” meaning subtle sound and “Anusandhan,” meaning inner investigation or inquiry. In the Hatha Yoga Pradipika, Nada is described as a pathway to deep meditation and, ultimately liberation (moksha). It is the final and most subtle practice leading to Samadhi.

7.2 Concept of Nada (Subtle Sound)

Nada is considered the unstruck sound (Anahata Nada)—a vibration not produced by any external means. It is the inner sound perceived through deep meditation. The practitioner tunes into this subtle vibration, which originates from within and gradually refines their consciousness.

7.3 Process of Naadanusandhan

The practice involves meditative listening, often starting with external sounds like chanting, bells, or the tanpura and progressing to internal sounds perceived in silence. The attention is withdrawn from the senses and directed inward through stages of pratyahara, dharana, and dhyana.

7.4 Types or Stages of Nada Perception

Hatha Yoga Pradipika and other texts describe different stages or types of nada heard during advanced meditation:

- Bhramara (bee-like hum)
- Mridanga (drum-like sound)
- Veena (string instrument sound)
- Shankha (conch-like tone)
- Ghanta (bell-like tone)

These sounds evolve from gross to subtle as the practitioner goes deeper into silence.

7.5 Relation to Ajna and Sahasrara Chakras

Naadanusandhan is closely linked to the activation of the higher chakras, especially Ajna (third eye) and Sahasrara (crown). As awareness deepens, the practitioner attains subtle perception and spiritual illumination.

1.6 Outcomes of Naadanusandhan Practice

- Deep inner peace and calmness
- Dissolution of mental distractions
- Awakening of intuitive knowledge (jnana)
- Entry into higher meditative states and eventually Samadhi
- Detachment from worldly desires
- Realization of the Self or Supreme Consciousness

7.7 Precautions and Considerations

Naadanusandhan is a subtle and advanced practice. Beginners should start with mantra chanting or simple sound meditation. The environment should be quiet, and the mind should be calm. It is best practiced under guidance.

Subjective Questions

Q1. Define Naadanusandhan and explain its role in the journey of Hatha Yoga.

Ans.

Q2. Describe the types or stages of sound experienced during the practice of Naadanusandhan.

Ans.

Q3. What are the outcomes of Naadanusandhan as mentioned in yogic texts?

Ans.

Q4. How does Naadanusandhan influence the practitioner's spiritual and psychological development?

Ans.



UNIT-8

Kundalini - Concept, Technique, Precautions, and Outcomes

8.1 Introduction to Kundalini in Hatha Yoga Pradipika

Kundalini is described in the Hatha Yoga Pradipika as the dormant spiritual energy coiled like a serpent at the base of the spine, in the Muladhara Chakra. The awakening of Kundalini is the ultimate goal of Hatha Yoga, leading to union with higher consciousness (Samadhi). The text emphasizes the need for purification and disciplined practice before attempting Kundalini awakening.

8.2 Concept of Kundalini

Kundalini is not merely symbolic; it is a subtle energy within every human being. When awakened, it rises through the Sushumna Nadi, piercing the chakras and ultimately reaching the Sahasrara Chakra. This process leads to deep transformation—physical, mental, and spiritual.

8.3 Pathways of Energy: Ida, Pingala, and Sushumna

The Hatha Yoga system prepares the practitioner by balancing the Ida (lunar, cooling energy) and Pingala (solar, heating energy) nadis to activate the central channel—Sushumna. Only when prana flows freely in Sushumna can Kundalini rise safely and effectively.

8.4 Techniques for Awakening Kundalini

Awakening Kundalini is not a single technique but a gradual integration of various yogic practices, including:

- **Asana:** Builds physical strength and opens energy pathways.
- **Pranayama:** Purifies nadis and stimulates internal energy.
- **Bandha:** Helps direct energy upward (especially Moola Bandha and Uddiyana Bandha).
- **Mudra:** Locks and seals the energy (e.g., Maha Mudra, Khechari Mudra).
- **Meditation and Naadanusandhan:** Refine awareness and prepare for inner transformation.
- **Shatkarmas:** Cleanse the internal body to support higher practices.

8.5 Precautions in Kundalini Practice

Not for beginners: Kundalini yoga should be practiced only under the guidance of an experienced teacher.

Balanced mind: Emotional instability can lead to adverse effects.

Clean body and lifestyle: Diet, behavior, and ethics (Yama and Niyama) should be aligned.

Avoid forced awakening: Premature or forceful Kundalini practices can cause disturbances in the nervous system or mind.

8.6 Outcomes of Kundalini Awakening

- Expansion of consciousness
- Activation of chakras and psychic abilities
- Increased mental clarity, intuition, and energy
- Transformation of personality and lifestyle
- Union with the Supreme Consciousness (Samadhi)
- Profound inner bliss and peace

The Hatha Yoga Pradipika presents Kundalini as both a powerful force and a sacred opportunity for spiritual liberation.

Subjective Questions

Q1. What is Kundalini according to the Hatha Yoga Pradipika? Explain its significance in the yogic path.

Ans.

Q2. Describe the role of Ida, Pingala, and Sushumna in the process of Kundalini awakening.

Ans.

Q3. What are the necessary practices and precautions to be taken before attempting to awaken Kundalini?

Ans.

Q4. Explain the outcomes and spiritual experiences associated with Kundalini awakening.

Ans.

Objective Questions:

1. Which of the following is *not* one of the Shatkarmas mentioned in the Hatha Yoga Pradipika?

- a) Trataka
- b) Nauli
- c) Anulom vilom
- d) Neti

Answer: c) Anulom vilom

2. What is the primary purpose of practicing Bandhas in Hatha Yoga?

- a) To increase flexibility
- b) To awaken kundalini energy
- c) To detoxify the liver
- d) To improve eyesight

Answer: b) To awaken kundalini energy



3. Which of the following Pranayama techniques is characterized by a humming sound during exhalation?

- a) Ujjayi
- b) Bhramari
- c) Bhastrika
- d) Sheetali

Answer: b) Bhramari

4. According to Hatha Yoga Pradipika, how many asanas are described in detail with techniques and benefits?

- a) 12
- b) 15
- c) 10
- d) 8

Answer: b) 15

5. What is the goal of Naadanusandhan (sound meditation) as per the Hatha Yoga Pradipika?

- a) Improving vocal ability
- b) Achieving inner silence and spiritual awakening
- c) Enhancing concentration only
- d) Strengthening the lungs

Answer: b) Achieving inner silence and spiritual awakening

BLOCK-3

GHERANDA SAMHITA - SHATKARMAS, ASANAS, PRANAYAMA, MUDRAS, PRATYAHAR, MEDITATION, AND SAMADHI



UNIT-1

Introduction to Gheranda Samhita

1.1 Origin and Historical Background

The *Gheranda Samhita* is one of the classical texts of Hatha Yoga, composed in the 17th century CE. It is a dialogue between Sage Gheranda and his disciple Chandakapali. Unlike other yogic texts, such as the *Hatha Yoga Pradipika*, which emphasize a gradual path or a combination of devotion and asceticism, the *Gheranda Samhita* outlines a sevenfold path of yoga known as *Ghatastha Yoga*. The text emphasizes a systematic, physical, and spiritual purification process, aiming to transform the body into a vessel for higher yogic experiences.

1.2 Structure of the Text

षट्कर्मणा शोधनं चासनैः स्याद् दृढं तथा।
मुद्रया स्थिरता चैव प्रत्याहारेण धैर्यकम्॥
प्राणायामाल्लाघवं च ध्यानात् प्रत्यक्षमात्मनि।
समाधिना च निर्लिप्तं मुक्तिरेवं न संशयः॥

The *Gheranda Samhita* consists of seven parts, each dedicated to a specific limb of yoga. These are:

1. Shatkarma (Purification)
2. Asana (Posture)
3. Mudra (Gestures)
4. Pratyahara (Withdrawal of Senses)
5. Pranayama (Breath Control)
6. Dhyana (Meditation)
7. Samadhi (Absorption)

Each part provides detailed techniques along with their benefits and necessary precautions. The methodology follows a holistic approach to self-realization by first purifying the body and then moving towards subtle spiritual practices.

1.3 Purpose and Philosophy

The central aim of the *Gheranda Samhita* is the perfection of the human body and mind through disciplined yogic practices. It believes that a purified and strengthened body becomes a suitable medium for the awakening of spiritual consciousness. The philosophy leans more towards a practical and physical approach rather than purely metaphysical discussions. The body is seen not as an obstacle but as a tool for spiritual attainment.

1.4 Importance in Hatha Yoga Tradition

Among the three major classical texts of Hatha Yoga—the *Hatha Yoga Pradipika*, the *Shiva Samhita*, and the *Gheranda Samhita*—the *Gheranda Samhita* is unique for its detailed exposition of the sevenfold yoga path. It is considered more of a manual for serious practitioners who wish to follow a rigorous and progressive yogic discipline. Its emphasis on cleansing techniques (Shatkarmas), postures (Asanas), and breath control (Pranayama) makes it a cornerstone text in traditional yogic education.

Subjective Questions

Q1. Discuss the historical and philosophical significance of the *Gheranda Samhita* in the tradition of Hatha Yoga.

Ans.

Q2. Explain the sevenfold path (Ghatastha Yoga) as described in the *Gheranda Samhita* and how it differs from other classical yogic paths.

Ans.



UNIT-2

Shatkarmas – Techniques Overview, Benefits, and Precautions

2.1 Introduction to Shatkarmas

Shatkarmas, or six purification techniques, form the foundation of yogic discipline as prescribed in the *Gheranda Samhita*. These practices are designed to purify the body, making it fit for higher stages of yoga such as asana, pranayama, and meditation. According to Gheranda Rishi, without cleansing the internal body, the practitioner cannot attain true spiritual progress. These six purification techniques are crucial for physical, mental, and energetic clarity.

2.2 List and Overview of the Six Shatkarmas

1. Dhauti (Cleansing of the Digestive Tract)

Dhauti involves various techniques to cleanse the stomach and esophagus. The most common types are Vamana Dhauti (regurgitative cleansing) and Vastra Dhauti (cloth cleansing).

2. Basti (Yogic Enema)

Basti is used for cleansing the colon. There are two primary types—Jala Basti (water-based) and Sthala Basti (dry method). It is traditionally performed in water and helps remove toxins from the large intestine.

3. Neti (Nasal Cleansing)

Neti helps cleanse the nasal passages and sinuses. Two main types are Jala Neti (water cleansing) and Sutra Neti (thread cleansing). This kriya is especially effective in removing blockages and enhancing breathing.

4. Trataka (Gazing)

Trataka is a concentration practice where one gazes steadily at a single point or flame without blinking. It cleanses the eyes and strengthens focus and mental clarity.

5. Nauli (Abdominal Churning)

Nauli involves the churning of the abdominal muscles and helps in toning the digestive system. It increases digestive fire (*agni*) and removes sluggishness from internal organs.

6. Kapalabhati (Skull-Shining Breath)

Kapalabhati is a powerful breathing technique involving forceful exhalations. It detoxifies the lungs and energizes the body while also stimulating the brain and nervous system.

2.3 Benefits of Shatkarmas

Shatkarmas offer a wide range of physiological, psychological, and spiritual benefits. Physically, they improve digestion, respiration, and detoxification. Mentally, they help eliminate lethargy and dullness. Energetically, they clear blockages in the nadis (energy channels), allowing prana to flow freely. Overall, they prepare the body and mind for deeper yogic practices.

2.4 Precautions and Contraindications

Though highly beneficial, the Shatkarmas must be practiced under the guidance of an experienced teacher. They should not be attempted by individuals with serious medical conditions or without proper preparation. Overuse or incorrect performance can lead to complications. Specific precautions include avoiding Kapalabhati in cases of high blood pressure, avoiding Nauli during menstruation or pregnancy, and practicing Neti and Basti with utmost hygiene.

Subjective Questions

Q1. Describe the six purification techniques (Shatkarmas) mentioned in the *Gheranda Samhita* and their relevance in yogic practice.

Ans.

Q2. Explain the physiological and psychological benefits of practicing Shatkarmas.

Ans.



UNIT-3

Technique, Benefits, and Precautions of Asana in the Gheranda Samhita

3.1 Understanding Asana in the Gheranda Samhita

In the *Gheranda Samhita*, asana is the second step of the sevenfold path of *Ghatastha Yoga*. Asana is referred to as the practice of bodily posture, which leads to strength and stability. It plays a vital role in preparing the body for higher practices like pranayama, mudra, and meditation. According to the text, practicing asana brings firmness (*sthira*), health (*roga-nasha*), and lightness (*laghava*).

3.2 Classification and Number of Asanas

The *Gheranda Samhita* mentions a total of **84 lakh asanas**, out of which **84 are considered important**, and **32 are specifically recommended** for spiritual practice. These 32 asanas are detailed in the second chapter of the text. The asanas mentioned are both meditative and physically beneficial, forming a bridge between the physical and the spiritual disciplines of yoga.

3.3 Examples of Some Key Asanas from Gheranda Samhita

1. **Siddhasana** – Considered a powerful meditative posture, it stabilizes energy and enhances concentration.
2. **Padmasana** – Also known as the lotus pose, it is ideal for pranayama and meditation.
3. **Simhasana** – Stimulates the throat and facial muscles; promotes courage.
4. **Paschimottanasana** – Stretches the spine and improves digestion.
5. **Mayurasana** – A balancing posture that strengthens the arms and detoxifies the body.
6. **Kukkutasana** – Builds balance and abdominal strength.

3.4 Technique of Practicing Asana

Each asana involves a specific technique related to posture, breath coordination, and duration. The *Gheranda Samhita* emphasizes a gradual approach to mastering each posture, starting with simpler positions and progressing to more advanced ones. Regular practice is essential for developing comfort and stillness in the postures.

3.5 Benefits of Asana

According to the *Gheranda Samhita*, the benefits of asana practice are manifold. Physically, it strengthens the body, enhances flexibility, and removes fatigue. Psychologically, it promotes stability and calmness of mind. Energetically, it prepares the subtle body to channel pranic energy during advanced practices. Asanas also contribute to proper posture, internal organ function, and immunity.

3.6 Precautions While Practicing Asana

Although asanas are beneficial, they must be performed with care. Beginners should avoid forcing the body into difficult postures. It is important to warm up before practice and to avoid practicing on a full stomach. People with injuries or medical conditions should consult a trained instructor. Overexertion, incorrect alignment, and rushing progress can lead to strain or injury.

Subjective Questions

Q1. Explain the significance of asana in the sevenfold path of *Ghatastha Yoga* as described in the *Gheranda Samhita*.

Ans.

Q2. List and describe any five important asanas mentioned in the *Gheranda Samhita*, along with their key benefits.

Ans.



UNIT-4

Kundalini – Concept, Technique, Precautions, and Outcomes

4.1 Concept of Kundalini in Yogic Philosophy

Kundalini is considered a dormant spiritual energy located at the base of the spine, often symbolized as a coiled serpent. In yogic philosophy, especially within Hatha Yoga and Tantra, the awakening of Kundalini is seen as a transformative process that leads to higher consciousness and ultimately to self-realization or liberation (*moksha*). The *Gheranda Samhita* refers to Kundalini indirectly through practices that purify and awaken the body and subtle energies.

Kundalini resides in the **Muladhara Chakra**, and its ascent through the **Sushumna Nadi**—the central energy channel—is the aim of many yogic practices. As it rises, it pierces the six major chakras, unlocking higher dimensions of awareness and spiritual power.

4.2 Techniques for Awakening Kundalini

While the *Gheranda Samhita* does not give elaborate tantric descriptions of Kundalini, it outlines preparatory practices that support its awakening:

1. **Shatkarmas** – Purify the body and energy channels, removing blockages that prevent energy flow.
2. **Asanas** – Strengthen and stabilize the body for higher practices.
3. **Pranayama** – Especially techniques like *Kumbhaka* (breath retention), stimulate pranic energy and activate the chakras.
4. **Mudras and Bandhas** – Such as *Mula Bandha* and *Maha Mudra* stimulate the base chakra and direct energy upwards.
5. **Meditation (Dhyana)** – Inward focus and mantra meditation assist in channeling Kundalini energy consciously.
6. **Pratyahara** – Withdraws the senses from external distractions, allowing energy to move inward.

4.3 Precautions During Kundalini Awakening

Kundalini awakening is a powerful and delicate process that must be approached with care. Unprepared or forceful awakening may lead to physical, emotional, or psychological disturbances such as anxiety, confusion, or imbalance. Practitioners must have a stable body and mind, and it is strongly recommended to undergo this journey under the guidance of a qualified and experienced teacher.

Some key precautions include:

- Ensuring proper physical and mental health.
- Gradual progression through yogic practices.
- Avoiding overexertion or obsession with results.
- Maintaining ethical living (*Yama* and *Niyama*) to ground the experience.

4.4 Outcomes and Signs of Kundalini Awakening

The awakening of Kundalini brings about profound spiritual and energetic changes. Some outcomes include:

- Enhanced perception and heightened awareness.
- Spontaneous meditation and inner bliss.
- Activation of chakras and subtle experiences of light and sound.
- A sense of oneness, compassion, and insight into the nature of reality.

However, the experience can vary widely among practitioners and is not always dramatic or visible. A genuine awakening brings increased clarity, vitality, inner peace, and a deep connection with the divine.

Subjective Questions:

Q1. Define Kundalini and explain its significance in yogic practice according to classical texts.

Ans.

Q2. Discuss the various preparatory techniques described in the *Gheranda Samhita* that facilitate Kundalini awakening.

Ans.



UNIT-5

Technique, Benefits, and Precautions of Pranayama & Mudra

5.1 Introduction

In the *Gheranda Samhita*, **Pranayama** and **Mudras** are crucial components of the yogic path that facilitate control over the breath and the subtle energy system. They form the third and fourth limbs of *Ghatastha Yoga*, following Shatkarmas and Asanas. While Pranayama purifies and balances the flow of prana (life force), Mudras redirect and intensify this energy for spiritual awakening and inner transformation.

5.2 Pranayama in the Gheranda Samhita

5.2.1 Concept of Pranayama

Pranayama is the regulation of prana through controlled breathing. The *Gheranda Samhita* emphasizes that mastery of breath leads to mastery of the mind. It focuses on **cleansing the nadis** (energy channels) and preparing the practitioner for deep meditation and samadhi.

सहितं तु प्रथमं ज्ञेयं प्राणायामं सुरेश्वर।
सहिता द्विविधा ज्ञेया गच्छन्ति च तथैव च॥

Meaning: Sahita is the first kind of Pranayama, and it is of two types — Puraka-Sahita and Rechaka-Sahita.

इदं सूर्यभेदनं नाम प्राणायामं प्रकीर्तितम्।
ब्रह्महत्या सुरापानं स्तेयं गुरुहणं तथा॥
पतत्येव न संशयो योगिना स्यादिहाधिकारः॥

Meaning: This is known as Sūryabhedana Pranayama. It is capable of removing serious sins like Brahmahatya.

गले गृह्णाति चेत्याणं पूरकं चलयेत्सनैः।
रेचयेदिदमेवाहि नाडीं शुद्धिं लभेन्नरः॥

Meaning: This technique is called Ujjayi. It purifies the nadis and is done by inhaling slowly while contracting the throat.

सीत्कारेणैव निःश्वासं गृहीत्वा पूरको भवेत्।
रेचयेत्प्राणवायुञ्च नासिकाभ्यां शनैर्नरः॥

Meaning: Sītkārī involves inhaling through the mouth with a hissing sound and exhaling through the nose; it calms and purifies the mind.

जिह्वां चोल्लिख्य वक्त्रं च शीतेनैव पूरकः।
रेचयेद्वायुना पश्येद्भ्रानयुक्तं समाहितम्॥

Meaning: Śītalī is done by rolling the tongue like a tube and inhaling, followed by slow exhalation through the nose. It cools and purifies. 5.2.1 Concept of Pranayama

भस्त्रिका प्राणायामं तु बृहद्व्याप्ति करं शुभम्।
वह्नि सञ्ज्ञां करोत्याशु शुद्धिं चापि प्रयच्छति॥

Meaning: Bhastrikā is like the bellows of a blacksmith, involving rapid inhalations and exhalations; it ignites inner fire (Agni).

यथा भ्रमरकी नादं करोति मधुरस्वनम्।
तथैव सुषिरं कृत्वा प्राणायामं समाचरेत्॥
भ्रमरी तु प्राणायामो योगिनां मोक्षमिच्छताम्॥

Meaning: Bhramari imitates the humming sound of a bee and is practiced for attaining spiritual peace and Moksha.

शिरसि स्थित्वा चित्तं तु निरालम्बं समाचरेत्।
मूर्छनं लभते योगी परमानन्द सागरम्॥

Meaning: Mūrchhā involves withdrawing the senses and mind into deep inward stillness, resulting in blissful trance.

Pranayama is the regulation of prana through controlled breathing. The Gheranda Samhita emphasizes that mastery of breath leads to mastery of the mind. It focuses on cleansing the nadis (energy channels) and preparing the practitioner for deep meditation and samadhi.

5.2.2 Types of Pranayama

The *Gheranda Samhita* outlines **eight kinds of Pranayama**, each with its specific method and effect:

1. **Sahita** – Basic breath retention.
2. **Surya Bhedana** – Right-nostril breathing for heating and stimulating energy.
3. **Ujjayi** – Victorious breath, calming and focusing.
4. **Sheetali** – Cooling breath, pacifies excess heat.
5. **Bhastrika** – Bellows breath, energizing and detoxifying.
6. **Bhramari** – Humming bee breath, soothes the nervous system.
7. **Murchha** – Fainting breath, expands consciousness.
8. **Kevali** – Kevali Pranayama is the spontaneous cessation of breath, where inhalation and exhalation stop naturally, leading to a state of deep inner stillness.

5.2.3 Technique of Pranayama

Basic pranayama involves **Puraka (inhalation), Kumbhaka (retention), and Rechaka (exhalation)**. It must be practiced slowly and with mindfulness, gradually increasing duration and control.



5.2.4 Benefits of Pranayama

- Purifies the nadis and balances prana flow.
- Increases lung capacity and strengthens the respiratory system.
- Enhances mental clarity and emotional stability.
- Prepares the mind for meditation and inner stillness.
- Promotes vitality and longevity.

5.2.5 Precautions in Pranayama

- Should be practiced on an empty stomach and in a calm environment.
- Avoid excessive strain or holding the breath beyond comfort.
- Beginners should start under expert guidance.
- People with heart, respiratory, or mental conditions should proceed with caution.

5.3 Mudras in the Gheranda Samhita

5.3.1 Concept of Mudra

Mudras are physical gestures or energy seals that lock and redirect prana in the body. The *Gheranda Samhita* presents **25 Mudras**, which are powerful tools for awakening Kundalini and stabilizing pranic flow. They work in conjunction with Bandhas (locks) and are often performed during pranayama or meditation.

5.3.2 Key Mudras from the Gheranda Samhita

Some important mudras include:

1. **Maha Mudra** – Combines Jalandhara Bandha, Mula Bandha, and breath control; awakens energy and increases vitality.
2. **Maha Bandha** – The great lock; balances all three Bandhas and controls the flow of energy.
3. **Khechari Mudra** – Tongue lock; believed to seal pranic energy and support deep meditation.
4. **Yoni Mudra** – Withdraws senses and promotes introversion.
5. **Viparita Karani Mudra** – Inverts the body to direct prana toward higher centers.

5.3.3 Benefits of Mudra

- Redirects pranic energy to desired areas.
- Supports Kundalini awakening.
- Enhances concentration and meditation.
- Balances physical, mental, and spiritual energies.
- Strengthens internal organs and chakras.

5.3.4 Precautions in Mudra Practice

- Must be practiced only after mastering asana and basic pranayama.
- Improper practice may lead to an imbalance in energy.
- Should be done with a calm mind and proper awareness.
- Some Mudras are not suitable for people with high blood pressure or serious illness.

Subjective Questions:

Q1. Describe the eight types of Pranayama mentioned in the *Gheranda Samhita* and explain their effects on body and mind.

Ans.

Q2. Discuss the purpose and benefits of practicing Mudras according to the *Gheranda Samhita*.

Ans.

Q3. What precautions must be observed while practicing Pranayama and Mudras? Explain with examples.

Ans.

Q4. How do Pranayama and Mudra contribute to the awakening and control of pranic energy in Hatha Yoga?

Ans.



UNIT-6

Brief Introduction to Pratyahar

6.1 Concept of Pratyahar in Yoga

Pratyahar is the fifth limb in the *Ghatastha Yoga* system described in the *Gheranda Samhita*. The term “Pratyahar” is derived from the Sanskrit roots “*prati*” (against or away) and “*ahara*” (intake or food). Thus, Pratyahar means the withdrawal or control of the senses from external objects. It is the practice of turning the mind inward by detaching it from the distractions of the sensory world.

In the *Gheranda Samhita*, Pratyahar is referred to as the process through which the practitioner gains mastery over the senses (*indriyas*) and begins to direct awareness toward inner consciousness rather than outward impressions. It is considered a bridge between the external yogic practices (like asana and pranayama) and internal practices (like dhyana and samadhi).

6.2 Types and Methods of Pratyahar

While the *Gheranda Samhita* does not go into extensive classification, traditional yogic texts describe several types of Pratyahar:

1. **Indriya Pratyahar** – Withdrawal of the five senses (sight, sound, smell, taste, and touch) from their respective objects.
2. **Prana Pratyahar** – Withdrawal of prana from external activities and redirection inward.
3. **Mano Pratyahar** – Control of the mind by detaching it from sensory desires.
4. **Karma Pratyahar** – Control over action and response, leading to equanimity.

The most common method involves focusing the mind on a single internal object, such as the breath or a mental image, while remaining aware of sensory inputs without reacting to them. This practice gradually trains the mind to remain undisturbed by external influences.

6.3 Importance of Pratyahar in Yogic Practice

Pratyahar plays a crucial role in preparing the practitioner for deep meditation. Without sensory withdrawal, the mind remains distracted and is unable to concentrate fully. Through regular practice, Pratyahar helps achieve:

- Mental clarity and inner calm.
- Emotional stability and self-discipline.
- Strong foundation for concentration (*Dharana*), meditation (*Dhyana*), and ultimate absorption (*Samadhi*).

It also cultivates detachment (*vairagya*), which is essential for spiritual progress.

Subjective Questions:

Q1. Define Pratyahar and explain its role in the yogic journey according to the *Gheranda Samhita*.

Ans.

Q2. What are the different types of Pratyahar, and how do they function in the withdrawal of senses?

Ans.



UNIT-7

Meditation – Concept, Types, and Technique

7.1 Introduction to Meditation (Dhyana)

Meditation, or *Dhyana*, is the sixth limb of *Ghatastha Yoga*, as outlined in the *Gheranda Samhita*. It is the practice of sustained, uninterrupted focus on a single object or thought, leading the practitioner toward deeper self-awareness and inner stillness. Dhyana is a means of transcending the restless mind and entering a state of harmony and clarity, which ultimately prepares one for *Samadhi*, or spiritual absorption.

The *Gheranda Samhita* emphasizes that meditation purifies the mind, stabilizes emotions, and leads to the awakening of higher consciousness. It is considered a powerful tool for inner transformation and realization of the Self.

7.2 Concept of Dhyana in the Gheranda Samhita

In the *Gheranda Samhita*, Dhyana is described as a process where the mind is directed inward and focused on a divine form, symbol, or mantra. The practitioner visualizes the form of a deity—particularly Lord Vishnu or another chosen form, seated in the heart or between the eyebrows. This inward visualization is combined with devotion and steadiness of mind.

The text highlights that true meditation leads to stillness (*sthirata*), detachment (*vairagya*), and inner joy (*ananda*). It is not merely sitting quietly but an active, aware engagement with the inner reality.

7.3 Types of Meditation

While the *Gheranda Samhita* does not list extensive classifications, various yogic traditions describe the following types of meditation relevant to its teachings:

1. **Saguna Dhyana** – Meditation on a form with attributes (e.g., a deity, symbol, or mantra).
2. **Nirguna Dhyana** – Meditation on the formless, infinite consciousness.
3. **Mantra Dhyana** – Repetition and internal focus on a sacred sound or phrase (e.g., *Om*, *So'ham*).
4. **Trataka (Gazing Meditation)** – Fixing the gaze on a flame or point to develop concentration (mentioned under Shatkarmas but often used as a meditative practice).

7.4 Technique of Practicing Meditation

1. **Preparation** – Begin with a stable, comfortable posture (such as Padmasana or Siddhasana).
2. **Breath Awareness** – Calm the breath using simple pranayama to still the mind.

3. **Object of Focus** – Choose a focus point such as breath, a mantra, a divine form, or the third eye.
4. **Sustained Awareness** – Keep attention on the chosen object without letting the mind wander.
5. **Inner Absorption** – With regular practice, the meditator experiences a state of deep stillness and unity with the object of meditation.

7.5 Benefits of Meditation

- Reduces mental agitation and stress.
- Enhances focus, memory, and emotional balance.
- Cultivates inner peace and spiritual awareness.
- Helps overcome negative habits and thought patterns.
- Prepares the practitioner for the final stage of yoga-Samadhi.

7.6 Precautions in Meditation Practice

- Avoid meditating immediately after meals or when extremely tired.
- Practice in a quiet, distraction-free environment.
- Beginners may face restlessness or sleepiness—be patient and consistent.
- Use a clear and uplifting object for meditation to ensure safe and positive experiences.
- Guidance from a knowledgeable teacher is beneficial, especially when deep experiences arise.

Subjective Questions:

Q1. Define Dhyana (meditation) as described in the *Gheranda Samhita* and explain its significance in yogic practice.

Ans.

Q2. Differentiate between Saguna and Nirguna meditation with examples.

Ans.



UNIT-8

Samadhi - Concept, Types, and Technique

8.1 Introduction to Samadhi

Samadhi is the **seventh and final stage** of *Ghatastha Yoga* as outlined in the *Gheranda Samhita*. It represents the culmination of all yogic practices—a state of complete absorption where the individual self (*jivatma*) merges with the supreme consciousness (*paramatma*). In this state, the duality of subject and object disappears, and the yogi experiences bliss, peace, and self-realization.

The *Gheranda Samhita* describes Samadhi as the ultimate goal of yoga. It is not merely a mental or emotional experience but a spiritual awakening that transcends body and mind. Through the progressive discipline of Shatkarmas, Asanas, Pranayama, Mudras, Pratyahar, and Meditation, the practitioner prepares for this profound union with the Divine.

8.2 Concept of Samadhi in the Gheranda Samhita

According to the *Gheranda Samhita*, Samadhi is the state of unwavering and undisturbed concentration, where the individual self becomes one with the cosmic reality. It is described as a natural and spontaneous state that arises when the mind becomes still and pure through sustained practice.

The text emphasizes that the experience of Samadhi cannot be explained fully in words—it must be realized directly. It is said to be the state of “*Sahaja Avastha*” or natural being, where no effort is needed, and the yogi abides in the eternal truth.

8.3 Types of Samadhi

According to the *Gheranda Samhita*, Chapter 7, six types of Samadhi are described, each representing a distinct meditative absorption technique leading to liberation (*mukti*):

1. **Dhyana Samadhi:** Achieved through focused meditation using the Shambhavi Mudra, directing attention inward.
2. **Nada Samadhi:** Attained by meditating on the inner sound (*nada*) produced during the practice of Bhramari Pranayama.
3. **Rasananda Samadhi:** Involves meditating on the blissful essence (*rasananda*) experienced through the Khechari Mudra
4. **Layasiddhi Samadhi:** Achieved by practicing the Yoni Mudra, leading to a state of dissolution and absorption.
5. **Bhakti Yoga Samadhi:** A devotional form of meditation focusing on the divine, leading to spiritual absorption.
6. **Raja Yoga Samadhi:** Attained through the practice of Mano-Murccha Kumbhaka, a specific breath retention technique.

8.4 Technique for Attaining Samadhi

Samadhi is not attained through a single technique but through the systematic and disciplined practice of the previous limbs of yoga. However, some supportive methods include:

- **Deep meditation (Dhyana)** with unwavering focus.
- **Breath control (Pranayama)** to stabilize the prana and mind.
- **Mudras and Bandhas** to direct energy upward.
- **Devotion (Bhakti)** and surrender to the Divine.
- **Self-inquiry** and detachment from the ego and desires.

With consistency, grace, and purity of intent, the practitioner gradually enters the Samadhi state.

8.5 Outcomes of Samadhi

- Total dissolution of ego and individuality.
- Direct experience of bliss (*ananda*) and pure consciousness.
- Freedom from the cycle of birth and death (*moksha*).
- Living in harmony with the universe—*sahaja sthiti*.
- Manifestation of divine wisdom, compassion, and equanimity.

8.6 Precautions and Readiness for Samadhi

- The practitioner must be ethically grounded and emotionally mature.
- Rushing into advanced practices without proper foundation can cause confusion or imbalance.
- Regular guidance from an experienced teacher is invaluable.
- The mind must be purified of deep impressions (*samskaras*) for stable realization.

Subjective Questions:

Q1. Define Samadhi and explain its role as the final goal of yogic practice according to the *Gheranda Samhita*.

Ans.

Q2. Distinguish between Savikalpa Samadhi and Nirvikalpa Samadhi with reference to their characteristics and experiences.

Ans.

Objective Questions:

1. How many limbs (angas) of yoga are described in the *Gheranda Samhita*?

a) Four	c) Seven
b) Six	d) Eight

Answer: c) Seven



2. Which of the following is *not* a Shatkarma technique in Gheranda Samhita?

- a) Dhauti
- b) Neti
- c) Kapalbhati
- d) Trataka

Answer: c) Kapalbhati

3. According to Gheranda Samhita, how many Asanas are described in detail?

- a) 32
- b) 84
- c) 12
- d) 108

Answer: a) 32

4. The primary purpose of Mudras in Gheranda Samhita is to:

- a) Beautify the body
- b) Stimulate pranic energy and lock it
- c) Improve posture
- d) Control diet

Answer: b) Stimulate pranic energy and lock it

5. What is the final goal of yogic practice according to Gheranda Samhita?

- a) Physical strength
- b) Mastery over senses
- c) Enlightenment
- d) Samadhi

Answer: d) Samadhi

BLOCK-4

**HATHARATNWALI - ASANA, PRANAYAMA, SHATKARMA,
MUDRA, BANDHA, NAAD, KUNDLINI**



UNIT-1

Outlines of Chapters of Hatha Ratnavali, Four Yogas, Authorship, Yama and Niyama, Philosophy and Theology

1.1 Outlines of Chapters of Hatha Ratnavali

Hatha Ratnavali is a classical Sanskrit text on Hatha Yoga attributed to Srinivasabhatta Mahayogindra. The text is known for systematically presenting the practices of Hatha Yoga in a structured and accessible manner. It is divided into several chapters that deal with key aspects of yogic discipline, including asana (postures), pranayama (breath control), shatkarma (cleansing techniques), mudra (seals), bandha (locks), and the higher spiritual practices of nada (sound) and kundalini awakening. The text follows a traditional format but distinguishes itself by integrating elements of Ayurveda, Tantra, and Vedanta, thereby offering a holistic approach to yogic sadhana.

1.2 Four Yogas According to Hatha Ratnavali

Hatha Ratnavali classifies yogic practice under four primary categories of yoga: Mantra Yoga, Laya Yoga, Hatha Yoga, and Raja Yoga. These yogas represent different paths to self-realization and are not mutually exclusive. Mantra Yoga emphasizes the repetition and power of sacred sounds; Laya Yoga focuses on the dissolution of the mind in the inner sound (nada); Hatha Yoga provides the physical and energetic foundation for higher practices; and Raja Yoga, the culmination, deals with the mental discipline and meditative absorption leading to samadhi.

1.3 Date and Authorship of Hatha Ratnavali

The authorship of Hatha Ratnavali is credited to Srinivasabhatta Mahayogindra, a prominent yogic scholar and practitioner. The exact date of composition is uncertain, but scholars generally place it around the 17th century CE. Unlike earlier Hatha Yoga texts that are attributed to Nath yogis, Hatha Ratnavali is notable for its Brahmanical orientation and its integration of classical philosophical thought. Srinivasabhatta's work bridges practical yogic methods with refined metaphysical ideas, creating a synthesis between practice and theory.

1.4 Yama and Niyamas of Srinivasabhatta

Srinivasabhatta expands upon the ethical disciplines of Yama and Niyama, which are foundational for any serious yogic journey. The Yamas (restraints) include non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness. The Niyamas (observances) consist of cleanliness, contentment, austerity, self-study, and devotion to God. In Hatha Ratnavali, these principles are not just moral guidelines but essential prerequisites for success in the higher limbs of yoga. The text emphasizes their daily practice as a means to purify the mind and body and prepare the practitioner for advanced techniques like pranayama and dhyana (meditation).

1.5 Philosophy and Theology in Hatha Ratnavali

Hatha Ratnavali is grounded in a non-dual philosophical vision, aligning itself with the broader Vedantic tradition while also incorporating Tantric and Ayurvedic elements. The text does not reject

theism; rather, it harmonizes devotion (bhakti) with disciplined practice. The theology of Hatha Ratnavali presents the human body as a divine instrument for spiritual liberation. It treats prana (life-force) and consciousness as interconnected and the awakening of kundalini as the key to realizing one's divine nature. The philosophical underpinning is both experiential and scriptural, drawing from sources such as the Upanishads, the Bhagavad Gita, and Agamic traditions.

Subjective Questions:

Q1. Explain the four types of yoga described in Hatha Ratnavali and how they interrelate within the text's philosophical framework.

Ans.

Q2. Discuss the contributions of Srinivasabhatta Mahayogindra to the Hatha Yoga tradition. Include an analysis of the date and historical context of Hatha Ratnavali.

Ans.

Q3. Elaborate on the ethical principles of Yama and Niyama as outlined in Hatha Ratnavali. How do they support the practice of higher yogic techniques?

Ans.

Q4. Analyze the philosophical and theological outlook of Hatha Ratnavali. How does it integrate concepts from Vedanta, Tantra, and Ayurveda?

Ans.



UNIT-2

Concept of 'Hatha' and Ayurvedic Thought in Hatha Ratnavali

2.1 Concept of 'Hatha' in Hatha Ratnavali

The term 'Hatha' is traditionally interpreted as a compound of two bija mantras: 'Ha' representing the solar (pranic) energy and 'Tha' symbolizing the lunar (mental) energy. In Hatha Ratnavali, this dual energy system is a central concept. The aim of Hatha Yoga is the unification of these two forces within the body through disciplined practices like asana, pranayama, and mudra. The balance and fusion of these energies awaken the dormant kundalini shakti, leading to spiritual realization.

Hatha is not merely a physical discipline but a powerful spiritual path that uses the body as a vehicle for liberation. The term is also interpreted as 'forceful', indicating the vigorous methods used to attain mastery over the body, breath, and mind. Srinivasabhatta presents Hatha Yoga as a preparatory step for higher yogas like Raja Yoga and Laya Yoga, emphasizing internal purity and energy control.

2.2 Symbolism and Goal of Hatha

Hatha Yoga is described as a ladder leading to higher yogic attainment. The symbolic joining of the sun and moon signifies the union of dualities within the practitioner. By harmonizing ida (moon) and pingala (sun) nadis, the practitioner gains access to sushumna nadi, the central energy channel through which kundalini rises. The ultimate goal is samadhi, a state of pure awareness and union with the Absolute.

2.3 Integration of Ayurvedic Thought in Hatha Ratnavali

Srinivasabhatta skillfully weaves **Ayurvedic concepts** into his yogic discourse. The body is seen as a microcosm governed by **doshas** (vata, pitta, kapha), **dhatus** (tissues), and **srotas** (channels). Hatha practices are designed to maintain **dosha balance**, enhance **agni** (digestive fire), and promote **ojas** (vital essence).

Asanas are prescribed not only for flexibility and strength but also for **therapeutic** effects on organ systems. Pranayama is emphasized for its ability to regulate **vata dosha** and stabilize the nervous system. Shatkarmas (cleansing actions) are framed as **Ayurvedic detox methods**, purifying the internal systems and promoting equilibrium. The holistic understanding of health in Hatha Ratnavali ensures that yogic discipline is aligned with **Ayurvedic lifestyle and diet**.

2.4 Yogic Physiology and Ayurveda

The text presents a **physiological model** that blends yogic and Ayurvedic ideas. The chakras correspond to organ systems, and nadis reflect the **srotas** or energy channels. The purification of nadis is seen as vital to health and spiritual progress. The **tridoshic balance** supports pranic flow, and the practitioner is advised to follow Ayurvedic principles such as **dinacharya** (daily routine), **ritucharya** (seasonal practices), and a **sattvic diet**.

Srinivasabhatta presents the practitioner as a **sadhaka-vaidya** (yogi-physician) who understands the subtle interactions between body, breath, and mind.

■ **Subjective Questions:**

Q1. Discuss the dual meaning of the term 'Hatha' and explain its relevance in the practice of Hatha Yoga as outlined in Hatha Ratnavali.

Ans.

Q2. How does Hatha Ratnavali incorporate Ayurvedic principles into its yogic framework? Illustrate with examples from the text.

Ans.



UNIT-3

Ashtakarma, Tantra Practices in Hatha Ratnavali – Eight Purificatory Techniques and Eight/Nine Breathing Techniques

3.1 Ashtakarma: The Eight Purificatory Techniques

Hatha Ratnavali outlines Ashtakarma, the eight internal purification techniques essential for preparing the body for higher yogic practices. These are variations or expansions of the more commonly known *Shatkarmas* from other Hatha texts. The aim is to purify the nadis (energy channels), enhance digestive fire (agni), and eliminate toxins (ama) from the body and mind.

The Ashtakarmas described include:

1. **Dhauti** – Internal cleansing techniques (e.g., vamana, vastra) to cleanse the stomach and upper digestive tract.
2. **Basti** – Yogic enema for colon cleansing.
3. **Neti** – Nasal cleansing with water or thread to purify nasal passages.
4. **Trataka** – Gazing technique to purify the eyes and enhance concentration.
5. **Nauli** – Abdominal churning to strengthen digestion and massage internal organs.
6. **Kapalabhati** – Forceful exhalation for clearing respiratory passages and energizing the brain.
7. **Gajakarani** – A rare kriya involving water expulsion for stomach cleansing.
8. **Vastra Dhauti** – Swallowing and pulling out a cloth to cleanse the esophagus and stomach.

These practices are not merely hygienic but are deeply energetic, preparing the sadhaka for intense pranayama and meditation.

3.2 Tantra Practices in Hatha Ratnavali

Hatha Ratnavali reflects the influence of Tantric philosophy and practice, particularly in its use of mudras, bandhas, and kundalini awakening techniques. The text does not emphasize external rituals but instead focuses on inner Tantra — manipulating energy, controlling prana, and activating chakras.

Important tantric features include:

- The awakening of Kundalini Shakti, considered dormant at the base of the spine.
- The use of mantras, particularly bija mantras, for vibrational purification.
- Emphasis on the subtle body: chakras, nadis, and bindu.
- Recognition of the divine feminine (Shakti) as the transformative force within.

Srinivasabhakta integrates these Tantric elements with a more classical yogic structure, emphasizing internalized ritual, meditative focus, and psycho-energetic transformation.

3.3 Eight/Nine Breathing Techniques

Hatha Ratnavali presents eight or nine distinct pranayama techniques, focusing on breath control as a tool for mental clarity, vitality, and spiritual awakening. While some overlap with classical techniques found in texts like the *Hatha Yoga Pradipika*, Hatha Ratnavali expands or details them uniquely.

Common pranayama techniques described include:

The Nine Kumbhakas (Prāṇāyāmas) in Haṭha Ratnāvalī

1. Sūryabhedana (सूर्यभेदन)

Involves inhaling through the right nostril (Piṅgalā), retaining the breath, and exhaling through the left nostril (Idā). This practice is believed to activate the solar energy channel and generate internal heat.

2. Ujjāyī (उज्जायी)

Characterized by a gentle constriction of the throat during inhalation and exhalation, producing a soft, oceanic sound. It is said to enhance concentration and purify the nervous system.

3. Śītalī (शीतली)

Performed by rolling the tongue into a tube, inhaling through it, and exhaling through the nose. This technique is traditionally used to cool the body and calm the mind.

4. Sītkārī (सीत्कारी)

Involves inhaling through the teeth with a hissing sound and exhaling through the nose. Like Śītalī, it is believed to have a cooling effect and is practiced to reduce hunger and thirst.

5. Bhastrikā (भस्त्रिका)

Known as the “bellows breath,” this vigorous practice includes rapid and forceful inhalations and exhalations, intended to energize the body and increase internal heat.

6. Bhrāmarī (भ्रामरी)

Named after the humming sound of a bee, this technique involves producing a resonant sound during exhalation, which is thought to soothe the mind and promote inner awareness.

7. Mūrccā (मूर्छा)

This practice entails a prolonged breath retention leading to a state of semi-consciousness or swooning, aimed at inducing a trance-like state and deep meditation.

These techniques serve distinct purposes: some purify, others energize, and a few induce altered states of consciousness. Breath is treated as both medicine and mantra, capable of transforming the practitioner physiologically and spiritually.

8. Plāvinī (प्लाविनी)

Involves swallowing air to make the body buoyant, allowing one to float on water. It is considered an advanced technique with specific preparatory requirements.



9. Bhujagīkaraṇa (भुजगीकरण)

Unique to the Haṭha Ratnāvalī, this practice mimics the hissing of a snake during exhalation. It is believed to stimulate the awakening of Kuṇḍalinī energy.

Subjective Questions:

Q1. Describe the eight purification techniques (Ashtakarmas) presented in Hatha Ratnavali. How do they prepare the body for higher yogic practices?

Ans.

Q2. Analyze the role of Tantra in Hatha Ratnavali. How are Tantric ideas integrated into the yogic framework?

Ans.

Q3. List and explain the eight or nine breathing techniques mentioned in Hatha Ratnavali. What are their individual and combined effects?

Ans.

Q4. Discuss the relationship between purification (kriya), pranayama, and the awakening of kundalini as described in Hatha Ratnavali.

Ans.

UNIT-4

Ten Mudras, Names of Kundalini and Nadis in Hatha Ratnavali

4.1 Ten Mudras in Hatha Ratnavali

Hatha Ratnavali describes **ten essential mudras**, which are energetic gestures or seals used to channel prana, awaken kundalini, and stabilize the mind. These mudras are considered advanced yogic techniques that bridge the body and subtle energy systems. The text emphasizes their practice after purification and pranayama.

The ten mudras mentioned include:

1. **Maha Mudra** – Combines bandhas and breath retention to direct prana into sushumna.
2. **Maha Bandha** – The “great lock,” involving the simultaneous application of Mula, Uddiyana, and Jalandhara bandhas.
3. **Maha Vedha Mudra** – Stimulates the awakening of kundalini through energetic tapping and internal pressure.
4. **Khechari Mudra** – Involves the upward turning of the tongue into the nasal cavity, believed to arrest decay and grant spiritual powers.
5. **Viparita Karani Mudra** – A reversed posture that retains bindu and strengthens the nervous system.
6. **Yoni Mudra** – Symbolizing the womb, it internalizes sensory perception and facilitates pratyahara.
7. **Tadagi Mudra** – A practice of drawing in the abdomen like a pond (tadaga), promoting abdominal control and inner awareness.
8. **Shakti Chalana Mudra** – Stimulates the movement of kundalini by combining breath, attention, and contraction.
9. **Ashwini Mudra** – Contraction of anal muscles to stimulate pranic flow and tone the pelvic region.
10. **Vajroli Mudra** – Deals with the preservation and upward movement of sexual energy (bindu), crucial in tantric transmutation.

Each mudra is designed to activate specific nadis and chakras, leading the prana inward and upward.

4.2 Names of Kundalini in Hatha Ratnavali

In Hatha Ratnavali, Kundalini is revered as the coiled dormant energy at the base of the spine, symbolized as a serpent. She is described under various names that signify her role and form. These names highlight her different aspects:

- **Kundalini** – The coiled one, latent power.
- **Bhujangi** – Serpent-like energy.
- **Shakti** – The divine feminine power within.
- **Maha Shakti** – The supreme force of transformation.



- **Tripura Sundari** – The beautiful goddess of the three worlds, representing the highest spiritual beauty and consciousness.

Kundalini is described as curled three and a half times at the base of the Muladhara Chakra, blocking the Sushumna. Through the force of pranayama and mudras, she awakens and ascends the central channel, activating each chakra.

4.3 Names and Importance of Nadis

The **Nadis** are subtle energy channels that carry prana throughout the body. Hatha Ratnavali identifies several important nadis, especially those crucial to yogic practice. While the number of nadis is said to be 72,000, the following are emphasized:

- **Ida Nadi** – Lunar energy channel, left side, cooling and feminine in nature.
- **Pingala Nadi** – Solar energy channel, right side, heating and masculine.
- **Sushumna Nadi** – The central channel that leads to spiritual awakening when prana enters it.
- **Gandhari** – Flows to the left eye.
- **Hastijihva** – Linked to the tongue and taste.
- **Kuhu** – Associated with the genital organs.
- **Saraswati** – Related to speech and the throat.
- **Pusha** – Related to the right eye.
- **Yashaswini, Alambusha, and Shankhini** – Additional nadis with specific energetic roles.

The purification and activation of these nadis, especially sushumna, are essential for higher yogic experiences. The breath must be regulated to bring balance to ida and pingala before entering sushumna.

Subjective Questions:

Q1. Describe the ten mudras presented in Hatha Ratnavali and explain their purpose in yogic practice.

Ans.

Q2. What are the different names and symbolic meanings of kundalini in Hatha Ratnavali?

Ans.

Q3. List the primary nadis discussed in Hatha Ratnavali and elaborate on their significance in yogic physiology.

Ans.

Q4. How do the practices of mudra and control of nadis contribute to the awakening of kundalini according to Hatha Ratnavali?

Ans.

UNIT-5

Names of Eighty-Four Asanas, Samadhi, and Nada in Hatha Ratnavali

5.1 Names of Eighty-Four Asanas in Hatha Ratnavali

Hatha Ratnavali is unique among classical Hatha Yoga texts because it provides a comprehensive list of 84 asanas. While other texts like *Hatha Yoga Pradipika* and *Gheranda Samhita* mention only a few (typically 15–32), Hatha Ratnavali catalogues the full list of 84 siddha asanas, though it does not describe each in detail.

These 84 asanas are traditionally believed to be ideal for attaining siddhi (perfection) and preparing the body for meditation and higher yogic practices. Some of the prominent asanas mentioned include:

- Siddhasana
- Padmasana
- Simhasana
- Bhadrasana
- Muktasana
- Mayurasana
- Kukkutasana
- Paschimottanasana
- Gorakshasana
- Utkatasana

The number 84 is symbolic, representing completeness in yogic systems. Though not all postures are physically described, the listing reflects the high regard for asana as a gateway to subtle inner work. These asanas are said to impact various chakras, nadis, and pranic centers, purifying the body and making it stable for long periods of meditation.

5.2 Concept of Samadhi in Hatha Ratnavali

Samadhi is the ultimate goal of all yogic practices described in Hatha Ratnavali. It is defined as the state of superconscious absorption, where the mind is entirely dissolved in the object of meditation. Hatha Ratnavali emphasizes that all physical, energetic, and mental disciplines—whether asana, pranayama, mudra, or nada—are stepping stones toward nirvikalpa samadhi (formless absorption).

Srinivasabhatta classifies Samadhi as a natural culmination of yogic practice rather than a separate or isolated technique. The mind becomes still, breath slows or stops, and dualities vanish. He aligns this state with the non-dual Vedantic ideal of union with Brahman (Absolute Consciousness).

Samadhi is facilitated through:

- Deep meditation (dhyana)
- Mastery of prana



- Inner absorption into nada (inner sound)
- Dissolution of ego and mind

5.3 Concept of Nada (Inner Sound)

In Hatha Ratnavali, Nada plays a vital role in advanced yogic sadhana. Nada refers to the inner mystical sound perceived during deep states of concentration and meditation. This practice, known as Nada Anusandhana, involves listening to subtle sounds within the body and consciousness, guiding the practitioner toward laya (absorption) and, ultimately samadhi.

The progression of nada sounds is described in subtle levels, such as:

- Sounds of bells
- Flute
- Thunder
- Veena (string instrument)
- Bee or humming sounds

These sounds are not externally heard but internally perceived as the mind becomes more subtle and concentrated. According to Hatha Ratnavali, when the yogi concentrates on these inner vibrations, the mind dissolves, prana enters the sushumna, and kundalini ascends to the sahasrara chakra.

Nada is both a method and a sign of progress. It marks the transformation from gross to subtle awareness and leads to mental stillness and bliss.

Subjective Questions:

Q1. Discuss the significance of the eighty-four asanas listed in Hatha Ratnavali. Why is this enumeration considered important in the yogic tradition?

Ans.

Q2. Define samadhi according to Hatha Ratnavali and explain how various yogic practices contribute to its attainment.

Ans.

Q3. What is the concept of Nada in Hatha Ratnavali? How does Nada Anusandhana facilitate the yogi's path to samadhi?

Ans.

Q4. Explain the relationship between asana, pranayama, nada, and samadhi in the overall structure of yogic progression in Hatha Ratnavali.

Ans.

Objective questions:

1. Which of the following is the author of Hatha Ratnavali?
 - a) Gorakshanath
 - b) Svati marama

- c) Srinivasabhata
- d) Gheranda

Answer: c) Srinivasabhata

2. **According to Hatha Ratnavali, how many main postures are described?**

- a) 64
- b) 72
- c) 84
- d) 108

Answer: c) 84

3. **Which of the following is *not* included in the Astakarmas?**

- a) Dhauti
- b) Neti
- c) Jala Basti
- d) Pranayama

Answer: d) Pranayama

4. **In Hatha Ratnavali, what is the relationship between Samadhi and Nada?**

- a) Nada disturbs Samadhi
- b) Nada helps in entering Samadhi
- c) Nada is unrelated to Samadhi
- d) Samadhi is achieved only through postures

Answer: b) Nada helps in entering Samadhi

5. **Which concept from Ayurveda is notably integrated in Hatha Ratnavali?**

- a) Dosha theory
- b) Panchakarma
- c) Dhatu theory
- d) All of the above

Answer: d) All of the above

Suggestive Readings:

- Saraswati, S.N. (2012). *Gheranda Samhita*. Yoga Publication Trust, Munger, Bihar, India.
- Swatmarama, S., & Muktibodhananda, S. (Trans. & Commentary). (1998). *Hatha Yoga Pradipika* (2nd ed.). Bihar School of Yoga.
- Swami Muktibodhananda. (2009). *Hatha Yoga Pradipika: Light on Hatha Yoga* (2nd ed., Swami Satyananda Saraswati, Ed.). Bihar School of Yoga.
- Swami Niranjanananda Saraswati. (2010). *Gheranda Samhita: A Comprehensive Text on Hatha Yoga*. Yoga Publications Trust.
- Swami Sivananda. (2004). *Hatha Yoga: Its Philosophy and Practice*. Divine Life Society.
- Desikachar, K. (Trans. & Ed.). (2012). *Hatha Ratnavali of Srinivasa Yogi: A critical translation and commentary*. Media Garuda.



COURSE NAME

HATH YOGA PRACTICUM

Course code: BAYSMJ-201P

CREDIT: 2**CA: 13****SEE: 37****MM: 50**

Learning Objectives of the Course:

Following the completion of the course, students shall be able to:

- State techniques, health benefits, applications, precautions and contraindications of undermentioned yogic practices
- To demonstrate and instruct undermentioned yogic practices.

	BLOCK-01: Yogasana (Recommended by Swami Ramdev)
UNIT-01	12YogicPostures: MandukAsana-Variations1&2, Shashakasana, Bakasana, Gomukh Asana, Makarasana- Variations 1& 2, BhujangaAsana variations1,2&3, Shalabhasana-Variations1,2&3, Markatasana-Variations1,2&3, Pawanmuktasana-Variations1,2&3, ArdhaHalasana, PadvrittaAsana-Variations1&2And Dwichakrikasana- Variations 1 & 2; As Recommended by Swami Ramdev.

	BLOCK-02: ProneLyingAsanas
UNIT-01	Makarasana, Markatasana, Bhujangasana, Sarpasana, Shalabhasana, Dhanurasana, Purnadhanurasana, Chakrasana, Viparit Naukasana.

	BLOCK-03: Pranayama
UNIT-01	Bhastrika, Kapalbhati, Bahya, Ujjai, Anulom-Vilom, Bhramari, Udgeeth.

	BLOCK-04: Shatkarma
UNIT-01	Kapalbhati (Vyutkram, Sitkram), Rabar Neti

	BLOCK-05: Mudra &Bandh
UNIT-01	Jalandhar Bandh, UdyanBandhand Moolbandh, MahaBandh Mudra.

Suggestive Readings:

- Yogrishi Swami Ramdev Ji: Pranayama Rahasya, DivyaPrakashan, Haridwar, 2009
- Basavaraddi, I.V. & others: SHATKARMA: A Comprehensive description about Cleansing Process, MDNIY New Delhi, 2009
- Dr. Nagendra H R: Pranayama, The Art & Science, Swami Vivekananda YogaPrakashan, Bangalore, 2005.
- Iyengar, B.K.S.: Light on Pranayama, Harper Collins, Swami Vivekanand YogaPrakashan, 2012
- Saraswati S. S. (2006). Asana Pranayama and Mudra Bandha, "Yoga Publication Trust." Munger, Bihar



COURSE NAME

SOCIAL PSYCHOLOGY (ELECTIVE)

COURSE CODE: BAYSMN-202(A)

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the meaning, definitions, history, goals, and scope of social psychology.
- Examine the nature, components, formation, and transformation of attitudes.
- Analyze group behavior by distinguishing between groups and crowds, understanding the concepts of social facilitation and social loafing.
- Explore the concept of group morale, its determinants, and strategies for enhancing it.
- Investigate the nature, types, and theoretical explanations of aggression, as well as methods to manage and reduce aggressive behavior.
- Apply social psychological concepts to real-world situations, including group dynamics, attitude formation, and conflict resolution.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Define and explain fundamental concepts of social psychology and their relevance in everyday life.
- Identify and describe key theories related to attitude formation, change, and measurement.
- Differentiate between groups and crowds and evaluate the psychological factors influencing group behavior.
- Utilize social psychological principles to analyze and address social and behavioral challenges in various contexts.



BLOCK-1

INTRODUCTION TO SOCIAL PSYCHOLOGY

Unit-1

Meaning and Definition of Social Psychology

1.1 Meaning of Social Psychology

Social psychology is the branch of psychology that studies how people's thoughts, feelings, and behaviours are influenced by the presence, actions, or attitudes of others. It focuses on understanding how individuals interact with, are affected by, and influence their social environments, including groups, social norms, and cultural contexts.

Social psychology is the methodical study of how thoughts, feelings, and behaviors are influenced by the actual, imagined, or implied presence of others.

- **Social Influence:** Social influence examines how individuals' behaviors are shaped by the presence or actions of others. It includes conformity, obedience, and compliance, where people align their actions to group norms, follow authority figures, or comply with requests, often influenced by real or imagined social pressure.
- **Social Perception and Attribution:** This area studies how individuals perceive others' behaviors and make judgments based on these observations. Attribution theory explains how people attribute causes to actions, either internal (personal traits) or external (situational factors), affecting how they interpret and react to the behavior of others.
- **Group Dynamics:** Group dynamics explores how individuals interact within groups and how groups influence behavior. It covers processes like decision-making, leadership, cooperation, and competition. Phenomena such as groupthink (poor decisions due to conformity) and social loafing (reduced effort in groups) are key areas of interest.
- **Social Identity and Ingroup/Outgroup Dynamics:** This concept focuses on how people categorize themselves and others into social groups. Ingroup favoritism leads to preference for one's own group, while outgroup discrimination fosters negative attitudes toward those outside the group, often fueling stereotypes, prejudice, and intergroup conflict.
- **Prejudice and Discrimination:** Prejudice refers to biased attitudes, and discrimination involves behaviors that treat people unfairly based on their social group. Social psychologists study the origins and impacts of these biases, exploring their roots in stereotypes, socialization, and group dynamics, as well as ways to reduce them.
- **Interpersonal Relationships:** This field examines the formation and development of relationships, focusing on factors like attraction, friendship, love, and conflict resolution. Social psychologists seek to understand why people form certain relationships, how they evolve, and why some succeed while others fail, often influenced by social and emotional dynamics.
- **Social Cognition:** Social cognition involves how individuals process, store, and apply information about others in social contexts. It includes forming impressions, interpreting behaviors, and managing stereotypes. It emphasizes how mental shortcuts, biases, and prior experiences shape our perceptions and actions in social interactions.



- **The Role of Social Context:** The social context refers to how the presence, perception, or imagined presence of others affects behavior. It includes not only the physical presence of people but also societal norms, expectations, and judgments, which guide how individuals behave, sometimes unconsciously, in various situations.

1.2 Definition of Social Psychology

Lindzey & Aronson (1985) - *“Social psychology is the study of the manner in which the personality, attitudes, motivations, and behaviour of the individual influence and are influenced by the social groups.”*

Gordon Allport (1954), who defines it as: *“Social psychology is the scientific attempt to understand and explain how the thoughts, feelings, and behaviors of individuals are influenced by the actual, imagined, or implied presence of others.”*

Subjective Question:

Q1. In what ways do you think the imagined presence of others can influence a person’s behavior in everyday situations?

Ans.

Q2. How do you interpret Lindzey & Aronson’s view on the relationship between individual traits and social groups, and do you agree with it? Why or why not?

Ans.

Unit-2

Goals of Social Psychology

2.1. Understanding Social Behaviour

Social psychology seeks to understand how individuals think, feel, and behave in social contexts.

- **Social Cognition:** How people perceive, interpret, and remember information about themselves and others.
- **Attitudes and Beliefs:** Understanding how attitudes form, change, and influence behaviour.

2.2 Explaining Social Behaviour

This goal focuses on uncovering the reasons behind social actions.

- **Causal Attribution:** Identifying the causes of behaviour (e.g., internal vs. external factors).
- **Social Influence:** Examining how others affect our decisions and actions (e.g., conformity, obedience, and persuasion).

2.3 Predicting Social Behaviour

Predicting how individuals will act in different social situations is crucial.

- **Behavioural Forecasting:** Anticipating responses based on situational and individual differences.
- **Application of Theories:** Utilizing established theories, such as cognitive dissonance or social learning theory, to make predictions.

2.4 Controlling or Modifying Social Behaviour

Social psychology aims to develop ways to influence or guide behaviour positively.

- **Interventions:** Creating programs or campaigns to reduce prejudice, improve cooperation, or promote health.
- **Behavioural Change Techniques:** Using psychological tools to influence attitudes and actions (e.g., nudging, role modelling).

2.5 Promoting Social Justice and Well-being

Modern social psychology also aims to improve society through inclusivity and equality.

- **Reducing Discrimination:** Understanding root causes and creating strategies to combat stereotypes and biases.
- **Enhancing Group Relations:** Promoting empathy, cooperation, and peaceful conflict resolution.



■ **Subjective Question:**

Q1. How do you think social psychology can be applied to reduce discrimination and promote inclusivity in your community or school?

Ans.

Q2. Which aspect of understanding, explaining, predicting, or modifying social behaviour do you find most important, and why?

Ans.

Unit-3

History of Social Psychology

3.1 The Evolution of Social Psychology

The evolution of social psychology traces a fascinating journey from its philosophical and experimental roots in the late 19th century to its modern-day focus on diverse social issues. Initially, the field was grounded in philosophical inquiry, focusing on how humans interact within society. However, it evolved into a more structured discipline through early psychological experimentation, beginning with Norman Triplett in 1898. Triplett's groundbreaking experiment on social facilitation—how the presence of others can enhance performance—marked the first known social psychology study and laid the foundation for future research into group dynamics.

By the early 1900s, social psychology was becoming a distinct area of study within psychology. Scholars like William McDougall and Edward Ross published influential textbooks that helped establish social psychology as an academic field. Their work focused on how social influences shape individual behaviors, attitudes, and motivations. However, it was Floyd Allport who played a key role in advancing the discipline through the promotion of experimental methods. He emphasized the importance of scientifically measuring and observing social behaviors in controlled environments, setting the stage for the rigorous research that would follow.

The field saw rapid expansion and increased interest during and after World War II, driven by a need to understand the effects of propaganda, obedience to authority, and group dynamics in high-stakes situations. The war highlighted the potential for social psychology to explain societal issues, including how individuals could be swayed to act against their ethical beliefs, as seen in the rise of fascism and mass conformity. In response, social psychologists began to focus on conformity, obedience, and group behavior, producing research that has since become foundational in the field.

Key figures like Kurt Lewin, often considered the father of modern social psychology, introduced important theories such as field theory, which emphasized the influence of the environment and social forces on individual behavior. His famous equation, $B = f(P, E)$ (behavior is a function of the person and the environment), demonstrated that human behavior is shaped not only by internal characteristics but also by the social context.

At the same time, researchers such as Solomon Asch, Muzafer Sherif, and Leon Festinger further developed critical theories in the 20th century. Asch's work on conformity showed how group pressure could lead individuals to make decisions they would not otherwise make. Sherif's studies on group conflict revealed how competition for limited resources can lead to prejudice and intergroup conflict, while Festinger's theory of cognitive dissonance demonstrated how people strive for consistency between their beliefs and actions, often adjusting one to relieve psychological discomfort.

In the 1960s and 1970s, social psychology faced both breakthroughs and ethical dilemmas. Stanley Milgram's obedience experiments, which demonstrated how people would obey authority figures even when it involved harming others, and Philip Zimbardo's Stanford prison experiment, which



explored the impact of roles and authority on behavior, were pivotal in illustrating the powerful influence of social and situational factors on human behavior. However, both studies raised significant ethical concerns about the treatment of participants, prompting a reevaluation of research practices and the implementation of stricter ethical guidelines in psychological research.

Since the 1980s, social psychology has continued to evolve, integrating cognitive psychology and neuroscience to better understand the mental processes behind social behavior. Researchers now investigate how the brain processes social interactions, emotions, and decision-making. This expansion into neuroscience has enhanced the understanding of how social influences manifest at the neural level, shedding light on processes like empathy, aggression, and prejudice.

Modern social psychology addresses a wide range of topics, reflecting its interdisciplinary nature and relevance to contemporary issues. The field explores areas such as prejudice and discrimination, interpersonal relationships, the influence of culture, the impact of technology on human behavior, and health psychology. Social psychologists now focus not only on understanding the mechanisms that shape behavior but also on applying these insights to real-world challenges, such as reducing conflict, improving social welfare, and addressing issues like inequality and mental health.

In conclusion, the evolution of social psychology has seen it grow from its philosophical origins to a comprehensive and diverse field that combines experimental rigor with real-world applications. The discipline continues to expand, drawing from a variety of perspectives to understand how individuals are shaped by, and shape, their social environments. Its ability to explain human behavior in social contexts remains crucial for addressing societal challenges in the modern world.

Subjective Question:

Q1. Which historical development or figure in social psychology do you find most impactful, and why?

Ans.

Q2. Do you think the ethical controversies in Milgram and Zimbardo's studies were justified by the insights they provided? Why or why not?

Ans.

Unit-4

Scope of Social Psychology

4.1 Scope of Social Psychology

Social psychology focuses on understanding how individuals are influenced by their social environment. Its scope includes a wide range of topics related to human behavior in social settings. Some of the major areas are:

- **Social Perception and Cognition:** How people form impressions, make judgments, and understand others.
- **Attitudes and Persuasion:** How attitudes are developed, maintained, and changed.
- **Social Influence:** The effects of conformity, obedience, and group pressure on individual behavior.
- **Group Dynamics:** How people behave in groups, including roles, leadership, **cooperation, and conflict.**
- **Interpersonal Relationships:** Attraction, love, friendship, and communication.
- **Prejudice and Discrimination:** Causes, effects, and strategies to reduce social bias and stereotypes.
- **Aggression and Prosocial Behavior:** Understanding violence, helping behavior, and empathy.
- **Self and Identity:** How individuals view themselves and their social roles.

Social psychology is applied in fields such as education, health, business, law, and media to solve social problems, improve communication, and foster better human relationships. Its scope is wide and continuously expanding as societies evolve.

Subjective Question:

Q1. Which area within the scope of social psychology do you think has the most relevance in today's society, and why?

Ans.

Q2. How can the understanding of group dynamics and social influence be used to improve teamwork and leadership in workplaces or schools?

Ans.

Objective Question:

1. Social psychology primarily studies:

- a) Physical behavior in isolation
- b) Mental illness
- c) Influence of social contexts on thoughts, feelings, and behaviors
- d) Biological influences on personality

Answer: c) Influence of social contexts on thoughts, feelings, and behaviors



2. Which of the following best defines social psychology?

- a) Study of individual intelligence
- b) Study of behavior in the presence of others
- c) Study of the unconscious mind
- d) Study of brain development

Answer: b) Study of behavior in the presence of others

3. Which of the following is not a goal of social psychology?

- a) Understanding social influence
- b) Exploring group dynamics
- c) Studying planetary motion
- d) Investigating social identity and culture

Answer: c) Studying planetary motion

4. What does social cognition study?

- a) Brain structure
- b) How people perceive and interpret social information
- c) Childhood development
- d) Decision-making in economics

Answer: b) How people perceive and interpret social information

5. Social psychology helps in addressing which of the following social issues?

- a) Climate change
- b) Prejudice and discrimination
- c) Health behaviour
- d) All of the above

Answer: d) All of the above

BLOCK-2

ATTITUDES





UNIT-1

Nature and Components of Attitude

1.1 Nature of Attitude

Attitude is a learned and relatively stable predisposition to respond in a favorable or unfavorable way toward a particular object, person, idea, or event. It is not innate but acquired over time through personal experiences, cultural background, education, family influences, peer interactions, and media exposure. Attitudes help individuals interpret their surroundings and guide behavior by forming a psychological tendency to react consistently. They can be positive, negative, or neutral and vary in their strength, accessibility, and flexibility. While generally stable, attitudes can change due to new information, persuasive communication, emotional experiences, or social influence.

1.2 Components of Attitude

Attitude is commonly understood through the **ABC model**, which includes three core components: **Affective, Behavioral, and Cognitive**. The **Affective component** refers to the emotional aspect of an attitude—how a person feels about something (e.g., happiness, anger, fear). The **Behavioral component** reflects the way an attitude influences actions or behavior—for example, avoiding junk food due to health concerns. The **Cognitive component** involves a person's beliefs, thoughts, or knowledge about the attitude object—for instance, believing that regular exercise improves mental and physical health. These three components work together to shape a person's overall attitude and influence how they respond in different situations.

Subjective Questions:

Q.1 Define attitude and explain its importance in understanding human behavior.

Ans.

Q.2 Discuss the Tripartite (ABC) Model of attitude with suitable examples for each component.

Ans.

Q.3 Explain how attitudes are formed. What are the main factors influencing attitude development?

Ans.

Q.4 Evaluate the relationship between attitude and behavior. Can attitudes always predict behavior? Justify your answer.

Ans.

UNIT-2

Formation of Attitude

2.1 Introduction of Attitude Formation

Attitude formation refers to the process by which individuals develop specific emotional and cognitive orientations toward people, objects, ideas, or events. These orientations—whether positive, negative, or neutral; guide how people perceive the world and behave in various situations. Attitudes are not innate; they are learned and shaped by experiences, environment, and interactions. Once formed, attitudes tend to be relatively stable but can change under the influence of new information, emotional experiences, or persuasive communication. Understanding how attitudes are formed is crucial in fields like education, psychology, marketing, politics, and social reform, as it helps in developing strategies for attitude change, persuasion, and behavioral modification.

2.2 Theories of Attitude Formation

Theories of Attitude Formation include:

1. **Classical Conditioning** – Associating a stimulus with a response.
2. **Operant Conditioning** – Attitudes reinforced through rewards or punishments.
3. **Social Learning** – Observing and imitating others, especially role models.
4. **Cognitive Theory** – Formation based on beliefs, logic, and evaluation of information.

Subjective Questions:

Q.1 Define attitude formation. Discuss any three key factors that influence how attitudes are formed.

Ans.

Q.2 Explain how classical and operant conditioning contribute to the formation of attitudes. Give suitable examples.

Ans.

Q.3 What is the role of social learning in attitude formation? Discuss with reference to Bandura's theory.

Ans.

Q.4 Discuss the cognitive approach to attitude formation. How do beliefs and information shape our attitudes?

Ans.



UNIT-3

Change in Attitude

3.1 Introduction

Attitude change refers to the process by which a person's feelings, beliefs, or behavioral tendencies toward a person, object, or idea are **modified over time**. This change can be **positive or negative, temporary or permanent**, and is influenced by various internal and external factors. Attitude change is important because it often leads to **behavioral change**, which is essential in areas like **health campaigns, education, social reform, marketing, and conflict resolution**. Effective communication, reasoning, emotional appeal, and social influence are some key tools in modifying attitudes.

3.2 Major contributors and theories

- **Carl Hovland (Yale Attitude Change Approach):** He studied how source credibility, message content, and audience characteristics affect persuasion.
- **Leon Festinger (Cognitive Dissonance Theory):** He explained that people change attitudes to reduce discomfort caused by inconsistency between beliefs and actions.
- **Richard Petty & John Cacioppo (Elaboration Likelihood Model):** This model suggests two routes to persuasion—**central** (logical reasoning) and **peripheral** (emotional or superficial cues).

Subjective Questions:

Q.1 Define attitude change. Discuss why attitude change is important in society.

Ans.

Q.2 Explain the Cognitive Dissonance Theory by Leon Festinger. How does it relate to attitude change?

Ans.

Q.3 Describe the Yale Attitude Change Approach. What factors influence whether a message will change an attitude?

Ans.

Q.4 What is the Elaboration Likelihood Model (ELM)? Discuss the two routes of persuasion with examples.

Ans.

UNIT-4

Measurement of Attitude

4.1 Introduction

Measurement of attitude refers to the process of assessing an individual's feelings, thoughts, and behavioral intentions toward a particular object, person, idea, or situation. Because attitudes are **internal and abstract**, they cannot be directly observed and must be **inferred** through indicators such as verbal responses, behavior, or specially designed tests and scales. Attitude measurement plays a key role in **psychology, education, marketing, politics, and social research**, helping professionals understand public opinion, consumer behavior, and personal values. These measurements help in **predicting behavior, evaluating interventions**, and designing effective communication strategies.

4.2 Common Methods of Attitude Measurement

1. **Likert Scale** – Agreement/disagreement with a series of statements.
2. **Semantic Differential Scale** – Rating an object between two bipolar adjectives (e.g., Good–Bad).
3. **Thurstone Scale** – Agreement with pre-weighted statements.
4. **Guttman Scale** – Cumulative scale showing increasing intensity.
5. **Observational Techniques** – Behavior analysis and non-verbal cues.
6. **Projective Techniques** – Indirect methods like word association and sentence completion.

Subjective Questions:

Q.1 What is attitude measurement? Explain its importance in psychological and social research.

Ans.

Q.2 Discuss any two common techniques used to measure attitudes, along with their advantages and limitations.

Ans.

Q.3 Describe the contributions of Louis Thurstone and Rensis Likert to the measurement of attitudes.

Ans.

Q.4 Why is it difficult to measure attitudes accurately? Discuss the challenges and suggest ways to overcome them.

Ans.



Objective Questions

1. The ABC model of attitude includes:

- a) Action, Behavior, Cognition
- b) Affect, Behavior, Cognition
- c) Awareness, Belief, Culture
- d) Action, Belief, Control

Answer: b) Affect, Behavior, Cognition

2. Which theory emphasizes learning by observation in attitude formation?

- a) Classical conditioning
- b) Operant conditioning
- c) Social learning theory
- d) Cognitive dissonance theory

Answer: c) Social learning theory

3. Who proposed the concept of observational learning in attitude formation?

- a) Skinner
- b) Pavlov
- c) Freud
- d) Bandura

Answer: d) Bandura

4. Which theory explains attitude change due to internal inconsistency?

- a) Theory of Reasoned Action
- b) Elaboration Likelihood Model
- c) Cognitive Dissonance Theory
- d) Social Identity Theory

Answer: c) Cognitive Dissonance Theory

5. The Semantic Differential Scale measures attitudes by:

- a) Agree-disagree statements
- b) Ranking items
- c) Rating between bipolar adjectives
- d) Open-ended questions

Answer: c) Rating between bipolar adjectives

BLOCK-3

GROUPS BEHAVIOR



UNIT-1

Meaning and Definition of Group and Crowd

1.1 Group: Meaning and Definition

In social psychology, a group is a collection of individuals who interact with one another, share common goals, and develop a sense of belonging. Groups influence individual behavior, decision-making, and social identity. They can be formal (work teams, committees) or informal (friends, peer groups).

Definition: A group is a structured social unit where members interact regularly, follow shared norms, and work towards common objectives.

1.2 Crowd: Meaning and Definition

A crowd is a temporary assembly of individuals in a shared space, often without deep personal connections or long-term interaction. Crowds may act emotionally, influenced by social dynamics, leading to spontaneous behaviors like cheering at a concert or protesting in a rally.

Definition: A crowd is a loosely organized gathering of individuals responding collectively to a shared event, often displaying temporary and emotional behavior.

Subjective Questions:

Q1. How does a group differ from a crowd in terms of interaction and structure?

Ans.

Q2. What are the key characteristics of a formal and an informal group?

Ans.

Q3. Why is a crowd considered a temporary gathering, and how does it influence behavior?

Ans.

Q4. How do social dynamics affect the behavior of individuals in a crowd?

Ans.

UNIT-2

Distinction between Group and Crowd

2.1 Interaction and Structure

Groups have continuous and organized interactions with well-defined roles, norms, and relationships. On the other hand, crowds are loosely organized, with no clear structure or hierarchy, and interactions are often brief and situational.

2.2 Identity and Goal

Groups foster a strong sense of belonging and work towards shared objectives, such as decision-making or cooperation. Crowds, however, lack a long-term identity and usually form around a single event, such as a protest, celebration, or emergency.

2.3 Emotional Influence and Duration

Group behavior is usually rational and guided by norms, while crowds are highly emotional, influenced by social dynamics, and can sometimes act impulsively. Groups are long-term or permanent, whereas crowds are short-lived and dissolve once the event ends.

Subjective Questions:

Q1. How does a group differ from a crowd in terms of structure and interaction?

Ans.

Q2. Why do groups foster a strong sense of identity while crowds do not?

Ans.

Q3. What role do emotions and social dynamics play in influencing crowd behavior?

Ans.

Q4. Can a crowd transform into a group? If so, under what circumstances?

Ans.



UNIT-3

Social Facilitation: Meaning, Definitions, and Causes

3.1 Meaning and Definition of Social Facilitation

Social facilitation is the tendency for individuals to perform better on simple tasks and worse on complex tasks when in the presence of others. It refers to the effect of an audience or co-actors on an individual's performance, either enhancing or hindering it.

3.2 Causes of Social Facilitation

3.2.1 Increased Arousal: The presence of others increases physiological arousal, which enhances performance on easy tasks but can hinder performance on complex tasks.

3.2.2 Evaluation Apprehension: Individuals may feel judged by others, leading to improved performance when confident but anxiety when uncertain.

3.2.3 Distraction-Conflict Theory: The presence of an audience divides attention between the task and the observers, which can either help or hurt performance.

3.2.4 Mere Presence Effect: The simple awareness of others, even without direct competition or interaction, can influence task execution.

Subjective Questions:

Q1. What is social facilitation?

Ans.

Q2. How does evaluation apprehension affect performance?

Ans.

Q3. What is the mere presence effect in social facilitation?

Ans.

Q4. Why does distraction-conflict impact performance?

Ans.

UNIT-4

Social Loafing: Meaning, Definitions, and Causes

4.1 Meaning and definition of Social Loafing

Social loafing is a phenomenon in group behavior where individuals put in less effort when working in a group compared to when working alone. It occurs because people feel less accountable and assume others will contribute, leading to reduced individual effort. **It refers to the decline in individual motivation and effort when tasks are shared among group members.**

4.2 Causes of Social Loafing

4.2.1 Diffusion of Responsibility: Individuals feel less accountable in a group, assuming others will take responsibility.

4.2.2 Lack of Individual Evaluation: When personal contributions are not assessed, people reduce effort.

4.2.3 Perceived Inequity: If members believe others are not working hard, they may also decrease their effort.

4.2.4 Task Complexity or Unimportance: If the task seems unimportant or too complex, individuals may disengage, relying on the group.

Subjective Questions:

Q1. What is social loafing?

Ans.

Q2. Why does diffusion of responsibility lead to social loafing?

Ans.

Q3. How does a lack of individual evaluation contribute to social loafing?

Ans.

Q4. What happens when a task is perceived as unimportant or too complex?

Ans.



Objective Questions

1. What is a key characteristic of a group in social psychology?

- a) Temporary assembly
- b) Shared goals and interaction
- c) No clear structure
- d) Emotional instability

Answer: b) Shared goals and interaction

2. Which of the following is NOT a type of group?

- a) Work teams
- b) Committees
- c) Spontaneous gathering
- d) Peer groups

Answer: c) Spontaneous gathering

3. Which of the following best defines a crowd?

- a) A structured social unit with long-term goals
- b) A loosely organized gathering reacting to a shared event
- c) A formal organization with established norms
- d) A team working toward a common objective

Answer: b) A loosely organized gathering reacting to a shared event

4. Which characteristic is unique to groups but not crowds?

- a) Emotional intensity
- b) Structured roles and norms
- c) Temporary gatherings
- d) Spontaneous formation

Answer: d) Structured roles and norms

5. Which of the following is a cause of social loafing?

- a) Increased arousal
- b) Evaluation apprehension
- c) Diffusion of responsibility
- d) Social facilitation

Answer: c) Diffusion of responsibility

BLOCK-4

GROUP MORALE



UNIT-1

Meaning and Definition of Group Morale, Criteria of High and Low Group Morale

1.1 Meaning and Definition of Group Morale

Group morale refers to the collective spirit, enthusiasm, and sense of unity within a group of individuals working toward a common goal. It is a psychological state that reflects the level of satisfaction, confidence, and commitment among group members. High group morale often results in increased cooperation, productivity, and a positive work environment, while low morale can lead to conflicts, decreased performance, and dissatisfaction.

Group morale is influenced by several factors, such as leadership style, communication, group dynamics, recognition of efforts, and the overall work environment. It plays a crucial role in determining how effectively a group functions and whether it can achieve its objectives.

1.2 Definitions

- According to **Webster's Dictionary**, group morale is “the mental and emotional condition (as of enthusiasm, confidence, or loyalty) of an individual or group concerning the function or tasks at hand.”
- **Alexander H. Leighton** defines morale as “the capacity of a group of people to pull together persistently and consistently in pursuit of a common purpose.”

1.3 Criteria of High and Low Group Morale

Understanding the criteria of group morale helps organizations and leaders take appropriate actions to improve team performance and satisfaction.

1.3.1 Criteria of High Group Morale

- **Strong Team Spirit** – Members feel a sense of belonging and unity.
- **Positive Attitude** – Optimism about the work and the team's ability to succeed.
- **High Productivity** – Work is completed efficiently and with enthusiasm.
- **Low Absenteeism and Turnover** – Employees are engaged and committed to their roles.
- **Good Communication** – Open, respectful, and effective interaction among team members.
- **Willingness to Cooperate** – Members support each other and work collaboratively.
- **Recognition and Reward** – Achievements are acknowledged, motivating continued effort.

1.3.2 Criteria of Low Group Morale

- **Frequent Conflicts** – Team members often disagree or avoid collaboration.
- **Negative Outlook** – A sense of hopelessness or dissatisfaction with work.
- **Low Productivity** – Lack of motivation leads to poor performance.
- **High Absenteeism and Turnover** – Members are frequently absent or leave the group.
- **Poor Communication** – Misunderstandings, gossip, or lack of feedback.
- **Resistance to Change** – Unwillingness to accept new ideas or processes.
- **Lack of Motivation and Initiative** – Team members show disinterest in tasks.

Subjective Questions:

Q1. Explain the meaning of group morale and describe how it can impact the performance of a team.

Ans.

Q2. Discuss the main criteria that indicate high group morale within an organization.

Ans.

Q3. What are the consequences of low group morale on employee performance and organizational outcomes?

Ans.

Q4. Compare and contrast the characteristics of high group morale and low group morale with suitable examples.

Ans.



UNIT-2

Determinants of Group Morale and Methods of Improving Group Morale

2.1 Determinants of Group Morale

Group morale refers to the collective emotional and psychological condition of a group, which affects their motivation, productivity, and cohesion. In social psychology, group morale is closely tied to group dynamics, leadership, motivation, social influence, and group identity.

Key Determinants

1. Leadership Style:

- Supportive, democratic, and transformational leaders tend to boost morale by involving group members in decision-making and providing encouragement.
- Autocratic or inconsistent leadership can lower morale by creating stress or dissatisfaction.

2. Group Cohesion:

- A strong sense of belonging and unity enhances morale.
- Groups with high levels of interpersonal trust, shared goals, and mutual respect tend to have better morale.

3. Communication:

- Open, transparent, and two-way communication helps build trust and resolve conflicts.
- Poor communication can lead to misunderstandings, frustration, and low morale.

4. Recognition and Appreciation:

- Regular acknowledgment of group members' efforts increases motivation and morale.
- Lack of recognition can lead to feelings of neglect or underappreciation.

5. Task Clarity and Purpose:

- Clear goals and a shared sense of purpose provide direction and meaning to group activities.
- Ambiguity or lack of direction can create confusion and reduce morale.

6. Psychological Safety:

- When members feel safe to express opinions without fear of criticism, morale is higher.
- A hostile or judgmental environment undermines psychological well-being.

7. External Environment:

- Factors such as organizational culture, resources, work-life balance, and external support can significantly affect morale.
- Stressful or unstable environments may reduce group morale.

2.2 Methods of Improving Group Morale

Improving group morale involves interventions that enhance positive interactions, motivation, and group cohesion. Social psychologists emphasize creating supportive environments and promoting positive social behaviours.

Effective Methods:

1. **Encouraging Participative Leadership:** Leaders should actively involve members in planning and decision-making processes to foster a sense of ownership and responsibility.
2. **Team-Building Activities:** Structured group exercises and informal interactions strengthen interpersonal bonds and build trust.
3. **Effective Conflict Resolution:** Addressing conflicts constructively and promoting empathy and compromise can reduce tension and maintain harmony.
4. **Positive Reinforcement:** Offering praise, rewards, and other forms of positive feedback can boost self-esteem and group motivation.
5. **Promoting Group Identity:** Emphasizing shared goals, values, and group achievements helps strengthen group identity and loyalty.
6. **Creating a Supportive Environment:** Providing psychological support, adequate resources, and work-life balance encourages well-being and positive group dynamics.
7. **Encouraging Open Communication:** Promoting honest, respectful dialogue and active listening helps build mutual understanding and trust.

Subjective Questions:

Q1. Explain how leadership style can influence group morale, providing examples from a social psychology perspective.

Ans.

Q2. Discuss the role of group cohesion in determining group morale. How can social psychological principles be used to enhance cohesion?

Ans.



Q3. Describe at least three methods that can be used to improve group morale and explain how each method relates to concepts in social psychology.

Ans.

Q4. In your opinion, which determinant of group morale is most influential, and why? Support your answer with psychological reasoning and examples.

Ans.

Objective Questions:

1. What is group morale?

- a) Level of education in a group
- b) Group's enthusiasm and willingness to cooperate
- c) Number of members in a group
- d) Financial strength of a group

Answer: b) Group's enthusiasm and willingness to cooperate

2. Group morale can be assessed through:

- a) Voting
- b) Observation, feedback, and performance indicators
- c) Guesswork
- d) Group age

Answer: b) Observation, feedback, and performance indicators

3. Team-building activities help improve morale by:

- a) Promoting isolation
- b) Increasing competition
- c) Encouraging collaboration and trust
- d) Reducing communication

Answer: c) Encouraging collaboration and trust

4. Regular and open communication enhances morale by:

- a) Creating confusion
- b) Avoiding transparency
- c) Building trust and clarity
- d) Encouraging gossip

Answer: c) Building trust and clarity

5. Positive organizational culture leads to:

- a) Higher stress
- b) Improved morale
- c) More absenteeism
- d) Less collaboration

Answer: b) Improved morale

BLOCK-5

AGGRESSION



UNIT-1

Meaning and Definitions of Aggression, Types of Aggression

1.1 Meaning of Aggression

Aggression refers to behaviours or actions that are intended to cause harm, injury, or discomfort to another person, oneself, or objects in the environment. It can be expressed physically, verbally, or emotionally and may be driven by anger, frustration, or a desire to dominate.

1.2 Definitions of Aggression

Baron and Richardson (1994) define aggression as “any form of behavior directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment.”

Albert Bandura explains aggression as “behavior that results in personal injury or destruction of property.”

Freud believed aggression to be an instinctual drive, part of the human psyche, which must be managed to maintain societal harmony.

1.3 Types of Aggression

- **Physical Aggression:** Involves bodily harm or threats of harm toward others (e.g., hitting, kicking).
- **Verbal Aggression:** Use of words to hurt others emotionally or psychologically (e.g., yelling, insults).
- **Hostile Aggression:** Aggression driven by anger with the intent to cause pain or damage.
- **Instrumental Aggression:** Aggression used as a means to achieve a goal, not necessarily to cause harm (e.g., pushing someone aside to win a race).
- **Passive Aggression:** Indirect expression of hostility, such as procrastination, stubbornness, or intentional inefficiency.
- **Relational Aggression:** Harming others through manipulation or damage to relationships (e.g., spreading rumors, social exclusion).

Subjective Questions

Q1. Explain the concept of aggression and discuss how different psychologists have defined it.

Ans.

Q2. Differentiate between hostile and instrumental aggression with suitable examples.

Ans.

Q3. Discuss any four types of aggression and provide real-life examples for each.

Ans.

Q4. How does passive aggression differ from physical aggression in terms of expression and impact?

Ans.

UNIT-2

Theoretical Approaches to Aggression (Social Learning Theory, Frustration-Aggression Theory), Measures of Reducing Aggression

2.1 Theoretical Approaches to Aggression

2.1.1 Social Learning Theory

The Social Learning Theory, proposed by Albert Bandura, emphasizes that aggression is learned through observing and imitating others. It suggests that individuals, especially children, acquire aggressive behaviours by watching role models such as parents, peers, or characters in media. When these behaviours are rewarded or go unpunished, the likelihood of imitation increases. Bandura's famous Bobo doll experiment demonstrated how children exposed to aggressive models were more likely to exhibit aggressive behavior themselves. The theory highlights the role of observational learning, imitation, and reinforcement in the development of aggression.

2.1.2 Frustration-Aggression Theory

Proposed by Dollard and colleagues in 1939, the Frustration-Aggression Theory posits that aggression is a direct result of frustration. When an individual's goal-directed behavior is blocked, it leads to frustration, which in turn creates an aggressive impulse. According to this theory, frustration always leads to some form of aggression, and aggression is always the result of some frustration. However, later revisions acknowledged that frustration increases the likelihood of aggression but does not always result in it. Environmental cues, past experiences, and individual temperament also influence how a person responds.

2.2 Measures of Reducing Aggression

2.2.1 Modeling Non-Aggressive Behavior

Encouraging role models, such as parents and teachers, to exhibit calm and non-aggressive responses can reduce aggressive behavior in others. Observational learning plays a key role in this process.

2.2.2 Cognitive Interventions

These include teaching individuals to recognize and alter their aggressive thought patterns. Anger management training, problem-solving strategies, and promoting empathy can help reduce aggressive responses.

2.2.3 Conflict Resolution Training

This helps individuals, especially children and adolescents, develop communication and negotiation skills to resolve disputes peacefully instead of using aggression.

2.2.4 Environmental Modifications

Creating environments that reduce frustration and stress such as reducing overcrowding, noise, and heat—can lower the chances of aggressive behavior.





2.2.5. Legal and Social Sanctions

Laws and social rules that discourage aggression (e.g., anti-bullying laws, penalties for violent acts) act as deterrents, especially when consistently enforced.

Subjective Questions:

Q1. Discuss how the Social Learning Theory explains the development of aggressive behavior. Use examples to support your answer.

Ans.

Q2. Explain the key assumptions of the Frustration-Aggression Theory. How has the theory been revised in modern psychology?

Ans.

Q3. Describe at least three effective strategies for reducing aggression in children and explain why they are effective.

Ans.

Q4. Compare and contrast the Social Learning Theory and the Frustration-Aggression Theory in terms of their views on the origins of aggression.

Ans.

Objective Questions:

1. Aggression can best be defined as:

- a) A mental disorder
- b) Intentional behavior aimed at causing harm
- c) Unintentional emotional outburst
- d) Verbal expression of dissatisfaction

Answer: b) Intentional behavior aimed at causing harm

2. According to Social Learning Theory, aggression is learned through:

- a) Genetics
- b) Observation and imitation
- c) Hormonal imbalance
- d) Physical training

Answer: b) Observation and imitation

3. In Bandura's Bobo doll experiment, children demonstrated aggression by:

- a) Ignoring the doll
- b) Protecting the doll
- c) Imitating aggressive behavior shown by adults
- d) Creating new games with the doll

Answer: c) Imitating aggressive behavior shown by adults

4. A group with high morale is likely to exhibit:

- a) Low productivity
- b) Poor cooperation
- c) Increased conflict
- d) Mutual support

Answer: d) Mutual support

5. According to Bandura, reinforcement of aggressive behavior:

- a) Has no effect on future behavior
- b) Decreases aggression over time
- c) Increases the likelihood of future aggression
- d) Only applies to animals, not humans

Answer: c) Increases the likelihood of future aggression

Suggestive Readings:

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COURSE NAME

HISTORY OF ANCIENT INDIA (SUNGA TO 1206 AD)

Course code: BAYSMN-202(B)

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives:

- **Understand the transition of Indian polity and society after the Mauryan Empire** with a focus on the rise of regional powers and foreign dynasties.
- **Examine the contributions of key dynasties** like the Sungas, Satavahanas, Indo-Greeks, Kushans, and Shaka-Kshatrapas to Indian polity, culture, and trade.
- **Analyze the Gupta Empire** in terms of political consolidation, cultural achievements, and the debate around the “Golden Age.”
- **Evaluate the role of early medieval dynasties** (Harshavardhana, Pratiharas, Palas, Paramaras) in shaping Indian political and religious life.
- **Trace the causes and consequences of early Muslim invasions**, particularly those of Mahmud of Ghazni and Muhammad Ghori, and assess their impact on Indian society.
- **Understand the political, military, and cultural history of major Rajput dynasties**, including the Gahadvalas and Chauhans.

Learning Outcomes:

- **Identify and describe** the major post-Mauryan and foreign dynasties, and their roles in shaping ancient and early medieval Indian history.
- **Evaluate the achievements of rulers like Gautamiputra Shatakarni, Kanishka, Samudragupta, and Pulakeshin II**, and their impact on regional and national unity.
- **Critically analyze the cultural advancements** made during the Gupta period and engage with the scholarly debate on whether it constituted a “Golden Age.”
- **Explain the political dynamics of early medieval India**, particularly the rivalries and cultural patronage among the Palas, Pratiharas, and Paramaras.
- **Assess the socio-political implications of foreign invasions**, including the campaigns of Mahmud of Ghazni and Muhammad Ghori, and their resistance by Indian rulers.
- **Compare and contrast** the contributions of the Gahadvalas, Chauhans, and Chalukyas in defense, administration, and temple building.



BLOCK-1

POST-MAURYAN DYNASTIES AND FOREIGN RULERS

UNIT-1

Post-Mauryan Dynasties: Sunga Dynasty, Satavahana Dynasty: Gautamiputra Shatakarni

1.1 Sunga Dynasty

The **Sunga Dynasty** was established in **185 BCE** after the decline of the Mauryan Empire. It was founded by **Pushyamitra Sunga**, who was a general in the Mauryan army. He overthrew the last Mauryan ruler, **Brihadratha Maurya**, and became the ruler of Magadha. The capital of the Sunga Empire was **Pataliputra**.

Pushyamitra Sunga ruled for about 36 years and is known for his revival of **Brahmanical traditions**. He performed **Ashvamedha Yajnas** (horse sacrifices) to assert his sovereignty and supported the Sanskrit language and Vedic rituals. Though he was a supporter of Brahmanism, Buddhist sources mention him as a persecutor of Buddhism; however, archaeological evidence does not fully support this claim. The dynasty lasted for about a century and included rulers like **Agnimitra** and **Bhagabhadra**. The Sungas also played a role in resisting foreign invasions like those of the **Indo-Greeks**.

1.2 Satavahana Dynasty

The **Satavahanas** were one of the most important dynasties of the Deccan region and ruled from around **1st century BCE to 3rd century CE**. They are also known as the **Andhras** in some Puranic texts. The Satavahanas were successors to the Mauryas in the south and served as a cultural and political bridge between north and south India. Their early capital was at **Pratishthana (modern Paithan in Maharashtra)**.

The Satavahanas are noted for promoting **trade, administration, and religious tolerance**. They followed Vedic traditions but were tolerant toward Buddhism and Jainism. They issued **lead and potin coins**, and their inscriptions were in **Prakrit**, written in the **Brahmi script**. The Satavahanas played a significant role in maintaining inland and overseas trade, especially through ports on the western coast.

1.3 Gautamiputra Shatakarni

One of the greatest rulers of the Satavahana dynasty was **Gautamiputra Shatakarni**, who ruled in the **1st–2nd century CE**. His achievements are mainly known through the **Nasik inscription** (also known as the **Gautami Balashri inscription**) recorded by his mother. Gautamiputra was a powerful ruler who revived the fortunes of the Satavahana empire by defeating foreign powers like the **Shakas, Yavanas (Greeks), and Pahlavas (Parthians)**.

He styled himself as the **“Ekabrahmana”** (protector of Brahmanas) and **“destroyer of the Kshatriyas”**, showing his commitment to Vedic dharma. He also reasserted Satavahana control over the western Deccan and parts of Central India. His rule is remembered for **strengthening the caste system, supporting agriculture and trade**, and promoting **Prakrit literature**. Gautamiputra is considered one of the greatest post-Mauryan rulers in the Deccan.



Subjective Questions

Q.1 Discuss the role of Pushyamitra Sunga in reviving Brahmanical traditions after the Mauryan period.

Ans.....

Q.2 What were the major political and cultural contributions of the Satavahana dynasty?

Ans.....

Q.3 Describe the achievements of Gautamiputra Shatakarni as a ruler of the Satavahana dynasty.

Ans.....

Q.4 Compare the administration and religious policies of the Sunga and Satavahana dynasties.

Ans.....

UNIT-2

Foreign Dynasties: Indo Greeks: Demetrius and Menander

2.1 Demetrius

Demetrius was one of the earliest and most significant rulers of the Indo-Greek dynasty. He was the son of Euthydemus I of Bactria and is believed to have begun his Indian campaign around 180 BCE. Demetrius expanded his territory deep into northwestern India, including parts of present-day Pakistan and Afghanistan. His invasion marked the beginning of Greek influence in the Indian subcontinent. He is credited with founding cities and promoting Hellenistic culture in the region. While Demetrius embraced Indian customs to some extent, his reign is more associated with military conquest and territorial expansion than cultural assimilation. Coins from his rule often depict Greek deities, showing that Hellenic traditions were still strong under his leadership.

2.2 Menander

Menander, also known as Milinda in Indian sources, was one of the most renowned Indo-Greek kings. He ruled during the 2nd century BCE and is especially remembered for his patronage of Buddhism. Menander is believed to have converted to Buddhism after engaging in philosophical dialogues with the monk Nagasena, a discussion that is recorded in the Buddhist text *Milinda Panha* (The Questions of King Milinda). His conversion marks a significant moment of cultural fusion, where Greek and Indian traditions began to intertwine more deeply. Menander's reign is often seen as a high point in Indo-Greek history, marked by relative peace, economic prosperity, and religious tolerance. His coins, which feature both Greek and Indian symbols, reflect this syncretic cultural identity.

Subjective Questions

Q.1 How did the Indo-Greek rulers like Demetrius influence the political and cultural landscape of early Indian history?

Ans.....

Q.2 In what ways does Menander's conversion to Buddhism highlight the interaction between Greek and Indian philosophical traditions?

Ans.....

Q.3 Do you think cultural assimilation was more significant than military conquest in the success of the Indo-Greek rule? Why or why not?

Ans.....

Q.4 If you were an advisor to an Indo-Greek king, what strategies would you suggest for balancing Hellenistic and Indian traditions?

Ans.....



UNIT-3

Shaka-Kshatrapa: Western Kshatrapas, Kushan Dynasty: Vima Kadaphises and Kanishka

3.1 Shaka-Kshatrapas (Western Kshatrapas)

The **Shaka-Kshatrapas**, also known as the **Western Kshatrapas**, were Indo-Scythian rulers who established their authority in western India after the decline of the Mauryas and Satavahanas. The term *Kshatrapa* is derived from the Persian Word *Satrap*, meaning governor. They ruled mainly in present-day **Gujarat, Maharashtra, and parts of Madhya Pradesh and Rajasthan.**

The Western Kshatrapas were known for their coinage, which provides important historical insights. The earliest and most notable ruler was **Nahapana**, who ruled in the 1st–2nd century CE and issued bilingual coins in **Greek and Brahmi scripts**. However, he was eventually defeated by Gautamiputra Shatakarni of the Satavahana dynasty.

Another important ruler was **Chashtana**, whose son **Rudradaman I** became one of the most powerful Western Kshatrapa rulers. Rudradaman is famous for his **Junagadh inscription**, which is written in Sanskrit and records the repair of the **Sudarsana lake**. He was also known for his military campaigns and promotion of Sanskrit culture. The Western Kshatrapas continued to rule until the 4th century CE before being replaced by the Gupta Empire.

3.2 Kushan Dynasty

The **Kushan Dynasty** was founded by the **Yuezhi** tribes who migrated from Central Asia into India. They established a vast empire covering parts of **Afghanistan, Pakistan, and northern India** during the **1st to 3rd centuries CE**. The Kushans played a key role in the development of trade along the **Silk Route** and the spread of **Buddhism**.

3.3 Vima Kadphises

Vima Kadphises was an early Kushan ruler and the father of Kanishka. He ruled around the **1st century CE** and is known for consolidating Kushan power in the Indian subcontinent. Vima Kadphises issued gold coins — a first in India at the time — which indicate strong trade links with the **Roman Empire**. His coins often featured symbols of **Shiva**, showing the integration of Indian religious elements into Kushan culture.

Under Vima Kadphises, the Kushan Empire expanded across northwestern India, laying the foundation for the cultural and economic prosperity that would flourish under his successor, Kanishka. He also promoted religious tolerance, with depictions of Indian deities as well as Hellenistic symbols on his coins.

3.4 Kanishka

Kanishka, one of the most renowned rulers of the Kushan dynasty, came to power in the **2nd century CE**. He is celebrated for his **patronage of Buddhism**, especially the **Mahayana sect**, and for convening the **Fourth Buddhist Council** in Kashmir. His reign marked a golden period of cultural and religious synthesis.

Kanishka's empire stretched from Central Asia to the Gangetic plain, and his capital was at **Purushapura** (modern-day Peshawar). He also introduced a new era in Indian history known as the **Saka Era (78 CE)**. His coins depict a wide variety of deities from Indian, Greek, Roman, and Iranian traditions, reflecting his cosmopolitan outlook.

Kanishka's rule contributed significantly to **art, religion, and trade**. The **Gandhara School of Art**, which blended Indian and Greco-Roman styles, flourished during his time. His support for Buddhism helped spread the religion far beyond India, into **Central Asia and China**.

Subjective Questions

Q.1 Discuss the role of the Western Kshatrapas in regional governance and cultural development in western India.

Ans.....

Q.2 How did Vima Kadphises contribute to the economic growth of the Kushan Empire?

Ans.....

Q.3 Examine the religious and cultural achievements of Kanishka during his reign.

Ans.....

Q.4 Compare the administration and coinage of the Western Kshatrapas and Kushan rulers.

Ans.....

Objective Questions

1. Who was the founder of the Sunga Dynasty?

- a) Agnimitra
- b) Pushyamitra Sunga
- c) Vasumitra
- d) Bhumimitra

Answer: b) Pushyamitra Sunga

2. Which Satavahana ruler is known for defeating the Shaka king Nahapana?

- a) Simuka
- b) Satakarni I
- c) Gautamiputra Shatakarni
- d) Yajna Satakarni

Answer: c) Gautamiputra Shatakarni



3. Who among the following Indo-Greek rulers embraced Buddhism and was mentioned in Buddhist texts?

- a) Demetrius
- b) Menander (Milinda)
- c) Antialcidas
- d) Apollodotus

Answer: b) Menander (Milinda)

4. The Western Kshatrapas ruled mainly in which region of India?

- a) Eastern India
- b) Northern India
- c) Western India
- d) Southern India

Answer: c) Western India

5. Which Kushana ruler is associated with the beginning of the Saka Era in 78 CE and was a great patron of Buddhism?

- a) Kujula Kadphises
- b) Vima Kadphises
- c) Kanishka
- d) Huvishka

Answer: c) Kanishka

BLOCK-2

GUPTA DYNASTY: RISE, FALL, AND GOLDEN AGE DEBATE



UNIT-1

Gupta Dynasty: Chandragupta I, Samudragupta, Chandragupta II, Kumargupta and Skandgupta

1.1 Chandragupta I

Chandragupta I was the founder of the Gupta Empire and marked the beginning of what is often referred to as the “Golden Age” of India. He ascended the throne around 320 CE and strengthened his power through a strategic marriage alliance with the Licchavi princess Kumaradevi. This alliance brought both prestige and additional territory. Chandragupta I laid the foundations of a strong and prosperous empire, setting the stage for future expansion by his successors. His rule is significant for establishing the political and cultural base of the Gupta dynasty.

1.2 Samudragupta

Samudragupta, the son of Chandragupta I, is often regarded as one of the greatest military geniuses in Indian history. His reign (c. 335–375 CE) saw an extensive expansion of the Gupta Empire through a series of successful military campaigns in both north and south India. These conquests are documented in the Allahabad Pillar inscription, composed by his court poet Harisena. Apart from being a warrior, Samudragupta was also a patron of arts and culture. He was a skilled poet and musician, and his reign is seen as a period of both political and cultural consolidation.

1.3 Chandragupta II (Vikramaditya)

Chandragupta II, also known as Vikramaditya, ruled from around 375 to 415 CE and is remembered for bringing the Gupta Empire to its peak. He expanded the empire further by defeating the powerful Shaka rulers in western India, which secured important trade routes and added wealth to the empire. His court was a center of learning and culture, with scholars like Kalidasa flourishing during his reign. The period saw advances in science, art, literature, and astronomy, earning it the label of a classical age in Indian civilization.

1.4 Kumaragupta I

Kumaragupta I succeeded Chandragupta II and continued the legacy of prosperity and stability. His reign (c. 415–455 CE) maintained the empire’s strength and is known for the founding of Nalanda University, which later became a world-renowned center of learning. Although his rule saw relative peace, towards the end of his reign, threats began to emerge from external forces such as the Hunas (Huns), foreshadowing the challenges that lay ahead for the empire.

1.5 Skandagupta

Skandagupta was the son of Kumaragupta I and faced significant challenges during his reign (c. 455–467 CE), most notably the invasions of the Hunas. Despite the pressure, he successfully repelled their attacks and preserved the integrity of the Gupta Empire, although at great cost. His reign marks the beginning of the decline of the Gupta Empire, as constant warfare drained the empire's resources. Still, Skandagupta is remembered for his bravery and strong leadership in times of crisis.

Subjective Questions

Q.1 In your opinion, which Gupta ruler contributed most to the empire's Golden Age, and why?

Ans.....

Q.2 How did the Guptas balance military strength with cultural and intellectual development?

Ans.....

Q.3 Do you think Skandagupta's efforts to defend the empire delayed its fall, or only temporarily masked deeper issues?

Ans.....

Q.4 If you could live during the Gupta period, what aspect of life—art, education, politics, or warfare—would you be most interested in, and why?

Ans.....



UNIT-2

Decline of the Imperial Guptas Cultural Achievements of the Gupta Period: Debate about Golden Age

2.1 Decline of the Imperial Guptas

The **Gupta Empire**, which reached its peak during the reigns of **Chandragupta II** and **Kumaragupta I**, began to decline after the mid-5th century CE. A major factor in this decline was the **invasion of the Hunas (Hephthalites)**, a Central Asian tribe that attacked the northwestern frontiers of the empire. Although **Skandagupta** managed to resist the initial Huna attacks, the prolonged conflict weakened the empire both militarily and economically.

Following Skandagupta's death, the empire witnessed internal divisions, weak successors, and the gradual **breakdown of central authority**. The rise of regional powers, such as the **Vakatakas, Maiktrakas, and later the Harshavardhana dynasty**, further reduced Gupta influence. By the end of the 6th century CE, the Gupta Empire had largely disintegrated into small kingdoms.

2.2 Cultural Achievements of the Gupta Period

Despite its political decline, the Gupta period is celebrated as one of the most glorious eras in Indian history, particularly for its **cultural achievements**. This period saw exceptional advancements in **art, architecture, literature, science, and religion**. The **Nalanda University** became a major center of learning, attracting students from across Asia.

In literature, **Kalidasa**, the greatest Sanskrit poet and dramatist, wrote masterpieces like *Abhijnana-sakuntalam* and *Meghadutam*. In the field of science and mathematics, **Aryabhata** made remarkable contributions in astronomy and algebra, including the concept of zero and the approximation of π (pi). **Varahamihira** wrote significant texts on astronomy and astrology.

In art and architecture, the Gupta style emphasized elegance, symbolism, and spiritual expression. Temples at **Deogarh** and cave complexes at **Ajanta and Ellora** showcase the refined artistic sensibilities of the time.

2.3 Debate about the Golden Age

The term "**Golden Age**" is often used to describe the Gupta period due to its remarkable cultural achievements. However, some historians debate this classification. Proponents argue that the Gupta era witnessed a high level of **political stability, economic prosperity, and cultural flourishing**, making it deserving of the title.

Critics, however, point out that the benefits of this golden age were **limited to the upper castes**, especially the Brahmanas and Kshatriyas, while the lower castes and women had **limited access to education, rights, and participation in public life**. Additionally, the **rigidity of the caste system** and the **decline of women's status** are seen as social regressions during this time.

Therefore, while the Gupta period was a golden age in terms of **intellectual and artistic achievements**, it was not necessarily a golden age for **all sections of society**.

■ Subjective Questions

Q.1 What were the major reasons for the decline of the Gupta Empire?

Ans.....

Q.2 Discuss the key cultural and scientific achievements of the Gupta period.

Ans.....

Q.3 How did Gupta art and literature reflect the religious and philosophical ideas of the time?

Ans.....

Q.4 Do you agree that the Gupta period was a “Golden Age” of Indian history? Give reasons for your answer.

Ans.....

■ Objective Questions

1. Who is regarded as the founder of the Gupta Empire?

a) Chandragupta I	c) Chandragupta II
b) Samudragupta	d) Skandagupta

Answer: a) Chandragupta I

2. Which Gupta ruler is known as the ‘Napoleon of India’ due to his extensive conquests?

a) Chandragupta I	c) Kumaragupta
b) Samudragupta	d) Skandagupta

Answer: b) Samudragupta

3. Which Gupta emperor adopted the title ‘Vikramaditya’?

a) Chandragupta I	c) Skandagupta
b) Chandragupta II	d) Kumaragupta

Answer: b) Chandragupta II

4. Which ruler successfully defended the Gupta Empire against the Hunas?

a) Kumaragupta	c) Skandagupta
b) Samudragupta	d) Chandragupta II

Answer: c) Skandagupta

5. The Gupta period is often referred to as the ‘Golden Age of India’ primarily due to advancements in —

a) Agriculture	c) Literature, Art, and Science
b) Trade and Commerce	d) Warfare

Answer: c) Literature, Art, and Science



BLOCK-3

EARLY MEDIEVAL INDIA: HARSHA TO THE PARAMARAS

UNIT-1

Harshvardhana: Political Achievements; Contribution to Religion Learning, Rule of Pratiharas, Mihirbhoj; Rule of the Palas: Dharmapala

1.1 Harshvardhana: Political Achievements

Harshvardhana, also known as Harsha, was a powerful ruler of northern India in the 7th century CE. He ascended the throne of Thanesar around 606 CE and later shifted his capital to Kannauj. Harsha expanded his empire across northern India, including regions like Punjab, Bengal, and parts of the Deccan, though his southern campaign was checked by Pulakesin II of the Chalukyas. His political success came through both warfare and strategic alliances. Harsha maintained diplomatic relations with foreign powers, including China, and his court was visited by the Chinese traveler Xuanzang, who left valuable records of Harsha's reign.

1.2 Harshvardhana: Contribution to Religion and Learning

Harsha was a devout follower of Mahayana Buddhism but showed tolerance toward other religions, including Hinduism. He organized religious assemblies and built monasteries, stupas, and temples. His court was a center of learning and culture, with scholars and poets like Banabhatta, the author of *Harshacharita* and *Kadambari*. Harsha himself was a writer and composed plays such as *Nagananda*. His reign is considered a period of cultural revival following the decline of the Gupta Empire.

1.3 Rule of the Pratiharas: Mihirbhoj

The Gurjara-Pratihara dynasty rose to prominence in the 8th to 10th centuries CE. One of its most powerful rulers was Mihirbhoj, who reigned in the 9th century. He expanded the Pratihara Empire significantly, maintaining control over much of northern and central India. Mihirbhoj successfully resisted Arab invasions from the west and maintained a strong military presence. His administration was marked by efficient governance and support for Hinduism, particularly Vaishnavism. He played a major role in the tripartite struggle over Kannauj, a major political and commercial center at the time.

1.4 Rule of the Palas: Dharmapala

Dharmapala was the second ruler of the Pala dynasty and ruled in the late 8th and early 9th centuries CE. He expanded the Pala Empire across Bengal and Bihar and claimed authority over Kannauj, though it remained contested. Dharmapala was a great patron of Mahayana Buddhism and is credited with the revival of Nalanda University. He also established the famous Vikramashila University. His reign is remembered for strengthening Buddhism in eastern India and promoting art, education, and architecture.



Subjective Questions

Q.1 How did Harshvardhana's policies reflect a balance between military ambition and cultural patronage?

Ans.....

Q.2 In what ways did Mihirbhoj and the Pratiharas contribute to stabilizing northern India during their rule?

Ans.....

Q.3 Why do you think Dharmapala focused so much on supporting Buddhist learning institutions?

Ans.....

Q.4 If you had to choose a ruler from this period to serve under, who would it be and why?

Ans.....

UNIT-2

Paramars of Malwa: The conquests of Vakapati Munja and his conflict with the Chalukya king Tailap, Bhoja's conquests and his cultural achievement

2.1 Vakpati Munja: Conquests and Conflict with Tailap

Vakpati Munja was one of the early and notable rulers of the Paramara dynasty of Malwa, ruling in the late 10th century CE. He was a courageous and ambitious king known for his military campaigns in the Deccan and surrounding regions. Munja aimed to expand his influence southward, which brought him into direct conflict with the powerful Chalukya king Tailapa II of the Western Chalukya dynasty. Initially, Munja achieved some success, but his ambition ultimately led to his downfall. In a bold but overreaching campaign into Chalukya territory, he was captured and executed by Tailap, marking a significant setback for the Paramaras. Despite his tragic end, Munja is remembered for his patronage of learning and literature.

2.2 Bhoja: Conquests and Military Achievements

Raja Bhoja, the most famous ruler of the Paramara dynasty, reigned in the 11th century CE and is often seen as the ideal king in Indian history. He was a capable warrior and launched several military campaigns to consolidate and expand his kingdom. Bhoja engaged in battles with neighboring dynasties like the Chalukyas, Kalachuris, and the Chandelas. Though not all his conquests were permanently successful, he managed to establish a dominant presence in central India and earned immense respect as a powerful and skilled ruler.

2.3 Bhoja: Cultural Achievements

Beyond warfare, Raja Bhoja is best known for his exceptional contributions to art, architecture, literature, and education. He was a polymath and a great patron of scholars, poets, and artists. His court in Dhar became a hub of intellectual activity, attracting talent from across India. Bhoja himself is believed to have written works on subjects like medicine, architecture, grammar, poetry, and astronomy. He founded the Bhoj Shala, an important center of Sanskrit learning. His contributions left a lasting cultural legacy, and in folklore, he is often idealized as a just and enlightened ruler.

Subjective Questions

Q.1 What do you think motivated Vakpati Munja to launch his risky campaign against Tailap, despite the dangers?

Ans.....

Q.2 How do Raja Bhoja's cultural contributions compare to his military achievements what do you think made him more memorable?

Ans.....



Q.3 Why is Bhoja often considered an “ideal king” in Indian tradition and folklore?

Ans.....

Q.4 If you could visit the court of either Munja or Bhoja, which would you choose and why?

Ans.....

Objective Questions

1. Who was the court poet of Harshavardhana and author of *Harshacharita*?

- a) Kalidasa
- b) Bhasa
- c) Banabhatta
- d) Bharavi

Answer: c) Banabhatta

2. Which Pratihara ruler is known for resisting Arab invasions and expanding the empire significantly?

- a) Nagabhata I
- b) Mihirbhoj
- c) Vatsaraja
- d) Mahendrapala

Answer: b) Mihirbhoj

3. Dharmapala, a ruler of the Pala dynasty, is known for founding which major Buddhist monastery?

- a) Nalanda
- b) Somapura Mahavihara
- c) Vikramashila
- d) Odantapuri

Answer: b) Somapura Mahavihara

4. Which Paramara king of Malwa was both a great conqueror and a patron of art and literature?

- a) Vakapati Munja
- b) Bhoja
- c) Udayaditya
- d) Devapala

Answer: b) Bhoja

5. The Chalukya king Tailapa II had a significant conflict with which Paramara ruler?

- a) Bhoja
- b) Munja
- c) Mihirbhoj
- d) Dharmapala

Answer: b) Munja

BLOCK-4

RAJPUT POWERS AND EARLY MUSLIM INVASIONS



UNIT-1

Invasion of Mahmood Ghazni: Main Events, His defeat by local dynasties in the Indian Campaign of Mahmud of Ghaznavi

1.1 Invasion of Mahmud of Ghazni: Main Events

Mahmud of Ghazni, the ruler of Ghazni (in present-day Afghanistan), launched a series of **17 invasions into India** between **1000 and 1027 CE**. His main motive was not to conquer and rule India permanently but to **plunder the immense wealth** of Indian temples and kingdoms. Mahmud aimed to glorify his capital city, Ghazni, by funding its development through the loot he gathered from Indian expeditions.

His most famous raid was the **attack on the Somnath temple** in Gujarat in **1025 CE**, where he looted an enormous amount of treasure and destroyed the temple, which was a major pilgrimage site. Other key targets included **Thanesar, Mathura, Kannauj, and Nagarkot**. Mahmud's campaigns were characterized by sudden attacks, destruction of temples, and the carrying away of riches, artisans, and scholars.

Despite the destruction, Mahmud also helped spread **Islamic architecture and Persian culture** in the regions under his influence. His campaigns created fear among Indian rulers and exposed the military weaknesses of northern Indian states, paving the way for future invasions.

1.2 His Defeat by Local Dynasties

While Mahmud of Ghazni achieved several military successes, he did **face resistance and even suffered defeats** at the hands of local Indian dynasties. One notable instance was his encounter with the **Chaulukya (Solanki) dynasty** of Gujarat. After sacking the Somnath temple, Mahmud faced **fierce resistance during his return journey**, and some records suggest he suffered losses while retreating through the desert.

Another example is his failure to fully subdue the **Rathore Rajputs** and other smaller kingdoms in Rajasthan and central India. These local kings often fought back valiantly and avoided direct confrontation, using **guerrilla warfare** and defensive tactics that frustrated Mahmud's ambitions beyond plundering.

Though Mahmud was successful in most of his raids, his **failure to establish long-term rule** in India reveals the **limitations of his conquests**. He lacked the administrative and logistical support needed to govern distant Indian territories, unlike later invaders such as Muhammad Ghori.

Subjective Questions

Q.1 What were the main objectives behind Mahmud of Ghazni's invasions of India?

Ans.....

Q.2 Describe the major events of Mahmud's campaign against the Somnath temple.

Ans.....

Q.3 How did Indian local dynasties resist Mahmud of Ghazni's invasions?

Ans.....

Q.4 Do you think Mahmud of Ghazni was more of a conqueror or a plunderer? Justify your answer.

Ans.....



UNIT-2

Gahadvalas; Govindachandra, Jayachandra, Chauhanas of Shakambhari: Vigraharaj IV, Prithviraj III- Battle with Mohammad Gori

2.1 Gahadvalas: Govindachandra

The **Gahadvala dynasty** emerged as a prominent power in **north India** after the decline of the Pratiharas. One of the most notable rulers of this dynasty was **Govindachandra** (early 12th century CE), who ruled over a large territory including **Kashi, Kannauj, and parts of Bihar and eastern Uttar Pradesh**. He was a strong and capable king, known for defending his kingdom against external threats such as the Ghaznavids.

Govindachandra maintained diplomatic relations with other regional powers and promoted **trade, religion, and culture**. He supported both **Shaivism and Buddhism**, and inscriptions mention his patronage to temples and monasteries. His reign is considered the **zenith of Gahadvala power**.

2.2 Gahadvalas: Jayachandra

Jayachandra, the last significant ruler of the Gahadvala dynasty, is best known through legend and history as a contemporary and rival of **Prithviraj Chauhan**. He ruled in the late 12th century CE and is often remembered in folklore for **not assisting Prithviraj Chauhan** in the battle against Muhammad Gori — though this claim is debated among historians.

In **1194 CE**, Jayachandra faced **Muhammad Gori** in the **Battle of Chandawar** near Kannauj. He fought bravely but was defeated and killed in the battle. His death marked the **end of Gahadvala dominance**, and it opened the way for **Turkish rule in the Gangetic plains**.

2.3 Chauhanas of Shakambhari: Vigraharaj IV

The **Chauhanas of Shakambhari** were a Rajput dynasty that ruled parts of **Rajasthan and Delhi**. One of the greatest rulers of this line was **Vigraharaj IV**, who ruled in the mid-12th century CE. He was not only a warrior but also a **patron of literature and culture**.

Vigraharaj IV expanded his kingdom and defeated several neighboring rulers, strengthening the Chauhan hold in northwestern India. He was also associated with the construction of **temples and educational institutions**, including a Sanskrit drama he is said to have authored, reflecting his interest in the arts.

2.4 Prithviraj III and the Battles with Muhammad Gori

Prithviraj III, also known as **Prithviraj Chauhan**, was the most famous ruler of the Chauhan dynasty. He ruled from **Ajmer and Delhi** in the late 12th century. His reign is known for the **two battles fought against Muhammad Gori**.

In **1191 CE**, Prithviraj defeated Ghori in the **First Battle of Tarain**, a major victory that temporarily checked Turkish expansion. However, in the **Second Battle of Tarain** in **1192 CE**, due to lack of unity among Indian rulers and possibly underestimating Ghori, Prithviraj was **defeated and captured**. This battle is considered a turning point in Indian history, marking the **beginning of Islamic rule in north India**.

Subjective Questions

Q.1 Describe the achievements of Govindachandra of the Gahadvala dynasty.

Ans.....

Q.2 What were the causes and consequences of the Battle of Chandawar between Jayachandra and Muhammad Ghori?

Ans.....

Q.3 Explain the contributions of Vigraharaj IV to politics and culture.

Ans.....

Q.4 Discuss the significance of the Battles of Tarain in the context of Indian resistance to Turkish invasions.

Ans.....



UNIT-3

Main Events of Gori in India and Impact of his Invasion

3.1 Main Events of Muhammad Ghori in India

Muhammad Ghori, also known as Mu'izz al-Din, was a prominent ruler from the Ghurid dynasty who played a critical role in the establishment of Muslim rule in northern India. His first significant attempt was the **Battle of Kalinjar (1178 CE)**, where he was defeated by the Solanki ruler of Gujarat. Learning from this, he turned his focus toward Punjab and Sindh. In **1186 CE**, he successfully captured Lahore, marking the start of a stronger Ghurid foothold in India.

One of the most crucial turning points came in **1191 CE**, during the **First Battle of Tarain**, where Ghori faced Prithviraj Chauhan. Ghori was defeated in this battle. However, he returned the following year with a better-prepared army and decisively defeated Prithviraj Chauhan in the **Second Battle of Tarain (1192 CE)**. This victory opened the gates of northern India to the Ghurid forces. Following this, Ghori's general **Qutb-ud-din Aibak** extended their control over Delhi, Ajmer, and later parts of Bihar and Bengal. Although Muhammad Ghori did not stay in India permanently, he laid the groundwork for the **Delhi Sultanate**, which began with his successors.

3.2 Impact of Ghori's Invasion

Muhammad Ghori's invasions had a lasting impact on the Indian subcontinent. Politically, his victories led to the decline of several powerful Rajput kingdoms and established a firm Islamic presence in northern India. His campaigns marked the end of Hindu political dominance in many regions of the north and introduced new administrative and military practices.

Socially and culturally, Ghori's conquests opened the way for the spread of Islamic culture, architecture, and religion. They also led to increased interactions between Indian and Persianate cultures, particularly under the Delhi Sultanate. Perhaps the most significant legacy of his invasions was the establishment of **Qutb-ud-din Aibak** as the first Sultan of Delhi, marking the beginning of **Muslim rule that would last for several centuries** in India.

Subjective Questions

Q.1 Why do you think Muhammad Ghori succeeded in his second attempt at the Battle of Tarain, unlike the first?

Ans.....

Q.2 What do you believe was the most long-lasting impact of Ghori's invasions on Indian history?

Ans.....

Q.3 How might Indian history have changed if Prithviraj Chauhan had won the second battle of Tarain?

Ans.....

Q.4 Do you think Muhammad Ghori's role in Indian history is viewed more as a conqueror or a catalyst for change? Why?

Ans.....

Objective Questions

1. Who among the following led 17 invasions into India between 1000 and 1027 CE?

- a) Muhammad Ghori
- b) Mahmud of Ghazni
- c) Timur
- d) Alauddin Khilji

Answer: b) Mahmud of Ghazni

2. Which famous Indian temple was looted by Mahmud of Ghazni in 1025 CE?

- a) Brihadeshwara Temple
- b) Somnath Temple
- c) Sun Temple at Konark
- d) Mahabodhi Temple

Answer: b) Somnath Temple

3. Jayachandra, the last major ruler of the Gahadavala dynasty, was defeated by whom?

- a) Mahmud of Ghazni
- b) Muhammad Ghori
- c) Qutb-ud-din Aibak
- d) Iltutmish

Answer: b) Muhammad Ghori

4. The Battle of Tarain in 1191 was won by —

- a) Muhammad Ghori
- b) Mahmud of Ghazni
- c) Prithviraj Chauhan
- d) Jayachandra

Answer: c) Prithviraj Chauhan

5. Vigraharaj IV, a ruler of the Chauhan dynasty, was known for —

- a) Building the Qutub Minar
- b) Defeating Mahmud Ghazni
- c) Patronizing Sanskrit literature and composing plays
- d) Losing the second Battle of Tarain

Answer: c) Patronizing Sanskrit literature and composing plays



BLOCK-5

EARLY DECCAN AND SOUTH INDIAN KINGDOMS

UNIT-1

Rule of Badami Chalukyas: Pulakeshin II, Vikramaditya II; Pallavas: Mahendravarman I, Narasimhavarman II

1.1 Badami Chalukyas: Pulakeshin II

Pulakeshin II (r. c. 610–642 CE) was one of the greatest rulers of the **Badami Chalukya dynasty**, which ruled over large parts of the Deccan. Under his leadership, the Chalukya Empire reached its territorial peak. He successfully resisted the north Indian emperor **Harshavardhana**, defeating him near the Narmada River. This victory made Pulakeshin II a powerful symbol of southern resistance against northern domination.

He also expanded his kingdom southward by subduing the **Kadambas**, **Gangas**, and parts of the Pallava territory. However, later in his reign, his conflict with the **Pallavas** intensified. The Pallava king **Narasimhavarman I** defeated and possibly killed Pulakeshin II during the Pallava invasion of Badami. Despite this, Pulakeshin II is remembered for his administrative skills, diplomatic missions, and patronage of art and culture.

1.2 Badami Chalukyas: Vikramaditya II

Vikramaditya II (r. c. 733–744 CE), the grandson of Pulakeshin II, restored the glory of the Chalukyas after earlier defeats by the Pallavas. He is best known for his successful campaigns against the **Pallavas** and his conquest of **Kanchipuram**, the Pallava capital. However, unlike many conquerors, Vikramaditya II did not destroy the city or its temples; instead, he is recorded to have respected and protected the institutions of the conquered region.

He was a patron of art and architecture, and during his reign, the **rock-cut temples of Pattadakal** flourished, blending northern and southern architectural styles. His reign marked a period of cultural refinement and military revival for the Chalukyas.

1.3 Pallavas: Mahendravarman I

Mahendravarman I (r. c. 600–630 CE) was a significant ruler of the **Pallava dynasty**, known for his contributions to architecture and religion. He began his reign as a follower of Jainism but later embraced **Shaivism**. A great patron of art, Mahendravarman initiated **rock-cut architecture**, especially in the region of **Mahabalipuram**.

He was also a playwright and is believed to have written the Sanskrit drama *Mattavilasa Prahasana*. Mahendravarman's reign saw the beginning of conflict with the Chalukyas, particularly Pulakeshin II. Though he lost some territory, he laid the foundation for a strong Pallava resurgence under his son, Narasimhavarman I.



1.4 Pallavas: Narasimhavarman II (Rajasimha)

Narasimhavarman II, also known as **Rajasimha** (r. c. 695–722 CE), was one of the most illustrious kings of the Pallava dynasty. His rule is known more for cultural achievements than military conquests. He was a great patron of **architecture and religion**, and under his leadership, some of the most iconic monuments of **Mahabalipuram** and **Kanchipuram** were built.

The famous **Shore Temple at Mahabalipuram** was constructed during his reign, showcasing early Dravidian temple architecture. Rajasimha also supported Sanskrit literature and maintained diplomatic relations with Southeast Asian kingdoms. His reign is considered the **cultural high point** of the Pallavas.

Subjective Questions

Q.1 Evaluate the military and diplomatic achievements of Pulakeshin II.

Ans.....

Q.2 How did Vikramaditya II revive the Chalukya Empire after earlier defeats?

Ans.....

Q.3 Discuss the contributions of Mahendravarman I to South Indian architecture and literature.

Ans.....

Q.4 Why is Narasimhavarman II considered a key figure in the cultural development of the Pallava period?

Ans.....

UNIT-2

Cultural Achievements of Pallavas; Cholas: Emergence and Early History: Rajaraj I-Restoration of the Chola Empire and Expansions of Empire, Rajendra, Kulottunga I, and Administration of Chola's

2.1 Cultural Achievements of the Pallavas

The Pallavas, who ruled parts of South India between the 4th and 9th centuries CE, are celebrated for their remarkable cultural contributions, especially in the fields of art, architecture, and literature. They pioneered the **rock-cut and structural temple architecture** in South India. The finest examples are found in **Mahabalipuram (Mamallapuram)**, including the Shore Temple and the Pancha Rathas, which display intricate carvings and unique Dravidian architectural styles. The Pallava king **Mahendravarman I** initiated rock-cut architecture, while **Narasimhavarman I (Mamalla)** further developed it. They were also great patrons of Sanskrit and Tamil literature. Scholars like Dandin and Bharavi are believed to have flourished under Pallava patronage. Their contributions laid the foundation for later architectural developments by the Cholas and other South Indian dynasties.

2.2 Cholas: Emergence and Early History

The Cholas were an ancient dynasty, but their political rise began in the **9th century CE** with the revival of their power under **Vijayalaya Chola**, who captured Thanjavur and laid the foundation of the later Chola Empire. By the 10th century, the Cholas emerged as one of the most powerful empires in South Asia. They established a strong monarchy, effective administration, and a flourishing economy supported by agriculture, trade, and maritime activities.

2.3 Rajaraja I: Restoration and Expansion of the Chola Empire

Rajaraja I (ruled 985–1014 CE) was one of the greatest Chola rulers, credited with transforming the Cholas into a powerful imperial force. He restored the lost glory of the dynasty and expanded the empire both on land and overseas. He conquered regions like Madurai, Kerala, Sri Lanka (northern part), and parts of the Eastern Deccan. His naval power allowed the Cholas to dominate trade routes across the Indian Ocean. Rajaraja I also commissioned the construction of the magnificent **Brihadeeswarar Temple** at Thanjavur, a UNESCO World Heritage site, symbolizing Chola art and power.

2.4 Rajendra Chola I

Rajendra Chola I, the son of Rajaraja I, continued the legacy of expansion and achievement. His reign (1014–1044 CE) marked the **height of Chola power**. He led successful military campaigns to the Ganges River in the north and even launched **naval expeditions to Southeast Asia**, conquering parts of present-day Indonesia, Malaysia, and Myanmar. He founded the new capital **Gangaikonda Cholapuram** to commemorate his victory over the Ganges. Rajendra also promoted Tamil culture, built temples, and ensured efficient administration across his vast empire.



2.5 Kulottunga I

Kulottunga I (ruled c. 1070–1122 CE) was a later but significant Chola ruler who came to the throne through a blend of Chola and Eastern Chalukya lineage. His reign is noted for **consolidating the empire rather than expanding it**. He focused on maintaining peace, economic prosperity, and administrative efficiency. Kulottunga encouraged trade with Southeast Asia and China, and his time saw the continued flourishing of Tamil literature and temple building. He reduced taxes on merchants to promote commerce and was seen as a benevolent and practical ruler.

2.6 Administration of the Cholas

The Cholas developed one of the most sophisticated administrative systems in medieval India. They divided the empire into **mandalams (provinces)**, **nadus (districts)**, and **urs (villages)**. Local self-governance was a major feature, especially in villages where **sabhas and ur councils** handled local issues. The Cholas maintained an efficient revenue system based on land measurement and classification. They also supported a strong military and naval force. Inscriptions from temples provide detailed records of their governance, donations, and public works, reflecting their commitment to organized and transparent rule.

Subjective Questions

Q.1 Among the Chola rulers, who do you think had the most lasting impact on South Indian history and why?

Ans.....

Q.2 How did temple architecture reflect the power and culture of the Pallavas and Cholas?

Ans.....

Q.3 What do you think was more significant for the Chola Empire's success military strength or administrative efficiency?

Ans.....

Q.4 If you lived during the Chola period, what role would you like to play ruler, artisan, merchant, or scholar and why?

Ans.....

Objective Questions

1. Pulakeshin II, a ruler of the Badami Chalukyas, is best known for defeating which North Indian emperor?

- a) Harshavardhana
- b) Samudragupta
- c) Chandragupta I
- d) Skandagupta

Answer: a) Harshavardhana

2. Which Pallava king was a renowned scholar and playwright, authoring works like *Mattavilasa Prahasana*?

- a) Narasimhavarman I
- b) Mahendravarman I
- c) Simhavishnu
- d) Nandivarman II

Answer: b) Mahendravarman I

3. Narasimhavarman II, also known as Rajasimha, is credited with building which famous temple?

- a) Kailasanatha Temple at Kanchipuram
- b) Brihadeshwara Temple
- c) Virupaksha Temple
- d) Meenakshi Temple

Answer: a) Kailasanatha Temple at Kanchipuram

4. Rajaraja Chola I is known for the construction of which architectural marvel?

- a) Konark Sun Temple
- b) Meenakshi Temple
- c) Brihadeshwara Temple at Thanjavur
- d) Shore Temple at Mahabalipuram

Answer: c) Brihadeshwara Temple at Thanjavur

5. Who among the following Chola rulers led naval expeditions to Southeast Asia and the Srivijaya kingdom?

- a) Kulottunga I
- b) Rajaraja I
- c) Rajendra I
- d) Aditya I

Answer: c) Rajendra I

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COURSE NAME

TOURISM RESOURCES IN INDIA (ELECTIVE)

COURSE CODE: BAYSMN-202(C)

CREDIT: 4	CA: 25	SEE: 75	MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Define and explain the concept of natural resources in the context of tourism.
- Locate key national parks and sanctuaries in India on the map.
- Describe the flora, fauna, and tourism facilities of National Parks.
- Analyze each case study for Tourist appeal, Conservation efforts, Visitor management, Local community involvement.
- Discuss the impact of ecotourism and wildlife tourism on regional development.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Understand the role and significance of natural resources in tourism development.
- Identify and describe major wildlife parks, sanctuaries, and tiger reserves in India.
- Analyze the unique ecological and touristic features of selected case studies.
- Appreciate the importance of biodiversity conservation and its relation to sustainable tourism.
- Evaluate the challenges and opportunities in managing natural tourism resources in India.



BLOCK-1

INTRODUCTION TO TOURISM RESOURCES

UNIT-1

Concept of Resource, Attraction & Product in Tourism

1.1 Concept of Resource in Tourism

A tourism resource refers to any element of the natural, cultural, historical, or man-made environment that has the potential to attract tourists and support tourism activities. These resources can include landscapes, wildlife, heritage sites, festivals, traditions, climate, or even human hospitality. However, not every resource becomes a tourist attraction unless it is made accessible, promoted, and supported by infrastructure. For instance, a mountain may be a resource, but it becomes an attraction only when it is developed with trekking trails, accommodations, and information facilities.

1.2 Concept of Attraction in Tourism

A tourist attraction is any specific site, place, or event that draws visitors due to its inherent appeal, uniqueness, or significance. Attractions can be natural (like waterfalls, beaches), cultural (such as temples, forts), historical (monuments, ancient ruins), or recreational (theme parks, museums). Attractions are central to the tourism experience and often serve as the main motivation for travel. For a resource to become an attraction, it must be interpreted and presented in a way that appeals to tourists, offering them something engaging or memorable.

1.3 Concept of Product in Tourism

In tourism, a product is a combination of tangible and intangible elements offered to tourists to satisfy their travel needs and experiences. A tourism product includes not just the attraction, but also the transport, accommodation, food, guiding services, and other supporting facilities. Unlike a traditional product, a tourism product is experiential and consumed on-site. For example, a visit to a national park is a tourism product that includes entry, guided tours, wildlife viewing, transport, and stay arrangements.

Subjective Questions

Q.1 Define tourism resources and explain how they differ from tourist attractions.

Ans.....

Q.2 How can a natural resource be transformed into a tourist attraction? Give examples.

Ans.....

Q.3 What are the components of a tourism product? Explain with an example.

Ans.....

Q.4 Discuss the interrelationship between tourism resources, attractions, and products in planning a tourist destination.

Ans.....



UNIT-2

Meaning & Characteristics of Tourism Resources

2.1 Meaning of Tourism Resources

Tourism resources refer to all the natural, cultural, historical, and man-made elements that can be utilized to attract tourists and support tourism development. These resources form the foundation upon which tourism activities are built. They are the raw materials that, when properly developed, promoted, and maintained, provide tourists with experiences and satisfaction. Tourism resources can include mountains, rivers, wildlife, monuments, festivals, art, architecture, and local traditions. Importantly, these resources must have potential value for visitors and the capacity to contribute to the local economy and community development.

2.2 Characteristics of Tourism Resources

1. Attractiveness

One of the most important characteristics of a tourism resource is its ability to attract tourists. It must possess qualities that are interesting, unique, or appealing to a specific segment of travelers. For example, the Taj Mahal attracts millions due to its architectural beauty and historical significance.

2. Accessibility

A resource must be accessible to become useful in tourism. This includes transportation infrastructure like roads, airports, and connectivity. Even the most attractive resource may go unnoticed if it cannot be easily reached by tourists.

3. Availability of Supporting Facilities

For a tourism resource to be effectively utilized, there must be supporting amenities like accommodations, restaurants, guides, restrooms, and information centers. These facilities enhance the tourist experience and are crucial for sustainable tourism development.

4. Sustainability

Tourism resources must be managed in a way that ensures their availability for future generations. Overuse or mismanagement can lead to degradation. Sustainable practices like ecotourism and community involvement help preserve these resources.

5. Cultural and Environmental Sensitivity

Many tourism resources are part of sensitive ecological or cultural zones. Hence, tourism activities must be planned with care to avoid disrupting local lifestyles or damaging natural ecosystems.

Subjective Questions

Q.1 Define tourism resources and explain their significance in tourism development.

Ans.....

Q.2 Discuss any four key characteristics of tourism resources with examples.

Ans.....

Q.3 Why is accessibility considered a vital characteristic of a tourism resource?

Ans.....

Q.4 How can tourism resources be used sustainably without harming the environment and local culture?

Ans.....



UNIT-3

Typology & Nature of Tourism Resources

3.1 Typology of Tourism Resources

The typology of tourism resources refers to the classification of various elements that attract tourists based on their origin, nature, and purpose. These resources are generally grouped into categories to better understand and manage them in tourism planning. The common types include:

1. **Natural Resources** – These include mountains, rivers, beaches, forests, wildlife, lakes, and climate. They are naturally occurring and often form the basis for eco-tourism and adventure tourism.
2. **Cultural Resources** – These consist of traditions, customs, festivals, music, dance, cuisine, and lifestyle of the local population. They reflect the living heritage of a region.
3. **Historical Resources** – These involve monuments, forts, palaces, ancient ruins, and archaeological sites that offer insights into the past.
4. **Man-made Resources** – These are human-created attractions like amusement parks, museums, resorts, gardens, and theme parks, often built to enhance tourist engagement.
5. **Religious Resources** – Temples, mosques, churches, shrines, and pilgrimage sites fall under this type, attracting visitors seeking spiritual and religious experiences.

3.2 Nature of Tourism Resources

The nature of tourism resources refers to the intrinsic qualities and characteristics that define how these resources are experienced, valued, and used in tourism. Understanding their nature helps in sustainable development and management. Key aspects include:

1. **Intangibility and Experiential Value** – Many tourism resources provide experiences rather than physical goods. For example, the tranquility of a mountain or the spiritual atmosphere of a temple can't be touched but are deeply felt.
2. **Non-renewability (in many cases)** – Certain tourism resources like historical monuments or fragile ecosystems are irreplaceable. Once damaged or lost, they may never be fully restored.
3. **Seasonal Dependence** – The appeal of some resources depends on specific seasons. For example, hill stations are more attractive in summer, while bird sanctuaries may peak in winter.
4. **Cultural and Emotional Significance** – Resources often carry meaning and value beyond their physical form, such as national pride, identity, or religious faith.
5. **Vulnerability to Overuse** – Many tourism resources, especially natural and cultural ones, can degrade due to excessive or irresponsible tourism activity.

■ Subjective Questions

Q.1 Define the term *typology of tourism resources* and explain its importance in tourism planning.

Ans.....

Q.2 Describe any three types of tourism resources with suitable examples.

Ans.....

Q.3 What are the main characteristics that define the nature of tourism resources?

Ans.....

Q.4 How does understanding the nature of tourism resources help in sustainable tourism development?

Ans.....



UNIT-4

Nature & Scope of Tourist Places in India

4.1 Nature of Tourist Places in India

The **nature of tourist places in India** is highly diverse and rich, reflecting the country's cultural, historical, spiritual, and geographical variety. India offers a unique blend of ancient heritage and modern attractions. From the snow-capped Himalayas in the north to the serene beaches in the south, and from historic cities in the west to lush forests in the east, the nature of tourist destinations is multifaceted. They may be categorized as natural (mountains, rivers, forests), cultural (temples, festivals, cuisine), historical (forts, palaces, ruins), religious (pilgrimage centers), and recreational (theme parks, hill stations, beach resorts). Each destination offers a different experience based on its unique character and local essence.

4.2 Scope of Tourist Places in India

The **scope of tourist places in India** is vast and constantly expanding due to the country's immense tourism potential. India caters to a wide range of tourist interests, such as adventure tourism, eco-tourism, wellness tourism, cultural tourism, heritage tourism, and spiritual tourism. With UNESCO World Heritage Sites, centuries-old traditions, diverse landscapes, and growing infrastructure, India has the potential to attract both domestic and international tourists. The government's initiatives like "Incredible India" and improved connectivity have further expanded the reach and development of lesser-known destinations. Moreover, tourism contributes significantly to the economy by generating employment, fostering cultural exchange, and promoting regional development.

Subjective Questions

Q.1 Describe the diverse nature of tourist places in India with examples from different regions.

Ans.....

Q.2 What factors contribute to the wide scope of tourism development in India?

Ans.....

Q.3 How do different types of tourist places cater to varied tourist interests?

Ans.....

Q.4 Discuss how India's cultural and geographical diversity influences the tourism sector.

Ans.....

Objective Questions

1. Which of the following best defines a tourism resource?

- a) A product sold to tourists
- b) A service offered at a destination

- c) A natural or man-made element with tourism potential
- d) A transport facility for tourists

Answer: c) A natural or man-made element with tourism potential

2. What is the key difference between a tourism resource and a tourist attraction?

- a) Attractions are cheaper than resources
- b) Resources become attractions only when developed and promoted
- c) Attractions are only cultural, not natural
- d) Resources are not important in tourism

Answer: b) Resources become attractions only when developed and promoted

3. Which of the following is NOT a characteristic of tourism resources?

- a) Accessibility
- b) Sustainability
- c) Industrial value
- d) Attractiveness

Answer: c) Industrial value

4. Under the typology of tourism resources, historical monuments fall into which category?

- a) Natural resources
- b) Cultural resources
- c) Historical resources
- d) Religious resources

Answer: c) Historical resources

5. The wide scope of tourist places in India is mainly due to:

- a) Similar climate across all regions
- b) Uniform culture throughout the country
- c) Diverse geography, history, and culture
- d) Limited transport options

Answer: c) Diverse geography, history, and culture



BLOCK-2

NATURAL RESOURCES IN TOURISM

UNIT-1

Study of Wild Life Parks, Sanctuaries & Tiger Reserves in India with Case Studies of Raja Ji National Park, Jim Corbett, Bharatpur Bird Sanctuary, Valley of Flowers & Gir National Park, Kaziranga National Park

1.1 Wildlife Parks, Sanctuaries & Tiger Reserves in India

India is home to a rich variety of wildlife and biodiversity, making it one of the most attractive destinations for nature and wildlife tourism. Wildlife parks, sanctuaries, and tiger reserves are protected areas aimed at conserving flora and fauna while also serving as eco-tourism spots. These areas play a crucial role in environmental conservation, education, research, and offering unique experiences to tourists.

1.2 Raja Ji National Park (Uttarakhand)

Located at the foothills of the Shivalik range, Rajaji National Park is known for its rich biodiversity and is spread over the districts of Haridwar, Dehradun, and Pauri Garhwal. The park is famous for its population of Asian elephants and also houses leopards, deer, wild boars, and various bird species. It offers jungle safaris and is an important site for eco-tourism and nature education.

1.3 Jim Corbett National Park (Uttarakhand)

Established in 1936, Jim Corbett is India's first national park and part of the larger Corbett Tiger Reserve. It is globally renowned for being the first to launch Project Tiger in 1973. The park has dense forests, riverine belts, and a wide variety of wildlife, including tigers, elephants, leopards, and crocodiles. It is a major hub for wildlife tourism and photography.

1.4 Bharatpur Bird Sanctuary (Keoladeo National Park, Rajasthan)

A UNESCO World Heritage Site, Bharatpur Bird Sanctuary is one of the most important bird breeding and feeding grounds in the world. It hosts thousands of migratory birds each year, including the rare Siberian crane. The sanctuary consists of wetlands and is ideal for bird watching, photography, and research in ornithology.

1.5 Valley of Flowers (Uttarakhand)

The Valley of Flowers is a UNESCO World Heritage Site located in the Western Himalayas. Known for its stunning alpine meadows, it is home to over 500 species of wildflowers and several rare and endangered species like the Asiatic black bear, snow leopard, and musk deer. It attracts trekkers, botanists, and nature lovers from around the globe.

1.6 Gir National Park (Gujarat)

Gir is the only natural habitat of the Asiatic lion in the world. The park consists of dry deciduous forests and grasslands and supports a high diversity of species. Apart from lions, it is also home to



leopards, antelopes, crocodiles, and over 300 species of birds. Gir is a crucial success story of species-specific conservation in India.

1.7 Kaziranga National Park (Assam)

Kaziranga is a UNESCO World Heritage Site known for its population of the one-horned rhinoceros. The park features tall elephant grass, marshlands, and tropical moist broadleaf forests. Besides rhinos, it is also home to elephants, tigers, wild water buffalo, and swamp deer. The park is a symbol of successful wildlife conservation in northeast India.

Subjective Questions

Q.1 Describe the ecological significance of Jim Corbett National Park and its role in Project Tiger.

Ans.....

Q.2 How does the Valley of Flowers contribute to conservation and eco-tourism in India?

Ans.....

Q.3 Compare the unique wildlife found in Gir National Park and Kaziranga National Park.

Ans.....

Q.4 Discuss the role of bird sanctuaries like Bharatpur in promoting sustainable tourism and biodiversity.

Ans.....

Objective Questions

1. Which of the following national parks is known for its population of the Asiatic Lion?

- a) Jim Corbett National Park
- b) Kaziranga National Park
- c) Gir National Park
- d) Bharatpur Bird Sanctuary

Answer: c) Gir National Park

2. The Valley of Flowers National Park is located in which Indian state?

- a) Himachal Pradesh
- b) Sikkim
- c) Uttarakhand
- d) Arunachal Pradesh

Answer: c) Uttarakhand

3. Which wildlife sanctuary is a UNESCO World Heritage Site known for its large population of one-horned rhinoceroses?

- a) Jim Corbett National Park
- b) Kaziranga National Park
- c) Bharatpur Bird Sanctuary
- d) Raja Ji National Park

Answer: b) Kaziranga National Park

4. Bharatpur Bird Sanctuary is also known as:

- a) Keoladeo National Park
- b) Salim Ali Bird Sanctuary
- c) Chilika Lake Sanctuary
- d) Harike Wetlands

Answer: a) Keoladeo National Park

5. Which of the following is a part of the Shivalik range and is a habitat for elephants and tigers?

- a) Raja Ji National Park
- b) Jim Corbett National Park
- c) Valley of Flowers
- d) Gir National Park

Answer: a) Raja Ji National Park



BLOCK-3

PILGRIMAGE DESTINATIONS IN INDIA

UNIT-1

Hindu Pilgrimage Destinations: Char Dham Yatra, Haridwar, Khajuraho, Mahabalipuram, Tirupati, Madurai, Konark

1.1 Char Dham Yatra

The **Char Dham Yatra** is one of the most sacred pilgrimages in Hinduism, comprising four holy sites located in the Indian Himalayas - **Yamunotri**, **Gangotri**, **Kedarnath**, and **Badrinath**. These sites are dedicated to different deities and are believed to purify the soul of devotees. The yatra is traditionally undertaken in a clockwise direction and is considered spiritually elevating, offering devotees the chance to connect deeply with nature and divine energies.

1.2 Haridwar (Uttarakhand)

Located on the banks of the holy River Ganga, **Haridwar** is one of the seven holiest places (Sapta Puri) in Hinduism. It is famous for the **Har Ki Pauri ghat**, where thousands gather for the Ganga Aarti every evening. Haridwar is also one of the venues for the **Kumbh Mela**, which attracts millions of pilgrims. It serves as the gateway to the Char Dham and is considered a place where salvation (moksha) can be attained.

1.3 Khajuraho (Madhya Pradesh)

Khajuraho is renowned for its group of Hindu and Jain temples known for their stunning **Nagara-style architecture** and intricate **erotic sculptures** that symbolize various aspects of human life and spirituality. Though often visited for its artistic and historical value, Khajuraho is also an important spiritual site that reflects the richness of Hindu religious expression, particularly in the temples dedicated to Shiva, Vishnu, and Devi.

1.4 Mahabalipuram (Tamil Nadu)

Mahabalipuram, also known as **Mamallapuram**, is a historic town famous for its rock-cut temples and monolithic structures built during the Pallava dynasty. The **Shore Temple**, dedicated to Lord Shiva, stands as a significant symbol of early South Indian temple architecture. This coastal pilgrimage site is not only spiritually significant but also a UNESCO World Heritage Site known for its carvings and sculptures depicting Hindu mythology.

1.5 Tirupati (Andhra Pradesh)

Tirupati is home to the **Tirumala Venkateswara Temple**, one of the richest and most visited pilgrimage centers in the world. Devotees of **Lord Vishnu** believe that worshipping at Tirupati brings blessings, wealth, and fulfillment of desires. The temple, located on the Tirumala hills, is a major destination for both spiritual seekers and cultural tourists.



1.6 Madurai (Tamil Nadu)

The city of **Madurai** is centered around the **Meenakshi Amman Temple**, dedicated to Goddess Meenakshi (a form of Parvati) and Lord Sundareshwar (a form of Shiva). The temple complex is an architectural marvel and a hub of religious activity, drawing devotees from across the country. Madurai is also a cultural hotspot, with festivals like **Meenakshi Thirukalyanam** celebrated grandly.

1.7 Konark (Odisha)

Konark is famous for the **Sun Temple**, dedicated to **Surya**, the Sun God. Built in the 13th century, the temple is designed in the shape of a colossal chariot and is an architectural masterpiece. Though not a functioning temple today, it remains a significant pilgrimage site and a symbol of the Sun's divine power. Konark also hosts the **Chandrabhaga Mela**, attracting thousands of devotees annually.

Subjective Questions:

Q.1 Describe the spiritual and cultural significance of the Char Dham Yatra in Hinduism.

Ans.....

Q.2 How does architecture play a role in the religious experience at sites like Khajuraho and Konark?

Ans.....

Q.3 Compare and contrast the religious importance of Tirupati and Madurai as South Indian pilgrimage destinations.

Ans.....

Q.4 Discuss the role of festivals in enhancing the pilgrimage experience in places like Haridwar and Konark.

Ans.....

UNIT-2

Buddhist Pilgrimage Destinations: Lumbini, Bodhgaya, Sarnath, Kushinagar, Sanchi, Ajanta

2.1 Lumbini (Nepal)

Lumbini is the birthplace of **Siddhartha Gautama**, who later became known as the **Buddha**. Located in present-day Nepal, it is one of the most sacred pilgrimage sites in Buddhism. The **Maya Devi Temple**, dedicated to Buddha's mother, marks the exact spot of his birth. The site also includes monastic zones developed by various Buddhist countries and is recognized as a **UNESCO World Heritage Site**. Pilgrims visit Lumbini to honor the origin of the Enlightened One and reflect on his teachings of peace and compassion.

2.2 Bodhgaya (Bihar, India)

Bodhgaya is where Siddhartha Gautama attained **enlightenment** under the **Bodhi Tree**, becoming the Buddha. The **Mahabodhi Temple Complex**, a UNESCO World Heritage Site, marks this sacred spot and draws pilgrims from all Buddhist traditions around the world. It is considered the most important of the four main Buddhist pilgrimage sites. Meditating under the Bodhi Tree is a deeply spiritual experience for followers of the Dharma.

2.3 Sarnath (Uttar Pradesh, India)

After achieving enlightenment, Buddha delivered his **first sermon** at **Sarnath**, near Varanasi, where he set in motion the **Wheel of Dharma (Dharmachakra Pravartana)**. The site is home to the **Dhamek Stupa**, **Ashokan Pillar**, and the **Mulagandha Kuti Vihar**. It is an important site for study and meditation and represents the formal beginning of Buddhism as a teaching path. Sarnath is also a hub for archaeological and artistic heritage.

2.4 Kushinagar (Uttar Pradesh, India)

Kushinagar is the place where Lord Buddha attained **Mahaparinirvana** (final liberation after death). The site is deeply symbolic for Buddhists as it marks the end of the Buddha's earthly journey. Major attractions include the **Mahaparinirvana Temple**, housing a reclining statue of Buddha, and the **Rambhar Stupa**, believed to be the cremation site. Kushinagar is a place of reflection on impermanence and the cycle of life and death.

2.5 Sanchi (Madhya Pradesh, India)

Sanchi is known for its **great stupa**, one of the oldest stone structures in India, built by Emperor **Ashoka** in the 3rd century BCE. While the Buddha never visited Sanchi, it became an important center for Buddhist art and architecture. The site showcases intricate gateways (toranas) and relics that narrate the life and teachings of Buddha. Sanchi reflects the spread of Buddhism through imperial patronage and artistic expression.



2.6 Ajanta (Maharashtra, India)

The **Ajanta Caves** are a series of **rock-cut Buddhist cave monuments** dating from the 2nd century BCE to about 480 CE. These caves were used as monasteries and worship halls and contain exquisite murals and sculptures that depict the **Jataka tales** — stories of Buddha's previous lives. Ajanta is not only a pilgrimage destination but also a testament to India's contribution to Buddhist art and education.

Subjective Questions

Q.1 Describe the spiritual significance of Bodhgaya and how it influences global Buddhist pilgrimage.

Ans.....

Q.2 Compare the historical and religious importance of Lumbini and Kushinagar in Buddha's life journey.

Ans.....

Q.3 How do sites like Sanchi and Ajanta reflect the artistic and architectural legacy of Buddhism in India?

Ans.....

Q.4 Discuss how the four key pilgrimage sites (Lumbini, Bodhgaya, Sarnath, and Kushinagar) represent the life stages of Buddha.

Ans.....

UNIT-3

Jain Pilgrimage Destinations: Mount Abu, Sharavanbelgola

3.1 Mount Abu (Rajasthan)

Mount Abu, located in the Aravalli Hills of Rajasthan, is one of the most important Jain pilgrimage destinations in India. The site is renowned for the **Dilwara Temples**, a group of five exquisitely carved marble temples dedicated to different Jain Tirthankaras, built between the 11th and 13th centuries CE. These temples are masterpieces of Jain architecture, especially famous for their intricate ceilings, pillars, and domes. The temples not only serve as a sacred space for religious rituals but also represent the Jain ideals of simplicity, purity, and devotion. Pilgrims visit Mount Abu to meditate, worship, and admire the spiritual artistry that reflects Jain beliefs.

3.2 Shravanabelagola (Karnataka)

Shravanabelagola is a major Jain pilgrimage center located in the Hassan district of Karnataka. It is most famous for the **57-foot monolithic statue of Lord Bahubali (Gommateshwara)**, which is one of the tallest free-standing statues in the world. The statue symbolizes renunciation, self-control, and the spiritual victory of Bahubali, a revered figure in Jainism. Every 12 years, the **Mahamastakabhisheka** ceremony is held here, during which the statue is bathed in milk, saffron, and other sacred substances—a grand event attracting thousands of Jain pilgrims from across the world. Shravanabelagola is considered a symbol of Jain heritage and spiritual enlightenment.

Subjective Questions

Q.1 Discuss the architectural and spiritual significance of the Dilwara Temples at Mount Abu.

Ans.....

Q.2 What is the importance of the Mahamastakabhisheka festival in Jain pilgrimage tradition?

Ans.....

Q.3 Compare the symbolic representations of Jain values in Mount Abu and Shravanabelagola.

Ans.....

Q.4 How do Jain pilgrimage sites reflect the core teachings of non-violence and renunciation?

Ans.....



UNIT-4

Islamic Pilgrimage Destinations: Delhi, Agra, and Fatehpur Sikri

4.1 Delhi

Delhi, the capital of India, is home to several significant Islamic pilgrimage sites that reflect the rich spiritual and architectural heritage of Islam in India. One of the most prominent sites is the **Hazrat Nizamuddin Dargah**, the mausoleum of the famous 13th-century Sufi saint **Hazrat Nizamuddin Auliya**. This shrine is a center of Sufi devotion and attracts thousands of devotees regardless of religion. The **Jama Masjid**, built by Mughal emperor Shah Jahan, is one of the largest mosques in India and a major site for Islamic prayer and gatherings, especially during Eid. These sites offer spiritual solace, communal harmony, and architectural beauty, making Delhi an important destination for Muslim pilgrims.

4.2 Agra

Agra is not only renowned for the **Taj Mahal**, a UNESCO World Heritage Site and symbol of eternal love, but also for its significant Islamic heritage. The **Taj Mahal**, built by Emperor Shah Jahan in memory of his wife Mumtaz Mahal, also serves as a mausoleum and reflects Islamic art, calligraphy, and symmetry. Apart from the Taj, **Agra's Jama Masjid** and the **Chini Ka Rauza** the tomb of the poet-scholar Allama Afzal Khan — are also important pilgrimage and heritage sites. These monuments are reflective of the Mughal architectural zenith and spiritual depth rooted in Islamic beliefs.

4.3 Fatehpur Sikri

Fatehpur Sikri, located near Agra, was built by Emperor **Akbar** in the 16th century as a planned city and served as the Mughal capital for a short time. The spiritual heart of Fatehpur Sikri is the **Dargah of Sheikh Salim Chishti**, a revered Sufi saint. Pilgrims come to offer prayers and seek blessings, particularly for fertility and well-being. The site is also famous for the **Buland Darwaza**, a grand gateway symbolizing Akbar's victory and faith. Fatehpur Sikri showcases the fusion of Islamic and Indian architectural styles and remains a site of both spiritual pilgrimage and historical significance.

Subjective Questions

Q.1 Describe the significance of Hazrat Nizamuddin Dargah in Delhi and its role in Sufi tradition.

Ans.....

Q.2 How does the architecture of the Taj Mahal reflect Islamic beliefs and artistic values?

Ans.....

Q.3 What role does Fatehpur Sikri play in connecting spiritual devotion with Mughal imperial history?

Ans.....

Q.4 Compare and contrast the religious importance of Delhi, Agra, and Fatehpur Sikri as Islamic pilgrimage centers.

Ans.....

UNIT-5

Sikh Pilgrimage Destinations: Patna, Nanded, Golden Temple (Amritsar), Hemkund Sahib (Uttarakhand)

5.1 Patna Sahib (Patna, Bihar)

Takht Sri Patna Sahib, located in Patna, Bihar, is one of the five Takhts (seats of authority) in Sikhism. It is the birthplace of Guru Gobind Singh Ji, the tenth Sikh Guru. The gurdwara holds immense spiritual and historical significance, as it commemorates the early years of Guru Gobind Singh's life and his teachings. The site also contains relics, weapons, and manuscripts associated with the Guru. Pilgrims visit Patna Sahib to pay homage to Guru Gobind Singh's legacy and to connect with the roots of Sikh valor and spirituality.

5.2 Hazur Sahib (Nanded, Maharashtra)

Takht Hazur Sahib, located in Nanded, Maharashtra, is another important Sikh pilgrimage center. It is the place where Guru Gobind Singh Ji spent his final days and where he declared the Guru Granth Sahib as the eternal Guru of the Sikhs. The gurdwara complex includes the room where Guru Gobind Singh passed away and houses his personal belongings. Hazur Sahib represents the transition from the line of human Gurus to the scripture as the spiritual guide, making it a deeply revered site.

5.3 Golden Temple (Amritsar, Punjab)

The Golden Temple, also known as Harmandir Sahib, is the holiest shrine in Sikhism. Located in Amritsar, Punjab, it was founded by Guru Ram Das Ji and later completed by Guru Arjan Dev Ji. The temple is surrounded by a holy water tank called the Amrit Sarovar, where pilgrims take a dip for spiritual purification. The temple's golden architecture, continuous recitation of the Guru Granth Sahib, and the community kitchen (langar) that serves free meals to thousands daily, all reflect Sikh values of equality, service, and devotion.

5.4 Hemkund Sahib (Uttarakhand)

Hemkund Sahib is a revered Sikh pilgrimage site located in the **Himalayas of Uttarakhand** at an altitude of over 15,000 feet. It is associated with the **tapasya (meditation)** of Guru Gobind Singh Ji in a previous lifetime, as described in the Dasam Granth. The gurdwara is set beside a serene glacial lake and is accessible only during the summer months due to heavy snowfall in winter. The difficult trek to Hemkund Sahib symbolizes devotion, endurance, and spiritual upliftment for Sikh pilgrims.

Subjective Questions

Q.1 Describe the historical and spiritual importance of Takht Sri Patna Sahib in the life of Guru Gobind Singh Ji.

Ans.....



Q.2 How does the Golden Temple embody the core principles of Sikhism such as equality and service?

Ans.....

Q.3 What is the significance of Guru Gobind Singh's final teachings at Hazur Sahib, Nanded?

Ans.....

Q.4 Why is Hemkund Sahib considered a symbol of faith and devotion despite its challenging location?

Ans.....

Objective Questions

1. Which of the following is *not* part of the Char Dham Yatra?

a) Badrinath	c) Tirupati
b) Rameswaram	d) Dwarka

Answer: c) Tirupati

2. Where did Lord Buddha attain enlightenment?

a) Lumbini	c) Kushinagar
b) Sarnath	d) Bodhgaya

Answer: d) Bodhgaya

3. The famous Dilwara Temples, a major Jain pilgrimage site, are located in:

a) Shravanabelagola	c) Sanchi
b) Mount Abu	d) Ujjain

Answer: b) Mount Abu

4. The Golden Temple, a sacred site for Sikhs, is located in which city?

a) Patna	c) Amritsar
b) Nanded	d) Hemkund Sahib

Answer: c) Amritsar

5. Which of the following Islamic pilgrimage destinations is known for the Jama Masjid and Dargah of Nizamuddin Auliya?

a) Agra	c) Fatehpur Sikri
b) Delhi	d) Hyderabad

Answer: b) Delhi

BLOCK-4

SOCIO-CULTURAL RESOURCES



UNIT-1

Importance of Socio-Cultural Resources in Tourism

1.1 Cultural Heritage as a Tourist Attraction

Socio-cultural resources, such as historical monuments, traditions, and festivals, serve as major attractions for tourists. Cultural heritage reflects the history and identity of a place, and tourists are often drawn to destinations that offer a rich cultural experience. Landmarks like temples, forts, palaces, and museums provide visitors with a glimpse into the past, making destinations unique and appealing.

1.2 Promotion of Local Traditions and Handicrafts

Tourism plays a significant role in promoting and preserving local art forms, music, dance, and handicrafts. Visitors who appreciate traditional performances or purchase handmade products help in sustaining the local culture. This not only boosts the local economy but also encourages the younger generation to keep cultural practices alive.

1.3 Community Participation and Empowerment

Socio-cultural tourism encourages community participation. Locals often act as guides, storytellers, and hosts, allowing them to share their knowledge and earn income. This creates a sense of pride and ownership among communities regarding their cultural heritage. Additionally, such engagement fosters cross-cultural understanding between locals and tourists.

1.4 Education and Cross Cultural Exchange

Tourism based on socio-cultural elements promotes learning and awareness. Tourists gain knowledge about different lifestyles, languages, cuisines, and belief systems, which leads to a deeper respect for diversity. At the same time, locals learn about global cultures, encouraging openness and tolerance.

1.5 Preservation and Sustainable Development

The presence of socio-cultural tourism often leads to increased efforts in heritage conservation and sustainable development. Governments and local bodies may take steps to restore monuments, protect sacred sites, and regulate tourism activities to minimize negative impacts, ensuring that cultural resources remain intact for future generations.

Subjective Questions

Q.1 Explain how cultural heritage can contribute to the development of tourism in a region.

Ans.....

Q.2 Discuss the role of local communities in preserving and promoting socio-cultural tourism.

Ans.....

Q.3 What are the benefits and challenges of cultural tourism for both tourists and hosts?

Ans.....

Q.4 How can tourism help in the conservation of traditional art and crafts?

Ans.....

UNIT-2

Socio-Cultural Resources - Important Fairs and Festivals with Case Studies of Kumbha Mela, Dussehra, Vaishno Devi Yatra, Onam, Puri Rath Yatra & Chhath Pooja

2.1 Role of Fairs and Festivals in Tourism

Fairs and festivals are vibrant expressions of a region's culture, history, and traditions. They not only bring communities together but also attract large numbers of domestic and international tourists. These events provide visitors with unique experiences and insights into local customs, rituals, cuisines, and art forms. Socio-cultural tourism around fairs and festivals contributes significantly to local economies and helps in preserving cultural identity.

2.2 Kumbha Mela

The Kumbha Mela is one of the largest religious gatherings in the world, held every 12 years at four locations – Haridwar, Prayagraj (Allahabad), Ujjain, and Nashik. It draws millions of pilgrims and tourists, who come to take a holy dip in sacred rivers. Apart from its religious importance, Kumbha Mela showcases spiritual discourses, traditional art, and cultural performances. The festival demonstrates how spiritual belief and cultural heritage combine to create a massive tourism event.

2.3 Dussehra (Mysuru)

Dussehra, especially celebrated in Mysuru, Karnataka, is an excellent example of cultural grandeur and traditional celebration. The 10-day festival features royal processions, music, dance, and illuminated palaces. It attracts thousands of tourists each year. The Mysuru Dussehra is a powerful example of how cultural pride and heritage can be leveraged to boost tourism and showcase local customs on a global platform.

2.4 Vaishno Devi Yatra

The pilgrimage to the Vaishno Devi shrine in Jammu is one of the most visited religious journeys in India. Pilgrims from across the country undertake a trek to seek blessings from the goddess. The yatra is not just a religious activity but also contributes greatly to the region's tourism economy by creating opportunities for transport, accommodation, and local businesses.

2.5 Onam (Kerala)

Onam is the harvest festival of Kerala, celebrated with boat races, flower carpets (Pookalam), traditional dances like Kathakali, and grand feasts (Onasadya). The festival highlights the cultural richness of Kerala and draws tourists looking for authentic regional experiences. Onam promotes eco-tourism, local art, and community involvement, making it a sustainable cultural attraction.

2.6 Puri Rath Yatra

Held in Odisha, the Puri Rath Yatra is a major chariot festival dedicated to Lord Jagannath. The idols of Jagannath, Balabhadra, and Subhadra are pulled on massive wooden chariots through the streets of



Puri. This visually grand and deeply spiritual event attracts large crowds and showcases Odisha's religious and cultural legacy to the world.

2.7 Chhath Pooja

Primarily celebrated in Bihar, Uttar Pradesh, and parts of Nepal, Chhath Pooja is a festival dedicated to the Sun God. Devotees gather at riverbanks to offer prayers and perform rituals. The simplicity, devotion, and community spirit make it a unique cultural experience. Chhath Pooja promotes rural tourism and brings attention to the traditional ecological values of Indian culture.

Subjective Questions

Q1 Describe how the Kumbha Mela promotes both religious tourism and cultural heritage.

Ans.....

Q2 Discuss the role of regional festivals like Onam and Dussehra in promoting local art and traditions.

Ans.....

Q3 How does the Vaishno Devi Yatra contribute to the socio-economic development of Jammu region?

Ans.....

Q4 What are the cultural and tourism benefits of festivals like Chhath Pooja and Puri Rath Yatra?

Ans.....

Objective Questions

1. Which of the following festivals is known for the grand chariot procession of Lord Jagannath in Odisha?

- a) Onam
- b) Puri Rath Yatra
- c) Dussehra
- d) Chhath Pooja

Answer: b) Puri Rath Yatra

2. The Kumbha Mela is celebrated in how many major locations in India?

- a) 2
- b) 3
- c) 4
- d) 5

Answer: c) 4

3. Onam, the harvest festival, is celebrated in which Indian state?

- a) Tamil Nadu
- b) Kerala
- c) Karnataka
- d) Andhra Pradesh

Answer: b) Kerala

4. The Vaishno Devi Yatra is an important pilgrimage located in:

- a) Uttarakhand
- b) Himachal Pradesh
- c) Jammu & Kashmir
- d) Punjab

Answer: c) Jammu & Kashmir

5. Chhath Pooja is mainly celebrated to worship which deity?

- a) Lord Vishnu
- b) Sun God (Surya)
- c) Lord Shiva
- d) Goddess Durga

Answer: b) Sun God (Surya)



BLOCK-5

HILL STATIONS & COASTAL DESTINATIONS

UNIT-1

Study of Hill Station Attractions and Their Environs with Case Studies of Mussoorie, Nainital, Shimla, Manali, and Ooty

1.1 Introduction to Hill Stations in India

Hill stations in India have long been favored as tourist destinations for their pleasant climate, scenic beauty, and peaceful surroundings. Originally developed by the British as summer retreats, these regions now attract millions of domestic and international tourists every year. Hill stations offer a mix of natural beauty, colonial charm, adventure activities, and local culture, making them key socio-cultural and ecological tourism hubs.

1.2 Mussoorie (Uttarakhand)

Often referred to as the “*Queen of the Hills*,” Mussoorie is known for its picturesque landscapes, waterfalls, and colonial architecture. Located in the Garhwal Himalayas, it offers attractions like Gun Hill, Kempty Falls, and the Camel’s Back Road. The nearby town of Landour adds to the charm with its old-world aura. Mussoorie’s environment supports ecotourism and acts as a gateway to further Himalayan treks.

1.3 Nainital (Uttarakhand)

Nestled around a pear-shaped lake, Nainital is famous for its natural beauty and serene environment. Major attractions include Naini Lake, Naina Devi Temple, Snow View Point, and the Eco Cave Gardens. The town’s colonial-era schools and churches give it a unique cultural identity. The surrounding hills and forests make it a haven for birdwatchers and nature lovers.

1.4 Shimla (Himachal Pradesh)

Shimla, the capital of Himachal Pradesh, was once the summer capital of British India. It boasts a rich colonial heritage with attractions like The Ridge, Mall Road, Christ Church, and Viceregal Lodge. Shimla is also a base for exploring nearby destinations like Kufri and Chail. The town is known for its blend of history, architecture, and natural surroundings.

1.5 Manali (Himachal Pradesh)

Manali is a popular hill station known for its snow-capped peaks, adventure sports, and scenic landscapes. Located in the Kullu Valley, it attracts tourists for activities like skiing, paragliding, and river rafting. Attractions include Solang Valley, Rohtang Pass, and Hidimba Devi Temple. Manali is also the starting point for the Leh–Manali Highway, making it an adventure tourism hub.

1.6 Ooty (Tamil Nadu)

Situated in the Nilgiri Hills, Ooty (also called Udhagamandalam) is the most popular hill station in South India. Known for its botanical gardens, Ooty Lake, and the Nilgiri Mountain Railway (a UNESCO World Heritage Site), it offers a tranquil retreat from city life. The surrounding tea gardens and eucalyptus forests add to its charm and ecological value.



Subjective Questions

Q.1 Compare the tourist attractions of Shimla & Manali and discuss how they cater to different types of tourists.

Ans.....

Q.2 Explain how the natural environment of hill stations supports ecotourism, concerning Nainital and Ooty.

Ans.....

Q.3 Discuss the role of colonial history in shaping the development of Mussoorie and Shimla as tourist destinations.

Ans.....

Q.4 What are the key environmental challenges faced by popular hill stations, and how can sustainable tourism be promoted?

Ans.....

UNIT-2

Study of Beaches & Islands and Their Environs with Case Studies of Beaches in Goa, Kerala, Andaman & Nicobar Islands

2.1 Importance of Coastal Tourism

Beaches and islands are among the most sought-after tourist destinations worldwide. India, with its vast coastline and tropical islands, offers diverse opportunities for leisure, water sports, cultural exploration, and eco-tourism. The natural beauty of coastal regions, combined with rich local traditions and cuisine, makes beach and island tourism a major contributor to India's tourism industry.

2.2 Beaches in Goa

Goa is one of India's most popular beach destinations, known for its golden sands, vibrant nightlife, Portuguese heritage, and water sports. Famous beaches like Baga, Calangute, Anjuna, and Palolem attract both domestic and international tourists. The beach environment supports activities like parasailing, dolphin watching, and beach yoga. Goa also celebrates unique coastal festivals, contributing to its cultural tourism appeal.

2.3 Beaches in Kerala

Kerala, known as "God's Own Country," offers a more serene and eco-friendly beach experience. Kovalam, Varkala, Marari, and Bekal are some of the popular beaches known for their natural beauty and Ayurveda wellness tourism. The backwaters near the coast and the traditional houseboat experience enhance Kerala's appeal. Beaches in Kerala are often closely connected to local fishing villages, reflecting the socio-economic reliance on coastal resources.

2.4 Andaman & Nicobar Islands

The Andaman & Nicobar Islands offer an exotic blend of pristine beaches, marine biodiversity, and tribal heritage. Beaches like Radhanagar (Havelock Island), Elephant Beach, and Neil Island are known for their crystal-clear waters, coral reefs, and snorkeling/scuba diving opportunities. These islands provide a perfect example of sustainable tourism where conservation of marine ecosystems and eco-friendly tourism practices are essential due to the ecological sensitivity of the region.

2.5 Environmental and Cultural Environs

The beach and island environments not only offer leisure and adventure but also represent delicate ecosystems. Mangroves, coral reefs, coastal wetlands, and marine life form an essential part of the ecology. At the same time, the coastal lifestyle, traditional fishing practices, and local crafts form a vibrant socio-cultural resource. Protecting both the natural and human environments is key to long-term tourism sustainability in these regions.



Subjective Questions

Q.1 Compare the tourism potential of Goa and Kerala in terms of beach and coastal experiences.

Ans.....

Q.2 How do the Andaman & Nicobar Islands demonstrate the importance of sustainable tourism practices?

Ans.....

Q.3 Describe the role of local communities in maintaining the beach tourism environment, with examples.

Ans.....

Q.4 What are the major environmental threats faced by beach and island destinations, and how can they be addressed?

Ans.....

Objective Questions

1. Which hill station is famously known as the “Queen of the Hills”?

- Ooty
- b) Manali
- c) Mussoorie
- d) Shimla

Answer: c) Mussoorie

2. Which beach in India is particularly famous for its vibrant nightlife and water sports?

- Varkala Beach
- b) Baga Beach
- c) Kovalam Beach
- d) Radhanagar Beach

Answer: b) Baga Beach

3. Which island destination is known for activities like scuba diving and snorkeling in India?

- Kerala Backwaters
- b) Goa
- c) Andaman & Nicobar Islands
- d) Ooty

Answer: c) Andaman & Nicobar Islands

4. Which hill station is located around a pear-shaped lake and is famous for its boating activities?

- Manali
- b) Nainital
- c) Shimla
- d) Mussoorie

Answer: b) Nainital

5. Which beach destination in India is also known for Ayurvedic wellness tourism?

Marari Beach

b) Calangute Beach

c) Anjuna Beach

d) Elephant Beach

Answer: a) Marari Beach

Suggestive Readings

- *Gupta, SP, Lal, K, Bhattacharya, M. Cultural Tourism in India (DK Print 2002)*
- *Dixit, M and Sheela, C. Tourism Products (New Royal Book, 2001)*
- *Oki Morihiro, Fairs and Festivals, World Friendship Association, Tokyo, 1988.*
- *Michel George, The Penguin guide to the monument of India, Penguin Book, 1990 Other*
- *Mitra, Devla, Buddhist Architecture, Calcutta.*
- *Tourists Resource of India- Ram Acharya.*
- *Himachal Pradesh, The Land, the people by S.S. Negi*



COURSE NAME

संस्कृतम्-II (ELECTIVE) COURSE CODE: BAYSMN-202(D)

CREDIT: 4	CA: 25	SEE: 75	MM: 100

	BLOCK-01: संज्ञाप्रकरणम्
UNIT-1	वृद्धि-गुण-संयोग-पद-अव्यय-सम्प्रसारण-उपधा-इत्-अङ्ग-
UNIT-2	उपसर्ग-धातु-सार्वधातुक-आर्धधातुक-विभक्ति-सर्वनाम-सज्ञा:

	BLOCK-02: ईषोपनिषद्
UNIT-1	मन्त्रव्याख्या, मन्त्रस्मरणम्, निबन्धात्मकप्रश्नाः

	BLOCK-03: हितोपदेशः-मित्रलाभः
UNIT-1	श्लोकव्याख्या, निबन्धात्मकप्रश्नाः

	BLOCK-04: मूलरामायणम् एवं पातञ्जलयोगसूत्रम्
UNIT-1	मूलरामायणम् - ५१-१०० श्लोकपठनम्, पदच्छेदः, पदपरिचयः
UNIT-2	पातञ्जलयोगसूत्रम् - समाधिपादः (२६-५१सूत्राणि) सूत्रस्मरणम्, सूत्रव्याख्या, निबन्धात्मकप्रश्नाः

	BLOCK-05: धातुरूपमात्रम् एवं अलङ्कारपरिचयः
UNIT-1	धातुरूपमात्रम् - लट्, लृट्, लोट्, लङ्, विधिलिङ्गात्रम् (वाक्यरचनाअनुवादश्च) (परस्मैपदम्) दिव्, अस्, हन्, शक् (आत्मनेपदम्) वृध्, मुद्, शिक्ष् (उभयपदम्) दा, तन्, चुर, भक्ष्, तुद्
UNIT-2	अलङ्कारपरिचयः - उपमा, रूपकम्, अर्थान्तरन्यासः, उत्प्रेक्षा, अनुप्रासः

SEMESTER II
COURSE DETAILS – 3
SUBJECT NAME – संस्कृतम्-II (ELECTIVE)
SUBJECT CODE – BAYSMN-202(D)

खण्ड- 01: सामान्यपरिचयः

इकाई- 01

लिपि: परिचय (Introduction):

लिपि, जिसे अंग्रेजी में 'स्क्रिप्ट' (Script) कहते हैं, किसी भाषा को लिखने का एक व्यवस्थित तरीका है। भाषा मूल रूप से मौखिक (बोली जाने वाली) होती है। जब हम उस बोली जाने वाली भाषा की ध्वनियों को स्थायी रूप देने के लिए कुछ निश्चित दृश्य चिह्नों या प्रतीकों का प्रयोग करते हैं, तो उन चिह्नों की व्यवस्था को ही लिपि कहा जाता है। लिपि के माध्यम से ही ज्ञान, विचार और सूचनाओं को लिखकर संरक्षित किया जा सकता है और उन्हें समय और स्थान की सीमाओं से परे फैलाया जा सकता है। विश्व में विभिन्न भाषाओं के लिए अलग-अलग लिपियाँ प्रयोग में लाई जाती हैं, जैसे हिंदी के लिए देवनागरी, अंग्रेजी के लिए रोमन, उर्दू के लिए फ़ारसी-अरबी लिपि आदि।

भाषा और लिपि में मुख्य अन्तर यह है कि-

- (1) भाषा सूक्ष्म है, लिपि स्थूल है।
- (2) भाषा की ध्वनियों में अस्थायित्व है, लिपि में अपेक्षाकृत अधिक स्थायित्व है।
- (3) भाषा में सुर, तान आदि के द्वारा बहुत कुछ मनोभावों को व्यक्त किया जा सकता है, लिपि में नहीं।

लिपि की उत्पत्ति- लिपि की उत्पत्ति कब और कैसे हुई, यह इतना ही विवादग्रस्त है, जितना भाषा की उत्पत्ति। भाषा और लिपि की उत्पत्ति के विषय में अन्ततः अनुमान का ही आश्रय लेना पड़ता है। भाषा सूक्ष्म है, अतः उसकी उत्पत्ति बताना अधिक कठिन है। लिपि की उत्पत्ति भी बताना प्रायः उतना ही कठिन



है, क्योंकि प्रारम्भ में जिन वस्तुओं पर ये लिपियाँ लिखी गई, वे काल-कवलित हो गई हैं पाषाण, स्तम्भ, ताम्र आदि पर जो कुछ चीजें लिखी गई, वे 6 हजार वर्ष तक का इतिहास बताती हैं। इनमें भी एकरूपता नहीं है। कहीं कुछ लकीरें, कहीं पशु आदि की आकृति, कहीं भावमुद्रा और कहीं लिपि है।

लिपि-विकास के तीन चरण-

अपनी-अपनी मान्यता के अनुसार विश्व के विभिन्न देशवासियों ने अपनी भाषा का जन्मदाता कोई देवता माना है। भारतीयों ने ब्राह्मी लिपि का जन्मदाता ब्रह्मा को माना है। इसी प्रकार 'मिस्री' लोगों ने 'थाथ' (Thoth) को, 'बेबिलोनियावालों' ने 'नेबो' (Nebo) को, प्राचीन 'यहूदियों' ने 'मूसा' (Moses) को और 'यूनानियों' ने 'हर्मेस' (Hermes) को अपनी-अपनी लिपि का जन्मदाता माना है। आज तक उपलब्ध सामग्री के आधार पर कहा जा सकता है कि प्राचीनतम उपलब्ध सामग्री 4000 ई० पू० तक की है। इस प्रकार प्राचीनतम लिपि-चिह्न 6 हजार वर्ष पूर्व तक के मिलते हैं।

लिपि-विकास के मुख्यतया तीन चरण हैं-

चित्रलिपि, भावललिपि, ध्वनिलिपि।

इनके अतिरिक्त तीन भेद और माने जाते हैं। ये गौण भेद हैं। इनका उल्लेखमात्र पर्याप्त है। जैसे-

- (1) **सूत्र लिपि-** सूतों में गाँठ आदि देकर भाव व्यक्त करना। रस्सियों में गाँठ देना, रस्सी की लम्बाई चौड़ाई, रस्सी का विभिन्न रंगों से रंगना आदि। इसका उल्लेख 'हेरोडोटस' ने किया है। इसका उदाहरण 'पेरू' में प्राप्त 'क्वीपू' सूत्रलिपि है।
- (2) **प्रतीकात्मक लिपि-** विभिन्न रंगों की वस्तुओं से कुछ विशेष संवाद भेजना। लाल रंग से-युद्ध, सफेद से-युद्ध-विराम आदि। प्राचीन समय में कुछ आदिम जातियों में ऐसे संकेत प्रचलित थे।
- (3) **भाव-ध्वनि-मूलक लिपि-** यह कुछ अंश में भावात्मक और कुछ अंश में ध्वन्यात्मक थी। 'मिस्री, हिती, मेसोपोटामियन' आदि लिपियाँ इसमें आती हैं। सिन्धु-घाटी-लिपि को भी कुछ विद्वानों ने इसी श्रेणी में रखा है।

1. **चित्रलिपि (Pictography)-** यह लिपि का प्राचीनतम रूप था।

जिस वस्तु का वर्णन करना होता था, उसका चित्र बना देते थे आदमी स्त्री, आँख आदि के लिए उस जैसा छोटा चित्र बना देते थे इससे संबद्ध व्यक्ति भाव समझ जाता था। ऐसे प्राचीन चित्र फ्रांस, स्पेन, यूनान, इटली, मिस्र आदि से मिले हैं। ये पत्थर, हड्डी, हाथी-दाँत, सींग, छाल, मिट्टी के पात्रों आदि पर होते थे।

2. **भावलिपि (Ideography)**- यह लिपि विकास का द्वितीय चरण था। चित्रलिपि अधिक श्रम-साध्य थी, अतः लघुतर उपाय सोचने की प्रक्रिया भी जारी रही। फलस्वरूप भावलिपि का प्रादुर्भाव हुआ। चित्रलिपि और भावलिपि में अन्तर यह है कि चित्रलिपि में केवल वस्तु का चित्र बनाया जाता था भावलिपि में चित्रों को सरल बनाया और साथ ही उनसे संबद्ध अर्थ भी लिए गए। जैसे सूर्य के लिए एक गोला बनाना, गया इससे गर्मी, धूप, प्रकाश, दिन आदि का अर्थ बताना रोने के लिए आँख का चित्र बनाकर इससे आँसू टपकती बूँदें दिखाना। इस प्रकार की लिपि के उदाहरण उत्तरी अमेरिका, चीन, अफ्रीका आदि में मिलते हैं। चीनी लिपि में आज भी अनेक ऐसे शब्द हैं, जो भाव-लिपि मूलक हैं।
3. **ध्वनिलिपि (Phonetic Script)**- यह लिपि-विकास का तृतीय चरण था। यह मानव की लिपि-सम्बन्धी सर्वोत्कृष्ट उपलब्धि थी। इसमें प्रत्येक ध्वनि के लिए कुछ संकेत निर्धारित किए गए। इनसे मुखोच्चरित प्रत्येक ध्वनि को लिपिबद्ध किया जा सकता था। देश-काल के भेद से ये ध्वनिलिपियाँ अलग-अलग स्थानों पर अलग अलग विकसित हुईं। इस प्रकार की लिपियाँ हैं- देवनागरी, रोमन, अरबी आदि। कुछ विद्वानों ने ध्वनिलिपि के दो भेद किए हैं- (1) अक्षरात्मक (Syllabic), (2) वर्णात्मक (Alphabetic)। अक्षरात्मक में चिह्न किसी अक्षर (Syllable) को व्यक्त करता है, वर्ण को नहीं। वर्णात्मक में चिह्न वर्ण को व्यक्त करता है। इसमें 'देवनागरी' को 'अक्षरात्मक' में और 'रोमन' को 'वर्णात्मक' में रखा गया है। साथ ही रोमन लिपि की उत्कृष्टता सिद्ध की गई है। देवनागरी पूर्णतया वर्णात्मक लिपि है। प्रत्येक वर्ण के लिए स्वतन्त्र क आदि चिह्न हैं। केवल लेखन की सुविधा के लिए वर्णमाला में व्यंजनों को हलन्त (क, ख, ग) न लिखकर अकारान्त (क, ख, ग आदि) लिखा जाता है। रोमन में यात्रिक सुविधा अवश्य है, क को KA लिखा जाएगा, अ को अलग दिखाया जा सकता है, परन्तु सांकेतिक निर्देशों के बिना अ-आ, इ-ई आदि स्वरों का भेद नहीं दिखाया जा सकता है। अन्तर्राष्ट्रीयता के लिए उसकी उपयोगिता अवश्य है, परन्तु



देवनागरी या भारतीय लिपियों से उसे अधिक वैज्ञानिक या उत्कृष्ट कहना केवल प्रलाप है, रोमन में वैज्ञानिकता का नाम भी नहीं है।

भारत में लिपिज्ञान एवं लेखनकला-

भारत में प्राचीन समय से लेखनकला प्रचलित थी। ऋग्वेद में लिख धातु के कई रूपों का प्रयोग है। अथर्ववेद में चार स्थानों पर लिखने की कला का उल्लेख है। इसमें सुलेख, ऋण-सम्बन्धी लेख और आकृतिमूलक लेख का उल्लेख है।

(क) अजैषं त्वा संलिखितम् । (अथर्ववेद 7-50-5) (सुलेख)

(ग) अप शीर्षण्यं लिखात् । (अथर्व 14-2-68) (ऊपर की रेखाएँ)

(घ) क एषां कर्करी लिखत् । (अथर्व 0 20-132-8) (चित्रात्मक लेख)

ब्राह्मण ग्रन्थों में लिख धातु के ये प्रयोग मिलते हैं- 'लिखति-लिखते, लिलेख, अलीलिखत्, लेखीः, लिखित, लिख्य'। इनसे यह स्पष्ट नहीं है कि लेखनकला का क्या स्वरूप था? लिपि क्या थी? लिख धातु से इतना स्पष्ट है कि लिखने का काम होता था और किसी नोकीली धातु से अक्षर लिखे या खोदे जाते थे।

अथर्ववेद में अक्षर शब्द का छोटी इकाई के रूप में उल्लेख है। इससे ही • विभिन्न छन्दों की मात्राएँ और वर्ण गिने जाते थे। 'अक्षरेण मिमते सप्त – वाणीः' । (अथर्व 06-10-2) सहस्राक्षर... (अथर्व 0 6-10-21) से ज्ञात होता है कि 1 हजार वर्षों वाले मन्त्रादि होते थे। अथर्ववेद (16-21-1) → में 7 छन्दों का उल्लेख है। यजुर्वेद में 11, 14 और 22 छन्दों तक का उल्लेख है। साथ ही उनके पादों आदि का भी उल्लेख है। तैत्तिरीय, मैत्रायणी, काठक आदि संहिताओं में छन्दों के पाद और अक्षरों की गणना भी दी गई है।

ग्रन्थों का साक्ष्य-

- (1) बौद्ध-ग्रन्थ 'ब्रह्मजाल-सुत्त' (6ठी सदी ई. पू.) में 'अक्खरिका' (अक्षरिका) का उल्लेख है। इसमें बच्चों को पीठ पर लिखे अक्षरों को पहचानना होता था।
- (2) 'सुत्तान्त' (सूत्रान्त, 6ठी सदी ई. पू.) में भिक्षुओं को अक्खरिका खेल न खेलने का आदेश है।
- (3) 'विनयपिटक' 39, (400 ई. पू. से पूर्व) में लेखन कला प्रशंसा की गई है।

- (4) 'महावग्ग' और 'जातकों' में लेखन-कला के अध्यापन और लेखन-सामग्री का उल्लेख है।
- (5) ललितविस्तर में उल्लेख है कि गुरु विश्वामित्र ने गौतम बुद्ध को तख्ती पर स्वर्ण-कलम से लिखना सिखाया।
- (6) जातकों में नियमों को सुवर्णपत्रों पर खुदवाने, सरकारी लेख एवं ऋणपत्रों को लिखवाने का उल्लेख है।
- (7) रामायण (600 ई. पू.), महाभारत (500 ई. पू.), अर्थशास्त्र (4 थी सदी ई. पू.) में अनेक स्थलों पर लेखन कला का उल्लेख है। लेख, लेखक, लेखन आदि शब्दों का प्रयोग है।

आचार्य पाणिनि (5वीं सदी ई. पू.) ने स्पष्ट रूप से लिपि, लिपिकर, ग्रन्थ, यवनानी (यूनानी लिपि), स्वरित चिह्न आदि का उल्लेख किया है। पशुओं के कानों पर पहचान के लिए 5, 8 आदि अंक लिखने का उल्लेख पाणिनि ने किया है। लिपि को लिपि भी कहते थे। कौटिल्य अर्थशास्त्र (1-5) में लिपि का उल्लेख है। कौटिल्य ने (अर्थ. 1-12) सांकेतिक लिपि (Short Hand Writing) के लिए 'संज्ञालिपि' नाम दिया है। बौद्ध और जैन ग्रन्थों में अनेक लिपियों का उल्लेख मिलता है। बौद्ध ग्रन्थ 'ललितविस्तर' में (64) लिपियों के नाम हैं। जैन ग्रन्थ 'पन्नवणा-सूत्र' तथा 'समवायांग सूत्र' में (18) लिपियों के नाम हैं। इनमें विशेष महत्वपूर्ण लिपियाँ हैं-

- (1) बंभी, ब्राह्म (ब्राह्मी),
- (2) खरोष्ठी (खरोष्ठी),
- (3) जवणाणिया (यवनानी),
- (4) अंकलिच्छि (अंकलिपि),
- (5) गणितलिपि (गणितलिपि),
- (6) माहेसरी (माहेश्वरी),
- (7) हण-लिपि,
- (8) चीनलिपि,
- (9) दरदलिपि,
- (10) द्राविड़ी लिपि।

विदेशी लेखों का साक्ष्य (1) 'सिकन्दर' के सेनापति 'निआर्कस'



(326 ई०पू०) ने भारत का वृत्तान्त लिखा था 'एरिअन' ने अपनी पुस्तक 'इंडिका' में इसका सारांश दिया है। इससे भारत में कागज आदि के उपयोग का ज्ञान होता है। (2) 'मेगस्थनीज' (305 ई. पू.) ने अपने ग्रन्थ इण्डिका में भारत में सड़कों पर मील के पत्थर गड़े होने का उल्लेख किया है। जन्मकुण्डली का भी उल्लेख किया है। (3) चीनी यात्री 'हेनत्सांग' ने भारत में लिपिज्ञान की प्राचीनता का उल्लेख किया है। (4) चीनी विश्वकोष 'फा युआन चु लिन्' (668 ई.) में 'ब्राह्मी' का उल्लेख है। इसका आविष्कारक ब्रह्मा को माना है।

ब्राह्मी लिपि-

यह पूर्णतया भारतीय लिपि है। इसके प्राचीनतम लेख 350 ई. पू. से लेकर ई. तक मिलते हैं। सबसे प्राचीन लेख 'एरण' से प्राप्त सिक्का है, जो 350 ई. पू. का है। इसके पश्चात् अशोक के शिलालेख और स्तम्भ-लेख आदि हैं। ईसा के पश्चात् 350 ई. तक ब्राह्मी लिपि में विशिष्ट उल्लेखनीय अभिलेख ये हैं- मधुरा, कुषाण, रुद्रदामन्, सातकर्ण, नासिक, पुलुमाया, जगय्यपेठ। 'प्रो. ब्यूलर' ने विशेष अध्ययन के बाद प्रस्तुत किया है कि ब्राह्मी लिपि में (41) अक्षर हैं-9 स्वर और 32 व्यंजन।

स्वर- अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ (9)।

व्यंजन- क, ख, ग, घ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, । प, फ, ब, भ, म, य, र, ल, वा, श, ष, स, ह (32)। इससे ज्ञात होता है कि ब्राह्मी में खरोष्ठी से 4 ध्वनियाँ अधिक हैं-आ, ई, ऊ, ऐ। दोनों में ड अक्षर नहीं है।

ब्राह्मी का नामकरण-

नाम के लिए तीन व्युत्पत्तियाँ बताई गई हैं-

1. ब्रह्म या ब्रह्मा से उत्पन्न हुई है।
2. ब्रह्म (वेद या ज्ञान) की रक्षा के लिए इसे बनाया गया।
3. ब्राह्मणों ने इसे बनाया या किया।

उपर्युक्त तीनों मतों में प्रथम मत अधिक उचित प्रतीत होता है। ब्रह्म से सम्बद्ध ज्ञान आदि को ब्राह्म या ब्राह्मी कहा जाता था। यजुर्वेद (अ. 31 मन्त्र 20, 21) में ब्रह्म से सम्बद्ध अर्थ में ब्राह्म और ब्राह्मी का प्रयोग मिलता है। अमरकोषकार अमरसिंह ने संस्कृत को ब्राह्मी एवं भारती अर्थात् भारतीय भाषा कहा है- 2. **ब्राह्मी तु भारती भाषा गीर्दाग्वानी सरस्वती।** (अमरकोष काण्ड-1 शब्दादिवर्ग)। इस भाषा का प्रयोग वेद-ज्ञान की रक्षा के लिए किया गया। भारतीय विद्वानों और ब्राह्मणों ने इसका प्रयोग किया। अतः पूर्वोक्त तीनों व्युत्पत्तियाँ कुछ हद तक ठीक बैठती हैं।

(क) ब्राह्मी की उत्तरी शैली से विकसित लिपियाँ उत्तरी शैली से पाँच लिपियों का विकास हुआ। इनका संक्षिप्त परिचय निम्नलिखित है-

1. **गुप्त लिपि-** गुप्तवंशी राजाओं के अभिलेख इसी लिपि में हैं। अतः इसे गुप्त-लिपि कहा जाता है। इसका प्रचार चौथी और पाँचवीं शती ई० में रहा। इस लिपि के मुख्य फीलेख हैं- प्रयाग-प्रशस्ति (375 ई०), बिलसद (414 ई०), इन्च ई०)।
2. **कुटिल लिपि-** यह लिपि गुप्त-लिपि से विकसित हुई है। इसमें स्वरों की मात्राओं को आकृति कुटिल अर्थात् टेढ़ी है। अतः इसे कुटिल लिपि कहा गया है। इससे हो 'नागरी' और 'शारदा' लिपियों का विकास हुआ है।
3. **प्राचीन नागरी लिपि-** यह मूलतः उत्तरी लिपि है, परन्तु इसके प्राचीन अभिलेख 8वीं शती ई. से प्रारम्भ होकर 16वीं शती ई. के अन्तिम भाग तक दक्षिण में मिलते हैं। 'नागरी लिपि' को हो 'देवनागरी लिपि' भी कहते हैं। प्राचीन नागरी की पूर्वी शाखा से बंगला लिपि का विकास हुआ। पश्चिम शाखा से राजस्थानी, गुजराती, महाराष्ट्री और महाजनी आदि लिपियाँ विकसित हुईं। दक्षिण में इसको 'नन्दीनागरी' कहते हैं।
4. **शारदा लिपि-** इस लिपि का प्रचार पश्चिमोत्तर भारत के कश्मीर और पंजाब में हुआ। 8वीं शताब्दी ई. तक वहाँ कुटिल लिपि थी। उसी से शारदा लिपि निकली। शारदा का सबसे प्राचीन लेख 10वीं शती ई. का माना जाता है। वर्तमान समय की कश्मीरी, टोंकरी, गुरुमुखी, डोगरी आदि लिपियाँ इसी से निकली हैं।
5. **बंगला लिपि-** इसकी उत्पत्ति प्राचीन नागरी से 10वीं शती ई. के लगभग हुई। इससे नेपाली, वर्तमान बंगला, मैथिली और उड़िया लिपियाँ निकली हैं।



(ख) ब्राह्मी की दक्षिणी शैली से विकसित लिपियाँ ब्राह्मी की दक्षिणी शैली से 6 लिपियाँ विकसित हुई हैं। इनका संक्षिप्त परिचय निम्नलिखित है-

1. **पश्चिमी लिपि-** इसके लेख पाँचवीं शती ई. से नवीं शती ई. तक मिलते हैं। यह लिपि गुजरात, काठियावाड़, नासिक, खानदेश, हैदराबाद, कोंकण, मैसूर आदि के लेखों में मिलती है। पाँचवीं शती ई. के लगभग इसका प्रवेश राजपूताना और मध्य-भारत में भी पाया जाता है। पश्चिमी प्रदेशों में मिलने के कारण इसको पश्चिमी लिपि कहते हैं।
2. **मध्यप्रदेशी लिपि-** यह लिपि मध्यप्रदेश, हैदराबाद के उत्तरी भाग और बुन्देलखण्ड में 5वीं से 8वीं शती ई तक मिलती है। इस लिपि के अक्षरों के सिर चौखुटे या सन्दूक की आकृति के होते हैं। इनका भीतरी भाग कभी खाली और कभी भरा हुआ है। अक्षरों की आकृति समकोणों वाली है।
3. **तेलुगु-कन्नड़ लिपि-** ब्राह्मी की दक्षिणी शैली से इस लिपि का विकास हुआ है। इससे ही वर्तमान तेलुगु और कन्नड़ लिपियाँ निकली हैं। यह लिपि 5वीं शती ई0 से 14वीं शती ई0 तक बम्बई (वर्तमान महाराष्ट्र प्रांत के दक्षिणी भाग में, आंध्र प्रांत के दक्षिणी भाग में, मद्रास के उत्तर-पूर्वी भाग में तथा मैसूर के कुछ भागों में प्रचलित थी। पाँचवीं से 14वीं शती ई0 तक इसके कई रूप-भेद हुए।
4. **ग्रन्थ लिपि-** यह लिपि 'मद्रास' में प्रचलित रही। 7वीं शती ई. से 15वीं शती ई. तक इसके कई रूपांतर हुए। इससे वर्तमान ग्रन्थ लिपि निकली है। इससे ही मलयालम और तेलुगु लिपियाँ विकसित हुई हैं। इस क्षेत्र में तमिल लिपि का प्रचार रहा था, परन्तु वह अपूर्ण थी अतएव संस्कृत के ग्रन्थों को लिखने के लिए इस लिपि का प्रयोग होता था इसलिए इसका नाम 'ग्रन्थ' पड़ा।
5. **कलिंग लिपि-** 'कलिंग' के आस-पास 7 वीं से 11वीं शती ई. तक इसका प्रचार रहा। इसके प्राचीन लेख 'मध्यप्रदेशी' लिपि में हैं और बाद के लेख नागरी, तेलुगु, कन्नड़ और ग्रन्थ लिपि में मिलते हैं।
6. **तमिल लिपि-** यह भी 'दक्षिणी ब्राह्मी' से निकली है। इससे वर्तमान तमिल लिपि का विकास हुआ है। 7वीं सदी ई0 से आज तक तमिल ग्रन्थ इसी लिपि में मिलते हैं। इसके अधिकांश अक्षर ग्रन्थ लिपि से मिलते-जुलते हैं। तमिल का ही घसीट रूप 'वट्टलुत्तु' लिपि है। इसके अक्षर प्रायः

गोलाई लिए हुए होते हैं। यह 7वीं से 14वीं शती तक मद्रास के पश्चिमी और दक्षिणी भाग में प्रचलित रही।

॥ खरोष्ठी लिपि ॥

यह भारतीय लिपि है। इसका प्रचलन 'पश्चिमोत्तर' भारत में था इसमें - सबसे प्राचीन अभिलेख सम्राट् 'अशोक' के मिलते हैं। इससे प्राचीन कोई अभिलेख खरोष्ठी में नहीं मिलता है। अशोक के खरोष्ठी अभिलेख शाहबाजगढ़ी (जिला यूसुफजई, पंजाब) और मानसेरा (जिला हजारा, पंजाब) में प्राप्त हुए हैं 'प्रो० ब्यूलर' (G. Buhler) के मतानुसार खरोष्ठी के अभिलेख 350 ई. पू. से 200 ई० तक के मिलते हैं। अशोक के शिलालेखों के अतिरिक्त भारत-यूनानी सिक्के, 'शक' और 'कुषाणों' के अभिलेख भी खरोष्ठी लिपि में हैं।

1. खरोष्ठी लिपि 'आर्मेइक' लिपि के तुल्य दाएँ से बाएँ लिखी जाती है।
2. खरोष्ठी के 11 अक्षर बनावट की दृष्टि से आर्मेइक लिपि के अक्षरों से बहुत मिलते हैं। दोनों की इन नियमों में भी साम्य है। ये 11 अक्षर हैं—क, ज, द, न, ब, य, र, प, च, स, ह।
3. यह दाएँ से बाएँ लिखी जाती है। बाद में संभवतः ब्राह्मी के प्रभाव से बाएँ से दाएँ भी लिखी जाने लगी।

इसमें 37 वर्ण हैं-5 स्वर और 32 व्यंजन। स्वर व्यंजन क, ख, ग, घ। च, छ, ज, झ, ङ ट ठ, ड, ढ, ण। त, थ, द, ध, न। प, फ, ब, भ, म। य, र, ल, वा श, व, स, ह। इसमें दीर्घ स्वर-आ, ई, ऊ, ऐ, औ और ड व्यंजन नहीं हैं।

खरोष्ठी का नामकरण- इसके नामकरण के विषय में पर्याप्त विवाद है। इनमें उल्लेखनीय मत ये हैं-

1. खरोष्ठ नामक व्यक्ति या आचार्य ने इसका आविष्कार किया। इसका समर्थन चीनी विश्वकोष 'फा युआन चु लिन' द्वारा होता है। खरोष्ठ (गधे के तुल्य ओठ) नाम संभवतः वैदिक शुनःशेष नाम के तुल्य उपहास-मूलक नाम था।
2. गधे की खाल पर लिखी जाने से ईरानी में इसको खरपोशत कहते थे उसका अपभ्रंश खरोष्ठ है। इससे खरोष्ठी बनी।



3. 'डॉ. राजबली पाण्डेय' के मतानुसार इस लिपि के अक्षर खर (गधा) के ओष्ठ के समान बेढंगे होते थे, अतः खरोष्ठी नाम पड़ा।
4. 'डॉ. सुनीतिकुमार चटर्जी' के अनुसार 'हिब्रू' में लेख-वाचक खरोशेथ (Kharosheth) शब्द है। उससे खरोष्ठी बना।

॥ देवनागरी लिपि ॥

वर्तमान 'देवनागरी' लिपि प्राचीन 'नागरी लिपि' के पश्चिमी रूप से विकसित हुई है। नागरी लिपि को नागरी और देवनागरी दोनों नामों से सम्बोधित किया जाता है। नागरी लिपि का समुचित विकास 10वीं शताब्दी ई. से माना जाता है। प्राचीन अभिलेखों की लिखावट के अध्ययन से ज्ञात होता है कि 'भीमदेव' प्रथम (1026 ई.) और 'भीमदेव द्वितीय' (1200 ई.) तथा 'उदयवर्मन्' (1200 ई.) के अभिलेखों में प्रयुक्त लिपि वर्तमान हिन्दी के बहुत समीप आ गई है। इनमें स्वरों और व्यंजनों की बनावट, वर्णों के ऊपर शिरोरेखा तथा मात्राओं के चिह्न बहुत कुछ वर्तमान हिन्दी के तुल्य हो गए हैं। इस प्रकार वर्तमान देवनागरी लिपि का प्रारम्भ 1000 से 1200 ई. तक मानना उचित है। बाद में आवश्यक संशोधन परिवर्तन होते रहे हैं। 18वीं शती ई. की नागरी लिपि प्रायः वर्तमान नागरी के तुल्य पूर्ण विकसित हो गई थी। केवल कुछ मात्राओं में अन्तर पाया जाता है।

देवनागरी नामकरण नागरी या देवनागरी नाम के विषय में पर्याप्त मतभेद है। इस विषय में आज तक कोई अन्तिम निर्णय नहीं हुआ है। इस विषय में ये सुझाव दिये गए हैं-

1. यह लिपि नगरों में प्रचलित थी, अतः नागरी नाम पड़ा।
2. गुजरात के नागर ब्राह्मणों द्वारा प्रयुक्त होने से इसका नाम नागरी पड़ा।
3. 'श्री शाम शास्त्री' का कथन है कि देवमूर्तियों के सांकेतिक त्रिकोण या चक्र आदि चिह्नों को 'देवनगर' कहते थे। उसके मध्य में लिखे जाने के कारण इन अक्षरों को देवनागरी कहा गया।
4. देवनगर स्थान से उत्पन्न होने के कारण देवनागरी नाम पड़ा। पृष्ठ प्रमाणों के अभाव में कोई भी मत प्रामाणिक नहीं है।

मध्य-पूर्व एवं एशियाई लिपियाँ-

1. अरबी लिपि

अरबी, उर्दू, फारसी, पश्तो आदि भाषाओं में प्रयुक्त। यह दाएँ से बाएँ लिखी जाती है। 6ठी शताब्दी के कुफिक शिलालेख में इसका प्रमाण मिलता है।

2. हिब्रू लिपि

हिब्रू भाषा में प्रयुक्त। यह दाएँ से बाएँ लिखी जाती है। 10वीं शताब्दी ईसा पूर्व के सिलोआह शिलालेख में इसका प्रमाण है।

3. चीनी लिपि-

मंदारिन और कैंटोनीज़ भाषाओं में प्रयुक्त। इसमें हजारों चित्रलिपि (pictograms) होते हैं। 13वीं शताब्दी ईसा पूर्व के ओरैकल बोन स्क्रिप्ट में इसका प्रमाण मिलता है।

4. जापानी लिपि

तीन भागों में विभाजित: कांजी, हिरागाना और काताकाना। कांजी चीनी लिपि से प्रेरित है। 5वीं शताब्दी के कोजिकी अभिलेख में इसका प्रमाण मिलता है।

5. कोरियाई लिपि (हांगुल)

15वीं शताब्दी में राजा सेजोंग ने विकसित की। सरल, वैज्ञानिक और ध्वन्यात्मक लिपि। 1446 ईस्वी के हूनमिन जोंगम अभिलेख में इसका प्रमाण है।

यूरोपीय लिपियाँ-

1. रोमन लिपि-

अंग्रेजी, फ्रेंच, जर्मन, स्पेनिश, इतालवी आदि भाषाओं में प्रयुक्त। यह लैटिन लिपि से विकसित हुई। 7वीं शताब्दी ईसा पूर्व के लैपिस नाइगेर शिलालेख में इसका प्रमाण मिलता है।

2. ग्रीक लिपि



ग्रीक भाषा के लेखन के लिए प्रयुक्त। 8वीं शताब्दी ईसा पूर्व के डायप्लोन शिलालेख में इसका प्रमाण मिलता है।

3. सिरिलिक लिपि

रूसी, यूक्रेनी, सर्बियाई भाषाओं में प्रयुक्त। 9वीं शताब्दी में संत सिरिल और मेथोडियस ने इसे विकसित किया। 10वीं शताब्दी के नोवगोरोड शिलालेख में इसका प्रमाण मिलता है।

निष्कर्ष-

लिपि किसी भी भाषा को लिखने का एक वैज्ञानिक और सांस्कृतिक माध्यम होती है। विश्व में विभिन्न लिपियाँ प्रचलित हैं, जिनमें से कई का मूल ब्राह्मी, अरामी, चीनी और रोमन लिपि से जुड़ा हुआ है। भारत में देवनागरी, तमिल, बंगाली आदि प्रमुख लिपियाँ हैं, जबकि विश्व स्तर पर रोमन, सिरिलिक, अरबी और चीनी लिपियाँ मुख्य रूप से प्रयोग की जाती हैं। लिपियों का ऐतिहासिक और पुरातात्विक प्रमाण यह सिद्ध करता है कि मानव सभ्यता के विकास में लिखित भाषा का महत्वपूर्ण योगदान रहा है।

संस्कृत साहित्य का इतिहास

संस्कृत साहित्य मानव जीवन के समान व्यापक है। मानव जीवन के चार उद्देश्य हैं जिन्हें पुरुषार्थ कहा जाता है- धर्म, अर्थ, काम और मोक्ष। धर्म मानवों के कर्तव्यों और उत्तरदायित्वों के रूप में परिभाषित किया जाता है, अर्थ आर्थिक आवश्यकताओं से संबंधित है, काम सभी प्रकार की मानव इच्छाओं के लिए स्वीकृत है और मोक्ष जन्म, पुनर्जन्म और सांसारिक संबंधों से स्वतन्त्रता है। साहित्य मानव जीवन के इन चार उद्देश्यों से सम्बद्ध होता है। संस्कृत साहित्य सबसे पहले वेदों को प्रस्तुत करता है जो धर्म के आधार हैं। वेद धर्म की मूल हैं। ये चार वेद हैं- ऋग्वेद, यजुर्वेद, समवेद और अथर्ववेद।

ब्राह्मण ग्रन्थों ने वैदिक साहित्य की व्याख्या की और यज्ञों को करने के लिए विस्तृत प्रक्रिया बतायी। आरण्यक और उपनिषदों ने वेदों के आन्तरिक अर्थ और मोक्ष पुरुषार्थ की चर्चा की। प्रातिशाख्यों ने वेदों के व्याकरण सम्बद्ध अंशों को स्पष्ट किया। छह वेदांग हैं- शिक्षा, व्याकरण, कल्प, छन्द, निरुक्त और ज्योतिष, जो वेदों को समझने में मदद करते हैं। भारतीय परम्परा के अनुसार वेद किसी लेखक द्वारा नहीं लिखे गये, बल्कि यथार्थ में यह ईश्वर द्वारा नादस्वरूप माने गए हैं। ऋषियों ने केवल वेदों को देखा है। बाद में महान् द्रष्टा वेदव्यास ने वेदज्ञान को चार संहिताओं में व्यवस्थित किया। कुछ विद्वानों का मानना है कि वेदों को अलग-अलग द्रष्टाओं द्वारा लिखा गया था और उन्होंने 6500 ईसा पूर्व से 1500 ईसा पूर्व तक इन लेखन का अनुमान लगाया था। वैदिक साहित्य का शेष भाग 600 ई.पू. से पहले पूरा हो चुका था।

वाल्मीकि प्रथम कवि माने जाते हैं, जिन्होंने सांसारिक काव्य का प्रारम्भ किया। लोक-काव्य में उन्होंने रामायण महाकाव्य को लिखा, जिसका पश्चात्कर्त्ता साहित्य पर काफी प्रभाव पड़ा। आज भी नवीनतम काव्य वाल्मीकि की रेखा पर लिखी जाता है। रामायण ईसा पूर्व 500 में लिखा गया था दूसरा महाकाव्य महाभारत, कृष्णद्वैपायन व्यास द्वारा लिखा गया था जिसे ज्ञान के विश्वकोश के रूप में जाना जाता है।

अनन्तर गुप्त काल के दौरान कालिदास, अश्वघोष जैसे कवियों ने काफी योगदान दिया। भारवि, भट्टी, कुमारदास और माघ – आदि सभी कविओं ने महाकाव्यों को लिखा। इस समय हरिश्चन्द्र और वत्सभट्टी भी प्रमुख महाकवि थे। शास्त्रीय साहित्य के कुछ अन्य विधाओं और शास्त्रीय लेखकों के कुछ नाम इस प्रकार हैं- ऐतिहासिक कवियों के क्षेत्र में कल्हण और बिल्हण और गीतकारों के रूप में भर्तृहरि, अमरुक, बिल्हण, जयदेव, सोमदेव आदि प्रसिद्ध हैं। संस्कृत साहित्य का एक विशिष्ट भाग बृहत्कथा, श्रृङ्गारिक कथाएं, चतुर कथाएं, कामोत्तेजक काव्य, चम्पूकाव्य, काव्यों, काव्य सङ्कलन, कहावत साहित्य और उपदेशात्मक काव्य आदि में पाते हैं।

वैज्ञानिक साहित्य में शब्दकोष, व्याकरण, विधि, राजनीति, विज्ञान, प्रेम, दर्शन और धर्म, चिकित्सा, खगोलविज्ञान, ज्योतिष और गणित आदि से सम्बद्ध साहित्य उपलब्ध हैं। यद्यपि अधिक संस्कृत साहित्य का प्रकाशन किया जा चुका है और विद्वानों ने लगातार प्रयास किए हैं, तथापि अभी भी संस्कृत साहित्य



का अधिकांश भाग पाण्डुलिपियों के रूप में ही प्राप्त है और प्रकाशन की प्रतीक्षा कर रहा है। ये पाण्डुलिपियाँ सामान्य संस्कृत पुस्तकालयों में और संस्कृत के विद्वानों के घरों में हमें प्राप्त होती हैं, जिनके उत्तराधिकारियों को इन पाण्डुलिपियों का मूल्य सम्भवतः ही पता हो। इन पाण्डुलिपियों का प्रकाशन एक बहुत ही व्यापक कार्य है।

निबंधात्मक प्रश्न -

- लिपि से आप क्या समझते हैं? भाषा और लिपि में मुख्य अन्तर बताते हुए लिपि-विकास के तीन प्रमुख चरणों (चित्रलिपि, भावलिपि, ध्वनिलिपि) का सोदाहरण वर्णन करें।
- भारत में लेखन कला की प्राचीनता को विभिन्न साहित्यिक एवं पुरातात्विक साक्ष्यों के आधार पर स्पष्ट करें। ब्राह्मी और खरोष्ठी लिपियों का सामान्य परिचय दें।

खण्ड- 02: सामान्यसंज्ञाप्रकरणम्

इकाई- 01

संज्ञा

पाणिनि ने अपने व्याकरण को संक्षिप्त और सटीक बनाने के लिए कुछ विशेष नाम (संज्ञाएँ) दिए हैं। जैसे गणित में हम 'x' या 'y' मान लेते हैं, वैसे ही पाणिनि कुछ वर्णों, वर्ण-समूहों या प्रक्रियाओं को एक छोटा, निश्चित नाम देते हैं। इन नामों को **संज्ञा** कहते हैं। फिर वे नियमों (सूत्रों) में इन संज्ञाओं का प्रयोग करते हैं। इन संज्ञाओं को समझे बिना पाणिनि के सूत्रों को समझना कठिन है।

निश्चित रूप से! नए संस्कृत सीखने वालों के लिए पाणिनि के व्याकरण में प्रयोग होने वाली कुछ महत्वपूर्ण संज्ञाओं (तकनीकी शब्दों) का सरल परिचय यहाँ दिया गया है। पाणिनि ने अपने व्याकरण ग्रंथ 'अष्टाध्यायी' में नियमों को संक्षिप्त और सटीक बनाने के लिए इन विशेष नामों का प्रयोग किया है।

पाणिनीय व्याकरण की कुछ प्रमुख संज्ञाएँ -

1. वृद्धि (Vṛddhi):

- **पाणिनीय सूत्र:** वृद्धिरादैच् (१.१.१)
- **सरल अर्थ:** आ, ऐ, औ – इन तीन स्वरों (vowels) को 'वृद्धि' कहा जाता है।
- **उदाहरण:** जब संधि में 'अ' और 'ए' मिलकर 'ऐ' बनते हैं (जैसे: सदा + एव = सदैव), तो 'ऐ' वृद्धि स्वर है।
- **महत्व:** संधि नियमों और शब्द निर्माण में इस संज्ञा का प्रयोग होता है।

2. गुण (Guṇa):

- **पाणिनीय सूत्र:** अदेङ् गुणः (१.१.२)
- **सरल अर्थ:** अ, ए, ओ – इन तीन स्वरों को 'गुण' कहा जाता है।
- **उदाहरण:** जब संधि में 'अ' और 'इ' मिलकर 'ए' बनते हैं (जैसे: गण + ईश = गणेश), तो 'ए' गुण स्वर है।
- **महत्व:** संधि और क्रिया (धातु) रूपों के निर्माण में यह बहुत महत्वपूर्ण है।

3. संयोग (Saṃyoga):

- **पाणिनीय सूत्र:** हलोऽनन्तराः संयोगः (१.१.७)



- **सरल अर्थ:** जब दो या दो से अधिक व्यंजन (consonants) बिना किसी स्वर के व्यवधान के एक साथ आते हैं, तो उसे 'संयोग' कहते हैं।
- **उदाहरण:** 'धर्म' में 'र्' और 'म्' का एक साथ आना संयोग है (र् + म्)। 'विद्या' में 'द्' और 'य्' का संयोग है (द् + य् = द्य)। 'कृष्ण' में 'ष्' और 'ण्' का संयोग है (ष् + ण् = ण्ण)।
- **महत्व:** उच्चारण और कुछ व्याकरण नियमों में इसका महत्व है।

4. पद (Pada):

- **पाणिनीय सूत्र:** सुप्तिङन्तं पदम् (१.४.१४)
- **सरल अर्थ:** वह शब्द जिसके अंत में या तो सुप् (नाम/संज्ञा विभक्ति प्रत्यय) लगा हो या तिङ् (क्रिया/धातु विभक्ति प्रत्यय) लगा हो, 'पद' कहलाता है। सरल भाषा में, वाक्य में प्रयोग होने योग्य तैयार शब्द।
- **उदाहरण:** 'रामः' (राम + सुप्), 'पठति' (पठ् + तिङ्) – ये पद हैं। केवल 'राम' या 'पठ्' पद नहीं हैं।
- **महत्व:** वाक्य में केवल पदों का ही प्रयोग होता है। कई नियम पद के स्तर पर लागू होते हैं।

5. अव्यय (Avyaya):

- **पाणिनीय सूत्र:** स्वरादिनिपातमव्ययम् (१.१.३७) (तथा अन्य सूत्र भी हैं)
- **सरल अर्थ:** वे शब्द जिनका रूप लिंग, वचन या विभक्ति के अनुसार कभी नहीं बदलता, 'अव्यय' कहलाते हैं (Indeclinables)। इनमें कुछ निपात (जैसे च, वा), कुछ तद्धित प्रत्यय से बने शब्द और कुछ कृदन्त (क्त्वा, तुमुन् आदि) तथा अव्ययीभाव समास आते हैं।
- **उदाहरण:** च (और), अपि (भी), अत्र (यहाँ), तत्र (वहाँ), यथा (जैसे), तथा (वैसे), कृत्वा (करके), पठितुम् (पढ़ने के लिए)।
- **महत्व:** ये वाक्य में योजक, क्रियाविशेषण आदि का कार्य करते हैं।

6. सम्प्रसारण (Samprasāraṇa):

- **पाणिनीय सूत्र:** इग्यणः सम्प्रसारणम् (१.१.४५)

- **सरल अर्थ:** 'यण्' (य्, व्, र्, ल्) के स्थान पर क्रमशः 'इक्' (इ, उ, ऋ, लृ) का आना 'सम्प्रसारण' कहलाता है। यह यण्-संधि की उल्टी प्रक्रिया है।
- **उदाहरण:** वच् धातु से लिट् लकार में 'उवाच' बनता है, यहाँ 'व्' का 'उ' होना सम्प्रसारण है। यज् धातु से 'ईजे' बनता है, यहाँ 'य्' का 'इ' होना सम्प्रसारण है।
- **महत्व:** कुछ विशेष क्रियारूपों और कृदन्त शब्दों के निर्माण में इसका प्रयोग होता है।

7. उपधा (Upadhā):

- **पाणिनीय सूत्र:** अलोऽन्त्यात् पूर्व उपधा (१.१.६५)
- **सरल अर्थ:** किसी धातु या शब्द के अंतिम वर्ण (अल्) से ठीक पहले वाले वर्ण को 'उपधा' कहते हैं।
- **उदाहरण:** पठ् धातु में अंतिम वर्ण 'ठ्' है, उससे ठीक पहले 'अ' है, अतः 'अ' उपधा है। भिद् धातु में अंतिम वर्ण 'द्' है, उससे ठीक पहले 'इ' है, अतः 'इ' उपधा है।
- **महत्व:** कई व्याकरण नियम उपधा के स्वर को बदलने का निर्देश देते हैं (जैसे उसे दीर्घ करना)।

8. इत् (It):

- **पाणिनीय सूत्र:** उपदेशेऽजनुनासिक इत् (१.३.२), हलन्त्यम् (१.३.३) आदि।
- **सरल अर्थ:** व्याकरण के सूत्रों में कहे गए (उपदेश अवस्था में) प्रत्ययों या धातुओं आदि में लगे वे वर्ण (स्वर या व्यंजन) जो केवल संकेत या पहचान के लिए होते हैं और वास्तविक प्रयोग में लुप्त (गायब) हो जाते हैं, उन्हें 'इत्' कहते हैं। इनका लोप तस्य लोपः (१.३.९) सूत्र से होता है।
- **उदाहरण:** 'शप्' प्रत्यय में 'श्' और 'प्' इत् हैं, केवल 'अ' बचता है। 'तुमुन्' प्रत्यय में 'उ' और 'न्' इत् हैं, केवल 'तुम्' बचता है।
- **महत्व:** ये इत् वर्ण बताते हैं कि उस प्रत्यय या धातु के साथ कौन से विशेष नियम लगेंगे (जैसे स्वर बदलना, आगम होना आदि)। यह पाणिनि का कोड सिस्टम है।

9. अङ्ग (Aṅga):



- **पाणिनीय सूत्र:** यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (१.४.१३)
- **सरल अर्थ:** जिस शब्द या धातु के बाद कोई प्रत्यय लगाया जाता है, उस प्रत्यय के लगने से ठीक पहले तक के भाग को 'अङ्ग' कहते हैं।
- **उदाहरण:** 'पठ्' धातु से 'ति' प्रत्यय लगाने से पहले बीच में 'अ' (शप्) आता है, तो 'ति' लगने से पहले 'पठ + अ = पठ' यह पूरा भाग 'अङ्ग' कहलायेगा। 'राम' शब्द के बाद 'भिस्' प्रत्यय लगाने से पहले 'राम' अङ्ग है।
- **महत्व:** स्वर परिवर्तन, आगम आदि कई कार्य अङ्ग को होते हैं।

10. उपसर्ग (Upasarga):

- **पाणिनीय सूत्र:** उपसर्गाः क्रियायोगे (१.४.५९)
- **सरल अर्थ:** 'प्र', 'परा', 'अप', 'सम्' आदि (कुल २२) अव्यय जब किसी क्रिया (धातु) के साथ जुड़ते हैं, तब उन्हें 'उपसर्ग' कहते हैं।
- **उदाहरण:** गच्छति (जाता है) -> आगच्छति (आता है), अनुगच्छति (पीछे जाता है), निर्गच्छति (निकलता है)। यहाँ आ, अनु, निर् उपसर्ग हैं। यदि ये क्रिया के साथ न हों, तो केवल अव्यय माने जाते हैं।
- **महत्व:** ये क्रिया के अर्थ को बदल देते हैं।

11. धातु (Dhātu):

- **पाणिनीय सूत्र:** भूवादयो धातवः (१.३.१)
- **सरल अर्थ:** क्रिया (Action word) के मूल रूप को 'धातु' कहते हैं, जैसे - भू (होना), पठ् (पढ़ना), गम् (जाना), कृ (करना) आदि। पाणिनि ने लगभग 2000 धातुओं की सूची दी है जिसे 'धातुपाठ' कहते हैं।
- **उदाहरण:** पठ्, लिख्, हस्, गम्, भू, अस्।
- **महत्व:** इन्हीं से क्रियापद बनते हैं।

12. सार्वधातुक (Sārvadhātuka):

- **पाणिनीय सूत्र:** तिङ्शित् सार्वधातुकम् (३.४.११३)
- **सरल अर्थ:** (१) 'तिङ्' प्रत्यय (क्रिया के १८ प्रत्यय जैसे ति, तः, अन्ति) और (२) वे प्रत्यय जिनमें 'श्' इत् होता है (शित् प्रत्यय, जैसे गणों के विकरण शप्, श्यन् आदि), 'सार्वधातुक' कहलाते हैं। ये प्रायः वर्तमान काल समूह (लट्, लोट्, लङ्, विधिलिङ्) में लगते हैं।
- **उदाहरण:** ति, तः, अन्ति; शप् (अ), श्यन् (य)।
- **महत्व:** इनके लगने पर धातु को विशेष कार्य होते हैं (जैसे गुण होना, विशेष विकरण लगना)।

13. आर्धधातुक (Ārdhadhātuka):

- **पाणिनीय सूत्र:** आर्धधातुकं शेषः (३.४.११४)
- **सरल अर्थ:** जो प्रत्यय सार्वधातुक नहीं हैं (अर्थात् जो न तो तिङ् हैं और न ही शित्), वे सब 'आर्धधातुक' कहलाते हैं। इनमें लिट्, लुट्, लृट्, आशीर्लिङ् आदि लकारों के प्रत्यय और अधिकांश कृत् प्रत्यय (क्त, क्तवतु, तुमुन् आदि) आते हैं।
- **उदाहरण:** तव्यत्, अनीयर्, क्त, क्तवतु, तुमुन्, स्य (लृट् लकार का)।
- **महत्व:** इनके लगने पर धातु को अलग तरह के कार्य होते हैं (जैसे कई बार 'इट्' आगम होना)।

14. विभक्ति (Vibhakti):

- **पाणिनीय सूत्र:** विभक्तिश्च (१.४.१०४) (यह सूत्र १.४.१०३ 'सुपः' से 'सुप्' और १.४.१०१ 'तिङ्स्त्रीणि...' से 'तिङ्' को लेता है)
- **सरल अर्थ:** (१) 'सुप्' प्रत्यय (संज्ञा/सर्वनाम शब्दों के बाद लगने वाले २१ प्रत्यय - प्रथमा से सप्तमी तक) और (२) 'तिङ्' प्रत्यय (धातुओं के बाद लगने वाले १८ प्रत्यय - प्रथम, मध्यम, उत्तम पुरुष में), इन दोनों सेट को 'विभक्ति' कहते हैं।
- **उदाहरण:** सुप् - रामः (सुँ), रामम् (अम्), रामेण (टा)। तिङ् - पठति (तिप्), पठतः (तस्), पठन्ति (झि)।



- **महत्व:** ये शब्द का वाक्य में दूसरे शब्दों से संबंध बताते हैं (कारक, पुरुष, वचन आदि)।

15. सर्वनाम (Sarvanāma):

- **पाणिनीय सूत्र:** सर्वादीनि सर्वनामानि (१.१.२७)
- **सरल अर्थ:** पाणिनि द्वारा बताए गए गणपाठ में 'सर्व' (सब) शब्द से शुरू होने वाली सूची में जो शब्द आते हैं, वे 'सर्वनाम' (Pronoun) कहलाते हैं।
- **उदाहरण:** सर्व (सब), विश्व (सब), उभ (दोनों), तद् (वह), यद् (जो), एतद् (यह), इदम् (यह), अस्मद् (मैं/हम), युष्मद् (तुम/आप), किम् (क्या/कौन)।
- **महत्व:** इनके शब्द रूप कई बार सामान्य संज्ञा शब्दों से थोड़े भिन्न होते हैं।

इन संज्ञाओं को समझना पाणिनि के व्याकरण को समझने की कुंजी है। ये छोटे-छोटे नाम बड़े-बड़े नियमों को आसानी से कहने में मदद करते हैं।

ठीक है। बी.ए. (योग विज्ञान) के द्वितीय सेमेस्टर के पाठ्यक्रम संस्कृतम्-II (Elective) के अंतर्गत ईशोपनिषद् (Isha Upanishad) के अध्ययन हेतु पाठ्य सामग्री का प्रारूप यहाँ दिया गया है। यह सामग्री नए संस्कृत शिक्षार्थियों को ध्यान में रखकर तैयार की गई है और इसमें मन्त्र व्याख्या, स्मरण और निबन्धात्मक प्रश्नों के पहलुओं को शामिल किया गया है।

निबन्धात्मक प्रश्न -

प्रश्न: पाणिनीय व्याकरण में 'संज्ञा' (Technical Term) से क्या अभिप्राय है? वृद्धि, गुण, संयोग, पद, और इत् संज्ञाओं को सोदाहरण स्पष्ट करें।

खण्ड- 03: ईशोपनिषद्

इकाई- 01

1. परिचय (Introduction):

- **स्थान:** ईशोपनिषद्, शुक्ल यजुर्वेद का 40वाँ (अंतिम) अध्याय है। इसे 'ईशावास्योपनिषद्' भी कहते हैं क्योंकि इसका प्रारम्भ "ईशा वास्यम्" से होता है।
- **महत्व:** यह सबसे छोटी उपनिषदों में से एक है (केवल 18 मन्त्र), किन्तु अत्यंत महत्वपूर्ण मानी जाती है। महात्मा गांधी इसे अत्यंत महत्वपूर्ण मानते थे।
- **विषय:** इसका मुख्य विषय ज्ञान (आध्यात्मिक बोध) और कर्म (सांसारिक कर्तव्य) के बीच सामंजस्य स्थापित करना है। यह बताती है कि कैसे संसार में रहते हुए, कर्म करते हुए भी मुक्ति प्राप्त की जा सकती है।
- **योग से संबंध:** इसमें वैराग्य, अनासक्ति, ईश्वर-दृष्टि, समत्व भाव जैसे योग के मूलभूत सिद्धांतों का प्रतिपादन है।

2. मुख्य अवधारणाएँ (Key Concepts):

समझने में आसानी के लिए कुछ मुख्य शब्दों को पहले जान लें:

- **ईश/ईशा:** ईश्वर, परमात्मा, शासक, स्वामी। वह जो सबमें व्याप्त है और सबका नियंत्रण करता है।
- **जगत्:** गतिशील, परिवर्तनशील संसार (जड़ और चेतन)।
- **कर्म:** कार्य, कर्तव्य, यज्ञ आदि।
- **त्याग:** आसक्ति का त्याग, 'मेरापन' का त्याग, फल की इच्छा का त्याग।
- **विद्या:** आत्मज्ञान, ब्रह्मज्ञान, परा विद्या।
- **अविद्या:** सांसारिक ज्ञान, कर्मकांड, अज्ञान, अपरा विद्या।
- **सम्भूति/असम्भूति:** व्यक्त जगत (कार्य ब्रह्म) / अव्यक्त प्रकृति (कारण ब्रह्म)।

3. मन्त्र व्याख्या एवं स्मरण (Mantra Explanation & Memorization):

(यहाँ कुछ प्रमुख मन्त्रों का उदाहरण दिया जा रहा है। कक्षा में शिक्षक सभी महत्वपूर्ण मन्त्रों पर विस्तार से चर्चा करेंगे।)

मन्त्र 1:



- **मन्त्रः**

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥ १॥

- **पदच्छेद (Word Separation):** ईशा, वास्यम्, इदम्, सर्वम्, यत्, किम्, च, जगत्याम्, जगत्, तेन, त्यक्तेन, भुञ्जीथाः, मा, गृधः, कस्य, स्वित्, धनम्।
- **अन्वय (Prose Order):** जगत्यां यत् किञ्च जगत् (अस्ति), इदं सर्वम् ईशा वास्यम् (अस्ति)। तेन त्यक्तेन भुञ्जीथाः। कस्य स्वित् धनम्? (अतः) मा गृधः।
- **सरलार्थ (Simple Meaning):** इस गतिशील ब्रह्माण्ड में जो कुछ भी जड़-चेतन स्वरूप जगत् है, वह सब ईश्वर से व्याप्त (या रहने योग्य/नियंत्रित) है। उस (ईश्वर प्रदत्त भाव से) त्यागपूर्वक (अनासक्त होकर) भोग करो। किसी के भी धन का लालच मत करो, (क्योंकि) धन किसका है? (अर्थात् किसी का नहीं, सब ईश्वर का है)।
- **व्याख्या/भावार्थ (Explanation):** यह मंत्र जीवन जीने की कला सिखाता है। संसार की हर वस्तु में ईश्वर को देखें। आसक्ति और स्वामित्व ("यह मेरा है") का भाव छोड़कर, आवश्यकतानुसार वस्तुओं का उपयोग करें। लालच सभी दुखों का मूल है, उससे बचें। यह कर्मयोग और वैराग्य का मूल सन्देश है।

मन्त्र 2:

- **मन्त्रः**

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः। एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥ २॥

- **पदच्छेद:** कुर्वन्, एव, इह, कर्माणि, जिजीविषेत्, शतम्, समाः, एवम्, त्वयि, न, अन्यथा, इतः, अस्ति, न, कर्म, लिप्यते, नरे।
- **अन्वय:** इह कर्माणि कुर्वन् एव शतम् समाः जिजीविषेत्। एवम् (कर्म कुर्वति) त्वयि नरे इतः अन्यथा न अस्ति। (एवं सति) कर्म न लिप्यते।
- **सरलार्थ:** इस लोक में (शास्त्रविहित) कर्मों को करते हुए ही सौ वर्ष तक जीने की इच्छा करो। इस प्रकार (कर्म करते हुए जीवन जीने वाले) तुझ मनुष्य के लिए इसके सिवा और कोई मार्ग नहीं है जिससे (अशुभ) कर्म का लेप न हो।

- **व्याख्या/भावार्थ:** यह कर्म के महत्व पर जोर देता है। पलायन की बजाय संसार में रहकर निष्काम भाव से अपने कर्तव्य कर्म करते हुए ही लम्बी आयु की कामना करनी चाहिए। सही दृष्टिकोण से किया गया कर्म बंधन का कारण नहीं बनता, बल्कि शुद्धि का साधन बनता है।

मन्त्र 6:

- **मन्त्र:**
यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥ ६॥
- **पदच्छेद:** यः, तु, सर्वाणि, भूतानि, आत्मनि, एव, अनुपश्यति, सर्वभूतेषु, च, आत्मानम्, ततः, न, विजुगुप्सते।
- **अन्वयः** यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति, सर्वभूतेषु च आत्मानम् अनुपश्यति, ततः (सः) न विजुगुप्सते।
- **सरलार्थः** और जो व्यक्ति समस्त प्राणियों को अपनी आत्मा में ही देखता है और समस्त प्राणियों में अपनी आत्मा को देखता है, वह उस (अनुभव) के बाद किसी से घृणा नहीं करता।
- **व्याख्या/भावार्थ:** यह आत्म-दृष्टि और समत्व-भाव का वर्णन है। जब साधक सभी प्राणियों में उसी एक आत्मा (ईश्वर) का विस्तार देखता है और स्वयं को भी उसी का अंश समझता है, तब भेद-भाव, राग-द्वेष और घृणा समाप्त हो जाती है। यह योग की 'समत्वं योग उच्यते' की भावना का आधार है।

मन्त्र स्मरण हेतु सुझाव (Tips for Memorization):

- **शुद्ध उच्चारण:** सबसे पहले शिक्षक के साथ या ऑडियो रिकॉर्डिंग सुनकर मन्त्रों का शुद्ध उच्चारण सीखें।
- **अर्थ समझना:** बिना अर्थ समझे रटना मुश्किल होता है। पहले मन्त्र का अर्थ और भाव समझें।
- **नियमित पाठ:** प्रतिदिन कुछ मन्त्रों को लयबद्ध तरीके से गाएं या पाठ करें।
- **समूह अभ्यास:** सहपाठियों के साथ मिलकर पाठ करना सहायक होता है।



4. निबन्धात्मक प्रश्न (Essay Type Questions):

परीक्षा में इस तरह के प्रश्न पूछे जा सकते हैं, जिनमें विषय की समझ और विश्लेषण की आवश्यकता होती है:

1. ईशोपनिषद् का मुख्य प्रतिपाद्य विषय क्या है? विस्तार से समझाएं।
2. 'तेन त्यक्तेन भुञ्जीथाः' – ईशोपनिषद् की इस शिक्षा का योग दर्शन के सन्दर्भ में महत्व स्पष्ट करें।
3. ईशोपनिषद् में वर्णित आत्म-दृष्टि या सर्वत्र ईश्वर-दर्शन की अवधारणा को समझाएं।
4. योग साधक के लिए ईशोपनिषद् की शिक्षाएं किस प्रकार उपयोगी हैं?

निष्कर्ष (Conclusion):

ईशोपनिषद् कर्म और ज्ञान का अद्भुत संतुलन प्रस्तुत करती है। यह हमें सिखाती है कि संसार में रहते हुए, अपने कर्तव्यों का पालन करते हुए, ईश्वर को सर्वत्र देखते हुए, और आसक्ति का त्याग करके एक सार्थक और मुक्त जीवन कैसे जिया जाए। योग के अभ्यासियों के लिए यह उपनिषद् वैराग्य, समत्व-बुद्धि और ईश्वर-प्रणिधान की प्रेरणा का एक अमूल्य स्रोत है।

निर्धारितग्रन्थ-

एकादशोपनिषद् (ईशोपनिषद्) - लेखक- सत्यव्रत सिद्धांतलंकार, प्रकाशन- विजयकृष्ण लखनपाल
2020

खण्ड- 03: धातुरूपानि

इकाई- 01

धातुरूप-स्मरण

स्था ष्ठा गतिनिवृत्तौ (भ्वादिः परस्मैपदी अकर्मकः अनिट्)

कर्तरि लट्लकारः (परस्मैपदम्)

तिष्ठति	तिष्ठतः	तिष्ठन्ति
तिष्ठसि	तिष्ठथः	तिष्ठथ
तिष्ठामि	तिष्ठावः	तिष्ठामः

कर्तरि लृट्लकारः (आत्मनेपदम्)

तिष्ठते	तिष्ठेते	तिष्ठन्ते
तिष्ठसे	तिष्ठेथे	तिष्ठध्वे
तिष्ठे	तिष्ठावहे	तिष्ठामहे

कर्तरि लृट्लकारः (परस्मैपदम्)

स्थास्यति	स्थास्यतः	स्थास्यन्ति
स्थास्यसि	स्थास्यथः	स्थास्यथ
स्थास्यामि	स्थास्यावः	स्थास्यामः

कर्तरि लृट्लकारः (आत्मनेपदम्)

स्थास्यते	स्थास्येते	स्थास्यन्ते
स्थास्यसे	स्थास्येथे	स्थास्यध्वे
स्थास्ये	स्थास्यावहे	स्थास्यामहे

कर्तरि लोट्लकारः (परस्मैपदम्)

तिष्ठतात्, तिष्ठताद्, तिष्ठतु	तिष्ठताम्	तिष्ठन्तु
तिष्ठ, तिष्ठतात्, तिष्ठताद्	तिष्ठतम्	तिष्ठत
तिष्ठानि	तिष्ठाव	तिष्ठाम



कर्तरि लोटलकारः (आत्मनेपदम्)

तिष्ठताम्	तिष्ठेताम्	तिष्ठन्ताम्
तिष्ठस्व	तिष्ठेथाम्	तिष्ठध्वम्
तिष्ठे	तिष्ठावहै	तिष्ठामहै

कर्तरि लङ्लकारः (परस्मैपदम्)

अतिष्ठत्, अतिष्ठद्	अतिष्ठताम्	अतिष्ठन्
अतिष्ठः	अतिष्ठतम्	अतिष्ठत
अतिष्ठम्	अतिष्ठाव	अतिष्ठाम

कर्तरि लङ्लकारः (आत्मनेपदम्)

अतिष्ठत	अतिष्ठेताम्	अतिष्ठन्त
अतिष्ठथाः	अतिष्ठेथाम्	अतिष्ठध्वम्
अतिष्ठे	अतिष्ठावहि	अतिष्ठामहि

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

तिष्ठेत्, तिष्ठेद्	तिष्ठेताम्	तिष्ठेयुः
तिष्ठेः	तिष्ठेतम्	तिष्ठेत
तिष्ठेयम्	तिष्ठेव	तिष्ठेम

कर्तरि विधिलिङ्लकारः (आत्मनेपदम्)

तिष्ठेत	तिष्ठेयाताम्	तिष्ठेरन्
तिष्ठेथाः	तिष्ठेयाथाम्	तिष्ठेध्वम्
तिष्ठेय	तिष्ठेवहि	तिष्ठेमहि

लिख्

लिखँ अक्षरविन्यासे (तुदादिः परस्मैपदी सकर्मकः सेट् भिदादिः)

कर्तरि लट्लकारः (परस्मैपदम्)

लिखति	लिखतः	लिखन्ति

लिखसि	लिखथः	लिखथ
लिखामि	लिखावः	लिखामः

कर्तरि लृटलकारः (परस्मैपदम्)

लेखिष्यति	लेखिष्यतः	लेखिष्यन्ति
लेखिष्यसि	लेखिष्यथः	लेखिष्यथ
लेखिष्यामि	लेखिष्यावः	लेखिष्यामः

कर्तरि लोटलकारः (परस्मैपदम्)

लिखतात्, लिखताद्, लिखतु	लिखताम्	लिखन्तु
लिख, लिखतात्, लिखताद्	लिखतम्	लिखत
लिखानि	लिखाव	लिखाम

कर्तरि लङ्लकारः (परस्मैपदम्)

अलिखत्, अलिखद्	अलिखताम्	अलिखन्
अलिखः	अलिखतम्	अलिखत
अलिखम्	अलिखाव	अलिखाम

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

लिखेत्, लिखेद्	लिखेताम्	लिखेयुः
लिखेः	लिखेतम्	लिखेत
लिखेयम्	लिखेव	लिखेम

दिक्

दिवुं क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवादिः परस्मैपदी सकर्मकः सेट्)

कर्तरि लटलकारः (परस्मैपदम्)

दीव्यति	दीव्यतः	दीव्यन्ति
दीव्यसि	दीव्यथः	दीव्यथ
दीव्यामि	दीव्यावः	दीव्यामः



कर्तरि लृटलकारः (परस्मैपदम्)

देविष्यति	देविष्यतः	देविष्यन्ति
देविष्यसि	देविष्यथः	देविष्यथ
देविष्यामि	देविष्यावः	देविष्यामः

कर्तरि लोटलकारः (परस्मैपदम्)

दीव्यतात्, दीव्यताद्, दीव्यतु	दीव्यताम्	दीव्यन्तु
दीव्य, दीव्यतात्, दीव्यताद्	दीव्यतम्	दीव्यत
दीव्यानि	दीव्याव	दीव्याम

कर्तरि लङ्लकारः (परस्मैपदम्)

अदीव्यत्, अदीव्यद्	अदीव्यताम्	अदीव्यन्
अदीव्यः	अदीव्यतम्	अदीव्यत
अदीव्यम्	अदीव्याव	अदीव्याम

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

दीव्येत्, दीव्येद्	दीव्येताम्	दीव्येयुः
दीव्येः	दीव्येतम्	दीव्येत
दीव्येयम्	दीव्येव	दीव्येम

एध्

एधँ वृद्धौ (भ्वादिः आत्मनेपदी अकर्मकः सेट्)

कर्तरि लटलकारः (आत्मनेपदम्)

एधते	एधेते	एधन्ते
एधसे	एधेथे	एधध्वे
एधे	एधावहे	एधामहे

कर्तरि लृटलकारः (आत्मनेपदम्)

एधिष्यते	एधिष्येते	एधिष्यन्ते
एधिष्यसे	एधिष्येथे	एधिष्यध्वे
एधिष्ये	एधिष्यावहे	एधिष्यामहे

कर्तरि लोटलकारः (आत्मनेपदम्)

एधताम्	एधेताम्	एधन्ताम्
एधस्व	एधेथाम्	एधध्वम्
एधै	एधावहै	एधामहै

कर्तरि लङलकारः (आत्मनेपदम्)

ऐधत	ऐधेताम्	ऐधन्त
ऐधथाः	ऐधेथाम्	ऐधध्वम्
ऐधे	ऐधावहि	ऐधामहि

कर्तरि विधिलिङलकारः (आत्मनेपदम्)

एधेत	एधेयाताम्	एधेरन्
एधेथाः	एधेयाथाम्	एधेध्वम्
एधेय	एधेवहि	एधेमहि

मुद्

मुदँ हर्षे (भ्वादिः आत्मनेपदी अकर्मकः सेट्)

कर्तरि लटलकारः (आत्मनेपदम्)

मोदते	मोदेते	मोदन्ते



मोदसे	मोदेथे	मोदध्वे
मोदे	मोदावहे	मोदामहे

कर्तरि लृटलकारः (आत्मनेपदम्)

मोदिष्यते	मोदिष्येते	मोदिष्यन्ते
मोदिष्यसे	मोदिष्येथे	मोदिष्यध्वे
मोदिष्ये	मोदिष्यावहे	मोदिष्यामहे

कर्तरि लोटलकारः (आत्मनेपदम्)

मोदताम्	मोदेताम्	मोदन्ताम्
मोदस्व	मोदेथाम्	मोदध्वम्
मोदै	मोदावहै	मोदामहै

कर्तरि लङ्लकारः (आत्मनेपदम्)

अमोदत	अमोदेताम्	अमोदन्त
अमोदथाः	अमोदेथाम्	अमोदध्वम्
अमोदे	अमोदावहि	अमोदामहि

कर्तरि विधिलिङ्लकारः (आत्मनेपदम्)

मोदेत	मोदेयाताम्	मोदेरन्
मोदेथाः	मोदेयाथाम्	मोदेध्वम्
मोदेय	मोदेवहि	मोदेमहि

दा

डुदाञ् दाने (जुहोत्यादिः उभयपदी सकर्मकः अनिट्)

कर्तरि लटलकारः (परस्मैपदम्)

ददाति	दत्तः	ददति
ददासि	दत्थः	दत्थ
ददामि	दद्वः	दद्यः

कर्तरि लट्लकारः (आत्मनेपदम्)

दत्ते	ददाते	ददते
दत्से	ददाथे	दद्धे
ददे	दद्वहे	दद्यहे

कर्तरि लृट्लकारः (परस्मैपदम्)

दास्यति	दास्यतः	दास्यन्ति
दास्यसि	दास्यथः	दास्यथ
दास्यामि	दास्यावः	दास्यामः

कर्तरि लृट्लकारः (आत्मनेपदम्)

दास्यते	दास्येते	दास्यन्ते
दास्यसे	दास्येथे	दास्यध्वे
दास्ये	दास्यावहे	दास्यामहे

कर्तरि लोट्लकारः (परस्मैपदम्)

दत्तात्, दत्ताद्, ददातु	दत्ताम्	ददतु
दत्तात्, दत्ताद्, देहि	दत्तम्	दत्त
ददानि	ददाव	ददाम

कर्तरि लोट्लकारः (आत्मनेपदम्)

दत्ताम्	ददाताम्	ददताम्
दत्स्व	ददाथाम्	दद्ध्वम्
ददै	ददावहै	ददामहै

कर्तरि लङ्लकारः (परस्मैपदम्)

अददात्, अददाद्	अदत्ताम्	अददुः
अददाः	अदत्तम्	अदत्त
अददाम्	अदद्व	अदद्य

कर्तरि लङ्लकारः (आत्मनेपदम्)

अदत्त	अददाताम्	अददत
अदत्थाः	अददाथाम्	अदद्ध्वम्



अददि	अदद्वहि	अदद्वहि

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

दद्यात्, दद्याद्	दद्याताम्	दद्युः
दद्याः	दद्यातम्	दद्यात
दद्याम्	दद्याव	दद्याम

कर्तरि विधिलिङ्लकारः (आत्मनेपदम्)

ददीत	ददीयाताम्	ददीरन्
ददीथाः	ददीयाथाम्	ददीध्वम्
ददीय	ददीवहि	ददीमहि

तन्

तनुं विस्तारे (तनादिः उभयपदी सकर्मकः सेट् तनोत्यादिः)

कर्तरि लट्लकारः (परस्मैपदम्)

तनोति	तनुतः	तन्वन्ति
तनोषि	तनुथः	तनुथ
तनोमि	तनुवः, तन्वः	तनुमः, तन्मः

कर्तरि लट्लकारः (आत्मनेपदम्)

तनुते	तन्वाते	तन्वते
तनुषे	तन्वाथे	तनुध्वे
तन्वे	तनुवहे, तन्वहे	तनुमहे, तन्महे

कर्तरि लृट्लकारः (परस्मैपदम्)

तनिष्यति	तनिष्यतः	तनिष्यन्ति
तनिष्यसि	तनिष्यथः	तनिष्यथ
तनिष्यामि	तनिष्यावः	तनिष्यामः

कर्तरि लृट्लकारः (आत्मनेपदम्)

तनिष्यते	तनिष्येते	तनिष्यन्ते
तनिष्यसे	तनिष्येथे	तनिष्यध्वे
तनिष्ये	तनिष्यावहे	तनिष्यामहे

कर्तरि लोटलकारः (परस्मैपदम्)

तनुतात्, तनुताद्, तनोतु	तनुताम्	तन्वन्तु
तनु, तनुतात्, तनुताद्	तनुतम्	तनुत
तनवानि	तनवाव	तनवाम

कर्तरि लोटलकारः (आत्मनेपदम्)

तनुताम्	तन्वाताम्	तन्वताम्
तनुष्व	तन्वाथाम्	तनुध्वम्
तनवै	तनवावहै	तनवामहै

कर्तरि लङ्लकारः (परस्मैपदम्)

अतनोत्, अतनोद्	अतनुताम्	अतन्वन्
अतनोः	अतनुतम्	अतनुत
अतनवम्	अतनुव, अतन्व	अतनुम, अतन्म

कर्तरि लङ्लकारः (आत्मनेपदम्)

अतनुत	अतन्वाताम्	अतन्वत
अतनुथाः	अतन्वाथाम्	अतनुध्वम्
अतन्वि	अतनुवहि, अतन्वहि	अतनुमहि, अतन्महि

कर्तरि विधिलिङ्लकारः (परस्मैपदम्)

तनुयात्, तनुयाद्	तनुयाताम्	तनुयुः
तनुयाः	तनुयातम्	तनुयात
तनुयाम्	तनुयाव	तनुयाम

कर्तरि विधिलिङ्लकारः (आत्मनेपदम्)

तन्वीत	तन्वीयाताम्	तन्वीरन्
तन्वीथाः	तन्वीयाथाम्	तन्वीध्वम्
तन्वीय	तन्वीवहि	तन्वीमहि

इकाई- 02



प्रारम्भिक-रचनानुवादकौमुदी (6-10 अभ्यास पर्यन्त)

प्रारम्भिक-रचनानुवादकौमुदी - लेखक- डॉ. कपिल देव द्विवेदी आचार्य, प्रकाशन- विश्वविद्यालय
प्रकाशन, वाराणसी

खण्ड- 05: कारकप्रकरणम्

इकाई- 01

कारक-विभक्ति परिचयः

संस्कृत भाषा को व्याकरण की दृष्टि से अत्यंत समृद्ध और सुसंगठित भाषा माना गया है। इसकी वाक्य-रचना प्रणाली अत्यंत वैज्ञानिक है। संस्कृत वाक्यों में प्रत्येक शब्द अपने निश्चित रूप और स्थान पर प्रयुक्त होता है, और उसका संबंध क्रिया से स्पष्ट होता है। यह संबंध दो प्रमुख व्याकरणिक तत्वों के माध्यम से समझा जाता है – विभक्ति और कारक। विभक्ति शब्दों के रूपों को दर्शाती है, जबकि कारक क्रिया के साथ उनके संबंध को स्पष्ट करता है। इन दोनों का सम्यक् ज्ञान संस्कृत भाषा के शुद्ध और अर्थपूर्ण प्रयोग हेतु आवश्यक है। संस्कृत भाषा में कारक 6 व विभक्तियां 7 होती हैं। संस्कृत में “कारक” वे होते हैं जो किसी क्रिया (verb) से प्रत्यक्ष रूप से जुड़े होते हैं – जैसे कर्ता, कर्म, करण, आदि। ये सभी कारक क्रिया में सक्रिय भाग लेते हैं या क्रिया पर कोई प्रभाव डालते हैं।

परंतु ‘सम्बन्ध’ (षष्ठी विभक्ति) ऐसा नहीं है।

‘सम्बन्ध’ किसी पदार्थ या व्यक्ति के साथ अन्य वस्तु के संबंध को दिखाता है, न कि क्रिया के साथ।

यह केवल एक संज्ञा (noun) का संबंध दूसरी संज्ञा से दिखाता है, न कि क्रिया से।

उदाहरण देखें:

रामस्य पुस्तकम् अस्ति।

(राम की पुस्तक है।) यहाँ

रामस्य = षष्ठी विभक्ति (सम्बन्ध दर्शा रहा है)

पुस्तकं = वह वस्तु है जो राम से संबंधित है

लेकिन रामस्य का क्रिया 'अस्ति' से कोई सीधा संबंध नहीं है।

वह बस यह बता रहा है कि पुस्तक किसकी है — राम की।

इसलिए सम्बन्ध को 'कारक' नहीं कहा जाता, क्योंकि वह क्रिया से नहीं, बल्कि नाम से नाम का संबंध दिखाता है।

1. कर्ता कारक (Kartā Kāraka) - प्रथमा विभक्ति (Nominative Case)

- अर्थ: क्रिया को करने वाला, जो क्रिया करने में स्वतन्त्र होता है (Doer/Agent)।
- परिभाषा सूत्र (Karaka Definition):
 - स्वतन्त्र: कर्ता (१.४.५४): क्रिया के सम्पादन में जिसे स्वतन्त्र रूप से विवक्षित क्रिया जाए, वह कर्ता कारक होता है। (The one who is independent in performing the action is the agent).
- विभक्ति विधान सूत्र (Vibhakti Rule):
 - प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (२.३.४६): केवल शब्द का मूल अर्थ (प्रातिपदिकार्थ), लिंग, मात्रा (परिमाण), और संख्या (वचन) बताने के लिए प्रथमा विभक्ति होती है।
 - उक्ते कर्तरि प्रथमा (अनौपचारिक नियम, अनभिहिते २.३.१ का विपरीत): जब कर्ता वाच्य (Active Voice) में क्रिया द्वारा 'उक्त' (कहा गया, expressed) होता है, तब कर्ता में प्रथमा विभक्ति होती है। (सरल शब्दों में: Active Voice में कर्ता प्रथमा में होता है)।



- सम्बोधने च (२.३.४७): सम्बोधन (किसी को पुकारने) में भी प्रथमा विभक्ति होती है (इसके रूप कर्ता प्रथमा से थोड़े भिन्न हो सकते हैं)।
- उदाहरण (शब्द): रामः (राम), बालकः (लड़का), नदी (नदी), फलम् (फल)।
- उदाहरण (वाक्य):
 - बालकः पुस्तकं पठति। (बालक पुस्तक पढ़ता है) - यहाँ बालकः पढ़ने की क्रिया का स्वतन्त्र कर्ता है, अतः प्रथमा विभक्ति।
 - लताः वर्धन्ते। (लताएँ बढ़ती हैं) - यहाँ लताः बढ़ने की क्रिया की कर्ता हैं, अतः प्रथमा विभक्ति।
 - हे राम! अत्र पश्य। (हे राम! यहाँ देखो) - यहाँ हे राम! सम्बोधन है, अतः प्रथमा विभक्ति (सम्बोधन रूप)।

2. कर्म कारक (Karma Kāraka) - द्वितीया विभक्ति (Accusative Case)

- अर्थ: कर्ता अपनी क्रिया के द्वारा जिसे सबसे अधिक प्राप्त करना चाहता है, या जिस पर क्रिया का फल पड़ता है (Object)।
- परिभाषा सूत्र (Karaka Definition):
 - कर्तुरीप्सिततमं कर्म (१.४.४९): कर्ता अपनी क्रिया के द्वारा जिसे सबसे अधिक (ईप्सिततम) पाना चाहता है, उसकी कर्म संज्ञा होती है। (That which is most desired by the agent through the action is the object).
 - तथायुक्तं चानीप्सितम् (१.४.५०): जो ईप्सिततम न होते हुए भी क्रिया से उसी प्रकार जुड़ा हो (जैसे ईप्सिततम जुड़ा है), उसकी भी कर्म संज्ञा होती है (जैसे - गाँव जाते हुए काँटों को छूना)।
 - अकथितं च (१.४.५१): अपादान आदि कारकों द्वारा 'अकथित' (न कहा गया) और दुह, याच्, पच् आदि 16 धातुओं (द्विकर्मक) के योग में आने वाले गौण (secondary) पद की भी कर्म संज्ञा होती है।
- विभक्ति विधान सूत्र (Vibhakti Rule):

- कर्मणि द्वितीया (२.३.२): कर्म कारक में द्वितीया विभक्ति होती है (जब कर्म क्रिया द्वारा 'अनभिहित' अर्थात् expressed न हो, जैसे Active Voice में)।
- कुछ अव्ययों (जैसे - अभितः, परितः, समया, निकषा, हा, प्रति) के योग में भी द्वितीया होती है (अभितःपरितःसमयानिकषाहाप्रतियोगेऽपि - वार्तिक)।
- **उदाहरण (शब्द):** विद्यालयम् (विद्यालय को), ओदनम् (भात को), गाम् (गाय को), विषम् (विष को)।
- **उदाहरण (वाक्य):**
 - छात्रः विद्यालयं गच्छति। (छात्र विद्यालय जाता है।) - यहाँ विद्यालयम् कर्ता (छात्र) की गमन क्रिया का ईप्सिततम है, अतः कर्म कारक, द्वितीया विभक्ति।
 - सः ओदनं भुञ्जानः विषं भुङ्क्ते। (वह भात खाता हुआ विष खाता है।) - यहाँ ओदनम् ईप्सिततम कर्म है, विषम् अनीप्सित कर्म (तथायुक्तं... से), दोनों में द्वितीया।
 - गोपालः गां पयः दोग्धि। (ग्वाला गाय से दूध दुहता है।) - यहाँ गाम् अकथित (गौण) कर्म है (अकथितं च से दुह् धातु योग में), पयः मुख्य कर्म है, दोनों में द्वितीया।
 - विद्यालयं परितः वृक्षाः सन्ति। (विद्यालय के चारों ओर पेड़ हैं।) - परितः के योग में विद्यालयम् में द्वितीया।

3. करण कारक (Karaṇa Kāraka) - तृतीया विभक्ति (Instrumental Case)

- **अर्थ:** क्रिया की सिद्धि में जो सबसे अधिक सहायक या साधन हो (Instrument/Mean)। 'किसके द्वारा' या 'किससे'।
- **परिभाषा सूत्र (Karaka Definition):**
 - साधकतमं करणम् (१.४.४२): क्रिया की सिद्धि में जो प्रकृष्ट उपकारक (सबसे बढ़कर सहायक) हो, उसकी करण संज्ञा होती है। (The most effective means for accomplishing the action is the instrument).
- **विभक्ति विधान सूत्र (Vibhakti Rule):**



- कर्तृकरणयोस्तृतीया (२.३.१८): अनभिहित (unexpressed) कर्ता (जैसे कर्मवाच्य/भाववाच्य में) और करण कारक में तृतीया विभक्ति होती है।
- सहयुक्तेऽप्रधाने (२.३.१९): 'सह' (साथ) अर्थ वाले शब्दों (सह, साकम्, सार्धम्, समम्) के योग में अप्रधान (जिसके साथ क्रिया हो रही है) में तृतीया होती है।
- येनाङ्गविकारः (२.३.२०): जिस अंग के विकार से शरीरधारी का विकार लक्षित हो, उस अंगवाचक शब्द में तृतीया होती है।
- इत्थंभूतलक्षणे (२.३.२१): जिस चिह्न या लक्षण से किसी को पहचाना जाए, उसमें तृतीया होती है।
- **उदाहरण (शब्द):** हस्तेन (हाथ से), दण्डेन (डंडे से), ज्ञानेन (ज्ञान से), पादेन (पैर से), जटाभिः (जटाओं से)।
- **उदाहरण (वाक्य):**
 - अहं कलमेन पत्रं लिखामि। (मैं कलम से पत्र लिखता हूँ।) - यहाँ कलमेन लिखने का साधकतम है, अतः करण कारक, तृतीया विभक्ति।
 - रामेण बाणेन हतो बाली। (राम के द्वारा बाण से बाली मारा गया।) - यहाँ रामेण कर्मवाच्य का कर्ता है, बाणेन मारने का करण है, दोनों में तृतीया।
 - पुत्रेण सह पिता आपणं गतः। (पुत्र के साथ पिता बाज़ार गया।) - सह के योग में अप्रधान पुत्रेण में तृतीया।
 - सः पादेन खञ्जः अस्ति। (वह पैर से लंगड़ा है।) - अंग विकार बताने वाले पादेन में तृतीया।
 - सः जटाभिः तापसः प्रतीयते। (वह जटाओं से तपस्वी प्रतीत होता है।) - लक्षण जटाभिः में तृतीया।

4. सम्प्रदान कारक (Sampradāna Kāraka) - चतुर्थी विभक्ति (Dative Case)

- **अर्थ:** कर्ता दान आदि क्रिया के द्वारा जिसे कुछ देता है या जिसके लिए कोई क्रिया करता है; जिसे कोई वस्तु अच्छी लगती है (Recipient/Beneficiary)। 'किसके लिए', 'किसको'।

- **परिभाषा सूत्र (Karakā Definition):**

- कर्मणा यमभिप्रेति स सम्प्रदानम् (१.४.३२): कर्ता दान रूपी कर्म के द्वारा जिसे अभिप्रेत करता है (अर्थात् जिसे कुछ देना लक्ष्य होता है), उसकी सम्प्रदान संज्ञा होती है। (The one whom the agent intends or wishes to connect with through the object (esp. in giving) is Sampradāna).

- **विभक्ति विधान सूत्र (Vibhakti Rule):**

- चतुर्थी सम्प्रदाने (२.३.१३): सम्प्रदान कारक में चतुर्थी विभक्ति होती है।
- रुच्यर्थानां प्रीयमाणः (१.४.३३): 'रुच्' (अच्छा लगना) अर्थ वाली धातुओं के योग में जो प्रीयमाण (प्रसन्न होने वाला) होता है, उसकी सम्प्रदान संज्ञा होती है (और उसमें चतुर्थी लगती है)।
- नमःस्वस्तिस्वाहास्वधालंवषड्योगाच्च (२.३.१६): नमः (नमस्कार), स्वस्ति (कल्याण हो), स्वाहा (अग्नि को आहुति), स्वधा (पितरों को आहुति), अलम् (पर्याप्त - सामर्थ्य अर्थ में), वषट् (इंद्र को आहुति) - इन शब्दों के योग में चतुर्थी विभक्ति होती है।
- क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः (१.४.३७): क्रुध् (क्रोध करना), दुह् (द्रोह करना), ईर्ष्य् (ईर्ष्या करना), असूय् (गुणों में दोष निकालना) अर्थ वाली धातुओं के योग में जिसके प्रति कोप आदि किया जाए, उसकी सम्प्रदान संज्ञा होती है (और उसमें चतुर्थी)।
- तादर्थ्ये चतुर्थी वाच्या (वार्तिक): 'जिस प्रयोजन के लिए' कोई कार्य हो, उस प्रयोजनवाचक शब्द में चतुर्थी होती है।

- **उदाहरण (शब्द):** विप्राय (ब्राह्मण के लिए), मह्यम् (मेरे लिए), बालकाय (बालक के लिए), गुरुवे (गुरु के लिए), मोक्षाय (मोक्ष के लिए)।

- **उदाहरण (वाक्य):**

- राजा विप्राय गां ददाति (राजा ब्राह्मण के लिए गाय देता है) - यहाँ विप्राय दान क्रिया का सम्प्रदान है, अतः चतुर्थी।



- मह्यं मोदकं रोचते। (मुझे लड्डू अच्छा लगता है।) - रुच् धातु के योग में प्रीयमाण मह्यम् में चतुर्थी।
- गुरुवे नमः। (गुरु के लिए नमस्कार।) - नमः के योग में गुरुवे में चतुर्थी।
- प्रभुः भक्ताय क्रुध्यति। (स्वामी सेवक पर क्रोध करता है।) - जिसके प्रति कोप है (भक्ताय), उसमें चतुर्थी।
- बालकः मोक्षाय हरिं भजति। (बालक मोक्ष के लिए हरि का भजन करता है।) - प्रयोजन (मोक्षाय) में चतुर्थी।

अपादान कारक (Apādāna Kāraka) - पञ्चमी विभक्ति (Ablative Case)

- अर्थ: जिससे कोई वस्तु या व्यक्ति अलग होता है; जिससे भय हो; जिससे विद्या ग्रहण की जाए; जिससे कोई उत्पन्न हो (Source of Separation/Origin/Fear/Learning)। 'कहाँ से', 'किससे (अलग होने, डरने आदि के अर्थ में)'।
- परिभाषा सूत्र (Kāraka Definition):
 - ध्रुवमपायेऽपादानम् (१.४.२४): अपाय (विश्लेष, अलगाव) होने पर जो ध्रुव (अवधिभूत, अर्थात् जिससे अलगाव हो रहा है और जो अपनी जगह स्थिर है) होता है, उसकी अपादान संज्ञा होती है। (The fixed point from which separation occurs is Apādāna).
 - भीत्रार्थानां भयहेतुः (१.४.२५): 'भी' (डरना) और 'त्रा' (रक्षा करना) अर्थ वाली धातुओं के प्रयोग में जो भय का हेतु (कारण) होता है, उसकी अपादान संज्ञा होती है।
 - आख्यातोपयोगे (१.४.२९): जिससे नियमपूर्वक विद्या ग्रहण की जाती है, उस आख्याता (वक्ता/शिक्षक) की अपादान संज्ञा होती है।
 - जनिकर्तुः प्रकृतिः (१.४.३०): उत्पन्न होने वाले (जनिकर्ता) की जो प्रकृति (कारण/स्रोत) है, उसकी अपादान संज्ञा होती है।
 - भुवः प्रभवः (१.४.३१): उत्पन्न होने अर्थ वाली 'भू' धातु के कर्ता का जो प्रभव (उत्पत्ति स्थान) है, उसकी अपादान संज्ञा होती है।

- **विभक्ति विधान सूत्र (Vibhakti Rule):**

- अपादाने पञ्चमी (२.३.२८): अपादान कारक में पञ्चमी विभक्ति होती है।

- **उदाहरण (शब्द):** वृक्षात् (पेड़ से), चोरात् (चोर से), उपाध्यायात् (उपाध्याय से), ब्रह्मणः (ब्रह्मा से), हिमालयात् (हिमालय से)।

- **उदाहरण (वाक्य):**

- वृक्षात् पर्ण पतति। (पेड़ से पत्ता गिरता है।) - यहाँ वृक्षात् ध्रुव है जिससे पत्ता अलग हो रहा है, अतः अपादान, पञ्चमी।
- बालकः सिंहात् बिभेति। (लड़का शेर से डरता है।) - सिंहात् भय का हेतु है, अतः अपादान, पञ्चमी।
- शिष्यः उपाध्यायात् अधीते। (शिष्य उपाध्याय से पढ़ता है।) - उपाध्यायात् विद्या ग्रहण का स्रोत है, अतः अपादान, पञ्चमी।
- ब्रह्मणः प्रजाः प्रजायन्ते। (ब्रह्मा से प्रजा उत्पन्न होती है।) - ब्रह्मणः उत्पत्ति का कारण (प्रकृति) है, अतः अपादान, पञ्चमी।
- हिमालयात् गङ्गा प्रभवति। (हिमालय से गंगा निकलती है।) - हिमालयात् उत्पत्ति स्थान है, अतः अपादान, पञ्चमी।

6. सम्बन्ध (Sambandha) - षष्ठी विभक्ति (Genitive Case)

- **अर्थ:** यह कारक नहीं है क्योंकि इसका क्रिया से सीधा सम्बन्ध नहीं होता। यह दो संज्ञाओं या संज्ञा और सर्वनाम के बीच का सम्बन्ध (जैसे - मालिक-वस्तु, अंग-अंगी, जन्य-जनक आदि) बताता है। 'किसका', 'किसकी', 'किसके' (Possession/Relationship)।

- **विभक्ति विधान सूत्र (Vibhakti Rule):**

- षष्ठी शेषे (२.३.५०): जहाँ कारक (कर्ता, कर्म, करण, सम्प्रदान, अपादान, अधिकरण) अर्थ की विवक्षा न हो, बल्कि स्व-स्वामी भाव आदि 'शेष' सम्बन्ध की विवक्षा हो, वहाँ षष्ठी विभक्ति होती है।



- कर्तृकर्मणोः कृति (२.३.६५): कृदन्त (धातु से बने संज्ञा/विशेषण) शब्दों के योग में (अनभिहित) कर्ता और कर्म में षष्ठी होती है।
- उदाहरण (शब्द): राज्ञः (राजा का), मम (मेरा), पुष्पस्य (फूल का), कृष्णस्य (कृष्ण का)।
- उदाहरण (वाक्य):
 - इदं मम गृहम् अस्ति। (यह मेरा घर है।) - यहाँ मम का सम्बन्ध गृहम् से है (स्व-स्वामी भाव), क्रिया से सीधा नहीं, अतः षष्ठी।
 - राज्ञः पुरुषः गच्छति। (राजा का आदमी जाता है।) - राज्ञः का सम्बन्ध पुरुषः से है, अतः षष्ठी।
 - कृष्णस्य कृतिः (कृष्ण की रचना)। - कृति कृदन्त शब्द है, इसके योग में कर्ता कृष्णस्य में षष्ठी।
 - ओदनस्य पाकः (चावल का पकाना)। - पाक कृदन्त शब्द है, इसके योग में कर्म ओदनस्य में षष्ठी।

अधिकरण कारक (Adhikaraṇa Kāraka) - सप्तमी विभक्ति (Locative Case)

- अर्थ: क्रिया का आधार (स्थान या विषय), जहाँ क्रिया होती है (Location/Base)। 'कहाँ पर', 'किसमें', 'किस विषय में'।
- परिभाषा सूत्र (Kāraka Definition):
 - आधारोऽधिकरणम् (१.४.४५): कर्ता और कर्म में रहने वाली क्रिया का जो आधार (आश्रय) होता है, उसकी अधिकरण संज्ञा होती है। (The substratum or location of the action, residing either in the agent or the object, is the Adhikaraṇa). यह आधार तीन प्रकार का होता है - औपश्लेषिक (भौतिक सम्पर्क), वैषयिक (विषय सम्बन्धी), अभिव्यापक (सर्वत्र व्याप्त)।
- विभक्ति विधान सूत्र (Vibhakti Rule):
 - सप्तम्यधिकरणे च (२.३.३६): अधिकरण कारक में सप्तमी विभक्ति होती है। 'च' से दूर और अन्तिक अर्थ वाले शब्दों में भी सप्तमी होती है।

- यस्य च भावेन भावलक्षणम् (२.३.३७): जब एक क्रिया के होने से दूसरी क्रिया लक्षित (ज्ञात) होती है, तो जो क्रिया हो चुकी होती है (या हो रही होती है), उसके कर्ता और क्रिया (क्त या शतृ/शानच् प्रत्ययान्त) में सप्तमी होती है (इसे 'सति सप्तमी' कहते हैं)।
- यतश्च निर्धारणम् (२.३.४१): जब समुदाय में से किसी एक की विशेषता के आधार पर निर्धारण (अलग करना) किया जाता है, तो उस समुदायवाचक शब्द में षष्ठी या सप्तमी विभक्ति होती है।

- **उदाहरण (शब्द):** कटे (चटाई पर), स्थाल्याम् (थाली में), मोक्षे (मोक्ष में), सर्वेषु (सब में), गोषु (गायों में)।

- **उदाहरण (वाक्य):**

- वयं गृहे वसामः। (हम घर में रहते हैं) - गृहे रहने की क्रिया का आधार (औपश्लेषिक) है, अतः अधिकरण, सप्तमी।
- तस्य मोक्षे इच्छा अस्ति। (उसकी मोक्ष में इच्छा है) - मोक्षे इच्छा का आधार (वैषयिक) है, अतः अधिकरण, सप्तमी।
- तिलेषु तैलं विद्यते। (तिलों में तेल है) - तिलेषु तेल का आधार (अभिव्यापक) है, अतः अधिकरण, सप्तमी।
- सूर्ये अस्तमिते गतः सः। (सूर्य के अस्त हो जाने पर वह गया) - सूर्ये अस्तमिते 'सति सप्तमी' है (एक क्रिया से दूसरी लक्षित)।
- कवीनां/कविषु कालिदासः श्रेष्ठः। (कवियों में कालिदास श्रेष्ठ हैं) - कवीनाम्/कविषु निर्धारण में समुदायवाचक शब्द है, अतः षष्ठी/सप्तमी।

नए विद्यार्थियों को प्रत्येक कारक के मूल अर्थ, मुख्य सूत्र और उदाहरण वाक्यों पर ध्यान केंद्रित करना चाहिए। धीरे-धीरे अभ्यास से ये नियम स्पष्ट हो जाएंगे।

निबंधात्मक प्रश्न –



संस्कृत व्याकरण में 'कारक' और 'विभक्ति' की अवधारणा को स्पष्ट करें। प्रमुख छः कारकों का क्रिया के साथ संबंध बताते हुए सोदाहरण परिचय दीजिए। 'सम्बन्ध' (षष्ठी विभक्ति) को कारक क्यों नहीं माना जाता?

कर्ता कारक (प्रथमा विभक्ति) और कर्म कारक (द्वितीया विभक्ति) को परिभाषित करते हुए उनके विधायक सूत्रों (पाणिनि सूत्र) का उल्लेख करें। दोनों कारकों के विभिन्न प्रयोगों को उदाहरण सहित समझाएं (जैसे - उक्त कर्ता, ईप्सिततम कर्म, अकथित कर्म, अभितः-परितः योग)।

करण कारक (तृतीया विभक्ति) और सम्प्रदान कारक (चतुर्थी विभक्ति) में क्या अंतर है? दोनों कारकों के विधायक सूत्रों एवं विभिन्न प्रयोगों (जैसे - साधकतम, सहार्थ, येनाङ्गविकारः, रुच्यर्थ, नमःयोगे, तादर्थ्ये) को उदाहरण सहित विस्तार से स्पष्ट करें।

अपादान कारक (पञ्चमी विभक्ति) और अधिकरण कारक (सप्तमी विभक्ति) के अर्थ, विधायक सूत्र एवं विविध प्रयोगों (जैसे - ध्रुवमपाये, भीत्रार्थे, आख्यातोपयोगे, आधारोऽधिकरणम्, यस्य च भावेन..., यतश्च निर्धारणम्) का सोदाहरण विस्तृत वर्णन करें।

खण्ड- 05: मूलरामायणम् अलङ्कारपरिचयश्च

इकाई- 01

मूलरामायण – (26-50 श्लोक)

निर्धारितग्रन्थ-

मूलरामायण- गीताप्रेस, गोरखपुर

निबंधात्मक प्रश्न –

मूलरामायण के निर्धारित अंशों (श्लोक 26-50) के आधार पर [शिक्षक द्वारा निर्दिष्ट किसी मुख्य घटना, पात्र के चरित्र-चित्रण या नैतिक संदेश] का वर्णन करें। (यह प्रश्न विशिष्ट पठित अंश पर आधारित होगा)

इकाई- 02

अलङ्कार परिचय

जैसे आभूषण (गहने) शरीर की शोभा बढ़ाते हैं, वैसे ही **अलङ्कार** कविता या श्लोक की शोभा बढ़ाते हैं। ये शब्द और अर्थ में ऐसा चमत्कार या सुंदरता पैदा करते हैं जिससे काव्य अधिक प्रभावशाली और आनंददायक बन जाता है। अलङ्करण करने से ही इनको **अलङ्कार** कहा जाता है।

मुख्य अलङ्कार और उनके प्रसिद्ध उदाहरण:

यहाँ पाँच प्रमुख अलङ्कारों का परिचय दिया गया है:

1. अनुप्रासः (Anuprāsaḥ - Alliteration):

- **परिचय:** जब किसी श्लोक में संस्कृत काव्यशास्त्र के अनुसार, नए शिक्षार्थियों के लिए प्रमुख अलङ्कारों का सामान्य परिचय और प्रसिद्ध उदाहरण यहाँ प्रस्तुत हैं:

अलङ्कार-

"अलङ्करोति इति अलङ्कारः" – जो शोभा बढ़ाए, वह अलङ्कार है। जिस प्रकार आभूषण (गहने) शरीर की शोभा बढ़ाते हैं, उसी प्रकार अलङ्कार काव्य (कविता या श्लोक) की शोभा बढ़ाते हैं। ये शब्द और अर्थ में चमत्कार या सौंदर्य उत्पन्न करते हैं।

मुख्य अलङ्कार और उनके परिचय (Introduction to Major Alankaras):

1. अनुप्रासः (Anuprasa - Alliteration):



- **सामान्य परिचय:** जब किसी श्लोक में एक या अधिक व्यंजन वर्णों (Consonants) की आवृत्ति (repetition) पास-पास होती है, तो वहाँ अनुप्रास अलंकार होता है। इसमें स्वरों का समान होना आवश्यक नहीं है। यह सुनने में सुन्दर लगता है।
- **पहचान:** एक जैसे व्यंजन अक्षरों का बार-बार आना।
- **प्रसिद्ध उदाहरण (संस्कृत साहित्य से):**
 - लताकुञ्जं **गुञ्जन्**मदवदलि**पुञ्जं** चपलयन्।
 - (अर्थात्: मदमस्त भौरों के समूह से गुंजायमान लता कुंज को हिलाता हुआ।)
 - यहाँ 'ञ्ज' (ञ् + ज) वर्ण-समूह की सुन्दर आवृत्ति है।
- **सरल उदाहरण:**
 - 'व' एक या अधिक व्यंजन वर्ण (Consonant letters - जैसे क्, ग्, च्, ट्, त्, प् आदि) पास-पास के शब्दों में बार-बार आते हैं, तो वहाँ अनुप्रास अलंकार होता है। इससे एक संगीतात्मकता आती है। यह **शब्दालंकार** है (शब्दों की ध्वनि पर आधारित)।
- **प्रसिद्ध उदाहरण (जयदेव के गीतगोविन्द से):**
 - लता निकुञ्जं **गुञ्जन्**मदवदलि**पुञ्जं** चपलयन्।
 - (अर्थ: लताओं के समूह में गुंजन करते हुए मतवाले भौरों के समूह को चंचल करते हुए।)
 - (यहाँ 'ञ्ज' व्यंजन समूह की मधुर आवृत्ति है।)
- **सरल उदाहरण:**
 - **व**न्दे **वा**णीं **वि**नायकौ। (मैं वाणी (सरस्वती) और विनायक (गणेश) की वन्दना करता हूँ।) (यहाँ 'व' वर्ण की आवृत्ति है।)

2. उपमा (Upamā - Simile):

- **परिचय:** जब दो अलग-अलग वस्तुओं में किसी समान गुण (common quality) के आधार पर स्पष्ट रूप से तुलना की जाती है, तो उपमा अलंकार होता है। इसमें तुलना दिखाने वाले शब्द जैसे **इव (जैसा/समान), यथा (जैसे), समम् (समान), तुल्यम् (तुल्य), सदृशम् (जैसा)** आदि का प्रयोग होता है। यह **अर्थालंकार** है (अर्थ पर आधारित)।
- **प्रसिद्ध उदाहरण (कालिदास के रघुवंशम् से):**
 - वागर्था**विव** सम्पृक्तौ वागर्थप्रतिपत्तये। जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ॥
 - (अर्थ: शब्द और अर्थ की (सही) प्रतीति के लिए, मैं वाणी और अर्थ के **समान** नित्य मिले हुए, जगत् के माता-पिता पार्वती और परमेश्वर (शिव) की वंदना करता हूँ।)
 - (यहाँ पार्वती-परमेश्वर के नित्य संबंध की तुलना वाणी और अर्थ के नित्य संबंध '**इव**' (जैसे) से की गई है।)
- **सरल उदाहरण:**
 - मुखं चन्द्रः **इव** सुन्दरम् अस्ति। (मुख चन्द्रमा **जैसा** सुन्दर है।) (मुख की तुलना चन्द्रमा से 'सुन्दरता' गुण के आधार पर 'इव' शब्द द्वारा।)

3. रूपकम् (Rūpakam - Metaphor):

- **परिचय:** जब दो वस्तुओं में अत्यधिक समानता के कारण, एक वस्तु पर दूसरी वस्तु का आरोप कर दिया जाता है, यानी दोनों को अभिन्न (एक ही) मान लिया जाता है, वहाँ रूपक अलंकार होता है। इसमें 'इव' जैसे तुलनावाचक शब्द नहीं होते। यह भी **अर्थालंकार** है।
- **प्रसिद्ध उदाहरण (भर्तृहरि के नीतिशतकम् से):**
 - साहित्यसङ्गीतकलाविहीनः साक्षात् पशुः पुच्छविषाणहीनः।
 - (अर्थ: साहित्य, संगीत और कला से रहित मनुष्य बिना पूँछ और सींग वाला **साक्षात् पशु** है।)



- (यहाँ मनुष्य को 'पशु जैसा' नहीं कहा, बल्कि 'पशु ही' मान लिया गया है।)

○ अन्य प्रसिद्ध उदाहरण:

- तस्य **मुखचन्द्रः** शोभते। (उसका **मुखरूपी चन्द्रमा** (या मुख ही चन्द्रमा) सुशोभित है।) (मुख और चन्द्रमा को एक कर दिया गया है।)

4. उत्प्रेक्षा (Utprekṣā - Poetic Fancy/Supposition):

- परिचय: जब एक वस्तु (उपमेय) में दूसरी वस्तु (उपमान) के होने की संभावना या कल्पना की जाती है, जहाँ वह नदे वाणी विनायकौ। (मैं वाणी [सरस्वती] और विनायक [गणेश] की वंदना करता हूँ।)
 - यहाँ 'व' वर्ण की आवृत्ति है।

5. उपमा (Upama - Simile):

- सामान्य परिचय: जब दो भिन्न वस्तुओं में किसी समान गुण (common quality) के कारण समानता दिखाई जाती है, तो उपमा अलंकार होता है। इसमें तुलना करने के लिए 'इव' (जैसा/समान), 'यथा' (जैसे), 'सम' (समान), 'तुल्य' (बराबर), 'सदृश' (जैसा) आदि शब्दों का प्रयोग होता है।
- पहचान: दो चीजों की तुलना, किसी समान गुण के आधार पर, वाचक शब्द (जैसे 'इव') के साथ।
- प्रसिद्ध उदाहरण (कालिदास के अभिज्ञानशाकुन्तलम् में शकुन्तला के अधर की तुलना):
 - किसलय**मिव** मुग्धं बन्धनद्विप्रलूनम्... हृदय**मिव** शनैर्मे पीड्यते शोकशङ्कुः॥ (यहाँ शकुन्तला की तुलना नवीन कोपल से की गई है)
 - हालांकि यह थोड़ा जटिल हो सकता है, प्रसिद्ध उदाहरण कालिदास का है:
 - वागर्था**विव** सम्पृक्तौ वागर्थप्रतिपत्तये। जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ॥ (रघुवंशम्)

- (अर्थात्: शब्द और अर्थ की तरह मिले हुए, जगत के माता-पिता पार्वती और परमेश्वर (शिव) की मैं वन्दना करता हूँ।)
- यहाँ पार्वती-परमेश्वर के नित्य संबंध की तुलना शब्द और अर्थ के नित्य संबंध से 'इव' द्वारा की गई है।

○ सरल उदाहरण:

- मुखं चन्द्रः **इव** सुन्दरम्। (मुख चन्द्रमा जैसा सुन्दर है।)

6. रूपकम् (Rupakam - Metaphor):

- सामान्य परिचय: जब उपमेय (जिसकी तुलना की जाए) और उपमान (जिससे तुलना की जाए) में अत्यधिक समानता के कारण, दोनों में भेद समाप्त कर दिया जाए और उपमेय पर उपमान का आरोप कर दिया जाए (यानी उपमेय को ही उपमान मान लिया जाए), तब रूपक अलंकार होता है। इसमें 'इव' जैसे वाचक शब्द नहीं होते।
- पहचान: दो चीजों को एक ही बता देना, बिना 'जैसा' शब्द के।
- प्रसिद्ध उदाहरण:
 - तस्य **मुखचन्द्रः** विराजते। (उसका मुखरूपी चन्द्रमा सुशोभित है।)
 - यहाँ मुख (उपमेय) और चन्द्र (उपमान) को एक कर दिया गया है, 'मुख चन्द्रमा जैसा है' न कहकर 'मुख ही चन्द्रमा है' ऐसा भाव है।
- साहित्य से उदाहरण (मृच्छकटिकम् से):
 - लिम्पतीव तमोऽङ्गानि वर्षतीवाञ्जनं नभः। असत्पुरुषसेवेव दृष्टिर्निष्फलतां गता॥ (यह उत्प्रेक्षा का भी अंश है, पर 'असत्पुरुषसेवा' और 'दृष्टि की निष्फलता' में अभेद दिखाना रूपक का भाव भी है।)
 - अधिक स्पष्ट उदाहरण: संसारविषवृक्षस्य द्वे एव मधुरे फले। काव्यामृतरसास्वादः सङ्गतिः सुजनैः सह॥ (यहाँ संसार को 'विष का वृक्ष' कहा गया है - संसार-विषवृक्ष)।

7. उत्प्रेक्षा (Utpreksha - Poetic Fancy/Supposition):



- **सामान्य परिचय:** जब उपमेय (प्रस्तुत वस्तु) में उपमान (अप्रस्तुत वस्तु) की संभावना (possibility) या कल्पना (imagination) की जाती है, तब उत्प्रेक्षा अलंकार होता है। इसमें प्रायः 'इव' (मानो), 'मन्ये' (मानता हूँ), 'शङ्के' (शंका करता हूँ), 'ध्रुवम्' (निश्चित ही), 'नूनम्' (निश्चय ही) जैसे शब्दों का प्रयोग होता है। (यहाँ 'इव' का अर्थ 'जैसा' न होकर 'मानो' होता है)।
- **पहचान:** एक वस्तु में दूसरी वस्तु होने की कल्पना या संभावना, 'मानो' जैसे शब्दों के साथ।
- ****प्रसिद्ध उदाहरण (मा वास्तव में नहीं होती, वहाँ उत्प्रेक्षा अलंकार होता है। इसमें संभावना या कल्पना दर्शाने वाले शब्द जैसे इव (मानो), मन्ये (मानता हूँ), शङ्के (शंका करता हूँ), ध्रुवम् (निश्चित ही), नूनम् (निश्चय ही) आदि का प्रयोग होता है। (ध्यान दें: यहाँ 'इव' का अर्थ 'जैसा' न होकर 'मानो/जैसे कि' होता है)। यह भी अर्थालंकार है।**
- **प्रसिद्ध उदाहरण (शूद्रक के मृच्छकटिकम् से):**
 - ****लिम्पतीव** तमोऽङ्गानि **वर्षतीवा**ञ्जनं नभः। असत्पुरुषसेवेव दृष्टिर्निष्फलां गता॥**
 - (अर्थ: अन्धकार मानो अंगों को लीप रहा है, आकाश मानो काजल बरसा रहा है। दुष्ट व्यक्ति की सेवा की तरह दृष्टि निष्फल हो गई है।)
 - (यह वास्तविक नहीं है, कवि की कल्पना या संभावना है कि अँधेरा लेप जैसा और आकाश काजल बरसाने जैसा कार्य कर रहा है।)

8. अर्थान्तरन्यासः (Arthāntaranyāsaḥ - Corroboration):

- **परिचय:** जब किसी सामान्य कथन (General statement) का विशेष कथन (Specific example) से, अथवा किसी विशेष कथन का सामान्य कथन से समर्थन किया जाता है, तब अर्थान्तरन्यास अलंकार होता है। यह भी अर्थालंकार है।
- **प्रसिद्ध उदाहरण (कालिदास के कुमारसंभवम् से - विशेष का सामान्य से समर्थन):**

- ****हनुमान् अब्धिम् अतरत्**** [विशेष बात]। ****दुष्करं किं महात्मनाम्?*** [सामान्य बात]
- (अर्थ: हनुमान ने समुद्र पार कर लिया [यह एक विशेष कार्य है]। महापुरुषों के लिए क्या कठिन है? [यह एक सामान्य सत्य है]। यहाँ विशेष बात का सामान्य सत्य से समर्थन किया गया है।)
- **प्रसिद्ध उदाहरण (भारवि के किरातार्जुनीयम् से -घ के शिशुपालवधम् से):**
 - लिम्पतीव तमोऽङ्गानि वर्षतीवाञ्जनं नभः।
 - (अर्थ: अन्धकार मानो अंगों को लीप रहा है, आकाश मानो काजल बरसा रहा है। यह वास्तविक नहीं है, कवि की कल्पना या संभावना है।)
- **सरल उदाहरण:**
 - मुखं चन्द्र इव (भाति)। (मुख मानो चन्द्रमा है - ऐसा प्रतीत होता है।)

9. अर्थान्तरन्यासः (Arthantaranyasah - Corroboration):

- **सामान्य परिचय:** जब किसी सामान्य कथन (General statement) का विशेष कथन (Specific example) से या विशेष कथन का सामान्य कथन से समर्थन किया जाता है, तब अर्थान्तरन्यास अलंकार होता है।
- **पहचान:** एक सामान्य बात कहकर उसे किसी विशेष उदाहरण से सिद्ध करना, या कोई विशेष बात कहकर उसे किसी सामान्य सिद्धांत से जोड़ना।
- **प्रसिद्ध उदाहरण (कालिदास के कुमारसंभवम् से):**
 - हनुमानब्धिमतरत् दुष्करं किं महात्मनाम्?
 - (अर्थ: हनुमान ने समुद्र पार कर लिया [यह विशेष बात है]। महापुरुषों के लिए क्या कठिन है? [यह सामान्य बात है]। यहाँ विशेष बात का सामान्य बात से समर्थन किया सामान्य का विशेष से समर्थन):**
 - ****सहसा विदधीत न क्रियाम् अविवेकः परमापदां पदम्**** [सामान्य बात]। ****वृणुते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव सम्पदः**** [विशेष बात]।



- (अर्थ: बिना विचारे अचानक कोई काम नहीं करना चाहिए, क्योंकि विवेकहीनता महान आपत्तियों का स्थान है [यह सामान्य उपदेश है]। (क्योंकि) सोच-विचार कर कार्य करने वाले व्यक्ति को गुणों की लोभी सम्पत्तियाँ स्वयं ही चुन लेती हैं [यह विशेष उदाहरण है जो सामान्य बात का समर्थन करता है]।)

यह अलंकारों का प्रारंभिक परिचय है। संस्कृत साहित्य का अध्ययन करते हुए आपको ये अलंकार और अधिक स्पष्टता से समझ में आएंगे और उनका सौंदर्य अनुभव होगा।

निबंधात्मक प्रश्न –

अलंकार किसे कहते हैं? काव्य में अलंकारों का क्या महत्व है? उपमा, रूपक और उत्प्रेक्षा अलंकारों को लक्षण एवं प्रसिद्ध संस्कृत उदाहरणों सहित विस्तार से समझाइए।

अनुप्रास और अर्थान्तरन्यास अलंकारों में क्या मौलिक भेद है? दोनों अलंकारों को लक्षण एवं उदाहरण सहित स्पष्ट करें।

निर्धारितग्रन्थाः

1. व्याकरणचन्द्रोदय (१) - डा०आचार्यासाध्वीदेवप्रिया, दिव्यप्रकाशन, हरिद्वारम्
2. एकादशोपनिषद् - डा०सत्यव्रतसिद्धान्तालङ्कार
3. हितोपदेशः - चौखम्बासंस्कृतप्रतिष्ठान, दिल्ली
4. मूलरामायणम् - राष्ट्रियसंस्कृतसंस्थानम्, नईदिल्ली
5. योगदर्शन - स्वामिरामदेव, दिव्यप्रकाशन, हरिद्वारम्
6. रचनानुवादकौमुदी - डा०कपिलदेवद्विवेदी, विश्वविद्यालयप्रकाशन, वाराणसी
7. काव्यदीपिका - डा०श्रीकृष्णमणित्रिपाठी, चौखम्बासुरभारतीप्रकाशन, वाराणसी



COURSE NAME

INDIAN PHILOSOPHY & CULTURE

COURSE CODE: BAYSID-203

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the meaning, scope, and significance of philosophy, particularly in the Indian context.
- Explore the characteristics and classification of Indian philosophy into Vedic and Non-Vedic traditions.
- Gain insight into the three main areas of Indian philosophy: Epistemology (Praman Mimamsa), Metaphysics (Tattva Mimamsa), and Ethics (Achar Mimamsa).
- Examine the foundational principles and key concepts of the six Vedic schools of philosophy (Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta).
- Analyze the philosophical perspectives of Jainism, Buddhism, and Charvaka, understanding their contributions to Indian thought.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Define and explain the role of philosophy in human life with a focus on Indian traditions.
- Differentiate between Vedic and Non-Vedic schools of Indian philosophy and their key doctrines.
- Critically assess the epistemological, metaphysical, and ethical dimensions of Indian thought.
- Articulate the principles of the six Vedic schools and their impact on spiritual and intellectual traditions.
- Evaluate the philosophical contributions of Jainism, Buddhism, and Charvaka in shaping Indian philosophical discourse.
- Apply insights from Indian philosophy to contemporary ethical and existential questions.



BLOCK-1

INTRODUCTION TO INDIAN PHILOSOPHY

UNIT-1

Literal Meaning and Definition of Philosophy, Role of Philosophy in Human Life, Characteristics of Indian Philosophy

1.1 Philosophy: Meaning and Definition

Philosophy comes from the Greek word “philosophia,” meaning “love of wisdom” (“philo” = love, “sophia” = wisdom). It is defined as the rational, abstract, and methodical study of reality as a whole or fundamental aspects of human existence and experience. This includes exploring big questions like “What is knowledge?” or “What is right and wrong?” Its main branches are metaphysics (nature of reality), epistemology (theory of knowledge), and ethics (moral conduct), among others.

1.2 Role of Philosophy in Human Life

Philosophy helps us question our beliefs and make better decisions, especially in ethics, like deciding if a medical treatment is morally right. It influences daily life by shaping personal values and societal norms, such as in bioethics for healthcare or business ethics for companies. For example, it can guide someone in choosing a career by weighing utilitarian outcomes versus personal fulfilment.

1.3 Characteristics of Indian Philosophy

Indian philosophy includes diverse systems, split into orthodox (astika, accepting Vedic authority, like Nyaya and Vedanta) and unorthodox (nastika, rejecting it, like Buddhism and Jainism). Key characteristics include a focus on liberation (moksha), the concept of karma (moral causation), and using intuition alongside logic. It often aims for practical wisdom, like achieving spiritual enlightenment, and is rooted in texts like the Vedas and Upanishads.

Subjective Questions:

Q1. What is the literal meaning of the word ‘Philosophy’? How does its etymology reflect the nature of philosophical inquiry?

Ans.

Q2. Define philosophy in your own words. How do different thinkers view the definition and scope of philosophy?

Ans.

Q3. Discuss the role of philosophy in human life. How does philosophical thinking influence our everyday decisions and worldview?

Ans.

Q4. What are the key characteristics of Indian philosophy?

Ans.



UNIT-2

Bodies of Indian Philosophy: Vedic & Non-Vedic

2.1 Introduction to Indian Philosophy

Indian philosophy is a rich and diverse tradition that explores fundamental questions about reality, the self, knowledge, and liberation. It combines logical inquiry with spiritual goals, aiming for ultimate freedom (mokṣa) from suffering and rebirth. Its scope includes metaphysics, ethics, epistemology, and soteriology, often blending with religious thought while maintaining philosophical rigor.

Indian philosophical systems are broadly classified as Āstika (Vedic) and Nāstika (non-Vedic), based on their acceptance of the Vedas as an authoritative source of knowledge. Āstika schools include Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā, and Vedānta. Nāstika schools, such as Buddhism, Jainism, and Cārvāka, reject Vedic authority and propose alternate paths to truth and liberation.

2.2 Vedic (Āstika) Schools

Nyāya focuses on logic and epistemology, emphasizing pramāṇas (means of knowledge) to ascertain truth and reality. Vaiśeṣika complements Nyāya with its atomistic metaphysics, proposing that everything is composed of indivisible atoms and categorizing all that exists into distinct padārthas (categories of being).

Sāṃkhya presents a dualistic framework distinguishing between Puruṣa (pure consciousness) and Prakṛti (primordial matter), explaining the evolution of the universe through their interaction. Yoga builds on Sāṃkhya's metaphysics but adds a practical system for attaining liberation through ethical discipline, meditation, and control of the mind and body.

Mīmāṃsā is concerned with the correct interpretation of Vedic rituals and the nature of dharma, stressing the eternal and self-sufficient authority of the Vedas. Vedānta, drawing from the Upaniṣads, explores the nature of ultimate reality (Brahman) and the self (Ātman), encompassing multiple schools such as Advaita (non-dualism), Viśiṣṭādvaita (qualified non-dualism), and Dvaita (dualism).

2.3 Non-Vedic (Nāstika) Schools

Nāstika schools reject Vedic authority and offer alternative paths to truth and liberation.

Cārvāka advocates materialism and skepticism, accepting only direct perception as valid knowledge. It denies the afterlife, karma, and spiritual liberation, promoting pleasure as life's goal.

Jainism emphasizes Anekāntavāda (many-sided reality), nonviolence, and strict ethics. Liberation is achieved through self-discipline, asceticism, and shedding karmic bonds by following right faith, knowledge, and conduct.

Buddhism teaches the Four Noble Truths and the Eightfold Path to end suffering. Key ideas include Anātman (no-self) and Śūnyatā (emptiness), focusing on detachment and insight to attain nirvāṇa. Buddhist sub-schools include Theravāda (individual liberation through discipline), Mahāyāna (compassion and bodhisattva ideal), and Vajrayāna (esoteric practices for rapid enlightenment).

2.4 Comparative Analysis

Hinduism, Buddhism, and Jainism share a common goal of liberation from the cycle of rebirth but differ significantly in their philosophies. Hinduism, especially Vedānta, teaches that the eternal self (ātman) is either identical with or distinct from the ultimate reality (Brahman). Buddhism rejects any permanent self (anātman), emphasizing impermanence and interdependence. Jainism asserts the existence of countless eternal souls (jīvas), each capable of liberation. Liberation (mokṣa or nirvāṇa) is viewed as union with Brahman in Hinduism, the cessation of suffering in Buddhism, and the soul's release from karmic bondage in Jainism. Karma in Hinduism and Buddhism is a moral force driven by intention; in Jainism, it is a physical substance that binds to the soul due to passions.

These metaphysical views inform their ethics. Hinduism emphasizes duty (dharma), detachment, and devotion. Buddhism promotes compassion, mindfulness, and the Eightfold Path. Jainism upholds extreme non-violence and asceticism. Though all aim at liberation, their paths are shaped by differing beliefs about the self, causality, and reality.

2.5 Contemporary Relevance

Ramānuja's philosophy remains relevant in modern India, influencing society, law, ethics, and interfaith dialogue. His emphasis on *bhakti* (devotion) and inclusivity challenges caste barriers and supports constitutional values of equality. His vision of the divine promotes religious harmony and respect for diverse paths. In modern philosophy, his ideas are revisited for their insights on the relationship between the individual and the universal, bridging Eastern and Western thought and keeping his legacy alive.

Subjective Questions

Q1. Discuss the key differences between Vedic and Non-Vedic schools of Indian philosophy. How do their views on the authority of the Vedas shape their philosophies?

Ans.

Q2. Explain the classification of the six orthodox (Vedic) schools of Indian philosophy. Highlight the core tenets of any two of these schools.

Ans.

Q3. Describe the main features of the Buddhist and Jain philosophies. Why are they categorized under Non-Vedic schools despite being spiritual traditions?

Ans.

Q4. How does the concept of liberation (mokṣa/nirvāṇa) differ among various Vedic and Non-Vedic schools of Indian philosophy? Illustrate with examples.

Ans.



UNIT-3

The Three Main Areas of Philosophy – Praman Mimamsa (Epistemology), Tattva Mimamsa (Meta Physics), Achar Mimamsa (Ethics)

3.1 Introduction

Philosophy, both in the Indian and Western traditions, seeks to understand the fundamental truths about life, reality, and human conduct. In Indian philosophy, this quest is approached through three interrelated branches:

3.1.1 Praman Mimamsa (Epistemology)

Praman Mimamsa is the study of knowledge; its sources, nature, limits, and validity. In Indian philosophy, Pramanas are the means through which true knowledge is acquired. The major recognized Pramanas include:

- **Pratyaksha** (Perception)
- **Anumana** (Inference)
- **Upamana** (Comparison)
- **Shabda** (Verbal Testimony)
- **Arthapatti** (Postulation)
- **Anupalabdhi** (non-perception)

Each philosophical school accepts a different number of Pramanas. For instance, Nyaya accepts four, while Vedanta accepts six. The central concern of Praman Mimamsa is to distinguish between valid knowledge (Prama) and invalid knowledge (Aprama).

3.1.2 Tattva Mimamsa (Metaphysics)

Tattva Mimamsa deals with the fundamental nature of reality. It explores what exists, the structure of the universe, and the ultimate principles behind all that is. Key metaphysical questions in Indian philosophy include:

- What is the nature of the Self (Atman)?
- What is the relationship between Self, God (Ishvara), and World (Jagat)?
- Is the world real or an illusion (Maya)?
- What is the nature of liberation (Moksha)?

Different schools give different metaphysical answers. For example, Advaita Vedanta asserts non-dualism (Advaita), stating that Brahman alone is real, while Sankhya speaks of dualism between Purusha and Prakriti.

3.1.3. Achar Mimamsa (Ethics)

Achar Mimamsa concerns itself with right conduct, duties, and moral values. It seeks answers to questions like:

- What is the right action (Dharma)?
- What is the purpose of moral behavior?
- How should one live to attain Moksha?

Indian ethics is deeply rooted in **Dharma, Karma, and Purusharthas** (the four aims of life: Dharma, Artha, Kama, Moksha). Moral action is seen not only as a personal duty but as a way to maintain **cosmic order** and achieve **spiritual progress**.

Subjective Questions

Q1. Explain the concept of Pramanas in Indian epistemology. How do they help in distinguishing between valid and invalid knowledge?

Ans.

Q2. Compare and contrast the metaphysical views of Advaita Vedanta and Sankhya philosophy about Tattva Mimamsa.

Ans.

Q3. Discuss the role of Dharma and Karma in Achar Mimamsa. How do these concepts shape ethical behavior in Indian philosophy?

Ans.

Q4. How are the three branches of Indian philosophy—Praman Mimamsa, Tattva Mimamsa, and Achar Mimamsa—interconnected? Illustrate with examples.

Ans.

Objective Questions

1. The word “Philosophy” is derived from which language?

a) Latin	c) Sanskrit
b) Greek	d) Arabic

Answer: b) Greek

2. Which of the following is a Vedic system of philosophy?

a) Charvaka	c) Nyaya
b) Buddhism	d) Jainism

Answer: c) Nyaya

3. How many classical Vedic (Astika) schools are there in Indian philosophy?

a) 4	c) 5
b) 6	d) 3

Answer: b) 6

4. Which concept in Indian metaphysics deals with the ultimate reality?

a) Dharma	c) Artha
b) Brahman	d) Karma

Answer: b) Brahman

5. Who is considered the father of Western philosophy?

a) Plato	c) Socrates
b) Aristotle	d) Pythagoras

Answer: c) Socrates



BLOCK-2

INTRODUCTION TO SIX SCHOOLS OF VEDIC PHILOSOPHY

UNIT-1

General Introduction and Theory (Tattva Mimamsa & Ethics)

1.1 Introduction

Indian Philosophy is one of the oldest and richest philosophical traditions in the world. It is not merely an intellectual pursuit but a way of life that integrates metaphysical inquiry (Tattva Mimamsa) with ethical conduct. Indian thinkers believed that the ultimate purpose of human life is liberation (moksha), and to attain it, one must understand the true nature of reality (tattva) and live a life guided by dharma (ethics). Thus, philosophy in India is both speculative and practical.

1.2 Theory of Tattva Mimamsa & Ethics

The roots of Indian philosophy can be traced back to the Vedas, particularly the Upanishads (around 800–500 BC), where early thinkers began to question the nature of self (Atman), the universe (Brahman), and the moral order (Rita). Over time, different philosophical schools emerged, each offering unique interpretations of reality and ethical living. The six orthodox schools (Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, and Vedānta) accept the authority of the Vedas, while the heterodox systems (Buddhism, Jainism, and Cārvāka) reject it but still engage deeply with metaphysical and ethical issues. Tattva Mimamsa gained structured form through texts and debates that defined categories of reality (padārthas), means of knowledge (pramāṇas), and principles of action. Ethics evolved alongside, emphasizing personal discipline, non-violence, truthfulness, and the pursuit of a higher moral and spiritual goal.

Subjective Questions

Q1. What is Tattva Mimamsa in Indian Philosophy, and why is it significant?

Ans.

Q2. How does Indian Philosophy distinguish between theory (tattva) and practice (achara or dharma)?

Ans.

Q3. Discuss the role of ethics in Indian philosophical systems?

Ans.

Q4. Compare the ethical outlooks of two Indian philosophical systems.

Ans.



UNIT-2

Foundational Principles and Key Concepts of The Six Schools of Vedic Philosophy: Nyaya Darshan, Vaisheshika Darshan, Samkhya Darshan, Yoga Darshan, Mimamsa Darshan, Vedanta Darshan

2.1 Introduction & Foundation Principles of Vedic Philosophy

The six schools of Vedic philosophy, or Shad Darshanas, represent the foundational frameworks of Indian philosophical thought. Rooted in the Vedas, these systems are called Āstika (orthodox) because they accept the authority of the Vedas as a valid source of knowledge (śabda pramāṇa). Each school offers a distinct perspective on metaphysics, epistemology, ethics, and the path to liberation (moksha), yet they often intersect and influence one another.

These schools are:

- Nyāya Darshan – The school of logic and epistemology.
- Vaiśeṣika Darshan – The school of atomism and categories of reality.
- Sāṅkhya Darshan – A dualistic philosophy focusing on consciousness and matter.
- Yoga Darshan – The practical path to self-realization through discipline.
- Mīmāṃsā Darshan – Ritualistic and dharma-based interpretation of the Vedas.
- Vedānta Darshan – A metaphysical and spiritual interpretation focused on the unity of the self and the absolute (Brahman).

2.2 Key concepts of the six schools of Vedic philosophy

The origins of these six schools can be traced back to the Vedic period (approximately 1500–500 BCE), particularly the Upanishadic era, which shifted focus from ritual to introspection. Over time, thinkers and sages systematized their interpretations of the Vedas into coherent philosophical systems.

- The Nyāya and Vaiśeṣika systems emerged around the 2nd century BCE, focusing on logic and metaphysics.
- Sāṅkhya, one of the oldest systems, predates many texts and is attributed to Kapila Muni, focusing on dualism between Purusha (consciousness) and Prakriti (matter).
- Yoga, based on the Yoga Sūtras of Patañjali (c. 2nd century BCE–2nd century CE), built upon Sāṅkhya by adding meditative and ethical practices.
- Mīmāṃsā, attributed to Jaimini, focused on the performance of Vedic rituals and the role of dharma.
- Vedānta, systematized by Bādarāyaṇa's Brahma Sūtras, interprets the Upanishads to establish the ultimate unity of Atman and Brahman.

Subjective Questions

Q1. Compare and contrast the metaphysical views of Sāṅkhya Darshan and Vedānta Darshan. How do they explain the nature of reality and liberation?

Ans.

Q2. Explain the epistemological framework of Nyāya Darshan. How does it define valid knowledge (pramāṇa), and what is its role in attaining liberation?

Ans.

Q3. Discuss the relationship between theory and practice in Yoga Darshan. How do the eight limbs of Yoga contribute to spiritual liberation?

Ans.

Q4. What are the key differences between Mīmāṃsā Darshan and Vedānta Darshan in their interpretation of the Vedas and the concept of Moksha?

Ans.

Objective Questions

1. What is the meaning of “Tattva” in Indian philosophy?

- a) Duty
- b) Principle or Truth
- c) Soul
- d) Meditation

Answer: b) Principle or Truth

2. Vaiśeṣika Darshan is best known for:

- a) Theory of forms
- b) Doctrine of karma
- c) Atomism and categories of reality
- d) Concept of Shunyata

Answer: c) Atomism and categories of reality

3. What is the central dualistic concept in Sāṅkhya philosophy?

- a) Atman and Brahman
- b) Karma and Dharma
- c) Purusha and Prakriti
- d) Maya and Moksha

Answer: c) Purusha and Prakriti

4. The Yoga school is based on the teachings of:

- a) Jaimini
- b) Gautama
- c) Patañjali
- d) Bādarāyaṇa

Answer: c) Patañjali

5. Vedanta is primarily based on the:

- a) Upanishads
- b) Yoga Sutras
- c) Vaishesika Sutras
- d) Nyaya Sutras

Answer: a) Upanishads



BLOCK-3

INTRODUCTION TO JAIN, BUDDHIST, CHARVAK PHILOSOPHY

UNIT-1

General Introduction and Theory (Tattva Mimamsa & Ethics)

1.1 Introduction

Indian philosophy is a vast and intricate tradition that explores various aspects of human existence, the nature of reality, and the path to spiritual liberation. It encompasses a multitude of schools of thought, each contributing distinct perspectives on metaphysics, ethics, and epistemology. Among the various branches of Indian philosophy, **Tattva Mimamsa** and **Ethics** hold central significance. Tattva Mimamsa focuses on the study of ritual practices and the interpretation of Vedic texts, providing insight into the principles of action and duty (Dharma). In contrast, ethics in Indian philosophy addresses questions related to moral conduct, virtue, and human responsibility in a larger cosmic order. While **Mimamsa** emphasizes the proper execution of rituals and duties as prescribed by the Vedas, ethics provides a broader framework for understanding right action, morality, and the pursuit of the good life.

1.2 Tattva Mimamsa and Ethics in Indian Philosophy

Tattva Mimamsa, developed by Jaimini, is one of the six orthodox schools of Hindu philosophy, focused on the interpretation of the Vedic scriptures, especially the ritualistic portions. The philosophy of Mimamsa argues that Karma (action) is central to human existence and spiritual progress, and it holds that following the Vedic rituals and duties leads to both material success and spiritual liberation. According to Mimamsa, the Vedas are eternal, self-evident sources of knowledge, and performing duties as prescribed in the Vedas is essential for maintaining cosmic order. Mimamsa, therefore, emphasizes the importance of ritual and duty (Dharma) without necessarily focusing on an ultimate metaphysical goal like liberation. Ethics in Indian philosophy centers around **Dharma**, the moral law guiding conduct. **Hinduism** teaches **Nishkama Karma** (selfless action), **Buddhism** follows the **Noble Eightfold Path** to end suffering, **Jainism** emphasizes **Ahimsa** (non-violence), and **Sikhism** highlights service and equality. These traditions connect ethical action with cosmic law and the welfare of all beings.

Subjective Questions

Q1. Explain the role of ethics in Indian Philosophy.

Ans.

Q2. How does ethics in Indian philosophy address moral conduct and human responsibility?

Ans.

Q3. Explain the core teachings of Tattva Mimamsa as developed by Jaimini, focusing on its emphasis on Karma, Vedic rituals, and the role of Dharma in spiritual progress.?

Ans.

Q4. Compare the ethical principles of Hinduism, Buddhism, Jainism, and Sikhism, highlighting how each tradition links ethical action with cosmic law and the welfare of all beings.

Ans.



UNIT-2

Foundational Principles and Key Concepts of Jain Darshan, Buddhism, Charvak Darshan

2.1 Jain Darshan

The foundational principles of Jainism include Ahimsa (non-violence), Anekantavada (multiple perspectives), and Aparigraha (non-attachment). Jainism teaches that non-violence should be practiced in thought, speech, and action, truth is multi-dimensional, and detachment from material possessions leads to spiritual growth.

Its key concepts revolve around karma and rebirth, where the soul is bound by karma and can attain Moksha (liberation) by eliminating karma through strict ethical conduct. Syadvada (the doctrine of relativity) emphasizes that truth varies depending on perspectives. Asceticism and self-discipline are essential for achieving purity of the soul.

2.2 Buddhism

Buddhism is founded on the Four Noble Truths, which explain the nature of suffering (Dukkha) and how to overcome it through the Noble Eightfold Path. It advocates the Middle Way, a balanced approach between indulgence and self-denial.

The key concepts of Buddhism include Anicca (impermanence), meaning everything is constantly changing, and Anatta (non-self), which denies a permanent soul. It also emphasizes karma and rebirth, where actions influence future existences. Nirvana, or ultimate liberation, is the cessation of suffering and desire, achieved through wisdom, ethical conduct, and mental discipline.

2.3 Charvak Darshan

The foundational principles of Charvak Darshan are Materialism, Hedonism, and Skepticism. It teaches that direct perception (Pratyaksha) is the only valid source of knowledge and rejects metaphysical concepts like karma, rebirth, and the afterlife.

Its key concepts emphasize enjoyment of worldly pleasures, as life is temporary and should be lived to the fullest. Since there is no proof of an afterlife, Charvak encourages focusing on material happiness rather than spiritual or religious pursuits. It dismisses rituals and scriptures as unreliable and promotes a rational, experience-based outlook on life.

Subjective Questions

Q1. What are the foundational principles of Jain Darshan?

Ans.

Q2. How does Buddhism explain the concept of suffering and its cessation?

Ans.

Q3. Why does Charvak Darshan reject karma, rebirth, and the afterlife?

Ans.

Q4. What are the key differences between Jainism, Buddhism, and Charvak Darshan?

Ans.

Objective Questions

1. What does Indian philosophy primarily explore?

- a) Politics and economy
- b) Human existence and reality
- c) Technology and innovation
- d) Scientific discoveries

Answer: b) Human existence and reality

2. Which branch of Indian philosophy focuses on ritual practices and interpretation of Vedic texts?

- a) Charvak Darshan
- b) Buddhism
- c) Tattva Mimamsa
- d) Jainism

Answer: c) Tattva Mimamsa

3. Which Indian tradition emphasizes Nishkama Karma (selfless action)?

- a) Jainism
- b) Hinduism
- c) Buddhism
- d) Charvak Darshan

Answer: b) Hinduism

4. Which concept in Buddhism denies a permanent soul?

- a) Anatta
- b) Anicca
- c) Dukkha
- d) Nirvana

Answer: a) Anatta

5. Which of the following best describes the philosophy of Charvak Darshan?

- a) Metaphysical speculation
- b) Ethical asceticism
- c) Materialism and hedonism
- d) Devotion to rituals

Answer: c) Materialism and hedonism



BLOCK-4

INTRODUCTION AND SALIENT FEATURES OF INDIAN CULTURE

UNIT-1

Literal Meaning and Definition of Culture, Concept and Importance of Culture

1.1 Literal Meaning of Culture

The word “Culture” originates from the Latin term *cultura*, which means cultivation or to cultivate. It was initially used in the context of agriculture but gradually evolved to signify the cultivation of the human mind, behavior, and civilization. In the Indian context, culture is derived from the Sanskrit word *Sanskriti*, which comes from the root *Samskara*, meaning to purify or refine. Hence, culture implies the refinement of thought, behavior, and lifestyle, aiming for higher human values and consciousness.

1.2 Definition of Culture

Culture can be broadly defined as the collective expression of the intellectual, moral, spiritual, and artistic achievements of a society. It includes traditions, customs, values, beliefs, languages, knowledge systems, arts, laws, and institutions that are passed down through generations. According to Edward B. Tylor, “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” In the Indian context, culture is not just limited to material aspects but encompasses spiritual and ethical values that guide individual and collective life.

1.3 Concept of Culture

Culture is the soul of any civilization. It shapes the identity, behavior, and worldview of its people. The concept of culture is deeply rooted in human interaction and the transmission of knowledge and values. It is both dynamic and adaptive, evolving with time while preserving the essence of its core values. Culture influences various domains such as education, language, religion, lifestyle, governance, and art. Indian culture, in particular, is a synthesis of spiritual depth and worldly wisdom, emphasizing harmony with nature, respect for elders, and the pursuit of truth and righteousness.

1.4 Importance of Culture

Culture plays a vital role in the development of individuals and society. It acts as a guiding force for ethical behavior, moral decision-making, and social cohesion. Culture preserves the historical experiences, philosophies, and wisdom of a civilization, helping people remain rooted while adapting to modernity. It promotes values like compassion, tolerance, humility, and respect. In a diverse country like India, culture provides a unifying thread that binds people from different regions, languages, and religions. A rich culture fosters creativity, national pride, and a sense of belonging. It also plays a crucial role in education, character formation, and sustainable development.



Subjective Questions

Q1. Explain the literal meaning of culture in both Western and Indian contexts.

Ans.

Q2. Discuss the various definitions of culture and analyze their relevance in modern society.

Ans.

Q3. Elaborate on the concept of culture and how it influences different aspects of life.

Ans.

Q4. Why is culture considered important for the overall development of an individual and society?

Ans.

UNIT-2

General Introduction to The Base Scriptures of Indian Culture - Vedas, Upanishads, Manusmriti, Mahabharata, Ramayana, Gita

2.1 General Introduction to the Base Scriptures of Indian Culture

Indian culture is deeply rooted in a rich tapestry of spiritual, philosophical, and ethical traditions, many of which are encapsulated in its foundational scriptures. These texts, spanning thousands of years, form the bedrock of Indian thought, influencing religion, morality, governance, and daily life. Below is a general introduction to some of the key base scriptures of Indian culture:

2.1.1 Vedas

The Vedas are the most ancient and revered scriptures of Indian culture and are considered the foundation of all Indian knowledge systems. There are four Vedas—Rigveda, Samaveda, Yajurveda, and Atharvaveda. Each Veda consists of four parts: Samhitas (hymns), Brahmanas (rituals), Aranyakas (forest texts), and Upanishads (philosophical teachings). The Vedas embody divine knowledge revealed to the Rishis (sages) and encompass subjects such as cosmology, rituals, philosophy, ethics, and medicine. Rigveda focuses on hymns, Samaveda is musical, Yajurveda details rituals, and Atharvaveda includes practical knowledge and charms.

2.1.2 Upanishads

The Upanishads are philosophical texts that form the concluding part of the Vedas and are also referred to as *Vedanta*. They explore the nature of ultimate reality (*Brahman*), the individual soul (*Atman*), and the path to liberation (*Moksha*). There are more than 100 Upanishads, but a dozen are considered principal. These texts emphasize inner realization, self-knowledge, and the unity of all existence. The Upanishads laid the foundation for various schools of Indian philosophy and have had a lasting influence on spiritual thought worldwide.

2.1.3 Manusmriti

Manusmriti, also known as the *Manava Dharma Shastra*, is one of the earliest and most important texts on Hindu law and social ethics. It is traditionally attributed to the sage Manu. The text elaborates on duties and responsibilities of individuals based on their stage of life (ashrama) and social order (varna), the rules of conduct, justice, and personal behavior. Though subject to diverse interpretations, Manusmriti provides insight into ancient Indian socio-legal systems and moral philosophy.

2.1.4 Mahabharata

The Mahabharata is one of the two great Indian epics, composed by sage Vyasa. It consists of over 100,000 verses and is considered the longest epic poem in the world. The central story revolves around the Kurukshetra war between the Pandavas and Kauravas, but it also incorporates extensive philosophical and devotional content. The Mahabharata addresses various aspects of dharma (duty/righteousness), human emotions, politics, statecraft, and ethics, making it a comprehensive mirror of Indian culture.



2.1.5 Ramayana

The Ramayana, written by sage Valmiki, is another major epic of Indian tradition. It narrates the life of Lord Rama, his exile, the abduction of his wife Sita by Ravana, and the ultimate victory of good over evil. The Ramayana emphasizes values such as truth, loyalty, duty, compassion, and devotion. It serves as a guide for ideal human conduct and has deeply influenced Indian art, literature, and moral values.

2.1.6 Bhagavad Gita

The Bhagavad Gita, a section of the Mahabharata, is a spiritual dialogue between Lord Krishna and Arjuna on the battlefield of Kurukshetra. It consists of 18 chapters and address's themes like duty, righteousness, devotion, renunciation, and the nature of the self. The Gita synthesizes paths of action (*Karma Yoga*), devotion (*Bhakti Yoga*), and knowledge (*Jnana Yoga*), offering practical wisdom for life. It is considered one of the most important philosophical texts in Indian and global thought.

Subjective Questions

Q1. Discuss the significance of the Vedas in the context of Indian culture and philosophy.

Ans.

Q2. What are the main teachings of the Upanishads, and how do they contribute to spiritual understanding?

Ans.

Q3. Describe the role of the Mahabharata and Ramayana in shaping moral and cultural values in India.

Ans.

Q4. Explain the message of the Bhagavad Gita and its relevance to modern life.

Ans.

UNIT-3

PurusharthaChaturthya, Ashram System, Varna System, Karma Principles, Sixteen Rites, PanchaMahayajna, Debt-Triad, Co-Existence - Universal Relationship

3.1 Purushartha Chaturthya

The concept of *Purushartha Chaturthya* refers to the four aims or goals of human life in Indian philosophy: *Dharma* (righteousness and duty), *Artha* (wealth and prosperity), *Kama* (desire and enjoyment), and *Moksha* (liberation or spiritual freedom). These four goals provide a holistic framework for living a balanced life. Dharma is the foundation that guides the pursuit of Artha and Kama in a righteous way. Moksha is considered the ultimate goal, representing the liberation of the soul from the cycle of birth and death. Together, they emphasize a life of harmony between material pursuits and spiritual growth.

3.2 Ashram System

The *Ashram System* outlines the four stages of life that an individual is expected to go through: *Brahmacharya* (student life), *Grihastha* (householder), *Vanaprastha* (retired life), and *Sannyasa* (renounced life). Each stage has its own duties and responsibilities designed to support both individual development and social order. This system promotes a gradual transition from worldly involvement to spiritual contemplation, encouraging a disciplined and purposeful life.

3.3 Varna System

The *Varna System* is a classification of society based on qualities (*guna*) and duties (*karma*), rather than birth. It traditionally consists of four categories: *Brahmana* (teachers and priests), *Kshatriya* (warriors and rulers), *Vaishya* (merchants and agriculturists), and *Shudra* (service providers). Ideally, it was meant to promote harmony and interdependence within society by allocating roles according to aptitude and capacity. However, over time, it became rigid and birth-based, leading to social inequality, which was not the original intention of the system.

3.4 Karma Principles

The principle of *Karma* refers to the universal law of cause and effect, where every action (mental, verbal, or physical) produces a corresponding result. It emphasizes personal responsibility and accountability for one's actions. Karma is closely linked to *Dharma*, as righteous actions bring positive results, while unethical actions lead to suffering. The doctrine of Karma reinforces the idea that individuals are the architects of their destiny.

3.5 Sixteen Rites (Shodasha Samskaras)

The *Shodasha Samskaras* are sixteen sacred rites or sacraments that mark the key milestones in a Hindu's life—from conception to death. These include *Garbhadhana* (conception), *Namakarana* (naming ceremony), *Upanayana* (initiation), *Vivaha* (marriage), and *Antyeshti* (funeral rites), among



others. These samskaras aim to sanctify and purify life at every stage, ensuring spiritual growth and cultural continuity.

3.6 Pancha Mahayajna

The *Pancha Mahayajnas* are five daily duties prescribed for a householder: *Deva Yajna* (worship of deities), *Rishi Yajna* (study and transmission of scriptures), *Pitri Yajna* (respect for ancestors), *Manushya Yajna* (service to fellow humans), and *Bhuta Yajna* (care for living beings and nature). These yajnas promote a life of gratitude, selflessness, and responsibility toward the universe and all forms of life.

3.7 Debt-Triad (Rina-traya)

In Indian tradition, every person is considered born with three types of debts: *Deva Rina* (debt to gods), *Rishi Rina* (debt to sages), and *Pitri Rina* (debt to ancestors). These are repaid through rituals, study, and righteous living. The concept of Rina-traya emphasizes a life of gratitude and the importance of fulfilling one's moral and spiritual obligations.

3.8 Co-Existence – Universal Relationship

Indian culture emphasizes *Vasudhaiva Kutumbakam*—"the world is one family." This spirit of universal brotherhood encourages peaceful co-existence with other beings and nature. Indian thought highlights interdependence, harmony, and balance in all relationships—be it human, animal, or ecological. This inclusive worldview promotes unity in diversity and respect for all life forms.

Subjective Questions

Q1. Explain the concept of *Purushartha Chaturthya* and its significance in human life.

Ans.

Q2. Describe the *Ashram System* and how it contributes to an individual's personal and social development.

Ans.

Q3. Discuss the principles of *Karma* and how they influence moral responsibility in Indian philosophy.

Ans.

Q4. What is the importance of *Pancha Mahayajna* in the life of a householder? Illustrate with examples.

Ans.

Objective Questions

1. Which of the following is *not* considered a part of the four *Purusharthas*?
a) Dharma
b) Artha
c) Yajna
d) Moksha
Answer: c) Yajna
2. The term '*Sanskriti*' in Sanskrit is derived from the root word:
a) Samhita
b) Samskara
c) Sannyasa
d) Sankhya
Answer: b) Samskara
3. Which of these scriptures is a philosophical dialogue that forms part of the Mahabharata?
a) Manusmriti
b) Ramayana
c) Bhagavad Gita
d) Atharvaveda
Answer: c) Bhagavad Gita
4. The *Pancha Mahayajnas* are primarily associated with which phase of life in the Ashram System?
a) Brahmacharya
b) Grihastha
c) Vanaprastha
d) Sannyasa
Answer: b) Grihastha
5. According to Indian tradition, which of the following is *not* part of the *Rina-traya* (Three Debts)?
a) Debt to Ancestors
b) Debt to Teachers
c) Debt to Deities
d) Debt to Sages
Answer: b) Debt to Teachers

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COURSE NAME

BASIC OF SANSKRITAM

Course code: BAYSAE-204

खण्ड – 1

संस्कृतभाषापरिचयः

इकाई – 1

संस्कृत भाषा का परिचय

संस्कृत विश्व की प्राचीनतम और समृद्ध भाषाओं में से एक है। यह न केवल धार्मिक और दार्शनिक ग्रंथों की भाषा है, बल्कि इसे विज्ञान, गणित, ज्योतिष, चिकित्सा और भाषा-विज्ञान के लिए भी उपयुक्त माना जाता है। इसकी व्याकरणिक संरचना अत्यंत वैज्ञानिक, तार्किक और संरचित है, जिससे इसे एक परिष्कृत भाषा (Refined Language) कहा जाता है।

संस्कृत को 'देववाणी' (ईश्वरीय भाषा) भी कहा जाता है और यह वेदों, उपनिषदों, महाकाव्यों, शास्त्रों एवं अनेक वैज्ञानिक ग्रंथों की भाषा रही है। आधुनिक वैज्ञानिक और भाषाविद भी संस्कृत की विशेषताओं को स्वीकार करते हैं।

संस्कृत भाषा की वैज्ञानिक विशेषताएँ

1. व्याकरण की वैज्ञानिक संरचना

संस्कृत का व्याकरण अत्यंत संगठित और नियमबद्ध है।

पाणिनि का अष्टाध्यायी व्याकरण- यह विश्व का सबसे परिष्कृत और तार्किक व्याकरण ग्रंथ है। इसमें भाषा के 3,996 सूत्र दिए गए हैं, जो किसी भी आधुनिक कंप्यूटर भाषा की संरचना जैसी प्रणाली प्रदान करते हैं।

संस्कृत में धातु आधारित शब्द निर्माण- अधिकांश शब्द किसी मूल धातु (Verb Root) से उत्पन्न होते हैं, जिससे अर्थ स्पष्ट रहता है।

2. उच्चारण और ध्वनि विज्ञान (Phonetics & Phonology)

संस्कृत का उच्चारण वैज्ञानिक आधार पर संरचित है।

इसमें **स्वरो और व्यंजनों का क्रम** पूरी तरह से ध्वनि विज्ञान के अनुसार व्यवस्थित है।

वर्णमाला **कंठ, तालु, मूर्धा, दंत और ओष्ठ** से उच्चारित होने वाले अक्षरों के आधार पर वर्गीकृत है।

संस्कृत के मंत्रों का प्रभाव- वैज्ञानिक अनुसंधान से सिद्ध हुआ है कि संस्कृत के श्लोकों और मंत्रों का उच्चारण मानव मस्तिष्क की कार्यक्षमता को बढ़ा सकता है।

3. गणितीय एवं तार्किक संरचना

संस्कृत की संरचना इतनी व्यवस्थित और गणितीय रूप से सुस्पष्ट है कि इसे **कंप्यूटर प्रोग्रामिंग भाषा** के रूप में अपनाने की संभावनाएँ देखी गई हैं।

वर्ष 1985 में NASA के वैज्ञानिक **Rick Briggs** ने एक शोधपत्र प्रकाशित किया जिसमें उन्होंने संस्कृत को **Natural Language Processing (NLP)** के लिए सर्वश्रेष्ठ भाषा बताया।

इसकी संरचना में कोई अस्पष्टता (Ambiguity) नहीं होती, जिससे इसे **आर्टिफिशियल इंटेलिजेंस (AI)** के लिए उपयुक्त माना जाता है।



4. स्मरण शक्ति और मानसिक विकास

संस्कृत भाषा का अध्ययन मस्तिष्क की एकाग्रता बढ़ाता है।
शोध बताते हैं कि संस्कृत पढ़ने वाले छात्रों की स्मरण शक्ति अधिक होती है।
संस्कृत भाषा में प्रत्यय, संधि, समास आदि के नियम मानसिक क्षमता को विकसित करते हैं।

5. अनुवाद में सटीकता

संस्कृत एकमात्र ऐसी भाषा है जिसमें किसी भी वाक्य को अलग-अलग क्रम में रखने पर भी अर्थ नहीं बदलता (संस्कृत की विभक्ति प्रणाली के कारण)।

उदाहरण:-

रामः वनं गच्छति। (राम जंगल जाता है।)

गच्छति रामः वनं।

वनं रामः गच्छति।

इन सभी वाक्यों का अर्थ समान रहेगा, जबकि अन्य भाषाओं में ऐसा संभव नहीं है।

6. चिकित्सा और आयुर्वेद में उपयोग

संस्कृत में चिकित्सा विज्ञान और आयुर्वेद से जुड़े महत्वपूर्ण ग्रंथ हैं:

चरकसंहिता (चरक)- शरीर विज्ञान और चिकित्सा

सुश्रुतसंहिता (सुश्रुत)- सर्जरी विज्ञान

अष्टांगहृदयम् (वाग्भट)- आयुर्वेद का सर्वांगीण ग्रंथ

7. खगोलशास्त्र एवं गणित में योगदान

संस्कृत में गणित, खगोलशास्त्र और ज्योतिष के कई महत्वपूर्ण ग्रंथ लिखे गए:

आर्यभटीयम् (आर्यभट)- शून्य की अवधारणा और खगोलीय गणनाएँ

ब्रह्मगुप्त का ब्रह्मस्फुटसिद्धान्त- आधुनिक बीजगणित का आधार

सिद्धान्तशिरोमणि (भास्कराचार्य)- अंकगणित, बीजगणित और त्रिकोणमिति पर आधारित

संस्कृत भाषा का साहित्यिक एवं सांस्कृतिक योगदान

संस्कृत भाषा में हजारों वर्षों से साहित्य की विपुल धारा बहती आ रही है।

1. वैदिक साहित्य

वेद- ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद

ब्राह्मण ग्रंथ- यज्ञों से संबंधित साहित्य

आरण्यक एवं उपनिषद- आध्यात्मिक और दार्शनिक ज्ञान

2. महाकाव्य

रामायण (वाल्मीकि)- आदर्श जीवन का मार्गदर्शन

महाभारत (व्यास)- विश्व का सबसे बड़ा महाकाव्य, जिसमें भगवद्गीता भी सम्मिलित है।

3. पुराण साहित्य

18 महापुराण, जिनमें भागवत पुराण, शिव पुराण, विष्णु पुराण प्रमुख हैं।

4. नाट्य और काव्य साहित्य

कालिदास- अभिज्ञानशाकुंतलम्, मेघदूतम्

भास- स्वप्नवासवदत्तम्

भवभूति- उत्तररामचरितम्

संस्कृत भाषा का वर्तमान एवं भविष्य

संस्कृत आज भी विभिन्न क्षेत्रों में जीवंत है:

1. **धार्मिक अनुष्ठान एवं संस्कारों में-** संस्कृत के मंत्र आज भी पूजा-पाठ, यज्ञ और धार्मिक कार्यों में प्रमुखता से प्रयोग किए जाते हैं।
2. **शिक्षा एवं अनुसंधान में-** भारत और विदेशों में कई विश्वविद्यालयों में संस्कृत का अध्ययन एवं शोध हो रहा है।
3. **संस्कृत बोलचाल एवं पत्र-पत्रिकाओं में-** कर्नाटक का **मटूर गाँव** और मध्य प्रदेश का **झिंझर गाँव** आज भी संस्कृत बोलने वाले गाँव हैं। संस्कृत में समाचार पत्र (सुधर्मा) और रेडियो प्रसारण भी होते हैं।
4. **कंप्यूटर विज्ञान में-** संस्कृत भाषा की तार्किक संरचना के कारण इसे आर्टिफिशियल इंटेलिजेंस एवं कंप्यूटर प्रोग्रामिंग में प्रयोग करने की संभावनाएँ हैं।

संस्कृत केवल एक प्राचीन भाषा नहीं, बल्कि एक वैज्ञानिक और तार्किक भाषा है। यह ज्ञान, दर्शन, चिकित्सा, गणित, खगोलशास्त्र, संगीत, साहित्य और कंप्यूटर विज्ञान जैसे अनेक क्षेत्रों में प्रासंगिक है। संस्कृत भाषा न केवल भारतीय संस्कृति की धरोहर है, बल्कि यह संपूर्ण मानवता के लिए अमूल्य निधि है। आधुनिक विज्ञान भी संस्कृत की वैज्ञानिक विशेषताओं को स्वीकार कर रहा है, जिससे यह भाषा भविष्य में और अधिक प्रासंगिक हो सकती है। संस्कृत को संरक्षित और प्रचारित करना हमारी सांस्कृतिक और वैज्ञानिक विरासत को संजोने के समान है।

योगशास्त्र के अध्ययन में संस्कृत का महत्व

योगशास्त्र का अध्ययन और साधना भारतीय संस्कृति का एक अभिन्न अंग है। योग, केवल शारीरिक व्यायाम तक सीमित न होकर, मानसिक, आध्यात्मिक और आत्मिक उत्थान का एक विज्ञान है। योगशास्त्र के अधिकांश प्राचीन ग्रंथ संस्कृत में लिखे गए हैं, और इनकी सटीक समझ के लिए संस्कृत भाषा का ज्ञान अत्यंत आवश्यक है। संस्कृत न केवल योग के मूल स्रोतों की शुद्धता को बनाए रखती है, बल्कि इसके गूढ़ अर्थों को समझने में भी सहायक होती है। योगशास्त्र के अध्ययन में संस्कृत के महत्व को इस प्रकार देखा जा सकता है-

1. प्राचीन योग ग्रंथों की मूल भाषा संस्कृत

योगशास्त्र के मूल सिद्धांत वेदों, उपनिषदों, गीता, योगसूत्र और अन्य ग्रंथों में निहित हैं, जो संस्कृत भाषा में ही लिखे गए हैं। इन ग्रंथों का अध्ययन संस्कृत भाषा का ज्ञान होने पर ही सम्भव है।

2. योग के पारिभाषिक शब्द व संस्कृत

संस्कृत में योगशास्त्र के कई ऐसे पारिभाषिक शब्द हैं, जिनका अनुवाद करते समय प्रकरणानुसार उनके मूल अर्थ में परिवर्तन हो सकता है। उदाहरण के लिए:

योग (Yoga)- आत्मा और परमात्मा का मिलन।

प्राणायाम (Prāṇāyāma)- केवल श्वास नियंत्रण नहीं, बल्कि प्राण ऊर्जा का संतुलन।

ध्यान (Dhyāna)- केवल “मेडिटेशन” नहीं, बल्कि गहन चिंतन और आत्मसाक्षात्कार।



समाधि (Samādhi)- आत्मिक जागरूकता की सर्वोच्च अवस्था।

संस्कृत के इन शब्दों का सही अर्थ तभी समझा जा सकता है जब इन्हें मूल भाषा में पढ़ा और समझा जाए।

3. **योग के सूत्रबद्ध ज्ञान की व्याख्या**

संस्कृत में सूत्रबद्ध ज्ञान अत्यंत संक्षिप्त, परन्तु गहरे अर्थ वाला होता है। इसका सही अर्थ समझने के लिए संस्कृत भाषा का अध्ययन आवश्यक होता है।

5. **संस्कृत में योग ग्रंथों की शुद्धता का संरक्षण**

संस्कृत भाषा अतीत से लेकर वर्तमान तक अपने शुद्ध रूप में बनी हुई है। योगशास्त्र के ज्ञान को अक्षुण्ण बनाए रखने में संस्कृत की विशेष भूमिका रही है। यदि योग ग्रंथों का अध्ययन केवल अनुवाद के माध्यम से किया जाए, तो उनके मूल अर्थ और भाव में विकृति आ सकती है।

6. **मंत्र विज्ञान और ध्वनि शक्ति**

योग में मंत्रों और ध्वनि विज्ञान का महत्वपूर्ण स्थान है। संस्कृत के मंत्रों का उच्चारण मानसिक शांति और ऊर्जा को संतुलित करने में सहायक होता है। उदाहरण के लिए- "ॐ"- ब्रह्मांड की मूल ध्वनि, जिसे ध्यान और प्राणायाम में उपयोग किया जाता है। संस्कृत में योग साधना के दौरान उच्चारित किए जाने वाले मंत्र मानसिक और आध्यात्मिक उन्नति में सहायक होते हैं। ध्यान और प्राणायाम में "ॐ नमः शिवाय", "गायत्री मंत्र", "शांति मंत्र" आदि संस्कृत मंत्रों का उच्चारण किया जाता है। संस्कृत ध्वनि तरंगें शरीर और मस्तिष्क पर सकारात्मक प्रभाव डालती हैं, जिससे साधना अधिक प्रभावी होती है। संस्कृत भाषा में उच्चारित मंत्रों का प्रभाव वैज्ञानिक रूप से सिद्ध हो चुका है कि वे मस्तिष्क और शरीर पर सकारात्मक प्रभाव डालते हैं।

7. **आधुनिक युग में योगशास्त्र और संस्कृत का पुनर्जागरण**

संस्कृत भाषा में उपलब्ध योगशास्त्र का अध्ययन आज भी भारतीय और अंतरराष्ट्रीय योग साधकों के लिए उपयोगी है। योगशास्त्र के अध्ययन के लिए संस्कृत भाषा का प्रशिक्षण आवश्यक है। प्राचीन योग ग्रंथों को मूल रूप में समझने के लिए संस्कृत भाषा का ज्ञान आवश्यक होता है। कई योगाचार्य और योग संस्थान अपने पाठ्यक्रम में संस्कृत भाषा को भी शामिल कर रहे हैं। भारत में योग शिक्षा के प्रमुख संस्थान जैसे कैलिफोर्निया योग इंस्टीट्यूट, काशी हिंदू विश्वविद्यालय, बिहार योग विद्यालय आदि संस्कृत ग्रंथों पर आधारित पाठ्यक्रम संचालित करते हैं। विदेशों में भी योग प्रशिक्षकों के लिए संस्कृत के मूल ग्रंथों का अध्ययन किया जाता है, ताकि योग के वास्तविक ज्ञान को बिना किसी विकृति के समझा जा सके।

इकाई – 2

माहेश्वरसूत्र, प्रत्याहार निर्माण विधि एवं प्रत्याहार ज्ञान

प्रस्तावना

संस्कृत व्याकरण के महत्त्वपूर्ण ग्रंथ अष्टाध्यायी की संपूर्ण व्याकरण प्रक्रिया को एवं ध्वनि-विज्ञान को व्यवस्थित करने के लिए महर्षि पाणिनि ने जिन ध्वनियों का प्रयोग किया, वे माहेश्वरसूत्र कहलाते हैं। ये सूत्र भगवान् माहेश्वर (शिव) से प्राप्त माने जाते हैं, इसलिए इन्हें “माहेश्वर सूत्र” कहा जाता है।

माहेश्वरसूत्रों की उत्पत्ति

पौराणिक कथाओं के अनुसार भगवान् शिव ने तांडव नृत्य करते समय अपने डमरू से 14 बार ध्वनि की, जिससे ये 14 सूत्र प्रकट हुए। इसी बात को नन्दिकेश्वर काशिका में निम्नलिखित रूप से प्रस्तुत किया गया है-

नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्।

उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शो शिवसूत्रजालम्।।

अर्थात् सनक, सनन्दन, सनातन, सनत्कुमार, पाणिनि आदि ऋषिजनों का उद्धार करने की मंगलकामना वाले नटराज (माहेश्वर शिव) ने गहन अनुसंधान कर कल्याणरूप सूत्र समूह की अभिव्यक्ति के लिए नृत्य के अन्त में डमरू बजाने के माध्यम से, उपदेश किया। पाणिनिशिक्षा में भी कहा गया है-

येनाक्षरसमाम्नायमधिगम्य माहेश्वरात् ।

कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ।।

अर्थात् जिसने माहेश्वर से अक्षर सामान्याय प्राप्त कर सम्पूर्ण व्याकरण शास्त्र का प्रवचन किया, उस पाणिनि को मेरा नमस्कार है।

अथ माहेश्वरसूत्राणि

अइउण् । ऋलृक् । एओङ् । ऐऔच् । हयवरट् । लण् । जमडणनम् । झभञ् । घढधष् । जबगडदश् । खफछठथचटतव् । कपय् । शषसर् । हल् ।।

इति माहेश्वराणि सूत्राणि अणादिसंज्ञार्थानि अर्थात् ये माहेश्वर की कृपा से प्राप्त सूत्र अण् आदि संज्ञाओं की सिद्धि के लिये कहे गए हैं।

माहेश्वरसूत्रों का उपयोग

एषामन्त्या इतः- इन चौदह सूत्रों के अन्त के जो हलन्त वर्ण- ण् क्, ङ्, च्, ट्, ण्, म्, ज्, ष्, श्, व्, य्, र्, एवं ल्- ये चौदह इत् संज्ञक हैं। ये ध्वनियाँ केवल विभाजन (समाप्ति-चिह्न) के रूप में प्रयुक्त होती हैं और वास्तविक ध्वनियों का हिस्सा नहीं होतीं। माहेश्वरसूत्रों का उपयोग मुख्यतः प्रत्याहारों को संक्षिप्त रूप में प्रस्तुत करने के लिए किया जाता है। प्रत्याहार एक प्रकार का संक्षिप्त संकेत होता है, जिसमें किसी वर्ण से लेकर दूसरे वर्ण तक के सभी वर्ण सम्मिलित होते हैं।

प्रत्याहारों के अनुसार उदाहरण-

1. अक् = (अ- क्) = अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ (सभी स्वर)
2. हल् = (ह- ल्) = ह, य, व, र, ल, ज, म, ङ, ण, न, झ, भ, घ, ढ, ध, ज, ब, ग, ड, द, ख, फ, छ, ठ, थ, च, ट, त, क, प, श, ष, स, ह (सभी व्यंजन)
3. यण् = (य- ण्) = य, व, र, ल

इन प्रत्याहारों का उपयोग अष्टाध्यायी के नियमों को संक्षिप्त रूप में प्रस्तुत करने के लिए किया जाता है। उदाहरण के लिए- इको यणचि (अष्टाध्यायी 6.1.77) का अर्थ है- ‘इक्’ प्रत्याहार में आने वाले वर्ण (इ, उ, ऋ, लृ) जब किसी स्वर से पहले आते हैं, तो वे यण् (य, व, र, ल) में बदल जाते हैं।

प्रत्याहारों का निरूपण-

एकं त्रीणि पुनश्चैकं चत्वार्येकं त्रयं चतुः ।



एकं द्वे षट् तथैवेकं पञ्च पञ्च षडेव च ।।

इस कारिका में 43 प्रत्याहारों के बारे में बताया गया है । जिनमें से 41 प्रत्याहार अष्टाध्यायी में बताए गए हैं । एक प्रत्याहार वार्तिक में तथा एक उणादिसूत्र में प्राप्त होता है ।

प्रत्याहारः	वर्णाः	उदाहरणम्
अण्	अकार-इकार-उकाराः	दूलोपे पूर्वस्य दीर्घोणः
अक्	अकार-इकार-उकार-ऋकार-लकाराः	अकः सवर्णे दीर्घः
इक्	इकार-उकार-ऋकार-लकाराः	इको यणचि
उक्	उकार-ऋकार-लकाराः	उगिदचां सर्वनामस्थानेऽधातो
एङ्	एकार-ओकारौ	एङः पदान्तादति
अच्	स्वराः	इको यणचि
इच्	अकारं विहाय सर्वे स्वराः	नादिचि
एच्	एकार-ओकार-ऐकार-औकाराः	एचोऽयवायावः
ऐच्	ऐकार-औकारौ	वृद्धिरादैच्
अट्	सर्वे स्वराः + यवराः + हकारः	अट्कुप्वाङ्नुम्व्यवायेऽपि
अण्	स्वराः + अन्तस्थाः + हकारः	अणुदित् सवर्णस्य चाप्रत्ययः
इण्	अकारं विहाय सर्वे स्वराः + अन्तस्थाः + हकारः	इण्कोः
यण्	अन्तस्थाः	इको यणचि
अम्	स्वराः + वर्गपञ्चमाः + अन्तस्थाः + हकारः	पुमः खय्यम्परे
यम्	वर्गपञ्चमाः + अन्तस्थाः	हलो यमां यमि लोपः
ङम्	ङणनाः	ङमो ह्रस्वादचि ङमुण् नित्यम्
जम्	वर्गपञ्चमाः	जमन्ताङ्ङः [उणादिसूत्रम्]
यज्	वर्गपञ्चमाः + अन्तस्थाः + झकारभकारौ	अतो दीर्घो यजि
झष्	वर्गचतुर्थाः	एकाचो बशो भष् झषन्यस्य स्ध्वोः
भष्	झकारं विहाय वर्गचतुर्थाः	एकाचो बशो भष् झषन्यस्य स्ध्वोः
अश्	स्वराः + मृदुव्यञ्जनानि	भो भगो अघो अपूर्वस्य योऽशि
हश्	मृदुव्यञ्जनानि	हशि च
वश्	हकारयकारौ विहाय मृदुव्यञ्जनानि	नेङ् वशि कृति
झश्	वर्गतृतीयचतुर्थाः	झलां जश् झशि
जश्	वर्गतृतीयाः	झलां जश् झशि
बश्	जकारं विहाय वर्गतृतीयाः	एकाचो बशो भष् झषन्यस्य स्ध्वोः
छव्	चवर्ग-टवर्ग-तवर्गाणां प्रथमद्वितीयाः	नश्छव्यप्रशान्
यय्	वर्गीयव्यञ्जनानि, अन्तथाः	अनुस्वारस्य ययि परसवर्णः
मय्	जकारं विहाय सर्वाणि वर्गीयव्यञ्जनानि	मय उञो वो वा
झय्	वर्गप्रथमद्वितीयतृतीयचतुर्थाः	झयो होऽन्यतरस्याम्
खय्	वर्गप्रथमद्वितीयाः	पुमः खय्यम्परे
चय्	वर्गप्रथमाः	चयो द्वितीयाः शरि पौष्करसादेरिति वाच्यम् [वार्तिकम्]
यर्	हकारं विहाय सर्वाणि व्यञ्जनानि	यरोऽनुनासिकेऽनुनासिको वा

झर्	वर्गप्रथमद्वितीय-तृतीय-चतुर्थाः + शषसाः	झरो झरि सवर्णे
खर्	कर्कशव्यञ्जनानि	खरि च
चर्	वर्गप्रथमाः + शषसाः	अभ्यासे चर्च
शर्	शषसाः	वा शरि
अल्	सर्वे वर्णाः	अलोऽन्त्यस्य
हल्	सर्वाणि व्यञ्जनानि	हलन्त्यम्
वल्	यकारं विहाय सर्वाणि व्यञ्जनानि	आर्द्धधातुकस्य इड् वलादेः
रल्	यकारवकारौ विहाय सर्वाणि व्यञ्जनानि	रलो व्युपधाद्दहलादे संश्च
झल्	वर्गचतुर्थाः + वर्गतृतीयाः + वर्गद्वितीयाः + वर्गप्रथमाः + ऊष्माणः	झलां जशोऽन्ते
शल्	ऊष्माणः	शलः इगुपधादनितः क्सः
"र"	रेफलकारौ	उरण् रपरः

प्रत्याहार प्रणाली के लाभ

1. **संक्षिप्तता**- प्रत्याहारों के उपयोग से सूत्र संक्षिप्त और सरल बन जाते हैं।
2. **स्पष्टता**- प्रत्येक प्रत्याहार एक निश्चित वर्ण समूह को दर्शाता है, जिससे भ्रम की स्थिति नहीं होती।
3. **संगठित व्याकरण**- प्रत्याहारों की सहायता से पाणिनि ने संस्कृत व्याकरण को अत्यंत व्यवस्थित रूप में प्रस्तुत किया।
4. **स्मृति में सरलता**- यह पद्धति सीखने और स्मरण करने में सरल होती है। तथा सम्पूर्ण व्याकरण में code का कार्य करती है।



इकाई – 3 संस्कृतवर्णमाला

संस्कृत वर्णमाला संस्कृत भाषा की ध्वनियों का एक सुव्यवस्थित क्रम है। इसमें ध्वनियों को उच्चारण स्थान एवं उच्चारण विधि के आधार पर क्रमबद्ध किया गया है।

त्रिषष्टिश्चतुः षष्टिर्वा वर्णाः शम्भुमते मताः।

प्राकृते संस्कृते चापि स्वयं प्रोक्ताः स्वयंभुवा ॥3॥

प्रकृति के अनुसार संस्कृत भाषा में शिव जी के मत में 63 या 64 वर्ण होते हैं, ब्रह्मा जी ने इसे स्वयं कहा है।

स्वरा विंशतिरेकश्च स्पर्शानां पञ्चविंशतिः।

यादयश्च स्मृता ह्यष्टौ चत्वारश्च यमाः स्मृताः ॥4॥

अनुस्वारो विसर्गश्च कपौ चापि पराश्रितौ।

दुःस्पृष्टश्चापि विज्ञेयो लृकारः प्लुत एव सः ॥5॥

स्वर 21, स्पर्श 25, यकारादि (अन्तःस्थ और उष्म) = 8, यम 4, अनुस्वार- 1, विसर्ग- 1, जिह्वामूलीय व उपध्मानीय 2, दुःस्पृष्ट लृकार = 1 तथा प्लुत लृकार 1 = 64 वर्ण माने गए हैं।
उपरोक्त प्रमाण के आधार पर वर्णों की गणना इस प्रकार है-

(क) 21 स्वर -

i. अ इ उ ऋ के ह्रस्व, दीर्घ तथा प्लुत भेद - 12

ii. लृ (केवल ह्रस्व) - 1

iii. ए ऐ ओ औ के दीर्घ तथा प्लुत भेद - 8

= 21 वर्ण (द्रष्टव्य, ऋग्वेदप्रातिशाख्य 1.6)

(ख) 25 स्पर्श -

क् ख् ग् घ् ङ्- क् वर्ग- कण्ठ्य वर्ण

च् छ् ज् झ् ञ्- चवर्ग- तालव्य वर्ण

ट् ठ् ड् ढ् ण्- टवर्ग- मूर्धन्य वर्ण

त् थ् द् ध् न्- त्वर्ग- दन्त्य वर्ण = (ऋग्वेदप्रातिशाख्य 1.10)

इस प्रकार (21 स्वर + 25 स्पर्श = 46 वर्ण)

(ग) 8 यादि -

य् र् ल् व्- अन्तःस्थ

श् ष् स् ह्- ऊष्म = (ऋग्वेदप्रातिशाख्य 1.10)

इस प्रकार (21 स्वर + 25 स्पर्श + 8 यादि = 54 वर्ण)

(घ) 4 यम -

(1) पलिवक्कनी यहाँ ककार का सरूप यम ।

(2) चख्खनतुः यहाँ खकार का सरूप यम ।

(3) जगँमतुः यहाँ गकार का सरूप यम ।

(4) जघँनतुः - यहाँ घकार का सरूप यम । ऋग्वेदप्रातिशाख्य (1.50)

इस प्रकार (21 स्वर + 25 स्पर्श + 8 यादि + 4 यम = 58 वर्ण)

ऋग्वेदप्रातिशाख्य (6.32) के अनुसार यम स्वभावतः सदृश वर्ण है। सिद्धान्तकौमुदी के संज्ञाप्रकरण में भी कहा गया है कि वर्णों के प्रथम चार वर्णों के बाद यदि पाँचवाँ वर्ण हो तो वहाँ यम नामक पूर्वसदृश वर्ण प्रातिशाख्य में प्रसिद्ध है।

(ड) 4 अनुस्वार आदि अयोगवाह -

अनुस्वार (ं)

विसर्ग (:)

क = जिह्वामूलीय

प = उपध्मानीय।

क तथा प पराश्रित होते हैं। परवर्ती कवर्गाश्रित जिह्वामूलीय तथा परवर्ती पवर्गाश्रित उपध्मानीय कहलाता है। ऋग्वेदप्रातिशाख्य (1.10) में इनका स्वरूप दिया गया है।

इस प्रकार (21 स्वर + 25 स्पर्श + 8 यादि + 4 यम + 4 अनुस्वार आदि = 62 वर्ण)

(च) दुःस्पृष्ट लृकार = 63

(छ) प्लुत लृकार = 64

(ज) अनुकरण की दशा में दीर्घ लृकार का भी ग्रहण करने की स्थिति में 65 वर्ण गिने जा सकते हैं।

वर्णों का उच्चारणस्थान

उच्चारण स्थानों का परिचय-

वर्णों के उच्चारण स्थान ग्यारह माने गए हैं-

1. कण्ठ, 2. तालु 3. मूर्धा 4. दन्त, 5. ओष्ठ, 6. उपर्युक्त स्थानों के साथ नासिका, 7. कण्ठ एवं तालु, 8. कण्ठ एवं ओष्ठ, 9. दन्त एवं ओष्ठ 10. जिह्वामूल और 11. नासिका।

इनमें कण्ठ, तालु, मूर्धा, दन्त, ओष्ठ, जिह्वामूल एवं नासिका स्वतन्त्र रूप से वर्णों के उच्चारण स्थान हैं, परन्तु मुख-नासिका, कण्ठ-तालु, कण्ठ-ओष्ठ एवं दन्त-ओष्ठ मिश्रित रूप से वर्णों के उच्चारण में अपना योगदान देते हैं।

यथा-

अकुहविसर्जनीयानां कण्ठः	अ, क्-वर्ग, ह्	कण्ठः
इचुयशानां तालु	इ, च्-वर्ग, य्, श्	तालु
ऋटुरषाणां मूर्धा	ऋ, ट्-वर्ग, र्, ष्	मूर्धा
लतुलसानां दन्ताः	ल, त्-वर्ग, ल्, स्	दन्ताः
उपूपध्मानीयानाम् ओष्ठौ	उ, प्-वर्ग, उपध्मानीय	ओष्ठौ
जमङणनानां नासिका च	ञ्, म्, ङ्, ण्, न्	नासिका (अपि)
एदैतोः कण्ठतालु	ए, ऐ	कण्ठतालु
ओदौतोः कण्ठोष्ठम्	ओ, औ	कण्ठोष्ठम्
वकारस्य दन्तोष्ठम्	व्	दन्तोष्ठम्
जिह्वामूलीयस्य जिह्वामूलम्	जिह्वामूलीय	जिह्वामूलम्
नासिका अनुस्वारस्य	अनुस्वार	नासिका

1. कण्ठ- अकुहविसर्जनीयानां कण्ठः



यहाँ 'कु' से कवर्ग, 'चु' से चवर्ग, 'टु' से टवर्ग 'तु' तवर्ग एवं 'पु' से पवर्ग का बोध होता है। अकार (दीर्घ 'आ' एवं प्लुत 'आ3' के साथ), कवर्ग (क, ख, ग, घ, ङ,) हकार और विसर्ग का उच्चारण स्थान कण्ठ है।

2. **तालु- इचुयशानां तालु**
(दीर्घ 'ई' एवं प्लुत 'ई3' के साथ), चवर्ग (च, छ, ज, झ ञ), य और श का उच्चारण स्थान तालु है।
3. **मूर्धा- ऋटुरषाणां मूर्धा**
ऋ (दीर्घ 'ऋ' एवं प्लुत 'ऋ3' के साथ), टवर्ग (ट, ठ, ड, ढ, ण), (रेफ) और ष का उच्चारण स्थान मूर्धा हैं।
4. **दन्त- लतुलसानां दन्ताः**
लृ (प्लुत 'लृ3' के साथ), तवर्ग (त, थ, द, ध, न), ल और स का उच्चारण स्थान दन्त है। जैसा कि हमने पहले जाना है कि लृ का दीर्घ नहीं होता, केवल ह्रस्व और प्लुत होता है।
5. **ओष्ठ- उपध्मानीयानामोष्ठौ**
उ (दीर्घ 'ऊ' एवं के साथ), पवर्ग (प, फ, ब, भ, म), और उपध्मानीय का उच्चारण स्थान ओष्ठ है। प, फ से पूर्व आधे विसर्ग के समान ध्वनि को उपध्मानीय कहते हैं। यथा- दन प दन फ'।
6. **नासिका- जमङ्गनानां नासिका च**
ज, म, ङ, ण और न का उच्चारण स्थान नासिका भी है। तात्पर्य यह है कि 'ज' का उच्चारण स्थान तालु है तथा 'ज' का उच्चारण स्थान नासिक भी है।
अतः 'ज'- ओष्ठ एवं नासिका, 'ड'- कण्ठ, नासिका, 'ण'- मूर्धा एवं नासिक, 'न'- दन्त एवं नासिका हैं।
7. **कण्ठ एवं तालु- एदैतोः कण्ठतालु**
ए और ऐ का उच्चारण स्थान कण्ठ एवं तालु है।
8. **कण्ठ एवं ओष्ठ- ओदैतोः कण्ठोष्ठम्**
ओ औ का उच्चारण स्थान कण्ठ एवं ओष्ठ है।
9. **दन्त एवं ओष्ठ- वकारस्य दन्तोष्ठम्**
व का उच्चारण स्थान दन्त एवं ओष्ठ है।
10. **जिह्वामूल- जिह्वामूलीयस्य जिह्वामूलम्**
जिह्वामूलीय का उच्चारण स्थान जिह्वामूल है। 'दन क दन ख' इस प्रकार 'क' 'ख' से पूर्व आधे विसर्ग के समान ध्वनि को जिह्वामूलीय कहते हैं। जिह्वामूल का अर्थ है जिह्वा का उद्गम स्थान अर्थात् जहाँ से जिह्वा आरम्भ होती है।
11. **नासिका- नासिकानुस्वारस्य**
अनुस्वार का उच्चारण स्थान नासिका है। यहाँ तक हमने वर्णों के उच्चारण स्थान के विषय में जाना। आगे हम वर्णों के उच्चारण में लगने वाले प्रयत्न के विषय में जानेंगे।

प्रयत्न परिचय-

'प्रकृष्टो यत्नः प्रयत्नः' वर्णों उच्चारण में जो चेष्टा करनी पड़ती है उसे प्रयत्न कहने हैं। यह प्रयत्न दो प्रकार का है **आभ्यन्तरो बाह्यश्च**। वर्णों के मुख के बाहर आने से पहले मुख के अन्दर जो प्रयत्न होता है उसे आभ्यन्तर कहते हैं। यह प्रयत्न पहले होता है तथा इसके बिना बाह्य प्रयत्न निष्फल है। बाह्य प्रयत्न वह है जो वर्णों के मुख से बाहर निकलते समय किया जाता है। उसका अनुभव सुननेवाला भी कर सकता है।

प्रयत्न वर्गीकरण- आभ्यन्तरप्रयत्नाः

	पाणिनेः मतम्	पतञ्जलेः मतम्
स्पर्शाः (= वर्गीयव्यञ्जनानि)	स्पृष्टम्	स्पृष्टम्
अन्तःस्थाः (= य, व, र, ल)	ईषत्स्पृष्टम्	ईषत्स्पृष्टम्
स्वराः	विवृतम्	विवृतम्
ऊष्माणः (= श, ष, स, ह)	विवृतम्	ईषद्विवृतम्
ह्रस्व-अकारः प्रक्रियादशायाम्	संवृतम्	संवृतम्

आभ्यन्तर प्रयत्न- यह पाँच प्रकार का होता है।

‘आद्यः पंचधा- स्पृष्टेषत्स्पृष्टेषद्विवृतसंवृतभेदात्’ 1. स्पृष्ट, 2. ईषत्स्पृष्ट, 3. ईषद्विवृत, 4. विवृत और 5. संवृत।

1. **स्पृष्ट- ‘स्पृष्टं प्रयत्नं स्पर्शानाम्’** वर्णों के उच्चारण के समय जिह्वा के द्वारा स्पर्श से होता है। ‘क’ से लेकर ‘म’ तक अर्थात् कवर्ग, चवर्ग, टवर्ग, तवर्ग, पवर्ग के अन्तर्गत आने वाले पच्चीस वर्ण स्पर्श कहलाते हैं। इन पच्चीस वर्णों के उच्चारण में जो प्रयत्न लगता है वह स्पृष्ट है।
2. **ईषत्स्पृष्ट-** इसका तात्पर्य है जिह्वा के द्वारा उच्चारण स्थानों के कुछ स्पर्श से है। ईषत्स्पृष्ट अन्तःस्थों का होता है- **ईषत्स्पृष्टमन्तः स्थानाम्।** ‘यण्’ प्रत्याहार के अन्तर्गत आने वाले वर्ण यथा-य व र ल अन्तःस्थ कहलाते हैं अर्थात् बीच में रहनेवाला। य, व, र, ल ये चार वर्ण स्वर और व्यंजन के बीच में स्थित है इसीलिए अन्तःस्थ कहलाते हैं।
माहेश्वर सूत्रों के अन्तर्गत भी पाणिनि ने स्वरों के पश्चात् एवं व्यन्जनों से पहले अर्थात् दोनों के बीच में अन्तःस्थों य, व, र, ल को स्थान दिया है। इस प्रकार य, व, र, ल स्वर एवं व्यंजन दोनों हैं, इन अन्तःस्थों का प्रयोग सन्धि प्रकरण में जान पाएंगे। इनके उच्चारण में जो प्रयत्न लगता है उसे ईषत्स्पृष्ट कहते हैं।
3. **ईषद्विवृत-** इसका तात्पर्य है वर्णों के उच्चारण के समय कण्ठ का थोड़ा खुलना। ईषद्विवृत उष्म वर्णों का होता है- **ईषद्विवृतमुष्मणाम्।** ‘शल’ प्रत्याहार के अन्तर्गत आनेवाले श, ष, स, ह वर्ण ऊष्म कहलाते हैं-‘शल’ उष्माणः। इनके उच्चारण के लिये लगने वाले प्रयत्न को ईषद्विवृत कहते हैं।
4. **विवृत-** वर्णों के उच्चारण के समय कण्ठ का पूर्ण रूप से खुला रहना विवृत स्वरों अर्थात् अ, इ, उ, ऋ, लृ, ए, ओ, ऐ तथा औ वर्णों का होता है- **विवृतं स्वराणाम्।** इनके उच्चारण में लगने वाला प्रयत्न ही विवृत कहलाता है।
5. **संवृत- ह्रस्वस्य अवर्णस्य प्रयोगे संवृतम्** जब ह्रस्व ‘अकार’ का सिद्ध रूप में प्रयोग होता है तब वहाँ संवृत प्रयत्न होता है, किन्तु प्रक्रिया की अवस्था में उसमें विवृत प्रयत्न होता है-‘प्रक्रिया दशायां तु विवृतमेव। साधन अवस्था ही प्रक्रिया की अवस्था है। इस प्रकार प्रक्रिया अवस्था में आने से दोनों में सवर्ण संज्ञा होती है जिसके कारण ‘दण्डआढकम्’ में ‘दण्डआढकम्’ में ‘दण्ड’ का ‘ड’ के साथ रहने वाले ‘अ’ एवं ‘आढकम्’ के आदि वर्ण ‘आ’ का दीर्घ होकर ‘दण्डाढकम्’ यह रूप सिद्ध होता है।

बाह्यप्रयत्नाः

	विवार-श्वास-अघोष = खर्	संवार-नाद-घोष = हश्
अल्पप्राण = 1, 3, 5, यण्	क् च ट त् प्	ग् ज् ड् द् ब् ङ् ज् ण् न् म् य् र् ल् व्
महाप्राण = 2, 4, शल्	ख् छ् ठ् थ् फ् श् ष् स्	घ् झ् द् ध् भ् ह्

बाह्यप्रयत्नस्त्वेकादशधा विवारः संवारः श्वासो नादो घोषो अघोषो अल्पप्राणो महाप्राणो उदात्तोऽनुदात्तः स्वरितश्चेति ।

1. विवार 2. संवार 3. श्वास, 4. नाद, 5. घोष, 6. अघोष, 7. अल्पप्राण, 8. महाप्राण, 9. उदात्त, 10. अनुदात्त और 11. स्वरित ।

खरो विवारः श्वासा अघोषाश्च

खर (ख, फ, छ, ठ, थ, च, ट, त, क, प, श, ष, स, ह) प्रत्याहार में आने वाले वर्णों का विवार श्वास अघोष प्रयत्न होता है।

हशः संवाराः नादा घोषाश्च

हश् (ह, य, व, र, ल, ज, म, ड, ण, न, झ, भ, घ, ढ, घ, ज, ब, ग, ड, द) प्रत्याहार में आने वाले वर्णों का संवार नाद और घोष प्रयत्न होता है।

अच् प्रत्याहार- (अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ) के वर्णों का उदात्त, अनुदात्त और स्वरित प्रयत्न होता है।



वर्गाणां प्रथम- तृतीय पंचमा यणश्चाल्पप्राणाः

वर्गों के प्रथम तृतीय पंचम (यथा कवर्ग में प्रथम वर्ण क, तृतीय वर्ण ग, पंचम वर्ण ङ, यण् य, व, र, ल) वर्णों तथा यण् प्रत्याहार के वर्णों का अल्पप्राण होता है।

वर्गाणां द्वितीय- चतुर्थी शलश्च महाप्राणाः

वर्गों के द्वितीय- चतुर्थ (यथा कवर्ग में द्वितीय वर्ण ख, चतुर्थ वर्ण घ, शल्- श, ष, स. ह) वर्णों तथा शल् प्रत्याहार के वर्णों का महाप्राण होता है।

1. **विवार-** जिन वर्णों के उच्चारण करते समय मुख खुलता है उन वर्णों का प्रयत्न होता है।
2. **संवार-** जिन वर्णों के उच्चारण करते समय मुख संकुचित रहता है उन वर्णों का संवार प्रयत्न होता है।
3. **श्वास-** जिन वर्णों के उच्चारण करते समय भीतर की वायु स्वरतन्त्री को बिना झंकृत करती हुई बाहर आ जाती है, उन वर्णों के लिए यह श्वास प्रयत्न होता है।
4. **नाद-** जिन वर्णों के उच्चारण करते समय भीतर की वायु स्वरतन्त्री को झंकृत करती हुई बाहर आ जाती है उन वर्णों के लिए यह नाद प्रयत्न होता है।
5. **घोष-** जिन वर्णों के उच्चारण में गूँज होती है वह घोष प्रयत्न होता है।
6. **अघोष-** जिन वर्णों के उच्चारण में गूँज नहीं होती है वह अघोष प्रयत्न होता है।
7. **अल्पप्राण-** वर्णों के उच्चारण में प्राणवायु का अल्प प्रयोग अल्पप्राण प्रयत्न है।
8. **महाप्राण-** वर्णों के उच्चारण में प्राणवायु का अधिक उपयोग महाप्राण प्रयत्न कहलाता है।
9. **उदात्त-** (उच्चैरुदात्तः 1-1-29) तालु आदि स्थानों के ऊपरी भाग से उच्चारण किया जाना उदात्त प्रयत्न कहलाता है।
10. **अनुदात्त-** (नीचैरनुदात्तः 1-1-30) तालु आदि स्थानों के निम्न भाग से उच्चारण किया जाना अनुदात्त प्रयत्न कहलाता है।
11. **स्वरित-** (समाहारः स्वरितः 1-1-30) तालु आदि स्थानों के मध्य भाग से उच्चारण किया जाना स्वरित प्रयत्न कहलाता है। यहाँ यह जानना आवश्यक है कि मुख के भीतर कण्ठ, तालु आदि स्थान हैं। उन पर जब भीतर से प्रेरित वायु का आघात होता है तब वर्णों की उत्पत्ति होती है। उन सभी स्थानों के तीन भाग हैं- ऊपर, नीचे तथा मध्य। इसी दृष्टि से उदात्त, अनुदात्त एवं स्वरित प्रयत्नों को जानना चाहिये।

कण्ठ तालु आदि के स्थानों के मध्य भाग से जिस अच् की उत्पत्ति होती है उसको स्वरित कहते हैं। उपर्युक्त विवरण के आधार पर यह निष्कर्ष है कि 'अ, इ, उ तथा ऋ' ह्रस्व, दीर्घ और प्लुत होते हैं; 'लृ' केवल ह्रस्व और प्लुत होता है तथा 'ए, ओ, ऐ एवं औ' केवल दीर्घ और प्लुत होते हैं। स नवविधोऽपि प्रत्येकमनुनासिकानुनासिकत्वाभ्यां द्विधा। जो ह्रस्व, दीर्घ और प्लुत वह अनुनासिक अननुनासिक भेद से दो प्रकार के होते हैं इससे पहले हमने स्वर के भेदों को समझा है। अब अनुनासिक वर्ण कौन हैं सूत्र के माध्यम से जानेगें- **वर्णानां उच्चारणस्थानम् आभ्यन्तरप्रयत्नाः एतादृशाः-**

वर्णः	उच्चारणस्थानम्	आभ्यन्तरप्रयत्नः
अ (अष्टादशभेदाः), ह	कण्ठः	विवृतः
इ (अष्टादशभेदाः), श्	तालु	विवृतः
उ (अष्टादशभेदाः)	ओष्ठौ	विवृतः
ऋ (अष्टादशभेदाः), ष	मूर्धा	विवृतः
लृ (अष्टादशभेदाः), स्	दन्ताः	विवृतः
ए, ऐ	कण्ठतालु	विवृतः
ओ, औ	कण्ठोष्ठम्	विवृतः
क्, ख, ग, घ, ङ	कण्ठः	स्पृष्टः
च्, छ, ज, झ, ञ	तालु	स्पृष्टः
ट, ठ, ड, ढ, ण	मूर्धा	स्पृष्टः
त, थ, द, ध, न	दन्ताः	स्पृष्टः

प, फ, ब, भ, म्	ओष्ठौ	स्पृष्टः
य्	तालु	ईषत्स्पृष्टः
र्	मूर्धा	ईषत्स्पृष्टः
ल्	दन्ताः	ईषत्स्पृष्टः
व्	दन्तोष्ठम्	ईषत्स्पृष्टः

सूत्र- मुखनासिकावचनोऽनुनासिकः 1-1-8 ॥

जिस वर्ण का उच्चारण नासिका से होता है उसे अनुनासिक कहते हैं।

तदित्यम्- अ इ उ ऋ एषां वर्णानां प्रत्येकमष्टादश भेदाः अ इ उ ऋ इन प्रत्येक वर्णों के अष्टारह भेद होते हैं। लृवर्णस्य द्वादश तस्य दीर्घाभावात् । लृ वर्ण के बारह भेद होते हैं क्योंकि उसमें दीर्घ का अभाव होता है। एचामपि द्वादश तेषां ह्रस्वाभावात् । एच्- ए ओ ऐ औ के प्रत्येक के बारह भेद होते हैं क्योंकि इसमें ह्रस्व का अभाव होता है।

सूत्र- तुल्यास्यप्रयत्नं सवर्णं 1-1-9 ॥

ताल्वादिस्थानमाभ्यन्तरप्रयत्नश्चेत्येतद् द्वयं यस्य येन तुल्यं तन्मिथः सवर्णसंज्ञं स्यात्।

तालु आदि स्थान आभ्यन्तर प्रयत्न ये दोनों जिस वर्ण के समान हों उसकी आपस में सवर्ण संज्ञा होती है ऋलृवर्णयोर्मिथः सावर्ण्यं वाच्यम् । ऋ और लृ वर्ण की आपस में सवर्ण संज्ञा होती है इसका प्रयोजन आगे बताया गया है इसका मुख्य प्रयोजन है वर्णों के उच्चारण स्थानों एवं प्रयत्नों के अध्ययन के समय इसका समुचित प्रयोग। यथा-जब हम 'अ' के उच्चारण स्थान एवं प्रयत्न की चर्चा करते हैं तो इस ह्रस्व 'अ' के साथ इसके दीर्घ रूप 'आ' तथा प्लुत रूप 'आ३' के उच्चारण स्थान एवं प्रयत्न का भी बोध हो जाता है। यदि 'अ' का उच्चारण स्थान कण्ठ है तो दीर्घ 'आ' एवं प्लुत 'आ३' का उच्चारण स्थान भी कण्ठ ही होगा। इसी प्रकार अन्य स्वरों के उच्चारण स्थान एवं प्रयत्न के विषय में समझना चाहिये। उच्चारण स्थान एवं प्रयत्न संस्कृत व्याकरण का अत्यन्त महत्त्वपूर्ण अंग है। हम जिस भी वर्ण का उच्चारण करते हैं उसका कोई निश्चित स्थान होता है एवं वह किसी निश्चित प्रयत्न से ही हमारे मुख से बाहर आता है।

संस्कृत भाषा की रोमन ध्वन्यात्मक लिपि (Phonetic Transliteration)

संस्कृत भाषा को रोमन लिपि में लिखने के लिए एक विशेष प्रणाली का उपयोग किया जाता है जिसे IAST (International Alphabet of Sanskrit Transliteration) कहा जाता है। इस प्रणाली में प्रत्येक संस्कृत ध्वनि को एक निश्चित रोमन अक्षर या चिह्न द्वारा दर्शाया जाता है ताकि शुद्ध उच्चारण को बरकरार रखा जा सके।

IAST प्रणाली क्या है?

IAST प्रणाली संस्कृत ग्रंथों, शब्दों और वाक्यों को रोमन लिपि में सटीक उच्चारण के साथ लिखने के लिए एक मानकीकृत तरीका प्रदान करती है। यह प्रणाली विशेष रूप से विद्वानों और शोधकर्ताओं द्वारा उपयोग की जाती है, क्योंकि इसमें हर ध्वनि को उसके वास्तविक उच्चारण के अनुरूप दर्शाने के लिए विशेष चिह्नों का प्रयोग किया जाता है।

इस प्रणाली के प्रमुख नियम इस प्रकार हैं:

1. संस्कृत में मौजूद स्वरों की दीर्घता को दिखाने के लिए विशेष चिह्नों (ā, ī, ū) का प्रयोग किया जाता है।
2. मूर्धन्य ध्वनियों (t, d, n, s) के लिए बिंदीयुक्त अक्षरों का उपयोग किया जाता है।
3. अनुस्वार (ṁ) और विसर्ग (ḥ) को स्पष्ट रूप से लिखा जाता है।
4. संयुक्ताक्षरों (जैसे ज्ञ, क्ष, त्र) को उनके मूल रूप में लिखा जाता है।

संस्कृत के स्वर (Vowels- अच् वर्ग) और उनके IAST रूप

संस्कृत भाषा में कुल 13 स्वर होते हैं। इन स्वरों को उच्चारण की अवधि के आधार पर ह्रस्व (Short), दीर्घ (Long), और संयुक्त स्वर (Diphthongs) में विभाजित किया जाता है।

1. ह्रस्व स्वर (Short Vowels)



1. अ (a)- जैसे अग्नि (agni)।
2. इ (i)- जैसे इन्द्र (indra)।
3. उ (u)- जैसे उदक (udaka)।
4. ऋ (ṛ)- जैसे ऋषि (ṛṣi)।
5. ॠ (Ṛ)- जो दुर्लभ रूप से प्रयुक्त होता है।

2. दीर्घ स्वर (Long Vowels)

1. आ (ā)- जैसे राम (rāma)।
2. ई (ī)- जैसे शील (śīla)।
3. ऊ (ū)- जैसे भू (bhū)।
4. ऋ (ṝ)- जैसे मही (mahī)।
5. ॠ (Ṝ)- यह बहुत दुर्लभ होता है।

3. संयुक्त स्वर (Diphthongs)

1. ए (e)- जैसे देव (deva)।
2. ऐ (ai)- जैसे ऐश्वर्य (aiśvarya)।
3. ओ (o)- जैसे मनो (mano)।
4. औ (au)- जैसे गौर (gaur)।

संस्कृत के व्यंजन (Consonants- हल् वर्ग) और उनके IAST रूप

संस्कृत व्यंजनों को उनके उच्चारण स्थान के आधार पर पाँच प्रमुख वर्गों में बाँटा गया है।

(1) कण्ठ्य (Guttural- Velar) [गले से उच्चारित]

इन ध्वनियों का उच्चारण गले से होता है:

- क (ka)- जैसे कर्म (karma)।
- ख (kha)- जैसे खग (khaga)।
- ग (ga)- जैसे गुरु (guru)।
- घ (gha)- जैसे घट (ghaṭa)।
- ङ (ṅa)- जैसे अङ्ग (aṅga)।

(2) तालव्य (Palatal) [तालु से उच्चारित]

ये ध्वनियाँ तालु से उच्चारित होती हैं:

- च (ca)- जैसे चन्द्र (candra)।
- छ (cha)- जैसे छाया (chāyā)।
- ज (ja)- जैसे जन (jana)।
- झ (jha)- जैसे झष (jhaṣa)।
- ञ (ña)- जैसे ज्ञान (jñāna)।

(3) मूर्धन्य (Retroflex) [जिह्वा-मूर्धा से उच्चारित]

इन ध्वनियों का उच्चारण जिह्वा को ऊपर उठाकर किया जाता है:

- ट (ṭa)- जैसे टंक (ṭaṅka)।
- ठ (ṭha)- जैसे ठग (ṭhaga)।
- ड (ḍa)- जैसे डमरु (ḍamaru)।
- ढ (ḍha)- जैसे ढक्क (ḍhakka)।
- ण (ṇa)- जैसे मणि (maṇi)।

(4) दन्त्य (Dental) [दाँतों से उच्चारित]

इन ध्वनियों का उच्चारण दाँतों की सहायता से किया जाता है:

त (ta)- जैसे तप (tapa)।

थ (tha)- जैसे थल (thala)।

द (da)- जैसे दर्शन (darśana)।

ध (dha)- जैसे धर्म (dharma)।

न (na)- जैसे नदी (nadī)।

(5) ओष्ठ्य (Labial) [होठों से उच्चारित]

ये ध्वनियाँ होठों से उच्चारित होती हैं:

प (pa)- जैसे पथ (patha)।

फ (pha)- जैसे फल (phala)।

ब (ba)- जैसे बल (bala)।

भ (bha)- जैसे भक्ति (bhakti)।

म (ma)- जैसे माला (mālā)।

अन्य विशेष ध्वनियाँ (Special Sounds)

(1) अन्तःस्थ व्यंजन (Semi-vowels)

य (ya)- जैसे यज्ञ (yajña)।

र (ra)- जैसे राम (rāma)।

ल (la)- जैसे लक्ष्मण (lakṣmaṇa)।

व (va)- जैसे वायु (vāyu)।

(2) उष्म व्यंजन (Fricatives- Aspirated Sounds)

श (śa)- जैसे शक्ति (śakti)।

ष (ṣa)- जैसे षड् (ṣaḍ)।

स (sa)- जैसे सूर्य (sūrya)।

ह (ha)- जैसे हर (hara)।

(3) संयुक्त व्यंजन (Clustered Consonants)

क्ष (kṣa)- जैसे क्षत्रिय (kṣatriya)।

त्र (tra)- जैसे त्रेता (tretā)।

ज्ञ (jña)- जैसे ज्ञान (jñāna)।



खण्ड -2

इकाई -1 कारक

क्रियाजनकत्वं कारकत्वम् क्रिया का जो जनक होता है, वह कारक है। **क्रियान्वयित्वं कारकत्वम्** क्रिया के साथ जिसका सीधा सम्बन्ध (अन्वय) होता है, उसे कारक कहते हैं। जैसे- वन से आकर राम ने सीता के लिए लंका में रावण को बाण से मारा था (वनात् आगत्य रामः सीतायै लङ्कायां रावणं बाणेन जघान)।

स्पष्टीकरण-

- (i) इस वाक्य में 'मारना' क्रिया को सम्पादित करने वाला 'राम' है, अतः 'राम' कर्ताकारक है।
- (ii) क्रिया का प्रभाव जिस पर पड़ता है वह कर्म है। 'मारना' क्रिया का प्रभाव 'रावण' पर पड़ता है, अतः 'रावण' कर्म है।
- (iii) क्रिया के सम्पन्न करने में अत्यधिक सहायक 'करण' कहलाता है, यहाँ 'मारने' की क्रिया में अत्यधिक सहायक 'बाण' है। अतः 'बाण' करण कारक है।
- (iv) सीता के लिए रावण मारा गया, अतः 'सीता' सम्प्रदान है।
- (v) 'वन' अपादान कारक है।
- (vi) मारने की क्रिया लंका में पूर्ण हुई थी, अतः लंका अधिकरण कारक है।

इस प्रकार इस वाक्य में 'राम, सीता, रावण, वन, बाण, लंका इन सभी शब्दों का 'मारना' (जघान) क्रिया से सम्बन्ध है, अतः उपर्युक्त ये सभी शब्द कारक हैं।

कारकों की संख्या

कारक छह हैं- 1. कर्ता 2. कर्म 3. करण 4. सम्प्रदान 5. अपादान 6. अधिकरण

कर्ता कर्म च करणं च सम्प्रदानं तथैव च।

अपादानाधिकरणे इत्याहुः कारकाणि षट्।

जिनका क्रिया के साथ सीधा सम्बन्ध नहीं होता या जो क्रिया की सिद्धि में सहायक नहीं होते, उन्हें कारक नहीं कहा जा सकता। इसीलिए सम्बन्ध और सम्बोधन कारक नहीं माने जाते क्योंकि क्रिया के साथ इनका साक्षात् सम्बन्ध नहीं होता।

- 1. **कर्ता कारक-** जो कार्य करता है, वह कर्ता कहलाता है। (जैसे— बालकः पठति।)
- 2. **कर्म कारक-** जिस पर क्रिया की जाती है, वह कर्म कहलाता है। (जैसे— अहं फलम् खादामि।)
- 3. **करण कारक-** जिसके द्वारा कार्य किया जाता है, वह करण कारक कहलाता है। (जैसे— चक्षुषा पश्यति।)
- 4. **सम्प्रदान कारक-** जिसके लिए कार्य किया जाता है, वह सम्प्रदान कारक कहलाता है। (जैसे— गुरवे नमः।)
- 5. **अपादान कारक-** जिससे अलग होने की स्थिति हो, वह अपादान कारक कहलाता है। (जैसे— गृहेभ्यः निर्गच्छन्ति।)
- 6. **अधिकरण कारक-** जहाँ कोई कार्य होता है, वह अधिकरण कारक कहलाता है। (जैसे— गृहे अस्ति।)

विभक्ति

संस्कृत में **विभक्ति** का अर्थ है किसी शब्द का विशेष रूप में रूपांतरण, जो उसके वाक्य में प्रयोग के अनुसार बदलता है। संस्कृत में **दो प्रकार की विभक्तियाँ** होती हैं—

- 1. **सुप् विभक्ति (सुबन्त शब्द)** – संज्ञा, सर्वनाम, विशेषण आदि के रूपों को दर्शाने वाली विभक्तियाँ।
- 2. **तिङ् विभक्ति (तिङन्त शब्द)** – क्रिया रूपों को दर्शाने वाली विभक्तियाँ।

1. सुप् विभक्ति (सुबन्त शब्द)

संस्कृत में संज्ञा और सर्वनाम के रूप निर्माण के लिए **सुप् प्रत्यय** जोड़े जाते हैं। इसमें **सात विभक्तियाँ** और **तीन वचन** (एकवचन, द्विवचन, बहुवचन) होते हैं।

प्रथमा (कर्त्ता ने)- रामः (राम)

द्वितीया (कर्म को)- रामम् (राम को)

तृतीया (करण से/के द्वारा)- रामेण (राम से/के द्वारा)

चतुर्थी (सम्प्रदान के लिए)- रामाय (राम के लिए)

पञ्चमी (अपादान से/अलग होने के अर्थ में)- रामात् (राम से/अलग होने के अर्थ में)

षष्ठी (सम्बन्ध का, के, की/ रा, रे, री)- रामस्य (राम का)

सप्तमी (अधिकरण में/पर/ऊपर)- रामे (राम में/पर)

नोट: संबोधन विभक्ति को कभी-कभी अलग गिना जाता है, इसलिए इसे आठवीं विभक्ति भी कहते हैं।

2. तिङ् विभक्ति (तिङन्त शब्द)

संस्कृत में **क्रियाओं के रूपों** को बदलने के लिए **तिङ् प्रत्यय** जोड़े जाते हैं। ये **लकारों** (कालों) और **पुरुषों** (कर्त्ताओं) के अनुसार बदलते हैं।

पुरुष- पुरुष तीन होते हैं-

1. उत्तम पुरुष (मैं / हम)
2. मध्यम पुरुष (तू / तुम)
3. प्रमाण पुरुष (वे / वह)

वचन- वचन तीन होते हैं-

एकवचन (एक कर्त्ता)

द्विवचन (दो कर्त्ता)

बहुवचन (तीन या अधिक कर्त्ता)

लिंग

संस्कृत में लिंग (Gender) संज्ञा शब्दों के वर्गीकरण का एक महत्वपूर्ण भाग है। संस्कृत में तीन प्रकार के लिंग होते हैं- पुल्लिंग, स्त्रीलिंग व नपुंसकलिंग।

1. **पुल्लिंग** (Masculine Gender) – जो शब्द पुरुष जाति या पुरुषवाची होते हैं। उदाहरण- गजः (हाथी), अश्वः (घोड़ा), नरः (पुरुष), देवः (देवता)
2. **स्त्रीलिंग** (Feminine Gender) – जो शब्द स्त्री जाति या स्त्रीवाची होते हैं। उदाहरण- लता (लता/वृक्ष की बेल), नदी (नदी), माता (माँ), गौः (गाय)
3. **नपुंसकलिंग** (Neuter Gender) – जो न तो पुल्लिंग हैं और न ही स्त्रीलिंग, वे नपुंसकलिंग कहलाते हैं। उदाहरण- फलम् (फल), जलम् (पानी), मन्दिरम् (मंदिर), नेत्रम् (नेत्र/आँख)
संस्कृत में संज्ञा का लिंग पहचानने के लिए उनके अंत में आने वाले प्रत्ययों का ध्यान रखना आवश्यक होता है। हालांकि कुछ शब्दों में विशेष नियम भी होते हैं, जिनके अपवाद देखने को मिलते हैं।

वचन

संस्कृत भाषा में “वचन” का अर्थ “संख्या” (Number) से होता है, अर्थात् किसी संज्ञा या सर्वनाम के आधार पर उसकी संख्या को दर्शाने वाले रूप को वचन कहते हैं। संस्कृत में तीन प्रकार के वचन होते हैं— एकवचन,



द्विवचन व बहुवचन।

1. **एकवचन** (Singular) – जब कोई वस्तु, व्यक्ति या प्राणी एक ही हो। उदाहरण- बालकः (एक बालक), पुस्तकम् (एक पुस्तक), गजः (एक हाथी)।
 2. **द्विवचन** (Dual) – जब कोई वस्तु, व्यक्ति या प्राणी दो हों। उदाहरण- बालकौ (दो बालक), पुस्तके (दो पुस्तकें), गजौ (दो हाथी)।
 3. **बहुवचन** (Plural) – जब कोई वस्तु, व्यक्ति या प्राणी दो से अधिक हों। उदाहरण- बालकाः (अनेक बालक), पुस्तकानि (अनेक पुस्तकें), गजाः (अनेक हाथी)।
- संस्कृत भाषा की यह विशेषता है कि इसमें द्विवचन का अलग से प्रयोग किया जाता है, जो अन्य भाषाओं में आमतौर पर नहीं पाया जाता।

इकाई -2 अजन्त शब्दरूप

तीनों वचनों और सातों विभक्तियों से युक्त जो शब्द का रूप है वह शब्दरूप कहलाता है। संज्ञा, सर्वनाम, विशेषण आदि शब्दों के रूप विभक्ति और वचन के आधार पर बदलते हैं। ये परिवर्तन शब्द के लिंग, वचन और कारक (विभक्ति) के अनुसार होते हैं।

शब्दों के अन्त में (सु, औ, जस् आदि) 21 प्रत्यय होते हैं जिन्हें सुबन्त कहा जाता है। प्रत्येक संज्ञा, सर्वनाम आदि शब्द प्रायः वचन एवं विभक्ति भेद से 21 रूप वाले होते हैं।

शब्द का स्वरूप

संस्कृत व्याकरण में शब्द दो प्रकार के हैं - अजन्त और हलन्त।

अजन्त - जिन शब्दों के अंत में अच् होते हैं उन्हें अजन्त कहा जाता है जैसे - बालक, यहां अन्त में 'अ' है, इसी प्रकार राम, बालिका, नदी, मित्र, आदि।

अच् (स्वर) - अ, इ, उ, ऋ, लृ ए, ओ, ऐ, औ।

हलन्त - हल् जिनके अन्त में हों, वे हलन्त शब्द कहे जाते हैं। जैसे सरित्, यहां अन्त में त् है, इसी प्रकार राजन्, महत्, हनुमत्, श्रीमत्, आदि।

हल् (व्यञ्जन) - क्, ख्, ग् आदि।

लिङ्गानुसारी शब्द

संस्कृत भाषा में शब्दों का लिंग (पुल्लिंग, स्त्रीलिंग, नपुंसकलिंग) उनके रूप, अर्थ और प्रयोग के आधार पर निर्धारित किया जाता है।

पुल्लिंग शब्द - संस्कृत व्याकरण में वे सभी संज्ञा शब्द जो पुरुष, देवता, या पुरुषवाचक वस्तुओं को दर्शाते हैं, उन्हें पुल्लिंग (Masculine Gender) कहा जाता है।

जैसे - **अकारान्त शब्द** - रामः (राम), बालकः (लड़का), अश्वः (घोड़ा)

इकारान्त शब्द - ऋषिः (ऋषि), मुनिः (मुनि)

उकारान्त शब्द - गुरुः (गुरु), वायुः (पवन)

स्त्रीलिंग शब्द - संस्कृत व्याकरण में वे सभी संज्ञा शब्द जो स्त्री, देवी, या स्त्री गुणों को दर्शाते हैं, उन्हें स्त्रीलिंग (Feminine Gender) कहा जाता है। जैसे -

आकारान्त शब्द - सीता (सीता), माला (माला), कविता (कविता)

ईकारान्त शब्द - नदी (नदी), लक्ष्मी (लक्ष्मी), देवी (देवी)

ऊकारान्त शब्द - तनूः (शरीर)

नपुंसकलिङ्ग शब्द - संस्कृत व्याकरण में वे सभी संज्ञा शब्द जो निर्जीव वस्तुओं, भावों, स्थानों या नपुंसक वर्ग की चीजों को दर्शाते हैं, उन्हें नपुंसकलिङ्ग (Neuter Gender) कहा जाता है।

जैसे - **अकारान्त शब्द** - फलम् (फल), जलम् (जल), गृहम् (घर)

इकारान्त शब्द - वारि (जल)

उकारान्त शब्द - मधु (शहद)

शब्दों के वर्ण एवं लिङ्ग के अनुसार छः स्वरूप हैं-

1. **अजन्त-पुल्लिङ्गशब्दाः** रामः, हरिः, गुरुः, आदि।
 2. **अजन्त-स्त्रीलिङ्गशब्दाः** रमा, स्त्री, लता, आदि।
 3. **अजन्त-नपुंसकलिङ्गशब्दाः** पुस्तक, दधि, आदि।
 4. **हलन्त-पुल्लिङ्गशब्दाः** आत्मन्, भगवत्, राजन् आदि।
 5. **हलन्त-स्त्रीलिङ्गशब्दाः** दिशः, वाक्, आदि।
 6. **हलन्त-नपुंसकलिङ्गशब्दाः** सुपथिन्, पयस्, नामन्, आदि।
- इन सभी शब्दों के लिङ्ग, वचन और विभक्ति के भेद से 21 रूप होते हैं।

कारक चिह्न-

विभक्तिः	कारकम्	अर्थः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	कर्ता	ने	रामः	रामौ	रामाः
द्वितीया	कर्म	को	रामम्	॥	रामान्
तृतीया	करणम्	से, साथ, द्वारा	रामेण	रामाभ्याम्	रामैः
चतुर्थी	संप्रदानम्	को, के लिये	रामाय	रामाभ्याम्	रामेभ्यः
पंचमी	अपादानम्	से (अलग होना)	रामात्	॥	॥
षष्ठी	सम्बन्धः	का, के, की, रा, री, ना, ने, नी	रामस्य	रामयोः	रामाणाम्
सप्तमी	अधिकरणम्	मे, पर	रामे	॥	रामेषु
सम्बोधनम्	सम्बोधनम्	हे, अरे, अयि, भौः	हे राम!	हे रामौ!	हे रामाः!

सुबन्त के 21 प्रत्यय

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सु	औ	जस्
द्वितीया	अम्	औट्	शस्
तृतीया	टा	भ्याम्	भिस्
चतुर्थी	डे	॥	भ्यस्



पंचमी	डसि	"	"
षष्ठी	डस्	ओस्	आम्
सप्तमी	डि	"	सुप्

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	रामः	रामौ	रामाः
द्वितीया	रामम्	"	रामान्
तृतीया	रामेण	रामाभ्याम्	रामैः
चतुर्थी	रामाय	रामाभ्याम्	रामेभ्यः
पंचमी	रामात्	"	"
षष्ठी	रामस्य	रामयोः	रामाणाम्
सप्तमी	रामे	""	रामेषु
सम्बोधनम्	हे राम!	हे रामौ!	हे रामाः!

सभी अकारान्त पुल्लिङ्ग शब्दों के रूप राम के समान चलेंगे। जैसे - बालक, गणेश, सुरेश, कृष्ण, देव, योग आदि।

कुछ अकारान्त शब्द एवं उनके अर्थ - ईश्वरः - ईश्वर, बालकः - बालक, मनुष्यः - मनुष्य, नरः - मनुष्य, नृपः - राजा, विद्यालयः - विद्यालय, ग्रामः - ग्राम, घटः - घड़ा, देशः - देश, हस्तः - हाथ, सूर्यः - सूर्य, वर्णः - वर्ण आदि।

वाक्य प्रयोग

- प्रथमा विभक्ति (कर्ता) → रामः वनं गच्छति। (राम वन जाता है।)
- द्वितीया विभक्ति (कर्म) → अहं रामं नमामि। (मैं राम को प्रणाम करता हूँ।)
- तृतीया विभक्ति (करण) → रामेण रावणः हतः। (राम के द्वारा रावण मारा गया।)
- चतुर्थी विभक्ति (संप्रदान) → माता रामाय आशीर्वादं ददाति। (माता राम को आशीर्वाद देती है।)
- पंचमी विभक्ति (अपादान) → रामात् ज्ञाना उत्तमम्। (राम से ज्ञान उत्तम है।)
- षष्ठी विभक्ति (सम्बन्ध) → रामस्य मित्रं हनुमान् अस्ति। (राम का मित्र हनुमान है।)
- सप्तमी विभक्ति (अधिकरण) → रामे विश्वासः मम अस्ति। (राम में मेरा विश्वास है।)
- संबोधन → हे राम! मम सहायं कुरु। (हे राम! मेरी सहायता करो।)

पुल्लिङ्ग इकारान्त हरि शब्द

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	हरिः	हरी	हरयः
द्वितीया	हरिम्	"	हरीन्
तृतीया	हरिणा	हरिभ्याम्	हरिभिः
चतुर्थी	हरये	"	हरिभ्यः
पंचमी	हरेः	"	"
षष्ठी	"	हर्योः	हरिणाम्
सप्तमी	हरौ	"	हरिषु
सम्बोधनम्	हे हरि!	हे हरी!	हे हरयः!

सभी इकारान्त पुल्लिङ्ग शब्दों के रूप हरि के समान चलेंगे। जैसे - कपिः - बन्दर, मुनिः - मुनि, अग्निः - आग, ऋषिः - ऋषि, ध्वनिः - ध्वनि, अरिः - शत्रु आदि।

वाक्य प्रयोग

1. प्रथमा विभक्ति (कर्ता) → हरिः संसारस्य पालनं करोति। (हरि संसार का पालन करते हैं।)
2. द्वितीया विभक्ति (कर्म) → अहं हरिं स्मरामि। (मैं हरि को स्मरण करता हूँ।)
3. तृतीया विभक्ति (करण) → हरिणा जगत् संरक्षितम्। (हरि के द्वारा जगत् सुरक्षित है।)
4. चतुर्थी विभक्ति (संप्रदान) → भक्तः हरये नमस्करोति। (भक्त हरि को नमस्कार करता है।)
5. पंचमी विभक्ति (अपादान) → सः हरेः बिभेति। (वह हरि से डरता है।)
6. षष्ठी विभक्ति (सम्बन्ध) → इदं पुस्तकं हरेः अस्ति। (यह पुस्तक हरि की है।)
7. सप्तमी विभक्ति (अधिकरण) → श्रद्धा हरिषु सदा भवति। (श्रद्धा सदा हरि में होती है।)
8. संबोधन → हे हरि! सर्वान् पालय। (हे हरि! सबका पालन करो।)

पुल्लिङ्ग उकारान्त गुरु शब्द

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	गुरुः	गुरू	गुरवः
द्वितीया	गुरुम्	"	गुरून्
तृतीया	गुरुणा	गुरुभ्याम्	गुरुभिः
चतुर्थी	गुरवे	"	गुरुभ्यः
पंचमी	गुरोः	"	"



षष्ठी	॥	गुरोः	गुरूणाम्
सप्तमी	गुरौ	॥	गुरुषु
सम्बोधनम्	हे गुरो!	हे गुरू!	हे गुरवः!

सभी उकारान्त पुल्लिङ्ग शब्दों के रूप गुरु के समान चलेंगे। जैसे - विष्णुः - भगवान् विष्णु, मधुः - शहद, रघुः - एक प्रसिद्ध राजा, बन्धुः - संबंधी, सिन्धुः - समुद्र या नदी आदि।

वाक्य प्रयोग

1. प्रथमा विभक्ति (कर्ता) → गुरवः विद्यालये पठन्ति। (गुरु विद्यालय में पढ़ाते हैं।)
2. द्वितीया विभक्ति (कर्म) → शिष्यः गुरुं वन्दते। (शिष्य गुरु को प्रणाम करता है।)
3. तृतीया विभक्ति (करण) → गुरुभिः धर्मः उपदिष्टः। (गुरुओं के द्वारा धर्म की शिक्षा दी गई।)
4. चतुर्थी विभक्ति (संप्रदान) → छात्रः गुरवे पुष्पम् अर्पयति। (छात्र गुरु को फूल अर्पित करता है।)
5. पंचमी विभक्ति (अपादान) → गुरोः ज्ञानं प्राप्नोमि। (गुरु से ज्ञान प्राप्त करता हूँ।)
6. षष्ठी विभक्ति (सम्बन्ध) → गुरोः आश्रमः पवित्रः अस्ति। (गुरु का आश्रम पवित्र है।)
7. सप्तमी विभक्ति (अधिकरण) → गुरोः समीपे शिष्यः अस्ति। (दो गुरुओं के पास शिष्य है।)
8. संबोधन → हे गुरू! कृपां कुरुत। (हे दो गुरु! कृपा करें।)

स्त्रीलिङ्ग आकारान्त- रमा

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	रमा	रमे	रमाः
द्वितीया	रमाम्	॥	॥
तृतीया	रमया	रमाभ्याम्	रमाभिः
चतुर्थी	रमायै	॥	रमाभ्यः
पंचमी	रमायाः	॥	॥
षष्ठी	॥	रमयोः	रमाणाम्
सप्तमी	रमायाम्	॥	रमासु
सम्बोधनम्	हे रमे!	हे रमे!	हे रमाः!

सभी आकारान्त पुल्लिङ्ग शब्दों के रूप रमा के समान चलेंगे। जैसे - सीता - सीता, गंगा - पवित्र नदी, माला - माला/हार, कथा - कहानी, विद्या - ज्ञान, लता - लता/बेल आदि।

वाक्य प्रयोग

1. प्रथमा विभक्ति (कर्ता) → रमा गृहे अस्ति। (रमा घर में है।)

2. द्वितीया विभक्ति (कर्म) → सः रमां पश्यति। (वह रमा को देखता है।)
3. तृतीया विभक्ति (करण) → सः रमया सह गीतं गायति। (वह रमा के साथ गीत गाता है।)
4. चतुर्थी विभक्ति (संप्रदान) → अहं रमायै पुस्तकं ददामि। (मैं रमा को पुस्तक देता हूँ।)
5. पंचमी विभक्ति (अपादान) → अहं रमायाः साहाय्यम् इच्छामि। (मैं रमा से सहायता चाहता हूँ।)
6. षष्ठी विभक्ति (सम्बन्ध) → रमायाः मित्रं विद्यालये पठति। (रमा का मित्र विद्यालय में पढ़ता है।)
7. सप्तमी विभक्ति (अधिकरण) → अहं रमायां विश्वासं करोमि। (मैं रमा में विश्वास करता हूँ।)
8. संबोधन → हे रमे! कथं असि? (हे रमा! तुम कैसी हो?)

नपुंसकलिङ्ग अकारान्त पुस्तक शब्द

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	पुस्तकम्	पुस्तके	पुस्तकानि
द्वितीया	"	"	"
तृतीया	पुस्तकेन	पुस्तकाभ्याम्	पुस्तकैः
चतुर्थी	पुस्तकाय	"	पुस्तकेभ्यः
पंचमी	पुस्तकात्	"	"
षष्ठी	पुस्तकस्य	पुस्तकयोः	पुस्तकानाम्
सप्तमी	पुस्तके	"	पुस्तकेषु

सभी अकारान्त नपुंसकलिङ्ग शब्दों के रूप पुस्तक के समान चलेंगे। जैसे -फलम् - फल, जलम् - जल, गृहम् - गृह, वनम् - वन, मन्दिरम् - मन्दिर, नेत्रम् - नेत्र, पत्रम् - पत्र आदि।

वाक्य प्रयोग

- अहं पुस्तकं पठामि। (मैं पुस्तक पढ़ रहा हूँ।)
- गुरुः छात्राय पुस्तकं ददाति। (गुरु छात्र को पुस्तक देता है।)
- पुस्तके सुन्दराणि चित्राणि सन्ति। (पुस्तक में सुंदर चित्र हैं।)
- मम पुस्तकं नूतनम् अस्ति। (मेरी पुस्तक नई है।)



इकाई -3 हलन्त शब्दरूप

तकारान्त नपुंसकलिङ्ग- जगत्

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	जगत्, जगद्	जगती	जगन्ति
द्वितीया	„	„	„
तृतीया	जगता	जगद्भ्याम्	जगद्भिः
चतुर्थी	जगते	„	जगद्भ्यः
पंचमी	जगतः	„	„
षष्ठी	जगतः	जगतोः	जगताम्
सप्तमी	जगति	„	जगत्सु
सम्बोधनम्	हे जगत्!, हे जगद्!	हे जगती!	हे जगन्ति!

सभी तकारान्त नपुंसकलिङ्ग शब्दों के रूप जगत् के समान चलेंगे। जैसे - सत् - सज्जन, ऋत् - सत्य, हित - कल्याण, श्रुत् - वेद, आदि।

वाक्य प्रयोग

1. सत्यं जगतः आधारः अस्ति। (सत्य संसार का आधार है।)
2. जगति परिवर्तनं नित्यं भवति। (संसार में परिवर्तन सदा होता रहता है।)
3. सर्वं जगत् परमेश्वरस्य सृष्टिः अस्ति। (सारा संसार परमेश्वर की रचना है।)
4. विद्या जगति प्रकाशं करोति। (विद्या संसार में प्रकाश फैलाती है।)
5. जगतः कल्याणाय सर्वे प्रयत्नं कुर्वन्ति। (संसार के कल्याण के लिए सभी प्रयास करते हैं।)

तकारान्त पुल्लिङ्ग- भगवत्

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	भगवान्	भगवन्तौ	भगवन्तः
द्वितीया	भगवन्तम्	„	भगवतः
तृतीया	भगवता	भगवद्भ्याम्	भगवद्भिः
चतुर्थी	भगवते	„	भगवद्भ्यः
पंचमी	भगवतः	„	„
षष्ठी	भगवतः	भगवतोः	भगवताम्

सप्तमी	भगवति	॥	भगवत्सु
सम्बोधनम्	हे भगवन्!	हे भगवन्तौ!	हे भगवन्तः

सभी तकारान्त पुल्लिङ्ग शब्दों के रूप भगवत् के समान चलेंगे। जैसे - धनवत् - धनवान, गुणवत् - गुणयुक्त, बलवत् - बलशाली, श्रुतवत् - शास्त्रज्ञ आदि।

वाक्य प्रयोग

1. भगवान् श्रीकृष्णः गीताम् उपदिशति। (भगवान् श्रीकृष्ण गीता का उपदेश देते हैं।)
2. भगवतः कृपया सर्वं मङ्गलं भवति। (भगवान् की कृपा से सब मङ्गलमय होता है।)
3. सर्वे भक्ताः भगवन्तं नमन्ति। (सभी भक्त भगवान को प्रणाम करते हैं।)
4. भगवता रामेण रावणः हतः। (भगवान राम के द्वारा रावण मारा गया।)
5. भगवतः वचनं सत्यम् अस्ति। (भगवान के वचन सत्य होते हैं।)
6. हे भगवन्! जगतः रक्षणं कुरु। (हे भगवान! संसार की रक्षा करो।)
7. विद्वांसो भगवति श्रद्धां कुर्वन्ति। (विद्वान लोग भगवान में श्रद्धा रखते हैं।)

नकारान्त पुल्लिङ्ग- राजन्

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	राजा	राजानौ	राजानः
द्वितीया	राजानम्	॥	राज्ञः
तृतीया	राज्ञा	राजभ्याम्	राजभिः
चतुर्थी	राज्ञे	॥	राजभ्यः
पंचमी	राज्ञः	॥	॥
षष्ठी	राज्ञः	राज्ञोः	राज्ञाम्
सप्तमी	राज्ञि, राजनि	॥	राजसु
सम्बोधनम्	हे राजन्!	हे राजानौ!	हे राजानः!

सभी नकारान्त पुल्लिङ्ग शब्दों के रूप राजन् के समान चलेंगे। जैसे - युवन् - युवक, शशिन् - चन्द्रमा, योगिन् - योगी, गुणिन् - गुणित आदि।

वाक्य प्रयोग

1. राजा धर्मेण राज्यं पालयति। (राजा धर्मपूर्वक राज्य का संचालन करता है।)
2. सर्वे प्रजाजनाः राजानं नमन्ति। (सभी प्रजा जन राजा को प्रणाम करते हैं।)



3. राज्ञः आज्ञां सर्वे पालयन्ति। (राजा की आज्ञा सभी पालन करते हैं।)
4. महान् राजा सदा दानशीलः भवति। (महान राजा सदा दानशील होता है।)
5. राज्ञः सहायः मंत्री अस्ति। (राजा का सहायक मंत्री होता है।)
6. प्राचीनकाले राजानः यज्ञान् अयजन्त। (प्राचीन काल में राजा यज्ञ किया करते थे।)
7. हे राजन्! सत्यं वद। (हे राजन्! सत्य बोलो।)

इकाई -4 सर्वनाम शब्दरूप

संज्ञा के स्थान पर प्रयुक्त होने वाले शब्दों को सर्वनाम (Pronoun) कहते हैं।

सर्वनाम के भेद

सर्वनाम के मुख्यतः छह प्रकार होते हैं:

पुरुषवाचक सर्वनाम- यह सर्वनाम किसी व्यक्ति या वस्तु का बोध कराता है, जैसे: सः (वह), अहम् (मैं), त्वम् (तुम्)।

निश्चयवाचक सर्वनाम- यह सर्वनाम किसी निश्चित व्यक्ति या वस्तु की ओर संकेत करता है, जैसे: एतद् (यह), तद् (वह)।

अनिश्चयवाचक सर्वनाम- यह सर्वनाम किसी अनिश्चित व्यक्ति या वस्तु का बोध कराता है, जैसे: कश्चित् (कोई), किम् (क्या)।

संबंधवाचक सर्वनाम- यह सर्वनाम दो वाक्यों या वाक्यों के अंशों के बीच संबंध स्थापित करता है, जैसे: यः (जो), सः (वह)।

प्रश्नवाचक सर्वनाम- यह सर्वनाम प्रश्न पूछने के लिए प्रयुक्त होता है, जैसे: किम् (क्या), को (कौन)।

निजवाचक सर्वनाम- यह सर्वनाम स्वयं या अपने आप के अर्थ में प्रयुक्त होता है, जैसे: स्वम् (स्वयं)।

अस्मद्

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	अहम्	आवाम्	वयम्
द्वितीया	माम्, मा	आवाम्, नौ	अस्मान्, नः
तृतीया	मया	आवाभ्याम्	अस्माभिः
चतुर्थी	मह्यम्, मे	आवाभ्याम्, नौ	अस्मभ्यम्, नः
पंचमी	मद्, मत्	आवाभ्याम्	अस्मद्, अस्मत्
षष्ठी	मम, मे	आवयोऽनौ	अस्माकम्, नः
सप्तमी	मयि	आवयोः	अस्मासु

वाक्य प्रयोग

1. अस्माभिः विद्यालये अध्ययनं क्रियते। (हमारे द्वारा विद्यालय में अध्ययन किया जाता है।)
2. त्वं अस्माकं मित्रं असि। (तुम हमारे मित्र हो।)
3. अस्मदर्थं गुरुः उपदेशं ददाति। (हमारे लिए गुरु उपदेश देते हैं।)
4. अस्मिन् ग्रामे अस्माकं गृहम् अस्ति। (इस गाँव में हमारा घर है।)
5. गुरवः अस्मान् विद्यां शिक्षयन्ति। (गुरु हमें विद्या सिखाते हैं।)



6. अस्माकं देशः महान् अस्ति। (हमारा देश महान है।)
7. अस्मिन् समये अस्मान् कः रक्षितुम् शक्नुयात्? (इस समय हमें कौन बचा सकता है?)
8. अस्मत् परं न कोऽपि अस्ति। (हमसे बढ़कर कोई नहीं है।)

युष्मद्

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	त्वम्	युवाम्	यूयम्
द्वितीया	त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वः
तृतीया	त्वया	युवाभ्याम्	युष्माभिः
चतुर्थी	तुभ्यम्, ते	युवाभ्याम्, वाम्	युष्मभ्यः, वः
पंचमी	त्वद्, त्वत्	युवाभ्याम्	युष्मद्, युष्मत्
षष्ठी	तव, ते	युवयोः, वाम्	युष्माकम्, वः
सप्तमी	त्वयि	युवयोः	युष्मासु

वाक्य प्रयोग

1. युष्माभिः सत्यं वक्तव्यम्। (आपके द्वारा सत्य कहा जाना चाहिए।)
2. गुरवः युष्मान् विद्यां शिक्षयन्ति। (गुरु आपको विद्या सिखाते हैं।)
3. युष्माकं गृहं सुन्दरम् अस्ति। (आपका घर सुंदर है।)
4. युष्मासु श्रद्धा मम अस्ति। (आपके प्रति मेरी श्रद्धा है।)
5. युष्मान् दृष्ट्वा अहं संतुष्टः। (आपको देखकर मैं संतुष्ट हूँ।)
6. युष्माकं विजयः निश्चितः। (आपकी विजय निश्चित है।)

तद् (पुल्लिंग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सः	तौ	ते
द्वितीया	तम्	”	तान्
तृतीया	तेन	ताभ्याम्	तैः
चतुर्थी	तस्मै	ताभ्याम्	तेभ्यः
पंचमी	तस्मात्, तस्माद्	”	”
षष्ठी	तस्य	तयोः	तेषाम्

सप्तमी	तस्मिन्	॥	तेषु

वाक्य प्रयोग

1. सः विद्यालयं गच्छति। (वह विद्यालय जाता है।)
2. तस्य पुस्तकं नूतनम् अस्ति। (उसका पुस्तक नया है।)
3. ते गुरोः वचनं शृण्वन्ति। (वे गुरु के वचन सुनते हैं।)
4. तं मित्रं सर्वे सम्मानयन्ति। (उस मित्र को सभी सम्मान देते हैं।)
5. तस्मै ज्ञानं ददाति। (उसे ज्ञान दिया जाता है।)
6. तस्मात् कारणात् सः न आगच्छत्। (उस कारण से वह नहीं आया।)
7. तस्य बुद्धिः प्रखराः अस्ति। (उसकी बुद्धि तीव्र है।)
8. तस्मिन् ग्रामे कृषकाः सुखेन जीवनं यापयन्ति। (उस गाँव में किसान सुखपूर्वक जीवन बिताते हैं।)

तद् (स्त्रीलिंग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सा	ते	ताः
द्वितीया	ताम्	॥	॥
तृतीया	तया	ताभ्याम्	ताभिः
चतुर्थी	तस्यै	ताभ्याम्	ताभ्यः
पंचमी	तस्याः	॥	॥
षष्ठी	॥	तयोः	तासाम्
सप्तमी	तस्याम्	॥	तासु

वाक्य प्रयोग

1. सा पाठशालायां पठति। (वह विद्यालय में पढ़ती है।)
2. तस्याः सुन्दरी सखी अस्ति। (उसकी एक सुंदर सखी है।)
3. तया सह अहं गच्छामि। (मैं उसके साथ जाता हूँ।)
4. तस्याः वचनं सत्यम् अस्ति। (उसका वचन सत्य है।)
5. तस्मिन् क्षणे सा आगता। (उसी क्षण वह आई।)
6. तासां गृहे दीपाः प्रज्वलन्ति। (उनके घरों में दीप जलते हैं।)
7. तासु विदुष्यः महिलाः सन्ति। (उनमें विदुषी महिलाएँ हैं।)
8. हे सखे! ताम् अनुसर। (हे मित्र! उसका अनुसरण करो।)



तद् (नपुंसकलिङ्ग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	तत्, तद्	ते	तानि
द्वितीया	"	"	"
तृतीया	तेन	ताभ्याम्	तैः
चतुर्थी	तस्मै	ताभ्याम्	तेभ्यः
पंचमी	तस्मात्, तस्माद्	"	"
षष्ठी	तस्य	तयोः	तेषाम्
सप्तमी	तस्मिन्	"	तेषु

वाक्य प्रयोग

1. तत् पुस्तकं मम अस्ति। (वह पुस्तक मेरा है।)
2. तस्य फलं मधुरम् अस्ति। (उसका फल मीठा है।)
3. तत् जलं शीतलम् अस्ति। (वह जल ठंडा है।)
4. तेन दानेन लाभो भवति। (उस दान से लाभ होता है।)
5. तस्मै ज्ञानं प्रदीयते। (उसे ज्ञान दिया जाता है।)

एतद् (पुल्लिङ्ग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	एषः	एतौ	एते
द्वितीया	एतम्, एनम्	एतौ, एनौ	एतान्, एनान्
तृतीया	एतेन, एनेन	एताभ्याम्	एतैः
चतुर्थी	एतस्मै	"	एतेभ्यः
पंचमी	एतस्मात्, एतस्माद्	"	"
षष्ठी	एतस्य	एतयोः, एनयोः	एतेषाम्
सप्तमी	एतस्मिन्	"	एतेषु

वाक्य प्रयोग

1. एषः छात्रः पठति। (यह छात्र पढ़ता है।)
2. एते गुरुजनाः विद्यां ददति। (ये गुरुजन विद्या देते हैं।)

3. एतस्य पुत्रः बुद्धिमान् अस्ति। (इसके पुत्र बुद्धिमान हैं।)
4. एतम् उपदेशं शृणु। (इस उपदेश को सुनो।)
5. एतेन पुरुषेण महत् कार्यं कृतम्। (इस पुरुष द्वारा महान कार्य किया गया।)

एतद् (स्त्रीलिंग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	एषा	एते	एताः
द्वितीया	एताम्, एनाम्	एते, एने	एताः, एनाः
तृतीया	एतया, एनया	एताभ्याम्	एताभिः
चतुर्थी	एतस्यै	"	एताभ्यः
पंचमी	एतस्याः	"	"
षष्ठी	"	एतयोः, एनयोः	एतासाम्
सप्तमी	एतस्याम्	"	एतासु

वाक्य प्रयोग

1. एषा कन्या गृहे अस्ति। (यह कन्या घर में है।)
2. एताः महिलाः सत्यं वदन्ति। (ये महिलाएँ सत्य बोलती हैं।)
3. एतस्याः माता गुरुकुले पठति। (इसकी माता गुरुकुल में पढ़ती है।)
4. अहम् एनां पुस्तकालये दृष्टवान्। (इसको मैंने पुस्तकालय में देखा।)
5. एताभिः नारिभिः कार्यं साधितम्। (इन नारियों द्वारा कार्य पूरा किया गया।)

एतद् (नपुंसकलिङ्ग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	एतत्, एतद्	एते	एतानि
द्वितीया	"	"	"
तृतीया	एतेन, एनेन	एताभ्याम्	एतैः
चतुर्थी	एतस्मै	"	एतेभ्यः
पंचमी	एतस्मात्, एतस्माद्	"	"
षष्ठी	एतस्य	एतयोः, एनयोः	एतेषाम्
सप्तमी	एतस्मिन्	"	एतेषु



वाक्य प्रयोग

1. एतत् पुस्तकं रोचकम् अस्ति। (यह पुस्तक रोचक है।)
2. एतानि पुष्पाणि सुगन्धीनि सन्ति। (ये फूल सुगंधित हैं।)
3. एतस्य फलस्य स्वादः मधुरः अस्ति। (इस फल का स्वाद मीठा है।)
4. एतत् सत्यं ज्ञातव्यम्। (इस सत्य को जानना चाहिए।)
5. एतेषु गृहेषु शान्तिः अस्ति। (इन घरों में शांति है।)

यद् (पुल्लिंग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	यः	यौ	ये
द्वितीया	यम्	”	यान्
तृतीया	येन	याभ्याम्	यैः
चतुर्थी	यस्मै	”	येभ्यः
पंचमी	यस्मात्, यस्माद्	”	”
षष्ठी	यस्य	ययोः	येषाम्
सप्तमी	यस्मिन्	”	येषु

वाक्य प्रयोग

1. यः सत्यं वदति सः विजयते। (जो सत्य बोलता है, वह विजय प्राप्त करता है।)
2. ये गुरवः शिष्येभ्यः ज्ञानं ददति, ते सम्माननीयाः। (जो गुरु शिष्यों को ज्ञान देते हैं, वे सम्मान के योग्य हैं।)
3. यस्मै कार्यं दत्तं, सः तत् साधयतु। (जिसे कार्य दिया गया है, वह उसे पूरा करे।)
4. यस्य हृदयं शुद्धम् अस्ति, सः एव भगवद्भक्तः। (जिसका हृदय शुद्ध है, वही भगवद्भक्त है।)

यद् (स्त्रीलिंग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	या	ये	याः
द्वितीया	याम्	”	”
तृतीया	यया	याभ्याम्	याभिः
चतुर्थी	यस्यै	”	याभ्यः
पंचमी	यस्याः	”	”

षष्ठी	"	ययोः	यासाम्
सप्तमी	यस्याम्	"	यासु

वाक्य प्रयोग

1. या नारी परोपकारं करोति, सा पूज्या भवति। (जो नारी परोपकार करती है, वह पूजनीय होती है।)
2. याः छात्राः नियमितं पठन्ति, ताः सफलाः भवन्ति। (जो छात्राएँ नियमित रूप से पढ़ती हैं, वे सफल होती हैं।)
3. यस्याः बुद्धिः तीव्रं अस्ति, सा परीक्षायाम् उत्तीर्णा भवति। (जिसकी बुद्धि तीव्र है, वह परीक्षा में उत्तीर्ण होती है।)
4. याभिः नारिभिः साहाय्यं कृतं, ताः प्रशंसनीयाः। (जिन महिलाओं ने सहायता की, वे प्रशंसा की पात्र हैं।)

यद् (नपुंसकलिङ्ग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	यत्, यद्	ये	यानि
द्वितीया	"	"	"
तृतीया	येन	याभ्याम्	यैः
चतुर्थी	यस्मै	"	येभ्यः
पंचमी	यस्मात्, यस्माद्	"	"
षष्ठी	यस्य	ययोः	येषाम्
सप्तमी	यस्मिन्	"	येषु

वाक्य प्रयोग

1. यत् सत्यम् अस्ति, तत् वद। (जो सत्य है, वही कहो।)
2. यानि कार्याणि पूर्णानि अभवन्, तानि प्रशंसनीयानि। (जो कार्य पूरे हो गए हैं, वे प्रशंसा के योग्य हैं।)
3. यस्य पुस्तकस्य अध्ययनं त्वया कृतं, तत् कठिनम् आसीत् वा? (जिस पुस्तक का तुमने अध्ययन किया, क्या वह कठिन थी?)
4. यत् भगवत् प्रसादात् लब्धं, तत् धन्यं जीवनम्। (जो भगवान की कृपा से प्राप्त हुआ है, वही धन्य जीवन है।)

किम् (पुल्लिङ्ग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	कः	कौ	के
द्वितीया	कम्	"	कान्
तृतीया	केन	काभ्याम्	कैः



चतुर्थी	कस्मै	॥	केभ्यः
पंचमी	कस्मात्, कस्माद्	॥	॥
षष्ठी	कस्य	कयोः	केषाम्
सप्तमी	कस्मिन्	॥	केषु

वाक्य प्रयोग

1. कः बालकः पाठशालां गच्छति? (कौन बालक विद्यालय जाता है?)
2. के छात्राः परीक्षायाम् उत्तीर्णाः अभवन्? (कौन छात्र परीक्षा में उत्तीर्ण हुए?)
3. कस्मै गुरुवे त्वं नमसि? (किस गुरु को तुम नमस्कार करते हो?)
4. केन साधुना धर्मः पालनीयः? (किस साधु द्वारा धर्म का पालन किया जाना चाहिए?)
5. कस्मिन् ग्रामे तव गृहम् अस्ति? (किस गाँव में तुम्हारा घर है?)

किम् (स्त्रीलिंग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	का	के	काः
द्वितीया	काम्	॥	॥
तृतीया	कया	काभ्याम्	काभिः
चतुर्थी	कस्यै	॥	काभ्यः
पंचमी	कस्याः	॥	॥
षष्ठी	॥	कयोः	कासाम्
सप्तमी	कस्याम्	॥	कासु

वाक्य प्रयोग

1. का बालिका पुस्तकं पठति? (कौन लड़की पुस्तक पढ़ रही है?)
2. काः महिलाः सभायाम् उपविष्टाः? (कौन महिलाएँ सभा में बैठी हैं?)
3. कस्याः माता चिकित्सिका अस्ति? (किसकी माता डॉक्टर है?)
4. काभिः छात्राभिः निबन्धः लिखितः? (किन छात्राओं द्वारा निबंध लिखा गया?)

किम् (नपुंसकलिङ्ग)

विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	किम्	के	कानि

द्वितीया	"	"	"
तृतीया	केन	काभ्याम्	कैः
चतुर्थी	कस्मै	"	केभ्यः
पंचमी	कस्मात्, कस्माद्	"	"
षष्ठी	कस्य	कयोः	केषाम्
सप्तमी	कस्मिन्	"	केषु

वाक्य प्रयोग

1. इदं किम् अस्ति? (यह क्या है?)
2. कानि फलानि मधुराणि सन्ति? (कौन-से फल मीठे हैं?)
3. कस्य गृहं नगरस्य मध्ये अस्ति? (किसका घर नगर के बीच में है?)
4. कस्मिन् विद्यालये सः पठति? (किस विद्यालय में वह पढ़ता है?)
5. कैः साधनैः गमनं कृतम्? (कौन-से साधनों से यात्रा की गई?)



खण्ड – 3

सन्धिः, क्रियापदपरिचयः वाक्यरचनानुवादश्च

इकाई – 1

वाक्यांग

संस्कृत भाषा में वाक्य के मुख्यतः दो अंग होते हैं-

1. उद्देश्य (Subject):

उद्देश्य वह पद या शब्द होता है, जिससे यह ज्ञात होता है कि वाक्य किसके बारे में है। यह सामान्यतः कर्ता (doer) होता है और प्रथमा विभक्ति (Nominative Case) में होता है। उद्देश्य बहुधा संज्ञा या सर्वनाम के रूप में होता है।

2. विधेय (Predicate):

विधेय वह भाग होता है, जिसमें उद्देश्य के बारे में कुछ कहा जाता है। इसमें मुख्यतः क्रिया (verb) और अन्य पूरक शब्द होते हैं। विधेय का प्रमुख तत्व क्रिया होती है, जो लिंग, वचन, पुरुष के अनुसार बदलती है।

उदाहरण-

(1) रामः विद्यालयं गच्छति।

रामः → उद्देश्य (क्योंकि यह बताता है कि वाक्य किसके बारे में है)

विद्यालयं गच्छति → विधेय (क्योंकि यह बताता है कि राम क्या कर रहा है)

(2) सीता पुष्पं ग्रहीष्यति।

सीता → उद्देश्य

पुष्पं ग्रहीष्यति → विधेय

(3) बालकः फलानि खादति।

बालकः → उद्देश्य

फलानि खादति → विधेय

संस्कृत में वाक्य निर्माण के नियम लचीले होते हैं, क्योंकि शब्दों के रूप विभक्तियों (Cases) पर निर्भर करते हैं। इसलिए, संस्कृत वाक्यों में शब्दों के क्रम में बदलाव होने पर भी अर्थ में बहुत अधिक परिवर्तन नहीं आता। उद्देश्य और विधेय में क्रिया का रूप उद्देश्य के लिंग, वचन और पुरुष के अनुसार बदलता है। क्रिया के बिना पूर्ण वाक्य नहीं बन सकता। संस्कृत में सामान्यतः कर्तृ-कर्म-क्रिया (Subject-Object-Verb) का क्रम रहता है, लेकिन यह आवश्यक नहीं होता।

इस प्रकार, संस्कृत वाक्य संरचना को सही ढंग से समझने के लिए उद्देश्य और विधेय की पहचान करना अनिवार्य होता है।

पुरुष

संस्कृत में व्याकरण की दृष्टि से 'पुरुष' शब्द विशेष रूप से क्रियाओं के कर्ता (कर्ता के रूप) को दर्शाने के लिए प्रयोग किया जाता है। संस्कृत में पुरुष (Person) तीन प्रकार के होते हैं- प्रथम पुरुष, मध्यम पुरुष व उत्तम पुरुष।

1. **प्रथम पुरुष** – इसमें क्रिया का संबंध तीसरे व्यक्ति से होता है, अर्थात् जो बोलने वाला और सुनने वाला दोनों नहीं है। उदाहरण- बालकः पठति। (बालक पढ़ता है।)

2. **मध्यम पुरुष** – इसमें क्रिया का संबंध उस व्यक्ति से होता है जिससे बोला जा रहा है, अर्थात् "तुम" या "आप"। उदाहरण- त्वं पठसि। (तुम पढ़ते हो।)

3. **उत्तम पुरुष** – इसमें क्रिया का संबंध स्वयं से होता है, अर्थात् "मैं" या "हम"। उदाहरण- अहं पठामि। (मैं पढ़ता हूँ।)

लकार

संस्कृत व्याकरण में 'लकार' से तात्पर्य धातु के रूपों में प्रयुक्त कर्म, काल, एवं वचन को व्यक्त करने वाले विशेष रूपों से होता है। लकार, धातु के समयसंबंधी प्रयोग को दर्शाने वाले प्रत्यय होते हैं, जिनके माध्यम से भूत, वर्तमान एवं भविष्य काल में क्रिया का प्रयोग किया जाता है। संस्कृत में लट्, लिट्, लुट्, लृट्, लेट्, लोट्, लङ्, लिङ्, लुङ्, लृङ् – ये मुख्य रूप से 10 'लकार' होते हैं। वास्तव में ये दस प्रत्यय हैं जो 'धातुओं' में जोड़े जाते हैं। इन दस प्रत्ययों के प्रारम्भ में 'ल' है इसलिए इन्हें 'लकार' कहते हैं (ठीक वैसे ही जैसे ऊँकार, अकार, इकार, उकार इत्यादि)। इन दस लकारों में से आरम्भ के छः लकारों के अन्त में 'ट्' है- लट् लिट् लुट् आदि इसलिए ये 'टित् लकार' कहे जाते हैं और अन्त के चार लकार 'ङित्' कहे जाते हैं क्योंकि उनके अन्त में 'ङ्' है।

1. लट् 2. लिट् 3. लुट् 4. लृट् 5. लेट् 6. लोट् 7. लङ् 8. लिङ् 9. लुङ् 10. लृङ्। इनमें से आठवें लकार के दो भेद हैं - 1. विधिलिङ् 2. आशीर्लिङ्

पाँचवें लकार लेट् का प्रयोग नहीं किया जाता है। सामान्य रूप से इसका वेद में ही प्रयोग होता है, इसलिए इसकी गिनती न करके भी विधिलिङ् के दो भेद मिलाकर दस भेद हो जाते हैं।

लट् वर्तमाने लेट् वेदे भूते लुङ् लङ् लिट्स्तथा ।

विध्याशिषोस्तु लिङ् लोटौ लुट् लृट् लृङ् च भविष्यति ॥

लट् वर्तमाने अर्थात् लट् लकार वर्तमान काल में होता है। क्रिया के आरम्भ से लेकर समाप्ति तक के काल को वर्तमान काल कहते हैं। जब हम कहते हैं कि 'राम पुस्तक पढ़ता है या पढ़ रहा है' तो पढ़ना क्रिया वर्तमान है अर्थात् अभी समाप्त नहीं हुई।

लेट् वेदे अर्थात् लेट् लकार का प्रयोग केवल वेद में किया जाता है।

भूते लुङ् लङ् लिट्स्तथा अर्थात् भूतकाल के लिए तीन लकार प्रयुक्त होते हैं- लुङ्, लङ्, लिट्। लुङ् लकार का प्रयोग 'सामान्य भूतकाल' के लिए होता है। 'सामान्य भूतकाल' का अर्थ है कि जब भूतकाल के साथ 'कल' 'परसों' आदि विशेषण न लगे हों। बोलने वाला व्यक्ति चाहे अपना अनुभव बता रहा हो अथवा किसी अन्य व्यक्ति का, अभी बीते हुए का वर्णन हो या पहले बीते हुए का, सभी जगह लुङ् लकार का ही प्रयोग करना है। भले ही घटना साल भर पहले की हो किन्तु यदि कोई विशेषण नहीं लगा है तो लुङ् लकार का ही प्रयोग होगा। 'आज गया', 'आज पढ़ा', 'आज हुआ' आदि अद्यतन (आज वाले) भूतकाल के लिए भी लुङ् लकार का ही प्रयोग करना है, लङ् या लिट् का नहीं।

विध्याशिषोस्तु लिङ् लोटौ अर्थात् 'विधि' और 'आशीर्वाद' अर्थ में लिङ् लकार और लोट् लकार का प्रयोग होता है। स्मृतिग्रन्थों में तथा अन्य विधिनिषेध का विधान करने वाले शास्त्रों में विधिलिङ् लकार के प्रचुर प्रयोग मिलते हैं।

लिङ् लकार के दो भेद हैं- 1. विधिलिङ् 2. आशीर्लिङ्।

जिसके द्वारा किसी बात का विधान किया जाता है उसे विधि कहते हैं। जैसे - 'स्वर्गकामः यजेत्' स्वर्ग की कामना वाला यज्ञ करे। यहाँ यज्ञ करने का विधान किया गया है अतः यज् (यजन करना) धातु में विधिलिङ् लकार का प्रयोग किया गया। इसी प्रकार यदि किसी चीज का निषेध करना हो तो वाक्य में निषेधार्थक शब्द का प्रयोग करके विधिलिङ् लकार का प्रयोग करना चाहिए, जैसे - 'मांसं न भक्षेत्' मांस नहीं खाना चाहिए/ न खाये। इस प्रकार जहाँ "चाहिए" ऐसा बोला जा रहा हो, वहाँ इस लकार का प्रयोग होगा। हिन्दी में 'करे' और 'करना चाहिए' दोनों लगभग समान अर्थ वाले हैं।

जहाँ किसी बात की सम्भावना की जाए वहाँ भी विधिलिङ् लकार का प्रयोग होता है, जैसे - "अद्य वर्षः भवेत्" सम्भव है आज वर्षा हो।

योग्यता बतलाने के अर्थ में भी विधिलिङ् लकार का प्रयोग होता है। जैसे - "भवान् पारितोषिकं लभेत्" - आप पुरस्कार पाने योग्य हैं।

आमन्त्रित, निमन्त्रित करने के अर्थ में भी इसका प्रयोग किया जाता है, जैसे - "भवान् अद्य मम गृहम् आगच्छेत्" आज आप मेरे घर आयें।

इच्छा, कामना करने के अर्थ में भी इसका प्रयोग किया जाता है, जैसे - "भवान् शीघ्रं स्वस्थः भवेत्" आप शीघ्र स्वस्थ हों।



आज्ञा के अर्थ में भी विधिलिङ् लकार का प्रयोग किया जाता है।

“आशीर्वाद” के अर्थ में इस लकार का प्रयोग नहीं होता। आशीर्वाद के लिए आशीर्लिङ् और कभी कभी लोट् लकार का प्रयोग होता है।

लुट् लृट् लृङ् च भविष्यति अर्थात् ये तीनों लकार भविष्यत् काल के लिए प्रयुक्त होते हैं। लुट् लकार अनद्यतन भविष्यत् काल के लिए प्रयुक्त होता है। ऐसा भविष्यत् जो आज न हो। कल, परसों या उसके भी आगे। आज वाले कार्यों के लिए इसका प्रयोग प्रायः नहीं होता। जैसे- वे कल विद्यालय में होंगे = ते श्वः विद्यालये भवितारः। इसी प्रकार लृट् लकार सामान्य भविष्यत् काल के लिए प्रयुक्त होता है जैसे- वे विद्यालय जाएंगे = ते विद्यालयं गमिष्यन्ति। लृङ् लकार का प्रयोग संभाव्य भूतकाल (काल्पनिक भूतकाल) के लिए किया जाता है, जैसे- सः अगमिष्यत् = वह जा चुका होगा।

धातुरूप

धातु – भू (होना)

1. लट् लकार (वर्तमान काल)

प्रथम पुरुष- भवति, भवतः, भवन्ति
मध्यम पुरुष- भवसि, भवथः, भवथ
उत्तम पुरुष- भवामि, भवावः, भवामः

2. लृट् लकार (भविष्यत् काल)

प्रथम पुरुष- भविष्यति, भविष्यतः, भविष्यन्ति
मध्यम पुरुष- भविष्यसि, भविष्यथः, भविष्यथ
उत्तम पुरुष- भविष्यामि, भविष्यावः, भविष्यामः

3. लोट् लकार (आज्ञा/अनुरोध)

प्रथम पुरुष- भवतु, भवताम्, भवन्तु
मध्यम पुरुष- भव, भवतम्, भवत
उत्तम पुरुष- भवानि, भवाव, भवाम

4. लृङ् लकार (भूतकाल)

प्रथम पुरुष- अभवत्, अभवताम्, अभवन्
मध्यम पुरुष- अभवः, अभवतम्, अभवत
उत्तम पुरुष- अभवम्, अभवाव, अभवाम

5. विधिलिङ् लकार (संभाव्यता/इच्छा)

प्रथम पुरुष- भवेत्, भवेताम्, भवेयुः
मध्यम पुरुष- भवेः, भवेतम्, भवेत
उत्तम पुरुष- भवेयम्, भवेव, भवेम

धातु – पठ् (पढ़ना)

1. लट् लकार (वर्तमान काल)

प्रथम पुरुष- पठति, पठतः, पठन्ति
मध्यम पुरुष- पठसि, पठथः, पठथ
उत्तम पुरुष- पठामि, पठावः, पठामः

2. लृट् लकार (भविष्यत् काल)

प्रथम पुरुष- पठिष्यति, पठिष्यतः, पठिष्यन्ति
मध्यम पुरुष- पठिष्यसि, पठिष्यथः, पठिष्यथ

उत्तम पुरुष- पठिष्यामि, पठिष्यावः, पठिष्यामः

3. लोट् लकार (आज्ञा/अनुरोध)

प्रथम पुरुष- पठतु, पठताम्, पठन्तु

मध्यम पुरुष- पठ, पठतम्, पठत

उत्तम पुरुष- पठानि, पठाव, पठाम

4. लङ् लकार (भूतकाल)

प्रथम पुरुष- अपठत्, अपठताम्, अपठन्

मध्यम पुरुष- अपठः, अपठतम्, अपठत

उत्तम पुरुष- अपठम्, अपठाव, अपठाम

5. विधिलिङ् लकार (संभाव्यता/इच्छा)

प्रथम पुरुष- पठेत्, पठेताम्, पठेयुः

मध्यम पुरुष- पठेः, पठेतम्, पठेत

उत्तम पुरुष- पठेयम्, पठेव, पठेम

धातु – लिख् (लिखना)

1. लट् लकार (वर्तमान काल)

प्रथम पुरुष- लिखति, लिखतः, लिखन्ति

मध्यम पुरुष- लिखसि, लिखथः, लिखथ

उत्तम पुरुष- लिखामि, लिखावः, लिखामः

2. लृट् लकार (भाविष्यत् काल)

प्रथम पुरुष- लिखिष्यति, लिखिष्यतः, लिखिष्यन्ति

मध्यम पुरुष- लिखिष्यसि, लिखिष्यथः, लिखिष्यथ

उत्तम पुरुष- लिखिष्यामि, लिखिष्यावः, लिखिष्यामः

3. लोट् लकार (आज्ञा/अनुरोध)

प्रथम पुरुष- लिखतु, लिखताम्, लिखन्तु

मध्यम पुरुष- लिख, लिखतम्, लिखत

उत्तम पुरुष- लिखानि, लिखाव, लिखाम

4. लङ् लकार (भूतकाल)

प्रथम पुरुष- अलिखत्, अलिखताम्, अलिखन्

मध्यम पुरुष- अलिखः, अलिखतम्, अलिखत

उत्तम पुरुष- अलिखम्, अलिखाव, अलिखाम

5. विधिलिङ् लकार (संभाव्यता/इच्छा)

प्रथम पुरुष- लिखेत्, लिखेताम्, लिखेयुः

मध्यम पुरुष- लिखेः, लिखेतम्, लिखेत

उत्तम पुरुष- लिखेयम्, लिखेव, लिखेम

धातु – गम् (जाना)

1. लट् लकार (वर्तमान काल)



प्रथम पुरुष- गच्छति, गच्छतः, गच्छन्ति
मध्यम पुरुष- गच्छसि, गच्छथः, गच्छथ
उत्तम पुरुष- गच्छामि, गच्छावः, गच्छामः

2. लृट् लकार (भाविष्यत् काल)

प्रथम पुरुष- गमिष्यति, गमिष्यतः, गमिष्यन्ति
मध्यम पुरुष- गमिष्यसि, गमिष्यथः, गमिष्यथ
उत्तम पुरुष- गमिष्यामि, गमिष्यावः, गमिष्यामः

3. लोट् लकार (आज्ञा/अनुरोध)

प्रथम पुरुष- गच्छतु, गच्छताम्, गच्छन्तु
मध्यम पुरुष- गच्छ, गच्छतम्, गच्छत
उत्तम पुरुष- गच्छानि, गच्छाव, गच्छाम

4. लङ् लकार (भूतकाल)

प्रथम पुरुष- अगच्छत्, अगच्छताम्, अगच्छन्
मध्यम पुरुष- अगच्छः, अगच्छतम्, अगच्छत
उत्तम पुरुष- अगच्छम्, अगच्छाव, अगच्छाम

5. विधिलिङ् लकार (संभाव्यता/इच्छा)

प्रथम पुरुष- गच्छेत्, गच्छेताम्, गच्छेयुः
मध्यम पुरुष- गच्छेः, गच्छेतम्, गच्छेत
उत्तम पुरुष- गच्छेयम्, गच्छेव, गच्छेम

धातु – कृ (करना)

1. लट् लकार (वर्तमान काल)

प्रथम पुरुष- करोति, कुरुतः, कुर्वन्ति
मध्यम पुरुष- करोषि, कुरुथः, कुरुथ
उत्तम पुरुष- करोमि, कुर्वः, कुर्मः

2. लृट् लकार (भाविष्यत् काल)

प्रथम पुरुष- करिष्यति, करिष्यतः, करिष्यन्ति
मध्यम पुरुष- करिष्यसि, करिष्यथः, करिष्यथ
उत्तम पुरुष- करिष्यामि, करिष्यावः, करिष्यामः

3. लोट् लकार (आज्ञा/अनुरोध)

प्रथम पुरुष- करोतु, कुरुताम्, कुर्वन्तु
मध्यम पुरुष- कुरु, कुरुतम्, कुरुत
उत्तम पुरुष- करवाणि, करवाव, करवाम

4. लङ् लकार (भूतकाल)

प्रथम पुरुष- अकरोत्, अकुरुताम्, अकुर्वन्
मध्यम पुरुष- अकरोः, अकुरुतम्, अकुरुत
उत्तम पुरुष- अकरवम्, अकराव, अकराम

5. विधिलिङ् लकार (संभाव्यता/इच्छा)

प्रथम पुरुष- कुर्यात्, कुर्याताम्, कुर्युः

मध्यम पुरुष- कुर्याः, कुर्यातम्, कुर्यात्
उत्तम पुरुष- कुर्याम्, कुर्याव, कुर्याम

इकाई - 2

सन्धि की परिभाषा व प्रकार (अच्, हल्, एवं विसर्ग) सन्धि

सन्धि का अर्थ:-

संस्कृत व्याकरण में सन्धि का अर्थ होता है- वर्ण विकार। यह वर्ण विधि है। दो पदों या एक ही पद में दो वर्णों के परस्पर व्यवधानरहित मेल से जो वर्णविकार (परिवर्तन) होता है, उसे सन्धि कहते हैं, जैसे- भोजन + आलयः = विद्यालयः। यहाँ पर भोजन् + अ + आ + लयः में अ + आ की अत्यन्त सामीप्य के कारण दो वर्णों के स्थान पर एक 'आ' वर्णरूप दीर्घ एकादेश हो गया है।

सन्धि के भेद-

सन्धि के मुख्यतया तीन भेद होते हैं—

1. स्वरसन्धि (अच् सन्धि)
2. व्यंजन सन्धि (हल् सन्धि)
3. विसर्ग सन्धि

1. स्वरसन्धि (अच् सन्धि)

दो स्वर वर्णों की अत्यन्त समीपता के कारण होने वाले वर्ण विकार को स्वर सन्धि कहते हैं। इसके मुख्यतः 5 भेद होते हैं- दीर्घ सन्धि, गुण सन्धि, वृद्धि सन्धि, यण सन्धि और अयादि सन्धि।

- (I) **दीर्घसन्धि: (अकः सवर्णे दीर्घः)** - जहाँ ह्रस्व अथवा दीर्घ अ, इ, उ व 'ऋ' स्वरवर्णों के पश्चात् ह्रस्व या दीर्घ अ, इ, उ या ऋ के आने पर मिलकर क्रमशः आ, ई, ऊ तथा ऋ हो जाते हैं, उसे दीर्घसन्धि कहते हैं- जैसे

देव + आशीषः = देवाशीषः

विद्या + आलयः = विद्यालयः

च + अपि = चापि

मुनि + इन्द्रः = मुनीन्द्रः

कपि + ईशः = कपीशः

नदी + ईशः = नदीशः

भानु + उदयः = भानूदयः

पितृ + ऋणम् = पितृणम्

- (II) **गुणसन्धि: (आहुणः)** यदि प्रथम शब्द का अंतिम अक्षर 'अ' या 'आ' हो और दूसरे शब्द का प्रारंभिक अक्षर इ, ई, उ, ऊ व ऋ हो, तो इन्हें क्रमशः 'ए', 'ओ' व अर् एकादेश हो जाता है।

अ, आ + इ, ई = ए

अ, आ + ऊ, ऋ = ओ

अ, आ + ऋ, ॠ = अर्



जैसे-

देव + इन्द्रः = देवेन्द्रः

उप + इन्द्रः = उपेन्द्रः

भव + उदयः = भवोदयः

देव + ऋषिः = देवर्षिः

(III) **वृद्धिसन्धिः (वृद्धिरेचि)**- यदि 'अ' या 'आ' के बाद 'ए' या 'ऐ' आए तो दोनों के स्थान पर 'ऐ' एकादेश हो जाता है। इसी तरह 'अ' या 'आ' के बाद 'ओ' या 'औ' आए तो दोनों के स्थान पर 'औ' एकादेश हो जाता है।

अ/आ + ए/ऐ = ऐ

अ/आ + ओ/औ = औ।

जैसे-

सदा + एव = सदैव (अ + ए = ऐ)

परम + औषधः = परमौषधः (अ + औ = औ)

एक + एकः = एकैकः (अ + ए = ऐ)

मत + ऐक्यः = मतैक्यः (अ + ऐ = ऐ)

महा + औषधिः = महौषधिः (अ + औ = औ)

परम + ओजस्वी = परमौजस्वी (अ + ओ = औ)

(IV) **यण् सन्धि (इको यणचि)**- इक् (इ, उ, ऋ, लृ) के स्थान पर यण् (य्, व्, र्, ल्) हो जाता है। जब इ, ई, उ, ऊ, ऋ, ॠ, तथा लृ के बाद कोई असमान स्वर आए तो 'इ' को य्, उ को व्, ऋ को र् तथा लृ को ल् आदेश हो जाता है।

जैसे-

यदि + अपि = यद्यपि

अति + आचारः = अत्याचारः

नदी + आवेगः = नद्यावेगः

सखी + ऐश्वर्यम् = सख्यैश्वर्यम्

सु + आगतम् = स्वागतम्

अनु + एषणम् = अन्वेषणम्

मधु + अरिः = मध्वरिः

मातृ + आज्ञा = मात्राज्ञा

पितृ + उपदेशः = पितृपुपदेशः

लृ + आकृतिः = लाकृतिः

(V) **अयादि सन्धि (एचोऽयवायावः)**— जब एचप्रत्याहार अर्थात् ए, ऐ, ओ तथा औ के बाद कोई स्वर आए तो 'ए' को अय्, 'ऐ' को आय्, 'ओ' को अव् तथा 'औ' को आव् आदेश हो जाते हैं इसे अयादिचतुष्टय भी कहा जाता है। इसके उदाहरण इस प्रकार हैं-

ने + अनम् = नयनम्

नै + अकः = नायकः

भो + अनम् = भवनम्

पौ + अकः = पावकः

नौ + इकः = नाविकः

भौ + उकः = भावुकः

2. व्यञ्जन (हल्) सन्धि

व्यञ्जन (हल्वर्ण) के पश्चात् स्वर या दो व्यञ्जन वर्णों के परस्पर व्यवधानरहित सामीपता: की स्थिति में जो व्यञ्जन या हल् वर्ण का परिवर्तन हो जाता है, उसे व्यञ्जन सन्धि कहते हैं, इसके मुख्यतः तीन भेद होते हैं:- श्रुत्व सन्धि, घृत्व सन्धि और जश्त्व सन्धि।

(i) श्रुत्व सन्धि (स्तो : श्रुना श्रुः)

जहां 'स्' या 'तवर्ग' (त्, थ्, द्, ध्, न्) का 'श्' या 'चवर्ग' (च्, छ्, ज्, झ्, ञ्) के साथ (आगे या पीछे) योग होने पर 'स्' का 'श्' तथा 'तवर्ग' का 'चवर्ग' में परिवर्तन हो जाता है, उसे श्रुत्व सन्धि कहते हैं। जैसे-

'स्' का 'श्' में परिवर्तन-

मनस् + चलति (स् + च् = श्च) = मनश्चलति

हरिस् + शेते (स् + श् = श्श) = हरिश्शेते

'तवर्ग' का 'चवर्ग' में परिवर्तन-

जैसे-

सत् + चित् (त् + च् = च्च) = सच्चित्

सत् + जनः (त्/द् + ज् = ज्ज्) = सज्जनः

जगत् + जननी (त्/द् + ज् = ज्ज्) = जगज्जननी

(ii) घृत्व सन्धि (घृना घृः)

जब 'स्' या 'तवर्ग' का 'ष्' या 'टवर्ग' (ट्, ठ्, ड्, ढ् तथा ण्) के साथ (आगे या पीछे) योग हो तो 'स्' का 'ष्' और 'तवर्ग' के स्थान पर 'टवर्ग' हो जाता है, उसे घृत्व सन्धि कहते हैं, जैसे-

'स्' का 'ष्' में परिवर्तन-

श्यामस् + षष्ठः (स् + ष् = ष्ष्) = श्यामष्षष्ठः

हरिस् + टीकते (स् + ट् = ट्ठ) = हरिष्टीकते

'तवर्ग' का 'टवर्ग' में परिवर्तन-

तत् + टीका (त् + ट् = ट्ठ) = तट्टीका



उत् + डयनम् (त्/द् + ड = ड्ड) = उड्डयनम्

(iii) जश्त्व सन्धि (झलां जशोऽन्ते)

जब पद के अन्त में स्थित 'झल्' के स्थान पर 'जश्' आदेश हो जाता है, तो उसे जश्त्व सन्धि कहते हैं। झलों में प्रत्येक वर्ग का प्रथम, द्वितीय, तृतीय एवं चतुर्थ वर्ण तथा श्, ष्, स्, ह्- ये 24 वर्ण आते हैं। इन्हीं झल् वर्णों के स्थान पर जश् (ज, ब, ग, ड, द) आदेश होता है। जैसे-

जगत् + ईशः = जगदीशः

अच् + अन्तः = अजन्तः

सुप् + अन्तः = सुबन्तः

दिक् + अम्बरः = दिगम्बरः

सत् + धर्मः = सद्धर्मः

3. विसर्ग-सन्धि

विसर्ग (:) के पश्चात् स्वर या व्यञ्जन वर्ण के आने पर विसर्ग के स्थान पर होने वाले परिवर्तन को विसर्ग सन्धि कहते हैं।

i) **सत्व (विसर्जनीयस्य सः)**- यदि विसर्ग (:) के बाद खर् प्रत्याहार के वर्ण हो तो विसर्ग को 'स्' हो जाता है। परन्तु यदि विसर्ग (:) के बाद 'श्' हो तो विसर्ग (:) के स्थान पर 'श्' आयेगा तथा यदि ट् या ठ् हो तो विसर्ग (:) को 'ष्' हो जाता है। जैसे-

बालकः + तरति = (: + त = स्त) = बालकस्तरति

निः + चलः = (: + च = च्च) = निश्चलः

शिरः + छेदः = (: + छे = श्छे) = शिरश्छेदः

धनुः + टङ्कारः = (: + ट = ष्ट) = धनुष्टङ्कारः

ii) **षत्व**- यदि विसर्ग (:) से पहले 'इ' या 'उ' हो एवं बाद में क्, ख् या प्, फ् में से कोई वर्ण हो तो विसर्ग (:) के स्थान पर ष् हो जाता है, जैसे-

निः + कपटः = (: + क = ष्क) = निष्कपटः

निः + फलः = (: + फ = ष्फ) = निष्फलः

दुः + कर्म = (: + क = ष्क) = दुष्कर्म

यदि नमः और पुरः के बाद क्, ख् या प्, फ् आए तो विसर्ग (:) का स् हो जाता है।

नमः + कारः (: + क = स्का) = नमस्कारः

पुरः + कारः (: + क = स्का) = पुरस्कारः

iii) **रुत् -उत्, गुण तथा पूर्वरूप (अतो रोरप्लुतादप्लुते)**- यदि विसर्ग (:) से पहले ह्रस्व 'अ' हो एवं उसके पश्चात् भी ह्रस्व 'अ' हो तो विसर्ग को 'रु' आदेश, 'रु' के स्थान पर 'उ' आदेश, उसके बाद अ + उ के स्थान पर गुण 'ओ' तथा ओ + अ के स्थान पर पूर्वरूप एकादेश करने पर 'ओ' ही रहता है। 'ओ' के बाद 'अ' की स्थिति अवग्रह के चिह्न (ऽ) के द्वारा दिखाई जाती है। जैसे-

बालकः + अयम्

विसर्ग को 'उ' आदेश $\Rightarrow$ बालक् + अ + : + अयम् = बालक् + अ + उ + अयम्

अ + उ को 'ओ' आदेश $\Rightarrow$ बालक् + अ + उ + अयम् = बालक् + ओ + अयम्

ओ + अ को ऽ परिवर्तित रूप $\Rightarrow$ बालको + अयम् = बालकोऽयम्

रामः + अवदत् = रामोऽवदत्

प्रथमः + अध्यायः = प्रथमोऽध्यायः

(हशि च)- यदि विसर्ग (:) से पहले अ, आ को छोड़कर कोई अन्य स्वर हो एवं बाद में ह्रस्व प्रत्याहार अर्थात् तृतीय, चतुर्थ एवं पञ्चम वर्ण एव अथवा य, र, ल, व या ह, हो तो विसर्ग के स्थान पर र्, पुनः र् आदेश को उ, तत्पश्चात् अ + उ को गुण होकर 'ओ' हो जाता है। जैसे-

तपः + वनम् = तप् + अ + (:) + वनम्
= तप् + अ + र् + वनम्
= तप् + अ + उ + वनम् (र् के स्थान पर उ)
= तप् + ओ + वनम् (अ + उ = ओ)
= तपोवनम्

मनः + रथः = मनोरथः

बालः + गच्छति = बालो गच्छति

iv) रुत् (: = र्)- यदि विसर्ग से पहले अ, आ को छोड़कर कोई अन्य स्वर हो तथा बाद में कोई स्वर या घोष व्यञ्जन हो तो विसर्ग (:) के स्थान पर र् हो जाता है। जैसे- हरिरयम्

हरिः + अयम् = हर् + इ + : + अयम्
= हर् + इ + र् + अयम्
= हरिरयम्

गुरुः + जयति = गुरुर्जयति



इकाई- 3 अव्यय

संस्कृत व्याकरण में अव्यय वे शब्द होते हैं जो अपरिवर्तनीय होते हैं, अर्थात् उनका रूप लिंग, वचन या कारक के अनुसार नहीं बदलता। अव्यय शब्द अपने मूल स्वरूप में ही रहते हैं।

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु।

वचनेषु च सर्वेषु यत्र व्येति तदव्ययम्॥

अर्थात् तीनों लिंगों में, सभी विभक्तियों और सभी वचनों में जो समान ही रहता है जिसके रूप में परिवर्तन नहीं होता, वह अव्यय कहलाता है।

अव्यय के प्रकार

1. **उपसर्ग** (Prefix) – जो क्रिया या धातु के पहले आकर उसके अर्थ में परिवर्तन या विशेषता जोड़ते हैं। जैसे- प्रति + गच्छति = प्रतिगच्छति (वापस जाता है), नि + पतति = निपतति (गिरता है)।
2. **निपात** (Particles) – जिनका स्वतंत्र रूप से कोई विशेष अर्थ नहीं होता, परन्तु वे वाक्य में भाव स्पष्ट करने के लिए प्रयुक्त होते हैं। जैसे- एव (ही), हि (निश्चयपूर्वक), च (और), तु (परन्तु), अथ (फिर)।
3. **समुच्चयबोधक अव्यय** (Conjunctions) – वाक्य में विभिन्न शब्दों या वाक्यों को जोड़ने का कार्य करते हैं। जैसे- च (और), अथवा (या), किंतु (लेकिन), तदा (तब)।
4. **विभक्त्यर्थक अव्यय** (Case-ending substitutes) – विभक्तियों के अर्थ में प्रयुक्त होते हैं। जैसे- कुतः (कहाँ से), यतः (जिससे), ततः (इसलिए), अत्र (यहाँ), तत्र (वहाँ)।
5. **क्रियाविशेषण अव्यय** (Adverbs) – क्रिया की विशेषता बताते हैं। जैसे- शीघ्रम् (जल्दी), सत्त्वेन (साहसपूर्वक), धीरम् (धीरे)।
6. **भाववाचक अव्यय** (Expressing emotion) – किसी भाव, स्थिति, या आश्चर्य को व्यक्त करने के लिए प्रयुक्त होते हैं। जैसे- हा! (अरे), अरे (ओह), भो: (हे!)।
7. **अनुकरण अव्यय** (Onomatopoeic words) – ध्वनि का अनुकरण करने वाले शब्द। जैसे- झटिति (तुरंत), कलकल (जल की ध्वनि), धिक् (धिक्कार)।

अव्यय शब्द संस्कृत भाषा में अत्यंत महत्वपूर्ण भूमिका निभाते हैं। ये वाक्य में विभिन्न भावों, क्रियाओं, स्थानों, संयोगों और परिस्थितियों को स्पष्ट करने में सहायक होते हैं। इनका कोई रूप परिवर्तन नहीं होता, जिससे इनका प्रयोग सरल होता है।

वाक्य निर्माण-

रचनानुवादकौमुदी (1-5 अभ्यास पर्यन्त)

संस्कृत में संख्या (1 से 100 तक)

1. एकः, एकम्, एका	11. एकादश
2. द्वौ, द्वे, द्वे	12. द्वादश
3. त्रयः, त्रीणि, तिस्रः	13. त्रयोदश
4. चत्वारः, चत्वारि, चतस्रः	14. चतुर्दश
5. पञ्च	15. पञ्चदश
6. षट्	16. षोडश
7. सप्त	17. सप्तदश
8. अष्ट, अष्टौ	18. अष्टादश
9. नव	19. नवदश, एकोनविंशतिः
10. दश	20. विंशतिः

21. एकविंशतिः	51. एकपञ्चाशत्
22. द्वाविंशतिः	52. द्विपञ्चाशत्, द्वापञ्चाशत्
23. त्रयोविंशतिः	53. त्रिपञ्चाशत्, त्रयः पञ्चाशत्
24. चतुर्विंशतिः	54. चतुः पञ्चाशत्
25. पञ्चविंशतिः	55. पञ्चपञ्चाशत्
26. षड्विंशतिः	56. षट्पञ्चाशत्
27. सप्तविंशतिः	57. सप्तपञ्चाशत्
28. अष्टाविंशतिः	58. अष्टपञ्चाशत्, अष्टापञ्चाशत्
29. नवविंशतिः, एकोनत्रिंशत्	59. नवपञ्चाशत्, एकोनषष्टिः
30. त्रिंशत्	60. षष्टिः
31. एकत्रिंशत्	61. एकषष्टिः
32. द्वात्रिंशत्	62. द्विषष्टिः, द्वाषष्टिः
33. त्रयस्त्रिंशत्	63. त्रिषष्टिः, त्रयः षष्टिः
34. चतुस्त्रिंशत्	64. चतुःषष्टिः
35. पञ्चत्रिंशत्	65. पञ्चषष्टिः
36. षट्त्रिंशत्	66. षट्षष्टिः
37. सप्तत्रिंशत्	67. सप्तषष्टिः
38. अष्टात्रिंशत्	68. अष्टषष्टिः, अष्टाषष्टिः
39. नवत्रिंशत्, एकोनचत्वारिंशत्	69. नवषष्टिः, एकोनसप्ततिः
40. चत्वारिंशत्	70. सप्ततिः
41. एकचत्वारिंशत्	71. एकसप्ततिः
42. द्विचत्वारिंशत्, द्वाचत्वारिंशत्	72. द्विसप्ततिः, द्वासप्ततिः
43. त्रिचत्वारिंशत्, त्रयश्चत्वारिंशत्	73. त्रिसप्ततिः, त्रयः सप्ततिः
44. चतुश्चत्वारिंशत्	74. चतुःसप्ततिः
45. पञ्चचत्वारिंशत्	75. पञ्चसप्ततिः
46. षट्चत्वारिंशत्	76. षट्सप्ततिः
47. सप्तचत्वारिंशत्	77. सप्तसप्ततिः
48. अष्टचत्वारिंशत्, अष्टाचत्वारिंशत्	78. अष्टसप्ततिः, अष्टासप्ततिः
49. नवचत्वारिंशत्, एकोनपञ्चाशत्	79. नवसप्ततिः, एकोनाशीतिः
50. पञ्चाशत्	80. अशीतिः



81. एकाशीतिः
82. द्व्यशीतिः
83. त्र्यशीतिः
84. चतुरशीतिः
85. पञ्चाशीतिः
86. षडशीतिः
87. सप्ताशीतिः
88. अष्टाशीतिः
89. नवाशीतिः, एकोननवतिः
90. नवतिः

91. एकनवतिः
92. द्विनवतिः, द्वानवतिः
93. त्रिनवतिः, त्रयोनवतिः
94. चतुर्नवतिः
95. पञ्चनवतिः
96. षण्णवतिः
97. सप्तनवतिः
98. अष्टनवतिः, अष्टानवतिः
99. नवनवतिः, एकोनशतम्
100. शतम्

BASIS OF SANSKRITUM – I

खण्ड – 1	संस्कृतभाषापरिचयः
इकाई – 1	संस्कृतभाषा परिचय, योगशास्त्र के अध्ययन में संस्कृत का महत्त्व।
इकाई – 2	माहेश्वरसूत्र, प्रत्याहार निर्माण विधि एवं प्रत्याहार ज्ञान ।
इकाई – 3	संस्कृतवर्णमाला स्वर व व्यंजन वर्णज्ञान सहित, वर्णों के उच्चारणस्थान और प्रयत्न-ज्ञान, संस्कृत भाषा की रोमन ध्वन्यात्मक लिपि
खण्ड – 2	शब्दरूपपरिचयः
इकाई – 1	कारक, विभक्ति (सुप् और लिट्), लिङ्ग, वचन,
इकाई – 2	अजन्त- शब्दरूप- सम्, हरि, गुरु, रमा, पुस्तक, शब्दों के रूप अर्थज्ञान व वाक्य प्रयोग सहित ।
इकाई – 3	इलन्त- जगत्, भगवत्, राजन् शब्दों के रूप अर्थज्ञान व वाक्य प्रयोग सहित ।
इकाई – 4	सर्वनाम शब्दरूप- अस्मिन्, युष्मद्, तत् (स्त्रीलिंग, पुल्लिंग, नपुंसकलिंग में), एवम् (स्त्रीलिंग, पुल्लिंग, नपुंसकलिंग में), यत् (स्त्रीलिंग, पुल्लिंग, नपुंसकलिंग में), किम् (स्त्रीलिंग, पुल्लिंग, नपुंसकलिंग में) शब्दों के रूप अर्थज्ञान व वाक्य प्रयोग सहित ।
खण्ड – 3	सन्धिः, क्रियापदपरिचय वाक्यरचनानुवादश्च
इकाई – 1	वाक्याङ्ग, पुरुष, लकार।
इकाई – 2	धातुरूप- भू, पठ् , लिख्, गम्, कृ धातुओं के रूप (लट्, लुट्, लोट्, लङ् , विधिलिङ्गात्र)
इकाई – 3	सन्धि की परिभाषा व प्रकार (अच्, इल्, एवं विसर्ग)
इकाई – 3	अव्यय परिचय, वाक्यरचना और संस्कृत संख्याएँ (एक से सौ तक)

निर्धारितग्रन्थाः

1. व्याकरणचन्द्रोदयः (१) – डॉ. आचार्यसाखीदेवप्रिया, दिव्यप्रकाशनम् , हरिद्वारम्
2. रचनानुवादकोमदी – डॉ. कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, वाराणसी।

सन्दर्भग्रन्थाः

1. सरल-कठिनसंस्कृतम्- प्रो. तिरुमल पि. कुलकर्णी
2. Perry E D: A Sanskrit Primer, MLBD, New Delhi, 2004
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COURSE NAME

YOGASANA SPORTS EVALUATION TECHNIQUE & MARKING SYSTEM

Course code: BSYSSE-205

CREDIT: 3

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the historical development of Yogasana as a competitive sport and its current organizational framework.
- Explore the structure, goals, and functioning of the yogasana Bharat.
- Identify the roles, rights, and responsibilities of athletes, coaches, and judges within Yogasana competitions.
- Learn about the syllabus, categories, and formats of various Yogasana championship events.
- Acquire knowledge of judging criteria, micro-marking techniques, and evaluation systems used in Yogasana sports.
- Understand ethical standards, anti-doping regulations, and the administrative protocols followed during competitions.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Describe the evolution and purpose of Yogasana sports and outline its organizational structure under NYSF.
- Demonstrate clarity on roles and responsibilities across stakeholders, including athletes, coaches, and judges.
- Explain and interpret the syllabus and event formats for different types of Yogasana championships.
- Apply the difficulty level charts and scoring techniques to assess Yogasana performances accurately.
- Evaluate performances using official judging protocols and handle situations like fouls, protests, and score announcements.
- Adhere to the standards and policies regarding athlete safety, fitness certification, and anti-doping in Yogasana events.



BLOCK-1

INTRODUCTION TO YOGASANA SPORTS

UNIT-1

History of Yoga Sports

1.1 Ancient Origins

Yoga, an ancient practice originating from India, has evolved over thousands of years from a spiritual discipline into a global fitness and competitive sport. The integration of yoga into sports is a relatively modern development, influenced by both traditional practices and contemporary fitness trends. Yoga's roots trace back over 5,000 years to the Indus Valley Civilization, with its earliest mentions found in the Vedas. Traditionally, yoga was a spiritual and meditative practice aimed at self-realization, discipline, and inner peace. Classical texts like the *Yoga Sutras* of Patanjali (circa 200 BCE) systematized yoga philosophy, while Hatha Yoga (developed around the 11th century CE) emphasized physical postures (asanas) and breath control (pranayama), forming the foundation for modern yoga sports.

1.2 Evolution into a Competitive Sport

The transformation of yoga into a sport began in the 20th century with the global popularization of yoga as a physical and mental fitness discipline. In India, yoga competitions have been held for decades, particularly at national and state levels. These competitions focus on performing complex asanas with precision, balance, flexibility, and endurance. In the 21st century, yoga sports gained international recognition, with organizations like the *International Yoga Federation (IYF)* and *World Yoga Federation* promoting standardized rules for competitive yoga. The inclusion of yoga as a performance-based discipline in fitness events and international sports competitions has further solidified its status as a competitive activity.

Today, yoga sports include various formats like traditional yoga competitions, rhythmic yoga and artistic yoga challenges. With growing recognition, yoga is even being considered for inclusion in international sporting events, blending fitness with mindfulness.

Subjective Questions

Q1. What is the historical origin of yoga, and where was it first mentioned?

Ans.

Q2. How did yoga evolve into a competitive sport, and when did this transformation begin?

Ans.

Q3. Which classical texts played a crucial role in systematizing yoga philosophy and physical postures?

Ans.

Q4. What are some major organizations that promote competitive yoga, and what formats are included in modern yoga sports?

Ans.



UNIT-2

Introduction of National Yogasana Sports Federation, Purpose and Goals of Yogasana Sports

2.1 Introduction of National Yogasana Sports Federation (Yogasana Bharat)

The **National Yogasana Sports Federation (NYSF)** is the governing body responsible for promoting, organizing, and regulating competitive Yogasana Sports in India. Established with the support of the Government of India, NYSF aims to develop Yogasana as a structured and recognized sport at national and international levels. The federation works under the guidance of the Ministry of Youth Affairs and Sports and seeks to integrate traditional yoga practices with modern sports frameworks.

2.2. Purpose of Yogasana Sports

The primary purpose of Yogasana Sports is to establish yoga as a competitive discipline while preserving its traditional roots. It aims to promote physical fitness, mental well-being, and holistic health through structured competitions. By organizing national and international Yogasana championships, the sport encourages all age participation and fosters a spirit of discipline and excellence.

2.3 Goals of Yogasana Sports

- **Standardization and Recognition** – To develop standardized rules and regulations for Yogasana as a competitive sport and seek recognition at global sports platforms.
- **Promotion of Fitness and Well-being** – To encourage individuals to adopt Yogasana for overall health, flexibility, strength, and mental focus.
- **Youth Engagement and Development** – To inspire young athletes to pursue Yogasana as a professional sport and provide structured training programs.
- **International Representation** – To work towards the inclusion of Yogasana in international sporting events, including the Olympics.
- **Cultural Heritage Preservation** – To uphold India's ancient yoga traditions while adapting them for modern sports.
- **Infrastructure Development** – To establish training academies, coaching centers, and competitive platforms for Yogasana athletes.

Subjective Questions

Q1. What is the National Yogasana Sports Federation (NYSF), and what role does it play in promoting Yogasana Sports in India?

Ans.

Q2. Discuss the purpose of Yogasana Sports and how it contributes to both fitness and cultural preservation.

Ans.

Q3. Explain the goals of Yogasana Sports and how they align with India's efforts to promote yoga on an international platform.

Ans.

Q4. How has Yogasana evolved from a traditional spiritual practice to a recognized competitive sport?

Ans.



UNIT-3

Athlete Groups and Events, Organizational Chart, and Their Role & Responsibilities in Yogasana Sports

3.1 Athlete Groups and Events in Yogasana Sports

Yogasana Sports classify athletes into different groups based on age, gender, and skill level. These groups include children, sub- juniors, seniors, and masters, allowing fair competition. Events in Yogasana Sports include Traditional Yogasana Competitions, Artistic Yoga (single & pair), Rhythmic Yogasana pair, and Flow Yoga. These events test flexibility, strength, balance, and endurance while promoting mindfulness and discipline.

3.2 Organizational Chart in Yogasana Sports & Roles and Responsibilities

The structure of Yogasana Sports includes various governing bodies and officials responsible for managing competitions, athlete development, and rule enforcement. Each entity plays a crucial role in promoting Yogasana as a competitive sport.

1. **National Yogasana Sports Federation NYSF(Yogasana Bharat):** Governs and regulates Yogasana Sports in India, organizing national and state-level competitions.
2. **State Associations:** Manage regional competitions and athlete training at the state level.
3. **Event Officials & Judges:** Evaluate performances based on precision, alignment, and execution of asanas.
4. **Coaches & Trainers:** Guide athletes in developing skills and preparing for competitions.
5. **Athlete Committees:** Represent the interests of participants and ensure fair play.
6. **Medical & Support Staff:** Provide physical and mental health support to athletes.

Subjective Questions

Q1. Describe the different athlete groups in Yogasana Sports and explain how competitions are categorized based on age and skill levels.

Ans.

Q2. What are the major events in Yogasana Sports? Discuss the significance of each event in promoting flexibility, strength, and balance.

Ans.

Q3. Explain the organizational structure of Yogasana Sports. What roles do different governing bodies and officials play in its management?

Ans.

Q4. Discuss the responsibilities of event officials, coaches, and medical staff in ensuring the smooth execution of Yogasana Sports competitions.

Ans.

BLOCK-2

RIGHTS AND OBLIGATIONS IN YOGASANA SPORTS



UNIT-1

Rights and Obligations of Athletes

1.1 Rights of Athletes

Athletes, like all individuals, are entitled to a set of fundamental rights that ensure their safety, dignity, and fairness in both training and competition. These rights include the right to fair treatment, freedom from discrimination, and equal opportunities regardless of gender, race, religion, or background. Athletes also have the right to safe playing conditions, adequate medical care, and protection from physical or emotional abuse. Additionally, they hold the right to privacy, freedom of expression, and access to legal support in cases of disputes or violations. In competitive sports, athletes are also entitled to due process, especially in matters related to anti-doping regulations, disciplinary actions, and team selection procedures.

1. Right to Fair Competition

Athletes have the right to participate in a fair and unbiased competitive environment, free from discrimination, corruption, or favoritism.

2. Right to Equal Opportunity

Every athlete should have equal access to training, facilities, and the chance to compete, regardless of gender, background, or economic status.

3. Right to Health and Safety

Athletes have the right to be protected from harm. This includes access to proper medical care, safe equipment, and the right to rest and recovery.

4. Right to Education and Development

Athletes are entitled to education alongside their sports career, and opportunities for skill development and career transition post-retirement.

5. Right to Privacy and Dignity

Their personal information, health data, and privacy must be respected by organizations and media.

6. Right to Legal Representation

Athletes should have access to legal support and the ability to appeal decisions made by sporting bodies.

7. Right to Anti-Doping Fairness

They have the right to transparent and respectful anti-doping procedures and to be presumed innocent until proven otherwise.

1.2 Obligations of Athletes

With these rights come important responsibilities. Athletes are expected to uphold the spirit of fair play, follow rules and regulations, and respect teammates, coaches, opponents, and officials. They must maintain a healthy lifestyle, avoid substance abuse, and comply with anti-doping policies to

ensure the integrity of the sport. Athletes must also commit to regular training, represent their team or country with honor, and act as role models for younger athletes and fans. In team sports, cooperation, discipline, and communication are essential obligations. By fulfilling these responsibilities, athletes contribute not only to their success but also to the ethical and professional standards of the sporting community.

1. Respect the Rules of the Sport

Athletes must understand and follow the rules, codes of conduct, and regulations set by the governing body of their sport.

2. Commitment to Fair Play

They should compete with integrity, honesty, and sportsmanship, avoiding cheating, doping, or unethical behavior.

3. Respect for Officials and Competitors

Athletes must treat referees, coaches, teammates, and opponents with respect and professionalism.

4. Maintain Physical and Mental Fitness

They are responsible for maintaining their health and fitness levels to perform safely and effectively.

5. Adherence to Anti-Doping Regulations

Athletes must comply with all doping control rules and submit to testing when required.

6. Representation of the Sport

Athletes often serve as ambassadors of their sport and should act in ways that positively reflect the values and image of their discipline.

7. Participation in Education and Training

Engaging in anti-doping education, ethical sports training, and other developmental programs is often a part of their obligations.

Subjective Questions

Q.1 Explain the fundamental rights of athletes and why they are important in maintaining fairness and safety in sports.

Ans.

Q.2 Discuss the ethical and professional obligations athletes must uphold during their careers. Provide examples.

Ans.

Q.3 How do rights and obligations work together to shape a positive sports environment? Explain with suitable cases.

Ans.

Q.4 Describe the impact of violations (like doping or discrimination) on both the rights and obligations of athletes.

Ans.



UNIT-2

Rights and Obligations of Team Coaches

2.1 Rights of Team Coaches

Team coaches hold several important rights that support their professional role and authority within the team structure. They have the right to lead and manage their team based on their knowledge, strategies, and experience. Coaches are entitled to respect and cooperation from athletes, support staff, and sports management. They also have the right to work in a safe, inclusive, and discrimination-free environment and to be involved in decision-making processes related to training, team selection, and game strategy. Additionally, coaches should have access to ongoing professional development, fair compensation, and clear contractual agreements outlining their duties, evaluation criteria, and dispute resolution mechanisms.

1. Right to Recognition and Respect

Coaches in Yogasana and sports are entitled to be acknowledged as professionals, treated with respect by athletes, parents, officials, and sports organizations.

2. Right to Technical Autonomy

Coaches have the right to design and implement training modules, set schedules, and make technical decisions based on their expertise and the athlete's needs.

3. Right to Safe and Adequate Facilities

Coaches should be provided with safe spaces, proper equipment, and the required tools to train athletes effectively and securely.

4. Right to Fair Selection Involvement

In Yogasana competitions and sports events, coaches have the right to be involved in fair and transparent athlete selection processes.

5. Right to Continued Learning

Coaches are entitled to access courses, seminars, and workshops for ongoing development in Yogasana practices, sports science, and coaching methodology.

6. Right to Participation in Policy and Planning

Coaches have the right to contribute to decisions regarding athlete welfare, event planning, training schedules, and competitive strategies.

7. Right to Professional Safety and Security

Coaches should be protected from any form of discrimination, harassment, or unjust removal, and must have access to grievance redressal systems.

8. Right to Ethical Practice Support

Coaches have the right to a support system that encourages ethical practices and fair play, especially in disciplines like Yogasana which emphasize discipline and integrity.

2.2 Obligations of Team Coaches

Along with their rights, coaches carry significant responsibilities. A coach must ensure the physical and emotional well-being of their athletes by creating a safe, respectful, and positive training environment. They are obligated to act ethically and professionally, avoid favoritism, and treat all athletes fairly, regardless of background or ability. Coaches must also adhere to the rules of the game, promote sportsmanship, and model discipline, integrity, and teamwork. They must maintain clear communication, help athletes develop both skills and character, and discourage any form of cheating, doping, or unsportsmanlike behavior. Ultimately, a coach must guide their team not just to win but to grow as individuals and as responsible members of the sports community.

1. Ensure Athlete Welfare

Coaches must prioritize the physical, mental, and emotional well-being of their athletes, promoting a safe, positive, and supportive training environment.

2. Maintain Professional Conduct

Coaches are expected to uphold integrity, discipline, and ethical behavior, serving as role models for their athletes both on and off the field.

3. Respect Rules and Regulations

Coaches must be well-versed in and adhere to the rules, standards, and guidelines laid down by sports federations (e.g., Yogasana Bharat or other governing bodies).

4. Promote Fair Play and Sportsmanship

Coaches should instill the values of honesty, respect, and fairness, discouraging cheating, bias, and any form of unethical behavior.

5. Ensure Inclusive Training

It is the duty of coaches to provide equal opportunities to all athletes, regardless of gender, caste, creed, or background, especially in inclusive fields like Yogasana.

6. Encourage Academic and Personal Growth

Especially for young athletes, coaches must balance athletic goals with academic and personal development, encouraging a holistic lifestyle.

7. Commit to Continuous Learning

Coaches have a responsibility to update their skills and knowledge, attending workshops, certifications, and staying informed about new practices in sports science and Yogasana.

8. Effective Communication

Coaches must maintain clear, respectful, and motivating communication with athletes, parents, and team staff, promoting unity and understanding.

9. Avoid Misuse of Authority

They must never exploit their position of power for personal gain or influence, and must protect athletes from any form of abuse or exploitation.

10. Document and Evaluate Progress

Coaches are expected to track athlete performance, provide feedback, and make necessary adjustments to training plans for continuous improvement.



Subjective Questions

Q.1 Describe the key rights of a team coach and how these rights support their role in team development.

Ans.

Q.2 What are the major ethical and professional obligations of a coach? Explain with examples.

Ans.

Q.3 How can a coach balance authority and fairness in managing a diverse team of athletes?

Ans.

Q.4 Discuss the impact of a coach's behavior on athlete performance and overall team dynamics.

Ans.

UNIT-3

Rights and Obligations of Judges

3.1 Rights of Judges in Sports

Judges or referees in sports play a critical role in ensuring fairness, discipline, and adherence to the rules during competitions. They have the right to make impartial decisions without external pressure, bias, or interference from players, coaches, or spectators. Judges are entitled to respect and authority while performing their duties on and off the field. They also have the right to personal safety, proper working conditions, and access to training and professional development to keep up with changing rules and standards. In addition, judges should be provided with clear rules, guidelines, and support systems to help them perform their responsibilities fairly and efficiently.

1. Right to Fair Treatment:

Judges have the right to be treated with respect and dignity by athletes, coaches, organizers, and spectators.

2. Right to Training and Certification:

Judges have the right to receive proper training, certification, and updates related to scoring systems and judging criteria.

3. Right to a Safe and Neutral Environment:

They are entitled to work in a safe, non-threatening, and unbiased environment.

4. Right to Make Decisions Independently:

Judges should be free from external pressures and have the right to make impartial decisions based on performance.

5. Right to Remuneration (where applicable):

In professional settings, judges may be entitled to honorarium or compensation for their services.

6. Right to Recuse Themselves:

If a judge has a conflict of interest, they have the right (and duty) to withdraw from judging.

3.2 Obligations of Judges in Sports

With their authority comes a set of essential responsibilities. Judges are obligated to act impartially, without favoritism or prejudice, and must enforce the rules of the game consistently and fairly. They must maintain professional conduct, remain calm under pressure, and make decisions based on facts and observations, not personal opinion or emotion. Judges must also stay physically and mentally fit, continually update their knowledge of the sport, and communicate clearly and respectfully with athletes, coaches, and fellow officials. Integrity, honesty, and commitment to the spirit of sportsmanship are at the heart of a judge's role in preserving the credibility of competitive sports.

1. Impartiality and Fairness:

Judges must be neutral and unbiased, ensuring equal treatment for all participants.



2. Adherence to Rules and Guidelines:

They must strictly follow the standardized scoring guidelines and rules set by the organizing body (e.g., National Yogasana Sports Federation, or international bodies).

3. Confidentiality:

Judges are expected to maintain confidentiality about deliberations, scores, and disputes unless authorized to disclose them.

4. Consistency and Accuracy:

Scores and assessments should be consistent, well-calibrated, and accurate across all performances.

5. Professional Conduct:

Judges must maintain professional behavior, avoiding favoritism, rude comments, or conflicts with athletes or other officials.

6. Reporting Misconduct:

If there is cheating, bribery, or misconduct, judges are obligated to report it to the authorities.

7. Continuous Learning:

Judges should stay updated with changes in scoring techniques, new rules, or sports ethics training.

8. Physical and Mental Fitness:

Judges should ensure they are alert, well-prepared, and not impaired during competitions.

Subjective Questions

Q.1 What are the main rights of judges or referees in sports, and why are these rights important for fair competition?

Ans.

Q.2 Explain the key obligations of sports judges and how they contribute to maintaining discipline in games.

Ans.

Q.3 How can impartiality and professionalism influence the credibility of a judge's decisions in a sporting event?

Ans.

Q.4 Discuss the challenges faced by judges in sports and suggest ways to support them in fulfilling their roles effectively.

Ans.

UNIT-4

Difficulty Level Charts of Yogasana

4.1 Difficulty Level Charts of Yogasana – Definition & Purpose:

The Difficulty Level Chart of Yogasana is a structured system used to classify yoga postures (asanas) based on their complexity, strength requirement, balance, flexibility, and level of control. These charts are essential tools, especially in yoga education, therapy, and competitive yoga, to help practitioners, teachers, and judges understand which asanas are basic, intermediate, or advanced. By following a graded approach, students can progress safely from simpler to more complex postures. The chart ensures that yoga is practiced according to individual capability, avoiding strain or injury while promoting gradual improvement in skill and awareness.

4.2 Criteria Used to Determine Levels

Yogasanas are generally grouped into levels such as beginner, intermediate, and advanced, based on several factors like body alignment, balance, duration of holding, breathing control, and mental focus. For example, Tadasana (Mountain Pose) is considered a beginner-level asana, while Shirshasana (Headstand) or Mayurasana (Peacock Pose) are classified as advanced due to their high demands on strength, coordination, and risk of imbalance. Difficulty level charts also consider therapeutic value, body part engagement, and flow complexity, making them useful in designing personal or group yoga sessions based on ability and health conditions. These charts help ensure systematic learning and uphold the discipline and safety principles of traditional yoga practice.

Subjective Questions

Q.1 What is the purpose of a Difficulty Level Chart in Yogasana practice, and how does it benefit both learners and instructors?

Ans.

Q.2 Explain the key criteria used to classify yogasanas into beginner, intermediate, and advanced levels.

Ans.

Q.3 How can the difficulty level of an asana impact a yoga practitioner's physical and mental development?

Ans.

Q.4 Why is it important to follow the correct sequence and level in practicing Yogasana? Discuss with examples.

Ans.



Objective Questions

1. Which of the following is a basic right of an athlete?
 - a) Ignoring team rules
 - b) Equal opportunity and fair treatment
 - c) Winning at all costs
 - d) Taking performance-enhancing drugs**Answer: b) Equal opportunity and fair treatment**

2. Which of the following is not an obligation of an athlete?
 - a) Respecting opponents
 - b) Avoiding training
 - c) Following anti-doping rules
 - d) Maintaining fitness**Answer: b) Avoiding training**

3. Coaches have the right to:
 - a) Demand unethical behavior
 - b) Use physical punishment
 - c) Make decisions regarding team strategy
 - d) Ignore athlete safety**Answer: c) Make decisions regarding team strategy**

4. A responsible coach must avoid:
 - a) Giving constructive feedback
 - b) Showing professionalism
 - c) Creating a safe environment
 - d) Personal bias and discrimination**Answer: d) Personal bias and discrimination**

5. A referee or judge must always:
 - a) Take sides
 - b) Ignore misconduct
 - c) Maintain neutrality
 - d) Promote their favorite team**Answer: c) Maintain neutrality**

BLOCK-3

SYLLABUS OF YOGASANA CHAMPIONSHIPS



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SEMESTER-II B.A. Yoga



UNIT-1

Syllabus of Yogasana Championships like Traditional Yogasana Individual, Artistic Yogasana (single), Artistic Yogasana (Pair), Rhythmic Yogasana (Pair), Artistic Yogasana (Group)

1.1 Yogasana Championships

Yogasana Championships have evolved as a structured format to showcase the strength, flexibility, discipline, and aesthetic aspects of yoga through competition. The syllabus for these championships includes multiple categories, each with its unique style and presentation. **Traditional Yogasana (Individual)** focuses on the performance of classic yogic postures with perfect alignment, balance, and holding duration. The scoring is based on correctness, steadiness, and grace. **Artistic Yogasana (Single)** combines asanas with dance-like movements and graceful transitions, performed solo to instrumental music. **Artistic Yogasana (Pair)** is similar but done with a partner, emphasizing synchronization, flow, and balance between both performers.

1.2 Expanded Forms – Rhythmic & Group Events

Rhythmic Yogasana (Pair) adds a musical rhythm to the presentation, where pairs perform asanas in coordination with each other, focusing on timing and flow. Unlike artistic pairs, the rhythmic style integrates more dynamic and continuous movement. **Artistic Yogasana (Group)** includes 5 participants performing choreographed sequences of asanas in perfect harmony and formation. This group event highlights team balance, creativity, and visual appeal. The entire syllabus is designed to promote yogic values while enhancing athletic expression, body control, and artistic aesthetics. Judging criteria typically include difficulty level, synchronization, expression, stability, and presentation.

Subjective Questions

Q.1 Explain the key differences between Traditional Yogasana and Artistic Yogasana in championship formats.

Ans.

Q.2 What role does synchronization play in Artistic and Rhythmic Yogasana pair events?

Ans.

Q.3 Discuss the importance of music and creativity in Artistic Yogasana events.

Ans.

Q.4 How does group performance in Yogasana Championships encourage teamwork and coordination?

Ans.

Objective Questions

1. Which Yogasana category focuses purely on classical posture performance?
 - a) Artistic Yogasana
 - b) Rhythmic Yogasana
 - c) Traditional Yogasana
 - d) Group Yogasana

Answer: c) Traditional Yogasana

2. In Artistic Yogasana (Single), what is a key element?
 - a) Pair balancing
 - b) Music and expression
 - c) Holding time only
 - d) Use of props

Answer: b) Music and expression

3. Rhythmic Yogasana can be best described as:
 - a) Competitive breathing
 - b) Quick poses with music beats
 - c) Yoga in silence
 - d) Chanting mantras

Answer: b) Quick poses with music beats

4. Group Yogasana is usually performed with how many members?
 - a) 2–3
 - b) 1–2
 - c) 5–8
 - d) 10–15

Answer: c) 5–8

5. Which aspect is least important in Traditional Yogasana?
 - a) Balance
 - b) Rhythm
 - c) Posture
 - d) Alignment

Answer: b) Rhythm



BLOCK-4

JUDGING AND OFFICIATING IN YOGASANA COMPETITIONS

UNIT-1

Key Judging Points, Micro Marking System, Discipline, Foul, Warning, Protest, Announcement of Scores and Final Result

1.1 Key Judging Points in Yogasana Competitions

In Yogasana competitions, athletes are judged based on several essential criteria:

- **Accuracy of Posture:** Proper alignment and structure of the asana.
- **Stability:** The ability to hold the posture without tremors or shifts.
- **Flexibility:** Demonstrated range of motion within the asana.
- **Grace and Presentation:** Smooth transition into and out of the posture.
- **Breathe Control and Facial Expression:** Calm demeanour, synchronized breathing.

Component	Description
Posture Execution (Technique)	Evaluation of alignment, stability, and precision of the yoga posture.
Difficulty Value (DV)	Points assigned based on the difficulty level of each asana.
Balance and Control	Assessed based on the athlete's steadiness and body control during execution.
Transition and Flow	Smoothness and grace while transitioning between postures.
Breath Coordination	Synchronization of breath with movement and posture holding.
Flexibility and Strength	Assessment of physical capabilities demonstrated in asanas.
Artistic Presentation	Overall presentation including facial expression, confidence, and aesthetics.
Time Duration	Adherence to time limits for holding postures and completing the sequence.
Deductions	Penalties for falls, imbalance, incorrect form, or exceeding time.
Synchronization (for group)	Uniformity and harmony in team performances (only for group events).

1.2 Micro Marking System

The micro marking system is a detailed scoring method where judges award or deduct minor points, often in increments like 0.5 for subtle aspects of the performance. This system minimizes subjectivity and ensures a more refined and fair evaluation. Small deductions are made for deviations such as misalignment, instability, improper breathing, or lack of synchronization. Micro-marking enhances transparency and allows judges to differentiate closely matched performances with greater accuracy.



1.3 Discipline in Yogasana Competitions

Discipline is a vital aspect of Yogasana competitions and is expected from all athletes. Participants must adhere to the competition schedule, arrive on time, maintain respectful behavior toward judges and fellow competitors, and follow all established rules. Any act of indiscipline, such as ignoring instructions, showing disrespect, or attempting to influence judges, may lead to warnings or penalties.

1.4 Foul and Warning

Fouls and warnings are mechanisms to maintain the integrity of the competition. A warning is an official caution issued to a participant when a rule is broken but the act is not serious enough to warrant a foul. If the same behaviour continues or if a more serious violation occurs, a foul may be declared. Fouls include using props (if not permitted), receiving external assistance, or intentionally misleading the judges.

1.5 Protest

In case a team or individual believes that a judging decision was incorrect or unfair, they have the right to file a protest. A protest must be submitted in writing within a specified time after the performance, clearly stating the grounds for objection. The Jury of Appeal, an independent panel, is responsible for reviewing the protest, examining evidence, and delivering a final decision. Their decision is considered final and binding.

1.6 Announcement of Scores and Final Result

After the performances, the scores from all judges are compiled, verified, and then announced publicly. The final result is declared only after ensuring accuracy and fairness in the tabulation of marks. A breakdown of the marks is often displayed to maintain transparency and allow participants to understand their scoring.

Subjective Questions:

Q1. Explain the importance of the micro marking system in Yogasana competitions. How does it contribute to fairness and accuracy in judgment?

Ans.

Q2. Discuss the disciplinary expectations from athletes in Yogasana competitions. What actions can lead to warnings or fouls?

Ans.

Q3. What are the key judging points in Yogasana competitions? Illustrate with examples how each point influences scoring.

Ans.

Q4. Describe the process of filing a protest in a Yogasana competition. Who handles the protest, and what are the necessary conditions to accept it?

Ans.

UNIT-2

Roles and Responsibilities of Officials

2.1 Introduction

Officials play a critical role in ensuring that Yogasana competitions are conducted fairly, smoothly, and in alignment with the rules and values of the sport. Their responsibilities cover a wide range of duties before, during, and after the competition. The team of officials includes judges, referees, scorers, timekeepers, announcers, and technical staff. Each official must act with impartiality, professionalism, and integrity.

2.2 Judges

Judges are responsible for evaluating the performances of participants based on the established criteria, such as posture alignment, stability, flexibility, grace, and synchronization. They must remain objective and consistent in their scoring, free from bias or external influence. Judges are expected to record deductions accurately, use the micro marking system fairly, and follow the standard code of judging approved by the organizing body. Senior judges may also serve on the Jury of Appeal, resolving disputes and protests.

2.3 Referee

The referee oversees the entire competition area and ensures that the event is conducted by the official rules. The referee monitors athlete conduct, ensures proper discipline, and has the authority to give warnings or declare fouls when necessary. The referee also ensures that judges are working systematically and that there is no miscommunication between the officiating team. In case of any on-the-spot issues, the referee is responsible for immediate resolution.

2.4 Scorers and Timekeepers

Scorers are responsible for compiling marks given by different judges, ensuring accurate total scores, and transferring the data to the results team. They must double-check every calculation to prevent errors. Timekeepers manage the timing of each performance, ensuring that athletes adhere to the time limits set for various rounds. They start and stop the clock as per official protocol and must coordinate closely with the announcer and referee.

2.5 Announcer

The announcer has the duty of making official announcements before, during, and after the competition. This includes calling participants to the stage, announcing scores and results, and conveying any important updates to the audience and competitors. The announcer must be clear, confident, and accurate in delivering information to maintain the competition's flow.



2.6 Technical and Support Staff

The technical and support team includes those handling sound systems, video recording, stage setup, and safety arrangements. Their responsibilities are crucial to maintaining the competition environment and ensuring that the field of play is safe and properly equipped. They coordinate with referees and judges to handle any logistical issues quickly and efficiently.

Subjective Questions

Q1. Describe the role of judges in Yogasana competitions. What qualities should they possess to ensure fairness and accuracy?

Ans.

Q2. What is the role of a referee in Yogasana competitions? How does the referee contribute to the overall conduct of the event?

Ans.

Q3. Explain the responsibilities of the scorers and timekeepers. Why is their role crucial to the final result?

Ans.

Q4. Discuss the significance of teamwork among the various officials in Yogasana competitions. How does their coordination impact the event?

Ans.

UNIT-3

Anti-Doping Policy of NYSF and FOP (Field of Play) for Yogasana Competitions

3.1 Anti-Doping Policy of NYSF

The Anti-Doping Policy of the National Yogasana Sports Federation (NYSF) is established to ensure that all athletes compete in a fair and drug-free environment. This policy is aligned with the World Anti-Doping Agency (WADA) guidelines and the National Anti-Doping Agency (NADA) of India. The primary objective of this policy is to protect the health of athletes and the integrity of Yogasana as a competitive sport.

Athletes are strictly prohibited from using any substances listed in the WADA Prohibited List. This includes performance-enhancing drugs, stimulants, and other banned chemicals, whether taken intentionally or unintentionally. The NYSF requires all participants to undergo random doping tests during competitions and training camps. Refusal to undergo testing or attempting to tamper with the sample collection process may lead to immediate suspension and disqualification.

Athletes, along with their coaches and support staff, are expected to stay informed about the latest updates to the anti-doping regulations. It is the athlete's responsibility to ensure that no prohibited substances enter their body, including through supplements or medications. Any athlete found guilty of violating the anti-doping policy faces disciplinary action, which may include suspension, cancellation of results, and a ban from future competitions. Education and awareness programs are also conducted by NYSF to promote clean and ethical sporting practices among young athletes.

3.2 Field of Play (FOP) for Yogasana Competitions

The Field of Play (FOP) in a Yogasana competition refers to the designated area where athletes perform their asanas under the observation of judges and officials. The FOP must be designed by the official guidelines to ensure a standardized and safe environment for all participants.

The competition stage or mat must be flat, clean, non-slippery, and adequately cushioned to prevent injuries. Its size should be appropriate to allow free movement for different types of asanas without obstruction. The lighting on the stage should be uniform and not too harsh, allowing judges to see the postures clearly. The boundary lines must be marked to define the performing area, and any stepping out may result in a penalty.

The FOP must be free of distractions, with minimal movement of officials and volunteers during performances. It is the responsibility of the organizing committee to maintain silence, order, and discipline in this area. Cameras, sound systems, and judging panels must be placed in a way that they do not interfere with the performance.

Access to the FOP is limited to authorized personnel, including participants, coaches (in specific roles), judges, referees, and support staff. Unauthorized entry or any disturbance in the field of play is considered a serious violation and may lead to disciplinary action.



Subjective Questions

Q1. What is the importance of the Anti-Doping Policy in Yogasana competitions? How does it protect the athletes and the integrity of the sport?

Ans.

Q2. Explain the responsibilities of athletes under the NYSF Anti-Doping Policy. What are the consequences of violating this policy?

Ans.

Q3. Describe the essential features and regulations of the Field of Play (FOP) in a Yogasana competition. Why is proper FOP management important?

Ans.

Q4. How do the Anti-Doping Policy and FOP regulations together ensure a fair and safe Yogasana competition environment?

Ans.

UNIT-4

Samples of Fitness Certificate & Risk Certificate

4.1 Fitness Certificate

A **Fitness Certificate** is a mandatory document required for participation in Yogasana competitions. It is issued by a registered medical practitioner to certify that the athlete is physically and mentally fit to perform high-level Yogasana routines. The certificate ensures that the participant does not have any medical condition that could endanger their health during the competition.

This certificate must be recent, typically not older than seven days before the competition, and must include the full name of the participant, age, gender, and a brief statement confirming that the athlete is fit to participate in competitive Yogasana events. The document must be signed and stamped by the medical professional, along with the date of examination and contact details of the certifying doctor. Submission of the fitness certificate is compulsory during the registration or reporting stage of the event.

Sample Format of Fitness Certificate:

FITNESS CERTIFICATE

This is to certify that Mr./Ms. _____, aged _____ years, is physically and mentally fit to participate in Yogasana competitions. He/She has been examined on _____ and has no health condition that may restrict his/her performance in the event.

Date: _____

Doctor's Name & Signature: _____

Registration No.: _____

Seal of Clinic/Hospital

4.2 Risk Certificate

The **Risk Certificate** is a declaration by the participant and/or their guardian (in the case of minors) stating that they are participating in the competition at their own risk. It also includes an acknowledgment that the organizers, federation, or host institution shall not be held responsible for any injury, accident, or unforeseen event occurring during the competition.

This certificate serves as a legal disclaimer to protect the organizing body from liability while also ensuring that participants and their families understand the physical demands and potential risks involved in Yogasana performances. It reflects the informed consent of the participant and promotes awareness and responsibility.



Sample Format of Risk Certificate:

RISK CERTIFICATE

I, Mr./Ms. _____, aged _____ years, hereby declare that I am participating in the Yogasana competition organized by _____ at my own risk. I understand that the event involves physical activity, and I have taken all necessary precautions. I shall not hold the organizers, federation, or host institution responsible for any injury or mishap that may occur during or as a result of my participation.

Signature of Participant: _____

Date: _____

(If under 18 years of age)

Signature of Parent/Guardian: _____

Contact Number: _____

Subjective Questions

Q1. What is the purpose of a Fitness Certificate in Yogasana competitions? Who is authorized to issue it, and why is it mandatory?

Ans.

Q2. Explain the significance of a Risk Certificate. How does it protect both the participant and the organizers?

Ans.

Objective Questions:

1. In Yogasana competitions, which of the following is considered a key judging point?

- a) Costume design
- b) Speed of performance
- c) Posture accuracy
- d) Background music

Answer: c) Posture accuracy

2. What is the main benefit of using the micro marking system in Yogasana competitions?

- a) Reduces the number of judges
- b) Simplifies the judging process
- c) Ensures detailed and fair scoring
- d) Encourages faster routines

Answer: c) Ensures detailed and fair scoring

3. What action is most likely to result in a warning during a Yogasana competition?

- a) Correctly performing an asana
- b) Reporting late to the stage
- c) Wearing the official uniform
- d) Maintaining silence

Answer: b) Reporting late to the stage

4. Who is responsible for reviewing a protest filed during a competition?
- a) Coach
 - b) Timekeeper
 - c) Jury of Appeal
 - d) Audience representative
- Answer: c) Jury of Appeal**
5. What follows after the announcement of all scores in a Yogasana competition?
- a) Retesting of participants
 - b) Immediate prize distribution
 - c) Declaration of final result
 - d) Re-performance of top athletes
- Answer: c) Declaration of final result**

Suggestive Readings

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COURSE NAME

ENVIRONMENTAL SCIENCE

Course code: BAYSVA-206

CREDIT: 3

CA: 13

SEE: 37

MM: 50

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the foundational concepts of Environmental Studies and appreciate its multidisciplinary nature.
- Analyze the structure and function of ecosystems, including aquatic ecosystems and their components.
- Identify various natural resources (renewable and non-renewable) and understand their conservation methods.
- Explain the causes and impacts of environmental pollution and assess methods for its prevention and control.
- Recognize the importance of biodiversity, its levels, values, and the need for conservation.
- Evaluate the role of individuals and communities in conserving natural resources and promoting sustainable lifestyles.
- Gain knowledge of environmental legislation, such as the Environment Protection Act and Wildlife Protection Act.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Demonstrate a broad understanding of environmental concepts, ecological systems, and the interrelationship between humans and the environment.
- Classify ecosystems and describe their functioning, including food chains and food webs.
- Differentiate between renewable and non-renewable resources and articulate strategies for their sustainable use.
- Identify key pollutants, their sources, and their effects on various components of the environment.
- Apply knowledge of pollution control measures to real-world environmental challenges.
- Explain biodiversity at various levels, assess threats to biodiversity, and propose conservation measures.
- Interpret and apply environmental laws and regulations, understanding their significance in protecting ecosystems.



BLOCK-1

INTRODUCTION TO ENVIRONMENTAL STUDIES AND ECOSYSTEM

UNIT-1

Introduction to Environmental Studies and Ecosystem; The Multidisciplinary Nature of Environmental Studies, Scope and Importance, Need of Awareness

1.1 Introduction to Environmental Studies and Ecosystem

Environmental Studies is a field of study that integrates information and insights from multiple disciplines to understand the interactions between the natural world and human society. It aims to explore how human activities impact the environment and how we can develop sustainable solutions to environmental challenges. The study of the environment includes understanding ecosystems, natural resources, pollution, biodiversity, and the impact of development on the environment.

An ecosystem, which is a central concept in environmental studies, refers to a community of living organisms interacting with each other and with their non-living environment. These interactions form a complex web of relationships that support life on Earth. Studying ecosystems helps us understand the balance of nature and the processes that sustain life.

1.2 The Multidisciplinary Nature of Environmental Studies

Environmental Studies is inherently multidisciplinary. It combines elements of biology, chemistry, physics, geology, geography, sociology, economics, political science, and ethics. This integrated approach is essential because environmental issues often span multiple areas of concern. For example, climate change involves scientific understanding (climatology), economic impacts (resource allocation), social consequences (migration, health), and ethical considerations (intergenerational justice).

By drawing knowledge from these various fields, Environmental Studies provides a comprehensive understanding of environmental issues and equips individuals to address them holistically.

1.3 Scope and Importance

The scope of Environmental Studies is vast and includes studying the structure and function of ecosystems, biodiversity conservation, pollution control, sustainable development, and natural resource management. It also includes analyzing the causes and effects of environmental degradation and finding ways to mitigate these impacts.

The importance of Environmental Studies lies in its ability to make individuals more environmentally conscious. It empowers people with the knowledge and skills to understand environmental problems, evaluate alternative solutions, and take responsible action. Moreover, it plays a vital role in policy-making, education, and sustainable planning.

Environmental Studies also prepares students and professionals to work in fields such as environmental engineering, conservation biology, environmental law, public health, and environmental education.



1.4 Need of Awareness

Raising environmental awareness is crucial for fostering a sense of responsibility toward nature. Many of the environmental problems we face today—such as pollution, deforestation, climate change, and loss of biodiversity—are caused or worsened by human ignorance or indifference. Creating awareness helps individuals understand the consequences of their actions and motivates them to adopt environmentally friendly practices.

Awareness can be promoted through education, media, community participation, and policy initiatives. It encourages people to reduce waste, conserve energy and water, recycle materials, and support eco-friendly products and services. Ultimately, a well-informed population is better equipped to protect the environment and ensure a healthy planet for future generations.

Subjective Questions:

Q1. Explain the multidisciplinary nature of Environmental Studies and its relevance in solving modern environmental problems.

Ans.

Q2. Discuss the scope and importance of Environmental Studies in today's context.

Ans.

Q3. What is the need for environmental awareness? Describe ways in which awareness can be created among the public.

Ans.

Q4. Define an ecosystem. How is it related to Environmental Studies?

Ans.

UNIT-2

Ecosystem and its Functions, Aquatic Ecosystem, Environmental Components of Ecosystem

2.1 Ecosystem and Its Functions

An ecosystem is a dynamic system where living organisms (biotic components) interact with non-living elements (abiotic components) such as air, water, and minerals in a specific environment. These interactions involve the flow of energy and the cycling of nutrients, forming a balanced and self-sustaining unit.

The functions of an ecosystem are essential for maintaining the ecological balance and supporting life. These functions include:

- **Energy Flow:** Solar energy is captured by producers (plants) through photosynthesis and transferred through different trophic levels via food chains.
- **Nutrient Cycling:** Essential elements like carbon, nitrogen, and phosphorus cycle through biotic and abiotic components, enabling organisms to grow and reproduce.
- **Ecological Succession:** Ecosystems change over time through natural processes, gradually moving toward a stable climax community.
- **Homeostasis:** Ecosystems maintain balance and stability despite external changes, through feedback mechanisms and interdependent relationships.

These functions are crucial for providing ecosystem services such as food, clean air and water, climate regulation, and soil fertility.

2.2 Aquatic Ecosystem

Aquatic ecosystems refer to ecosystems found in water bodies, and they are broadly classified into two types: freshwater ecosystems and marine ecosystems.

- **Freshwater Ecosystems** include lakes, rivers, ponds, and streams. They support species like fish, amphibians, aquatic plants, and microorganisms. These ecosystems are essential for drinking water, irrigation, and sustaining biodiversity.
- **Marine Ecosystems** include oceans, seas, estuaries, and coral reefs. These systems are more saline and support a wide variety of organisms, such as fish, whales, plankton, seaweed, and shellfish. Marine ecosystems also play a key role in regulating global climate, supporting fisheries, and cycling carbon.

Aquatic ecosystems are vital for human survival and ecological balance, but they face threats from pollution, overfishing, climate change, and habitat destruction.



2.3 Environmental Components of Ecosystem

The environment of an ecosystem comprises **biotic** and **abiotic components**, both of which are interlinked and interact continuously.

- **Biotic Components** include all living organisms, such as producers (plants), consumers (animals), and decomposers (fungi, bacteria). They are involved in food chains, energy transfer, and maintaining biological diversity.
- **Abiotic Components** include non-living physical and chemical elements such as sunlight, temperature, air, water, soil, and minerals. These factors influence the types of organisms that can live in a particular ecosystem and affect their growth, reproduction, and behavior.

The balance between biotic and abiotic factors determines the health and sustainability of an ecosystem. Disruptions in any component can have cascading effects throughout the system.

Subjective Questions:

Q1. Define an ecosystem. Describe the major functions of an ecosystem.

Ans.

Q2. Differentiate between freshwater and marine ecosystems. Explain their significance.

Ans.

Q3. Discuss the various environmental components of an ecosystem with examples.

Ans.

Q4. Explain how energy flows and nutrients cycle within an ecosystem. Why are these processes important?

Ans.

UNIT-3

Conservation of Natural Resources, Food Chains, Food Web

3.1 Conservation of Natural Resources

Natural resources are materials and components that can be found within the environment and are utilized by humans for survival and development. They are broadly categorized into:

- **Renewable resources** – such as sunlight, air, water, and forests, which can be replenished naturally.
- **Non-renewable resources** – such as fossil fuels (coal, petroleum), minerals, and metals, which are finite and take millions of years to form.

Conservation of natural resources refers to the sustainable management and wise use of these resources to prevent their depletion and ensure availability for future generations. It involves:

- Reducing wasteful consumption
- Recycling and reusing materials
- Adopting energy-efficient practices
- Using alternative or renewable energy sources
- Protecting forests, wildlife, and biodiversity

Conservation is critical to maintaining ecological balance, reducing environmental degradation, and supporting long-term economic development.

3.2 Food Chains

A food chain represents the linear flow of energy and nutrients through different organisms in an ecosystem. It shows who eats whom and consists of different trophic levels:

- **Producers (Autotrophs):** Usually green plants that synthesize food through photosynthesis.
- **Primary consumers (Herbivores):** Animals that feed on plants.
- **Secondary consumers (Carnivores):** Animals that feed on herbivores.
- **Tertiary consumers:** Top predators that feed on other carnivores.
- **Decomposers:** Organisms like bacteria and fungi that break down dead matter and recycle nutrients back into the ecosystem.

Each step in the food chain transfers only a portion of the energy (approximately 10%), with the rest lost as heat. This concept is known as the **10% law**.



3.3 Food Web

A food web is a complex network of interconnected food chains within an ecosystem. It provides a more accurate representation of how organisms are related through feeding relationships, as most organisms consume and are consumed by multiple species.

The food web ensures stability and balance in the ecosystem. If one species is removed or added, it can affect several others, illustrating the delicate interdependence among species. A diverse and complex food web enhances the resilience of an ecosystem to disturbances.

Subjective Questions:

Q1. What is the importance of conserving natural resources? Explain different methods used for conservation.

Ans.

Q2. Define a food chain. Describe its structure and explain the flow of energy through various trophic levels.

Ans.

Q3. Differentiate between a food chain and a food web. Why is a food web considered more stable?

Ans.

Q4. Explain the role of decomposers in an ecosystem. Why are they essential in both food chains and food webs?

Ans.

Objective Questions:

- Which of the following best defines an ecosystem?
 - A group of organisms that do not interact with each other
 - A community of living organisms only
 - A system where living organisms interact with each other and with the non-living environment
 - The abiotic components of the environment only

Answer: c) A system where living organisms interact with each other and with the non-living environment

- What is the primary source of energy in an ecosystem?
 - Water
 - Plants
 - Sunlight
 - Soil

Answer: c) Sunlight

3. Which of the following is *not* a renewable resource?

- a) Solar energy
- b) Wind energy
- c) Coal
- d) Biomass

Answer: c) Coal

4. What term is used to describe the interconnection of multiple food chains in an ecosystem?

- a) Food network
- b) Food circle
- c) Food loop
- d) Food web

Answer: d) Food web

5. Environmental Studies is considered multidisciplinary because it:

- a) Focuses only on biology and chemistry
- b) Includes subjects like economics, sociology, and ethics
- c) Deals only with pollution and waste
- d) Avoids social aspects of the environment

Answer: b) Includes subjects like economics, sociology, and ethics



BLOCK-2

NATURAL RESOURCES: RENEWABLE & NON-RENEWABLE

UNIT-1

Resources: Renewable & Non-Renewable, Biodiversity, Values of Biodiversity, Natural Resources (Renewable & Non-Renewable Resources)

1.1 Resources: Renewable and Non-Renewable

Natural resources are naturally occurring substances or features used by humans for survival, economic activity, and development. These resources are broadly categorized into renewable and non-renewable based on their ability to regenerate and sustain use over time.

1.2 Renewable Resources

Renewable resources are those that can be replenished naturally in a short span of time. Examples include solar energy, wind energy, water (hydropower), biomass, and geothermal energy. These resources are sustainable and environmentally friendly, provided they are managed properly. Their use reduces dependency on exhaustible resources and helps mitigate environmental degradation.

1.3 Non-Renewable Resources

Non-renewable resources are those that are available in limited quantities and cannot be replenished within a human timescale once depleted. These include fossil fuels like coal, petroleum, and natural gas, as well as minerals and metals. The extraction and use of non-renewable resources contribute to environmental pollution, habitat destruction, and climate change. Hence, their usage must be minimized and alternatives should be encouraged.

1.4 Biodiversity

Biodiversity, or biological diversity, refers to the variety of all life forms on Earth—plants, animals, microorganisms, and the ecosystems they form. It plays a critical role in maintaining ecological balance and supporting life processes. High biodiversity increases resilience to environmental stress and supports food security, health, and climate stability.

1.5 Values of Biodiversity

Biodiversity holds immense value for humanity and the planet. These values include:

- **Ecological Value:** Biodiversity ensures the stability and productivity of ecosystems, which in turn support life on Earth.
- **Economic Value:** Many industries like agriculture, forestry, medicine, and tourism depend directly or indirectly on biodiversity.
- **Social and Cultural Value:** Biodiversity shapes human culture, traditions, and spirituality.
- **Aesthetic Value:** The natural beauty of biodiversity provides recreation, inspiration, and mental well-being.



- **Scientific Value:** Biodiversity enables scientific research and the discovery of new medicines, technologies, and biological insights.

1.6 Natural Resources (Renewable and Non-Renewable Resources)

Natural resources are vital for human development and economic progress. However, the unsustainable use of these resources leads to depletion and environmental crises. It is essential to manage both renewable and non-renewable resources efficiently. Promoting conservation, reducing wastage, and developing alternative technologies are necessary steps toward sustainable development. Awareness and responsible behavior among individuals and communities are key to preserving these resources for future generations.

Subjective Questions:

Q1. Discuss the differences between renewable and non-renewable resources. Provide suitable examples.

Ans.

Q2. Explain the different types of values associated with biodiversity and their significance.

Ans.

Q3. What is biodiversity? Why is it important for the health of ecosystems and human survival?

Ans.

Q4. Describe the importance of natural resources and the need for their sustainable management.

Ans.

UNIT-2

Pollution-Air Pollution, Soil Pollution, Smog, their Causes and Impacts

2.1 Pollution: An Overview

Pollution refers to the introduction of harmful substances or products into the environment, causing adverse effects on living beings and natural systems. It disrupts ecological balance, deteriorates the quality of natural resources, and poses risks to health and well-being. Among various forms of pollution, air pollution, soil pollution, and smog are critical environmental issues that need immediate attention.

2.2 Air Pollution

Air pollution is the presence of toxic substances in the air, primarily due to human activities. Major air pollutants include carbon monoxide (CO), sulfur dioxide (SO₂), nitrogen oxides (NO_x), particulate matter (PM), ozone (O₃), and volatile organic compounds (VOCs). The main sources of air pollution are:

- Vehicle emissions
- Industrial discharges
- Burning of fossil fuels
- Agricultural activities
- Deforestation and waste burning

Impacts of Air Pollution

Air pollution leads to respiratory and cardiovascular diseases, allergies, asthma, and in severe cases, even premature death. It also affects animals, damages crops, contributes to acid rain, depletes the ozone layer, and plays a major role in climate change.

2.3 Soil Pollution

Soil pollution is the contamination of soil due to the presence of harmful chemicals and waste materials. Common causes include:

- Excessive use of chemical fertilizers and pesticides
- Disposal of industrial waste
- Leakage of underground storage tanks
- Dumping of non-biodegradable waste



Impacts of Soil Pollution

Soil pollution reduces soil fertility, affects plant growth, and leads to the accumulation of harmful chemicals in food crops. It contaminates groundwater and poses health risks to humans and animals through the food chain.

1.1 Smog: Causes and Effects

Smog is a type of intense air pollution characterized by a mixture of smoke and fog. It is primarily formed when sunlight reacts with pollutants like nitrogen oxides and volatile organic compounds in the atmosphere. There are two types of smog:

- **Classical Smog:** Occurs in humid climates and is a mix of smoke and sulfur dioxide.
- **Photochemical Smog:** Occurs in dry, sunny areas and involves ozone, nitrogen oxides, and hydrocarbons.

Impacts of Smog

Smog reduces visibility, causes eye irritation, and leads to breathing difficulties. It is especially dangerous for children, the elderly, and people with respiratory problems. It also damages crops, forests, and buildings.

1.2 Control Measures for Pollution

To combat pollution, the following measures can be adopted:

- Use of cleaner fuels and energy sources
- Promotion of public transport and electric vehicles
- Implementation of industrial emission norms
- Proper disposal and recycling of waste
- Organic farming and reduced use of chemicals
- Plantation drives and afforestation
- Public awareness and education campaigns

Subjective Questions:

Q1. What are the main causes and effects of air pollution? Discuss with examples.

Ans.

Q2. Explain soil pollution and its impacts on agriculture and human health.

Ans.

Q3. What is smog? Describe the types of smog and their harmful effects.

Ans.

Q4. Suggest effective measures to control different types of environmental pollution.

Ans.

UNIT-3

Role of an Individual in the Conservation of Natural Resources

3.1 Introduction

Conservation of natural resources is essential for sustaining life on Earth and ensuring that future generations also have access to clean air, water, and fertile land. While governments and organizations play a key role, the contribution of individuals is equally crucial. Every individual can make a significant difference through responsible behavior and lifestyle choices.

3.2 Importance of Individual Efforts

Individuals are both users and protectors of natural resources. Through small yet meaningful actions in daily life, individuals can help conserve water, energy, and biodiversity, reduce pollution, and promote sustainable practices. These actions collectively contribute to the global effort toward environmental protection.

3.3 Water Conservation

Water is a vital and limited resource. Individuals can contribute to water conservation by:

- Turning off taps when not in use
- Fixing leakages promptly
- Using water-efficient appliances
- Practicing rainwater harvesting
- Reusing greywater for gardening or cleaning purposes

3.4 Energy Conservation

Energy conservation reduces the demand for fossil fuels and lowers greenhouse gas emissions. Individuals can conserve energy by:

- Switching off lights and appliances when not in use
- Using energy-efficient LED bulbs and appliances
- Opting for public transport, cycling, or walking
- Using renewable energy sources like solar panels
- Insulating homes to reduce heating and cooling needs

3.5 Reducing, Reusing, and Recycling (3Rs)

Practicing the 3Rs is a powerful way to minimize waste and conserve resources:

- **Reduce:** Avoid unnecessary consumption and opt for minimal packaging
- **Reuse:** Reuse containers, bags, bottles, and other items
- **Recycle:** Sort waste and send recyclable materials to proper recycling units



3.6 Role in Biodiversity Conservation

Individuals can protect biodiversity by:

- Avoiding products made from endangered plants or animals
- Supporting local and organic farming
- Planting native species in gardens
- Participating in conservation programs and awareness campaigns
- Avoiding habitat destruction and pollution

3.7 Lifestyle Changes for Sustainability

Adopting eco-friendly habits contributes to long-term sustainability. These include:

- Using cloth bags instead of plastic
- Consuming less meat and more plant-based foods
- Conserving paper and opting for digital alternatives
- Supporting eco-conscious brands and practices
- Spreading awareness about environmental issues

3.8 Collective Impact of Individual Actions

When individuals take responsibility and make conscious decisions, their actions inspire others and build momentum for larger social and environmental change. Collective individual actions can lead to significant reduction in resource depletion and environmental damage.

Subjective Questions:

Q1. Why is the role of individuals important in the conservation of natural resources?

Ans.

Q2. Describe at least five actions individuals can take to conserve water and energy in daily life.

Ans.

Q3. What are the 3Rs? How can applying them help in resource conservation?

Ans.

Q4. Discuss how lifestyle changes at the individual level can lead to environmental sustainability.

Ans.

UNIT-4

Equitable Use of Resources for Sustainable Lifestyles

4.1 Introduction

Equitable use of resources refers to the fair and just distribution of natural resources among all sections of society and across generations. It ensures that the basic needs of everyone are met without compromising the ability of future generations to meet their own needs. This principle is central to achieving sustainable development and promoting social and environmental justice.

1.1 Concept of Sustainability

Sustainability involves the responsible use of resources in a way that maintains ecological balance and meets current needs without endangering future availability. It encompasses environmental, social, and economic dimensions. A sustainable lifestyle integrates practices that reduce environmental impact, conserve resources, and promote well-being for all.

1.2 Need for Equitable Use of Resources

The unequal distribution and overuse of natural resources have led to environmental degradation, poverty, and conflict. Richer sections often consume more than their fair share, while poorer communities suffer from scarcity. Equitable use is needed to:

- Ensure access to basic resources like clean water, food, and energy for all
- Reduce environmental stress and prevent resource depletion
- Promote social justice and reduce inequalities
- Encourage cooperation and shared responsibility for environmental protection

1.3 Challenges to Equitable Resource Use

Several barriers hinder the equitable use of resources:

- Economic inequality and overconsumption by affluent societies
- Lack of awareness and education
- Weak environmental policies and enforcement
- Exploitation of natural resources for profit
- Population growth and urbanization



1.4 Principles of Sustainable Lifestyles

A sustainable lifestyle promotes minimal use of resources, low environmental impact, and balanced living. Key principles include:

- Reducing carbon footprint
- Conserving water and energy
- Minimizing waste through reuse and recycling
- Supporting fair trade and ethical consumption
- Encouraging community-based resource management

1.5 Role of Individuals and Communities

Individuals and communities play a crucial role in promoting equitable resource use. Some key actions include:

- Practicing mindful consumption and avoiding wastage
- Sharing resources and promoting community initiatives
- Supporting policies that promote sustainability
- Educating others about environmental responsibility
- Participating in local and global sustainability efforts

1.6 Global and National Initiatives

Various initiatives have been launched to encourage sustainable and equitable resource use, such as:

- The United Nations Sustainable Development Goals (SDGs)
- Agenda 21 and international climate agreements
- National programs like Swachh Bharat Abhiyan, Jal Shakti Abhiyan, and renewable energy missions
- NGOs and civil society movements working for environmental justice

1.7 Way Forward

To build a sustainable future, there must be a collective shift in mindset and behavior. Equity, responsibility, and awareness are key to managing natural resources wisely. Through cooperation between governments, communities, and individuals, we can ensure that Earth's resources are preserved and shared fairly for the well-being of all.

Subjective Questions:

Q1. What is meant by equitable use of resources? Why is it important for sustainability?

Ans.

Q2. Explain the challenges faced in ensuring equitable distribution and use of natural resources.

Ans.

Q3. Describe the principles and features of a sustainable lifestyle.

Ans.

Q4. How can individuals and communities contribute to the equitable and sustainable use of resources?

Ans.

Objective Questions:

1. Which of the following is a renewable resource?

- a) Coal
- b) Petroleum
- c) Solar energy
- d) Natural gas

Answer: c) Solar energy

2. Which pollutant is primarily responsible for the formation of photochemical smog?

- a) Carbon monoxide
- b) Sulfur dioxide
- c) Methane
- d) Nitrogen oxides

Answer: d) Nitrogen oxides

3. The 3Rs in environmental conservation stand for:

- a) Recycle, Reduce, Replant
- b) Reduce, Reuse, Recycle
- c) Restore, Reduce, Recycle
- d) Reuse, Recover, Reduce

Answer: b) Reduce, Reuse, Recycle

4. Which of the following is an example of individual action for conserving biodiversity?

- a) Using more packaged goods
- b) Planting native tree species
- c) Supporting deforestation for development
- d) Using chemical pesticides extensively

Answer: b) Planting native tree species

5. The concept of equitable use of resources aims to:

- a) Increase consumption among the wealthy
- b) Ensure that only developed countries benefit
- c) Distribute natural resources fairly among all people
- d) Prioritize industrial development over the environment

Answer: c) Distribute natural resources fairly among all people



BLOCK-3

BIODIVERSITY & CONSERVATION

UNIT-1

Levels of Biodiversity, Environment Segments, Biosphere, Lithosphere, Hydrosphere, Atmosphere, Pollutants, Degradable and Non-degradable Pollutants

1.1 Levels of Biodiversity

Biodiversity exists at multiple levels. The three main levels are genetic diversity, species diversity, and ecosystem diversity. Genetic diversity refers to the variation in genes within a particular species. Species diversity refers to the variety of species within a habitat or a region. Ecosystem diversity involves the variety of ecosystems in a given place, including different habitats, biological communities, and ecological processes.

1.2 Environment Segments

The environment comprises four major segments: lithosphere (land), hydrosphere (water), atmosphere (air), and biosphere (life). Each segment plays a crucial role in maintaining ecological balance. Understanding these components is essential to studying environmental science and biodiversity.

1.3 Biosphere

The biosphere is the global sum of all ecosystems and represents the zone of life on Earth. It includes all living organisms and their interactions with the elements of the lithosphere, atmosphere, and hydrosphere. The biosphere supports a complex web of life, influenced by both natural and human-induced changes.

1.4 Lithosphere

The lithosphere is the outermost layer of the Earth, comprising the crust and the upper part of the mantle. It includes landforms such as mountains, plains, and plateaus, and it supports terrestrial life. It is the source of natural resources like minerals and is vulnerable to degradation due to human activities like mining and deforestation.

1.5 Hydrosphere

The hydrosphere includes all water bodies on Earth, such as oceans, rivers, lakes, and groundwater. It is essential for all forms of life and plays a vital role in climate regulation and nutrient cycling. Pollution, overuse, and climate change pose serious threats to the health of the hydrosphere.

1.6 Atmosphere

The atmosphere is the layer of gases surrounding Earth. It is composed mainly of nitrogen and oxygen, along with traces of other gases. The atmosphere protects life by filtering harmful solar radiation, maintaining temperature, and supporting processes like the water cycle and photosynthesis.



1.7 Pollutants

Pollutants are substances introduced into the environment that cause harm or discomfort to living organisms or ecosystems. They can be natural or anthropogenic (human-made). Pollutants affect air, water, and soil quality, and their impact varies based on their chemical nature and concentration.

1.8 Degradable and Non-degradable Pollutants

Degradable pollutants can be broken down by natural processes. Examples include organic waste and certain chemicals. Non-degradable pollutants, such as plastics, heavy metals, and radioactive substances, persist in the environment for a long time and accumulate in the food chain, posing long-term risks.

Subjective Questions:

Q1. Explain the three main levels of biodiversity and discuss their significance in maintaining ecological balance.

Ans.

Q2. Describe the four segments of the environment and explain how each one contributes to ecological stability.

Ans.

Q3. What is the biosphere? Discuss the interrelationship between the biosphere and other environmental segments.

Ans.

Q4. Differentiate between degradable and non-degradable pollutants with suitable examples. Discuss their effects on the environment.

Ans.

UNIT-2

CONSERVATION OF MINERAL RESOURCES AND OXYGEN DEPLETION

2.1 Conservation of Mineral Resources

Mineral resources are naturally occurring substances that are mined and used for various human activities. These include metallic minerals like iron, copper, and aluminum, and non-metallic minerals like limestone and gypsum. The conservation of these resources is crucial due to their non-renewable nature. Sustainable management involves several strategies:

- **Efficient utilization** through advanced technologies to reduce waste.
- **Recycling and reuse** of metal products to minimize fresh extraction.
- **Substitution** of scarce minerals with more abundant or synthetic alternatives.
- **Environmental regulations** to control illegal mining and promote responsible practices.
- **Awareness programs** to promote sustainable consumption.

Without proper conservation, rapid industrialization and urbanization can lead to the depletion of valuable minerals, ecological imbalance, and conflicts over resource control.

2.2 Oxygen Depletion

Oxygen depletion refers to the reduction of oxygen levels in the atmosphere or water bodies. In aquatic systems, it is often caused by excessive growth of algae due to nutrient pollution (eutrophication). As algae die and decompose, oxygen is consumed by bacteria, leading to hypoxic conditions (low oxygen), which can result in fish kills and biodiversity loss.

In the atmospheric context, oxygen levels can be threatened by deforestation, burning of fossil fuels, and other activities that reduce oxygen-producing organisms (like trees and phytoplankton). Though oxygen depletion in the atmosphere is not currently a critical threat, continued damage to ecosystems that produce oxygen can create long-term ecological risks.

Maintaining ecological balance through afforestation, reducing pollution, protecting marine environments, and enforcing environmental laws are essential to prevent oxygen depletion.

Subjective Questions:

Q1. What are mineral resources? Discuss the various methods for their conservation.

Ans.

Q2. Why is the conservation of mineral resources important in modern society?

Ans.

Q3. Explain the causes and effects of oxygen depletion in aquatic ecosystems.



Ans.

Q4. Describe the role of deforestation and pollution in oxygen depletion and suggest preventive measures.

Ans.

Objective Question:

1. Which of the following is not a level of biodiversity?

- a) Genetic diversity
- b) Cultural diversity
- c) Species diversity
- d) Ecosystem diversity

Answer: b) Cultural diversity

2. The segment of the Earth that includes all water bodies is called the:

- a) Atmosphere
- b) Lithosphere
- c) Hydrosphere
- d) Biosphere

Answer: c) Hydrosphere

3. Non-degradable pollutants include:

- a) Paper waste
- b) Vegetable peels
- c) Plastic
- d) Sewage

Answer: c) Plastic

4. A major method of conserving mineral resources is:

- a) Increased mining
- b) Recycling metals
- c) Burning fossil fuels
- d) Deforestation

Answer: b) Recycling metals

5. Oxygen depletion in aquatic ecosystems is mainly caused by:

- a) Acid rain
- b) Deforestation
- c) Eutrophication
- d) Earthquakes

Answer: c) Eutrophication

BLOCK-4

ENVIRONMENTAL POLLUTION





UNIT-1

Environmental Pollution, Types, Causes, Effects, and Controls, Prevention & Control of Pollution

1.1 Environmental Pollution

Environmental pollution refers to the introduction of harmful substances or products into the environment, leading to adverse changes. It disturbs the balance of natural systems and causes negative impacts on living beings and the ecosystem. Pollution can affect air, water, soil, and the biosphere, degrading the quality of life and the sustainability of natural resources.

1.2 Types of Pollution

There are several types of environmental pollution, each affecting a specific component of the environment:

1.2.1 Air Pollution

Air pollution is caused by the release of harmful gases and particulate matter into the atmosphere. Major sources include industrial emissions, vehicle exhaust, burning of fossil fuels, and agricultural activities.

1.2.2 Water Pollution

Water pollution occurs when pollutants are discharged into water bodies without adequate treatment. Common sources include sewage, industrial waste, agricultural runoff, and oil spills.

1.2.3 Soil Pollution

Soil pollution results from the accumulation of toxic chemicals, heavy metals, pesticides, and non-biodegradable materials in the soil, reducing its fertility and harming plant and animal life.

1.2.4 Noise Pollution

Noise pollution is the excessive or harmful levels of noise in the environment caused by traffic, industries, construction activities, and loudspeakers. It affects human health, leading to stress and hearing problems.

1.2.5 Thermal Pollution

Thermal pollution is the degradation of water quality due to changes in its temperature, often caused by power plants and industrial facilities discharging heated water into water bodies.

1.2.6 Radioactive Pollution

Radioactive pollution results from the release of radioactive substances into the environment through nuclear power generation, weapon testing, and improper disposal of radioactive waste.

1.3 Causes of Pollution

Pollution is primarily caused by human activities, although natural events like volcanic eruptions and forest fires also contribute. Key human-induced causes include industrialization, urbanization, deforestation, excessive use of vehicles, overuse of pesticides and fertilizers, and improper waste management.

1.4 Effects of Pollution

The effects of pollution are wide-ranging and severe. Air pollution leads to respiratory and cardiovascular diseases. Water pollution causes waterborne diseases and harms aquatic life. Soil pollution reduces agricultural productivity and contaminates the food chain. Noise pollution causes hearing loss and psychological stress, while radioactive pollution can lead to genetic disorders and cancers.

1.5 Controls of Pollution

To control pollution, several measures can be implemented. Technological solutions include the installation of pollution control devices in industries and vehicles. Legal approaches involve enforcing environmental laws and regulations. Public awareness and education are crucial for promoting responsible behavior and environmental ethics. Urban planning, green belts, afforestation, and sustainable practices can significantly reduce the environmental burden.

1.6 Prevention and Control of Pollution

Prevention is better than cure when it comes to pollution. Preventive strategies involve reducing the generation of pollutants at the source, adopting clean technologies, using eco-friendly products, recycling waste, and promoting renewable energy sources. Government policies, industry regulations, and community participation play an essential role in pollution prevention and control. Environmental impact assessments and sustainable development models should guide all developmental activities.

Subjective Questions

Q1. Define environmental pollution and explain its significance in the modern world.

Ans......

Q2. Discuss in detail the different types of environmental pollution and their respective sources.

Ans......

Q3. Describe the major causes and effects of air, water, and soil pollution.

Ans......

Q4. Explain the various methods for the prevention and control of pollution with suitable examples.

Ans......



UNIT-2

Environment Protection Act, Wildlife Protection Act

2.1 Environment Protection Act, 1986

The Environment Protection Act (EPA), enacted in 1986, is a comprehensive legislation aimed at the protection and improvement of the environment in India. It was introduced as a response to the Bhopal Gas Tragedy of 1984 and serves as an umbrella legislation to coordinate the activities of various central and state authorities under existing environmental laws.

The primary objective of the Act is to implement decisions made at the United Nations Conference on the Human Environment held in Stockholm in 1972. It empowers the central government to take measures to protect and improve environmental quality, control pollution, and restrict industrial activities that may cause environmental degradation.

Key provisions of the Act include:

- Power to take measures for protecting and improving the quality of the environment.
- Laying down standards for the emission or discharge of pollutants.
- Regulation of the location of industries.
- Management of hazardous substances and wastes.
- Penalties for non-compliance, including fines and imprisonment.

The Environment Protection Rules, 1986 were also notified under this Act, which specify the standards and procedures for controlling pollution and conducting environmental assessments.

2.2 Wildlife Protection Act, 1972

The Wildlife Protection Act was enacted in 1972 with the aim of protecting wild animals, birds, and plants to ensure the ecological and environmental security of India. The Act provides for the creation of protected areas like national parks, wildlife sanctuaries, conservation reserves, and community reserves.

It prohibits the hunting of wild animals listed in the Schedules of the Act and imposes stringent penalties for violations. The Act also regulates the trade and commerce of wild animals, animal articles, and trophies to curb illegal poaching and trafficking.

Key features of the Act include:

- Establishment of wildlife sanctuaries and national parks.
- Prohibition of hunting of specified species.
- Regulation of trade in wild animals and their derivatives.
- Establishment of a National Board for Wildlife (NBWL) for policy formulation.
- Provision for the appointment of wildlife wardens and forest officers.

Over the years, several amendments have strengthened the Act, increasing the fines and imprisonment terms for offenders and expanding the scope of protection to include endangered species and their habitats.

■ Subjective Questions

Q1. Discuss the main objectives and key provisions of the Environment Protection Act, 1986.

Ans......

Q2. Explain the significance of the Environment Protection Act in addressing industrial pollution.

Ans......

Q3. Describe the Wildlife Protection Act, 1972 and its role in conserving biodiversity.

Ans......

Q4. What are the major penalties under the Wildlife Protection Act for illegal poaching and trade?

Ans......

■ Suggestive Readings:

- Erach Bharucha: *Text Book for Environment Studies*, UGC & Bhartiya Vidyapeetha Institute of Environmental education and research, Pune.
- Agarwal, K.C. 2001 *Environmental Biology*, Nidi Publ. Ltd. Bikaner.
- Bharucha Erach, *The Biodiversity of India*, Mapin Publishing Pvt. Ltd., Ahmedabad – 380 013, India.



University of Patanjali

Self Learning Material (SLM)

B. A. Yoga

Open and Distance Learning Programme

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FIRST YEAR						
Course Code	Subject	Evaluation Scheme			Subject Total	
		Credit	CA	SEE		
BAYSMJ-101	Foundation of Yoga	4	25	75	100	
BAYSMJ-102	Yoga Practicum I	2	15	35	50	
BAYSMN-103	BAYSMN-103(A) Basic Psychological Processes Or BAYSMN-103(B) History of India (Early times to till the Mauryan Period) Or BAYSMN-103(C) Tourism Concepts and Principles Or BAYSMN-103(D) Sanskritam-I	4	25	75	100	
BAYSID-104	Introduction to Shrimad Bhagavad Gita	4	25	75	100	
BAYSAE-105	Communicative English	2	13	37	50	
BAYSSE-106	General introduction of human Anatomy and Physiology	3	25	75	100	
BSYSVA-107	Yajna and Karmakand	3	25	75	100	
TOTAL		22	153	447	600	

SEM I



FIRST YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-201	Hatha Yoga text-1(HP, GHS & HR)	4	25	75	100
BAYSMJ-201P	Hatha Yoga Practicum	2	13	37	50
BAYSMN-202	BAYSMN-202 (A) Social Psychology Or BAYSMN-202 (B) History of Ancient India (Sunga to 1206 AD) Or BAYSMN-202 (C) Tourism Resources in India Or BAYSMN-202 (D) Sanskritam II	4	25	75	100
BAYSID-203	Indian Philosophy & Culture	4	25	75	100
BAYSAE-204	Basics of Sanskritam	2	15	35	50
BSYSSE-205	Yogasana Sports Evolution Teaching & Marking System	3	25	75	100
BAYSVA-206	Environment Science	3	13	37	50
TOTAL		22	141	409	550

SEM II

SECOND YEAR						
Course Code	Subject	Evaluation Scheme			Subject Total	
		Credit	CA	SEE		
BAYSMJ-301	Patanjali Yog Sutra & Shastra Smaran	5	25	75	100	
BAYSMJ-302	Yoga Practicum	4	25	75	100	
BAYSMN-303	BAYSMN-303(A) Stress Management Or BAYSMN-303(B) Ancient Indian Social Life and Institutions Or BAYSMN-303(C) Transport and Hotel Management Or BAYSMN-303(D) Sanskritam-III	6	25	75	100	
BAYSID-304	Indian Knowledge System-I	2	13	37	50	
BAYSAE-305	Sanskritam-II	2	13	37	50	
BAYSSE-306	Fundamentals of Computer Applications	3	25	75	100	
TOTAL		22	126	374	500	



SECOND YEAR						
Course Code	Subject	Evaluation Scheme			Subject Total	
		Credit	CA	SEE		
BAYSMJ-401	Hatha Yoga texts-2 (YB, SS & SSP)	6	25	75	100	
BAYSMJ-402	Teaching Method of Yoga and Meditation Techniques (Meditation Practicum)	3+3=6	25	75	100	
SEM IV	BAYSMN-403	4	25	75	100	
	Or BAYSMN-403 (A) Strengths and Virtues Or BAYSMN-403 (B) Ancient Indian Art & Architecture Or BAYSMN-403 (C) Travel Agency and Tour Operations Business Or BAYSMN-403 (D) Sanskritam IV					
	BAYSMN-404	4	25	75	100	
	Upanishads Parichay					
BAYSAE-405	Anthropometric Assessment & Traditional Vedic Diagnostic Tools	2	25	75	100	
TOTAL		22	125	375	500	

THIRD YEAR						
	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
SEM V	BAYSMJ-501	Various Hatha Yogic Texts-I: Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-502	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-503	BAYSMN-503(A) Clinical Psychology Or BAYSMN-503(B) History of India (1206A.D.TO1739A.D.) Or BAYSMN-503(C)Major Tourist Attractions of World Or BAYSMN-503(D) Sanskritam - V	6	25	75	100
	BAYSID-504	Internship	4	25	75	100
	TOTAL		22	100	300	400

THIRD YEAR						
	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
SEM VI	BAYSMJ-601	Various Hatha Yogic Texts-II Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-602	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-603	BAYSMN-603(A) Psychology of Personality Or BAYSMN-603(B) History of India (1760A.D.TO1950A.D.) Or BAYSMN-603(C) International Travel Management Or BAYSMN-603(D) Sanskritam- VI	4	25	75	100
	BAYSMN-604	Research Methodology Case Study	4+2=6	25	75	100
	TOTAL		22	100	300	400



SEMESTER – III

B.A. (Yoga Science)

PATANJALI YOG SUTRA & SHASTRA SMARAN

Course code: BAYSMJ- 301





CREDIT: 5

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the nature and modifications of the mind (Chitta), its states, and the process of attaining mental control through Abhyasa and Vairagya.
- Explore the concepts of Ishwar, Ishwar Pranidhana, and the obstacles on the path of Yoga (Antarayas), along with techniques for achieving Chitta-prasadanam.
- Learn the types of Samadhi, including Samprajnatah and Asamprajnatah, and their relevance in higher yogic practices.
- Comprehend the principles of Kriya Yoga, the Kleshas, and the philosophical concepts of Purusha, Prakriti, and their union.
- Gain knowledge of Ashtanga Yoga, including Asana, Pranayama, Pratyahara, and the siddhis (powers) that arise from their mastery.
- Delve into advanced yogic concepts from Vibhutipada and Kaivalyapada, such as Samyama, Chitta Parinam, Siddhis, Vasanas, and Kaivalya (liberation).

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Identify and describe the five states of Chitta, its vrittis, and explain how to still the mind using practice and detachment.
- Explain the role of Ishwar in the yogic path, list the Chitta-Vikshepas (obstacles), and apply the methods for cultivating mental clarity and peace.
- Differentiate between Samprajnatah and Asamprajnatah Samadhi, and classify their subtypes, including Samapatti states.
- Illustrate the framework of Kriya Yoga, define the five Kleshas, and analyze the causes and cessation of suffering using Dukhavada theory.
- Discuss the Ashtanga Yoga system and elaborate on the spiritual and psychological benefits of practices like Asana, Pranayama, and Pratyahara.
- Demonstrate understanding of Samyama (integration of Dharana, Dhyana, Samadhi), mental transformations, types of karmas, and the significance of Viveka Jnana and Kaivalya in attaining liberation.

BLOCK-1

SAMADHIPADA



UNIT-1

Concept of Chitta; Chitta Bhoomis (Kshipta, Moodh, Vikshipta, Ekagra, Nirudha); Chitta- Vrittis and their classification, Chitta-Vritti Nirodhopaya (Abhyasa and Vairagya)

1.1 Concept of Chitta

Chitta (चित्त) can be broadly translated as “mind-stuff” or the **totality of consciousness**. It includes all levels and aspects of the mind, from unconscious to fully conscious, and is the field where all mental activities occur.

The Patanjali Yoga Sutras (P.Y.S.) offer a methodical way to comprehend the mind (*chitta*) and its changes (*chitta-vrittis*). In addition to describing many facets of the mind, Patanjali teaches how a practitioner might manage mental fluctuations to attain *samadhi* or spiritual concentration. According to the *Sankhya*-Yoga theory, the four faculties of the *antahkarana* (inner faculty)—*mana* (mind), *buddhi* (intellect), *ahamkara* (ego), and *chitta* (consciousness)—are responsible for regulating human experience. The faculty of knowledge and discernment is known as *buddhi*, whereas the lower mind, or *mana*, is in charge of sensory perception, emotions, and reactions. *Chitta* is the storehouse of memories and previous impressions (*samskaras*), whereas *Ahamkara* is the ego, which generates a sense of uniqueness and attachment.

“*Yogaścittavṛttinirodhah*”(P.Y.S 1/2)

This is how Patanjali defines yoga, meaning that yoga is the cessation of the changes in the mind. This sutra emphasizes that spiritual emancipation results from mastering the *chitta-vṛttis* (mental fluctuations).

1.2 Chitta Bhoomis (Kshipta, Mood, Vikshipta, Ekagra, Nirudha)

Patanjali divides the mind into five stages (*Chitta Bhumi*), which vary based on their stability and control. The first stage, *Kshipta*, is the most unstable and restless state of the mind. *Rajas* (activity and passion) dominates, causing the mind to be highly distracted, scattered, and constantly switching from one thought to another. Such a mind is outwardly focused, seeks pleasure through the senses, and reacts impulsively to situations. In this stage, a person finds it difficult to concentrate or meditate as the mind is constantly disturbed by emotions, desires, and worries.

“*Vyādhistyaṇasamṇayapramāṇalāsyāvīratibhrāṇṭidarśanaṇalabdhābhumikaṭvānavasthitvāni chittavikṣepāste’antarayah*”(P.Y.S 1/30)

(Disease, doubt, negligence, laziness, distraction, and instability are the hindrances that disturb the mind.) This disarray characterizes the *kṣhipta* mind, making it unsuitable for meditation or spiritual progress. To overcome this state, one needs self-discipline, conscious effort, and a structured routine to focus and reduce mental restlessness.

The second stage, *mūḍha*, is characterized by lethargy, laziness, and ignorance. *Tamas* (inertia and darkness) dominates here, leading to a state of confusion, where the mind lacks clarity and is attached to material pleasures. The foolish mind is often lazy, unmotivated, and disinterested in higher knowledge or self-inquiry. It is full of misconceptions and false notions, which prevent a person from understanding reality.

“Viparyayo mithya-jnanam atad-rūpa-pratishtham”(P.Y.S 1/8)

False knowledge is that which is not based on reality. This shows that the foolish mind is governed by delusion and misconception, which prevents progress in yoga. Such a mind is prone to negativity, fear, and attachment, which keep a person trapped in suffering. To move beyond this state, a person needs to develop awareness, learn from the scriptures, and engage in self-discipline and positive habits to overcome inertia and ignorance.

The third state, *vikṣipta*, represents a partially focused mind, where the individual experiences moments of concentration but is still prone to distraction. This state is influenced by both rajas and sattva, which means that while the mind sometimes experiences clarity and wisdom, it is still not fully stable. The *vikṣipta* mind sometimes gains focus during meditation, but soon loses it due to external disturbances.

“Sa tu dirghakaal nairantarya satkarasevito dṛiḍhbhoomih”(P.Y.S 1/14)

The practice becomes firmly established when done for a long time, without interruption and with devotion. This shows that overcoming *vikṣipta* requires patience, perseverance, and constant effort. Meditation, self-discipline, and detachment from external distractions help transform a disoriented mind into a steady, focused state. Although this stage represents significant progress, the practitioner still needs determination to reach higher levels of mental stability.

The fourth stage, *Ekaagra*, refers to a concentrated mind that can focus intensely on a single object or thought. It is infused with Sattva (purity and wisdom), allowing the practitioner to engage in Dhyana (meditation) without distractions. In this state, the mind is fully concentrated and experiences inner peace, clarity, and stability.

“Tat-pratishodhārtha-mekata-tattva-abhyāsah”(P.Y.S 1/32)

To eliminate distractions, one should practice concentration on a single principle. This sutra emphasizes the importance of concentrated meditation in yoga. A person with a concentrated mind is capable of deep meditation, self-awareness, and spiritual progress. This state prepares the mind for states of higher absorption (Samadhi) and is necessary for attaining self-realization. However, even in this state, subtle thoughts and impressions may persist, which need to be further refined through advanced meditation practices.

Patanjali divides the nature of the mind into five states (*chitta bhumi*) according to the degree of control and stability. Distractions and wants abound in the extremely disturbed *Kṣhipta* (restless mind). *Mūḍha*, which translates to “sluggish mind,” is a condition of ignorance, inertia, and slowness (*tamas*). Distraction and concentration alternate in the *Vikṣipta* (half-focused mind). Meditation requires a deeply focused mind, or *ekāgra* (unconcentrated mind). Lastly, complete control over ideas is *Niruddha* (managed mind), which results in *Samadhi*.

“Tadadrastuh Svarūpe’vasthānam”(P.Y.S. 1.3)

This signifies that the seer then stays faithful to himself. This sutra demonstrates that a yogi experiences “Pure awareness and liberation” when the mind is completely under control (*Niruddha* state).

1.3 Chitta- Vrittis and their classification

Patanjali’s Yoga Sutras describe the mind (Chitta) as undergoing continuous changes called Chitta-Vrittis. Patanjali classifies *Chitta-Vrittis* (mental tendencies) into five types: *Pramana* (true knowledge) is knowledge based on direct experience, inference, or scriptures. *Viparyay* (false knowledge) is the result of delusion and misunderstanding. *Vikalpa* (imagination) is knowledge based on words, which



is not directly experienced. *Nidra* (sleep state) is when one is unconscious, and *Smriti* (recollection) is the recollection of past experiences. Patanjali says:

“Vrittayah panchatyayah klishtaklishtah” (P.Y.S. 1.5)

There are five types of Vrittis of the Chitta, and they can be troublesome (*Klishta*) or non-troublesome (*Aklishta*). This means that mental tendencies can both create obstacles and help the practitioner in his path of Yoga. Which shape human perception and experience.

“yogaśchittavṛttinirodhah” (P.Y.S 1/2)

Which means that yoga is the cessation of the changes of the mind. When these fluctuations are brought under control, the practitioner attains samadhi, a state of self-realization beyond mental distractions. Patanjali classified chitta-vrittis into five types in Yoga Sutra

“pramāṇaviparyayavikalpa-nidraśmṛtyah” (P.Y.S 1/6)

(right knowledge, wrong knowledge, imagination, sleep, and memory are the five mental changes).

The first, *pramāṇa* (correct knowledge), refers to valid knowledge obtained through direct perception (*pratyakṣa*), inference (*anumāna*), and scriptural evidence (*āgama*).

“pratyakṣaṇumānāgamaḥ pramāṇāni” (P.Y.S 1/7)

(Perception, inference, and evidence are valid means of knowledge).

Second, *viparya* (false knowledge), refers to incorrect or forgotten knowledge that is not based on reality.

“viparyayo mithyajnanamatadruppratishtham” (P.Y.S 1/8)

(False knowledge is that which is not based on reality.)

Third, *vikalpa* (imagination or delusion), is a mental alteration where words and thoughts are present but have no basis in reality.

“shabdaajnanānupati vastushoonyo vikalpaiḥ” (P.Y.S 1/9)

(Verbal knowledge devoid of reality is imagination).

Fourth, *nidra* (sleep), is a state of mind where there is no cognition, but still the mental alteration is present.

“abhavapratyayalambana vṛttinirnidra” (P.Y.S 1/10)

(Sleep is a mental alteration based on the absence of cognition.)

The fifth, *smriti* (memory), is the recollection of past experiences.

“anubhūtavishyasampramoshah smṛtiḥ” (P.Y.S 1/11)

(Memory is the retention of experiences without loss). These vṛttis can be either *kliṣṭha* (afflicted, leading to bondage) or *akliṣṭha* (non-afflicted, leading to liberation), depending on whether they lead the practitioner to ignorance or knowledge.

1.4 Chitta Vritti Nirodhopaya (Abhyasa and Vairagya)

To control these mental fluctuations, Patanjali suggests abhyāsa (persistent practice) and vairāgya (dispassion).

“abhyāsavairagyabhyām tannirodhaḥ”(P.Y.S 1/12)

This means that mental changes are controlled through practice and dispassion. Practice is defined as the constant and dedicated effort to stabilize the mind.

“tatra sthitaḥ yatno ’abhyasaḥ”(P.Y.S 1/13)

(Practice is the effort to achieve stability in that state.) For practice to be effective, it must be done long-term, uninterrupted, and with devotion.

“sa tu dirghkaal nairantarya satkarasevito drshtbhumih”(P.Y.S 1/14)

(That practice becomes firmly established when done long-term, without interruption, and with true devotion). Along with practice, dispassion (vairagya) is also necessary to eliminate attachment to worldly pleasures and distractions.

“drishtanusravikavivishyavitrshnasya vashikaranasamjna vairāgyam”(P.Y.S 1/15)

Which means dispassion is mastery over the desire for things seen and heard. When detachment reaches its highest level, one rises above even the subtlest desires.

“Tatparam Purushakhyatergunavaitrishnyam”(P.Y.S 1/16)

(That supreme detachment arises from the realization of the Self, which leads to complete liberation from the modes of nature). Through dedicated practice and detachment, the seeker progresses towards Chitta-Vritti-Nirodha, which ultimately leads to inner peace, self-control, and spiritual liberation. Thus, Patanjali has presented a systematic path to mental peace and spiritual advancement based on psychology.

Subjective Questions

Q1. Explain the concept of Chitta and its five states (Chitta Bhoomis) as described in Patanjali’s Yoga Sutras. How does understanding these states help in progressing on the path of Yoga?

Ans.

Q2. Discuss the classification of Chitta Vrittis as given by Patanjali. How can Abhyasa (practice) and Vairagya (dispassion) help in attaining Chitta Vritti Nirodha and lead to spiritual liberation?

Ans.



Unit-2

Concept of Ishwar and Ishwar Pranidhana, Qualities of Ishwar, Chitta-Vikshepas (Antarayas)

2.1 Concept of Ishwar and Ishwar Pranidhana

In the Patanjali Yoga Sutras, Ishwara (God) is introduced as a special self, distinct from other individual selves, and devotion to Ishwara (Ishwara Pranidhana) is considered a powerful means of attaining spiritual liberation. Ishwara is described as a being unaffected by Kleshas (afflictions), Karma (actions), *Vipaka* (fruits of actions), and *Ashaya* (latent impressions).

“Ishwara pranidhānād vā” (P.Y.S 1/23)

Which means Self-realization can be attained through complete surrender to Ishwara. This surrender is not a passive act but an active offering of the ego and personal will to the divine. By focusing on Ishwara, the mind becomes purified, and obstacles in the spiritual path are removed. Ishwara is also identified as the primordial teacher (Adi Guru).

2.2 Qualities of Ishwar

Ishwar is a distinct or special Purusha, different from other individual selves. Ishwar is eternally free from ignorance, always pure and full of knowledge. He is not subject to the cycle of birth and death, unlike ordinary souls.

“Klesha-karma-Vipaka-ashayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ” (P.Y.S 1/24)

Which means Ishwara is a special Self, untouched by afflictions, actions, fruits of actions, or residual impressions. This implies that Ishwara is beyond suffering and bondage, and devotion to Him can lead a practitioner towards liberation.

“Sa pūrveṣāṃ api guruḥ kālena anavacchedāt” (P.Y.S 1/26)

Which means he is the teacher of even the most ancient teachers, being beyond time. This highlights that Ishwara transcends temporal limitations and serves as the ultimate guide for all seekers. His presence is symbolized through *Pranava* (Om), the sacred syllable representing the cosmic vibration of existence.

“Tasya vācakaḥ praṇavaḥ” (P.Y.S 1/27)

Which means his designation is the syllable OM. Chanting OM with deep contemplation and devotion is a powerful method for realizing Ishwara.

“Tajjapas tadartha-bhāvanam” (P.Y.S 1/28)

Which means One should repeat it with meditation on its meaning. This practice purifies the mind and leads to inner peace and clarity.

2.3 Chitta-Vikshepas (Antarayas)

Patanjali also discusses the obstacles (Antarayas) that hinder progress in Yoga and how Ishwara Pranidhana helps in overcoming them.

Vyādhi styāna saṁśaya pramāda ālasya avirati bhrānti-darśana alabdha-bhūmikatva anavasthitatvāni chitta-vikṣepāḥ te antarāyāḥ”(P.Y.S 1/30)

These obstacles as *Vyadhi* (disease), *Styana* (mental laziness), *Samshaya* (doubt), *Pramada* (carelessness), *Alasya* (laziness), *Avirati* (attachment to sensual pleasures), *Bhranti-Darshana* (false perception), *Alabdha-Bhumikatva* (inability to attain concentration), and *Anavasthitatva* (instability in concentration). These distractions cause disturbances, leading to mental distress, restlessness, and irregular breathing.

“Dukha-daurmanasya-angamejayatva-shvasa-prashvasah vikshepa-sahabhuvah,”(P.Y.S 1/31)

Which means Pain, depression, tremors in the body, and irregular breathing accompany these distractions. Patanjali prescribes Ishwara Pranidhana as an effective way to cultivate steadiness and overcome these obstacles, ultimately leading to mental tranquility.

Subjective Questions

Q1. Analyze the significance of Ishwara as described in the Yoga Sutras. How does the practice of Ishwara Pranidhana aid a yogi in attaining self-realization?

Ans.

Q2. Enumerate and explain the Chitta-Vikshepas (mental distractions or obstacles) outlined by Patanjali. Discuss how chanting ‘Om’ and meditating on its meaning helps in overcoming these obstacles in Yoga Sadhana.

Ans.



UNIT-3

Concept of Chitta-prasadanam, Relevance of Chitta-prasadanam in Yoga Sadhana

3.1 Concept of Chitta-prasadanam

By cultivating friendliness toward the happy, compassion for the suffering, joy in the virtuous, and equanimity toward the non-virtuous, the mind becomes serene and purified (chitta-prasādanam).

“Maitri-karuna-muditopekshanam sukha-duhkha-punya-apunya-vishayanam bhavanatah citta prasadanam,” (P.Y.S 1/33)

The mind is purified by cultivating friendliness (*Maitri*) towards those who are happy, compassion (*Karuna*) towards those who are suffering, joy (*Mudita*) towards the virtuous, and equanimity (*Upeksha*) towards those who are sinful. This practice fosters a balanced and peaceful mind, free from jealousy, hatred, or disturbance. Cultivating these attitudes removes inner conflicts, allowing the mind to remain steady and focused on spiritual growth.

Patanjali further describes various techniques to achieve Citta-Prasadanam, one of which is the regulation of breath (Pranayama).

“Prachchhardana-vidhāraṇābhyām vā prāṇasya,” (P.Y.S 1/34)

The mind can be calmed by controlled exhalation and retention of breath. This practice helps in stabilizing the mind and preparing it for meditation. Another method is to concentrate on an object that brings inner peace.

3.2 Relevance of Chitta-prasadanam in Yoga Sadhana

A calm and balanced mind is a prerequisite to stilling the vrittis (mental modifications). Chitta-prasādanam prepares the mind for meditation and deeper yogic states. A peaceful mind (prasanna chitta) is essential for reaching the higher limbs of yoga, especially Dhyāna and Samādhi.

Subjective Questions

Q1. How does the cultivation of Maitri, Karuna, Mudita, and Upeksha contribute to achieving Chitta-prasādanam, and why is this mental state considered essential for progressing in Yoga Sadhana?

Ans.

Q2. Discuss the significance of breath regulation (Pranayama) and focus on peaceful objects as techniques for attaining Chitta-prasādanam. How do these methods support the practitioner in reaching deeper meditative states?

Ans.

UNIT-4

**Types of Samadhi (Samprajnatah and Asamprajnatah Samadhi);
Types of Samprajnatah Samadhi (Vitarka, Vichara, Anand and Ashmita);
Concept of Samapatti and kinds of Samapatti (Savitraka
and Nirvitraka, Savichara and Nirvichara); Types of Asamprajnatah
Samadhi (Bhavapratyaya and Upayapratyaya)**

4.1 Types of Samadhi (Samprajnatah and Asamprajnatah Samadhi) Types of Samprajnatah Samadhi (Vitarka, Vichara, Anand and Ashmita)

Yogic practice culminates in samadhi, the highest state of meditative absorption that leads to self-realization and spiritual enlightenment. Samadhi is divided into two main categories in Patanjali's Yoga Sutras: Asamprajnata Samadhi (superconscious absorption) and Samprajnata Samadhi (conscious absorption). In Patanjali's Yoga Sutras, Samprajñāta Samādhi (also called *Sabīja Samādhi* or *Samādhi with seed*) is the first level of Samādhi, where consciousness is still active, and the practitioner is deeply absorbed in an object of meditation.

The state of intense meditation known as Samprajnata Samadhi, or Sabeeja Samadhi, is characterised by a level of awareness as the mind stays concentrated on the object of attention. The stages of reasoning (vitarka), contemplation (vichara), bliss (ananda), and pure self-awareness (asmita) are how *samprajnata* samadhi is attained.

“vitarka-vicharananda-smīta-rūpanugamat samprajñata (vitarka-vichara-ananda-asmita-rūpanugamat samprajñata)” (P.Y.S 1/17)

The practitioner is still conscious of the meditation process while experiencing a deep sense of calm. Vitarka anugata samadhi, or meditation on gross objects with analytical thought, vichara anugata samadhi, or subtle meditative absorption beyond logical reasoning, ananda anugata samadhi, or meditation focused on bliss, and asmita anugata samadhi, or the highest form, where the awareness of pure existence remains, are the four stages comprising Samprajnata samadhi.

4.2 Concept of Samapatti and kinds of Samapatti (Savitraka and Nirvitraka, Savichara and Nirvichara)

Meditative absorption, known as samapatti, occurs when the mind is calm and reflects the subject of the meditation.

“Kṣīṇavṛtter abhijātasyeva mañer grahīṭṭ-grahaṇa-grāhyeṣu tat-stha-tadañjanatā samāpattiḥ” (P.Y.S 1/41)

(When the modifications of the mind are weakened, the mind becomes like a transparent crystal, assuming the form of whatever it focuses on—whether the perceiver, the act of perception, or the perceived object.) This illustrates that in Samapatti, the mind attains a state of pure receptivity, mirroring reality without distortion. There are different types of Samapatti based on the degree of purification and depth of meditation.

Samāpatti is classified into different types, each representing different depths of attention and cognitive engagement. Savitarka Samāpatti involves meditation with logic, where the practitioner engages in logical analysis while meditating. Sutra 1.42 states:



“tatra shabdartha-jnana-vikalpayah samarchaka savitarka samapattiḥ” (P.Y.S 1/42)

Which means that in this state, conceptual knowledge, word association, and perception merge, leading to logic-based absorption.

“smṛti-parisuddhāu svarupa-śūnyavarta-matra-nirbhāsa nirvitarka” (P.Y.S 1/43)

On the other hand, nirvitarka samāpatti, is beyond cognitive analysis, allowing direct experiential perception without mental constructs.

Another classification involves savichara samapatti, where meditation involves subtle contemplation and inquiry. Sutra 1.44

“etayaiva savichara nirvichara cha sukshyam-vishya vyakhyata” (P.Y.S 1/44)

States that in this state, meditation can either involve subtle contemplation (savichara) or go beyond it (nirvichara). Nirvichara samapatti.

“sukshyam-vishyaatvam chalinga-paryavasanam” (P.Y.S 1/45)

Allows the practitioner to go beyond intellectual contemplation and reach deep insight into the subtlest aspects of existence.

4.3 Types of Asamprajnatah Samadhi (Bhavapratyaya and Upayapratyaya)

The state of asamprajnata samadhi, also called nirbeeja samadhi (seedless samadhi), is beyond samprajnata samadhi. In this state, all mental changes (vrittis) stop, leaving only latent influences (samskaras).

“vishramapratyayaabhyasapurvah sanskarshesoanyah” (P.Y.S 1/18)

Explaining that asamprajnata samadhi is achieved through dedicated practice and renunciation. There are two types of Asamprajnata Samadhi:

Bhavapratyaya and Upayapratyaya

Bhavapratyaya refers to those who attain this state due to the sanskaras and spiritual maturity of previous lives, while **Upayapratyaya** is attained in this life through rigorous practice and self-discipline.

“Bhavapratyayao Videhaprakritilayanaam” (P.Y.S 1/19)

(Bhava-pratyayao Videhaprakritilayanaam), Some beings attain this state naturally due to their previous spiritual development, while others must strive diligently to attain it. As asamprajnata Samadhi symbolises the total cessation of mental activity leading to absolute liberation, whereas Samprajnata Samadhi offers an organised path towards self-realization, starting with gross objects of meditation and progressing towards subtle, blissful, and eventually non-dual awareness. A practitioner who masters these phases transcends mental fluctuations and develops a close relationship with ultimate reality. Through focused meditation, Patanjali’s classification provides a clear route for seekers to develop spiritual growth that eventually leads to emancipation (Kaivalya).

Subjective Questions

Q1. How do the four stages of Samprajnata Samadhi (Vitarka, Vichara, Ananda, and Asmita) reflect the progressive refinement of meditative absorption, and how can they aid in spiritual evolution?

Ans.

Q2. Compare and contrast Savitarka–Nirvitarka and Savichara–Nirvichara Samapatti in terms of their meditative depth and cognitive engagement. How do these states prepare a practitioner for entering Asamprajnata Samadhi?

Ans.

Objective Questions

1. According to Patanjali, which of the following is *not* one of the five types of Chitta-Vrittis?

a) Pramāṇa (right knowledge)	c) Ahamkāra (ego)
b) Vikalpa (imagination)	d) Smṛti (memory)

Answer: c) Ahamkāra (ego)

2. Which mental state (Chitta Bhumi) is characterized by one-pointed concentration and mental stability, ideal for meditation?

a) Kṣipta	c) Vikṣipta
b) Mūḍha	d) Ekāgra

Answer: d) Ekāgra

3. According to Patanjali, which of the following is *not* listed as a Chitta-Vikshepa (Antaraya) or obstacle to Yoga?

a) vyādhi (disease)	c) Bhakti (devotion)
b) Samshaya (doubt)	d) Pramāda (carelessness)

Answer: c) Bhakti (devotion)

4. Which of the following correctly pairs a type of Samadhi with its characteristic as per Patanjali's Yoga Sutras?

- a) Savitarka Samapatti – Absorption without conceptual knowledge
- b) Asamprajnata Samadhi – Meditation on gross objects with reasoning
- c) Asmita Anugata Samadhi – Meditation on the sense of pure “I-am-ness”
- d) Bhavapratyaya – Samadhi attained through current-life rigorous practice

Answer: c) Asmita Anugata Samadhi – Meditation on the sense of pure “I-am-ness”

5. According to Patanjali's Yoga Sutras, which of the following attitudes contributes to Chitta-prasādanam (purification of mind)?

a) Attachment to worldly pleasures	c) Joy in the virtuous and equanimity toward the non-virtuous
b) Friendliness toward the unhappy	d) Criticism of others' actions

Answer: c) Joy in the virtuous and equanimity toward the non-virtuous



BLOCK-2

SADHANAPADA

UNIT-1

Concept of Kriya Yoga of Patanjali

1.1 Concept of Kriya Yoga of Patanjali

In Yoga Sutra, Patanjali describes a methodical route to self-realization and spiritual development.

“Tapah svādhyāya īśvarapranidhānī kriya-yogaḥ” (P.Y.S2 /1)

Accordingly, the three fundamental practices of Kriya Yoga are ishvarapranidhana (surrender to God), svādhyāya (self-study), and tapas (self-discipline). The term “tapas” refers to austerity or a focused effort to build inner strength and endurance. Studying spiritual writings and reflecting on oneself is known as svādhyāya, and it aids in understanding one’s nature. Ishvarapranidhana entails humility, reliance on divine guidance, and submission to a higher power. By purifying the mind, these three techniques increase its openness to higher states of awareness.

Subjective Questions

Q1. How do the practices of tapas, svādhyāya, and ishvarapranidhana contribute individually and collectively to spiritual growth according to Patanjali’s Yoga Sutras?

Ans.

Q2. Reflect on the significance of surrendering to a higher power (ishvarapranidhana) in your personal journey of self-discipline and self-discovery. How does it impact your inner transformation?

Ans.



UNIT-2

Theory of Kleshes (Avidya, Ashmita, Raga, Dewesh, Abhinevesh)

2.1 Theory of Kleshes

Kleśas are the five root causes of suffering and bondage in human life. They are mental afflictions that cloud our true nature (purusha) and keep us bound to duḥkha (suffering), karma, and rebirth.

“Samadhi-bhavanarthah klesha-tanukarnarthashcha” (P.Y.S2/2)

Accordingly, the two main purposes of Kriya Yoga are to weaken kleshas (mental ailments) and cultivate samadhi (meditative concentration). To attain inner calm and self-realization, one must overcome kleshas, which are regarded as roadblocks on the way to spiritual freedom.

“Avidya-asmita-raag-dvesha-abhiniveshah kleshah” (P.Y.S2/3)

Asmita (ego), raga (attachment), dvesha (hate), abhinavesh (fear of death), and avidya (ignorance) are the five kleshas listed in this sutra. These kleshas, which bind people to the cycle of birth and rebirth, are the primary causes of human sorrow.

Neglect, or avidya, is the first and most basic klesha.

“anītya-ashuchi-duḥkhana-atmasu nītya-ashuchi-sukhātma-khyātir-vidyā” (P.Y.S2/5)

Accordingly, ignorance is the mistaken belief that suffering is bliss, the non-self is the non-self, the transitory is the permanent, and the impure is the pure. Because it warps a person’s understanding of reality, causing misidentification and attachment, Avidya is the foundation of all other kleshas.

“dr̥ṅdarśaṃśaktyorekamatevāsmīti” (P.Y.S2/6)

Accordingly, ego emerges when the mind and body (the seer) are mistaken for pure consciousness (the seer). Attachment and repulsion are further reinforced by the sensation of separateness and individuality that results from this misidentification.

“sukhaṇuśayī rāgaḥ” (P.Y.S2/7)

Accordingly, attachment results from the desire to relive and remember enjoyable events. Clinging to past joys causes one to become dependent on other factors for enjoyment, which results in unhappiness and suffering when those things are unavailable. In contrast, the fourth klesha, *dveṣha* (hatred).

“Duṣkhānuṣhyi dveṣh” (P.Y.S2/8)

This suggests that aversion stems from painful experiences. Emotional distress, avoidance, and aversion result from a person’s growing hatred of anything associated with their suffering. The mental oscillations brought on by either *rāga* or aversion do not lead to true serenity and contentment. The last klesha, *abhinavēsa*, or fear of dying, affects even the wise.

“Svārasvāhi viṣṭhī tathā rūḍhoṣī veṣṭhī” (P.Y.S2/9)

This indicates that even among the learnt and wise, there remains an intrinsic dread of dying and a desire to live. It is one of the hardest diseases to overcome since it is a primitive instinct based on self-preservation. Patanjali emphasizes that these *klesha*’s are the primary causes of suffering and must be weakened and ultimately eliminated through spiritual discipline. *Kriya* Yoga, with its practices

of self-discipline (*tapas*), self-study (*svadhyaya*), and devotion to God (*ishvarapranidhana*), serves as a means to overcome these afflictions. By practicing *Kriya* Yoga, one can purify the mind, reduce attachment and aversion, and gradually move toward *kaivalya* (liberation).

Subjective Questions

Q1. Among the five kleshas, which one do you feel is the most challenging to overcome in your personal life, and how might the practice of Kriya Yoga help in addressing it?

Ans.

Q2. How does the understanding of avidya (ignorance) as the root of all suffering influence your perspective on spiritual practice and self-realization?

Ans.



UNIT-3

Concept of Dukhvaad (Heya, Heya Hetu, Hana, Hanopaya) Drishya Nirupam (Prakriti), Drashta Nirupana (Purusha), Prakriti Purusha Samyog

3.1 Concept of Dukhvaad (Heya, Heya Hetu, Hana, Hanopaya)

The theory of Dukhvaad, or pain, which is fundamental to the human experience, is profoundly understood in the Patanjali Yoga Sutras. The origin of pain, its causes, its potential relief, and the means of overcoming it are all explained by Dukhvaad.

Pariṇāma-tāpa-saṃskāra-duḥkhaiś-ca guṇa-vṛtti-virodhāt-ca duḥkham-eva sarvaṃ vivekinaḥ” (P.Y.S2/15)

“To the wise, all experiences are suffering due to afflictions arising from change, latent impressions, and the conflict of the *gunas*.” According to this sutra, because all experiences are inevitably fleeting, pain is a natural part of life. Because they are fleeting and impacted by outside factors, even enjoyable experiences can result in sorrow. The enlightened understand that ultimate liberty is found outside of the ups and downs of this world.

Suffering’s Fourfold Structure (Heya, Hetu, Hana, and Hanopaya)

Patanjali uses a four-part framework to explain suffering, which is comparable to Buddhism’s Four Noble Truths. They are Heya (struggle itself): Suffering is a ubiquitous and essential aspect of life.

“Dukham heyam tad-viveka-jnanam” (P.Y.S2/16)

“Future suffering is to be avoided through right knowledge.”

Hetu (cause of misery): The five *kleshas* (sorrows) that cloud our judgement are the primary source of suffering.

“Kleśa-mūlaḥ karmāśayo dṛṣṭa-adṛṣṭa-janma-vedanīyah” (P.Y.S2/12)

“The root of suffering lies in the accumulated impressions of past, seen and unseen actions.” Han (removal of pain): By eliminating the underlying causes, one can achieve freedom from suffering.

“Tad-abhāvāt saṃyoga-abhāvaḥ hānam tad dṛṣeḥ kaivalyam.” (P.Y.S2/25)

“Perfect liberation results from the apparent union between the seer and the seen dissolving when ignorance vanishes.” *Hanopaya* (way of liberation): *Ashtanga* Yoga (the eightfold path) is a means of overcoming pain.

3.2 Drishya Nirupam (Prakriti), Drashta Nirupana (Purusha), Prakriti Purusha Samyog

“Draṣṭā dṛṣi-mātrah śuddho’pi pratyaya-anupaśyah.” (P.Y.S2/20)

“The seer is pure consciousness, but it appears to take the form of mental transformations.”

Purusha (awareness) and Prakriti (nature). The Yoga Sutras’ metaphysical foundation is the duality of Prakriti (nature) and purusha (consciousness). All material existence, including the body, mind,

senses, and the outside world, is included in Prakriti. The three gunas—sattva, rajas, and tamas—are how it functions. Purusha is eternal, independent, and pure awareness.

Human suffering results from the incorrect union of nature and Purusha (prakriti-purusha samyoga).

“Sya-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ samyogaḥ” (P.Y.S2/23)

The perceived union of self and nature exists for self-realization.

Subjective Questions

Q1. How does understanding the fourfold structure of suffering (Heya, Hetu, Hana, Hanopaya) influence your approach to dealing with pain and challenges in everyday life?

Ans.

Q2. Reflect on the concept of the union between Purusha and Prakriti. In what ways do you experience this misidentification in your own life, and how might spiritual practice help you discern between the seer and the seen?

Ans.



UNIT-4

Brief Introduction to Ashtanga Yoga; Concept of Asana and Pranayama and their Siddhis; Concept of Pratyahara and its Siddhis

4.1 Brief Introduction to Ashtanga Yoga

Ashtanga Yoga, as described in Patanjali's Yogasutra, is an eight-limbed path designed to lead individuals toward self-realization and liberation (Moksha). The term *Ashta* means "eight" and *Anga* means "limb" or "part." This system provides a structured framework for personal development—physically, mentally, morally, and spiritually.

"Yama-niyama-asana-pranayama-pratyahara-dharana-dhyana-samadhayo-ashtau angani"
(P.Y.S 2/29)

The Eight Limbs of Ashtanga Yoga are:

1. Yama (Restraints or Moral Disciplines):

"Ahimsa-satya-asteya-brahmacharya-aparigrahāḥ yamāḥ" (P.Y.S 2/30)

Ethical guidelines for interacting with the world. Includes: Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy or moderation), Aparigraha (non-possessiveness)

2. Niyama (Personal Observances): Disciplines for self-purification and self-discipline. Includes:

"Śauca-santoṣa-tapaḥ-svādhyāyeśvarapraṇidhānāni niyamāḥ" (P.Y.S 2/32)

Shaucha (cleanliness), Santosha (contentment), Tapas (discipline), Svadhyaya (self-study), Ishvarapranidhana (surrender to God)

3. Asana (Posture): Physical postures that prepare the body for meditation. Patanjali emphasizes steadiness and ease.

"Sthira Sukham Asanam" (P.Y.S 2/33)

True asana is not about complexity, but about **stability (sthira)** and **ease (sukha)**. It prepares the body and mind for deep meditation.

4. Pranayama (Breath Control): Regulation of the breath to control the life force (*prana*).

"Tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ" (P.Y.S 2/49)

Once posture is stable, we begin working with the breath: slowing it, pausing it, and controlling it consciously.

5. Pratyahara (Withdrawal of Senses): Turning the senses inward to focus the mind.

"Sva-viśayāsaṃprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhāraḥ" (P.Y.S 2/54)

Pratyahara is the withdrawal of the senses from their objects, taking on the nature of the mind itself.

6. **Dharana (Concentration):** Fixing the mind on a single point or object.

“Deśa-bandhaś cittasya dhāraṇā” (P.Y.S 3/1)

7. **Dhyana (Meditation):** Continuous flow of concentration; meditative absorption.

“Tatra pratyaya-ekatānatā dhyānam” (P.Y.S 3/2)

8. **Samadhi (Absorption):** The ultimate state of spiritual absorption where the practitioner unites with the object of meditation, transcending ego and duality.

“Tad eva artha-mātra-nirbhāsam svarūpa-śūnyam iva samādhiḥ” (P.Y.S 3/3)

Together, these limbs form a holistic approach to personal transformation, helping the practitioner progress from ethical living and physical discipline to mental clarity and spiritual enlightenment.

4.2 Concept of Asana and Pranayama and their Siddhis

Asana, the third limb, describes the physical positions necessary to keep the body and mind in balance. In contrast to contemporary views, Patanjali focused on the characteristics of the ideal asana:

“sthira sukham asanam” (P.Y.S 2/33)

which means that yoga postures should be comfortable and stable. Asana proficiency primes the practitioner for extended meditation sessions and elevated states of awareness.

Pranayama, the fourth limb, links the body and mind through breath control. One can master life energy (prana) by mastering the breath.

“Tasmin-sati śvāsa-praśvāsayor-gati-vicchedaḥ prāṇāyāmaḥ” (P.Y.S 2/49)

This is how Patanjali explains *pranayama*, which is the deliberate stopping of inhalation and exhalation. Increased vigour and mental clarity result from the practice’s deepening of concentration, mental calmness, and nervous system purification.

“Tataḥ kṣīyate prakāśa āvaraṇam” (P.Y.S 2/52)

Then (through pranayama), the veil covering the inner light is destroyed. Pranayama removes the mental and energetic blocks that hide the true Self or inner light (prakāśa). This leads to enhanced clarity, intuition, and inner vision — a kind of inner Siddhi.

“Prayatna-śaithilya-ananta-samāpattibhyām” (P.Y.S 2/47)

By relaxation of effort and merging with the infinite, perfection in asana is achieved. Here, merging with the **infinite (ananta)** hints at the experience of a **boundless state of being**, which is a **spiritual realization**, often considered a **subtle siddhi** (self-mastery, bliss, and transcendence).

4.3 Concept of Pratyahara and its Siddhis

Pratyahara, the fifth limb of yoga, involves focusing awareness inward by removing the senses from outside distractions. To achieve deep meditation and strong focus, this is a crucial stage.

“svavishyāsamprayogye chittasya svarupanukāra ivendriyanām pratyaharah” (P.Y.S 2/54)

Which implies that the senses become in harmony with the actual nature of consciousness when they are separated from their objects. By reducing attachment to sensory pleasures, this technique prepares the mind for in-depth meditation and makes it more introverted.



Pratyahara mastery results in special mystical accomplishments. The practitioner achieves amazing powers by controlling the senses through detachment.

“Tatah param vashyata indriyanam” (P.Y.S 2/55)

Indicates that complete mastery over the senses is attained by the perfection of pratyahara. The yogi gains the capacity to see subtle energies, experiences profound realms of concentration, and is no longer side tracked by outside stimuli. Higher intuition, the capacity to hear and see beyond the realm of human awareness, and the ability to detach from physical suffering are some of the siddhis linked to pratyahara.

Subjective Questions

Q1. How do the practices of Asana and Pranayama contribute to your personal sense of inner balance and clarity, and have you experienced any subtle changes or “siddhis” through their regular practice?

Ans.

Q2. Reflect on the role of Pratyahara in your spiritual journey. In what ways has withdrawing your senses from external distractions helped you deepen your self-awareness or meditation practice?

Ans.

Objective Questions

1. According to Patanjali’s Yoga Sutras, what are the three fundamental practices of Kriya Yoga?

- a) Asana, Pranayama, and Dhyana
- b) Yama, Niyama, and Samadhi
- c) Tapas, Svadhyaya, and Ishvarapranidhana
- d) Pranayama, Dharana, and Dhyana

Answer: c) Tapas, Svadhyaya, and Ishvarapranidhana

2. What is the root cause of all kleshas (mental afflictions) according to Patanjali?

- a) Raga (attachment)
- b) Avidya (ignorance)
- c) Asmita (egoism)
- d) Abhinivesha (fear of death)

Answer: b) Avidya (ignorance)

3. In the theory of Dukhvaad, which of the following is identified as the means (Hanopaya) to overcome suffering?

- a) Yajna
- b) Karma Yoga
- c) Bhakti Yoga
- d) Ashtanga Yoga

Answer: d) Ashtanga Yoga

4. Which Yoga Sutra explains that “true asana is that which is steady and comfortable”?

- a) P.Y.S 2/47
- b) P.Y.S 2/29
- c) P.Y.S 2/33
- d) P.Y.S 2/54

Answer: c) P.Y.S 2/33

5. What is the result of mastering Pratyahara, as per the Yoga Sutras?

- a) Mastery over breath
- b) Ability to perform difficult postures
- c) Complete control over the senses
- d) Achieving Samadhi

Answer: c) Complete control over the senses



BLOCK-3

VIBHUTIPAD & KAIVALYAPAD

UNIT-1

Introduction, Role and Application of Dharana, Dhyana and Samadhi, Samyama and its Siddhis

1.1 Introduction, Role, and Application of Dharana

Fixing the mind on a single thing, concept, or focal point is known as *dhāraṇā*. It is the first stage of mental discipline, in which the practitioner develops a constant state of attention. According to Patañjali's definition in the Yoga Sutras:

“Deśa-bandhaś cittasya dhāraṇā” (P.Y.S 3/1)

Dhāraṇā is the binding of the mind to a single place.

Dhāraṇā is the binding of the mind to one place, object, or idea. By training the mind to withstand distractions, this technique helps the mind achieve a continuous level of awareness. The selected focal point (*dhāraṇā-lakṣya*) may be internal (breath, mantra, inner light) or external (a flame, symbol, or deity). Deeper levels of meditation result from consistent practice, which also reduces the *citta-vṛtti*, or fluctuations of consciousness.

Role of Dharana in Yoga:

- It connects external disciplines (yama, niyama, asana, pranayama, pratyahara) with the internal path (dharana, dhyana, samadhi).
- Begins the process of stilling the mind after it has withdrawn from sensory distractions (pratyahara).

1.2 Dhyana and Samadhi

Dhāraṇā becomes Dhyāna, or meditation, when its focused awareness becomes unbroken and flows continually towards the object of meditation. According to Patañjali, it is:

“Tatra pratyayaikatānatā dhyānam” (P.Y.S 3/2)

In that (state), the uninterrupted flow of awareness toward the object is Dhyāna (meditation).

In contrast to Dhāraṇā, where concentration may wane, Dhyāna entails a profound, ongoing bond. The practitioner no longer has to fight to stay focused; instead, there is a natural absorption in which the line between observer and observed starts to blur. Deeper insights emerge as the mind achieves profound tranquilly (*śānta-vṛtti*) in this stage.

Samādhi, the pinnacle of contemplative absorption, is the result of *Dhyāna*, in which the meditator and the object of meditation become one cohesive experience. According to Patañjali, it is:

“Tad eva arthamātranirbhāsaṁ svarūpaśūnyam iva samādhīḥ” (P.Y.S 3/3)

That (same meditation) when only the object shines forth, and the self is absent — that is Samādhi. The practitioner experiences pure awareness (*chitt*) in this condition, where ego-consciousness (*ahaṅkāra*) vanishes.



Role of Dhyān and Samādhi in Yoga:

- Clears subconscious impressions (saṃskāras).
- Prepares the yogi for merging into Samādhi.
- Develops detachment, emotional balance, and spiritual insight.

1.3 Samyama and its Siddhis

It is said that “the combined practice of Dhāraṇā, Dhyāna, and Samādhi is Samyama.”

Trayaṃ ekatra saṃyamaḥ” (P.Y.S 3/4)

The yogi acquires remarkable insight (prajñā) and mastery over subtle energies through Samyama. The deepest truths that are concealed within can be perceived through this concentrated application of attention. By applying Samyama, the yogi gains extraordinary knowledge, perception, and abilities. Below are the some siddhis listed in the Yoga Sūtras:

“Pariṇāma-traya-saṃyamād atīta-anāgata-jñānam” (P.Y.S 3/16)

By performing Samyama (combined concentration, meditation, and absorption) on the three types of transformations (pariṇāma-traya), one gains knowledge of the past and the future.

“Saṃskāra-sākṣātkaraṇāt pūrva-jāti-jñānam” (P.Y.S 3/18)

By direct perception (sākṣātkaraṇa) of one’s mental impressions (saṃskāras), knowledge of past births (pūrva-jāti) is attained.

“Pratyayasya para-citta-jñānam” (P.Y.S 3/19)

By performing Samyama on the mental impressions (pratyaya) in another’s mind, knowledge of that person’s mind (para-citta) is obtained.

“Kāya-rūpa-saṃyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśa-asamprayoge ‘ntardhānam” (P.Y.S 3/21)

By performing Samyama on the form of the body and suspending its power to be perceived (by others), the connection between the light of the observer’s eye and the body is broken resulting in invisibility.

Subjective Questions

Q1. Reflect on your experience of Dharana or focused concentration. How has the practice of sustaining attention on a single object or idea influenced your mental clarity or emotional stability in daily life?

Ans.

Q2. What are your thoughts on the possibility of attaining siddhis (extraordinary powers) through Samyama? Do you view them as spiritual milestones, distractions, or tools for deeper understanding, and why?

Ans.

UNIT-2

Introduction of Three Types of Chitta Parinamah (Transformation of The Mind); Discuss The Five Types Of Siddhis and The Concept Of Jatyantar Parinamh

2.1 Introduction of three types of Chitta Parinamah (transformation of the mind)

In the third chapter, Vibhuti Pada, Patanjali explores the various transformations of consciousness (citta pariṇāma) and the extraordinary capacities (siddhis) that arise from disciplined yogic practice. This essay examines three key transformations of consciousness: the mastery over elements (bhūta jaya) and senses (indriya jaya), and the profound discernment between pure awareness and the material world (sattva-puruṣānyatā-khyāti). These concepts form the foundation of advanced yogic practice and illuminate the progressive stages of consciousness transformation that lead toward ultimate liberation.

Types of Chitta Parinamah

- **Nirodha Pariṇāma:**

“Vyutthāna-nirodha-saṁskārayor abhibhava-prādurbhāvau nirodha-kṣaṇa-cittānvetitā nivr̥tti-pariṇāmaḥ” (P.Y.S 3/9)

When the rising of the tendency toward restraint (nirodha-saṁskāra) overcomes the tendency toward distraction (vyutthāna), and the mind becomes linked with moments of stillness — this is the transformation (pariṇāma) toward cessation (nirodha). In this state, the mind moves between active thought and complete restraint, gradually extending the periods of mental calm. The practitioner experiences increasing intervals of silence between thoughts, establishing a foundation for deeper meditative states.

Samādhi Pariṇāma:

“Sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ” (P.Y.S 3/11)

The weakening of the tendency toward many-pointedness (sarvārthatā) and the arising of one-pointedness (ekāgratā) in the Chitta is called the transformation into Samādhi (Samādhi Pariṇāma).

As the yogi develops this one-pointed concentration, the mind becomes increasingly absorbed in its object of meditation. During samādhi pariṇāma, consciousness flows uninterruptedly toward a single focus, and distractions naturally subside without effort. The transition from scattered attention to complete absorption marks this transformation, where the boundary between observer and observed begins to dissolve.

Ekāgratā Pariṇāma:

“Tataḥ punaḥ śānta-uditau tulya-pratyayau cittasya ekāgratā-pariṇāmaḥ” (P.Y.S 3/12)

When the past and rising impressions (mental modifications) become similar and continuous, the transformation of the mind toward one-pointedness (Ekāgratā) is achieved.

Ekāgratā pariṇāma represents the highest refinement of concentration, where the mind maintains unwavering focus on a single object across time, achieving perfect stability in awareness. These three



transformations represent progressive stages in the evolution of consciousness through yogic practice. They follow a sequential development: first establishing the ability to restrain mental fluctuations (nirodha pariṇāma), then developing absorption in the object of meditation (samādhi pariṇāma), and finally achieving perfect one-pointedness where awareness becomes completely stable (ekāgratā pariṇāma). Together, they form the foundation for the extraordinary capacities (siddhis) that emerge from advanced yogic practice.

2.2 Five types of Siddhis

The Yoga Sutras of Patañjali outline five distinct types of Siddhis (supernatural attainments), each rising from different sources. These include:

- **Janma Siddhi**, which is the result of accumulated karmic merits from previous births.
- **Auśadhi Siddhi**, which is achieved through special herbs or substances.
- **Mantra Siddhi**, which comes from the repetition of sacred sounds.
- **Tapah Siddhi**, which is attained through rigorous austerities and self-discipline.
- **Samādhi Siddhi**, which emerges from deep meditative absorption.

2.3 Concept of Jatyantar Parinamh

These attainments may hinder spiritual progress if one becomes attached to them. The concept of Jātyantara Pariṇāma, or transformation between species, is deeply rooted in yogic philosophy. It signifies the evolutionary progression of consciousness as a result of karmic influences.

“Jātyantara pariṇāmaḥ prakṛtyāpūrāt” (P.Y.S 4/2)

Explains that changes in birth species occur naturally due to the completion of latent tendencies (saṃskāras). The unfolding of karma directs the transition from one form to another, aligning with one's inherent nature.

Subjective Questions

Q1. Among the three transformations of consciousness—Nirodha, Samādhi, and Ekāgratā Pariṇāma—which one do you feel is most relevant or challenging in your personal journey of mental discipline, and why?

Ans.

Q2. How do you interpret the idea of Jatyantar Pariṇāma (evolution between species) in the context of modern spiritual or psychological growth? Do you see parallels in your own inner transformation?

Ans.

UNIT-3

Concept of Nirman Chitta and four types of Karmas

3.1 Concept of Nirman Chitta

Nirmāṇa Chitta refers to multiple or specially created minds. It is said that advanced yogis, due to their mastery over the mind, can create new mental streams or personalities. These minds are not independent souls, but extensions of the yogi's own consciousness, created through their power of will and asmitā (ego-sense).

“nirmāṇa-chittānyasmita-mātrāt”(P.Y.S 4/4)

The created minds (nirmāṇa chitta) arise only from ego-consciousness (asmitā).

3.2 Four types of Karmas

Spiritually evolved being can create multiple mental existences for different purposes. These realized yogis, no longer bound by karma, take birth voluntarily to assist in the spiritual progress of others. The framework of Karma in yogic philosophy is categorized into four types: White (pure) karma, which results in virtuous outcomes; Black (impure) karma, which leads to suffering; Mixed karma, which is a blend of both; and Transcendental karma, which liberates one from the cycle of birth and rebirth.

“karma-aśukla-akṛṣṇaṁ yoginas tri-vidham itareṣāṁ”(P.Y.S 4/7)

Yogis perform actions with detachment, without desire for fruits or personal gain. Their actions are beyond dualities of good and bad — hence neutral (aśukla-akṛṣṇa).

Ordinary people (non-yogis), driven by ego and desires, perform actions that fall into three categories:

- Shukla (white) – virtuous actions
- Krishna (black) – sinful actions
- Shukla-Krishna (mixed) – actions with mixed consequences

Subjective Questions

Q1. How do you interpret the ability of advanced yogis to create Nirmāṇa Chitta (multiple minds)? In your view, what could be the spiritual or ethical implications of such a capability?

Ans.

Q2. Among the four types of karma — white, black, mixed, and transcendental — which do you think has the most influence on our daily lives, and how can awareness of this influence guide our actions toward liberation?

Ans.



UNIT-4

Concept of Vasana and concept of Bahya Padartha (external element) and its abilities, Vivek Jyan Nirupanam, Kaivalya Nirvachana

4.1 Concept of Vasana

Vāsanās are the latent subconscious tendencies or impressions formed by repeated experiences, desires, and karmic actions. They drive behavior and are responsible for repeated birth (rebirth) and suffering.

“tatas tad-vipāka-anuguṇānām eva abhivyaktiḥ vāsanānām” (P.Y.S 4/8)

Only those vāsanās manifest which are aligned with the fruition of karma. Vāsanās (latent impressions) play a significant role in shaping human experiences. These deep-seated tendencies dictate thoughts, emotions, and behaviors, creating karmic bonds that lead to continuous rebirths.

4.2 Concept of Bahya Padartha (external element) and its abilities

Bāhya Padārtha refers to all material and external elements that are seen or experienced by the observer (Puruṣa). They are composed of the five gross elements and are sensed through the indriyas (sense organs). Example: Physical objects (a tree, a mountain, a body), Sounds, smells, sights, tastes Time, space, and even thoughts (as subtle objects).

Anything that can be seen or experienced is a bāhya padārtha.

“Jāti-deśa-kāla-vyavahitānām apy-ānantaryam smṛti-saṃskārayor ekarūpatvāt” (P.Y.S 4/9)

further explains that despite variations in birth, place, or time, the connection between memory and latent impressions remains intact, shaping one's existence across lifetimes. The Bāhya Pradārtha (external elements) constitute the material world, formed by the five Mahābhūtas (earth, water, fire, air, and space). A yogi who masters these elements gains extraordinary control over reality.

“Tato ‘ñimādi-prādurbhāvaḥ kāyasampatḥ tad-dharma-anabhigāhāś ca” (P.Y.S 3/44)

External objects do not inherently possess fixed qualities but are perceived through individual consciousness. This principle grants yogis supernatural abilities such as Anima (minuteness), Mahima (vastness), Laghima (weightlessness), Prapti (instantaneous travel), Prākāmya (wish fulfilment), Ishitva (divine lordship), and Vashitva (control over others' consciousness).

4.3 Vivek Jyan Nirupanam

Viveka-Jñāna-Nirūpaṇam, or the discernment of knowledge, is an essential aspect of classical Yoga as expounded in the Pātañjalayogaśāstra. It represents the highest form of wisdom, known as discriminative knowledge, which enables the practitioner to distinguish between Puruṣa (pure consciousness) and Prakṛti (nature). This discernment ultimately leads to liberation (Kaivalya), where the yogi transcends the cycle of birth and death by realizing the true Self. The Yoga Sūtras emphasize the progressive development of this knowledge, culminating in the absolute cessation of all mental modifications (citta-vṛtti nirodham).

According to *YS 2.26*, *viveka-khyātir aviṣṭavā hānopāyam*, meaning “unwavering discriminative knowledge is the means to liberation.”

4.4 Kaivalya Nirvachana

Kaivalya-Nirvacana, or the definition of absolute liberation, is the ultimate goal of Yoga. It is the state of complete isolation of Puruṣa from Prakṛti, where the yogi exists in pure consciousness, free from all material influence.

“puruṣārtha-śūnyānām guṇānām pratiprasavaṁ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir itī” (P.Y.S 4/34)

which means “Kaivalya is the return of the gunas (qualities of Prakṛti) to their origin due to their cessation of purpose for the Self, or it is the establishment of the power of consciousness in its essential nature.”

Subjective Questions

Q1. How do Vāsanās influence the cycle of birth and rebirth, and in what ways can a yogic practitioner work towards neutralizing or transcending these latent impressions?

Ans.

Q2. Reflecting on the concept of Kaivalya, how does the practice of Viveka Jñāna (discriminative knowledge) help in achieving liberation from material existence?

Ans.

Objective Questions

1. According to Patañjali, what is the definition of Dhāraṇā in the Yoga Sūtras?

- a) Uninterrupted flow of awareness towards an object
- b) Binding the mind to a single place
- c) The merging of observer and observed
- d) Detachment from sensory pleasures

Answer: b) Binding the mind to a single place

2. Which of the following Siddhis is attained through the power of Mantras?

- a) Janma Siddhi
 - b) Tapah Siddhi
 - c) Mantra Siddhi
 - d) Aushadhi Siddhi
- Answer: c) Mantra Siddhi**

3. What does the term Jatyantar Pariṇāma refer to?

- a) The transformation of the mind into samādhi
- b) The change from one form of karma to another
- c) Evolutionary transformation between species due to karmic impressions
- d) Development of supernatural powers

Answer: c) Evolutionary transformation between species due to karmic impressions

4. Which of the following best defines Viveka-Jñāna-Nirūpaṇam?

- a) Realization of past births
- b) Discernment between material and spiritual reality
- c) Control over the elements



d) Awareness of external objects

Answer: b) Discernment between material and spiritual reality

5. What is the ultimate goal of Yoga as per the concept of Kaivalya?

a) Attainment of mystical powers

b) Achievement of physical well-being

c) Liberation and isolation of Purusha from Prakriti

d) Control over birth and death

Answer: c) Liberation and isolation of Purusha from Prakriti

Suggestive Readings:

- Ramdev, S. (2015). *Patanjali Yogdarshan: Swami Ramdev ki saral vyakhya sahit*. Divya Prakashan.
- Iyengar, B. K. S. (2002). *Light on the Yoga Sutras of Patanjali*. Thorsons.
- Dashora, N. (2019). *Patanjali Yogasutra: Yogdarshan sahit*. Randhir Prakashan.
- Omanand Tirth, S. (2017). *Yogdarshan (Patanjali Yogasutra evam Vyasa Bhashya Sahit)*. Gita Press.
- Bryant, E. F. (2009). *The Yoga Sutras of Patañjali: A New Edition, Translation, and Commentar*. North Point Press.

COURSE NAME

YOGA PRACTICUM

COURSE CODE: BAYSMJ- 302





CREDIT: 4	CA: 25	SEE: 75	MM: 100

Learning Objectives:

Following the completion of this course, students shall be able to:

- Understand the principle and practice of each practice.
- Demonstrate each practice skilfully.
- Explain the procedure, precaution, benefits and limitations of each practice.
- Quote references of each practice as per traditional texts

Learning Outcomes:

On completion of this course, the students will be able to:

Develop to have a perception of different yogic techniques.

- Attain perfection to perform different yogic practices.
- Learn the practical interpretation of Shatkarma, Yogasana, Yajna & Marma.
- Can develop the calibre to conduct practical sessions.

	BLOCK-01: ALL PRACTICES OF PREVIOUSSE MESTERS
UNIT-01	Including 12 dand, 8 baithak

	BLOCK-02: SHATKARMAS
UNIT-01	Vastra Dhauti, Sutra Neti, Nauli Chalana, Agnisara.

	BLOCK-03: YOGASANA (SITTING POSTURES)
UNIT-01	Dandasana, Swastikasana, Padmasana, Vajrasana, Supta Vajrasana, Kagasana, Utkatasana, Gomukhasana, Ushtrasana, Shashankasana, Janusirasana, Paschimottanasana, Bhramacharyasana, Mandukasana, UtthanaMandukasana, Tadasana, TiryakTadasana, Vakrasana, Ardha Matsyendrasana, Marichayasana, Simhasana.

	BLOCK-04: PRANAYAMA
UNIT-01	Types of Kumbhaka, Bhramari, Suryabhedan, Ujjai, Sheetkaari, Sheetli, Bhastrika, Murchha, Plavani, Kevali.

	BLOCK-05: MUDRA&BANDH
UNIT-01	Jalandhar Bandh, Udyan Bandh and Mool bandh, Maha Bandh Mudra.

	BLOCK-06: MARMATHERAPY
UNIT-01	Identification of various Marma points; Application on Marma Points; Activation of Marma Points, its practice and procedure. Therapeutic application of Marma points.

Suggestive Readings:

- Yogrishi Swami Ramdev Ji: Pranayama Rahasya, Divya Prakashan, Haridwar, 2009
- Basavaraddi, I.V. & others: SHATKARMA: A Comprehensive description about Cleansing Process, MDNIY New Delhi, 2009
- Swami Dharendra Bhramhachari: Yogasana Vijnana, Dharendra Yoga Publications, New Delhi, 1966.
- Swami Kuvalyananda: Asana, Kaivalyadhama, Lonavla, 1983
- Basavaraddi I. V. & Others: Teachers Manual for School Teachers, MDNIY, New Delhi, 2010
- Yajynopathy: Brahmvarchas, Sri Vedmata Gayatri Trust, Shantikunj, Haridwar.
- Yajna se hoga sunahra kal: Dr Rochna Bharti, Srirang Prakashan, Nashik.
- Yajnotherapy: Sandip Arya, Vijaikumar Govindram Hasanand, 4408 nai sadak, New Delhi.
- Marma Chikitsavijnana: Prof. Sunil Kumar Joshi, Mrityunjaya Mission, Aadi Arts, Haridwar.



COURSE NAME

STRESS MANAGEMENT (ELECTIVE)

COURSE CODE: BAYSMN – 303(A)

CREDIT: 6	CA: 25	SEE: 75	MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the meaning, types, causes, and effects of stress on body and mind.
- Learn about the psychological and biological responses to stress.
- Explore coping theories, especially those developed by Cohen and Lazarus.
- Identify healthy coping mechanisms and emotional regulation strategies.
- Discover the role of social support, emotional health, and self-control in managing stress.
- Practice various stress management techniques like meditation, guided imagery, and biofeedback.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Define stress and explain its types, causes, and impact on health.
- Describe how the body and mind respond to stress using concepts like General Adaptation Syndrome and Psycho-neuro-immunology.
- Apply coping strategies and cognitive approaches to handle stress effectively.
- Use practical techniques such as meditation and cognitive retraining to reduce stress.
- Recognize the importance of emotional health and social support in stress reduction.
- Assess their stress levels using standardized tools and develop personal stress management plans.



BLOCK-1

INTRODUCTION TO STRESS

UNIT-1

Concept, Meaning, Definitions, and Nature of Stress

1.1 Concept of Stress

Stress is a common experience in daily life. It is the body's response to any demand, challenge, or threat, real or perceived. Stress can be caused by both external factors (such as workload or relationships) and internal factors (such as thoughts or feelings of inadequacy). It is important to understand that stress is not always harmful; some stress can motivate us to perform better.

1.2 Meaning and definition of Stress

The word *stress* is derived from the Latin word “*stringere*”, which means *to draw tight*. In psychological terms, stress refers to the physical, mental, or emotional strain a person experiences when they feel unable to cope with a situation. Stress can be short-term (acute) or long-term (chronic), and it affects each individual differently. Stress can be defined as a natural response to situations that disturb an individual's mental or physical balance.

1.4 Nature of Stress

Stress has the following key characteristics:

- **Subjective:** What is stressful for one person may not be for another.
- **Positive or Negative:**
 - *Eustress* motivates and boosts performance.
 - *Distress* causes anxiety and reduces effectiveness.
- **Physical & Psychological:** Affects both body (e.g., headaches) and mind (e.g., worry).
- **Adaptive:** Short-term stress helps us cope; long-term stress can harm health.
- **Perception-based:** Stress is influenced by how a person views a situation.
- **Universal yet Personal:** Everyone experiences stress differently based on individual factors.

Subjective Questions:

Q1. Explain the concept of stress and discuss why it is considered a common part of daily life?

Ans.

Q2. Describe the meaning of stress and explain how internal and external factors can contribute to it?

Ans.

Q3. Define stress in your own words and differentiate between acute and chronic stress?

Ans.

Q4. Discuss the nature of stress by explaining any four key characteristics?

Ans.



UNIT-2

Types of Stress, Stressors, Physiological and Psychological Changes

2.1 Types of Stress

Stress can be categorized into the following types:

- **Acute Stress:** Short-term stress that arises from recent challenges or demands.
Example: An upcoming exam or a job interview.
- **Episodic Acute Stress:** Occurs frequently in individuals with hectic lives or chronic worry.
Example: Constantly facing tight deadlines or interpersonal conflicts.
- **Chronic Stress:** Long-lasting stress resulting from ongoing problems.
Example: Financial difficulties, unhappy relationships, or long-term illness.
- **Eustress:** Positive, beneficial stress that enhances performance and motivation.
Example: Starting a new project or competing in a sport.

2.2 Stressors

Stressors are the events, situations, or thoughts that cause a person to feel stressed. They are the triggers that lead to a stress response, whether physical, emotional, or mental. Stressors are the causes or triggers of stress. They can be:

- **External Stressors**
 - Workload or academic pressure
 - Family or relationship issues
 - Noise, pollution, or traffic
 - Major life changes (e.g., moving, loss, divorce)
- **Internal Stressors**
 - Negative thinking or self-doubt
 - Fear, anxiety, or guilt
 - Unrealistic expectations or perfectionism
 - Health worries

2.3 Physiological and Psychological Changes

Physiological changes refer to the physical reactions that occur in the body as a response to stress. These are automatic changes controlled by the nervous system, often linked to the “fight or flight” response. Psychological changes are the emotional and mental reactions that occur when a person experiences stress. These affect how a person feels, thinks, and behaves. When under stress, the body and mind undergo several changes:

A. Physiological (Physical) Changes

- Increased heart rate and blood pressure
- Muscle tension or body aches
- Sweating or dry mouth
- Fatigue and sleep disturbances
- Weak immune system (prone to illness)

B. Psychological (Emotional/Mental) Changes

- Anxiety, fear, or sadness
- Irritability or mood swings
- Trouble concentrating or making decisions
- Loss of motivation or interest
- Feeling overwhelmed or helpless

Subjective Questions:

Q1. Explain the different types of stress and provide one example for each type?

Ans.

Q2. Define stressors and distinguish between internal and external stressors with suitable examples?

Ans.

Q3. Describe the physiological changes that occur in the body when a person experiences stress?

Ans.

Q4. Discuss the psychological effects of stress and how they can impact an individual's daily functioning?

Ans.



UNIT-3

The Role of Cognitive Appraisal in Stress

Cognitive appraisal refers to the process by which an individual evaluates and interprets a situation to determine whether it is stressful. It is a mental judgment about “what is happening” and “how we can cope with it.” This evaluation strongly influences how we experience and respond to stress.

3.1 Stages of Cognitive Appraisal

3.1.1 Primary Appraisal

- The individual evaluates whether the situation is:
 - A **threat** (potential harm)
 - A **challenge** (an opportunity for growth)
 - **Benign or irrelevant** (no threat or impact)
- Example Question:
“Is this situation going to harm me or affect my goals?”

3.1.2 Secondary Appraisal

- The individual assesses their ability to cope with the situation.
- Factors considered: personal strengths, available support, past experiences.
- Example Question:
“Do I have the resources or skills to handle this?”

3.2 Importance in Stress Management

- The way we interpret a situation affects how stressful it feels.
- Two people can face the same situation but have different stress responses, depending on how they appraise it.
- A **positive appraisal** can reduce stress and promote coping.
- A **negative appraisal** can increase stress, even if the situation is not very serious.

Subjective Questions:

Q1. Define cognitive appraisal and explain its role in the stress response?

Ans.

Q2. Differentiate between primary and secondary appraisal with suitable examples?

Ans.

Q3. How does cognitive appraisal influence the way individuals experience stress? Discuss with an example.

Ans.

Q4. Why is it important to understand the process of cognitive appraisal in stress management?

Ans.

UNIT-4

Consequences of Stress, Stress and Health

4.1 Consequences of Stress

Stress affects individuals in multiple ways, such as physically, emotionally, mentally, and behaviorally. While a small amount of stress may help improve focus and motivation, excessive or long-term stress can be harmful.

- **Physically**, stress triggers changes in the body's normal functioning. It may cause frequent headaches, muscle tension, fatigue, sleep disturbances, and weaken the immune system. Over time, this can increase the risk of chronic health issues such as high blood pressure and heart disease.
- **Emotionally**, stress can lead to mood changes such as irritability, anxiety, sadness, or even depression. People may feel overwhelmed, helpless, or unable to cope with everyday tasks. These emotional effects often spill into daily life, affecting relationships and overall happiness.
- **Cognitive** functioning is also impacted by stress. It can reduce concentration, cause forgetfulness, impair decision-making, and lead to persistent negative thinking patterns. Behaviorally, people under stress may show noticeable changes. Some common behavioral consequences include: Loss or increase in appetite, sleep difficulties, withdrawal from social activities, use of substances like alcohol, tobacco, or drugs as coping mechanisms, and reduced productivity or performance in work or studies

4.2 Stress and Health

The relationship between stress and health is well established. When stress becomes chronic, it puts a strain on the body's systems and increases vulnerability to both physical and mental health problems.

Effects on Physical Health: Long-term stress can disrupt the body's natural balance and contribute to several serious conditions, such as:

- Heart disease
- Diabetes
- Gastrointestinal problems
- Weakens the immune system
- Chronic fatigue or insomnia

Effects on Mental Health: Prolonged stress can negatively affect emotional well-being. It may lead to:

- Anxiety disorders
- Depression
- Emotional exhaustion
- Burnout

The mind-body connection means that mental stress often manifests in physical symptoms, and vice versa. For example, constant worry may lead to stomach issues or tension headaches. Poor physical health may also contribute to low mood and frustration, creating a cycle of stress and ill-health.



Subjective Questions:

Q1. Explain the different ways in which stress can affect an individual, focusing on physical, emotional, cognitive, and behavioral aspects?

Ans.

Q2. Discuss the impact of long-term stress on physical health, providing relevant examples?

Ans.

Q3. How does stress influence mental health, and what psychological conditions may arise from chronic stress?

Ans.

Q4. Describe the mind-body connection in the context of stress and health, and explain how stress can create a cycle of ill-health?

Ans.

Objective Questions

1. Which of the following is an example of acute stress?

a) ongoing financial difficulties	c) preparing for a job interview
b) a chronic illness	d) long-term relationship problems

Answer: c) preparing for a job interview

2. What type of stress is considered beneficial and can enhance motivation and performance?

a) chronic stress	c) episodic acute stress
b) eustress	d) distress

Answer: b) eustress

3. Which of the following is an internal stressor?

a) academic pressure	c) traffic congestion
b) relationship conflict	d) negative thinking

Answer: d) negative thinking

4. During primary appraisal, an individual evaluates whether a situation is:

a) Manageable with available resources	c) physically or emotionally harmful
b) a threat, challenge, or irrelevant	d) caused by internal or external stressors

Answer: b) a threat, challenge, or irrelevant

5. Which of the following is NOT a common physical effect of stress?

a) muscle tension	c) increased motivation
b) headaches	d) sleep disturbances

Answer: c) increased motivation

BLOCK-2

BEHAVIORAL ASPECTS OF STRESS



UNIT-1

The General Adaptation Syndrome

1.1. Introduction

The **General Adaptation Syndrome** describes the body's general response to prolonged stress and includes three stages: **Alarm**, **Resistance**, and **Exhaustion**. These physiological stages also significantly impact a person's **behavior**, often reflecting the intensity and duration of the stress experienced.

1.1.1 Alarm Stage – Behavioral Aspects

At this stage, the body identifies a stressor and reacts with a “fight or flight” response. This initial reaction often results in noticeable behavioral changes such as:

- Restlessness or hyperactivity
- Avoidance of the stressor
- Increased alertness and irritability
- Nervous habits like nail-biting or pacing

1.1.2 Resistance Stage – Behavioral Aspects

When stress continues, the body attempts to adapt and maintain balance. Though it may seem like things have stabilized, behaviorally the individual may show:

- Decreased social interaction
- Overworking or avoiding tasks
- Increased reliance on coping behaviors (e.g., caffeine, overeating)
- Difficulty concentrating or making decisions

1.1.3 Exhaustion Stage – Behavioral Aspects

Prolonged stress without adequate coping leads to the exhaustion phase, where energy and coping resources are depleted. Behavioral signs may include:

- Withdrawal from social and professional life
- Sleep disturbances or insomnia
- Risky behaviors (e.g., substance abuse)
- Burnout, depression, or loss of motivation

Subjective Questions:

Q1. Describe the three stages of General Adaptation Syndrome and explain how each stage can affect a person's behavior?

Ans.

Q2. How can prolonged stress in the exhaustion stage of General Adaptation Syndrome impact an individual's daily life and coping abilities?

Ans.

UNIT-2

Psycho-Neruro-Immunology, Stress, Mood, and Immune Functioning

2.1. Psycho-neuro-immunology

Psycho-neuro-immunology (PNI) is a field of study that explores the connection between the mind (psycho), the nervous system (neuro), and the immune system (immunology). It helps explain how psychological factors such as stress and mood can influence physical health through changes in the immune system.

2.2 PNI and Stress

Stress activates the brain's hypothalamus, leading to the release of stress hormones like cortisol and adrenaline. While this response is helpful in short-term situations (the “fight or flight” response), long-term or chronic stress can harm the body.

Effects of Chronic Stress on the Immune System:

- Suppresses immune functioning, making the body more prone to infections and illnesses.
- Slows down wound healing and recovery.
- Increases inflammation, which is linked to diseases like heart disease and diabetes.

2.3 PNI and Mood

Mood states such as anxiety and depression can also impact immune health. When people experience negative emotions for a prolonged period, it can weaken their immune response.

Examples:

- People with chronic depression may show lower levels of immune cell activity.
- Positive mood and emotional well-being have been associated with stronger immune responses.

2.4 Stress, Mood, and Immune Functioning – The Connection

- Psychological stress affects the nervous system, which sends signals that influence the immune system.
- This interaction explains why mental health is closely related to physical health.
- Healthy coping strategies (e.g., relaxation, social support, exercise) can help maintain immune balance.

Subjective Questions:

Q1. Explain the concept of Psycho-neuro-immunology (PNI) and describe how stress can affect the immune system?

Ans.

Q2. Discuss the relationship between mood, stress, and immune functioning. How can positive emotional well-being support physical health?

Ans.



UNIT-3

Social Support and Immune Functioning

3.1 Introduction

Social support plays a significant role in managing stress and promoting better health outcomes, especially through its effects on the immune system. It refers to the emotional, informational, or practical assistance received from others—such as friends, family, or support groups which can buffer the negative impacts of stress. It not only helps individuals manage stress behaviorally by promoting healthier actions and emotional well-being, but it also contributes directly to **stronger immune functioning** by reducing the biological wear and tear caused by prolonged stress.

3.2 Behavioral Aspects of Social Support in Stress

- **Reduced Stress Response:** Individuals who feel supported are less likely to perceive situations as highly stressful. This lowers their psychological and physiological stress responses.
- **Healthy Coping Behaviors:** Supportive social networks encourage positive coping strategies, such as talking about problems, seeking help, exercising, or engaging in hobbies.
- **Discouragement of Risky Behaviors:** People with strong support systems are less likely to engage in harmful behaviors such as smoking, excessive drinking, or substance abuse.

3.3 Social Support and Immune Functioning

- **Stronger Immunity:** Studies show that individuals with higher levels of social support often have stronger immune responses, such as better antibody production and faster wound healing.
- **Reduced Inflammation:** Positive social interactions are associated with lower levels of inflammatory markers in the body, which contributes to reduced risk of chronic diseases.
- **Buffering Effect:** Social support buffers the effects of chronic stress on the immune system by lowering cortisol levels and maintaining immune balance.

Subjective Questions:

Q1. Explain how social support influences stress management and describe its behavioral impacts on an individual experiencing chronic stress?

Ans.

Q2. Discuss the relationship between social support and immune functioning. How do behavioral responses to stress affect this relationship?

Ans.

UNIT-4

Emotional Health and Immune Functioning

4.1 Introduction

Emotional health plays a critical role in how the body responds to stress, which in turn affects the functioning of the immune system. The connection between emotional well-being and physical immunity is well-documented in the field of Psycho-Neuro-Immunology, which studies how emotions and stress influence the nervous and immune systems.

4.2 Impact of Stress on Emotional Health

When a person is under continuous stress, whether from work, relationships, financial pressure, or trauma, it negatively affects their emotional balance. Symptoms like anxiety, irritability, sadness, and frustration become common. Over time, these emotional disturbances may lead to emotional disorders such as chronic anxiety or depression, which are closely linked to weakened immune functioning.

4.3 How Stress Affects the Immune System

- **Acute stress** (short-term) can temporarily boost certain immune functions. This is a survival mechanism, preparing the body for “fight or flight.”
- **Chronic stress** (long-term) suppresses immune activity by increasing the release of **cortisol** (a stress hormone), which:
 - Reduces the number of lymphocytes (white blood cells).
 - Lowers antibody production.
 - Slows wound healing and recovery.
 - Increases susceptibility to infections.

4.4 Emotional Health as a Buffer Against Stress

Good emotional health helps individuals manage stress more effectively, reducing its harmful effects on the immune system. Emotionally resilient individuals:

- Interpret stressful situations more positively (cognitive reappraisal).
- Use healthy coping strategies (e.g., talking to friends, engaging in hobbies).
- Are less likely to turn to harmful behaviors like substance abuse or isolation.

This resilience helps regulate stress hormones and protects the immune system from becoming compromised.

4.4 Stress, Mood, and Behavioral Consequences

Poor emotional health and high stress levels often lead to negative behaviors that further weaken immunity, such as:

- Poor sleep (which is essential for immune repair).
- Skipping meals or overeating junk food.
- Lack of physical activity.
- Social withdrawal and isolation.

These behaviors create a cycle of stress, emotional imbalance, and immune suppression.



4.5 Promoting Emotional Health to Strengthen Immunity

To reduce stress and support immune function:

- **Practice relaxation techniques** like mindfulness, deep breathing, or meditation.
- **Maintain emotional expression** through journaling, art, or therapy.
- **Build strong social connections** that offer emotional support.
- **Adopt healthy lifestyle habits** like balanced eating, regular sleep, and exercise.

Subjective Questions

Q1. Explain the relationship between emotional health, stress, and immune functioning. How does chronic stress affect both emotional well-being and physical health?

Ans.

Q2. Describe how emotional resilience can act as a protective factor against the negative impact of stress on the immune system. Include examples of coping strategies that promote emotional well-being?

Ans.

Q3. Discuss the behavioral consequences of poor emotional health and chronic stress. How can lifestyle changes improve both emotional balance and immune strength?

Ans.

Objective Questions

1. The first stage of the General Adaptation Syndrome (GAS), characterized by the “fight or flight” response, is:

- a) Resistance stage
- b) Alarm stage
- c) Exhaustion stage
- d) Recovery stage

Answer: b) Alarm stage

2. Which of the following is a behavioral effect commonly observed during the exhaustion stage of stress?

- a) Increased social activity
- b) Nervous energy
- c) Risky behaviors like substance abuse
- d) Improved concentration

Answer: c) Risky behaviors like substance abuse

3. In Psycho-Neuro-Immunology, which hormone is most commonly associated with the suppression of the immune system under chronic stress?

- a) Insulin
- b) Dopamine
- c) Cortisol
- d) Serotonin

Answer: c) Cortisol

4. Which of the following is a positive behavioral impact of social support on stress management?

- a) Encouraging avoidance of problems
- b) Promoting substance use for coping
- c) Encouraging healthy coping strategies
- d) Isolating oneself from others

Answer: c) Encouraging healthy coping strategies

5. What is one way that good emotional health helps buffer the effects of stress on the immune system?

- a) Increases cortisol levels
- b) Weakens antibody production
- c) Promotes harmful behaviors
- d) Supports emotional regulation and coping

Answer: d) Supports emotional regulation and coping



BLOCK-3

COPING WITH STRESS

UNIT-1

Coping Process, Problem Solving, and Emotional Regulation

1.1 Introduction

Coping with stress refers to the psychological and behavioral strategies individuals use to manage challenging situations. These strategies are broadly categorized into two types: Problem-focused coping and Emotion-focused coping. Both approaches aim to reduce the impact of stress on a person's mental and physical well-being. Problem-focused coping involves directly addressing the source of stress to reduce or eliminate it. This strategy is most effective when the stressor is perceived as controllable or changeable.

Key Characteristics:

- Analyzing the situation
- Planning a course of action
- Setting goals and priorities
- Seeking solutions and help
- Organizing resources and schedules

Example: If a person feels overwhelmed by work responsibilities, they may reduce stress by reorganizing tasks, delegating work, or creating a realistic schedule.

Benefits: Problem-solving enhances a sense of control and competence, which itself reduces stress levels and boosts psychological resilience.

1.2 Emotional Regulation

Emotional regulation is used when the stressor cannot be changed or controlled, such as in the case of chronic illness or the loss of a loved one. The goal here is not to change the stressor but to manage the emotional response to it.

Common Techniques:

- Practicing mindfulness or meditation
- Talking to a supportive friend or counselor
- Journaling or expressive writing
- Deep breathing or relaxation exercises
- Cognitive reappraisal (reframing the situation)

Purpose: This type of coping helps reduce emotional distress and prevents the build-up of negative emotions that can lead to mental or physical health problems.



Subjective Questions:

Q1. Explain the difference between problem-focused and emotion-focused coping strategies with examples?

Ans.

Q2. How do emotional regulation techniques help in managing stress?

Ans.

Q3. Why is it important to match coping strategies with the type of stressor?

Ans.

UNIT-2

Coping strategies (Choen and Lazarus)

2.1 Introduction to Coping Strategies

Coping strategies refer to the behavioral and cognitive methods people use to manage internal and external demands that are appraised as taxing or exceeding their resources. **Cohen and Lazarus** expanded upon the transactional model of stress by emphasizing the **importance of individual appraisals** in selecting appropriate coping mechanisms. They proposed that coping is not a fixed trait but a dynamic process that varies according to the context and perceived control over the stressor.

2.2 Categories of Coping Strategies

Cohen and Lazarus identified **five primary coping strategies**, which serve as foundational tools in stress management:

2.2.1 Problem-Focused Coping

This strategy involves taking direct steps to solve the problem causing the stress. It is used when individuals believe that they can change or influence the situation.

Examples:

- Gathering information
- Developing an action plan
- Seeking assistance or resources
- Confronting the issue directly

2.2.2 Emotion-Focused Coping

When the stressor cannot be changed, individuals may focus on managing their emotional response. This strategy is aimed at reducing emotional distress.

Examples:

- Practicing relaxation techniques
- Talking to a friend
- Crying, journaling
- Cognitive reappraisal (reframing thoughts)

2.2.3 Seeking Social Support

This coping strategy includes reaching out to others for emotional comfort, advice, or practical help.



Types:

- Emotional support (comfort, empathy)
- Informational support (advice or guidance)
- Instrumental support (tangible help like money or time)

2.2.4 Avoidance or Escape

This involves evading the stressor, either temporarily or permanently. While sometimes useful for short-term relief, chronic avoidance can lead to unresolved stress.

Examples:

- Denial
- Distraction (watching TV, excessive sleeping)
- Substance use

2.2.5 Positive Reappraisal

A cognitive strategy where individuals reinterpret the stressful event in a positive or growth-oriented way. This method is associated with resilience and long-term psychological health.

Examples:

- Viewing a setback as a learning opportunity
- Finding meaning in adversity
- Focusing on personal growth

2.3 Adaptive Coping and Flexibility

Cohen and Lazarus emphasized that effective coping is context-dependent. Individuals may switch strategies depending on the nature and duration of the stressor. For instance, initial avoidance may be followed by problem-solving once the individual is emotionally stable.

They also highlighted the importance of coping flexibility, the ability to shift strategies as needed, as a predictor of better mental health and resilience.

Subjective Questions

Q1. Define coping and explain how it relates to managing stress?

Ans.

Q2. Differentiate between problem-focused coping and emotion-focused coping with examples?

Ans.

Q3. What is flexible coping, and why is it considered effective in dealing with stress?

Ans.

UNIT-3

Cognitive Coping Styles

3.1 Cognitive Coping Styles

It refers to the mental strategies individuals use to interpret and manage stressful events. These styles focus on how people perceive, appraise, and mentally respond to stress rather than how they act behaviorally. The goal is to reduce psychological distress by reshaping thoughts and attitudes toward the stressor.

1.2 Types of Cognitive Coping Styles

3.2.1 Cognitive Reappraisal (Reframing): This involves reinterpreting a stressful situation in a way that makes it seem less threatening or more manageable. For instance, viewing a failure as a learning experience rather than a disaster can lower emotional distress. It's a cornerstone of positive psychology and is considered a highly adaptive strategy.

3.2.2 Acceptance: Sometimes, stressors cannot be changed, such as the loss of a loved one or a chronic illness. Acceptance involves acknowledging the reality of the situation without trying to fight it mentally. This reduces internal resistance, allowing the individual to conserve energy and focus on adapting constructively.

3.2.3 Positive Thinking and Optimism: Maintaining a hopeful, optimistic outlook—even in the face of adversity—helps people stay motivated, persevere through challenges, and bounce back from setbacks. Optimism has been linked with better immune functioning, lower depression rates, and improved recovery from illness.

3.2.4 Distraction: This involves redirecting attention away from the stressor temporarily. While not a long-term solution, distraction (e.g., engaging in a hobby, watching a movie, socializing) can reduce acute emotional distress and allow time for cognitive and emotional processing.

3.2.5 Self-Blame and Catastrophizing (Maladaptive Cognitive Styles): Not all cognitive strategies are helpful. Some people tend to blame themselves excessively or imagine the worst-case scenario in every situation. These maladaptive styles can increase anxiety, depression, and a sense of helplessness, and are often targeted in therapeutic interventions like Cognitive Behavioral Therapy (CBT).

3.3 Importance in Stress Management

Cognitive coping styles are central to stress appraisal and influence both emotional responses and behavior. Two people may face the same situation, such as public speaking, but their mental appraisals can lead to entirely different emotional reactions: one might see it as a challenge (adaptive coping), while the other sees it as a threat (maladaptive coping).

By developing adaptive cognitive coping styles, individuals can:

- Reduce the emotional intensity of stress.



- Gain perspective and problem-solving clarity.
- Improve resilience and emotional regulation.
- Enhance long-term mental and physical health.

Subjective Questions:

Q1. Explain the concept of cognitive coping styles. Discuss how these styles influence an individual's response to stress?

Ans.

Q2. Describe any three adaptive cognitive coping styles with suitable examples. How do they help in reducing psychological distress?

Ans.

Q3. What are maladaptive cognitive coping styles? Illustrate with examples how self-blame and catastrophizing can negatively affect mental health?

Ans.

UNIT-4

Causal Attributions and Explanatory Styles

4.1 Introduction

Causal attributions and explanatory styles significantly influence how individuals experience, interpret, and respond to **stressful situations**. These cognitive patterns shape one's emotional reactions, coping responses, and long-term psychological outcomes.

4.2 Causal Attributions and Stress

When faced with a stressful event, individuals naturally attempt to make sense of it by asking, “*Why did this happen?*” The type of attribution they assign to the cause of the stress can either amplify or reduce psychological distress.

- **Internal Attributions** (e.g., “It’s my fault I failed”): Can lead to guilt, low self-esteem, and increased stress.
- **External Attributions** (e.g., “It was due to the teacher’s grading”): May reduce self-blame and emotional burden.
- **Stable Attributions** (e.g., “This will keep happening”): Tend to increase feelings of hopelessness and chronic stress.
- **Unstable Attributions** (e.g., “It was just a bad day”): Encourage a more flexible and hopeful outlook.
- **Global Attributions** (e.g., “I fail at everything”): Often lead to generalization of stress and emotional overwhelm.
- **Specific Attributions** (e.g., “This issue is limited to one area”): Help contain the stress and prevent overgeneralization.

4.3 Explanatory Styles and Stress Vulnerability

Explanatory style is a **habitual pattern** of making causal attributions. It plays a powerful role in how people cope with **chronic or repeated stress**.

- **Pessimistic Explanatory Style**
 - Tends to interpret negative events as **internal, stable, and global**.
 - Example: “This happened because I’m incompetent, and things will never get better.”
 - This style increases vulnerability to **depression, anxiety, and learned helplessness**.
 - Linked to **heightened physiological stress responses**, such as increased cortisol levels.
- **Optimistic Explanatory Style**
 - Tends to interpret stressors as **external, unstable, and specific**.



- Example: “This situation is tough, but it doesn’t mean I’m a failure.”
- Promotes **resilience, healthier coping behaviors, and faster emotional recovery** from stress.
- Associated with **lower stress reactivity** and better **immune system functioning**.

4.4 Coping and Intervention

Understanding a person’s explanatory style helps in tailoring **stress management strategies**:

- **Cognitive-behavioral therapy (CBT)** often targets maladaptive attributions to reduce stress-related disorders.
- Encouraging **cognitive reappraisal** and **positive reframing** can shift pessimistic styles to more adaptive ones.
- Training in attributional retraining or **resilience-building programs** can improve stress outcomes, especially in academic, occupational, and health contexts.

Subjective Questions

Q1. How do different types of causal attributions (internal vs. external, stable vs. unstable, global vs. specific) influence an individual’s emotional and stress responses? Explain with suitable examples?

Ans.

Q2. Compare and contrast pessimistic and optimistic explanatory styles. How do these styles affect a person’s ability to cope with long-term stress?

Ans.

Q3. What role does explanatory style play in resilience and emotional recovery after a stressful event? Illustrate your answer with real-life or hypothetical scenarios?

Ans.

Q4. Explain the relationship between attributional style and stress vulnerability. How can a person’s habitual thinking pattern increase or decrease their stress levels?

Ans.

Objective Questions

1. Which of the following is a maladaptive cognitive coping style?

- a) Optimism
- b) Distraction
- c) Catastrophizing
- d) Reappraisal

Answer: c) Catastrophizing

2. What is the primary goal of emotion-focused coping?

- a) To eliminate the source of stress
- b) To increase physical strength
- c) To manage emotional reactions to stress

d) To solve external problems

Answer: c) To manage emotional reactions to stress

3. Which cognitive coping style involves changing how one interprets a stressful situation?

a) Catastrophizing

b) Distraction

c) Cognitive reappraisal

d) Avoidance

Answer: c) Cognitive reappraisal

4. What type of attribution is reflected in the thought, “I always mess up everything”?

a) External and specific

b) Internal and global

c) Unstable and external

d) Specific and unstable

Answer: b) Internal and global

5. Which explanatory style is most associated with resilience and lower stress reactivity?

a) Pessimistic explanatory style

b) Catastrophic attribution style

c) Optimistic explanatory style

d) Global explanatory style

Answer: c) Optimistic explanatory style



Block 4

STRATEGIES OF STRESS MANAGEMENT

UNIT-1

Sense of Control, Hardiness, World View, and Sense of Coherence

1.1 Introduction

The four psychological constructs (Sense of control, Hardiness, world view, and sense of Coherence) play a crucial role in determining how individuals perceive and manage stress. They influence the appraisal of stressful events and shape coping responses, ultimately impacting psychological resilience and overall health.

1.2 Sense of Control

A sense of control refers to the belief that one can influence the events and outcomes in their life. It is a key buffer against stress.

- **Internal Locus of Control:** Individuals who believe they have control over their life outcomes tend to cope more effectively with stress. They are more proactive, take responsibility, and seek solutions.
- **External Locus of Control:** Those who believe outcomes are controlled by external forces (like fate, luck, or others) may feel helpless and more vulnerable to stress.

A strong sense of control has been associated with better health behaviors, reduced anxiety, and greater motivation to overcome challenges.

1.3 Hardiness

Psychological hardiness is a personality trait that enables people to withstand and even thrive in stressful situations. It consists of three core components, often referred to as the 3 Cs:

- **Commitment:** Staying involved in life activities and maintaining a sense of purpose.
- **Control:** Belief that one can influence events, rather than feeling powerless.
- **Challenge:** Viewing change or difficulty as an opportunity for growth rather than a threat.

Hardy individuals are more likely to use problem-focused coping, stay optimistic, and avoid emotional burnout. They tend to recover more quickly from stress and trauma.

1.4 Worldview

Worldview refers to an individual's overarching beliefs about life, meaning, and the nature of the world. It helps frame how a person interprets stressful events.

- A positive or coherent worldview (e.g., belief in justice, purpose, or order) can serve as a stabilizing force during crises.
- A pessimistic or chaotic worldview may lead to greater distress and maladaptive coping strategies.



A person's worldview affects their resilience, moral reasoning, and capacity to find meaning in suffering, all of which are vital during stressful times.

1.5 Sense of Coherence (SOC)

Introduced by Aaron Antonovsky, sense of coherence is a global orientation that expresses the extent to which people perceive life as comprehensible, manageable, and meaningful. It includes:

- **Comprehensibility:** The belief that life events are structured, predictable, and understandable.
- **Manageability:** The belief that one has the resources (internal and external) to deal with life's challenges.
- **Meaningfulness:** The sense that life has purpose, and challenges are worth engaging with.

A strong SOC is linked to lower stress levels, improved coping, and better mental and physical health outcomes. It helps individuals see adversity as part of life and not something overwhelmingly disruptive.

Subjective Questions:

Q1. Explain the concept of "Sense of Control" and discuss how internal and external loci of control impact an individual's ability to cope with stress?

Ans.

Q2. What is psychological hardiness? Describe its three components and explain how each contributes to effective stress management?

Ans.

Q3. Define Sense of Coherence (SOC) as proposed by Aaron Antonovsky. How do the components of SOC contribute to an individual's resilience in the face of stress?

Ans.

UNIT-2

Social Resources and Social Support & Emotional Disclosure

2.1 Social Resources and Social Support

Social resources refer to the network of relationships that provide help, comfort, and companionship during times of stress. Social support is a key component and is crucial for buffering the negative effects of stress.

Social resources refer to the network of relationships—such as family, friends, colleagues, or community- that offer help, comfort, and companionship, especially during stressful times. Social support, a vital part of these resources, includes emotional, informational, and practical assistance. It plays a crucial role in reducing the psychological impact of stress and promoting overall well-being. People with strong social support systems often show greater resilience, lower anxiety, and faster recovery from stressful experiences.

2.1.1. Types of Social Support

- **Emotional Support:** Love, empathy, and reassurance from close others.
- **Instrumental Support:** Practical help (e.g., money, transport, assistance with tasks).
- **Informational Support:** Guidance, advice, or information to manage stress.
- **Appraisal Support:** Feedback or affirmation that helps in self-evaluation.

2.1.2 Role in Stress Management

- Reduces perceived stress and promotes emotional well-being.
- Enhances coping by making individuals feel supported and less isolated.
- Encourages healthier behaviors and positive thinking.
- Linked with lower rates of anxiety, depression, and physical illness.

2.2 Emotional Disclosure

Emotional disclosure is the act of expressing one's feelings about stressful or traumatic experiences. It can occur through talking, writing, or creative expression like art or music. This process helps reduce emotional tension, improves mental well-being, and supports stress management by allowing individuals to process rather than suppress emotions.

2.2.1. Benefits in Stress Management

- Reduces emotional suppression and internal tension.
- Enhances understanding and processing of stressful events.
- Leads to better psychological outcomes (e.g., lower anxiety and depression).
- Promotes physical health benefits like improved immunity and sleep.



- Helps build emotional intimacy and strengthens relationships.

Subjective Questions:

Q1. Explain the role of social resources and social support in managing stress?

Ans.

Q2. Describe the different types of social support and how each contributes to stress reduction?

Ans.

Q3. What is emotional disclosure, and how does it help individuals cope with stressful or traumatic experiences?

Ans.

Q4. Discuss the psychological and physical benefits of emotional disclosure in the context of stress management?

Ans.

UNIT-3

Mental Control, Cognitive Retraining

3.1. Mental Control

Mental control refers to an individual's capacity to consciously regulate their thoughts, emotions, and behaviors, especially during stressful situations. This ability allows a person to redirect attention, suppress negative or intrusive thoughts, and maintain a calm and focused mindset. Effective mental control plays a crucial role in stress management by preventing overreactions, impulsive decisions, and emotional overwhelm. It enhances self-regulation and helps individuals respond to challenges more rationally and constructively.

Key techniques involved in mental control include:

- **Mindfulness:** Staying present and aware of current thoughts and feelings without judgment.
- **Positive self-talk:** Replacing negative inner dialogue with encouraging, constructive thoughts.
- **Distraction techniques:** Shifting attention away from distressing thoughts or stimuli.
- **Thought stopping:** Consciously interrupting harmful thought patterns before they escalate.

These strategies promote emotional stability, reduce anxiety, and improve decision-making under pressure.

3.2 Cognitive retraining

Cognitive retraining, also known as cognitive restructuring, is a psychological technique used to identify and correct distorted thinking patterns that contribute to stress, anxiety, or depression. Rather than being overwhelmed by negative thoughts, individuals are taught to challenge these thoughts and replace them with more balanced and realistic perspectives. This form of mental reconditioning is a key component of Cognitive Behavioral Therapy (CBT) and is highly effective in enhancing emotional resilience.

Core strategies used in cognitive retraining include:

- **Thought journaling:** Writing down distressing thoughts and evaluating their accuracy.
- **Reframing:** Looking at situations from a different, more positive angle.
- **Socratic questioning:** Challenging irrational beliefs by asking evidence-based questions.
- **Behavioral experiments:** Testing the truth of negative thoughts through real-life actions.

By actively reshaping how one interprets events, cognitive retraining reduces emotional distress, encourages adaptive coping, and fosters long-term psychological growth. Together, mental control and cognitive retraining empower individuals to manage stress proactively, reduce vulnerability to mental health issues, and maintain psychological well-being in the face of life's challenges.



Subjective Questions:

Q1. Explain the role of mental control in managing stress. How do techniques like mindfulness and thought-stopping contribute to emotional regulation?

Ans.

Q2. What is cognitive retraining, and how does it help individuals cope with negative thinking patterns? Discuss with examples.

Ans.

Q3. Compare and contrast mental control and cognitive retraining in terms of their strategies and effectiveness in stress management?

Ans.

UNIT-4

Relaxation Techniques (Tratak Meditation, Mantra Meditation: Shiv Sankalp Mantra, Guided Imagery, Biofeedback)

4.1 Introduction

Relaxation techniques are evidence-based practices designed to reduce physical tension, calm the mind, and restore balance to the body's stress response system. These methods help lower blood pressure, reduce heart rate, relax muscles, and improve emotional regulation, making them highly effective tools in managing stress and promoting mental well-being. Some key relaxation techniques include Tratak Meditation, Mantra Meditation, Guided Imagery, and Biofeedback.

4.2 Tratak Meditation

Tratak is a yogic visual concentration technique involving focused gazing at a fixed point, usually a candle flame, to still the mind.

Procedure: Sit comfortably, place a candle at eye level, and gaze at the flame without blinking until tears form. Close your eyes and visualize the flame internally.

Psychological & Physical Benefits:

- Calms the overactive mind and reduces mental chatter.
- Improves focus, memory, and willpower.
- Reduces anxiety and stress by enhancing mindfulness.
- Cleanses the eyes and improves visual concentration.

4.3 Mantra Meditation (Shiv Sankalp Mantra)

This involves the repetition of a sacred word or phrase to focus the mind and evoke a state of peace and spiritual connection.

Example: Shiv Sankalp Mantra – “Shiv Sankalpam Astu” (May my thoughts be auspicious and aligned with the divine).

Procedure: Repeating the mantra silently or aloud during meditation.

Benefits:

- Facilitates deep relaxation and emotional release.
- Increases spiritual awareness and positive thinking.
- Balances energy flow and reduces mental fatigue.
- Enhances concentration and inner stability.

4.4 Guided Imagery

A cognitive relaxation technique where one imagines calming, pleasant scenes to create a soothing mental environment.



Procedure: Guided by a therapist or audio recording, individuals visualize peaceful landscapes (e.g., a beach, forest, or mountain).

Benefits:

- Creates a mental safe space to retreat to during stress.
- Reduces blood pressure and lowers cortisol (stress hormone).
- Enhances creativity, optimism, and problem-solving.
- Effective in reducing insomnia, chronic pain, and trauma-related symptoms.

4.5 Biofeedback

Biofeedback is a scientific technique where individuals learn to control physiological functions by receiving real-time feedback from electronic devices.

Procedure: Sensors are attached to the body to monitor heart rate, muscle tension, skin temperature, etc., and provide visual or auditory feedback.

Benefits:

- Enhances awareness of bodily responses to stress.
- Improves self-regulation of bodily processes.
- Especially effective for treating migraines, tension headaches, hypertension, and anxiety.
- Encourages mindfulness by linking physical sensations with mental states.

Subjective Questions

Q1. What is Tratak meditation, and how does it benefit both the mind and body in stress management?

Ans.

Q2. Explain the process and psychological impact of practicing the Shiv Sankalp Mantra during mantra meditation?

Ans.

Q3. Describe how guided imagery helps in coping with stress. What are some psychological and physiological effects of this technique?

Ans.

Q4. What is biofeedback, and how does it help individuals develop better control over stress-related physical responses?

Ans.

Objective Questions

1. Which of the following is NOT a component of psychological hardness?

- a) Commitment
- b) Comprehensibility
- c) Control
- d) Challenge

Answer: b) Comprehensibility

2. What is the primary goal of cognitive retraining in stress management?

- a) To improve physical endurance
- b) To develop emotional detachment
- c) To replace distorted thinking with realistic thoughts
- d) To suppress negative emotions

Answer: c) To replace distorted thinking with realistic thoughts

3. Which type of social support involves giving love, empathy, and reassurance?

- a) Informational Support
- b) Emotional Support
- c) Appraisal Support
- d) Instrumental Support

Answer: b) Emotional Support

4. In Tratak meditation, what object is typically used as a focal point?

- a) Mirror
- b) Flower
- c) Candle flame
- d) Mantra scroll

Answer: c) Candle flame

5. What does the Sense of Coherence (SOC) primarily focus on?

- a) Physical control over the body
- b) Understanding, managing, and finding meaning in life's events
- c) Avoiding emotional expression
- d) Social networking and communication

Answer: b) Understanding, managing, and finding meaning in life's events



BLOCK-5

UNIT-1	Student Stress Scale
UNIT-2	Perceived Stress Scale
UNIT-3	Perceived Stress Questionnaire

Suggestive Readings:

- Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping*. Springer Publishing Company.
- Greaney, M. K., & Santisteban, D. A. (2020). *The psychology of stress: Concepts, cognition, emotion, and behavior*. Academic Press.
- Greenberg, J. S. (2017). *Comprehensive Stress Management (14th ed.)*. McGraw-Hill Education.
- Taylor, S. E. (2020). *Health Psychology (11th ed.)*. McGraw-Hill Education.

COURSE NAME

**ANCIENT INDIAN SOCIAL LIFE AND
INSTITUTIONS (ELECTIVE)**

Course code: BAYSMN – 303 (B)



CREDIT: 6	CA: 25	SEE: 75	MM: 100

Objectives:

This course introduces to the students the basic social ideas and institutions of ancient India. Social stratifications through Varna-Ashram system and the necessity and significance of the institutions of marriage and family are discussed in first two units respectively. The health of any society is manifested through the position a woman enjoys. This is brought to the fore in the third unit. The ethical values cherished upon the idea behavior patterns are the subject matters of the fourth unit, while the fifth unit describes the educational system of ancient India.

BLOCK-1

VARNA-ASHRAMA AND JATI: ORIGINS AND EVOLUTION



UNIT-1

Varna-Ashrama System, Origin and Development of Varna Vyavastha

1.1 Varna-Ashrama System

The **Varna-Ashrama System** is an ancient socio-religious framework that forms the backbone of traditional Hindu society. It is divided into two main components: *Varna* (the classification of society based on duties and nature) and *Ashrama* (the stages of life). The system aimed to create a harmonious social order by aligning individual duties with spiritual development. The concept was intended to guide people to live a balanced life, fulfilling both worldly and spiritual responsibilities.

The **four Varnas** are:

1. **Brahmins** (priests, scholars, teachers) – responsible for knowledge and religious rituals.
2. **Kshatriyas** (warriors, rulers) – protectors and administrators of society.
3. **Vaishyas** (merchants, farmers) – providers of commerce and agriculture.
4. **Shudras** (laborers, service providers) – supporters of the other three varnas through manual and service-based tasks.

The **Ashrama system**, on the other hand, outlines four stages of human life:

1. **Brahmacharya** (student life)
2. **Grihastha** (householder life)
3. **Vanaprastha** (hermit/retired life)
4. **Sannyasa** (renunciate life) Each stage emphasizes a different focus, such as learning, responsibility, detachment, and spiritual liberation.

1.2 Origin of Varna Vyavastha

The origins of the **Varna Vyavastha** (Varna system) can be traced back to the **Rigveda**, one of the earliest sacred texts of Hinduism. The famous *Purusha Sukta* hymn describes the creation of the four varnas from the cosmic being (Purusha): The Brahmins from the mouth, the Kshatriyas from the arms, the Vaishyas from the thighs, and the Shudras from the feet. This symbolic division was meant to reflect functional differentiation in society rather than hierarchy.

In its original form, **varna** was not hereditary but based on *guna* (qualities) and *karma* (actions or duties). Ancient texts like the **Bhagavad Gita** support this idea, emphasizing that people should be assigned roles according to their innate nature and abilities. Thus, the system was designed to be dynamic and based on merit, rather than birth.

1.3 Development of Varna Vyavastha

Over time, the flexible and merit-based varna system gradually transformed into a rigid and hereditary **caste system**. This evolution was influenced by socio-political changes, economic factors, and power dynamics. The flexibility of movement between varnas diminished, and one's birth began to determine their social status and occupation.

During the later Vedic period and into medieval India, this rigidity increased, leading to social inequalities and discrimination, particularly against the Shudras and those considered outside the four varnas (*avarnas* or *Dalits*). Reformers like **Gautama Buddha**, **Mahavira**, and later **Bhakti and Sufi saints**, challenged the rigid caste practices. In modern times, leaders like **Mahatma Gandhi**, **Dr. B.R. Ambedkar**, and many social reform movements have actively worked to dismantle the discriminatory aspects of the caste system.

Despite these changes, the **philosophical essence** of the Varna-Ashrama system, which aimed at social harmony and spiritual progress, continues to be studied and reinterpreted in contemporary Hindu thought.

Subjective Questions

Q.1 Explain the philosophical basis of the Varna-Ashrama system and its intended role in society.

Ans.....

Q.2 Discuss the origin of the Varna system as described in the Vedic texts.

Ans.....

Q.3 How did the Varna Vyavastha change over time from a flexible structure to a rigid caste hierarchy?

Ans.....

Q.4 In what ways have modern reformers addressed the issues related to the caste system in India?

Ans.....



UNIT-2

Origin, Development and Significance of Ashrama

2.1 Origin of Ashrama System

The **Ashrama system** is an ancient Indian concept that outlines the four stages of a human life, aimed at achieving a balanced development of the individual—materially, socially, and spiritually. Its roots are found in the **Vedic texts**, particularly the **Dharmashastras** and the **Upanishads**. Initially, the concept was primarily applied to Brahmins, especially those pursuing a spiritual life. Over time, it expanded to include all varnas, promoting the idea that each person should go through these stages for a harmonious life.

The Ashramas reflect a cyclical journey of life, where every stage builds upon the previous one. The underlying belief is that a disciplined and duty-bound life in each ashrama helps one progress toward *moksha* (liberation). The four ashramas are: **Brahmacharya**, **Grihastha**, **Vanaprastha**, and **Sannyasa**.

2.2 Development of the Ashrama System

In the **early Vedic period**, only two life stages were emphasized: *Brahmacharya* (studenthood) and *Grihastha* (householder). However, as spiritual thought evolved, especially during the **later Vedic and Upanishadic periods**, two more stages were added: *Vanaprastha* (retirement) and *Sannyasa* (renunciation). This development reflected a deeper philosophical understanding of life's purpose from fulfilling duties to detaching from worldly desires and seeking liberation.

Over time, this system became an essential part of **Hindu dharma**, guiding individuals through moral, social, and spiritual responsibilities. Texts like the *Manusmriti* and *Bhagavad Gita* endorse the Ashrama system as a model for ideal living. Although the later medieval and colonial periods saw the system's decline in practice, its influence remains strong in philosophical and religious contexts.

2.3 Significance of the Ashrama System

The Ashrama system is significant because it promotes a **balanced and purposeful life**. Each stage of life has specific duties and goals, helping individuals live with clarity and direction.

1. **Brahmacharya** – Focuses on education, discipline, and celibacy. It lays the foundation for character and knowledge.
2. **Grihastha** – Emphasizes family life, social duties, and material responsibilities. It is considered the most crucial stage, as it supports the other three.
3. **Vanaprastha** – Marks a gradual withdrawal from worldly life, encouraging introspection and detachment.
4. **Sannyasa** – Represents complete renunciation, focusing solely on spiritual liberation and union with the divine.

Together, these stages promote **dharma (duty)**, **artha (wealth)**, **kama (desire)**, and **moksha (liberation)**—the four aims of life in Hindu philosophy. The Ashrama system encourages individuals not to neglect any aspect of life but to approach each phase with awareness and responsibility.

Subjective Questions

Q.1 Discuss the origin of the Ashrama system and its connection with Vedic literature.

Ans.....

Q.2 How did the Ashrama system evolve from the early to the later Vedic period?

Ans.....

Q.3 Explain the roles and responsibilities associated with each stage of the Ashrama system.

Ans.....

Q.4 What is the philosophical and social significance of the Ashrama system in guiding an individual's life?

Ans.....



UNIT-3

Jati Vyavastha

3.1 Jati Vyavastha

The **Jati Vyavastha** refers to the system of social stratification in India based on *jati*, or birth-based communities. Unlike the broader *varna* system, which divides society into four major categories (Brahmin, Kshatriya, Vaishya, Shudra), the **jati system** is far more intricate, consisting of **thousands of localized, endogamous groups**. These groups are often associated with specific occupations, traditions, and regions.

Jatis are usually hereditary, and an individual's *jati* determines their social status, profession, and even marital prospects. This complex network of jatis forms the basis of what is commonly referred to as the **Indian caste system**. While *varna* is more philosophical and Pan-Indian, *jati* is more practical and region-specific.

3.2 Origin of Jati Vyavastha

The origins of the **jati system** are not clearly defined in early Vedic texts, where the emphasis is primarily on *varna*. However, over time, as Indian society became more complex due to **economic specialization, migration, intermarriage, and local customs**, the jati system gradually evolved. Each jati developed its own set of customs, rituals, dietary rules, and social norms.

Some scholars suggest that the **integration of tribal groups, foreign invaders, and occupational diversification** contributed to the emergence of new jatis. As a result, the jati system became a **flexible yet hierarchical** structure, adapting to local circumstances while maintaining rigid internal boundaries.

3.3 Functioning and Social Role of Jatis

Each **jati** traditionally had a specific role in society, often linked to occupation—such as weavers, potters, barbers, priests, warriors, etc. Members of a jati generally married within their own group (*endogamy*), followed the same customs, and lived in distinct areas of the village or town.

The **jati panchayat** or council regulated the conduct of members, resolving disputes and maintaining order. While jatis helped maintain **social organization** and occupational specialization, they also led to **social exclusion**, particularly of lower castes and *Dalits* (those considered outside the *varna* system).

3.4 Jati System in Modern Context

With the rise of modern education, urbanization, and political reforms, the **jati system has undergone significant changes**, especially after India's independence. The Indian Constitution prohibits **discrimination based on caste**, and policies like **reservation in education and employment** have been implemented to uplift historically disadvantaged jatis.

However, **caste identity** continues to play a significant role in **social, political, and cultural life** in many parts of India. Caste-based mobilization in elections and caste-related violence are ongoing challenges. At the same time, many reform movements and social activists continue to work towards **equality and social justice**, questioning the relevance of jati in a modern democratic society.

Subjective Questions

Q.1 Explain the origin and development of the Jati Vyavastha in Indian society.

Ans......

Q.2 How does the jati system differ from the varna system in terms of structure and function?

Ans......

Q.3 Discuss the social and occupational roles played by different jatis in traditional Indian society.

Ans......

Q.4 What are the challenges and changes faced by the Jati Vyavastha in contemporary India?

Ans......

Objective Questions

1. The Varna system in ancient India was primarily based on:

- a) wealth
- b) caste by birth
- c) occupation and qualities (*guna* and *karma*)
- d) political power

Answer: c) occupation and qualities (*guna* and *karma*)

2. How many stages (ashramas) are there in the traditional Ashrama system of life?

- a) two
- b) three
- c) four
- d) five

Answer: c) four

3. Which ancient text is considered a significant source for understanding the Varna-Ashrama Dharma?

- a) arthashastra
- b) mahabharata
- c) manusmriti
- d) ramayana

Answer: c) manusmriti

4. The concept of jati in Indian society mainly developed due to:

- a) political changes
- b) tribal systems
- c) regional, occupational, and social diversification
- d) religious reforms

Answer: c) regional, occupational, and social diversification

5. What was the primary purpose of the ashrama system in ancient Indian society?

- a) to divide labor
- b) to regulate economic production
- c) to guide individuals through different stages of life with appropriate duties
- d) to impose religious rules

Answer: c) to guide individuals through different stages of life with appropriate duties



BLOCK-2

GRIHASTHA DHARMA

UNIT-1

Marriage and Family, Concept and Component of Family

1.1 Grihashta Dharma: Marriage and Family

In the traditional Indian context, **Grihashta Dharma** refers to the **duties and responsibilities of a householder**. It is the second and most significant stage of the four *ashramas* (life stages) in Hindu philosophy: **Brahmacharya, Grihashta, Vanaprastha, and Sannyasa**. Grihashta is considered the foundation of society because it sustains the other stages through economic, moral, and familial support.

At the heart of Grihashta Dharma is **marriage (vivaha)**, seen not merely as a personal or social arrangement but as a **spiritual sacrament (samskara)**. Marriage is essential for performing *dharma*, generating *artha* (wealth), and fulfilling *kama* (desires), while also enabling the continuation of family lineage and society through procreation and nurturing of children.

1.2 Marriage in Grihashta Dharma

Marriage is the **starting point of Grihashta Ashrama**, marking the transition from student life to household responsibilities. It unites two individuals in a bond of mutual respect, partnership, and shared duty. In Hindu tradition, marriage is regarded as a sacred duty through which one fulfills obligations toward family, ancestors (*pitr*), deities, and society.

Marriage also plays a critical role in maintaining **social order**, as it defines acceptable relationships, inheritance systems, and familial roles. The couple is expected to support each other in performing **daily rituals (yajnas)** and fulfilling duties toward the extended family and community.

1.3 Concept of Family

The **family (kutumba)** in Indian society is traditionally **joint or extended**, consisting of multiple generations living together. It includes parents, children, grandparents, uncles, aunts, and cousins under one roof, functioning as a cohesive unit.

The family serves as the primary institution for **socialization**, transmitting moral values, cultural practices, religious beliefs, and life skills. It is a space where mutual care, protection, and cooperation are emphasized. The elders are respected for their wisdom and guidance, while younger members are nurtured with love and discipline.

1.4 Components of Family in Grihashta Dharma

In the framework of Grihashta Dharma, the family is not just a private unit but a **moral and spiritual institution**. Its key components include:

1. **Dharma (Duty):** Each member of the family has specific responsibilities—husband, wife, children, and elders—all working together in harmony.
2. **Artha (Livelihood):** The householder earns wealth ethically to support the family and engage in charity.
3. **Kama (Desire):** Emotional, psychological, and physical needs are fulfilled within the structure of ethical living.



4. **Procreation and Upbringing of Children:** Raising children with education and values is a sacred duty.
5. **Hospitality and Charity:** Welcoming guests (*atithi*) and helping the needy is integral to household life.
6. **Ritual Duties:** Daily worship, ancestor offerings, and community rituals maintain spiritual balance.

Thus, Grihastha Dharma balances **material life with spiritual duties**, ensuring personal fulfillment and social harmony.

■ Subjective Questions

Q.1 What is the significance of marriage in the context of Grihastha Dharma?

Ans.....

Q.2 How does the concept of family support the spiritual and social goals of Grihastha life?

Ans.....

Q.3 Discuss the major components of family according to Grihastha Dharma.

Ans.....

Q.4 Why is the Grihastha stage considered the most essential among the four ashramas?

Ans.....

UNIT-2

Meaning and Objectives of Marriages, Types of Marriages

2.1 Meaning of Marriage in Grihastha Dharma

In the context of **Grihastha Dharma**, marriage (*vivaha*) is not just a social institution but a **sacred union and a religious duty**. It marks the formal entry into the Grihastha Ashrama (householder stage) and enables an individual to perform important duties related to family, society, and spiritual life. According to the **Dharmashastras**, marriage is a *samskara* (sacrament), which purifies and sanctifies the individual for a life of responsibility.

Marriage binds two individuals not only emotionally and physically, but also **spiritually**, enabling them to support each other in fulfilling *dharma* (duty), *artha* (livelihood), and *kama* (desire) while ultimately progressing toward *moksha* (liberation). It is through marriage that one continues the lineage (*gotra*), maintains family rituals, and fulfills obligations toward ancestors (*pitr rin*).

2.2 Objectives of Marriage

The objectives of marriage in Grihastha Dharma are both **spiritual and social**:

1. **Dharma:** Marriage allows individuals to fulfill their religious and societal duties, including conducting rituals and yajnas that require a householder's role.
2. **Procreation:** It enables the continuation of family lineage and the birth of children, considered necessary for honoring ancestors and sustaining human society.
3. **Companionship:** Marriage provides emotional support, love, and partnership throughout life's journey, helping individuals grow together morally and spiritually.
4. **Social Order:** Through marriage, society establishes a system of regulated relationships, property rights, and responsibilities, ensuring **stability and moral conduct**.
5. **Mutual Support:** The husband and wife are expected to assist one another in personal development, child-rearing, and fulfilling household and societal roles.

2.3 Types of Marriages in Ancient Hindu Tradition

The **Dharmashastra** texts, especially the **Manusmriti**, describe **eight types of marriages**, which are categorized as either **approved (prashasta)** or **non-approved (aprashasta)**. These types reflect social, moral, and spiritual considerations:

1. **Brahma Vivaha** – A noble marriage where a girl is given to a learned man without any dowry, often after completing his education. It is the most respected form.
2. **Daiva Vivaha** – The girl is married to a priest during or after a yajna; considered acceptable and virtuous.
3. **Arsha Vivaha** – Marriage that takes place with a token gift of cattle to the bride's family; reflects simplicity and respect.



4. **Prajapatya Vivaha** – A marriage where both families agree mutually without rituals or dowry, with the intention of fulfilling dharma.
5. **Asura Vivaha** – Marriage where the groom gives wealth to the bride's family; seen as materialistic and not encouraged.
6. **Gandharva Vivaha** – A love marriage based on mutual consent; accepted in some contexts but not highly praised.
7. **Rakshasa Vivaha** – A forceful marriage involving abduction of the bride, usually associated with warriors; considered inappropriate.
8. **Paisacha Vivaha** – The most condemned form, where a girl is taken without consent or under intoxication; considered sinful and unlawful.

Among these, the first four are regarded as **virtuous (dharmic)**, while the last four are viewed as **adharmic or less desirable**, especially from a religious perspective.

Subjective Questions

Q.1 Explain the spiritual and social significance of marriage in Grihastha Dharma.

Ans.....

Q.2 What are the main objectives of marriage according to Hindu tradition?

Ans.....

Q.3 Describe any four types of marriages mentioned in Manusmriti.

Ans.....

Q.4 Why is Brahma Vivaha considered the most ideal form of marriage?

Ans.....

Objective Questions

1. In the context of Grihastha Dharma, marriage is considered a:

- a) legal contract
- b) social reform
- c) religious sacrament (*samskara*)
- d) civil agreement

Answer: c) religious sacrament (samskara)

2. Which of the following is NOT one of the main objectives of marriage in Hindu tradition?

- a) fulfillment of dharma
- b) social prestige
- c) procreation
- d) companionship

Answer: b) social prestige

3. The most ideal and respected form of marriage in Manusmriti is:

- a) gandharva vivaha
- b) asura vivaha
- c) rakshasa vivaha

d) brahma vivaha

Answer: d) brahma vivaha

4. Which of the following is considered a component of the family system in Grihastha Dharma?

a) renunciation of duties

b) individualism

c) hospitality and yajnas

d) isolation

Answer: c) hospitality and yajnas

5. In the Ashrama system, Grihastha stage comes:

a) first

b) second

c) third

d) fourth

Answer: b) second



BLOCK-3

STATUS OF WOMEN

UNIT-1

Position and Role of Women

1.1 Position of Women in Society

The **position of women** in society has undergone significant transformation throughout history, shaped by cultural, religious, economic, and political factors. In **ancient India**, women held a **respected and honored status**. They were educated, had the right to participate in religious rituals, and in some cases, even composed Vedic hymns. Women like Gargi and Maitreyi are notable examples of female scholars from the Vedic period.

However, during the **later Vedic and medieval periods**, the status of women declined. Social evils such as *child marriage*, *sati*, *purdah*, and denial of education emerged. Women's freedom was restricted, and their roles became confined largely to domestic spaces. Patriarchal norms strengthened, and women were seen primarily as dependents—first on their fathers, then husbands, and later sons.

1.2 Role of Women in Family and Society

Traditionally, a woman's **role in the family** has been that of a **caregiver, nurturer, and moral guide**. She is seen as the foundation of the household, responsible for managing domestic affairs and raising children. In joint families, elder women often hold significant authority in household matters.

In society, women have always contributed in **economic, social, and cultural roles**, although often without recognition. In rural India, for instance, women actively participate in agriculture and cottage industries. In modern times, their roles have expanded to include **education, politics, business, science, and the arts**, demonstrating their capability in every field.

1.3 Modern Shifts in the Position of Women

With the rise of **education, legal reforms, and women's movements**, the position of women has improved considerably in contemporary society. The **Indian Constitution guarantees equality** of men and women under Article 14, and specific laws like the **Dowry Prohibition Act, Domestic Violence Act, and Maternity Benefit Act** have been enacted to protect women's rights.

Despite these advancements, women still face **challenges like gender discrimination, wage gaps, safety concerns, and limited representation in leadership roles**. However, increasing awareness, government schemes (like Beti Bachao Beti Padhao), and growing female participation in public life are steadily reshaping their role and status in both rural and urban India.

1.4 Empowerment and Future of Women

Empowerment of women is not just about equality in law but about actual access to **opportunities, education, economic independence, and decision-making power**. Today, women are leading movements, entering previously male-dominated fields, and contributing to national development. Women leaders, entrepreneurs, athletes, and change-makers are challenging stereotypes and inspiring future generations.

The future of women lies in continued support for **education, skill development, equal opportunities, and cultural change** that values gender equality. A society that uplifts its women ensures not only their progress but the holistic development of the entire nation.



Subjective Questions

Q.1 Discuss the changing position of women in Indian society from ancient to modern times.

Ans.....

Q.2 What are the traditional roles of women in the family, and how are they evolving today?

Ans.....

Q.3 How have legal and educational reforms contributed to improving the status of women?

Ans.....

Q.4 What steps can be taken to further empower women in contemporary society?

Ans.....

UNIT-2

Position and status of women in Ancient society

2.1 Women in the Early Vedic Period

In the **early Vedic period** (1500–1000 BCE), women enjoyed a **relatively high and respected status** in society. They were considered equal partners in life and actively participated in **religious rituals, education, and philosophical discussions**. Women like **Gargi, Maitreyi, and Lopamudra** are renowned for their intellectual contributions in Vedic literature. Marriage was seen as a sacred union, and women had the right to **choose their partners** through the practice of *swayamvara*.

Property rights and access to the **Vedas** were not denied to women during this period. Some were even **teachers and sages**, contributing to spiritual discourse. Thus, this era is often seen as a **golden period** for women's status in Indian history.

2.2 Decline in the Later Vedic Period

In the **later Vedic period** (1000–600 BCE), the **position of women began to decline**. Society became more patriarchal, and the emphasis shifted towards male dominance in rituals and social order. The roles of women became increasingly confined to the **home and domestic responsibilities**. Their participation in public and religious life started diminishing, and **education for women** was discouraged.

The growing influence of **Brahmanical orthodoxy** and the rise of rigid *varna* and *ashrama* systems contributed to limiting women's freedom. The concept of *stridharma* (a woman's duty) emerged, where a woman's identity was primarily seen in relation to her father, husband, or son.

2.3 Women in the Epic and Post-Vedic Period

During the **epic age** (as reflected in the *Mahabharata* and *Ramayana*), women still held symbolic importance, but their **social autonomy was reduced**. Figures like **Sita, Draupadi, Kunti, and Gandhari** are revered, but they are often portrayed as **ideal wives or mothers**, rather than as independent individuals. Their stories reflect the tension between traditional roles and personal agency.

By the **post-Vedic and early historic period**, customs like **child marriage, restriction on widow remarriage, and increased control over women's mobility** became more common. Though certain dynasties (like the Mauryas and Guptas) saw **queens and royal women** participating in administration or patronizing art and education, the general condition of women saw a **gradual decline**.

2.4 Cultural and Religious Influence on Women's Status

Religious texts and dharma shastras like the *Manusmriti* further reinforced the idea of **women's dependence and subordination** to men. While some texts acknowledged the importance of women in family and society, they also emphasized **obedience, chastity, and devotion** as key virtues. Women's rights to inheritance and property were curtailed, and their role in **ritual purity and honor** became a dominant concern for society.



Despite these limitations, in **some regions and communities**, women continued to play significant roles as **poets, saints, and spiritual leaders**—like the female bhakti poets **Andal, Meera Bai, and Akka Mahadevi** in later centuries.

Subjective Questions

Q.1 Describe the status of women during the early Vedic period with suitable examples.

Ans.....

Q.2 What major changes occurred in the position of women during the later Vedic period?

Ans.....

Q.3 How did religious and social institutions influence the role of women in ancient Indian society?

Ans.....

Q.4 Compare the depiction of women in Vedic literature and epic texts like the Ramayana and Mahabharata.

Ans.....

UNIT-3

Stree Dhan and her Property Rights

3.1 Meaning of Stridhan

Stridhan (literally meaning “woman’s wealth”) refers to the **property that a woman receives at different stages of her life**, including gifts received at the time of her marriage, before or after it, from parents, in-laws, relatives, or even strangers. It is recognized as the **exclusive property of the woman**, and she has full rights over it—whether she is married, unmarried, or widowed.

The concept of stridhan has been present since **ancient Hindu law**, where it was considered a woman’s personal property, distinct from the joint family property. It included movable assets like **jewelry, clothes, cash, and other valuables**, and in some cases, immovable property such as land or house gifted specifically to the woman.

3.2 Types and Sources of Stridhan

Stridhan can come from various sources, and ancient texts categorized it into different types:

1. **Yautaka** – Gifts from the groom’s side at the time of marriage.
2. **Ayautaka** – Gifts given voluntarily by friends, relatives, or strangers, not connected to marriage.
3. **Anvādheyaka** – Gifts received after marriage from her maternal home.
4. **Pritidatta** – Gifts given out of love or affection at any time in her life.

Modern interpretations of stridhan also include **gifts, inheritance, earnings, and even dowry**, provided it is given voluntarily and not demanded.

3.3 Women’s Property Rights in Ancient and Medieval India

In **ancient India**, although stridhan was legally recognized, a woman’s **rights to ancestral or joint family property were limited**. Daughters did not inherit equal shares like sons. Widows had some rights to use the husband’s property but usually only for maintenance, not ownership.

During the **medieval period**, these rights were further restricted, and women became more dependent on male family members. Social customs, religious texts, and patriarchal norms denied women the legal and economic independence necessary to claim property freely.

3.4 Legal Recognition in Modern India

Modern Indian laws have made significant progress in strengthening **women’s property rights**. The **Hindu Succession Act of 1956** and its amendment in **2005** gave **equal inheritance rights to daughters**, placing them at par with sons in ancestral property. Daughters now have the right to **inherit, own, and dispose of property**.

The law also clearly distinguishes **stridhan from dowry**, ensuring that stridhan cannot be claimed by the husband or in-laws. If a woman is divorced or widowed, she is entitled to her stridhan and can legally recover it if it has been wrongfully taken.

However, despite legal protections, **many women are unaware of their rights** or are pressured socially to forgo their share. Hence, **legal awareness and empowerment** remain key to ensuring full economic rights for women.



Subjective Questions

Q.1 What is Stridhan? How is it different from dowry?

Ans.....

Q.2 Discuss the sources and types of Stridhan as defined in ancient texts.

Ans.....

Q.3 How have women's property rights evolved from ancient to modern times in India?

Ans.....

Q.4 What legal provisions exist today to protect a woman's right to her property and Stridhan?

Ans.....

Objective Questions

1. In ancient Indian society, women's primary roles were associated with:

- a) warfare and administration
- b) education and asceticism
- c) household management and religious duties
- d) trade and business

Answer: c) household management and religious duties

2. The term *Stree Dhan* refers to:

- a) tax paid by women
- b) property gifted to a woman at marriage
- c) earnings of a working woman
- d) dowry given to the groom

Answer: b) property gifted to a woman at marriage

3. During the Vedic period, women were:

- a) completely denied education
- b) allowed to perform yajnas and study scriptures
- c) prohibited from participating in rituals
- d) treated only as dependents

Answer: b) allowed to perform yajnas and study scriptures

4. In matters of inheritance, *Stree Dhan* was considered:

- a) the husband's property
- b) government property
- c) exclusively the woman's own property
- d) shared with the community

Answer: c) exclusively the woman's own property

5. Which ancient Indian text recognizes the rights of women over *Stree Dhan*?

- a) Arthashastra
- b) Mahabharata
- c) Manusmriti
- d) Ramayana

Answer: c) Manusmriti

BLOCK-4

PURUSHARTHA PATHA



UNIT-1

Purusharth and Samskaras

1.1 Purusharthas: The Goals of Human Life

The term **Purushartha** is derived from Sanskrit, meaning “**object of human pursuit**” or “**goal of life**.” In Hindu philosophy, Purusharthas are the **four aims or objectives that guide a meaningful and righteous life**. These are:

1. Dharma (Righteousness or Duty):

Dharma represents ethical living, moral values, and duties according to one’s age, caste, gender, and stage of life. It is considered the **foundation of a balanced life** and ensures harmony in society.

2. Artha (Wealth or Prosperity):

Artha refers to the pursuit of **material well-being and financial stability**. It includes the right to earn wealth through honest and lawful means to support oneself, one’s family, and society.

3. Kama (Desires or Pleasures):

Kama signifies the **fulfillment of desires, emotional satisfaction, and enjoyment of life**, including love, art, music, and beauty. When guided by Dharma, Kama is considered a valid and healthy part of life.

4. Moksha (Liberation):

Moksha is the **ultimate goal of human life**—freedom from the cycle of birth and death (*samsara*) and union with the divine or realization of the self. It transcends worldly desires and leads to eternal peace.

The Purusharthas are not meant to conflict with each other but to be **balanced harmoniously**. Dharma should guide Artha and Kama, and ultimately lead to Moksha.

1.2 Samskaras: The Sacraments of Life

Samskaras are **sacred rites or rituals** performed at various stages of an individual’s life, particularly in Hindu tradition. These rituals aim to **purify the soul**, mark transitions, and prepare individuals for their social and spiritual duties.

According to the **Dharmashastra** texts, there are **16 major samskaras (Shodasha Samskaras)**, starting from conception and ending with death. Some of the key samskaras include:

1. Garbhadhana (Conception): A rite performed to bless the conception of a child.

2. Jatakarma (Birth Ceremony): Rituals performed at the birth of a child for their protection and well-being.

3. Namakarana (Naming Ceremony): Performed on the 11th or 12th day after birth to officially name the child.

4. Upanayana (Sacred Thread Ceremony): Marks the beginning of formal education and spiritual learning, traditionally for boys.

5. Vivaha (Marriage): A vital samskara symbolizing the union of two individuals and families.

6. Antyeshti (Funeral Rites): The final samskara, performed after death to ensure the soul's peaceful journey to the next realm.

Samskaras reflect the **cultural, religious, and moral upbringing** of a person. They aim to instill discipline, virtue, and social responsibility from birth to death.

Cultural and Philosophical Significance

Both **Purusharthas** and **Samskaras** are central to understanding the **Hindu worldview**. While Purusharthas define **what one should strive for in life**, Samskaras mark **how one should live and progress spiritually** through those stages. Together, they form a complete framework that integrates **material, ethical, emotional, and spiritual dimensions** of life.

They also highlight the **interconnectedness between personal conduct and social order**, making them crucial in traditional Indian society and its value system.

Subjective Questions

Q.1 Define Purusharthas and explain the significance of each in human life.

Ans.....

Q.2 What are Samskaras? How do they contribute to an individual's moral and spiritual development?

Ans.....

Q.3 Compare and contrast the goals of Purusharthas with the stages marked by Samskaras.

Ans.....

Q.4 How do the Purusharthas help in maintaining balance between material and spiritual life?

Ans.....



UNIT-2

Types of Purushartha and Types of Samskaras

2.1 Types of Purusharthas (चार पुरुषार्थ)

The concept of **Purushartha** in Indian philosophy refers to the **four goals or aims of human life**, guiding individuals toward a balanced, meaningful existence. These four Purusharthas are:

1. Dharma (धर्म – Righteousness or Duty):

Dharma is the guiding principle for all actions. It refers to **ethical and moral duties**, truthfulness, justice, compassion, and right conduct. Dharma is considered the foundation upon which the other Purusharthas should be pursued. It differs based on one's role in society but always encourages harmony and justice.

2. Artha (अर्थ – Wealth or Prosperity):

Artha refers to the **acquisition of material wealth and worldly success**. It includes education, career, financial well-being, and economic progress. Artha should be earned through righteous means and used responsibly for individual welfare and societal good.

3. Kama (काम – Desire or Pleasure):

Kama includes **emotional, sensual, and aesthetic enjoyment**, such as love, art, music, and family life. It acknowledges that human desires are natural, but they must be fulfilled within the boundaries of Dharma to avoid moral or social harm.

4. Moksha (मोक्ष – Liberation):

Moksha is the **ultimate goal**—freedom from the cycle of birth and death (*samsara*) and union with the divine. It is attained through self-realization, detachment, meditation, and spiritual knowledge. Moksha brings eternal peace and is considered the highest Purushartha.

Each of these four aims complements the others. A person is encouraged to seek Artha and Kama within the bounds of Dharma and ultimately strive for Moksha.

2.2 Types of Samskaras (संस्कारों के प्रकार)

Samskaras are a series of **sacraments or rites of passage** in Hindu tradition that sanctify and purify different stages of a person's life. The classical texts mention **16 major samskaras (Shodasha Samskaras)**, though some traditions practice fewer. Here are some of the key types:

1. Garbhadhana (गर्भाधान – Conception):

This is the first samskara, performed to **bless the union** of husband and wife for the birth of a virtuous child. It reflects the importance of planned and sacred parenthood.

2. Jatakarma (जातकर्म – Birth Ritual):

Conducted immediately after the child's birth, this samskara involves **welcoming the newborn**, whispering sacred mantras in the ear, and symbolizing the beginning of a new life.

3. Namakarana (नामकरण – Naming Ceremony):

Performed on the 11th or 12th day after birth, this rite gives the child an identity. The name is chosen based on astrology or family traditions.

4. Annaprashana (अन्नप्राशन – First Feeding):

This marks the child's **first intake of solid food**, typically done around the sixth month. It symbolizes the beginning of the child's physical growth and nourishment.

5. Upanayana (उपनयन – Sacred Thread Ceremony):

A significant rite for boys (especially in Brahmin, Kshatriya, and Vaishya varnas), marking the **start of formal education and spiritual learning**. The child is considered 'twice-born' (*dvija*) after this ritual.

6. Vivaha (विवाह – Marriage):

One of the most important samskaras, marriage unites two individuals and families in a sacred bond of duties, companionship, and procreation.

7. Antyeshti (अंत्येष्टि – Funeral Rites):

This final samskara is performed after death to ensure the **peaceful journey of the soul** and to mark the end of the physical body's journey.

Other samskaras include **Chudakarana (head shaving)**, **Karnavedha (ear piercing)**, **Samavartana (completion of education)**, and **Vedarambha (beginning Vedic studies)**. Together, these rituals provide a structured spiritual and social framework throughout a person's life.

Subjective Questions

Q.1 What are the four Purusharthas and how do they contribute to a balanced life?

Ans.....

Q.2 Explain any five major Samskaras and their significance in Hindu tradition.

Ans.....

Q.3 How are Dharma and Moksha different in purpose and practice?

Ans.....

Q.4 Compare the role of Purusharthas and Samskaras in shaping individual and social life.

Ans.....

Objective Questions

1. How many Purusharthas are described in Hindu philosophy?

- a) two
- b) three
- c) four
- d) five

Answer: c) four



2. Which of the following is considered the highest goal among the Purusharthas?

- a) artha
- b) kama
- c) dharma
- d) moksha

Answer: d) moksha

3. The term *Samskara* refers to:

- a) economic activity
- b) religious duty
- c) life-cycle rituals and sacraments
- d) philosophical debates

Answer: c) life-cycle rituals and sacraments

4. Which of the following is not a type of Purushartha?

- a) kama
- b) yajna
- c) artha
- d) moksha

Answer: b) yajna

5. The Upanayana ceremony, marking the beginning of education, is an example of which *samskara*?

- a) antyeshti
- b) vivaha
- c) upanayana
- d) garbhadhana

Answer: c) upanayana

BLOCK-5

EDUCATION SYSTEM





UNIT-1

Education System: Introduction, Objectives of education

1.1 Introduction to the Education System

Education is a powerful tool for **individual and societal development**. It plays a vital role in shaping the **character, values, and skills** of individuals, preparing them to contribute meaningfully to society. The education system refers to the **organized structure of learning institutions, methods, curriculum, and policies** established to impart knowledge and skills to learners.

In ancient India, education was imparted through **Gurukuls, Pathshalas, and later Madrasas**, focusing on religious texts, philosophy, arts, mathematics, and sciences. The **teacher-student relationship** was sacred, and moral discipline was considered as important as intellectual training. Over time, the education system evolved with the influence of **colonial rule, modernization, and technological advancements**, leading to the current structured format of primary, secondary, and higher education.

1.2 Objectives of Education

1. Intellectual Development:

One of the primary goals of education is to develop the **intellectual capacity** of students. It encourages **critical thinking, problem-solving, reasoning**, and a love for learning. Education helps individuals to explore knowledge, understand the world, and apply concepts in real life.

2. Moral and Ethical Training:

A key objective of traditional and modern education is to instill **moral values, ethics, and integrity** in students. Education aims to build responsible citizens who respect human rights, law, and societal norms. This includes teachings on honesty, compassion, tolerance, and non-violence.

3. Social and Cultural Development:

Education promotes **social harmony and cultural understanding**. It helps learners appreciate the diversity of cultures, traditions, and languages. By promoting **unity in diversity**, it strengthens the social fabric and prepares individuals to coexist peacefully in a multicultural society.

4. Skill Development and Employability:

Education equips students with **practical skills and vocational knowledge** needed for employment and self-reliance. In modern times, emphasis is laid on **STEM (Science, Technology, Engineering, Mathematics)**, communication skills, digital literacy, and entrepreneurship.

5. Personal Growth and Empowerment:

Education nurtures a person's **self-confidence, emotional intelligence, and leadership qualities**. It helps in achieving **self-realization** and empowers individuals to make informed choices, challenge injustice, and bring about social change.

6. National Development and Global Citizenship:

Education is a key driver of **economic progress and national development**. It prepares individuals to contribute positively to the nation and also encourages **global awareness and cooperation**, making learners responsible global citizens.

Subjective Questions

Q.1 What is the role of education in individual and national development?

Ans.....

Q.2 Describe any four key objectives of the education system in detail.

Ans.....

Q.3 How has the education system evolved from ancient to modern times in India?

Ans.....

Q.4 Discuss the importance of moral and ethical training as an objective of education.

Ans.....



UNIT-2

Important centers of education: Nalanda, Balabhi, Kashi and Taxila

2.1 Nalanda University

Nalanda, located in present-day **Bihar**, was one of the most renowned centers of learning in ancient India. It was established in the **5th century CE** during the Gupta period and flourished under rulers like **Kumaragupta and Harshavardhana**. Nalanda attracted students from all over India and abroad, including Tibet, China, Korea, and Sri Lanka.

The university offered advanced education in **Buddhist philosophy, logic, medicine, mathematics, grammar, and Vedic texts**. It had a **vast library** called *Dharmaganja*, consisting of thousands of manuscripts. Great scholars like **Aryabhatta** and **Xuanzang** were associated with Nalanda. The university was destroyed in the 12th century by **Bakhtiyar Khilji**, leading to the decline of Buddhist learning in India.

2.2 Valabhi University

Valabhi, located in present-day **Gujarat**, was another major center of education during the **6th to 8th centuries CE**. It was patronized by the **Maitraka kings** and was especially known for its teaching of **Hinayana Buddhism**, though it also offered secular education in **politics, law, literature, and economics**.

Valabhi attracted students from many parts of India and was recognized for producing **efficient administrators and scholars**. It is often mentioned alongside Nalanda as one of the leading educational hubs of its time. Chinese travelers like **Itsing** praised the university's curriculum and administration.

2.3 Kashi (Varanasi)

Kashi, also known as **Varanasi or Benares**, is considered one of the **oldest living cities in the world** and has been a **spiritual and educational hub** since ancient times. It was particularly famous for **Vedic learning, philosophy, Sanskrit literature, and music**.

Kashi was a sacred center for **Hindu education**, where scholars studied the **Vedas, Upanishads, grammar, and logic**. Even today, the city holds its status as a center of traditional learning through institutions like **Banaras Hindu University (BHU)**. The **gurukula system** thrived in Kashi, where students learned under the direct guidance of learned gurus.

2.4 Taxila (Takshashila)

Taxila, located in present-day **Pakistan**, was one of the earliest and most prominent centers of learning, active as early as the **6th century BCE**. It is mentioned in several ancient texts, including the **Mahabharata** and **Buddhist scriptures**.

Taxila was known for its **diverse and secular curriculum**, including **medicine, law, military science, grammar, logic, and philosophy**. Renowned teachers like **Chanakya (Kautilya)** and students like **Panini and Jivaka** were associated with Taxila. It attracted students from far-off lands and was considered a place of **academic excellence** long before the establishment of Nalanda.

Subjective Questions

Q.1 Discuss the role of Nalanda University in promoting higher education in ancient India.

Ans.....

Q.2 What were the main subjects taught at Valabhi and how did it differ from Nalanda?

Ans.....

Q.3 Why is Kashi considered a sacred and educational city in Indian tradition?

Ans.....

Q.4 Describe the educational contributions of Taxila and name some of its famous scholars.

Ans.....

Objective Questions

1. What was the primary objective of ancient Indian education?

- a) acquiring political power
- b) earning wealth
- c) holistic development including moral and spiritual growth
- d) preparing for war

Answer: c) holistic development including moral and spiritual growth

2. Nalanda University was famous for teaching:

- a) western sciences
- b) law and politics
- c) Buddhist philosophy and logic
- d) military training

Answer: c) Buddhist philosophy and logic

3. The ancient city of Taxila was located in present-day:

- a) India
- b) Nepal
- c) Sri Lanka
- d) Pakistan

Answer: d) Pakistan

4. Which of the following centers was known for trade and Buddhist education during ancient times?

- a) balabhi
- b) madurai
- c) ujjain
- d) ayodhya

Answer: a) balabhi

5. Kashi (Varanasi) was known as a center for the study of:

- a) astronomy and mathematics
- b) military science
- c) agriculture
- d) carpentry

Answer: a) astronomy and mathematics



Suggestive Readings:

- *Mishra, J.S., Prachin Bharat ka Samajik Itihas, Patana, 1986*
- *Altekar, A. S., Education in Ancient India (Also in Hindi)*
- *Altekar, A.S., Position of Women in Hindu Civilization*
- *Dutt, N. K., Origin and Growth of Caste in India, Calcutta, 1931.*
- *Jauhari, M., Prachin Bharata Mem VarnasramaVyavastha (Hindi), Varanasi, 1985.*
- *Kapadia, K. M., Marriage and Family in India (English)*
- *Tripathi, L.K. (ed.), Position and Status of Women in Ancient India, 2 Vols., Varanasi, 1988 and 1992*

COURSE NAME

**TRANSPORT AND HOTEL MANAGEMENT
(ELECTIVE)**

COURSE CODE: BAYSMN – 303 (C)





CREDIT: 6

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the meaning, evolution, and role of transportation in the tourism industry.
- Learn about different modes of transport, including air, water, rail, and road.
- Study the structure and regulatory bodies of civil aviation and analyze real-world case studies like Kingfisher Airlines.
- Gain insight into the documentation and legal aspects related to land transportation.
- Understand the concept, tradition, and current relevance of hospitality in Indian culture.
- Learn the fundamentals of hotel management, including hotel classification and departmental functions.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Describe the significance and types of transportation systems used in tourism.
- Identify key organizations in air transport, like IATA and DGCA, and explain their functions.
- Analyze the failure of Kingfisher Airlines and understand the challenges in the aviation sector.
- Explain road and rail transport systems, related legal documents, and luxury tourist trains in India.
- Discuss the cultural and modern perspectives of hospitality in India.
- Classify hotels based on various criteria and describe the roles of main hotel departments.

BLOCK-1

TRANSPORTATION: MEANING, BACKGROUND & TYPES



UNIT-1

Transportation Meaning, Background of Transportation System

1.1 Introduction

Transportation is the movement of people, goods, and services from one place to another using various modes such as land, water, air, and pipelines. It plays a vital role in supporting economic growth, trade, cultural exchange, and daily life activities. Transportation serves as the backbone of civilization, connecting communities, enabling access to resources, facilitating employment, and promoting social and economic development. Whether it's a person commuting to work, a farmer moving crops to market, or products being shipped internationally, transportation is an essential function that ensures mobility and progress.

1.2 Background of Transportation System

The transportation system has a long and fascinating history that reflects the progress of human civilization. It has evolved over centuries from basic methods of moving goods and people to today's highly complex, interconnected global networks.

1.2.1 Early Human Era

- In prehistoric times, humans travelled on foot and carried goods manually.
- The domestication of animals (like donkeys, camels, and horses) revolutionized early transport.
- Water transport began with simple rafts and dugout canoes made from tree trunks.

1.2.2 Invention of the Wheel (~3500 BCE)

- The wheel was a breakthrough in land transportation.
- It led to the creation of carts and wagons pulled by animals, greatly improving land transportation.
- Enabled trade and movement of goods across larger distances.

1.2.3 Ancient Civilizations

- Egyptians built boats and used the Nile River for trade.
- Romans constructed extensive road networks to connect their empire.
- Indians and Chinese developed trade routes and infrastructure like the Grand Canal and the Silk Road.

1.2.4 Industrial Revolution (18th–19th Century)

- Introduction of steam engines, railways, and steamships transformed transportation.
- Goods and people could be moved faster and in larger quantities.
- Urban areas grew due to improved connectivity.

1.2.5 20th Century – Modernization

- Introduction of automobiles brought personal and commercial mobility to new heights.
- The airplane, invented in the early 1900s, opened a new era of fast global travel.
- Governments invested heavily in infrastructure like roads, highways, railways, and airports.

1.2.6 21st Century – Smart & Sustainable Transport

- Advances in electric vehicles (EVs), high-speed trains, and autonomous technology.
- Focus on eco-friendly transport to combat pollution and climate change.
- Integration of GPS, AI, and digital platforms for efficient traffic and route management.

Subjective Questions

Q1. Explain the role of transportation in the development of human civilization. How has it influenced social and economic progress?

Ans.

Q2. Describe the key advancements in transportation during the Industrial Revolution. How did these changes impact society and trade?

Ans.

Q3. Compare the features of transportation systems in ancient civilizations with those in the 21st century. What major shifts can be observed?

Ans.

Q4. Discuss the evolution of transportation technology from the invention of the wheel to the use of AI and electric vehicles?

Ans.



UNIT-2

Importance of Transportation in Tourism

2.1 Introduction

Transportation is one of the most fundamental elements of tourism. It not only enables people to travel from one place to another but also shapes the overall tourism experience. Without reliable transportation, the tourism industry would not be able to function effectively.

2.2 Facilitates Tourist Movement and Accessibility

Transportation allows tourists to reach their desired destinations safely and efficiently. It links travelers to tourist attractions, accommodations, and other facilities. Whether it's flying across continents, cruising across oceans, or driving through scenic roads, tourism is made possible through well-developed transport networks.

- Tourists can access remote areas, such as wildlife reserves, mountains, and coastal villages that would otherwise remain unreachable.
- The growth of low-cost airlines and budget buses has made travel more affordable, expanding the market to middle- and lower-income travelers.

2.3 Drives Tourism Development

Improved transportation infrastructure such as airports, seaports, railway stations, highways, and local transit acts as a catalyst for tourism development.

Countries and regions that invest in better transportation often see a rise in tourist arrivals.

Tourism-dependent economies benefit when roads, air routes, and cruise ports are expanded and modernized.

2.4 Improves the Overall Tourist Experience

The quality of the transportation system directly impacts the comfort, convenience, and satisfaction of tourists.

- Luxury coaches, scenic trains, cruise ships, and organized tour buses contribute to a richer travel experience.
- Efficient transport reduces waiting time, delays, and confusion, making travel more enjoyable.
- Well-coordinated systems (e.g., integrated transport cards or apps) make navigation easy for both domestic and international tourists.

2.5 Encourages Multi-Destination Travel

A strong transportation network enables tourists to visit multiple destinations during a single trip. This spreads the economic benefit across regions and promotes diverse cultural and natural attractions.

For example, a traveler can land in Delhi, visit Agra, and continue to Jaipur with ease, thanks to road and rail networks forming the “Golden Triangle” route in India.

2.6 Supports the Tourism Economy

Transportation is closely linked to the tourism economy. It creates jobs directly (in airlines, railways, taxis, etc.) and indirectly (through hospitality, food services, and retail).

- Airports and transport hubs stimulate economic activity by encouraging investment in hotels, restaurants, and tourist services nearby.
- Local transport (rickshaws, taxis, buses) supports the informal economy, especially in developing countries.

2.7 Promotes Cultural Exchange and Integration

Transportation allows people to explore different cultures, traditions, and lifestyles by bridging the physical distance between them.

- Tourists become more open-minded and culturally aware when they are able to travel across regions and countries.
- It fosters mutual understanding, global friendships, and cooperation.

2.8 Contributes to Sustainable and Responsible Tourism

Modern transport systems are evolving to reduce their environmental impact, supporting sustainable tourism initiatives.

- Electric buses, high-speed trains, cycling infrastructure, and carpooling services lower carbon emissions.
- Governments and tourism bodies are encouraging green transport options for eco-conscious travelers.

2.9 Influences Tourist Behavior and Destination Choice

The availability and quality of transportation often determine where tourists choose to go.

- A place that is well-connected and easy to reach will attract more tourists than a destination with poor transport options.
- Transportation costs, safety, comfort, and convenience all factor into a tourist's decision-making.

2.10 Enhances Emergency Preparedness and Safety

Reliable transport systems are essential for emergency evacuations, health services, and crisis management.

- Tourists feel safer in destinations with proper transport infrastructure and quick access to medical help or rescue in case of natural disasters or accidents.



Subjective Questions

Q1. Explain how transportation contributes to the development of the tourism industry? Provide examples to support your answer.

Ans.

Q2. How does transportation promote cultural exchange and integration in tourism? Give real-world examples.

Ans.

Q3. Describe the importance of sustainable transportation in tourism. What modern transport solutions are helping reduce environmental impact?

Ans.

Q4. What are the different ways transportation supports the tourism economy? Discuss both direct and indirect benefits.

Ans.

UNIT-3

Patterns of Demand for Tourism and Transportation

3.1 Introduction

Understanding the patterns of demand for tourism and transportation is crucial for effective planning and development in the travel and hospitality sectors. Patterns of demand refer to the trends and behaviors in how people travel (transportation) and engage in tourism activities across different times, regions, and socioeconomic groups. These patterns are influenced by various factors such as seasons, economic status, purpose of travel, accessibility, and global events.

3.1.1 Interdependence of Tourism and Transportation

Tourism and transportation are deeply interlinked. Transportation serves as the foundation for tourism by facilitating movement from origin to destination. Without reliable and accessible modes of transport, tourism cannot thrive. Similarly, increased tourism boosts demand for various forms of transport, prompting investment in infrastructure and service upgrades.

3.1.2 Seasonal Variations

Demand for tourism and transportation often follows seasonal patterns. Peak travel periods such as summer holidays, religious festivals, and school vacations see a surge in tourist activity. This seasonal influx significantly increases the demand for transportation services like flights, trains, buses, and taxis. Off-peak seasons usually see reduced demand, which leads to discounts and promotional offers.

3.1.3 Geographical and Demographic Trends

Demand varies across regions depending on economic development, cultural appeal, and accessibility. Tourists from developed nations often travel to developing countries for leisure, heritage, or nature-based tourism. In contrast, emerging markets like China and India are experiencing a rise in outbound tourism due to increasing income levels and global exposure. Demographics such as age, education, and travel purpose also influence demand.

3.1.4 Modal Preferences

Tourists choose transportation modes based on factors like cost, convenience, time, and personal preference. Air travel is preferred for long-distance international travel, while trains and buses are popular for regional trips. Personal vehicles, ride-shares, and rentals dominate local travel. The availability and quality of transport options directly influence tourist choices and satisfaction.

3.1.5 Influence of Technology

Digitalization has revolutionized travel planning. Online booking platforms, real-time navigation apps, and digital payment systems have made travel easier and more spontaneous. The rise of smart technologies also supports the demand for flexible transport options, such as on-demand taxis or bike rentals, catering to the modern traveler's need for convenience.



3.1.6 Environmental and Sustainability Concerns

Modern travelers are increasingly aware of the environmental impact of their travel. This has shifted demand toward sustainable transport options, including electric vehicles, trains, and low-emission flights. Eco-tourism and green certifications have also influenced both tourism and transportation providers to adopt more sustainable practices.

Subjective Questions

Q1. Explain the interdependence between tourism and transportation. How does each sector support the other's growth?

Ans.

Q2. Discuss how seasonal variations affect the patterns of demand for tourism and transportation? Provide examples to support your answer.

Ans.

Q3. Describe how technological advancements have influenced tourist preferences and transportation choices?

Ans.

UNIT-4

Major Types of Transportation in Tourism

4.1 Introduction

Transportation is the backbone of the tourism industry, enabling the movement of people from their place of residence to various travel destinations. The efficiency, availability, and quality of transport services can significantly influence a tourist's travel experience. The major types of transportation used in tourism include land, air, water, and rail transport. Each mode caters to specific travel needs and plays a vital role in connecting tourists to their chosen locations.

4.2 Land Transportation

Land transportation is the most commonly used form of travel, especially for short and medium distances. It includes personal vehicles, taxis, buses, motorbikes, and tourist coaches. For many tourists, especially domestic travelers, road trips are an essential part of the travel experience. Tour buses are frequently used for group tours and sightseeing, offering guided experiences. Car rentals and ride-sharing services like Uber or Ola provide flexibility and convenience in urban and rural areas alike. In regions with hilly terrain or heritage routes, specialized vehicles such as jeeps or vintage cars may also be used as part of the tourist experience.

4.3 Air transportation

Air transportation is the fastest and most convenient mode for long-distance and international travel. Airlines offer various classes and services to cater to different budgets, from luxury travelers to budget-conscious tourists. The rise of low-cost carriers has made air travel more accessible to a broader segment of the population, thus increasing the volume of both domestic and international tourists. Airports have become major transit hubs and often influence the popularity and development of tourism in surrounding areas.

4.4 Water transportation

Water transportation holds a unique place in tourism, offering both practical travel and recreational experiences. It includes cruise ships, ferries, boats, yachts, and houseboats. Cruise tourism is a major segment where the journey itself becomes the central attraction, providing a luxurious, all-inclusive experience. Ferries are essential in island and coastal tourism, connecting otherwise-isolated destinations. In regions like Kerala or the backwaters of Vietnam, houseboats and small canoes enhance the cultural and natural immersion of tourists, making the journey itself a key part of the attraction.

4.5 Rail transportation

Rail transportation is widely appreciated for its comfort, scenic routes, and affordability, especially in countries with strong rail networks like India, Japan, and many parts of Europe. Trains range from high-speed rail for business or fast travel to heritage trains offering nostalgic journeys through historic or picturesque landscapes. Luxury tourist trains like the Palace on Wheels in India or the Orient Express in Europe are not just means of transport but are themselves tourism experiences. Rail travel often connects major cities with rural or offbeat destinations, supporting both mainstream and alternative tourism.

Subjective Questions

Q1. How does land transportation support tourism at domestic and regional levels? Give examples of how different types of land transport contribute to the tourist experience.

Ans.....



Q2. Discuss the impact of air transportation on international tourism. How have low-cost airlines changed the tourism landscape?

Ans.....

Q3. Explain the dual role of water transportation in tourism. How does it serve both functional and recreational purposes for travelers?

Ans.....

Q4. Why is rail transportation considered both a mode of travel and a tourism experience in itself? Illustrate your answer with suitable example

Ans.....

Objective Questions

1. **Which of the following was a major breakthrough in land transportation during ancient times?**

- a) The steam engine
- b) The wheel
- c) The airplane
- d) The canal system

Answer: b) The wheel

2. **Which type of transportation is considered the fastest and most convenient for long-distance international travel in the tourism industry?**

- a) Rail transport
- b) Water transport
- c) Air transport
- d) Land transport

Answer: c) Air transport

3. **Which of the following is an example of inland water transportation commonly used in tourism?**

- a) Cruise ship
- b) Houseboat in Kerala
- c) Cargo ship
- d) International ferry

Answer: b) Houseboat in Kerala

4. **What factor most commonly influences seasonal demand patterns in tourism and transportation?**

- a) Fuel prices
- b) Availability of local transport
- c) Religious festivals and school vacations
- d) Road infrastructure

Answer: c) Religious festivals and school vacations

5. **Which of the following transportation types is most associated with heritage and scenic tourism experiences?**

- a) High-speed train
- b) Tourist coach
- c) Heritage train
- d) Private car

Answer: c) Heritage train

BLOCK-2

AIR & WATER TRANSPORT



UNIT-1

Air Transportation Meaning, Evolution of Civil Aviation in India Functions of IATA, & DGCA

1.1 Introduction of Air Transportation

Air transportation is the process of moving people and goods from one place to another through aircraft such as airplanes, helicopters, and other flying vehicles. It is considered the fastest and one of the most efficient modes of transport, especially for long-distance and international travel. The aviation industry plays a crucial role in connecting nations, boosting global trade, promoting international tourism, and facilitating cultural exchange. For the tourism industry in particular, air transport is a backbone that enables the quick and convenient movement of tourists across continents and remote areas, turning distant destinations into easily accessible vacation spots. Airports act as gateways to cities and countries and are often the first impression travelers have of a new destination.

1.2 Evolution of Civil Aviation

The evolution of civil aviation in India has been a journey of transformation and rapid progress. The history of Indian aviation dates back to February 18, 1911, when the first commercial airmail flight was conducted from Allahabad to Naini. This marked the humble beginning of air services in India. In the pre-independence era, a few private airlines operated under colonial oversight. However, after gaining independence in 1947, the Indian government took significant steps to develop civil aviation. National carriers like Air India (for international routes) and Indian Airlines (for domestic travel) were established and became the primary players in the aviation sector. These airlines were government-owned and operated for several decades, offering scheduled passenger and cargo services.

A major shift occurred during the 1990s economic liberalization, when the aviation sector was opened to private players, leading to the birth of several private airlines. This liberalization brought competition, better services, and more choices for consumers. It also paved the way for low-cost carriers (LCCs) such as IndiGo, SpiceJet, and GoAir, which made air travel affordable for the middle class. The Indian government further supported the aviation boom through infrastructure development and initiatives like the UDAN (Ude Desh ka Aam Nagrik) scheme, which aims to enhance regional air connectivity by making flights available in underserved and remote areas at subsidized rates. Today, India is one of the fastest-growing aviation markets in the world, with increasing domestic and international passenger traffic and modernized airports handling millions of travelers each year.

On a global level, the aviation industry is supported and regulated by international organizations, the most prominent being the International Air Transport Association (IATA). Established in 1945 and headquartered in Montreal, Canada, IATA is a trade association of the world's airlines. It works to represent, lead, and serve the airline industry. With over 290 airline members comprising 82% of global air traffic, IATA plays a central role in shaping aviation policies and maintaining operational standards. One of its primary functions is to ensure the safety, security, reliability, and affordability of air transport across nations. It also facilitates cooperation among airlines by standardizing procedures for ticketing, billing, and cargo handling. For example, its Billing and Settlement Plan (BSP) simplifies financial transactions between travel agents and airlines. IATA also provides training programs, promotes environmental sustainability in aviation, and advocates for smoother international air travel regulations.

In the Indian context, the Directorate General of Civil Aviation (DGCA) is the apex regulatory body responsible for the regulation and oversight of civil aviation in the country. It functions under the Ministry of Civil Aviation, Government of India. The DGCA ensures the implementation of civil aviation regulations, airworthiness standards, safety protocols, and licensing procedures. It is responsible for granting various licenses, including those for pilots, flight engineers, aircraft maintenance engineers, and airlines. DGCA also certifies aircraft for commercial use, monitors airport operations, and supervises air navigation services. A critical part of its mandate includes the investigation of aviation accidents and incidents, ensuring that safety lessons are learned and future mishaps are avoided. It enforces compliance with both domestic and international aviation standards, often working in coordination with bodies like the International Civil Aviation Organization (ICAO).

Subjective Questions

Q1. Explain the significance of air transportation in the context of tourism. How does it contribute to global travel and cultural exchange?

Ans.

Q2. Trace the evolution of civil aviation in India from its early beginnings to the modern era. What were the major milestones and developments?

Ans.

Q3. What is the role of the International Air Transport Association (IATA) in global aviation? Mention any two key functions it performs.

Ans.

Q4. Describe the responsibilities of the Directorate General of Civil Aviation (DGCA) in India. How does it help maintain safety and regulatory standards in the aviation sector?

Ans.



UNIT-2

Case Study on Failure of Kingfisher Airlines in India

2.1 Case Study

The failure of Kingfisher Airlines is one of the most prominent and cautionary tales in the history of India's aviation sector. Launched in 2005 by liquor tycoon Vijay Mallya, Kingfisher Airlines entered the market with the promise of luxury, style, and unmatched in-flight service. It quickly gained attention for its premium offerings and bold branding, positioning itself as a five-star airline in the skies. However, despite its glamorous image and early popularity, the airline suffered from deep-rooted financial and managerial problems. One of the major causes of its downfall was poor financial planning and excessive operational costs. The airline attempted to offer premium services in a highly price-sensitive market, which led to heavy losses. Its decision to acquire the budget carrier Air Deccan in 2007 also backfired, creating brand confusion and integration challenges. The airline took on massive debts to fund its expansion but failed to generate enough revenue to service these loans.

By 2012, Kingfisher Airlines was in severe financial distress—it was unable to pay salaries, taxes, or airport fees. Flights were frequently grounded, and staff went on strike due to non-payment. The Directorate General of Civil Aviation (DGCA) suspended its license, and operations came to a complete halt. Banks labeled the company a non-performing asset, and Vijay Mallya was declared a wilful defaulter. He eventually left India and became the subject of international legal proceedings. The fall of Kingfisher Airlines not only resulted in the loss of thousands of jobs but also exposed the risks of unchecked ambition, poor governance, and lack of regulatory compliance in business. It served as a wake-up call for the Indian aviation industry, leading to greater scrutiny of airline finances and more cautious expansion strategies by other carriers.

2.1.1 Key Reasons for Failure

1. Financial Mismanagement

- High operating costs and continuous losses.
- Unsustainable debt from excessive borrowing.
- Premium service model unsuitable for India's largely budget-conscious market.

2. Merger Issues with Air Deccan

- Failed operational integration.
- Confused branding and inconsistent customer experience.
- Eroded trust and reduced customer loyalty.

3. Poor Strategic Focus

- Emphasis on luxury over efficiency and profitability.
- Operation of unprofitable routes, especially on international sectors.

4. Regulatory Non-Compliance

- Repeated violations of DGCA safety and financial regulations.
- Suspension of operating license due to inability to meet obligations.

5. Leadership & Governance Failures

- Prioritized brand image over financial discipline.
- Alleged diversion of airline funds to support other UB Group ventures.

Subjective Questions

Q1. Explain the key financial challenges that led to the downfall of Kingfisher Airlines. How did the airline's business model affect its financial sustainability?

Ans.

Q2. Discuss the impact of Kingfisher Airlines' merger with Air Deccan. What were the strategic mistakes associated with this decision?

Ans.

Q3. How did regulatory non-compliance contribute to the suspension of Kingfisher Airlines' license by DGCA?

Ans.

Q4. Evaluate the role of leadership and governance in the failure of Kingfisher Airlines. What lessons can other airline companies learn from this case?

Ans.



UNIT-3

Water Transport System, Background & Types of Water Transport System

3.1 Introduction

Water transport is one of the oldest and most significant forms of transportation in human history. It involves the movement of people, goods, and materials across bodies of water such as rivers, lakes, canals, seas, and oceans. This mode of transport has played a critical role in the development of civilizations, the expansion of trade, cultural exchange, and the overall economic growth of societies across the globe. Even in the modern era, water transport continues to serve as a vital component of the global transportation network, particularly for international trade and tourism.

3.2 Historical Background of Water Transport

The roots of water transportation can be traced back to ancient times when early humans first discovered that floating objects like logs and rafts could be used to cross water bodies. These primitive forms of watercraft eventually evolved into dugout canoes, reed boats, and other simple vessels. Rivers and lakes served as natural highways, especially in regions where land travel was difficult due to dense forests, deserts, or mountainous terrain.

In ancient Egypt, the Nile River was the main artery of transportation and commerce, enabling the movement of goods such as grain, gold, and papyrus between Upper and Lower Egypt. The Mesopotamians used the Tigris and Euphrates rivers for trade and travel, while the ancient Indus Valley civilization depended on the Indus River and its tributaries for inland water transport. In China, the Grand Canal, one of the oldest and longest artificial waterways in the world, connected the Yellow River to the Yangtze River and became a key route for transporting grain and other commodities.

Over time, advancements in shipbuilding techniques and navigation tools enabled the construction of larger and more durable vessels, leading to long-distance voyages and the birth of maritime trade. The Age of Exploration during the 15th to 17th centuries marked a turning point in the history of water transport, as European explorers like Vasco da Gama, Christopher Columbus, and Ferdinand Magellan undertook sea voyages that connected continents and led to the rise of global trade routes. This era also saw the establishment of major seaports and the expansion of colonial empires.

3.3 Modern Relevance of Water Transport

Today, water transport remains a crucial part of the global transport system. It is particularly important for the movement of heavy and bulky goods such as petroleum, coal, grains, machinery, and containers. It is considered one of the most economical and environmentally friendly modes of transportation due to its high fuel efficiency and low carbon footprint per ton-kilometer of cargo.

Water transport plays a dual role in both commercial activities and tourism development. Large commercial ports facilitate global trade and serve as gateways for import and export, while cruise tourism has emerged as a popular leisure activity, offering travelers luxurious and scenic experiences on water.

3.4 Types of Water Transport System

Water transport can broadly be classified into two main categories:

3.4.1 Inland Water Transport

Inland water transport involves the use of rivers, lakes, canals, and backwaters to move people and goods within a country or region. This form of transport is often used for domestic travel and is especially suitable for short-distance movement. It is considered economical, safe, and less polluting compared to road or rail transport. However, its efficiency depends on navigability, water levels, and infrastructure such as docks, terminals, and navigation aids.

Inland water transport is widely used in countries like:

- **India:** The National Waterways (like the Ganga-Bhagirathi-Hooghly River System) are being developed to enhance regional connectivity and reduce road congestion.
- **Bangladesh:** The riverine network is extensively used for ferry and cargo services.
- **Europe:** Countries like Germany, the Netherlands, and France have well-developed inland waterway systems linked by canals.

Inland transport also supports tourism through river cruises, ferry rides, and houseboat services. In India, for instance, the backwaters of Kerala attract tourists who enjoy houseboat experiences that showcase the local culture, cuisine, and natural beauty.

3.4.2 Ocean (or Sea) Water Transport

Ocean or sea transport refers to the movement of goods and passengers across seas and oceans. It is a major component of international trade and is responsible for carrying about 80% of global trade by volume. Sea transport is conducted using different types of ships such as cargo ships, tankers, container ships, and passenger ships.

There are two types of sea transport:

- **Coastal Shipping:** This involves the movement of goods and passengers along the coast of a country. It connects different ports within the same country and supports domestic trade.
- **Overseas Shipping:** This refers to the transportation of goods and passengers across international waters, linking ports of different countries. It is the primary mode for intercontinental trade.

Sea transport includes specialized services like:

- **Cruise Liners:** These are luxurious passenger ships offering multi-day leisure voyages. Destinations like the Caribbean, Mediterranean, and Southeast Asia are famous for cruise tourism.
- **Ferries and Ro-Ro Vessels:** These transport passengers, vehicles, and cargo across short sea routes and are vital in regions with island communities.

Modern sea transport relies on advanced port infrastructure, containerization, digital logistics, and international maritime laws regulated by bodies like the International Maritime Organization (IMO).

Subjective Questions

Q1. Describe the types and uses of inland water transport and give examples of countries where it is commonly used?



Ans.

Q2. Differentiate between coastal and overseas shipping under ocean water transport, and mention the key services included in sea transport.

Ans.

Q3. Explain the historical development of water transport and its significance in ancient civilizations?

Ans.

Objective Questions

1. Which of the following combinations best explains the dual role of water transport in modern times?

- a) Domestic trade and national defense
- b) Passenger mobility and rail connectivity
- c) Commercial cargo movement and tourism development
- d) Port maintenance and coastal regulation

Answer: c) Commercial cargo movement and tourism development

2. What strategic error contributed to the downfall of Kingfisher Airlines, especially in relation to market suitability?

- a) Expansion into sea transport
- b) Offering premium services in a price-sensitive market
- c) Refusal to enter international sectors
- d) Overdependence on helicopter services

Answer: b) Offering premium services in a price-sensitive market

3. Which regulatory body ensures the implementation of safety protocols, airworthiness standards, and licensing in India's aviation sector?

- a) Airports Authority of India (AAI)
- b) International Air Transport Association (IATA)
- c) Directorate General of Civil Aviation (DGCA)
- d) Indian Bureau of Aviation (IBA)

Answer: c) Directorate General of Civil Aviation (DGCA)

4. Which of the following correctly matches the waterway system with its characteristic?

- a) Overseas shipping – movement between inland ports
- b) Inland water transport – suitable for long international distances
- c) Coastal shipping – connects ports within the same country
- d) Cruise liners – designed exclusively for cargo handling

Answer: c) Coastal shipping – connects ports within the same country

5. Which of the following was NOT a factor in the collapse of Kingfisher Airlines?

- a) Diversion of airline funds to other ventures
- b) Poor integration with Air Deccan
- c) Failure to operate on international routes
- d) Violation of DGCA regulations

Answer: c) Failure to operate on international routes

Block-03

LAND TRANSPORT



Unit-1

Road Transport System, Document Connected with Transport, RTO, Insurance Documents, Road Tax and Fitness Certificates, Nhavi

1.1 Road Transport System

The road transport system is the most commonly used mode of transportation across the world, especially in developing countries like India. It plays a fundamental role in connecting cities, towns, villages, and remote areas, enabling the movement of people and goods with speed and flexibility. Unlike railways or air transport, road transport offers last-mile connectivity, which is crucial for both urban mobility and rural accessibility. It supports a variety of vehicles including private cars, buses, motorcycles, trucks, auto-rickshaws, and bicycles. This mode of transport is crucial not only for daily commuting and tourism but also for economic activities such as supply chain management, freight movement, and delivery services. With continuous improvements in road infrastructure like highways, expressways, flyovers, and bypasses, road transport has become more efficient, though challenges like traffic congestion, road accidents, and pollution still persist. Governments at both central and state levels are taking initiatives to expand and maintain road networks to boost trade, enhance regional connectivity, and promote tourism.

1.2 Documents Connected with Transport

Several documents are mandatory for operating a motor vehicle legally on public roads. These documents are designed to ensure that vehicles are operated safely, meet environmental and mechanical standards, and are identifiable in case of any violations or incidents. The most important documents include the Registration Certificate (RC), Driving License, Insurance Certificate, Pollution Under Control (PUC) Certificate, Road Tax Receipt, and Fitness Certificate for commercial vehicles. The Registration Certificate proves that the vehicle is registered with the appropriate authority, while the Driving License certifies that the individual is qualified to drive the specific class of vehicle. The PUC Certificate ensures that the vehicle meets emission norms and does not contribute excessively to air pollution. Having these documents up-to-date and available during road travel is mandatory as per the Motor Vehicles Act. Failure to produce them when asked by traffic authorities can result in fines, penalties, or legal action. In recent years, digital platforms like DigiLocker and mParivahan have made it easier for drivers to store and access these documents electronically.

1.3 Regional Transport Office (RTO)

The Regional Transport Office (RTO) is a government body that plays a central role in the regulation and administration of road transport in India. It operates under the Ministry of Road Transport and Highways and exists in almost every district and major city. The primary responsibilities of the RTO include issuing driving licenses, registering motor vehicles, collecting road taxes, approving vehicle modifications, and issuing permits for commercial transport. The RTO also ensures that vehicles meet safety and emission standards by overseeing vehicle inspections and issuing Fitness Certificates. Furthermore, it maintains a comprehensive database of vehicles and drivers, which is crucial for law enforcement and policy planning. Citizens interact with the RTO for various services such as transferring vehicle ownership, renewing licenses, or applying for learner's permits. With the integration of online services, many RTO functions can now be accessed through digital portals, reducing paperwork and enhancing transparency. However, inefficiencies and delays at some RTOs continue to be a challenge in service delivery.

1.4 Insurance Documents

Vehicle insurance is one of the most important legal and financial safeguards in the road transport ecosystem. In India, third-party insurance is mandatory for all vehicles under the Motor Vehicles Act, 1988. Insurance protects both the vehicle owner and third parties in the event of accidents, theft, or natural calamities. There are mainly two types of insurance: Third-Party Insurance, which covers liability for damage caused to other people or property, and Comprehensive Insurance, which also covers damage to the insured vehicle. Insurance documents contain critical information such as policy number, validity period, type of coverage, insured amount, and contact details of the insurer. In case of an accident, having valid insurance allows the insured to file claims for compensation or repair. Failure to maintain valid insurance can lead to penalties, vehicle seizure, or legal action. Insurance also contributes to safer driving, as insurers often reward no-claim years with discounts. With the advent of digitalization, vehicle insurance can now be renewed online, and electronic policy documents are widely accepted.

1.5 Road Tax and Fitness Certificates

Road tax is a tax levied by the state government on vehicles using public roads. It is collected either at the time of registration or periodically (annually or quarterly) depending on state regulations. The amount of road tax depends on factors like the vehicle's cost, engine capacity, usage (private or commercial), and state policies. Payment of road tax is mandatory, and the Road Tax Receipt serves as proof that the vehicle is authorized to operate on public roads. In the case of commercial vehicles, a Fitness Certificate (FC) is also required. This certificate is issued after a thorough inspection of the vehicle to ensure it is mechanically fit, environmentally compliant, and safe for road use. Fitness tests examine various components like brakes, lights, tires, engine condition, and emission levels. Vehicles failing the fitness test must undergo repairs and reinspection. An expired fitness certificate can result in heavy fines or seizure of the vehicle. Regular fitness checks are essential for minimizing accidents caused by faulty vehicles and for maintaining safety standards, especially in commercial transport.

1.6 National Highways Authority of India (NHAI)

The National Highways Authority of India (NHAI) is an autonomous agency under the Ministry of Road Transport and Highways, responsible for the development, maintenance, and management of national highways across the country. Established in 1995, NHAI plays a pivotal role in implementing infrastructure projects that are vital for national connectivity, trade, and economic growth. Its functions include planning highway networks, acquiring land for highway development, inviting public-private partnerships (PPP), and monitoring the quality of road construction. NHAI also manages toll collection through systems like FASTag and ensures compliance with safety and environmental standards on national highways. The authority oversees flagship programs such as the Bharatmala Pariyojana, which aims to build world-class expressways and economic corridors to reduce travel time and fuel consumption. With a focus on innovation, technology, and efficient project execution, NHAI is working to transform India's road transport infrastructure to meet global standards, thus facilitating faster and safer mobility across states and regions.



Subjective Questions

Q1. Explain the significance of the road transport system in India. How does it contribute to connectivity and the economy?

Ans.

Q2. List and describe at least five important documents required for operating a motor vehicle in India. Why is it necessary to carry them?

Ans.

Q3. What is the role of the Regional Transport Office (RTO)? Mention any four key functions it performs.

Ans.

Q4. Differentiate between third-party insurance and comprehensive insurance. Why is vehicle insurance important for road users?

Ans.

Q5. Discuss the role and responsibilities of the National Highways Authority of India (NHAI). How does it contribute to improving road transport infrastructure?

Ans.

UNIT-2

Rail Transport System, Major Railway System of World, Indian Railways, Tourist Trains, viz Palace on Wheels, Maharaja Express

2.1 Introduction

Rail transport is one of the most efficient and cost-effective modes of transportation for both passengers and freight, especially over long distances. It involves the movement of goods and people via trains that run on railway tracks. Railways offer a high-capacity transport system that is less affected by weather conditions and traffic congestion compared to road transport. This mode of transport is especially important for landlocked regions and is known for its safety, speed, and ability to carry large quantities of goods and people. Rail transport supports national economies by facilitating trade, connecting industrial and agricultural regions to markets, and providing employment opportunities. Over the years, technological advancements have led to the development of high-speed rail, metro systems in urban areas, and improved freight services, making railways an indispensable part of modern transport infrastructure.

2.2 Major Railway Systems of the World

Several countries across the world boast extensive and technologically advanced railway systems. Some of the most notable include **Japan**, known for its Shinkansen or “bullet trains,” which offer incredibly fast and punctual services; **France**, with its high-speed TGV trains that connect major cities in record time; and **Germany**, where the Deutsche Bahn operates an efficient network across the country and beyond. **China** has rapidly developed the largest high-speed rail network in the world, revolutionizing domestic travel. **Russia** is home to the famous Trans-Siberian Railway, the longest railway line in the world, stretching from Moscow to Vladivostok. In the United States, railways are more freight-focused, with Amtrak providing passenger services in key corridors. The **United Kingdom** has one of the oldest railway systems, and Europe overall is well-connected through international services like the Eurostar. These countries have invested heavily in rail infrastructure, promoting environmental sustainability and economic development.

2.3 Indian Railways

Indian Railways is one of the largest and busiest railway networks in the world, both in terms of the number of passengers carried and the length of track laid. It is operated by the Government of India under the Ministry of Railways and plays a crucial role in the nation’s connectivity, economy, and tourism. The network covers over 67,000 kilometers and serves more than 8,000 stations across the country. It transports millions of passengers and tons of goods daily, connecting remote villages to metropolitan cities. Indian Railways is not just a means of transport; it is a lifeline that promotes social integration and national unity. Over the years, it has modernized with the introduction of high-speed trains, electrification of routes, and digital ticketing. Initiatives like the “Make in India” campaign and infrastructure development projects such as Dedicated Freight Corridors (DFCs) are further enhancing the efficiency of Indian Railways.

2.4 Tourist Trains in India

Tourism-oriented luxury trains in India offer a unique and royal travel experience that combines comfort, heritage, and culture. These trains are designed to showcase the richness of Indian history, architecture, and hospitality, often covering iconic tourist destinations.



2.4.1 Palace on Wheels

The Palace on Wheels is one of India's most famous luxury tourist trains, introduced in 1982. It was designed to recreate the experience of royal travel for tourists. The train consists of beautifully decorated coaches once used by the Maharajas of Rajasthan and offers a journey through cities like Jaipur, Udaipur, Jaisalmer, Jodhpur, and Agra. Onboard amenities include luxurious cabins, fine dining restaurants, bars, and spa services. The train provides a week-long royal experience that combines the heritage, wildlife, and architectural wonders of North India. It is especially popular among international tourists seeking a regal experience.

2.4.2 Maharajas' Express

The Maharajas' Express is considered one of the most luxurious trains in the world. Operated by the Indian Railway Catering and Tourism Corporation (IRCTC), it offers multiple itineraries covering prominent destinations across North and Central India. Launched in 2010, this train features opulent suites, fine dining restaurants, a lounge bar, and personalized services. Each coach is named after precious stones and exudes regal charm. Destinations include Delhi, Mumbai, Udaipur, Varanasi, and Khajuraho, offering cultural and historical richness. The Maharajas' Express has received multiple international awards and is ideal for travelers seeking an elite and immersive journey into India's royal heritage.

Subjective Questions

Q1. Explain the role of Indian Railways in national development. How does it contribute to connectivity, economic growth, and employment?

Ans.

Q2. Discuss any two major railway systems of the world and highlight what makes them technologically or operationally advanced?

Ans.

Q3. Describe the Palace on Wheels. What are its key features, routes, and how does it promote heritage tourism in India?

Ans.

Q4. What makes the Maharajas' Express one of the most luxurious trains in the world? Describe its services, destinations, and tourist appeal?

Ans.

Objective Questions

1. Which of the following railway systems is known for having the largest high-speed rail network in the world?

- a) Japan
- b) France
- c) China
- d) Germany

Answer: c) China

2. What is the main purpose of India's Dedicated Freight Corridors (DFCs)?

- a) To promote tourism in rural areas

- b) To provide luxury travel for international tourists
- c) To separate freight traffic from passenger traffic and improve efficiency
- d) To connect Indian Railways with neighboring countries

Answer: c) To separate freight traffic from passenger traffic and improve efficiency

3. Which tourist train in India features coaches named after precious stones and offers luxurious itineraries across North and Central India?

- a) Palace on Wheels
- b) Royal Rajasthan on Wheels
- c) Maharajas' Express
- d) Deccan Odyssey

Answer: c) Maharajas' Express

4. The Trans-Siberian Railway connects Moscow to which of the following cities?

- a) Beijing
- b) Vladivostok
- c) Saint Petersburg
- d) Yekaterinburg

Answer: b) Vladivostok

5. Which of the following is NOT a feature of the Palace on Wheels?

- a) Coaches inspired by royal heritage
- b) Onboard spa and fine dining services
- c) Coverage of destinations like Jodhpur and Agra
- d) Daily connectivity between metro cities

Answer: d) Daily connectivity between metro cities



BLOCK-4

HOSPITALITY: MEANING AND NATURE

UNIT-1

Defining Hospitality: Nature and its Meaning, Age-old Institution of Hospitality with the Spirit of 'Atithi Devo Bhav' in India and its Present Status

1.1 Introduction

Hospitality refers to the friendly and generous reception and entertainment of guests, visitors, or strangers. It involves offering comfort, care, and services to ensure the well-being of others, often without expecting anything in return. At its core, hospitality is about creating a welcoming environment where people feel respected, safe, and valued.

1.2 Nature of Hospitality

- **Service-Oriented:** Focused on meeting the needs and expectations of guests.
- **Human-Centric:** Based on interpersonal interaction, empathy, and communication.
- **Cultural:** Hospitality varies with cultural values and traditions.
- **Economic:** In modern times, it is a key part of the service sector, especially in tourism and hotel industries.

1.3 Age-old Institution of Hospitality with the Spirit of 'Atithi Devo Bhav' in India

India has a long-standing tradition of hospitality, deeply rooted in its ancient cultural and spiritual values. The Sanskrit phrase 'Atithi Devo Bhav' translates to 'The Guest is God', reflecting the reverence and honor extended to visitors.

1.4 Historical and Cultural Aspects

- In ancient Indian society, guests were treated with the highest respect, often considered as manifestations of divine beings.
- Texts like the *Vedas*, *Upanishads*, and *Manusmriti* mention hospitality as a key duty (*dharma*) of a householder.
- In traditional Indian homes, a guest would be welcomed with rituals such as washing of feet, offering of food and drink, and a place to rest.
- The practice was not limited to known individuals; travelers and strangers were also accorded hospitality.

1.5 Elements of Traditional Indian Hospitality

- **Warm welcome:** Often with *tilak*, *aarti*, and garlands.
- **Sharing of food:** Offering meals was a sacred duty.
- **Respectful communication:** Use of respectful language and behavior.
- **Comfort and care:** Ensuring the physical and emotional well-being of the guest.



1.6 Present Status of Hospitality in India

In modern times, while the **spirit of 'Atithi Devo Bhav'** continues to be valued, the practice of hospitality has evolved significantly.

1.6.1 Contemporary Expressions

- **Tourism and Hospitality Industry:** India promotes this ethos globally through campaigns like *"Incredible India"*, where 'Atithi Devo Bhav' serves as a central theme to attract tourists.
- **Hotels and Service Sectors:** Many establishments strive to reflect this value through personalized service and cultural experiences.
- **Urban and Nuclear Families:** While time constraints and modern lifestyles may limit traditional practices, the essence remains in the form of courteous behavior and efforts to make guests feel welcome.

1.6.2 Challenges

- Commercialization sometimes overshadows genuine warmth.
- Urbanization and busy lifestyles may reduce personal engagement with guests.
- Globalization influences may dilute traditional forms of hospitality.

1.6.3 Ongoing Relevance

Despite modern shifts, the cultural foundation of Indian hospitality remains strong, especially during festivals, family gatherings, and rural settings. The timeless principle of treating guests with honor and respect continues to define India's unique approach to hospitality.

Subjective Questions

Q1. Explain the concept of 'Atithi Devo Bhav' and its significance in the Indian context of hospitality?

Ans.

Q2. Discuss how the nature of hospitality has evolved from traditional Indian society to modern times?

Ans.

Q3. What are the key elements of traditional Indian hospitality, and how are they reflected in today's hospitality industry?

Ans.

Objective Questions

1. The phrase 'Atithi Devo Bhav' translates to:

- a) Guest is a stranger
- b) Guest is God
- c) Welcome to our home
- d) Treat the guest well

Answer: b) Guest is God

2. Which ancient texts emphasize the importance of hospitality in Indian culture?

- a) Arthashastra
- b) Vedas
- c) Bhagavad Gita
- d) Mahabharata

Answer: b) Vedas

3. Hospitality is primarily focused on:

- a) Making profit
- b) Providing a luxurious stay
- c) Building relationships and offering service
- d) Advertising tourism

Answer: c) Building relationships and offering service

4. Which government campaign promotes the spirit of Indian hospitality to international tourists?

- a) Make in India
- b) Digital India
- c) Incredible India
- d) Swachh Bharat

Answer: c) Incredible India

5. Which of the following is a core value associated with traditional Indian hospitality?

- a) Competition
- b) Efficiency
- c) Generosity
- d) Formality

Answer: c) Generosity



BLOCK-5

HOTEL MANAGEMENT

UNIT-1

Classification of Hotels based on Location, Size, Clientele, Range of Service, etc. Star Classification – Criteria and Procedure Adopted in India

1.1 Classification of Hotels

Hotels are classified based on various criteria such as **location, size, clientele, range of services, and ownership**. These classifications help travelers choose accommodations based on their needs, preferences, and budget.

1.1.2 Classification Based on Location

- **City/Downtown Hotels:** Located in the heart of cities; cater to business travelers and tourists. E.g., business hotels.
- **Airport Hotels:** Close to airports; serve transit passengers, airline staff, and business travelers.
- **Resort Hotels:** Situated at scenic or leisure destinations like beaches, hills, or spas. Focused on relaxation and recreation.
- **Suburban Hotels:** Located on the outskirts of cities; generally more spacious and economical.
- **Highway/Motel Hotels:** Located along highways; cater to motorists and long-distance travelers.

1.1.2 Classification Based on Size

- **Small Hotels:** Less than 25 rooms.
- **Medium Hotels:** 25–100 rooms.
- **Large Hotels:** 100–300 rooms.
- **Very Large Hotels:** Over 300 rooms.

1.1.3 Classification Based on Clientele

- **Business Hotels:** Cater primarily to business travelers; offer conference rooms, high-speed internet, and business services.
- **Luxury Hotels:** Serve high-end clientele; focus on premium services, exclusivity, and comfort.
- **Budget Hotels:** Affordable accommodations with basic facilities.
- **Boutique Hotels:** Small, stylish hotels offering personalized services.
- **Transit Hotels:** Cater to short-stay guests, often near transport hubs.



1.1.4 Classification Based on Range of Services

- **Full-Service Hotels:** Offer a wide range of amenities—restaurants, room service, concierge, spa, etc.
- **Limited-Service Hotels:** Basic amenities; no frills.
- **Extended Stay Hotels:** Designed for guests who stay longer; include kitchenettes, laundry services, etc.

1.2. Star Classification of Hotels in India

1.2.1 What is Star Classification?

The **Hotel Star Classification System** in India is a standardized method to rate hotels based on their quality, services, infrastructure, and facilities. It helps tourists make informed decisions and ensures service standards across the hospitality industry.

1.2.2 Authority Responsible

- **Ministry of Tourism, Government of India**
- Classification is voluntary and done by the **Hotel & Restaurant Approval and Classification Committee (HRACC)**.

1.2.3 Categories of Classification

- **1 Star to 5 Star** (Basic to Luxury)
- **5 Star Deluxe** (Higher than 5 Star)
- **Heritage Hotels** (further divided into Heritage, Heritage Classic, and Heritage Grand)
- **Apartment Hotels, Boutique Hotels, B&Bs, Homestays** are also covered under different schemes

1.2.4 Criteria for Star Classification (Broad Parameters)

- **Room Size and Facilities** (room area, air-conditioning, attached bathrooms, etc.)
- **Guest Room and Bathroom Amenities** (TV, toiletries, linen, wardrobe, etc.)
- **Food & Beverage Outlets** (number and type of restaurants, bars, 24x7 service)
- **Safety and Security Measures** (fire safety, surveillance, first aid, etc.)
- **Cleanliness and Hygiene**
- **Staff Qualifications and Uniforms**
- **Reception and Front Office Services**
- **Recreational Facilities** (spa, gym, pool – mainly for higher categories)
- **Eco-friendly Measures** (waste management, energy efficiency)

1.2.5 Procedure for Classification

1. **Application** to the Ministry of Tourism.
2. **Submission of Documents** and compliance proof.
3. **Inspection** by HRACC panel (surprise or scheduled).
4. **Evaluation** based on checklist and scoring system.
5. **Approval and Classification** granted for a period (usually 5 years).
6. **Renewal or Reclassification** after expiry.

Subjective Questions

Q1. Explain the different ways hotels are classified based on their location, and provide examples for each type.

Ans.....

Q2. Discuss the various factors used to classify hotels based on size and clientele. How do these classifications influence the services offered?

Ans.....

Q3. Describe the star classification system of hotels in India. Who is responsible for the classification and what are the key parameters considered?

Ans.....

Q4. Explain the procedure for star classification of hotels in India as per the guidelines of the Ministry of Tourism?

Ans.....



UNIT-2

Main Departments in Hotel: Front Office, Food Production, F&B Service & House Keeping. The Taj Group of Hotels, FHRAI

2.1 Main Departments in a Hotel

Hotels are made up of various departments that work together to provide guests with a seamless and pleasant experience. Among them, four key departments are considered the backbone of hotel operations: Front Office, Food Production, Food & Beverage Service, and Housekeeping.

2.2 Front Office Department

The Front Office serves as the face of the hotel. It is the first and last point of contact for guests. This department plays a crucial role in guest satisfaction as it handles everything from reservations to check-out.

Functions:

- Welcoming and registering guests
- Managing check-ins and check-outs
- Handling room reservations and allocations
- Providing concierge services and guest assistance
- Coordinate with housekeeping for room status updates

2.3 Food Production Department

This is the kitchen department, responsible for preparing all meals for guests and staff. The team ensures quality, taste, and hygiene in every dish served.

Sections and Responsibilities:

- **Main Kitchen** – Cooks main dishes and meals
- **Bakery** – Prepares bread, cakes, and desserts
- **Cold Kitchen (Garde Manger)** – Handles salads, cold dishes, and garnishes
- **Butchery and Commissary** – Prepares meat and other ingredients

2.4 Food and Beverage (F&B) Service Department

This department focuses on the presentation and service of food and drinks. It works closely with Food Production to ensure timely and satisfactory dining experiences.

Key Duties:

- Serving meals in restaurants and banquet halls
- Providing in-room dining services

- Operating bars and lounges
- Organizing catering for events and functions

2.5 Housekeeping Department

Housekeeping ensures the hotel remains clean, comfortable, and welcoming. It is responsible for maintaining the overall appearance and hygiene of guest rooms and public areas.

Main Functions:

- Cleaning and preparing guest rooms
- Managing laundry and linen
- Decorating rooms and hotel spaces
- Handling lost and found items

2.6 The Taj Group of Hotels

The **Taj Group of Hotels**, operated by the **Indian Hotels Company Limited (IHCL)** and a part of the prestigious **Tata Group**, is one of the oldest and most renowned hospitality brands in India. The group was founded by **Jamsetji Tata** in 1903 with the opening of the **Taj Mahal Palace in Mumbai**, which marked the beginning of modern Indian hospitality. This hotel was not only the first of its kind in India but also among the few luxury hotels globally during that era. Over the decades, the Taj Group has set benchmarks for quality, innovation, and service excellence in the hospitality industry. It is widely known for blending **Indian heritage and warmth** with **world-class standards of luxury and sustainability**.

The group has diversified its offerings to cater to a broad spectrum of travelers, ranging from high-end luxury guests to value-conscious business and leisure travelers. Each brand under the Taj umbrella serves a unique market segment:

- **Taj – Timeless Luxury**
The flagship brand, offering world-class luxury experiences. Taj hotels are known for their grandeur, heritage, personalized service, and exquisite interiors. These properties are usually located in key metropolitan cities and tourist destinations.
- **Vivanta – Contemporary and Upscale**
Aimed at modern, cosmopolitan travelers, Vivanta hotels are chic, stylish, and vibrant. They offer a perfect blend of comfort and efficiency, ideal for business as well as leisure guests.
- **SeleQtions – Curated Legacy Hotels**
A collection of handpicked hotels with distinctive stories and rich character. These properties reflect the culture, heritage, and individuality of the destinations.
- **Ginger – Smart Budget Hotels**
A new-age, budget-friendly brand targeted at cost-conscious travelers who seek comfort, cleanliness, and efficiency without compromising on quality.

With properties in India and abroad, the Taj Group is known for blending tradition with modern comfort and for its commitment to sustainability and service excellence.



2.7 FHRAI – Federation of Hotel & Restaurant Associations of India

The **Federation of Hotel & Restaurant Associations of India (FHRAI)** is the **apex industry association for the Indian hospitality sector**. Established in 1955, FHRAI acts as a powerful voice for the interests of the hotel and restaurant industry at national and international forums. It plays a crucial role in **policy advocacy, training, standardization, and promoting growth and excellence** in the hospitality sector.

1.1.1 Key Functions and Responsibilities

- **Industry Representation:** FHRAI represents more than **50,000 hotels and 500,000 restaurants** across India, making it one of the largest hospitality associations in Asia. It serves as a link between the industry and the government, offering expert advice on policies, regulations, taxation, and licensing.
- **Policy Advocacy & Guidelines:** FHRAI actively engages with ministries and regulatory bodies to create a favorable environment for hospitality businesses. It also releases operational guidelines to maintain service and safety standards.
- **Education & Training:** FHRAI conducts regular workshops, seminars, webinars, and certification programs to upskill hospitality professionals and keep them updated with industry trends and best practices.
- **Information Dissemination:** Through its monthly **FHRAI Magazine**, the federation provides updates, research insights, legal advice, trends, and news relevant to the hospitality sector.

2.7.2 Regional Associations under FHRAI

FHRAI functions in collaboration with four regional hotel and restaurant associations, each serving specific geographic zones in India:

- **HRAWI – Hotel and Restaurant Association of Western India**
Covers Maharashtra, Gujarat, Goa, Madhya Pradesh, Chhattisgarh, and others.
- **HRANI – Hotel and Restaurant Association of Northern India**
Covers Delhi, Uttar Pradesh, Punjab, Haryana, Uttarakhand, Rajasthan, and others.
- **SIHRA – South India Hotels and Restaurants Association**
Covers Tamil Nadu, Kerala, Andhra Pradesh, Telangana, Karnataka, and Puducherry.
- **EHRA – Eastern Hotel and Restaurant Association**
Covers West Bengal, Bihar, Odisha, Jharkhand, and the Northeastern states.

These associations work at the grassroots level to address regional concerns and ensure the overall development of the hospitality sector in India.

Subjective Questions

Q1. Explain the key roles and responsibilities of the main departments in a hotel. How do they contribute to ensuring guest satisfaction and smooth hotel operations?

Ans.....

Q2. Discuss the brand structure of the Taj Group of Hotels. How does each brand under the Taj umbrella cater to different types of guests and market segments?

Ans.....

Q3. What is FHRAI and what are its major functions? Explain how it supports the hospitality industry at both national and regional levels.

Ans.....

Q4. Compare the responsibilities of the Food Production Department and the F&B Service Department in a hotel. How do they work in coordination to deliver a complete dining experience?

Ans.....

Objective Questions

1. Which government body is responsible for hotel star classification in India?

- a) Indian Hotels Association
- b) Ministry of Home Affairs
- c) Ministry of Tourism
- d) Federation of Hotel Associations of India

Answer: c) Ministry of Tourism

2. What is the minimum number of rooms typically found in a 'Very Large Hotel'?

- a) Less than 25
- b) 25–100
- c) 100–300
- d) Over 300

Answer: d) Over 300

3. Which department in a hotel is responsible for guest check-ins and check-outs?

- a) Housekeeping
- b) Food Production
- c) Front Office
- d) F&B Service

Answer: c) Front Office

4. Which of the following is NOT a brand under the Taj Group of Hotels?

- a) Vivanta
- b) Ginger
- c) SeleQtions
- d) Le Méridien

Answer: d) Le Méridien

5. FHRAI represents approximately how many hotels and restaurants across India?

- a) 10,000 hotels and 100,000 restaurants
- b) 25,000 hotels and 250,000 restaurants
- c) 50,000 hotels and 500,000 restaurants
- d) 100,000 hotels and 1 million restaurants

Answer: c) 50,000 hotels and 500,000 restaurants

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COURSE NAME

SANSKRITAM-III (ELECTIVE)

COURSE CODE: BAYSMN- 303(D)



SEMESTER-III B.A. Yoga



CREDIT: 6

CA: 25

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खण्ड - 1

इकाई - 1 सन्धिप्रकरणम्

संस्कृत व्याकरण में संधि का अर्थ है 'मेल' या 'जोड़'। जब दो वर्ण अत्यधिक निकट आते हैं (बिना किसी अन्य वर्ण के व्यवधान के या आधे मात्रा के काल के व्यवधान के साथ), तो उनमें जो परिवर्तन होता है, उसे संधि कहते हैं। इसे 'संहिता' भी कहा जाता है (पर: सन्निकर्षः संहिता - वर्णों की अत्यधिक निकटता संहिता है)। संधि मुख्यतः तीन प्रकार की होती है:

1. **अच् संधि (स्वर संधि):** जब दो स्वरों (अच्) के बीच संधि होती है।
2. **हल् संधि (व्यंजन संधि):** जब दो व्यंजनों (हल्) के बीच या एक व्यंजन और एक स्वर के बीच संधि होती है, जिसमें परिवर्तन मुख्य रूप से व्यंजन में होता है।
3. **विसर्ग संधि:** जब विसर्ग (:) के बाद स्वर या व्यंजन आने पर विसर्ग में परिवर्तन होता है।

1. अच् संधि (स्वर संधि)

(क) यण् सन्धि

सूत्रम्- इको यणचि (6.1.77)

वृत्ति- इकः स्थाने यण् स्यादचि संहितायां विषये।

सूत्रार्थ- इक् (इ, उ, ऋ, लृ) के स्थान पर यण् (य्, व्, र्, ल्) आदेश होता है, यदि बाद में कोई असवर्ण अच् (स्वर) हो, संहिता (निकटता) के विषय में।

व्याख्या- यह यण् संधि का मुख्य नियम है। 'इक्' प्रत्याहार में इ, उ, ऋ, लृ वर्ण आते हैं (और उनके दीर्घ/प्लुत रूप भी)। 'यण्' प्रत्याहार में य्, व्, र्, ल् आते हैं। 'अचि' का अर्थ है स्वर परे होने पर। तस्मिन्निति निर्दिष्टे पूर्वस्य (1.1.66) सूत्र बताता है कि सप्तमी विभक्ति ('अचि') से निर्दिष्ट कार्य ठीक पहले वाले वर्ण के स्थान पर होता है। स्थानेऽन्तरतमः (1.1.50) सूत्र बताता है कि जब एक स्थान पर अनेक आदेश प्राप्त हों, तो सबसे अधिक समानता (स्थान, प्रयत्न आदि में) रखने वाला आदेश होता है। इसी कारण इ/ई को य्, उ/ऊ को व्, ऋ/ॠ को र्, और लृ को ल् होता है।

उदाहरण-

- सुधी + उपास्यः = सुध् + य् + उपास्यः = सुद्ध्युपास्यः (यहाँ अनचि च से ध् को दिवत्व और झलां जश् झशि से पूर्व ध् को द् भी होता है)
- मधु + अरिः = मध् + व् + अरिः = मध्वरिः
- पितृ + आज्ञा = पित् + र् + आज्ञा = पित्राज्ञा

- लृ + आकृतिः = लृ + आकृतिः = लाकृतिः

(ख) अयादि सन्धि

सूत्रम्- एचोऽयवायावः (6.1.78)

वृत्तिः- एचः क्रमादय् अव् आय् आव् एते स्युरचि।

सूत्रार्थ- एच् (ए, ओ, ऐ, औ) के स्थान पर क्रमशः अय्, अव्, आय्, आव् आदेश होते हैं, यदि बाद में कोई अच् (स्वर) हो।

व्याख्या- 'एच्' प्रत्याहार में ए, ओ, ऐ, औ वर्ण आते हैं। यथासंख्यमनुदेशः समानाम् (1.3.10) सूत्र के अनुसार, जब स्थानी (जिसके स्थान पर आदेश हो) और आदेशों की संख्या समान हो, तो वे क्रम से होते हैं। अतः ए को अय्, ओ को अव्, ऐ को आय्, और औ को आव् होता है।

उदाहरण-

- हरे + ए = हर + अय् + ए = हरये
- विष्णो + ए = विष्ण् + अव् + ए = विष्णवे
- नै + अकः = न् + आय् + अकः = नायकः
- पौ + अकः = प् + आव् + अकः = पावकः

सूत्रम्- वान्तो यि प्रत्यये (6.1.79)

वृत्तिः- यकारादौ प्रत्यये परे ओदौतोरव् आव् एतौ स्तः।

सूत्रार्थ- यदि बाद में 'य्' से शुरू होने वाला प्रत्यय हो, तो ओ को 'अव्' और औ को 'आव्' आदेश होता है।

व्याख्या- यह एचोऽयवायावः का अपवाद (विशेष नियम) है। जब बाद में स्वर न होकर 'य्' से शुरू होने वाला प्रत्यय हो, तब भी यह संधि होती है। 'वान्तः' का अर्थ है 'व्' है अन्त में जिसके (अव्, आव्)।

उदाहरण-

- गो + यम् = ग् + अव् + यम् = गव्यम्
- नौ + यम् = न् + आव् + यम् = नाव्यम्

(ग) गुण सन्धि

संज्ञा सूत्रम्- अदेङ् गुणः (1.1.2) - अत् (ह्रस्व अ) और एङ् (ए, ओ) की गुण संज्ञा होती है।

विधि सूत्रम्- आद्गुणः (6.1.87)

वृत्तिः- अवर्णादचि परे पूर्वपरयोरेको गुण आदेशः स्यात्।



सूत्रार्थ- अवर्ण (अ/आ) के बाद यदि अच् (इ/ई, उ/ऊ, ऋ/ॠ, लृ) आए, तो पूर्व (अ/आ) और पर (इ/ई आदि) दोनों के स्थान पर एक 'गुण' आदेश होता है।

व्याख्या- यह वृद्धि और दीर्घ संधि का सामान्य नियम है, लेकिन वृद्धि (वृद्धिरेचि) और दीर्घ (अकः सवर्णे दीर्घः) इसके अपवाद हैं। अतः यह सूत्र मुख्य रूप से तब लगता है जब अ/आ के बाद इ/ई, उ/ऊ, ऋ/ॠ, या लृ आता है। स्थानेऽन्तरतमः से अ/आ + इ/ई = ए; अ/आ + उ/ऊ = ओ; अ/आ + ऋ/ॠ = अर् (उरण् रपरः से र् साथ में आता है); अ/आ + लृ = अल् (उरण् रपरः से ल् साथ में आता है)। 'एकादेश' का अर्थ है दो वर्णों के स्थान पर एक वर्ण का आना।

उदाहरण-

- उप + इन्द्रः = उप् + ए + न्द्रः = उपेन्द्रः
- महा + उत्सवः = मह् + ओ + त्सवः = महोत्सवः
- देव + ऋषिः = देव् + अर् + षिः = देवर्षिः
- तव + लृकारः = तव् + अल् + कारः = तवल्लकारः

(घ) वृद्धि सन्धि

संज्ञा सूत्रम्- वृद्धिरादैच् (1.1.1) - आत् (आ) और ऐच् (ऐ, औ) की वृद्धि संज्ञा होती है।

विधि सूत्रम्- वृद्धिरेचि (6.1.88)

वृत्तिः- आदेचि परे वृद्धिरेकादेशः स्यात्। गुणापवादः।

सूत्रार्थ- अवर्ण (अ/आ) के बाद यदि ऐच् (ऐ, ओ, ऐ, औ) आए, तो पूर्व और पर दोनों के स्थान पर एक 'वृद्धि' आदेश होता है। यह गुण संधि का अपवाद है।

व्याख्या- जब अ/आ के बाद ए/ऐ आता है तो वृद्धि 'ऐ' होती है। जब अ/आ के बाद ओ/औ आता है तो वृद्धि 'औ' होती है।

उदाहरण-

- कृष्ण + एकत्वम् = कृष्ण् + ऐ + कत्वम् = कृष्णैकत्वम्
- गङ्गा + ओघः = गङ्गो + औ + घः = गङ्गौघः
- देव + ऐश्वर्यम् = देव् + ऐ + श्वर्यम् = देवैश्वर्यम्
- कृष्ण + औत्कण्ठ्यम् = कृष्ण् + औ + त्कण्ठ्यम् = कृष्णौत्कण्ठ्यम्
- (अन्य वृद्धि विधायक सूत्र जैसे एत्येधत्त्यूठ्सु, उपसर्गादृति धातौ और वार्तिक भी हैं जो विशेष स्थितियों में वृद्धि करते हैं।)

(ड) सवर्ण दीर्घ सन्धि

सूत्रम्- अकः सवर्णे दीर्घः (6.1.101)

वृत्तिः- अकः सवर्णेऽचि परे पूर्वपरयोर्दीर्घ एकादेशः स्यात्।

सूत्रार्थ- अक् प्रत्याहार (अ, इ, उ, ऋ, लृ) के बाद यदि उसी का सवर्ण अच् (स्वर) आए, तो पूर्व और पर दोनों के स्थान पर एक 'दीर्घ' एकादेश होता है।

व्याख्या- अ+अ/आ = आ; इ+इ/ई = ई; उ+उ/ऊ = ऊ; ऋ+ऋ/ॠ = ॠ; लृ+लृ = (लृ का दीर्घ नहीं होता, पर नियम लागू होता है)। यह आद्गुणः और इको यणचि का अपवाद है।

उदाहरण-

- दैत्य + अरिः = दैत्यारिः
- श्री + ईशः = श्रीशः
- विष्णु + उदयः = विष्णूदयः
- होतृ + ऋकारः = होतृकारः

(च) पूर्वरूप सन्धि

सूत्रम्- एङः पदान्तादति (6.1.109)

वृत्तिः- पदान्तादेङोऽति परे पूर्वरूपमेकादेशः स्यात्।

सूत्रार्थ- यदि पद के अन्त में एङ् (ए, ओ) हो और उसके बाद अत् (ह्रस्व अ) आए, तो पूर्व (ए/ओ) और पर (अ) दोनों के स्थान पर 'पूर्वरूप' (अर्थात् ए/ओ) एकादेश होता है।

व्याख्या- यह एचोऽयवायावः का अपवाद है। इसमें बाद वाले 'अ' का लोप हो जाता है और उसकी जगह अवग्रह चिह्न (ऽ) लगाया जाता है, जो यह दर्शाता है कि यहाँ पहले 'अ' था।

उदाहरण-

- हरे + अव = हरेऽव
- विष्णो + अव = विष्णोऽव

(छ) पररूप सन्धि

सूत्रम्- एङि पररूपम् (6.1.94)

वृत्तिः- आदुपसर्गादिङादौ धातौ परे पररूपमेकादेशः स्यात्।

सूत्रार्थ- यदि अवर्णान्त (अ/आ में समाप्त होने वाले) उपसर्ग के बाद एङ् (ए, ओ) से शुरू होने वाली धातु आए, तो पूर्व और पर के स्थान पर 'पररूप' (बाद वाला स्वर) एकादेश होता है।



व्याख्या- यह वृद्धिरेचि का अपवाद है। इसमें उपसर्ग का अ/आ लुप्त हो जाता है और धातु का ए/ओ शेष रहता है।

उदाहरण-

- प्र + एजते = प्रेजते
- उप + ओषति = उपोषति

(शकन्ध्वादि गण में भी वार्तिक शकन्ध्वादिषु पररूपं वाच्यम् से पररूप होता है, जैसे शक+अन्धुः = शकन्धुः, मनस्+ईषा = मनीषा)

(ज) प्रकृतिभाव सन्धि (सन्धि न होना)

सूत्रम्- प्लुतप्रगृह्या अचि नित्यम् (6.1.125)

वृत्तिः- एतेऽचि प्रकृत्या स्युः।

सूत्रार्थ- प्लुत स्वर और प्रगृह्य संज्ञक वर्णों के बाद यदि अच् (स्वर) आए, तो नित्य (हमेशा) प्रकृतिभाव होता है (अर्थात् कोई संधि नहीं होती, वे वैसे ही रहते हैं)।

व्याख्या- प्लुत स्वर (तीन मात्रा वाले) और प्रगृह्य संज्ञक वर्ण संधि नियमों से प्रभावित नहीं होते।

प्रगृह्य संज्ञा के मुख्य सूत्रः

ईदूदेद् द्विवचनं प्रगृह्यम् (1.1.11): ईकारान्त, ऊकारान्त और एकारान्त द्विवचन रूप प्रगृह्य होते हैं।

उदाहरण- हरी + एतौ = हरी एतौ (यण् नहीं हुआ)। विष्णू + इमौ = विष्णू इमौ (यण् नहीं हुआ)। गङ्गे + अमू = गङ्गे अमू (अयादि नहीं हुआ)।

अदसो मात् (1.1.12): अदस् शब्द के 'म्' के बाद आने वाले ई और ऊ प्रगृह्य होते हैं।

उदाहरण- अमी + ईशाः = अमी ईशाः (दीर्घ नहीं हुआ)। अमू + आसाते = अमू आसाते (यण् नहीं हुआ)।

निपात एकाजनाङ् (1.1.14): आङ् (आ) को छोड़कर एक स्वर वाले निपात प्रगृह्य होते हैं।

उदाहरण- इ + इन्द्रः = इ इन्द्रः (दीर्घ नहीं हुआ)। उ + उमेशः = उ उमेशः (दीर्घ नहीं हुआ)।

ओत् (1.1.15): ओकारान्त निपात प्रगृह्य होते हैं।

उदाहरण- अहो + ईशाः = अहो ईशाः (अयादि नहीं हुआ)।

2. हल् संधि (व्यंजन संधि)

(क) श्चुत्व सन्धि

सूत्रम्- स्तोः श्चुना श्चुः (8.4.40)

वृत्तिः- सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गौ स्तः।

सूत्रार्थ- सकार (स्) या तवर्ग (त्, थ्, द्, ध्, न्) का शकार (श्) या चवर्ग (च्, छ्, ज्, झ्, ञ्) के साथ आगे या पीछे योग होने पर, स् को श् और तवर्ग को क्रमशः चवर्ग (च्, छ्, ज्, झ्, ञ्) आदेश होता है।

व्याख्या- यह स्थान साम्य के आधार पर होता है। दन्त्य वर्ण (स्, तवर्ग) तालव्य वर्णों (श्, चवर्ग) के संपर्क में आने पर तालव्य हो जाते हैं।

उदाहरण-

- रामस् + शेते = रामश्शेते (स् को श्)
- सत् + चित् = सच्चित् (त् को च्)
- शाङ्गिन् + जय = शाङ्गिञ्जय (न् को ञ्)
- कस् + चित् = कश्चित् (स् को श्)

निषेध सूत्रम्- शात् (8.4.44) - 'श्' के बाद आने वाले तवर्ग को श्चुत्व (चवर्ग) नहीं होता। उदा. विश्नः (विश्+नः)।

(ख) ष्टुत्व सन्धि

सूत्रम्- ष्टुना ष्टुः (8.4.41)

वृत्तिः- स्तोः ष्टुना योगे ष्टुः स्यात्।

सूत्रार्थ- सकार (स्) या तवर्ग (त्, थ्, द्, ध्, न्) का षकार (ष्) या टवर्ग (ट्, ठ्, ड्, ढ्, ण्) के साथ आगे या पीछे योग होने पर, स् को ष् और तवर्ग को क्रमशः टवर्ग (ट्, ठ्, ड्, ढ्, ण्) आदेश होता है।

व्याख्या- दन्त्य वर्ण (स्, तवर्ग) मूर्धन्य वर्णों (ष्, टवर्ग) के संपर्क में आने पर मूर्धन्य हो जाते हैं।

उदाहरण-

- रामस् + षष्ठः = रामष्ष्ठः (स् को ष्)
- रामस् + टीकते = रामष्टीकते (स् को ष्)
- तत् + टीका = तट्टीका (त् को ट्)
- चक्रिन् + ढौकसे = चक्रिण्ढौकसे (न् को ण्)
- पेष् + ता = पेष्टा (त् को ट्)

निषेध सूत्रः

न पदान्ताट्टोरनाम् (8.4.42): पद के अन्त में स्थित टवर्ग से परे तवर्ग को ष्टुत्व नहीं होता (नाम्, नवति, नगरी को छोड़कर)। उदा. षट् + सन्तः = षट् सन्तः। षट् + ते = षट् ते। किन्तु षट् + नाम् = षण्णाम्।

तोः षि (8.4.43): 'ष्' के बाद आने वाले तवर्ग को ष्टुत्व नहीं होता। उदा. सन् + षष्ठः = सन्षष्ठः।



(ग) जश्त्व सन्धि

सूत्रम्- झलां जशोऽन्ते (8.2.39)

वृत्तिः- पदान्ते झलां जशः स्युः।

सूत्रार्थ- पद के अन्त में स्थित झल् (वर्गों के 1, 2, 3, 4 वर्ण और श्, ष्, स्, ह्) के स्थान पर जश् (उसी वर्ग का तीसरा वर्ण - ज्, ब्, ग्, ड्, द्) आदेश होता है।

व्याख्या- पद के अंत में आने वाले कठोर व्यंजन अपने ही वर्ग के मृदु व्यंजन (तीसरे वर्ण) में बदल जाते हैं।

उदाहरण-

- वाक् + ईशः = वाग् + ईशः = वागीशः (क् को ग्)
- अच् + अन्तः = अज् + अन्तः = अजन्तः (च् को ज्)
- षट् + आननः = षड् + आननः = षडाननः (ट् को ड्)
- जगत् + ईशः = जगद् + ईशः = जगदीशः (त् को द्)
- सुप् + अन्तः = सुब् + अन्तः = सुबन्तः (प् को ब्)

सूत्रम्- झलां जश् झशि (8.4.53) - झल् (1,2,3,4, श, ष, स, ह) के बाद यदि झश् (वर्गों के 3, 4 वर्ण) आए तो पूर्व झल् को जश् (उसी वर्ग का तीसरा वर्ण) होता है। (यह पद के मध्य में भी लगता है)। उदा. लभ् + धम् = लब्धम्। दुह् + धम् = दुग्धम्।

(घ) चर्त्व सन्धि

सूत्रम्- खरि च (8.4.55)

वृत्तिः- खरि झलां चरः।

सूत्रार्थ- यदि बाद में खर् (वर्गों के 1, 2 वर्ण और श्, ष्, स्) आए, तो पूर्व में स्थित झल् (1, 2, 3, 4, श, ष, स, ह) के स्थान पर चर् (उसी वर्ग का पहला वर्ण - च्, ट्, तु, क्, प् और श्, ष्, स्) आदेश होता है।

व्याख्या- मृदु व्यंजन या चतुर्थ वर्ण के बाद यदि कठोर व्यंजन (1, 2, श, ष, स) आता है, तो पूर्व वाला व्यंजन अपने ही वर्ग के प्रथम वर्ण में बदल जाता है।

उदाहरण-

- सद् + कारः = सत् + कारः = सत्कारः (द् को त्)
- उद् + पन्नः = उत् + पन्नः = उत्पन्नः (द् को त्)
- भेद् + तुम् = भेत् + तुम् = भेतुम् (द् को त्)

(ड) अनुस्वार सन्धि

सूत्रम्- मोऽनुस्वारः (8.3.23)

वृत्तिः- मान्तस्य पदस्यानुस्वारो हलि।

सूत्रार्थ- पद के अन्त में स्थित म् (मकार) के बाद यदि कोई हल् (व्यंजन) आए, तो म् को अनुस्वार (ं) हो जाता है।

उदाहरण-

- हरिम् + वन्दे = हरिं वन्दे
- कार्यम् + कुरु = कार्यं कुरु

सूत्रम्- नश्चापदान्तस्य झलि (8.3.24)

वृत्तिः- नस्य मस्य चापदान्तस्य झल्यनुस्वारः।

सूत्रार्थ- पद के मध्य में (अपदान्त) स्थित न् या म् के बाद यदि झल् (1,2,3,4, श,ष,स,ह) आए, तो न् और म् को अनुस्वार हो जाता है।

उदाहरण-

- यशान् + सि = यशांसि
- आक्रम् + स्यते = आक्रंस्यते

(च) परसवर्ण सन्धि

सूत्रम्- अनुस्वारस्य ययि परसवर्णः (8.4.58)

वृत्तिः- स्पष्टम्।

सूत्रार्थ- अनुस्वार के बाद यदि यय् (वर्गों के 1, 2, 3, 4, 5 वर्ण और य, व, र, ल) आए, तो अनुस्वार को परसवर्ण (बाद वाले वर्ण का सवर्णी पंचम वर्ण) हो जाता है।

व्याख्या- अनुस्वार के बाद जिस वर्ग का व्यंजन आता है, अनुस्वार उसी वर्ग के पंचम वर्ण (ङ्, ञ्, ण्, न्, म्) में बदल जाता है।

उदाहरण-

- अं + कितः = अङ्कितः
- शं + करः = शङ्करः
- सं + चयः = सञ्चयः
- दं + डः = दण्डः



- सं + तापः = सन्तापः
- सं + पूर्णः = सम्पूर्णः

सूत्रम्- वा पदान्तस्य (8.4.59): पद के अन्त में स्थित अनुस्वार के बाद यदि यय् आए, तो परसवर्ण विकल्प से होता है।

उदाहरण- त्वं करोषि / त्वङ्करोषि।

सूत्रम्- तोर्लि (8.4.60): तवर्ग के बाद 'ल्' आने पर, तवर्ग के स्थान पर परसवर्ण 'ल्' होता है। (न् के स्थान पर अनुनासिक लँ होता है)।

उदाहरण- तत् + लयः = तल्लयः। विद्वान् + लिखति = विद्वल्लिखति।

(छ) छत्व सन्धि (तुगागम)

सूत्रम्- छे च (6.1.73)

वृत्ति:- ह्रस्वस्य छे तुक्।

सूत्रार्थ- ह्रस्व स्वर के बाद यदि 'छ' आए, तो ह्रस्व स्वर और 'छ' के बीच 'तुक्' (त्) का आगम होता है।

व्याख्या- आगम मित्र की तरह बीच में आता है, किसी को हटाता नहीं। तुक् में 'त्' शेष रहता है।

उदाहरण-

- शिव + छाया = शिव + त् + छाया = शिवच्छाया (त् को श्चुत्व और चर्त्त्व होकर च् हो जाता है)
- अनु + छेदः = अनु + त् + छेदः = अनुच्छेदः

सूत्रम्- पदान्ताद्वा (6.1.76): पद के अन्त में स्थित दीर्घ स्वर के बाद 'छ' आए, तो 'तुक्' (त्) का आगम विकल्प से होता है।

उदाहरण- लक्ष्मी + छाया = लक्ष्मीच्छाया / लक्ष्मीछाया।

(ज) अनुनासिक सन्धि

सूत्रम्- यरोऽनुनासिकेऽनुनासिको वा (8.4.45)

वृत्ति:- यरः पदान्तस्यानुनासिके परेऽनुनासिको वा स्यात्।

सूत्रार्थ- पद के अन्त में स्थित यर् (ह् को छोड़कर शेष व्यंजन) के बाद यदि कोई अनुनासिक (ङ्, ञ्, ण्, न्, म्) वर्ण आए, तो यर् के स्थान पर विकल्प से उसी वर्ग का अनुनासिक वर्ण हो जाता है।

उदाहरण-

- एतत् + मुरारिः = एतद् + मुरारिः (जश्त्व) -> एतन्मुरारिः / एतद्मुरारिः (द् को न्)
- वाक् + मयम् = वाग् + मयम् (जश्त्व) -> वाङ्मयम् / वाग्मयम् (ग् को ङ्)

(वार्तिक प्रत्यये भाषायां नित्यम् से यदि बाद वाला अनुनासिक किसी प्रत्यय का हो तो यह कार्य नित्य होता है। उदा. चित्+मयम् = चिन्मयम्)

(झ) पूर्वसवर्ण सन्धि

सूत्रम्- झयो होऽन्यतरस्याम् (8.4.62)

वृत्तिः- झयः परस्य हस्य वा पूर्वसवर्णः।

सूत्रार्थ- झय् (वर्गों के 1, 2, 3, 4 वर्ण) के बाद आने वाले 'ह्' को विकल्प से पूर्वसवर्ण (पूर्व वर्ण के वर्ग का चतुर्थ वर्ण) होता है।

व्याख्या- 'ह्' अपने से पहले वाले वर्ण के वर्ग के चतुर्थ वर्ण में बदल जाता है।

उदाहरण-

- वाक् + हरिः = वाग् + हरिः (जश्त्व) -> वाग् + घरिः = वाग्घरिः / वाग्हरिः (ह् को घ)
- उद् + हारः = उत् + हारः (चत्व) -> उत् + थारः = उद्धारः / उत्हारः (ह् को ध)

3. विसर्ग सन्धि

(क) सत्व सन्धि (विसर्ग को स् होना)

सूत्रम्- विसर्जनीयस्य सः (8.3.34)

वृत्तिः- खरि विसर्जनीयस्य सः स्यात्।

सूत्रार्थ- यदि विसर्ग के बाद खर् (वर्गों के 1, 2 वर्ण और श्, ष्, स्) आए, तो विसर्ग के स्थान पर 'स्' हो जाता है।

उदाहरण-

- विष्णुः + त्राता = विष्णुस्त्राता
- नमः + ते = नमस्ते
- रामः + च = रामश्च (स् को श्चुत्व से श्)
- धनुः + टङ्कारः = धनुष्टङ्कारः (स् को ष्टुत्व से ष्)

सूत्रम्- वा शरि (8.3.36): विसर्ग के बाद शर् (श्, ष्, स्) आए तो विसर्ग को विकल्प से विसर्ग ही रहता है (या फिर विसर्जनीयस्य सः से स् होता है)।

उदाहरण- हरिः + शेते = हरिः शेते / हरिश्शेते।

(ख) रुत्व सन्धि (स् या विसर्ग को र् होना)

सूत्रम्- ससजुषो रुः (8.2.66)



वृत्ति:- पदान्तस्य सस्य सजुषश्च रुः स्यात्।

सूत्रार्थ- पद के अन्त में स्थित 'स्' तथा 'सजुष्' शब्द के 'ष्' के स्थान पर 'रु' (र) आदेश होता है।

व्याख्या- सामान्यतः संधि प्रक्रिया में 'स्' या विसर्ग पहले 'रु' (जिसका 'र' शेष रहता है) में बदलते हैं, फिर आगे परिवर्तन होता है।

(ग) उत्त्व सन्धि (रु/रु को उ होना)

सूत्रम्- अतो रोरप्लुतादप्लुते (6.1.113)

वृत्ति:- अप्लुतादतः परस्य रोरुः स्यादप्लुतेऽति।

सूत्रार्थ- यदि अप्लुत (ह्रस्व) 'अ' के बाद 'रु' (र) हो और उसके बाद भी अप्लुत (ह्रस्व) 'अ' हो, तो 'रु' (र) के स्थान पर 'उ' हो जाता है।

व्याख्या- यह स्थिति अ + र + अ होती है। र को उ होने पर अ + उ + अ होता है। फिर आदूगुणः से अ+उ=ओ होता है, और एङः पदान्तादति से ओ+अ = ओऽ (पूर्वरूप) होता है।

उदाहरण-

- शिवस् + अर्च्यः -> शिवरु + अर्च्यः -> शिवर् + अर्च्यः -> शिव उ + अर्च्यः -> शिवो + अर्च्यः -> शिवोऽर्च्यः

सूत्रम्- हशि च (6.1.114)

वृत्ति:- तथा। (अर्थात् अप्लुतात् अतः परस्य रोः उः स्यात् हशि)

सूत्रार्थ- यदि अप्लुत (ह्रस्व) 'अ' के बाद 'रु' (र) हो और उसके बाद हश् (वर्गों के 3, 4, 5 वर्ण और य, व, र, ल, ह) आए, तो 'रु' (र) के स्थान पर 'उ' हो जाता है।

व्याख्या- यह स्थिति अ + र + हश् होती है। र को उ होने पर अ + उ + हश् होता है। फिर आदूगुणः से अ+उ=ओ होता है।

उदाहरण-

- मनस् + रथः -> मनरु + रथः -> मनर् + रथः -> मन उ + रथः -> मनो + रथः = मनोरथः
- शिवस् + वन्द्यः -> शिवरु + वन्द्यः -> शिवर् + वन्द्यः -> शिव उ + वन्द्यः -> शिवो + वन्द्यः = शिवो वन्द्यः
- यशस् + दा = यशरु + दा -> यशर् + दा -> यश उ + दा -> यशो + दा = यशोदा

(घ) रेफ (रु) आदेश और उसका लोप

सूत्रम्- भोभगोअघोअपूर्वस्य योऽशि (8.3.17)

वृत्ति:- एतत्पूर्वस्य रोयादेशोऽशि।

सूत्रार्थ- भोस्, भगोस्, अघोस् इन निपातों के स् के स्थान पर हुए रु (र) तथा अवर्ण (अ/आ) के बाद आए हुए रु (र) के स्थान पर 'य्' आदेश होता है, यदि बाद में अश् (सभी स्वर, वर्णों के 3, 4, 5 वर्ण, य, व, र, ल, ह) आए।

व्याख्या- यहाँ रु (र) को 'य्' हो जाता है।

उदाहरण-

- भोस् + देवा: -> भोरु + देवा: -> भोर + देवा: -> भोय् + देवा:
- देवास् + इह -> देवारु + इह -> देवार + इह -> देवाय् + इह

सूत्रम्- लोपः शाकल्यस्य (8.3.19)

वृत्ति:- अवर्णपूर्वयोः पदान्तयोर्यवयोर्लोपो वाऽशि परे।

सूत्रार्थ- अवर्ण (अ/आ) के पूर्व में हों जिसके, ऐसे पदान्त 'य्' और 'व्' का विकल्प से लोप होता है, यदि बाद में अश् प्रत्याहार का वर्ण हो।

व्याख्या- भोभगो... सूत्र से बने 'य्' का, यदि वह अ/आ के बाद आया हो और उसके बाद कोई अश् वर्ण हो, तो विकल्प से लोप हो जाता है।

उदाहरण-

- देवाय् + इह -> देवा इह (विकल्प से य् का लोप) / देवायिह (लोप न होने पर)

सूत्रम्- हलि सर्वेषाम् (8.3.22)

वृत्ति:- भोभगोअघोअपूर्वस्य यस्य लोपः स्याद् हलि।

सूत्रार्थ- भो, भगो, अघो तथा अवर्ण के बाद आने वाले 'य्' का लोप होता है, यदि बाद में हल् (व्यंजन) आए।

व्याख्या- यह लोप नित्य (हमेशा) होता है। भोभगो... सूत्र से बने 'य्' का, यदि बाद में व्यंजन हो, तो लोप हो जाता है।

उदाहरण-

- भोय् + देवा: -> भो देवा: (य् का नित्य लोप)
- भगोस् + नमस्ते -> भगोरु + नमस्ते -> भगोय् + नमस्ते -> भगो नमस्ते
- देवास् + यान्ति -> देवारु + यान्ति -> देवाय् + यान्ति -> देवा यान्ति

(ड) रेफ (र) का लोप और पूर्व स्वर का दीर्घीकरण

सूत्रम्- रो रि (8.3.14)

वृत्ति:- रेफस्य रेफे परे लोपः।



सूत्रार्थ- 'र' के बाद यदि 'र' आए, तो पहले वाले 'र' का लोप हो जाता है।

उदाहरण-

- पुनर् + रमते -> पुना रमते (र का लोप)
- हरीर् + रम्यः -> हरी रम्यः (र का लोप)
- अन्तर् + राष्ट्रीयः -> अन्ता राष्ट्रीयः (र का लोप)

सूत्रम्- ढ्रलोपे पूर्वस्य दीर्घोऽणः (6.3.111)

वृत्तिः- ढरेफयोर्लोपनिमित्तयोः पूर्वस्याणो दीर्घः।

सूत्रार्थ- ढकार ('ढ्') या रेफ ('र') का लोप होने पर, और यदि उस लोप का निमित्त (कारण) भी ढकार या रेफ ही हो, तो लोप होने वाले 'ढ्' या 'र' से पूर्ववर्ती अण् (अ, इ, उ) को दीर्घ हो जाता है।

व्याख्या- जब रो रि से 'र' का लोप होता है, या किसी अन्य सूत्र से 'ढ्' का लोप होता है, और बाद में 'र' या 'ढ्' ही हो, तो लोप होने वाले वर्ण से ठीक पहले वाले अ, इ, उ को क्रमशः आ, ई, ऊ हो जाता है।

उदाहरण-

- पुनर् + रमते -> पुना रमते ('र' के लोप से पहले 'न' के 'अ' को 'आ')
- हरीर् + रम्यः -> हरी रम्यः ('र' के लोप से पहले 'र' की 'ई' पहले से दीर्घ है, अतः कोई परिवर्तन नहीं, पर नियम लागू होता है)
- शम्भूर् + राजते -> शम्भू राजते ('र' के लोप से पहले 'भ' के 'उ' को 'ऊ')
- लिढ् + ढः -> लीढः ('ढ्' के लोप से पहले 'ल' की 'इ' को 'ई')

(च) एतद् और तद् संबंधी विशेष नियम

सूत्रम्- एतत्तदोः सुलोपोऽकोरनञ्समासे हलि (6.1.132)

वृत्तिः- अककारयोरनञ्समास एतत्तदोर्यः सुस्तस्य लोपो हलि।

सूत्रार्थ- यदि एतद् और तद् शब्द 'क' प्रत्यय रहित हों और नञ् समास में न हों, तो उनके बाद आने वाले प्रथमा विभक्ति एकवचन के 'सु' (जिसका 'स्' शेष रहता है) का लोप हो जाता है, यदि बाद में हल् (व्यंजन) आए।

व्याख्या- सामान्यतः 'सः' (तद्+सु) और 'एषः' (एतद्+सु) बनते हैं। लेकिन यदि इनके बाद कोई व्यंजन आए तो 'सु' (स्) का लोप हो जाता है और विसर्ग नहीं आता।

उदाहरण-

- एषः + विष्णुः -> एष विष्णुः ('सु' का लोप)
- सः + शम्भुः -> स शम्भुः ('सु' का लोप)

अपवादः यदि 'क' प्रत्यय लगा हो (एषकः, सकः) या नञ् समास हो (असः) तो लोप नहीं होता।

सूत्रम्- सोऽचि लोपे चेत् पादपूरणम् (6.1.134)

वृत्तिः- स इत्यस्य सोर्लोपः स्यादचि पादश्चेल्लोपेनैव पूर्यते।

सूत्रार्थ- 'सः' (स इत्यस्य) के 'सु' (सोः) का लोप हो जाता है, यदि बाद में अच् (स्वर) आए और ऐसा लोप करने से ही छन्द के पाद की पूर्ति होती हो।

व्याख्या- यह नियम केवल पद्य (श्लोकादि) में छन्द की मात्रा या वर्ण संख्या पूरी करने के लिए है। सामान्यतः सः + अचि में उत्त्व और पूर्वरूप होकर 'सोऽचि' बनता है, लेकिन यदि छन्द पूर्ति के लिए आवश्यक हो तो 'सः' के 'स्' (विसर्ग का मूल) का लोप हो जाता है।

उदाहरण-

- (सामान्य) सः + एव = स एव (उत्त्व-गुण नहीं होता क्योंकि 'अ' परे नहीं है, स् का लोप हो जाता है)

(पद्य में) सैष दाशरथी रामः -> स एष दाशरथी रामः (यदि छन्द के लिए आवश्यक हो तो 'स्' का लोप) । यहाँ मूलतः 'सः एषः' है। एतत्तदोः... से 'एषः' के 'स्' का लोप हुआ 'द्' परे होने से। फिर 'सः' के बाद 'ए' आया। सामान्यतः वृद्धिधरेचि से 'सैष' बनता। लेकिन यदि छन्दपूर्ति 'स एष' से ही हो, तो सोऽचि लोपे चेत् पादपूरणम् से 'सः' के 'स्' का लोप होकर 'स एष' बनेगा।



खण्ड - 2

इकाई – 1 भगवद्गीता - द्वितीयाध्यायाद् चयनिता:- 35 श्लोकाः

2.1 श्रीमद्भगवद्गीता का सामान्य परिचय

- **ग्रंथ का नाम-** श्रीमद्भगवद्गीता, भगवद्गीता, गीता।
- **ग्रंथ का प्रकार-** यह एक दर्शनप्रधान योगविषयक ग्रंथ है। इसकी गणना प्रस्थानत्रयी (मोक्ष विषयक तीन प्रमुख ग्रन्थ- श्रीमद्भगवद्गीता, ब्रह्मसूत्र व उपनिषद्) में की गई है।
- **अध्यायों की संख्या-** 18
- **श्लोकों की संख्या-** 7-
- **भाषाशैली-** संस्कृत में पद्यबद्ध शैली (अनुष्टुप्, उपजाति आदि) में रचित
- **रचनाकार-** भगवद्गीता महाभारत के भीष्म पर्व (अध्याय 23 से 40 तक) के अंतर्गत आती है। जिसकी रचना महर्षि वेदव्यास ने की। गीता में संवाद श्रीकृष्ण और अर्जुन के मध्य हुआ है, जिसे संजय ने धृतराष्ट्र को सुनाया।
- **रचना की पृष्ठभूमि-** जब कुरुक्षेत्र के युद्ध में अर्जुन मोहवश अपने ही संबंधियों के विरुद्ध युद्ध करने से विचलित हो जाते हैं, तब भगवान् श्रीकृष्ण उन्हें धर्म, कर्म, ज्ञान, योग और भक्ति का उपदेश देते हैं। यही उपदेश भगवद्गीता कहलाता है।
- **गीता में वर्णित प्रमुख योग-**
 - कर्मयोग- निष्काम भाव से कर्तव्य का पालन
 - ज्ञानयोग- आत्मा की अमरता और देह की नश्वरता का बोध
 - भक्तियोग- भगवान् में अनन्य भक्ति द्वारा मुक्ति का मार्ग
 - ध्यानयोग- भगवद् ध्यान के द्वारा मुक्ति का मार्ग

2.2 भगवद् गीता के अध्याय 2 (सांख्य योग) का सार

द्वितीय अध्याय गीता का अत्यंत महत्वपूर्ण अध्याय है, जिसे “सांख्य योग” कहा जाता है। इसमें भगवान् श्रीकृष्ण अर्जुन को जीवन, धर्म, आत्मा, कर्तव्य और ज्ञान के गूढ़ रहस्यों का उपदेश देते हैं। यह अध्याय गीता के आधार-स्तंभ जैसा है क्योंकि इसमें आगे आने वाले सभी शिक्षाओं के बीज रूप में संकेत मिलते हैं।

■ अर्जुन की विषाद स्थिति और श्रीकृष्ण की प्रतिक्रिया-

अर्जुन युद्धभूमि में मोहवश अपने कर्तव्य से विचलित हो जाते हैं और शोकग्रस्त होकर अपने शस्त्र त्याग देते हैं। श्रीकृष्ण उन्हें धैर्य, विवेक और आत्मज्ञान से पुनः प्रेरित करते हैं।

■ आत्मा का तत्त्वज्ञान-

भगवान् कृष्ण बताते हैं कि आत्मा न तो जन्म लेती है, न मरती है। वह नित्य, शाश्वत और अविनाशी है। “न जायते म्रियते वा कदाचित्...” (श्लोक 20) आत्मा न जन्म लेती है, न मरती है – यह अमर और सनातन है।

■ कर्तव्य और स्वधर्म का महत्व-

भगवान श्रीकृष्ण अर्जुन को याद दिलाते हैं कि एक क्षत्रिय का धर्म युद्ध करना है – विशेषकर धर्म की रक्षा हेतु। युद्ध से पलायन पाप है। “स्वधर्मे निधनं श्रेयः...” (श्लोक 31-33) अपने धर्म में मृत्यु भी कल्याणकारी है।

■ समत्व योग का स्वरूप-

श्री कृष्ण अर्जुन से कहते हैं- **समत्वं योग उच्यते**” अर्थात्, सफलता और असफलता, सुख और दुख, सभी परिस्थितियों में समान रहने का नाम ही योग है। यह समभाव, राग और द्वेष से मुक्त होकर, निष्काम कर्म करने की अवस्था है।

■ सांख्य योग और कर्म योग की भूमिका:

कर्म के फल की आसक्ति को त्याग कर कर्म करने का उपदेश इस अध्याय में मिलता है – यही कर्मयोग है। “कर्मण्येवाधिकारस्ते मा फलेषु कदाचन...” (श्लोक 47) तेरा कर्म करने में ही अधिकार है, फल में कभी नहीं।

■ स्थितप्रज्ञ का लक्षण-

जो व्यक्ति सुख-दुख, लाभ-हानि, जय-पराजय में सम रहता है, वह स्थितप्रज्ञ कहलाता है। ऐसा व्यक्ति योगी होता है। “प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्...” (श्लोक 55-72) जब मनुष्य मन में उठने वाली समस्त इच्छाओं को त्याग देता है, तब वह स्थितप्रज्ञ होता है।

■ ब्राह्मी स्थिति का स्वरूप-

ब्राह्मी स्थिति वह स्थिति है जिसमें मन स्थिर होता है। श्री कृष्ण ने अर्जुन से कहते हैं- **विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः** (श्लोक 71) जो पुरुष सब कामनाओं को त्यागकर स्पृहारहित, ममभाव रहित और निरहंकार हुआ विचरण करता है, वह शान्ति प्राप्त करता है। **एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति** (श्लोक 71) इसको प्राप्त होकर वह कभी मोहित नहीं होता और अन्तकाल में भी इस ब्राह्मी स्थिति में स्थित होकर ब्रह्मानन्द को प्राप्त हो जाता है।

संक्षेप में, यह अध्याय गीता का मूल स्वरूप प्रस्तुत करता है और अर्जुन को कर्मपथ पर आगे बढ़ने के लिए आध्यात्मिक और व्यावहारिक ज्ञान प्रदान करता है।

2.3 भगवद् गीता के अध्याय 2 (सांख्य योग) से चयनित प्रमुख 35 श्लोक अर्थसहित

श्री भगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।

गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः॥ 2.11॥

श्री भगवान् ने कहा - (अशोच्यान्) जिनके लिये शोक करना उचित नहीं है? उनके लिये तुम शोक करते हो और ज्ञानियों के से वचनों को कहते हो? परन्तु ज्ञानी पुरुष मृत (गतासून्) और जीवित (अगतासून्) दोनों के लिये शोक नहीं करते हैं॥



देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥ 2.13॥

जैसे इस देह में देही जीवात्मा की कुमार, युवा और वृद्धावस्था होती है? वैसे ही उसको अन्य शरीर की प्राप्ति होती है। धीर पुरुष इसमें मोहित नहीं होता है।

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥2.14॥

हे कुन्तीपुत्र! शीत और उष्ण और सुख दुःख को देने वाले इन्द्रियां और उनके विषयों के संयोग का प्रारम्भ और अन्त होता है, वे अनित्य हैं, इसलिए हे भारत उनको तुम सहन करो।

नासतो विद्यते भावो नाभावो विद्यते सतः।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥2.16॥

असत् वस्तु का तो अस्तित्व नहीं है और सत् का कभी अभाव नहीं है। इस प्रकार इन दोनों का ही तत्त्व तत्त्वदर्शी ज्ञानी पुरुषों के द्वारा देखा गया है॥

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥2.20॥

यह आत्मा किसी काल में भी न जन्मता है और न मरता है और न यह एक बार होकर फिर अभावरूप होने वाला है। यह आत्मा अजन्मा, नित्य, शाश्वत और पुरातन है। शरीर के नाश होने पर भी इसका नाश नहीं होता।

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥2.22॥

जैसे मनुष्य जीर्ण वस्त्रों को त्यागकर दूसरे नये वस्त्रों को धारण करता है, वैसे ही देही (जीवात्मा) पुराने शरीरों को त्याग कर दूसरे नए शरीरों को प्राप्त होता है।

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥2.23॥

इस आत्मा को शस्त्र काट नहीं सकते और न अग्नि इसे जला सकती है जल इसे गीला नहीं कर सकता और वायु इसे सुखा नहीं सकती।

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥2.24॥

क्योंकि यह आत्मा अच्छेद्य (काटी नहीं जा सकती), अदाह्य (जलाई नहीं जा सकती), अक्लेद्य (गीली नहीं हो सकती) और अशोष्य (सुखाई नहीं जा सकती) है। यह नित्य, सर्वगत, स्थाणु (स्थिर), अचल और सनातन है।

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥2.27॥

जन्मने वाले की मृत्यु निश्चित है और मरने वाले का जन्म निश्चित है इसलिए जो अटल है अपरिहार्य है उसके विषय में तुमको शोक नहीं करना चाहिये।

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।

अव्यक्तनिधनान्येव तत्र का परिदेवना॥2.28॥

हे भारत! समस्त प्राणी जन्म से पूर्व और मृत्यु के बाद अव्यक्त अवस्था में रहते हैं और बीच में व्यक्त होते हैं। फिर उसमें चिन्ता या शोक की क्या बात है।

आश्चर्यवत्पश्यति कश्चिच्चेनमाश्चर्यवद्ब्रूयति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥2.29॥

कोई इसे आश्चर्य के समान देखता है, कोई इसके विषय में आश्चर्य के समान कहता है और कोई अन्य पुरुष इसे आश्चर्य के समान सुनता है और फिर कोई सुनकर भी नहीं जानता।

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥2.30॥

हे भारत! यह देही (आत्मा) सबके शरीर में सदा ही अवध्य है, इसलिए समस्त प्राणियों के लिए तुम्हें शोक करना उचित नहीं।

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।

धर्म्याद्धि युद्धाद्धेयोऽन्यत्क्षत्रियस्य न विद्यते॥2.31॥

और स्वधर्म को भी देखकर तुमको विचलित होना उचित नहीं है, क्योंकि धर्मयुक्त युद्ध से बढ़कर दूसरा कोई कल्याणकारक कर्तव्य क्षत्रिय के लिये नहीं है।

अथ चैत्वमिमं धर्म्य संग्रामं न करिष्यसि।

ततः स्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि॥2.33॥

और यदि तुम इस धर्मयुद्ध को स्वीकार नहीं करोगे, तो स्वधर्म और कीर्ति को खोकर पाप को प्राप्त करोगे।

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते॥2.34॥

और सब लोग तुम्हारी बहुत काल तक रहने वाली अपकीर्ति को भी कहते रहेंगे और सम्मानित पुरुष के लिए अपकीर्ति मरण से भी अधिक होती है।

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।



तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥2.37॥

युद्ध में मरकर तुम स्वर्ग प्राप्त करोगे या जीतकर पृथ्वी को भोगोगे, इसलिये हे कौन्तेय! युद्ध का निश्चय कर तुम खड़े हो जाओ।

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥2.38॥

सुख-दुःख, लाभ-हानि और जय-पराजय को समान करके युद्ध के लिये तैयार हो जाओ, इस प्रकार तुमको पाप नहीं होगा।

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥2.47॥

कर्म करने मात्र में तुम्हारा अधिकार है, फल में कभी नहीं। तुम कर्मफल के हेतु वाले मत होना और अकर्म में भी तुम्हारी आसक्ति न हो।

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥2.48॥

हे धनञ्जय आसक्ति को त्याग कर तथा सिद्धि और असिद्धि में समभाव होकर योग में स्थित हुये तुम कर्म करो। यह समभाव ही योग कहलाता है।

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥2.49॥

बुद्धियोग(समता) की अपेक्षा सकामकर्म दूरसे (अत्यन्त) ही निकृष्ट है। अतः हे धनञ्जय! तू बुद्धि (समता) का आश्रय ले क्योंकि फलके हेतु बननेवाले अत्यन्त दीन हैं।

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥2.50॥

बुद्धि(समता) से युक्त मनुष्य यहाँ जीवित अवस्थामें ही पुण्य और पाप दोनों का त्याग कर देता है। अतः तू योग(समता) में लग जा क्योंकि योग ही कर्मों में कुशलता है।

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम्॥2.54॥

अर्जुन ने कहा- हे केशव! समाधि में स्थित स्थिर बुद्धि वाले पुरुष का क्या लक्षण है स्थिर बुद्धि पुरुष कैसे बोलता है, कैसे बैठता है, कैसे चलता है?

श्री भगवानुवाच

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥2.55॥

श्री भगवान् ने कहा- हे पार्थ! जिस समय पुरुष मन में स्थित सब कामनाओं को त्याग देता है और आत्मा से ही आत्मा में सन्तुष्ट रहता है, उस समय वह स्थितप्रज्ञ कहलाता है।

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥2.56॥

दुख में जिसका मन उद्विग्न नहीं होता, सुख में जिसकी स्पृहा निवृत्त हो गयी है, जिसके मन से राग, भय और क्रोध नष्ट हो गये हैं-वह मुनि स्थितप्रज्ञ कहलाता है॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥2.57॥

जो सर्वत्र अति स्नेह से रहित हुआ उन शुभ तथा अशुभ वस्तुओं को प्राप्त कर न प्रसन्न होता है और न द्वेष करता है, उसकी प्रज्ञा प्रतिष्ठित (स्थिर) है।

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.58॥

कछुवा अपने अंगों को जैसे समेट लेता है वैसे ही यह पुरुष जब सब ओर से अपनी इन्द्रियों को इन्द्रियों के विषयों से खींच लेता है, तब उसकी बुद्धि स्थिर होती है॥

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥2.59॥

निराहारी (इन्द्रियों को विषयों से हटाने वाले) मनुष्य के भी विषय तो निवृत्त हो जाते हैं, पर रस(आसक्ति) निवृत्त नहीं होता। परन्तु इस स्थितप्रज्ञ मनुष्य का तो रस भी परमात्मतत्त्व का अनुभव होने से निवृत्त हो जाता है।

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।

सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते॥2.62॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥2.63॥

विषयों का चिन्तन करनेवाले मनुष्य की उन विषयों में आसक्ति पैदा हो जाती है। आसक्ति से कामना पैदा होती है। कामना से क्रोध पैदा होता है। क्रोध होने पर सम्मोह (मूढ़भाव) हो जाता है। सम्मोह से स्मृति भ्रष्ट हो जाती है। स्मृति भ्रष्ट होने पर बुद्धिका नाश हो जाता है। बुद्धि का नाश होनेपर मनुष्यका पतन हो जाता है।



रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥2.64॥

आत्मसंयमी (विधेयात्मा) पुरुष रागद्वेष से रहित अपने वश में की हुई (आत्मवश्यै) इन्द्रियों द्वारा विषयों को भोगता हुआ प्रसन्नता (प्रसाद) प्राप्त करता है॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥2.65॥

प्रसाद के होने पर सम्पूर्ण दुखों का अन्त हो जाता है और प्रसन्नचित्त पुरुष की बुद्धि ही शीघ्र ही स्थिर हो जाती है।

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥2.69॥

सब प्रणियों के लिए जो रात्रि है, उसमें संयमी पुरुष जागता है और जहाँ सब प्राणी जागते हैं, वह (तत्त्व को) देखने वाले मुनि के लिए रात्रि है॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥2.70॥

जैसे सब ओर से परिपूर्ण अचल प्रतिष्ठा वाले समुद्र में (अनेक नदियों के) जल (उसे विचलित किये बिना) समा जाते हैं, वैसे ही जिस पुरुष के प्रति कामनाओं के विषय उसमें (विकार उत्पन्न किये बिना) समा जाते हैं, वह पुरुष शान्ति प्राप्त करता है, न कि भोगों की कामना करने वाला पुरुष।

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।

निर्ममो निरहंकारः स शान्तिमधिगच्छति॥2.71॥

जो पुरुष सब कामनाओं को त्यागकर स्पृहारहित, ममभाव रहित और निरहंकार हुआ विचरण करता है, वह शान्ति प्राप्त करता है।

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥2.72॥

हे पार्थ! यह ब्राह्मी स्थिति है। इसे प्राप्त कर पुरुष मोहित नहीं होता। अन्तकाल में भी इस निष्ठा में स्थित होकर ब्रह्मनिर्वाण (ब्रह्म के साथ एकत्व) को प्राप्त होता है।

इस अध्याय में भगवान् श्रीकृष्ण संपूर्ण गीता की शिक्षाओं को संघनित करते हैं। यह अध्याय पूरी गीता का सार है। सांख्य योग को 4 मुख्य विषयों में वर्गीकृत किया जा सकता है -

- अर्जुन ने पूरी तरह से भगवान् कृष्ण को आत्मसमर्पण किया और उन्हें अपने गुरु के रूप में स्वीकार किया।
- सभी दुःखों के मुख्य कारणों की व्याख्या, जो स्व की वास्तविक प्रकृति की अज्ञानता है।

- कर्मयोग - अपने कर्मों के फलों से जुड़े बिना निःस्वार्थ क्रिया का अनुशासन।
- एक परिपूर्ण मनुष्य का विवरण - जिसका मस्तिष्क स्थिर और एक-इशारा है।

1.4 निबन्धात्मक प्रश्न

1. गीता के अनुसार आत्मा के स्वरूप का विवेचन कीजिये।
2. गीता के द्वितीय अध्याय का सार लिखिए।
3. गीता के अनुसार समत्व योग की विवेचना कीजिये।
4. विषयों के सेवन से मनुष्य की बुद्धि कैसे नष्ट होती है? क्रम से वर्णन करें।
5. गीता के अनुसार स्थितप्रज्ञ के स्वरूप का वर्णन करें।



खण्ड 3-

इकाई 1- हितोपदेश:- मित्रलाभः

3.1 हितोपदेश का सामान्य परिचय-

हितोपदेश एक प्रसिद्ध संस्कृत नीतिग्रंथ है, जिसे मुख्यतः नैतिक शिक्षा, व्यवहारिक बुद्धि, और राजनीति की समझ विकसित करने के लिए रचा गया था। यह ग्रंथ बच्चों और विद्यार्थियों के लिए अत्यंत उपयोगी है क्योंकि इसमें नीति, मित्रता, समझदारी, और संकट-प्रबंधन से संबंधित कहानियाँ सरल भाषा में दी गई हैं।

- **रचनाकार-** नारायण पंडित (Nārāyaṇa Paṇḍita) (कई विद्वानों के अनुसार, उन्होंने इसे पंचतंत्र के आधार पर 12वीं शताब्दी में रचा था।)
- **भाषाशैली-** संस्कृत (सरल और सुबोध भाषा में)। पद्य (श्लोक) और गद्य का सुंदर मिश्रण।
- **उद्देश्य-** नीति, नैतिकता, व्यवहारिक ज्ञान और जीवन कौशल की शिक्षा देना राजा और प्रजा दोनों के लिए उपयोगी नीतियाँ सिखाना।
- **अध्याय (प्रकरण/उपदेश)-** 4

1. **मित्रलाभ (Mitralābha)** – “मित्र की प्राप्ति”। अच्छे मित्र बनाने और मित्रता के लाभ पर आधारित कहानियाँ। **प्रसिद्ध कथा-** कबूतर, चूहा, कछुआ और हिरन की मित्रता।
2. **सुहृद्भेद (Suhṛadbheda)** – “मित्रों में फूट”। दुष्टों द्वारा अच्छे मित्रों में मतभेद करवाने की कहानियाँ। **प्रसिद्ध कथा-** सिंह और सियार की कथा (सिंह-दमनक-संजीवक कथा)
3. **विग्रह (Vigraha)** – “शत्रुता”। शत्रुओं से कैसे व्यवहार करना चाहिए। युद्ध, संघर्ष और उससे निपटने की नीति।
4. **सन्धि (Sandhi)** – “संधि और मेलजोल”। जब शत्रु को हराना संभव न हो तो उससे कैसे संधि करनी चाहिए। कूटनीति और व्यवहारिक निर्णय पर आधारित।

3.2 मित्रलाभ का सामान्य परिचय-

हितोपदेश की चार प्रमुख प्रदेशों (भागों) में से पहला भाग है “मित्रलाभ” (Mitralābha), जिसका अर्थ है “मित्र की प्राप्ति” या “मित्रता का लाभ”।

यहाँ कुछ मुख्य बातें हैं जो “मित्रलाभ” प्रदेश को विशेष बनाती हैं-

■ उद्देश्य और संदेश-

यह भाग मित्रता के महत्व, सच्चे मित्र की पहचान, और मित्र बनाने की कला को उजागर करता है। इसमें यह बताया गया है कि संकट के समय में सच्चे मित्र कैसे सहायता करते हैं।

■ प्रसिद्ध कथा-

कबूतर, चूहा, कछुआ और हिरन”। यह इस भाग की सबसे प्रसिद्ध और शिक्षाप्रद कथा है। चार विभिन्न प्रजातियों के जीव आपस में गहरी मित्रता करते हैं और एक-दूसरे की बुद्धि और सहयोग से शिकारियों से

बच निकलते हैं। यह कथा यह सिखाती है कि एकता, बुद्धिमत्ता और सच्ची मित्रता से बड़े से बड़ा संकट भी पार किया जा सकता है।

■ **नैतिक शिक्षा-**

1. मित्र चुनते समय सावधानी रखनी चाहिए।
2. सच्चे मित्र संकट में पहचान में आते हैं।
3. मित्रता जाति, रूप, या स्थिति देखकर नहीं, गुण और व्यवहार देखकर करनी चाहिए।

■ **शैली और भाषा:**

1. सरल, सुबोध संस्कृत और पद्य-गद्य मिश्रित शैली।
2. श्लोकों में गहन नीति और व्यावहारिक ज्ञान समाहित है।

3.3 मित्रलाभ का कथासार

इस ग्रन्थ के 'मित्रलाभ' भाग में कुल 216 श्लोक हैं, जिनमें यह बताया गया है कि किसी भी प्रकार का साधन या धन न होने पर भी बुद्धिमत्तापूर्ण मित्रता से एकमत होकर असाध्य कार्य को भी सुगमतापूर्वक सम्पन्न किया जा सकता है। इसी सिद्धान्त का प्रतिपादन करते हुये पण्डित विष्णु शर्मा ने राजकुमारों कोकौआ, कछुआ, हिरण और चूहा से सबन्धित मित्रता की अनेक कहानियाँ सुनाई, जो इस प्रकार हैं-

1. चित्रग्रीव और हिरण्यक की कथा

गोदावरी नदी के किनारे शाल्मली का एक विशाल वृक्ष था, उस पर विभिन्न दिशाओं से आकर बहुत-से पक्षी रात बिताया करते थे। एक दिन लघुपतनक नाम का एक व्याध जाल लेकर वहाँ आया। उसने पृथ्वी पर चावल बिखेर कर उनके ऊपर जाल बिछा दिया। उस समय चित्रग्रीव नामक कबूतरों का राजा अपने परिवारजनों तथा अन्य मित्र कबूतरों के साथ आकाश उड़ रहा था। उसने सभी कबूतरों को चावल के टुकड़े दिखाते हुये कहा कि इसें अवश्य ही कोई धोखा है, अतः इन चावल के कणों को खाने का लोभ नहीं करना चाहिये; परन्तु उसके साथी कबूतरों ने उसकी बात नहीं मानी। फलस्वरूप सभी जाल में फँस गए। अब वे सब पछताने लगे। उन्हें आपत्ति में फँसे देखकर चित्रग्रीव ने कहा- तुम लोग धैर्य न खोओ और एकचित्त होकर जाल को लेकर उड़ चलो; गण्डकी नदी के किनारे चितवन में मेरा मित्र हिरण्य नाम का चूहों का राजा रहता है, वह जाल काट देगा और तुम सब मुक्त हो जाओगे। कबूतरों ने वैसा ही किया वे जाल लेकर हिरण्यक के पास पहुँचे और हिरण्यक ने जाल काटकर उन सबको बन्धनमुक्त कर दिया।

इस प्रकार इस कहानी से पण्डित विष्णु शर्मा ने राजकुमारों को शिक्षा दी कि छोटे या बड़े बहुत से मित्रता करनी चाहिये; क्योंकि मित्र चूहे के कारण ही सारे कबूतर बन्धन मुक्त हो गये।

2. वृद्ध व्याघ्र और लोभी पथिक की कथा

दक्षिण दिशा में दण्डक नामक वन है, वहाँ किसी समय एक व्याघ्र रहता था। बूढ़ा हो जाने के कारण वह शिकार करने में असमर्थ हो चुका था। एक बार वह स्नान करके हाथ में कुश और सोने का कड़ा लेकर तालाब के किनारे बैठ गया। जो यात्री उस तालाब के पास से निकलता उससे वह कहता कि हे यात्रियों! आपमें से कोई मुझसे इस सोने के कड़े का दान स्वीकार कर ले; परन्तु प्राणभय से कोई भी उस सुवर्ण-कङ्कण को ग्रहण करने के लिये व्याघ्र के समीप नहीं जाता था।



कदाचित् एक लोभी पथिक उस तालाब के किनारे से गुजर रहा था, व्याघ्र ने उसे भी सोने के कड़े का लालच दिया। पथिक ने कहा- तुम हिंसक जन्तु हो, तुम्हारा क्या भरोसा ? व्याघ्र ने कहा- मैंने अपनी युवावस्था में बहुत से प्राणियों का वध किया है और उसी पाप से मैं निर्वश हो गया हूँ, मैं अपने पाप के प्रायश्चित्तस्वरूप तुम्हें यह सोने का कड़ा देना चाहता हूँ, तुम तालाब में स्नान करके इसे ग्रहण कर लो।

पथिक ने सोने के कड़े के लालच में व्याघ्र की बात मान ली और वह स्नान करने के लिये तालाब में प्रविष्ट हो गया। तालाब में पानी कम और कीचड़ अधिक था, पथिक कीचड़ में धँस गया। अब वह भागने में अक्षम था। व्याघ्र ने उस लोभी पथिक का भक्षण कर लिया।

इस प्रकार इस कहानी से पण्डित विष्णु शर्मा ने राजकुमारों को शिक्षा दी कि लोभ में आकर किसी के स्वभाव को अनदेखा न करें। हिंसक स्वभाव के प्राणी कभी भी विश्वसनीय नहीं हो सकते।

3. हिरण, कौआ और सियार की कथा

मगध देश में चम्पकवती नाम का एक महान् अरण्य था, किसी समय वहाँ एक कौआ और एक हिरण मित्रभाव से रहा करते थे। एक दिन वन में विचरण करते हुये उस दृष्ट-पुष्ट मृग को एक सियार ने देखा। उस हिरण का मांस खाने के इच्छुक उस सियार ने उससे कपटपूर्ण मित्रता कर ली। सायंकाल हिरण उस सियार को लेकर अपने निवास स्थान पर आया और अपने मित्र कौए से कहा कि यह सियार हम लोगों की मित्रता चाहता है। इस पर कौए ने कहा- अज्ञात कुल-शील वाले से मित्रता नहीं करनी चाहिये; अतः इसको यहाँ आश्रय देना और मित्र बनाना ठीक नहीं है।

इस पर सियार ने क्रोधपूर्वक उलाहना देते हुये कौए से कहा कि मित्रता से पूर्व तुम भी तो इस हिरण के कुल-शील को नहीं जानते थे; फिर इससे तुम्हारा उत्तरोत्तर स्नेह क्यों बढ़ता जा रहा है? फिर अपना पराया का भाव तो क्षुद्र बुद्धि वाले रखते हैं, उदार बुद्धि वालों के लिये तो समस्त पृथ्वी ही कुटुम्ब होता है।

इस प्रकार उन दोनों को परस्पर वाक्ययुद्ध करते देखकर हिरण ने कहा- स्वभाव से न कोई किसी का मित्र होता है, न शत्रु। व्यवहार से ही शत्रु और मित्र उत्पन्न होते हैं। इस प्रकार हिरण के कहने से उन तीनों में आपस में मित्रता हो गयी।

एक दिन सियार ने हिरण से कहा- मित्र! इस वन के एक किनारे धान्य का खेत है, वहाँ धान्य खाने चलना चाहिये। हिरण उसकी बातों में आकर उस खेत पर जाने लगा। खेत के मालिक ने उसे अपनी फसल खाते देख कर खेत में जाल लगा दिया। अगले दिन हिरण जाल में फँस गया, उसने सियार से कहा- मित्र ! तुम अपने पैने दाँतों से जाल काट कर मुझे मुक्त करो। सियार ने कहा- मित्र! आज रविवार है, मैं व्रत में हूँ; अतः चमड़े के तन्तुओं से बने इस जाल को दाँतों से स्पर्श नहीं कर सकता। कल प्रातः खेत के मालिक के आने से पूर्व मैं इसे काट दूँगा।

उधर देर रात तक हिरण के वापस न आने पर कौए को चिन्ता होने लगी, उसे सियार पर पहले से ही शंका थी। वह उड़ते-उड़ते उस स्थान पर पहुँचा, जहाँ हिरण जाल में फँसा था। उसे विपत्तिग्रस्त देखकर कौए ने दुःखी होते हुये पूछा- वह धूर्त सियार कहाँ है? इस पर मृग ने कहा- वह मेरा मांस खाने के लिये यहीं छिपा बैठा है। कौए ने कहा- मैंने तो पहले ही कहा था कि यह विश्वसनीय नहीं है, पर तुम नहीं माने। अब ऐसा करना कि जब खेत का मालिक आ जाय तो उस समय तुम निश्चेष्ट होकर साँस रोके मृत के समान पड़े रहना, मैं तुम्हारे ऊपर बैठा

तुम्हारी आँखें नोचने का अभिनय करूँगा। इससे तुम्हें मरा समझ कर खेत का मालिक जाल उठा लेगा, तब मैं काँव-काँव करूँगा और उसे सुनकर तुम तुरन्त उठकर भाग जाना। खेत के मालिक के आने पर हिरण ने वैसा ही किया। उसे उठकर भागते देखकर उसने खींचकर लाठी मारी। वह लाठी हिरण को तो नहीं लगी; अपितु वहीं छिपे हुये सियार को लगी और उसका सिर फट गया। इस तरह उसे उसके विश्वासघात का दण्ड मिल गया।

इस कहानी से सीखने को मिलता है कि कभी भी धूर्त प्रकृति वाले अज्ञात प्राणियों से मित्रता नहीं करनी चाहिए।

3. गीध और बिलाव की कथा

भागीरथी के तट पर गृध्रकूट नामक पर्वत पर पाकड़ का एक विशाल वृक्ष था, उसकी कोटर में जरदगव नामक एक गीध रहता था। उसके नख और नेत्र कमजोर हो गये थे। वृक्ष पर रहने वाले अन्य पक्षिगण दयावश कुछ भोज्य पदार्थ उसे भी दे देते थे, जिससे उसका जीवन-निर्वाह हो जाता था। बदले में वह भी उनके बच्चों की रखवाली किया करता था।

एक दिन दधिकर्ण नाम का एक बिलाव उस स्थान पर आया। उसे देखकर पक्षियों के बच्चे भयभीत होकर कोलाहल करने लगे। उनके कोलाहल को सुनकर गीध ने बिलाव की ओर देखकर पूछा- कौन इधर आ रहा है? इस पर बिलाव ने डरते हुये सोचा कि अब यदि मैं भागने का प्रयास करता हूँ तो यह गीध मुझे मार डालेगा; अतः किसी प्रकार मुझे इसे विश्वास में लेना चाहिए। यह सोचकर उसने गीध से कहा- हे आर्य ! मैं आपको प्रणाम करता हूँ, मैं आपके पास धर्मचर्चा सुनने आया हूँ; फिर आप मुझ अतिथि को क्यों मारना चाहते हैं? उसकी बात सुनकर गीध ने कहा-तू मांसभक्षी है और पक्षियों के बच्चे खाने आया है, अतः तू शीघ्र यहाँ से चला जा, नहीं तो मैं तुझे मार डालूँगा।

यह सुनकर बिलाव ने कहा- ‘अहिंसा परम धर्म है’ धर्मशास्त्रों का यह वचन सुनकर मैंने मांस-भक्षण त्याग दिया है और मैं अत्यन्त कठिन चान्द्रायण व्रत का पालन कर रहा हूँ; अतः आप मुझे यहाँ रहकर धर्मचर्चा सुनने दें, जिससे मैं अपना जीवन सुधार सकूँ।

इस प्रकार गीध को विश्वास दिलाकर बिलाव वहीं रहने लगा। वह प्रतिदिन पक्षियों के बच्चों को खाकर उनकी हड्डियाँ गीध के कोटर में रख देता था। जब बहुत से बच्चों को उसने खा लिया तो सभी पक्षी अपने बच्चों को ढूँढ़ने लगे। उन्हें अपने बच्चों को खोजता जान बिलाव भाग गया। पक्षियों को गीध के कोटर में बच्चों की हड्डियाँ मिली, जिन्हें देखकर उन्होंने सोचा कि इस गीध ने ही हमारे बच्चों को खाया है; अतः सबने मिलकर उस गीध को मार डाला।

इस प्रकार एक अज्ञात कुल-शील वाले को आश्रय देने के कारण गीध को अपने प्राणों से हाथ धोना पड़ा।

4. संन्यासी और चूहे की कथा

प्राचीन काल में चम्पकावती नाम की एक नगरी थी, उसमें चूड़ाकर्ण नाम का एक संन्यासी आश्रम बनाकर रहता था। वह भिक्षा से प्राप्त अन्न का भोजन कर शेष अन्न किसी पात्र में रखकर खूँटी में लटका देता और स्वयं सो जाता। उसी आश्रम में बिल बनाकर हिरण्यक नाम का एक चूहा भी रहता था। रात्रि में संन्यासी के सो जाने पर वह चूहा उछल-उछल कर खूँटी पर टंगे अन्न को खाता था।

एक दिन उस संन्यासी का वीणाकर्ण नामक एक मित्र उसके आश्रम में उससे मिलने आया, रात्रि में बहुत समय तक वे लोग धर्मचर्चा करते रहे। उधर चूहा उछल-उछल कर खूँटी पर टंगे अन्न को खाने लगा। अतः चूड़ाकर्ण



बीच-बीच में अपने सञ्चित अन्न को चूहे से बचाने के लिये एक जर्जर बांस पटक कर ध्वनि उत्पन्न करता। यह देखकर वीणाकर्ण ने चुड़ाकर्ण से पूछा-मित्र! तुम मेरी बातों को ध्यान से क्यों नहीं सुन रहे हो और बीच-बीच में दूसरा कार्य क्यों करते हो?

चूड़ाकर्ण ने कहा- मित्र ! मैं तुम्हारी बातों से विरक्त नहीं हूँ, परन्तु यह चूहा बार-बार मेरे अन्न को खाकर मुझे उद्विग्न कर देता है। तब खूँटी की ऊँचाई देखकर वीणाकर्ण ने कहा-मित्र! चूहा तो अत्यन्त अल्प बल वाला होता है; परन्तु यह चूहा तो बहुत ऊँची उछाल ले रहा है। इसके इतने उत्साहसम्पन्न होने का कारण यही है कि इसने अपने बिल में पर्याप्त धन का संग्रह कर लिया है। लोक में जिसके पास अधिक धन होता है, वही उत्साहसम्पन्न होता है।

यह कहकर वीणाकर्ण ने चूहे के बिल को खोदना शुरू किया और उसका सारा धन निकाल लिया। अब धन न रहने के कारण चूहा भी उत्साहरहित हो गया और वह धीरे-धीरे चलने लगा।

5. व्याध और शृगाल की कथा

कल्याणकटक नामक देश में भैरव नाम का एक व्याध रहता था। आखेट करते हुये वह एक बार विन्ध्याचल पर्वत पर गया। वहाँ उसने एक मृग का वध किया। मृग को लेकर जब वह आ रहा था तो मार्ग में उसे एक शूकर दिखाई दिया। उसने शूकर को लक्ष्य करके बाण चलाया, जिससे शूकर घायल हो गया। तदनन्तर उस घायल और क्रुद्ध शूकर ने व्याध पर आक्रमण कर दिया। शूकर के प्रहार से व्याध मर गया; साथ ही बाण से घायल होने के कारण शूकर भी वहीं गिर कर मर गया। उन दोनों के नीचे दबकर एक सर्प भी मृत्यु को प्राप्त हो गया।

उसी समय दीर्घराव नाम का एक शृगाल घूमते हुये वहाँ आया और उन चारों को मरा हुआ देखकर सोचने लगा कि भाग्य से आज पर्याप्त भोजन मिल गया है। इस मनुष्य, मृग और शूकर के मांस से एक-एक महीने अर्थात् कुल तीन महीने का मेरा काम चल जायेगा और एक दिन का काम इस सर्प के मांस से भी चल जायेगा; परन्तु आज तो इन सबको बचाकर ही रखना चाहिये। आज के मेरे भोजन के लिये तो यह धनुष की चमड़े से बनी रस्सी ही पर्याप्त है; अतः आज इसी को खाकर काम चला लेना चाहिये। यह सोचकर उस लोभी शृगाल ने धनुष की डोरी को ही खाना शुरू कर दिया। धनुष तान कर बाँधा गया था; अतः जैसे ही उसकी डोरी कटी, वह बड़े वेग से शृगाल के हृदय से टकराया और वह वहीं गिर कर मर गया।

इस प्रकार अधिक लोभ करने के कारण शृगाल मृत्यु को प्राप्त हुआ।

6. हाथी और शृगाल की कथा

ब्रह्मारण्य में कर्पूरतिलक नामक एक हाथी रहता था। उसे देखकर उस वन में रहने वाले शृगालों ने सोचा कि यदि किसी उपाय से हाथी को मारा जा सके तो हम सबके लिये चार माह की भोजन-व्यवस्था हो जाय। इस पर एक वृद्ध शृगाल ने कहा कि मैं अपने बुद्धि-चातुर्य से इसकी हत्या करा दूँगा। तदनन्तर उस वृद्ध शृगाल ने हाथी के पास जाकर दण्डवत प्रणाम करके कहा- हे देव ! मैं जम्बुक नामक शृगाल हूँ, सभी वनवासी पशुओं ने मुझे आपके पास भेजा है कि आप हम सबके राजा बन जायें; क्योंकि बिना राजा के हम सब अपना जीवन सुरक्षित प्रकार से नहीं चला सकते। अतः आप इस शुभ मुहूर्त में मेरे साथ चलें, जिससे आपका राज्याभिषेक किया जा सके।

धूर्त शृगाल की बात सुनकर वह राज्यलोभी हाथी उसके पीछे-पीछे चलने लगा। शृगाल उसे लेकर दलदल-युक्त रास्ते पर चलने लगा। उस रास्ते पर चलते हुये हाथी कीचड़ में फँस गया। वह जितना बल लगाता और धँसता ही चला जाता; अतः उसने शृगाल से कहा- मित्र! मैं अब क्या करूँ? मैं तो इस कीचड़ में फँसकर मर जाऊँगा! शृगाल ने हँसते हुये कहा- मेरे जैसे धूर्त का विश्वास करने का यही फल है। अन्त में वह हाथी मर गया और शृगालों का पर्याप्त समय के लिये आहार बन गया।

इस प्रकार इस कथा से यह सिद्ध होता है कि जो कार्य उपाय से सम्पन्न हो सकता है, वह पराक्रम से नहीं; साथ ही धूर्त व्यक्ति का कभी भी विश्वास नहीं करना चाहिये।

7. चार मित्रों की कथा

किसी समय चित्रग्रीव नामक एक कबूतरों का राजा था, उसका मित्र हिरण्यक नामक चूहों का राजा था। उन दोनों की मित्रता देखकर लघुपतनक नामक एक कौए ने हिरण्यक से कहा- हे मूषकराज! मैं तुम्हारी मित्रता चाहता हूँ। यह सुनकर हिरण्यक ने कहा- तुम्हारे साथ मित्रता कैसे हो सकती है: क्योंकि तुम तो मेरे भक्षक हो और मैं तुम्हारा भक्ष्य हूँ?

लघुपतनक ने कहा- हे मूषकराज! तुमको खाने से तो मेरा पेट भी नहीं भरेगा, जबकि तुम्हारी मित्रता से मैं भी चित्रग्रीव के समान आनन्दित होऊँगा। तुममें पवित्रता, दानशीलता, शूरता, सुख-दुःख में समानता, उदारता, अनुराग और सत्यता आदि मित्रता के श्रेष्ठ गुण हैं; अतः मैं तुमसे मित्रता करना चाहता हूँ। लघुपतनक के इन वचनों को सुनकर हिरण्यक बहुत प्रसन्न हुआ और उसने उसकी मित्रता स्वीकार कर ली। अब उनका समय आनन्दपूर्वक बीतने लगा।

एक दिन हिरण्यक से लघुपतनक ने कहा- मित्र! अब यहाँ मुझे बड़ी कठिनाई से भोजन प्राप्त होता है; अतः मैं यह स्थान छोड़कर दण्डकारण्य जाना चाहता हूँ। वहाँ कर्पूरगौर नामक सरोवर के किनारे 'मन्थर' नामक मेरा एक कच्छप मित्र रहता है, जो बड़े ही धार्मिक स्वभाव का है। यह सुनकर हिरण्यक ने कहा- मित्र! तब मैं यहाँ रहकर क्या करूँगा, मुझे भी वहीं ले चलो। काक ने कहा- बहुत अच्छा और दोनों मित्र बातें करते हुये कर्पूरगौर सरोवर जा पहुँचे, जहाँ मन्थर रहता था। मन्थर ने उन दोनों का स्वागत किया और तीनों मित्र वहाँ सानन्द रहने लगे।

एक दिन चित्राङ्ग नामक एक हिरण किसी व्याध से भयभीत होकर भागता हुआ वहाँ आया और बोला- एक व्याध से भयभीत होकर मैं आपकी शरण में आया हूँ और आपके साथ मित्रता करना चाहता हूँ, कृपया मेरी मित्रता स्वीकार कर मुझे अनुगृहीत कीजिये।

मन्थर बोला- हे मित्र चित्राङ्ग! यह वन तो निर्जन है, क्या यहाँ व्याध आते हैं? चित्राङ्ग ने कहा- कलिङ्ग देश का राजा रुक्माङ्गद दिग्विजय करने के लिये निकला है, कल वह इस सरोवर पर भी आयेगा- ऐसा मैंने व्याधों के मुख से सना है। मन्थर ने कहा- तब तो हम सबको यहाँ से अन्यत्र कहीं चले जाना चाहिये। इस पर हिरण्यक ने कहा- यहाँ से चले चलना तो ठीक है; पर मन्थर को जलचर होने के कारण भूमि पर चलने में बहुत कष्ट होगा और खतरा भी होगा, अतः हमें यहीं रहना चाहिये; परन्तु दुर्भाग्यवश मन्थर ने हिरण्यक की हितकारी बात नहीं मानी और उस जलाशय को छोड़कर अन्य स्थान के लिये चल दिया। हिरण्यक, लघुपतन और चित्राङ्ग भी उससे स्नेह रखने के कारण उसके पीछे-पीछे चल पड़े। अभी वे चारो थोड़ी ही दूर गये होंगे कि किसी व्याध ने मन्थर को देख लिया और उसे धनुष की डोरी में बाँध लिया। यह देखकर हिरण, कौआ और चूहा-तीनों बड़े दुःखी मन से उस व्याध के पीछे-पीछे चलने लगे। कुछ दूर तक चलने के बाद हिरण्यक ने कहा- हमें अपने मित्र मन्थर को छुड़ाने का प्रयास



करना चाहिये; अतः चित्राङ्ग! तुम दूसरे मार्ग से आगे जाकर जल के समीप मृतवत् निश्चेष्ट होकर पड़े रहना। कौआ तुम्हारे ऊपर बैठकर तुम्हारी आँखों को नोचने का अभिनय करेगा। तुम्हें मृत जानकर यह मांसलोभी व्याध मन्थर को नीचे रखकर तुम्हें लाने जायेगा। उतनी देर में मैं धनुष की डोरी काट कर मन्थर को मुक्त कर दूँगा। तुम व्याध को अपने पास आते देखकर उठकर भाग जाना। इस प्रकार योजना बनाकर तीनों मित्रों ने कार्य किया और मन्थर को बन्धनमुक्त करा लिया। चारो मित्र सुखी हो गये, उधर मूर्ख व्याध ने बिना विचारे कार्य करने और अधिक लोभ में फँसने से प्राप्त को भी गँवा दिया।

3.4 निबन्धात्मक प्रश्न

1. 'मित्रलाभ' में मित्रता के आदर्श स्वरूप को कैसे प्रस्तुत किया गया है? इस विषय पर अपने विचार स्पष्ट कीजिए।
2. हितोपदेश की कहानियाँ नैतिक शिक्षा कैसे देती हैं? 'मित्रलाभ' की किसी एक कहानी के माध्यम से स्पष्ट कीजिए।
3. 'हितोपदेश' में वर्णित मित्रता के सिद्धांत आज के युग में कितने प्रासंगिक हैं? तर्क सहित उत्तर दीजिए।
4. 'मित्रलाभ' खंड में पशु-पक्षियों के माध्यम से लेखक ने कौन-कौन सी मानवीय प्रवृत्तियों को उजागर किया है?
5. आपके अनुसार एक सच्चा मित्र कैसा होना चाहिए? 'मित्रलाभ' की कहानियों के सन्दर्भ में उत्तर दीजिए।
6. 'मित्रलाभ' की कथाएँ केवल मनोरंजन नहीं बल्कि शिक्षाप्रद भी हैं – इस कथन की पुष्टि उदाहरणों सहित कीजिए।

[यहाँ पर हितोपदेश का सामान्य परिचय दिया गया है तथा प्रथमभाग -मित्रलाभ के कथासार को सरल शब्दों में प्रस्तुत किया गया है। इसके विस्तारपूर्वक अध्ययन के लिए उत्तम श्लोक व्याख्या हेतु निम्न सम्पादित पुस्तिका का सहारा लें-

हितोपदेशः, संपादक:- प्रो.बालशास्त्री, संस्कृतटीकाकार:- श्रीगुरुप्रसादशास्त्री, भाषाटीकाकार:-श्रीसीतारामशास्त्री, प्रकाशन- चौखम्बा सुरभारती प्रकाशन, वाराणसी

अथवा

हितोपदेशो मित्रलाभः , सम्पादक -पण्डित श्रीविश्वनाथ शर्मा , प्रकाशन- मोतीलाल बनारसी, दिल्ली]

खण्ड – 4

इकाई 1- योगसूत्रम्, साधन-पादः

4.1 योगदर्शन का सामान्य परिचय

महर्षि पतंजलि द्वारा प्रणीत योगदर्शन, योग विषय का सर्वप्रमुख ग्रन्थ है। यह छह आस्तिक दर्शनों (षड्दर्शन) में से एक है। इसमें समाधि आदि चार पाद (अध्याय) हैं।

पतंजलि के योग दर्शन के चार पादों का संक्षिप्त विवरण-

1. समाधि पाद (Samādhi Pāda):

यह अध्याय योग के लक्ष्य, उसकी परिभाषा और चित्तवृत्तियों के निरोध द्वारा समाधि की प्राप्ति की प्रक्रिया को समझाता है।

मुख्य विषय- चित्तवृत्तियों का निरोध, अभ्यास (अभ्यास और वैराग्य), समाधि के प्रकार।

2. साधन पाद (Sādhana Pāda):

इस अध्याय में योग की साधना के उपाय बताए गए हैं, जैसे क्रियायोग (तप, स्वाध्याय, ईश्वर-प्रणिधान) और अष्टांग योग के आठ अंग।

मुख्य विषय- कर्मयोग, अष्टांग योग, चित्तशुद्धि के उपाय।

3. विभूति पाद (Vibhūti Pāda):

इसमें योगाभ्यास से उत्पन्न होने वाली विशेष सिद्धियों और मानसिक शक्तियों का वर्णन है, जैसे कि ध्यान, धारणा, समाधि और संयोग से उत्पन्न विभूतियाँ।

मुख्य विषय- सामर्थ्य, योगसिद्धियाँ, ध्यान की शक्तियाँ।

4. कैवल्य पाद (Kaivalya Pāda):

यह अंतिम अध्याय मोक्ष या कैवल्य की अवस्था का वर्णन करता है, जहाँ साधक पूरी तरह से चित्तवृत्तियों से मुक्त होकर आत्मा में स्थित हो जाता है।

मुख्य विषय- मोक्ष की प्राप्ति, आत्मा की स्वतंत्रता, चित्त की निरूपण प्रक्रिया।

महर्षि पतंजलि के अनुसार तीन प्रकार की साधना व साधक-

1. उत्तम कोटि (समाधि प्राप्ति का साधन अभ्यास, वैराग्य व ईश्वर-प्रणिधान।
2. मध्यम कोटि [समाधि प्राप्ति का साधन-क्रियायोग।
3. सामान्य कोटि समाधि प्राप्ति का साधन अष्टांग योग।



4.2 योग दर्शन के साधन पाद (Sādhana Pāda) का सार-

साधन पाद पतंजलि योगसूत्र का दूसरा अध्याय है, जिसमें योग की साधना के व्यावहारिक उपायों को विस्तार से बताया गया है। यह अध्याय उन साधकों के लिए है जो योग मार्ग पर चलकर चित्त की शुद्धि और अंत में मोक्ष प्राप्त करना चाहते हैं।

मुख्य बिन्दु-

■ क्रियायोग का परिचय (Yoga Sūtra 2.1):

क्रियायोग के तीन अंग बताए गए हैं: "तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः"।

तप- आत्मसंयम और कठिन परिश्रम

स्वाध्याय- वेदों व शास्त्रों का अध्ययन और मंत्र जप

ईश्वरप्रणिधान- ईश्वर में पूर्ण समर्पण

इन तीनों के अनुष्ठान से साधक क्लेशों को क्षीणकर योग की उच्चतम अवस्था समाधि को प्राप्त कर सकता है, यह योग मध्यम कोटि के योगियों के लिए है।

■ क्लेशों का वर्णन (2.9 – 2.3):

योग में बाधा डालने वाले पाँच क्लेश (मानसिक विकार) बताए गए हैं, जो मनुष्य के बंधन का कारण बनते हैं- अविद्या (अज्ञान), अस्मिता (अहंभाव), राग (आकर्षण), द्वेष (विकर्षण) तथा अभिनिवेश (मृत्यु का भय)।

■ कर्म और उसके फल:

क्लेशों से प्रेरित कर्म ही बंधन का कारण बनता है। योग का अभ्यास इन क्लेशों को समाप्त कर कर्म के बंधन से मुक्त करता है।

■ अष्टांग योग का वर्णन (2.29):

पतंजलि ने योग की साधना के लिए अष्टांग योग का मार्ग बताया है जो कि सामान्य कोटि के योगियों के लिए है-

1. यम (सामाजिक अनुशासन)
2. नियम (व्यक्तिगत अनुशासन)
3. आसन (शारीरिक स्थिरता)
4. प्राणायाम (श्वास नियंत्रण)
5. प्रत्याहार (इंद्रिय संयम)
6. धारणा (एकाग्रता)

7. ध्यान (निरंतर ध्यान)

8. समाधि (अविचल ध्यान)

■ चित्तशुद्धि का मार्ग

साधनपाद यह स्पष्ट करता है कि यम-नियम आदि अंगों के अभ्यास से चित्त शुद्ध होता है और साधक धीरे-धीरे ध्यान और समाधि की ओर बढ़ता है।

संक्षेप में, साधन पाद योग का व्यावहारिक पक्ष है, जिसमें यह बताया गया है कि साधक कैसे अपने अंदर की अशुद्धियों (क्लेशों) को दूर कर, अष्टांग योग के माध्यम से समाधि की ओर बढ़ सकता है।

4.3 अथ द्वितीयः साधनपाद (मूलपाठः)

1. तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।
2. समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।
3. अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।
4. अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नो-दाराणाम् ।
5. अनित्याशुचिदुःखानात्मसु नित्यशुचि सुखात्मख्यातिरविद्या ।
6. दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।
7. सुखानुशयी रागः ।
8. दुःखानुशयी द्वेषः ।
9. स्वरसवाही विदुषोऽपि तथा रूढोऽभिनिवेशः ।
10. ते प्रतिप्रसवहेयाः सूक्ष्माः ।
11. ध्यानहेवास्तवृत्तयः ।
12. क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।
13. सति मूले तद्विपाको जात्यायुर्भागाः ।
14. ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ।
15. परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।
16. हेयं दुःखमनागतम् ।
17. द्रष्टुदृश्ययोः संयोगो हेयहेतुः ।
18. प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।



19. विशेषविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।
20. द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।
21. तदर्थ एव दृश्यस्याऽऽत्मा ।
22. कृतार्थम्प्रति नष्टमप्यनष्टं तदन्यसाधारण-त्वात् ।
23. स्वस्वामिशक्त्योः स्वरूपोपलब्धि हेतुः संयोगः ।
24. तस्य हेतुरविद्या ।
25. तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ।
26. विवेकख्यातिरविप्लवा हानोपायः ।
27. तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।
28. योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।
29. यमनियमासनप्राणायामप्रत्याहारधारणाध्यान-समाधयोऽष्टावङ्गानि ।
30. अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।
31. जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ।
32. शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।
33. वितर्कबाधने प्रतिपक्षभावनम् ।
34. वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ।
35. अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।
36. सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।
37. अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।
38. ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।
39. अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ।
40. शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ।
41. सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्म दर्शनयोग्यत्वानि च ।
42. सन्तोषादनुत्तमसुखलाभः ।
43. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।

44. स्वाध्यायादिष्टदेवतासम्प्रयोगः ।
45. समाधिसिद्धिरीश्वरप्रणिधानात् ।
46. स्थिरसुखमासनम् ।
47. प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।
48. ततो द्वन्द्वानभिघातः ।
49. तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ।
50. बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।
51. बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ।
52. ततः क्षीयते प्रकाशावरणम् ।
53. धारणासु च योग्यता मनसः ।
54. स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।
55. ततः परमा वश्यतेन्द्रियाणाम् ।

इति द्वितीयः साधनपादः

4.4 निबन्धात्मक प्रश्न

1. योगदर्शन के द्वितीय पाद के प्रमुख विषयों पर प्रकाश डालिए।
2. महर्षि पतंजलि द्वारा मध्यम कोटि के साधकों हेतु दी गई साधना का वर्णन कीजिए।
3. अष्टांग योग का सारगर्भित विवेचन कीजिये।
4. मनुष्य को बन्धन में डालने वाले कारणों की व्याख्या कीजिए।
5. यम नियमों के अनुष्ठान द्वारा प्राप्त विभूतियों का वर्णन कीजिए।



खण्ड – 5

धातुरूपमात्रम् एवं शब्दरूपमात्रम्

इकाई 1- (धातुरूपाणि)

हस् धातु

लट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हसति	हसतः	हसन्ति
मध्यम पुरुष	हससि	हसथः	हसथ
उत्तम पुरुष	हसामि	हसावः	हसामः

लृट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हसिष्यति	हसिष्यतः	हसिष्यन्ति
मध्यम पुरुष	हसिष्यसि	हसिष्यथः	हसिष्यथ
उत्तम पुरुष	हसिष्यामि	हसिष्यावः	हसिष्यामः

लोट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हसतु	हसताम्	हसन्तु
मध्यम पुरुष	हस	हसतम्	हसत
उत्तम पुरुष	हसानि	हसाव	हसाम

लङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अहसत्	अहसताम्	अहसन्
मध्यम पुरुष	अहसः	अहसतम्	अहसत
उत्तम पुरुष	अहसम्	अहसाव	अहसाम

विधिलिङ् लकार

	एकवचन	द्विवचन	बहुवचन

प्रथम पुरुष	हसेत्	हसेताम्	हसेयुः
मध्यम पुरुष	हसेः	हसेतम्	हसेत
उत्तम पुरुष	हसेयम्	हसेव	हसेम
लभ् धातु			

लट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	लभते	लभेते	लभन्ते
मध्यम पुरुष	लभसे	लभेथे	लभध्वे
उत्तम पुरुष	लभे	लभावहे	लभावहे

लृट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	लप्स्यते	लप्स्येते	लप्स्यन्ते
मध्यम पुरुष	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
उत्तम पुरुष	लप्स्ये	लप्स्यावहे	लप्स्यामहे

लोट् लकार (आज्ञा, प्रार्थना)

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	लभताम्	लभताम्	लभन्ताम्
मध्यम पुरुष	लभस्व	लभेथाम्	लभध्वम्
उत्तम पुरुष	लभै	लभावहै	लभामहे

लङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अलभत	अलभेताम्	अलभन्त
मध्यम पुरुष	अलभथाः	अलभेथाम्	अलभध्वम्
उत्तम पुरुष	अलभे	अलभावहि	अलभामहि

विधिलिङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	लभेत	लभेयाताम्	लभेरन्



मध्यम पुरुष	लभेथाः	लभेयाथाम्	लभेध्वम्
उत्तम पुरुष	लभेय	लभेवहि	लभेमहि

अद् धातु

लट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अत्ति	अत्तः	अदन्ति
मध्यम पुरुष	अत्सि	अत्थः	अत्थ
उत्तम पुरुष	अद्मि	अद्वः	अद्मः

लृट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अत्स्यति	अत्स्यतः	अत्स्यन्ति
मध्यम पुरुष	अत्स्यसि	अत्स्यथः	अत्स्यथ
उत्तम पुरुष	अत्स्यामि	अत्स्यावः	अत्स्यामः

लोट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अत्तु	अत्ताम्	अदन्तु
मध्यम पुरुष	अद्धि	अत्तम्	अत्त
उत्तम पुरुष	अदानि	अदाव	अदाम

लङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	आदत्	आत्ताम्	आदन्
मध्यम पुरुष	आदः	आत्तम्	आत्त
उत्तम पुरुष	आदम्	आद्व	आद्म

विधिलिङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अद्यात्	अद्याताम्	अद्युः
मध्यम पुरुष	अद्याः	अद्यातम्	अद्यात

उत्तम पुरुष	अद्याम्	अद्याव	अद्याम
नी धातु			
लट् लकार			
पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	नयति	नयतः	नयन्ति
मध्यम पुरुष	नयसि	नयथः	नयथ
उत्तम पुरुष	नयामि	नयावः	नयामः
लृट् लकार			
पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	नेष्यति	नेष्यतः	नेष्यन्ति
मध्यम पुरुष	नेष्यसि	नेष्यथः	नेष्यथ
उत्तम पुरुष	नेष्यामि	नेष्यावः	नेष्यामः
लोट् लकार			
पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	नयतु	नयताम्	नयन्तु
मध्यम पुरुष	नय	नयतम्	नयत
उत्तम पुरुष	नयानि	नयाव	नयाम
लङ् लकार			
पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अनयत्	अनयताम्	अनयन्
मध्यम पुरुष	अनयः	अनयतम्	अनयत
उत्तम पुरुष	अनयम्	अनयाव	अनयाम
विधिलिङ् लकार			
पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	नयेत्	नयेताम्	नयेयुः
मध्यम पुरुष	नयेः	नयेतम्	नयेत
उत्तम पुरुष	नयेयम्	नयेव	नयेम



ह धातु

लट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हरति	हरतः	हरन्ति
मध्यम पुरुष	हरसि	हरथः	हरथ
उत्तम पुरुष	हरामि	हरावः	हरामः

लृट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हरिष्यति	हरिष्यतः	हरिष्यन्ति
मध्यम पुरुष	हरिष्यसि	हरिष्यथः	हरिष्यथ
उत्तम पुरुष	हरिष्यामि	हरिष्यावः	हरिष्यामः

लोट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हरतु	हरताम्	हरन्तु
मध्यम पुरुष	हर	हरतम्	हरत
उत्तम पुरुष	हराणि	हराव	हराम

लङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अहरत्	अहरताम्	अहरन्
मध्यम पुरुष	अहरः	अहरतम्	अहरत
उत्तम पुरुष	अहरम्	अहराव	अहराम

विधिलिङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	हरेत्	हरेताम्	हरेयुः
मध्यम पुरुष	हरेः	हरेतम्	हरेत
उत्तम पुरुष	हरेयम्	हरेव	हरेम

याच् धातु

लट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	याचति	याचतः	याचन्ति
मध्यम पुरुष	याचसि	याचथः	याचथ
उत्तम पुरुष	याचामि	याचावः	याचामः

लृट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	याचिष्यति	याचिष्यतः	याचिष्यन्ति
मध्यम पुरुष	याचिष्यसि	याचिष्यथः	याचिष्यथ
उत्तम पुरुष	याचिष्यामि	याचिष्यावः	याचिष्यामः

लोट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	याचतु	याचताम्	याचन्तु
मध्यम पुरुष	याच	याचतम्	याचत
उत्तम पुरुष	याचानि	याचाव	याचाम

लङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अयाचत्	अयाचताम्	अयाचन्
मध्यम पुरुष	अयाचः	अयाचतम्	अयाचत
उत्तम पुरुष	अयाचम्	अयाचाव	अयाचाम

विधिलिङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	याचेत्	याचेताम्	याचेयुः
मध्यम पुरुष	याचेः	याचेतम्	याचेत
उत्तम पुरुष	याचेयम्	याचेव	याचेम



या धातु

लट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	याति	यातः	यान्ति
मध्यम पुरुष	यासि	याथः	याथ
उत्तम पुरुष	यामि	यावः	यामः

लृट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	यास्यति	यास्यतः	यास्यन्ति
मध्यम पुरुष	यास्यसि	यास्यथः	यास्यथ
उत्तम पुरुष	यास्यामि	यास्यावः	यास्यामः

लोट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	यातु	ताम्	यान्तु
मध्यम पुरुष	याहि	यातम्	यात
उत्तम पुरुष	यानि	याव	याम

लङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अयात्	अयाताम्	अयान्/अयुः
मध्यम पुरुष	अयाः	अयातम्	अयात
उत्तम पुरुष	अयाम्	अयाव	अयाम

विधिलिङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	यायात्	यायाताम्	यायुः
मध्यम पुरुष	यायाः	यायातम्	यायात
उत्तम पुरुष	यायाम्	यायाव	यायाम

पा धातु

लट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	पाति	पातः	पान्ति
मध्यम पुरुष	पासि	पाथः	पाथ
उत्तम पुरुष	पामि	पावः	पामः

लृट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	पास्यति	पास्यतः	पास्यन्ति
मध्यम पुरुष	पास्यसि	पास्यथः	पास्यथ
उत्तम पुरुष	पास्यामि	पास्यावः	पास्यामः

लोट् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	पातु	पाताम्	पान्तु
मध्यम पुरुष	पाहि	पातम्	पात
उत्तम पुरुष	पानि	पाव	पाम

लङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	अपात्	अपाताम्	अपान्/अपुः
मध्यम पुरुष	अपाः	अपातम्	अपात
उत्तम पुरुष	अपाम्	अपाव	अपाम

विधिलिङ् लकार

पुरुष	एकवचन	द्विवचन	बहुवचन
प्रथम पुरुष	पायात्	पायाताम्	पायुः
मध्यम पुरुष	पायाः	पायातम्	पायात
उत्तम पुरुष	पायाम्	पायाव	पायाम



आस् धातु

लट् (वर्तमान)

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आस्ते	आसाते	आसते
मध्यमपुरुषः	आस्से	आसाथे	आध्वे
उत्तमपुरुषः	आसे	आस्वहे	आस्महे

लृट् (अद्यतन भविष्यत्)

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आसिष्यते	आसिष्येते	आसिष्यन्ते
मध्यमपुरुषः	आसिष्यसे	आसिष्येथे	आसिष्यध्वे
उत्तमपुरुषः	आसिष्ये	आसिष्यावहे	आसिष्यामहे

लोट् (आज्ञार्थ)

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आस्ताम्	आसाताम्	आसताम्
मध्यमपुरुषः	आस्व	आसाथाम्	आध्वम्
उत्तमपुरुषः	आसै	आसावहै	आसामहै

लङ् (अनद्यतन भूत)

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आस्त	आसाताम्	आसत
मध्यमपुरुषः	आस्थाः	आसाथाम्	आध्वम्
उत्तमपुरुषः	आसि	आस्वहि	आस्महि

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आसीत	आसीयाताम्	आसीरन्
मध्यमपुरुषः	आसीथाः	आसीयाथाम्	आसीध्वम्
उत्तमपुरुषः	आसीय	आसीवहि	आसीमहि

शी धातु

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	शेते	शयाते	शेरते
मध्यमपुरुषः	शेषे	शयाथे	शेध्वे
उत्तमपुरुषः	शये	शेवहे	शेमहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	शयिष्यते	शयिष्येते	शयिष्यन्ते
मध्यमपुरुषः	शयिष्यसे	शयिष्येथे	शयिष्यध्वे
उत्तमपुरुषः	शयिष्ये	शयिष्यावहे	शयिष्यामहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	शेताम्	शयाताम्	शेरताम्
मध्यमपुरुषः	शेष्व	शयाथाम्	शेध्वम्
उत्तमपुरुषः	शयै	शयावहै	शयामहै

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अशेत	अशयाताम्	अशेरत
मध्यमपुरुषः	अशेथाः	अशयाथाम्	अशेध्वम्
उत्तमपुरुषः	अशयि	अशेवहि	अशेमहि

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	शयीत	शयीयाताम्	शयीरन्
मध्यमपुरुषः	शयीथाः	शयीयाथाम्	शयीध्वम्
उत्तमपुरुषः	शयीय	शयीवहि	शयीमहि



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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	जुहोति	जुहुतः	जुह्वति
मध्यमपुरुषः	जुहोषि	जुहुथः	जुहुथ
उत्तमपुरुषः	जुहोमि	जुहुवः	जुहुमः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	होष्यति	होष्यतः	होष्यन्ति
मध्यमपुरुषः	होष्यसि	होष्यथः	होष्यथ
उत्तमपुरुषः	होष्यामि	होष्यावः	होष्यामः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	जुहुतात्/जुहोतु	जुहुताम्	जुह्वतु
मध्यमपुरुषः	जुहुतात्/जुहुधि	जुहुतम्	जुहुत
उत्तमपुरुषः	जुह्वानि	जुह्वाव	जुह्वाम

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अजुहोत्	अजुहुताम्	अजुह्वुः
मध्यमपुरुषः	अजुहोः	अजुहुताम्	अजुहुत
उत्तमपुरुषः	अजुहवम्	अजुहुव	अजुहुम

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	जुहुयात्	जुहुयाताम्	जुहुयुः
मध्यमपुरुषः	जुहुयाः	जुहुयातम्	जुहुयात
उत्तमपुरुषः	जुहुयाम्	जुहुयाव	जुहुयाम

भी धातु

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	बिभेति	बिभितः/बिभीतः	बिभ्यति
मध्यमपुरुषः	बिभेषि	बिभिथः/बिभीथः	बिभिथ/बिभीथ
उत्तमपुरुषः	बिभेमि	बिभिवः/बिभीवः	बिभिमः/बिभीमः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	भेष्यति	भेष्यतः	भेष्यन्ति
मध्यमपुरुषः	भेष्यसि	भेष्यथः	भेष्यथ
उत्तमपुरुषः	भेष्यामि	भेष्यावः	भेष्यामः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	बिभेतु/बिभितात्/बिभीतात्	बिभिताम्/बिभीताम्	बिभ्यतु
मध्यमपुरुषः बिभीत	बिभितात्/बिभिहि/बिभीतात्/बिभीहि		बिभितम्/बिभीतम् बिभित/
उत्तमपुरुषः	बिभयानि	बिभयाव	बिभयाम

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अबिभेत्	अबिभिताम्/अबिभीताम्	अबिभयुः
मध्यमपुरुषः	अबिभेः	अबिभितम्/अबिभीतम्	अबिभित/अबिभीत
उत्तमपुरुषः	अबिभयम्	अबिभिव/अबिभीव	अबिभिम/अबिभीम

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	बिभियात्/बिभीयात्	बिभियाताम्/बिभीयाताम्	बिभियुः/बिभीयुः
मध्यमपुरुषः	बिभियाः/बिभीयाः	बिभियातम्/बिभीयातम्	बिभियात/बिभीयात
उत्तमपुरुषः	बिभियाम्/बिभीयाम्	बिभियाव/बिभीयाव	बिभियाम/बिभीयाम



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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	मिमीते	मिमाते	मिमते
मध्यमपुरुषः	मिमीषे	मिमाथे	मिमीध्वे
उत्तमपुरुषः	मिमे	मिमीवहे	मिमीमहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	मास्यते	मास्येते	मास्यन्ते
मध्यमपुरुषः	मास्यसे	मास्येथे	मास्यध्वे
उत्तमपुरुषः	मास्ये	मास्यावहे	मास्यामहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	मिमीताम्	मिमाताम्	मिमताम्
मध्यमपुरुषः	मिमीष्व	मिमाथाम्	मिमीध्वम्
उत्तमपुरुषः	मिमै	मिमावहै	मिमामहै

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अमिमीत	अमिमाताम्	अमिमत्
मध्यमपुरुषः	अमिमीथाः	अमिमाथाम्	अमिमीध्वम्
उत्तमपुरुषः	अमिमि	अमिमीवहि	अमिमीमहि

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	-	-	-
मध्यमपुरुषः	मिमीथाः		मिमीयाथाम् मिमीध्वम्
उत्तमपुरुषः	मिमीय	मिमीवहि	मिमीमहि

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	नश्यति	नश्यतः	नश्यन्ति
मध्यमपुरुषः	नश्यसि	नश्यथः	नश्यथ
उत्तमपुरुषः	नश्यामि	नश्यावः	नश्यामः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	नशिष्यति/नङ्क्ष्यति	नशिष्यतः/नङ्क्ष्यतः	नशिष्यन्ति/नङ्क्ष्यन्ति
मध्यमपुरुषः	नशिष्यसि/नङ्क्ष्यसि	नशिष्यथः/नङ्क्ष्यथः	नशिष्यथ/नङ्क्ष्यथ
उत्तमपुरुषः	नशिष्यामि/नङ्क्ष्यामि	नशिष्यावः/नङ्क्ष्यावः	नशिष्यामः/नङ्क्ष्यामः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	नश्यतु/नश्यतात्	नश्यताम्	नश्यन्तु
मध्यमपुरुषः	नश्य/नश्यतात्	नश्यतम्	नश्यत
उत्तमपुरुषः	नश्यानि	नश्याव	नश्याम

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अनश्यत्	अनश्यताम्	अनश्यन्
मध्यमपुरुषः	अनश्यः	अनश्यतम्	अनश्यत
उत्तमपुरुषः	अनश्यम्	अनश्याव	अनश्याम

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	नश्येत्	नश्येताम्	नश्येयुः
मध्यमपुरुषः	नश्येः	नश्येतम्	नश्येत
उत्तमपुरुषः	नश्येयम्	नश्येव	नश्येम



पद् धातु

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	पद्यते	पद्येते	पद्यन्ते
मध्यमपुरुषः	पद्यसे	पद्येथे	पद्यध्वे
उत्तमपुरुषः	पद्ये	पद्यावहे	पद्यामहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	पत्स्यते	पत्स्येते	पत्स्यन्ते
मध्यमपुरुषः	पत्स्यसे	पत्स्येथे	पत्स्यध्वे
उत्तमपुरुषः	पत्स्ये	पत्स्यावहे	पत्स्यामहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	पद्यताम्	पद्येताम्	पद्यन्ताम्
मध्यमपुरुषः	पद्यस्व	पद्येथाम्	पद्यध्वम्
उत्तमपुरुषः	पद्यै	पद्यावहै	पद्यामहै

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अपद्यत	अपद्येताम्	अपद्यन्त
मध्यमपुरुषः	अपद्यथाः	अपद्येथाम्	अपद्यध्वम्
उत्तमपुरुषः	अपद्ये	अपद्यावहि	अपद्यामहि

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	पद्येत	पद्येयाताम्	पद्येरन्
मध्यमपुरुषः	पद्येथाः	पद्येयाथाम्	पद्येध्वम्
उत्तमपुरुषः	पद्येय	पद्येवहि	पद्येमहि

युध् धातु

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	युध्यते	युध्येते	युध्यन्ते
मध्यमपुरुषः	युध्यसे	युध्येथे	युध्यध्वे
उत्तमपुरुषः	युध्ये	युध्यावहे	युध्यामहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	योत्स्यते	योत्स्येते	योत्स्यन्ते
मध्यमपुरुषः	योत्स्यसे	योत्स्येथे	योत्स्यध्वे
उत्तमपुरुषः	योत्स्ये	योत्स्यावहे	योत्स्यामहे

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	युध्यताम्	युध्येताम्	युध्यन्ताम्
मध्यमपुरुषः	युध्यस्व	युध्येथाम्	युध्यध्वम्
उत्तमपुरुषः	युध्यै	युध्यावहै	युध्यामहै

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	अयुध्यत	अयुध्येताम्	अयुध्यन्त
मध्यमपुरुषः	अयुध्यथाः	अयुध्येथाम्	अयुध्यध्वम्
उत्तमपुरुषः	अयुध्ये	अयुध्यावहि	अयुध्यामहि

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	युध्येत	युध्येयाताम्	युध्येरन्
मध्यमपुरुषः	युध्येथाः	युध्येयाथाम्	युध्येध्वम्
उत्तमपुरुषः	युध्येय	युध्येवहि	युध्येमहि



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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आप्नोति	आप्नुतः	आप्नुवन्ति
मध्यमपुरुषः	आप्नोषि	आप्नुथः	आप्नुथ
उत्तमपुरुषः	आप्नोमि	आप्नुवः	आप्नुमः

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आप्स्यति	आप्स्यतः	आप्स्यन्ति
मध्यमपुरुषः	आप्स्यसि	आप्स्यथः	आप्स्यथ
उत्तमपुरुषः	आप्स्यामि	आप्स्यावः	आप्स्यामः

लोट्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आप्नुतात्/आप्नोतु	आप्नुताम्	आप्नुवन्तु
मध्यमपुरुषः	आप्नुतात्/आप्नुहि	आप्नुतम्	आप्नुत
उत्तमपुरुषः	आप्नवानि	आप्नवाव	आप्नवाम

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आप्नोत्	आप्नुताम्	आप्नुवन्
मध्यमपुरुषः	आप्नोः	आप्नुतम्	आप्नुत
उत्तमपुरुषः	आप्नवम्	आप्नुव	आप्नुम

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	आप्नुयात्	आप्नुयाताम्	आप्नुयुः
मध्यमपुरुषः	आप्नुयाः	आप्नुयातम्	आप्नुयात
उत्तमपुरुषः	आप्नुयाम्	आप्नुयाव	आप्नुयाम

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	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	एति	इतः	यन्ति
मध्यमपुरुषः	एषि	इथः	इथ
उत्तमपुरुषः	एमि	इवः	इमः

लृट्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	एष्यति	एष्यतः	एष्यन्ति
मध्यमपुरुषः	एष्यसि	एष्यथः	एष्यथ
उत्तमपुरुषः	एष्यामि	एष्यावः	एष्यामः

लोट्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	इतात्/एतु	इताम्	यन्तु
मध्यमपुरुषः	इतात्/इहि	इतम्	इत
उत्तमपुरुषः	अयानि	अयाव	अयाम

लङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	ऐत्	ऐताम्	आयन्
मध्यमपुरुषः	ऐः	ऐतम्	ऐत
उत्तमपुरुषः	आयम्	ऐव	ऐम

विधिलिङ्

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः	इयात्	इयाताम्	इयुः
मध्यमपुरुषः	इयाः	इयातम्	इयात
उत्तमपुरुषः	इयाम्	इयाव	इयाम



इकाई – 2

शब्दरूपाणि

अकारान्तपुल्लिङ्गः पादशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	पादः	पादौ	पादाः
द्वितीया	पादम्	पादौ	पादान्
तृतीया	पादेण	पादाभ्याम्	पादैः
चतुर्थी	पादाय	पादाभ्याम्	पादेभ्यः
पञ्चमी	पादात्	पादाभ्याम्	पादेभ्यः
षष्ठी	पादस्य	पादयोः	पादाणाम्
सप्तमी	पादे	पादयोः	पादेषु
सम्बोधन	हे पाद	हे पादौ	हे पादाः

आकारान्तपुल्लिङ्गः गोपाशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	गोपाः	विश्वपौ	गोपाः
द्वितीया	गोपाम्	विश्वपौ	विश्वपः
तृतीया	गोपा	गोपाभ्याम्	गोपाभिः
चतुर्थी	विश्वपे	गोपाभ्याम्	गोपाभ्यः
पञ्चमी	विश्वपः	गोपाभ्याम्	गोपाभ्यः
षष्ठी	विश्वपः	विश्वपोः	गोपाम्
सप्तमी	विश्वपि	विश्वपोः	गोपासु
सम्बोधन	हे गोपाः	हे विश्वपौ	हे गोपाः

इकारान्तपुल्लिङ्गः भूपतिशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	भूपतिः	भूपती	भूपतयः
द्वितीया	भूपतिम्	भूपती	भूपतीन्
तृतीया	भूपतिना	भूपतिभ्याम्	भूपतिभिः
चतुर्थी	भूपतये	भूपतिभ्याम्	भूपतिभ्यः
पञ्चमी	भूपतेः	भूपतिभ्याम्	भूपतिभ्यः
षष्ठी	भूपतेः	भूपत्योः	भूपतीनाम्
सप्तमी	भूपतौ	भूपत्योः	भूपतिषु
सम्बोधन	हे भूपते	हे भूपती	हे भूपतयः

ईकारान्तपुल्लिङ्गः सुधीशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	सुधीः	सुधियौ	सुधियः
द्वितीया	सुधियम्	सुधियौ	सुधियः
तृतीया	सुधिया	सुधीभ्याम्	सुधीभिः
चतुर्थी	सुधिये	सुधीभ्याम्	सुधीभ्यः
पञ्चमी	सुधियः	सुधीभ्याम्	सुधीभ्यः
षष्ठी	सुधियः	सुधियोः	सुधियाम्
सप्तमी	सुधियि	सुधियोः	सुधीषु
सम्बोधन	हे सुधीः	हे सुधियौ	हे सुधियः

ऊकारान्तस्त्रीलिङ्गः स्वभूशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	स्वभूः	स्वभवौ	स्वभवः
द्वितीया	स्वभूम्	स्वभवौ	स्वभून्
तृतीया	स्वभ्वा	स्वभूभ्याम्	स्वभूभिः
चतुर्थी	स्वभ्वे	स्वभूभ्याम्	स्वभूभ्यः
पञ्चमी	स्वभवः	स्वभूभ्याम्	स्वभूभ्यः
षष्ठी	स्वभवः	स्वभवौ	स्वभवाम्
सप्तमी	स्वभ्विः	स्वभवौ	स्वभूषु
सम्बोधन	हे स्वभूः	हे स्वभवौ	हे स्वभवः

ऋकारान्तपुल्लिङ्गः नृशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	नारः	नरौ	नरः
द्वितीया	नरम्	नरौ	नृन्
तृतीया	नरो	नृभ्याम्	नृभिः
चतुर्थी	नरो	नृभ्याम्	नृभ्यः
पञ्चमी	नरुः	नृभ्याम्	नृभ्यः
षष्ठी	नरुः	नरोः	नृणाम्, नृणाम्
सप्तमी	नरि	नरोः	नृषु
सम्बोधन	हे नारः	हे नरौ	हे नरः



चकारान्तपुल्लिङ्गः प्राञ्च् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	प्राङ्	प्राञ्चौ	प्राञ्चः
द्वितीया	प्राञ्चम्	प्राञ्चौ	प्राचः
तृतीया	प्राचा	प्राग्भ्याम्	प्राग्भिः
चतुर्थी	प्राचे	प्राग्भ्याम्	प्राग्भ्यः
पञ्चमी	प्राचः	प्राग्भ्याम्	प्राग्भ्यः
षष्ठी	प्राचः	प्राचोः	प्राचाम्
सप्तमी	प्राचि	प्राचोः	प्राक्षु
सम्बोधन	हे प्राङ्	हे प्राञ्चौ	हे प्राञ्चः

तकारान्तपुल्लिङ्गः भूभृत् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	भूभृत्	भूभृतौ	भूभृतः
द्वितीया	भूभृतम्	भूभृतौ	भूभृतः
तृतीया	भूभृता	भूभृद्भ्याम्	भूभृद्भिः
चतुर्थी	भूभृते	भूभृद्भ्याम्	भूभृद्भ्यः
पञ्चमी	भूभृतः	भूभृद्भ्याम्	भूभृद्भ्यः
षष्ठी	भूभृतः	भूभृतोः	भूभृताम्
सप्तमी	भूभृति	भूभृतोः	भूभृत्सु
सम्बोधन	हे भूभृत्	हे भूभृतौ	हे भूभृतः

डवतुप्रत्ययान्तपुल्लिङ्गः धीमत् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	धीमान्	धीमन्तौ	धीमन्तः
द्वितीया	धीमन्तम्	धीमन्तौ	धीमतः
तृतीया	धीमता	धीमद्भ्याम्	धीमद्भिः
चतुर्थी	धीमते	धीमद्भ्याम्	धीमद्भ्यः
पञ्चमी	धीमतः	धीमद्भ्याम्	धीमद्भ्यः
षष्ठी	धीमतः	धीमतोः	धीमताम्
सप्तमी	धीमति	धीमतोः	धीमत्सु
सम्बोधन	हे धीमान्	हे धीमन्तौ	हे धीमन्तः

तकारान्तपुल्लिङ्गः महत् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	महान्	महान्तौ	महान्तः
द्वितीया	महान्तम्	महान्तौ	महतः
तृतीया	महता	महद्भ्याम्	महद्भिः
चतुर्थी	महते	महद्भ्याम्	महद्भ्यः
पञ्चमी	महतः	महद्भ्याम्	महद्भ्यः
षष्ठी	महतः	महतोः	महताम्
सप्तमी	महति	महतोः	महत्सु
सम्बोधन	हे महन्	हे महान्तौ	हे महान्तः

आकारान्तस्त्रील्लिङ्गः लताशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	लता	लते	लताः
द्वितीया	लताम्	लते	लताः
तृतीया	लतया	लताभ्याम्	लताभिः
चतुर्थी	लतायै	लताभ्याम्	लताभ्यः
पञ्चमी	लतायाः	लताभ्याम्	लताभ्यः
षष्ठी	लतायाः	लतयोः	लतानाम्
सप्तमी	लतायाम्	लतयोः	लतासु
सम्बोधन	हे लते	हे लते	हे लताः

इकारान्तस्त्रील्लिङ्गः मतिशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	मतिः	मती	मतयः
द्वितीया	मतिम्	मती	मतीः
तृतीया	मत्या	मतीभ्याम्	मतिभिः
चतुर्थी	मत्यै, मतये	मतीभ्याम्	मतिभ्यः
पञ्चमी	मत्याः, मतेः	मतीभ्याम्	मतिभ्यः
षष्ठी	मत्याः, मतेः	मत्योः	मतीनाम्
सप्तमी	मत्याम्, मतौ	मत्योः	मतिषु
सम्बोधन	हे मते	हे मती	हे मतयः



ईकारान्तस्त्रील्लिङ्गः स्त्रीशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	स्त्रीः	स्त्रियौ	स्त्रियः
द्वितीया	स्त्रियम्	स्त्रियो	स्त्रियः
तृतीया	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
चतुर्थी	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
पञ्चमी	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
षष्ठी	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
सप्तमी	स्त्रियाम्	स्त्रियोः	स्त्रीषु
सम्बोधन	हे स्त्रीः	हे स्त्रियौ	हे स्त्रियः

अकारान्तनपुंसकलिङ्गः ज्ञानशब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	ज्ञानम्	ज्ञाने	ज्ञानानि
द्वितीया	ज्ञानम्	ज्ञाने	ज्ञानानि
तृतीया	ज्ञानेन	ज्ञानाभ्याम्	ज्ञानैः
चतुर्थी	ज्ञानाय	ज्ञानाभ्याम्	ज्ञानेभ्यः
पञ्चमी	ज्ञानात्	ज्ञानाभ्याम्	ज्ञानेभ्यः
षष्ठी	ज्ञानस्य	ज्ञानयोः	ज्ञानानाम्
सप्तमी	ज्ञाने	ज्ञानयोः	ज्ञानेषु
सम्बोधन	हे ज्ञानम्	हे ज्ञाने	हे ज्ञानानि

नकारान्तपुल्लिङ्गः मघवन् तृत्व-अयुक्त-शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	मघवा	मघवानौ	मघवानः
द्वितीया	मघवानम्	मघवानौ	मघोनः
तृतीया	मघोना	मघवभ्याम्	मघवभिः
चतुर्थी	मघोने	मघवभ्याम्	मघवभ्यः
पञ्चमी	मघोनः	मघवभ्याम्	मघवभ्यः
षष्ठी	मघोनः	मघोनोः	मघोनाम्
सप्तमी	मघोनि	मघोनोः	मघवसु
सम्बोधन	हे मघवन्	हे मघवानौ	हे मघवानः

नकारान्तपुल्लिङ्गः पथिन् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	पन्थाः	पन्थानौ	पन्थानः
द्वितीया	पन्थानम्	पन्थानौ	पथः
तृतीया	पथा	पथिभ्याम्	पथिभिः
चतुर्थी	पथे	पथिभ्याम्	पथिभ्यः
पञ्चमी	पथः	पथिभ्याम्	पथिभ्यः
षष्ठी	पथः	पथोः	पथाम्
सप्तमी	पथि	पथोः	पथिषु
सम्बोधन	हे पन्थाः	हे पन्थानौ	हे पन्थानः

हकारान्तपुल्लिङ्गः लिह् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	लिट्	लिहौ	लिहः
द्वितीया	लिहम्	लिहौ	लिहः
तृतीया	लिहा	लिङ्भ्याम्	लिङ्भिः
चतुर्थी	लिहे	लिङ्भ्याम्	लिङ्भ्यः
पञ्चमी	लिहः	लिङ्भ्याम्	लिङ्भ्यः
षष्ठी	लिहः	लिहोः	लिहाम्
सप्तमी	लिहि	लिहोः	लिट्सु, लिट्सु
सम्बोधन	हे लिट्	हे लिहौ	हे लिहः

रकारान्तपुल्लिङ्गः चतुर् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	-	-	चत्वारः
द्वितीया	-	-	चतुरः
तृतीया	-	-	चतुर्भिः
चतुर्थी	-	-	चतुर्भ्यः
पञ्चमी	-	-	चतुर्भ्यः
षष्ठी	-	-	चतुर्णाम्
सप्तमी	-	-	चतुर्षु
सम्बोधन	-	-	हे चत्वारः



रकारान्तस्त्रीलिङ्गः चतुर् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	-	-	चतस्रः
द्वितीया	-	-	चतस्रः
तृतीया	-	-	चतसृभिः
चतुर्थी	-	-	चतसृभ्यः
पञ्चमी	-	-	चतसृभ्यः
षष्ठी	-	-	चतसृणाम्
सप्तमी	-	-	चतसृषु
सम्बोधन	-	-	हे चतस्रः

रकारान्तनपुंसकलिङ्गः चतुर् शब्दः

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा	-	-	चत्वारि
द्वितीया	-	-	चत्वारि
तृतीया	-	-	चतुर्भिः
चतुर्थी	-	-	चतुर्भ्यः
पञ्चमी	-	-	चतुर्भ्यः
षष्ठी	-	-	चतुर्णाम्
सप्तमी	-	-	चतुर्षु
सम्बोधन	-	-	हे चत्वारि

निर्धारितग्रन्थाः

1. व्याकरणचन्द्रोदय (१) - डा० आचार्यासाध्वीदेवप्रिया, दिव्यप्रकाशन, हरिद्वारम्
2. भगवद्गीता - गीताप्रेस, गोरखपुर
3. हितोपदेशः - चौखम्बासंस्कृतप्रतिष्ठान, दिल्ली
4. योगदर्शन - स्वामिरामदेव, दिव्यप्रकाशन, हरिद्वारम्
5. प्रौढ रचनानुवादकौमुदी - डा० कपिलदेव द्विवेदी, विश्वविद्यालय प्रकाशन, वाराणसी

COURSE NAME

INDIAN KNOWLEDGE SYSTEM-I

COURSE CODE: BAYSID - 304



SEMESTER-III B.A. Yoga



CREDIT: 2

CA: 13

SEE: 37

MM: 50

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the foundational structure of ancient Indian knowledge through the Caturdasa Vidyasthana and Vedangas.
- Gain knowledge about the Four Vedas, their content, and their relevance in Indian philosophical and spiritual traditions.
- Learn the structure, characteristics, and thematic elements of the Eighteen Puranas.
- Explore the ancient Gurukula system and contributions of historic Indian universities to global education.
- Understand the concept of Purusharthas—Dharma, Artha, Kama, and Moksha as guiding principles of Indian philosophy.
- Analyze the types and roles of Dharma and their application in individual and societal life.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Identify and describe the fourteen branches of Indian learning, including the six Vedangas and their functions.
- Explain the purpose and philosophical essence of the four Vedas and their influence on Indian thought.
- Name the eighteen Puranas, outline their classifications, and discuss their five key characteristics.
- Describe the structure and values of the Gurukula education system and list major ancient Indian universities and their contributions.
- Interpret the four Purusharthas with textual references and explain how they shaped ethical and spiritual life in India.
- Distinguish between various types of Dharma and explain their practical significance in ancient Indian society and daily conduct.

BLOCK-1

INDIAN PHILOSOPHICAL SYSTEMS-PART (A)



UNIT-1

Chaturdaśha Vidyasthana – The Fourteen Branches of Learning and Vedangas covering an overview of the 14 branches of Ancient Indian learning, including Purana, Nyaya, Mimamsa, Dharmashastra, and the Six Vedangas—Siksha, Vyakarana, Nirukta, Chanda, Jyotisa, and Kalpa

1.1 Chaturdaśha Vidyāsthāna – The Fourteen Branches of Learning

The **Chaturdaśha Vidyāsthāna** refers to the fourteen foundational disciplines of traditional Indian knowledge systems. These disciplines formed the core curriculum of ancient Indian education and were essential for the study, preservation, interpretation, and application of the Vedas. The term means “Fourteen Seats or Bases of Knowledge” and encompasses a comprehensive spectrum, ranging from sacred texts to science, logic, and law. They are grouped into:

I. Four Vedas (Śruti)

1. **R̥gveda** – Hymns dedicated to deities; rich in poetry and metaphysical insight.
2. **Yajurveda** – Contains prose mantras used in rituals and sacrifices.
3. **Sāmaveda** – Focuses on musical chanting and melodies for rituals.
4. **Atharvaveda** – Deals with spells, healing practices, and everyday concerns.

II. Six Vedāṅgas (Limbs of the Veda)

The **Vedāṅgas** are six ancient disciplines developed to support the study, preservation, and accurate transmission of the Vedas. The term *Vedāṅga* means “limb of the Veda,” signifying their role in safeguarding the integrity and correct practice of Vedic knowledge. These disciplines are not just technical tools but represent a systematic approach to learning, blending linguistic science, ritual expertise, and astronomical knowledge to ensure that the oral Vedic tradition is preserved with precision and purity.

1. Śhikṣhā (Phonetics and Pronunciation)

- **Focus:** Correct articulation of Vedic syllables, phonemes, and accents.
- **Studies:** Sound patterns, intonation (*svara*), pitch, duration, and recitation techniques.
- **Key Texts:** *Pāṇiniya-Śhikṣhā*, *Yājñavalkya-Śhikṣhā*, *Nārādīya-Śhikṣhā*.

2. Vyākaraṇa (Grammar)

- **Focus:** Structure and rules of Sanskrit grammar for precise language use.
- **Studies:** Morphology, syntax, word formation, and linguistic analysis.
- **Key Texts:** *Aṣṭādhyāyī* by Pāṇini, *Vārtikas* by Kātyāyana, *Mahābhāṣya* by Patañjali.

3. Nirukta (Etymology and Interpretation)

- **Focus:** Interpretation and explanation of obscure Vedic words and terms.
- **Studies:** Root derivation (*dhātu*), semantics, and contextual meanings.
- **Key Text:** *Nirukta* by Yāska.

4. Chandas (Prosody and Meter)

- **Focus:** Analysis of poetic meters used in the Vedas.
- **Studies:** Syllable count, rhythmic patterns, and classification of meters (e.g., Gāyatrī, Anuṣṭubh).
- **Key Text:** *Chandaśāstra* by Piṅgala.

5. Jyotiṣa (Astronomy and Astrology)

- **Focus:** Determining auspicious times for rituals through astronomical calculations.
- **Studies:** Movements of celestial bodies, timekeeping, lunar/solar calendars.
- **Key Text:** *Vedāṅga Jyotiṣa* by Lagadha.

6. Kalpa (Ritual Instructions and Procedures)

- **Focus:** Guidelines for performing Vedic sacrifices and domestic rites.
- **Studies:** Ritual sequences, altar constructions, social duties, life-cycle ceremonies.
- **Key Texts:** *Śrauta Sūtras*, *Gṛhya Sūtras*, *Dharma Sūtras*, *Śulba Sūtras*.

III. Four Upāṅgas and Additional Disciplines (Smṛti-based)

The **Four Upāṅgas**, or **subsidiary disciplines**, are essential Smṛti-based branches of knowledge that complement the Vedic and Vedāṅga traditions by offering interpretative, philosophical, legal, and narrative frameworks. These disciplines developed to assist in understanding, applying, and systematizing the vast body of Vedic knowledge in both ritualistic and practical contexts.

Mīmāṃsā focuses on the exegesis of the Vedas, particularly emphasizing the correct performance and philosophical justification of Vedic rituals. It lays down rules for interpreting scriptural injunctions and affirms the primacy of duty (*karma*).

Nyāya, the science of logic and reasoning, provides a systematic approach to acquiring valid knowledge (*pramāṇa*) and debating philosophical issues. It serves as the foundation for intellectual inquiry and rational analysis in Indian thought.

Purāṇa literature, composed in narrative form, conveys complex cosmological, mythological, and ethical ideas in an accessible manner. Through stories of gods, sages, and cosmic events, it popularizes Vedic wisdom and moral values.

Dharmaśāstra codifies ethical and legal principles governing individual and social conduct, covering duties, rituals, law, and morality across the four *āśramas* (life stages) and *varṇas* (social classes).

Together, these four disciplines extend the reach of Vedic thought into the realms of logic, narrative tradition, law, and ritual interpretation, playing a crucial role in shaping the intellectual and cultural foundations of ancient Indian society.



4.2 Significance of the Chaturdaśha Vidyāsthāna

- Provided a comprehensive education system rooted in both ritual and reason.
- Balanced spiritual understanding (Śruti) with practical application (Smṛti).
- Enabled the transmission of knowledge through oral traditions, commentarial literature, and pedagogical systems like the Gurukula.
- Served as the foundation for later philosophical systems, scientific advancements, and literary traditions in India.

Subjective Questions

Q1. Discuss the structure and components of the Chaturdaśha Vidyāsthāna. How did these fourteen disciplines collectively support the Vedic knowledge tradition?

Ans.

Q2. Explain the role and importance of the Vedāṅgas in the preservation and accurate transmission of the Vedas? Illustrate your answer with suitable examples.

Ans.

Q3. How do the Smṛti-based Upāṅgas such as Mīmāṃsā, Nyāya, Purāṇa, and Dharmaśāstra complement the Vedic tradition? Discuss their relevance in shaping ancient Indian thought and society.

Ans.

Q4. Evaluate the significance of the Chaturdaśha Vidyāsthāna in the context of ancient Indian education. How did it ensure a balance between spiritual insight and practical knowledge?

Ans.

UNIT-2

The Four Vedas and Their Significance (Introduction to Rigveda, Yajurveda, Samaveda, And Atharvaveda, Along with Their Philosophical and Practical Relevance in Ancient Indian Traditions)

2.1 The Four Vedas

The **Vedas** are the oldest and most revered scriptures of ancient Indian civilization, forming the spiritual and intellectual foundation of Hindu philosophy and tradition. The term *Veda* is derived from the Sanskrit root “**vid**”, meaning **to know**, signifying sacred knowledge that is eternal, revealed (*śruti*), and transcendent. The Vedas are not authored in the conventional sense; they are believed to have been “heard” or received by ancient sages (*ṛṣis*) through deep meditation and spiritual insight. This divine knowledge was preserved and transmitted orally across generations with remarkable precision through **memorization, chanting techniques**, and the **guru-śiṣya paramparā** (teacher-student tradition). The Vedic corpus is divided into **four major collections**, each with its **structure, purpose, and priestly association**. These are **Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda**. Collectively, these four Vedas encompass the **spiritual vision, ritual practice, cosmological speculation, ethical principles, and societal norms** of ancient Indian life.

2.1.1 Ṛgveda (ऋग्वेद) – The Veda of Hymns

The Ṛgveda is the oldest and most important of the four Vedas, believed to have been composed between 1500 BCE and 1200 BCE. It consists of 1,028 hymns (*sūktas*) arranged in ten books (*maṇḍalas*). These hymns are dedicated to a pantheon of deities such as Agni (Fire), Indra (King of the Gods), Soma (the sacred plant and deity), Varuṇa (cosmic law and justice), and Uṣas (Dawn).

Philosophical Significance: The Ṛgveda contains profound meditations on the nature of existence, the origin of the universe, and the spiritual unity underlying the diverse phenomena of the cosmos. Hymns like the Nāsadīya Sūkta (Hymn of Creation) express speculative and philosophical inquiry that laid the groundwork for later Upaniṣadic thought.

Practical Role: The hymns were chanted during rituals and sacrifices to invoke divine forces for blessings, protection, victory in battle, health, and prosperity. The Ṛgveda also offers insights into early Aryan society, including its social structure, economic life, customs, and moral values.

2.1.2. Yajurveda (यजुर्वेद) – The Veda of Sacrificial Formulas

The Yajurveda serves as a manual for the performance of *yajñas* (ritual sacrifices). It is divided into two primary versions:

- **Śukla Yajurveda (White Yajurveda)** – contains only mantras, arranged clearly and separately from explanatory prose.
- **Kṛṣṇa Yajurveda (Black Yajurveda)** – includes both mantras and explanatory prose intermixed.

Philosophical Significance: The Yajurveda reflects a ritualistic worldview, emphasizing the belief that the proper performance of sacrifices sustains cosmic order (*ṛta*) and ensures harmony between



the human, natural, and divine realms. The mantras are not just words but sacred acts, representing a dynamic interplay of sound and intent.

Practical Role: Used by the adhvaryu priests, the Yajurveda provides detailed procedural instructions for complex rituals such as:

- **Agnicayana (building of the fire altar)**
- **Soma sacrifice**
- **Aśvamedha (horse sacrifice)**
- **Rājasūya (royal consecration)**

It plays a central role in the ritual architecture of the Vedic religion, blending spirituality with precise physical performance.

2.1.3. Sāmaveda (सामवेद) – The Veda of Melodies and Chants

The **Sāmaveda** is often referred to as the “**Veda of Chants**” or the “**Book of Songs**”, and is primarily concerned with the **musical and rhythmic chanting** of verses, most of which are derived from the Ṛgveda. It contains around **1,875 verses**, and while its textual content may be less original, its **musical and liturgical value** is immense.

Philosophical Significance: The Sāmaveda elevates sound to a **sacred medium** for invoking the divine, reflecting the idea that **music and rhythm** have the power to **transform consciousness** and **facilitate communion with the cosmos**. It anticipates the **Nāda Brahma** concept—the universe as sound.

Practical Role: Chanted by **udgātṛ priests** during Soma rituals, the melodies of the Sāmaveda are composed in specific metrical patterns and tonal frameworks, laying the foundation for classical Indian music (saṃgīta). The Veda’s emphasis on intonation, pitch, and resonance also contributed to the development of phonetics and grammar in later traditions.

2.1.4. Atharvaveda (अथर्ववेद) – The Veda of Spells, Healing, and Domestic Rites

The **Atharvaveda** stands apart from the other three Vedas by encompassing a broader range of subjects, including medicine, magic, social norms, and daily concerns of life. Comprising 20 books (kaṇḍas) and about 730 hymns, it offers a more accessible and worldly dimension of Vedic spirituality.

Philosophical Significance: Unlike the primarily ritualistic tone of the other Vedas, the Atharvaveda includes **philosophical hymns**, reflections on the **human condition**, life and death, and ethical principles. It integrates pragmatism with spiritual vision, emphasizing harmony in both personal and societal life.

Practical Role: Used by non-sacrificial priests (Brahmavādins), the Atharvaveda was integral to:

- **Healing practices and Ayurveda**
- **Protection spells and charms against diseases, evil spirits, and misfortune**
- **Marriage ceremonies, house-building rituals, and agricultural blessings**

Its content had a profound influence on Indian medicine, domestic law, and social customs.

2.2 Cumulative Significance of the Four Vedas

Together, the Four Vedas form a **complete system of sacred knowledge**, integrating the **metaphysical, ritualistic, musical, and practical** aspects of life. Their **holistic vision** is reflected in the Vedic ideal of **living in harmony with nature, society, and the divine**. Their influence can be seen across a wide spectrum of Indian civilization:

- **Religion and Philosophy:** They inspired **Vedānta, Sāṃkhya**, and other philosophical schools.
- **Linguistics:** Vedic Sanskrit became the foundation for **classical Sanskrit grammar and literature**.
- **Science and Mathematics:** Astronomical, mathematical, and medical ideas began to take root through Vedic cosmology and Atharvavedic insights.
- **Arts and Music:** The **Sāmaveda's chanting system** influenced Indian **classical music and performance arts**.
- **Social Structure:** Vedic rituals played a role in the **evolution of social customs, life-cycle rites (saṃskāras)**, and moral conduct.

Subjective Questions

Q1. Discuss the philosophical and practical significance of the Ṛgveda in the context of ancient Indian civilization. How did it contribute to early spiritual and social thought?

Ans.

Q2. Compare and contrast the Śukla and Kṛṣṇa divisions of the Yajurveda. How does the Yajurveda reflect the importance of ritual in maintaining cosmic and societal order in Vedic tradition?

Ans.

Q3. Explain how the Sāmaveda contributed to the development of Indian classical music and phonetics. In what ways did the use of chant and melody enhance the spiritual function of Vedic rituals?

Ans.

Q4. Evaluate the cumulative significance of the Four Vedas in shaping religion, science, arts, and society in ancient India. How did their holistic integration of knowledge influence later Indian traditions and worldviews?

Ans.



UNIT-3

The Eighteen Puranas and their Characteristics Covering the Names and Classifications of the 18 Puranas, along with their Five General Characteristics—Sarga, Pratisarga, Vamsa, Manvantara, and Vamsanucarita

3.1 Introduction of Purāṇas

The **Purāṇas** are an essential genre of Sanskrit literature that form a bridge between the Vedic and classical periods of Indian thought. While the Vedas are more ritualistic and philosophical, the Purāṇas provide a more accessible and narrative-based exposition of cosmology, mythology, ethics, and religious practices. The term *Purāṇa* means “ancient” or “old” and these texts are considered **Smṛti literature**, meant to complement the Vedas by making spiritual teachings more relatable and engaging through stories, legends, and genealogies.

3.2 Classification of the Purāṇas

The **eighteen Mahāpurāṇas** are traditionally classified into three categories based on the **three gunas** (qualities) and their dominant deity focus:

- **Sāttvika Purāṇas** – Focused on **Viṣṇu**
- **Rājasa Purāṇas** – Focused on **Brahmā**
- **Tāmasa Purāṇas** – Focused on **Śiva**

This division does not indicate superiority or inferiority but rather points to the primary theme or deity emphasized in the text.

3.3 List of the Eighteen Mahāpurāṇas

- The **Brāhma Purāṇa** is associated with the creator deity **Brahmā** and is classified as a *Rājasa* Purāṇa. It discusses cosmology, geography, and temple rituals, and praises sacred places like Purī and Konārka.
- The **Padma Purāṇa**, devoted to **Viṣṇu**, falls under the *Sāttvika* category. It is rich in devotional themes, delineates rituals, and discusses dharma and holy sites like Vṛndāvana.
- The **Viṣṇu Purāṇa**, another *Sāttvika* text, is a highly regarded Purāṇa centered on **Viṣṇu**. It combines mythology with philosophy, emphasizing bhakti (devotion), cosmology, and dharmic living.
- The **Śiva Purāṇa**, dedicated to **Śiva**, is classified as *Tāmasa*. It contains a detailed account of Śaiva theology, mythology, and rituals, promoting devotion to Śiva as the Supreme Being.
- The **Bhāgavata Purāṇa** is one of the most popular and influential *Sāttvika* Purāṇas. Focused on **Kṛṣṇa** as the Supreme Divine, it is revered for its intense bhakti spirit, especially through the enchanting tales of Kṛṣṇa’s life.
- The **Nārada Purāṇa** is also dedicated to **Viṣṇu** and belongs to the *Sāttvika* category. It contains spiritual teachings, stories of deities, philosophical discussions, and guidance on religious practice.

- The **Mārkaṇḍeya Purāṇa**, classified as *Rājasa*, is notable for the inclusion of the **Devī Māhātmya**, making it a vital text for **Śākta** (Goddess-centered) traditions. It blends mythology, cosmology, and ethical teachings.
- The **Agni Purāṇa**, a *Rājasa* Purāṇa, covers a wide range of topics including cosmology, warfare, law, medicine, and the arts. It is named after **Agni**, the fire god, but includes worship of various deities.
- The **Bhaviṣya Purāṇa**, also *Rājasa*, is known for its prophetic content. It contains predictions and future events, integrating mythology with glimpses into emerging social and religious trends.
- The **Brahma Vaivarta Purāṇa**, a *Sāttvika* Purāṇa focused on **Kṛṣṇa**, emphasizes divine play (*līlā*) and devotion. It also explores creation through the lens of divine energy (*śakti*), particularly highlighting Rādhā's role.
- The **Liṅga Purāṇa**, a *Tāmasa* text, revolves around **Śiva** and the symbolic importance of the *liṅga* (phallic emblem). It explores metaphysics, rituals, and Śaiva cosmology.
- The **Varāha Purāṇa**, a *Sāttvika* Purāṇa, venerates **Viṣṇu** in his boar incarnation (Varāha). It deals with cosmological theories, pilgrimage sites, and theological discussions.
- The **Skanda Purāṇa**, the largest of all Purāṇas, is *Tāmasa* in classification and centers on **Kārttikeya** (Skanda), the son of Śiva. It is an extensive text covering temple legends, regional deities, and holy places.
- The **Vāmana Purāṇa**, a *Sāttvika* text, is named after **Viṣṇu's** dwarf incarnation (Vāmana). It includes cosmology, legends of deities, and various mythological narratives.
- The **Kūrma Purāṇa**, also *Sāttvika*, features **Viṣṇu's** turtle incarnation (Kūrma). It is a blend of devotion, yoga, and philosophical teachings, with some sections highlighting Śiva worship as well.
- The **Matsya Purāṇa**, another *Sāttvika* Purāṇa, describes the fish incarnation of **Viṣṇu** (Matsya) and contains information on genealogy, rituals, temple architecture, and sacred geography.
- The **Garuḍa Purāṇa**, *Sāttvika* in nature, is known for its discussions on death, afterlife, and funerary rites. Narrated by **Viṣṇu** to Garuḍa, it provides significant eschatological insights.
- Lastly, the **Brahmāṇḍa Purāṇa**, a *Rājasa* Purāṇa, presents cosmological and metaphysical content, including the well-known **Lalitopākhyāna**, a celebrated narrative of the Divine Mother in Śākta tradition.

3.4 Pañca-Lakṣaṇa – The Five Characteristics of a Mahāpurāṇa

According to tradition, a true *Mahāpurāṇa* is defined by the presence of **five core characteristics** or themes, known as the **pañca-lakṣaṇa**:

1. **Sarga (सर्ग) – Primary Creation**
Describes the process of the original cosmic creation of the universe from the unmanifest Brahman.
2. **Pratisarga (प्रतिसर्ग) – Secondary Creation or Dissolution and Recreation**
Discusses the cycles of destruction and re-creation that occur at the end of cosmic ages (*kalpas*).
3. **Vamśa (वंश) – Genealogy of Gods and Sages**
Details the genealogies of divine beings, sages, and legendary kings.
4. **Manvantara (मन्वन्तर) – Cosmic Time Cycles**
Describes the reigns of the Manus (progenitors of mankind), who govern over various cosmic ages known as *manvantaras*.
5. **Vamśānucarita (वंशानुचरित) – Dynastic Histories**
Narrates the detailed histories of royal dynasties, especially the Solar (*Sūryavamśa*) and Lunar (*Candravamśa*) lineages.



These five features ensure that a Purāṇa covers the full scope of cosmology, philosophy, genealogy, ethics, and historical legends, making them encyclopedic.

3.5 Significance of the Purāṇas in Ancient Indian Life

- The **Purāṇas** hold immense significance in ancient Indian life, serving as one of the most accessible and culturally resonant vehicles for transmitting spiritual, philosophical, historical, and moral knowledge across generations. While the Vedas and Upaniṣads were revered for their spiritual depth and esoteric teachings, the Purāṇas played a complementary role by democratizing this knowledge—presenting it in narrative form that could reach all levels of society, including those not engaged in formal Vedic learning.
- At their core, the Purāṇas are encyclopedic texts, covering a vast array of subjects—cosmology, theology, mythology, genealogy, geography, dharma (ethics), ritual practice, astronomy, medicine, and social customs. This made them essential not only for religious education but also for understanding the broader cultural and intellectual life of ancient India.
- One of their most important contributions was their ability to bridge the gap between abstract philosophy and daily life. By embedding complex spiritual truths and metaphysical ideas within vivid stories and legends—about gods, sages, kings, demons, and devotees—they offered moral lessons, encouraged ethical conduct, and nurtured a deep sense of dharma (duty and righteousness) among the people. Through tales of Viṣṇu, Śiva, Devī, and other deities, the Purāṇas provided a personal and devotional connection to the divine, laying the foundation for Bhakti movements that would later transform Indian spirituality.
- The social and educational function of the Purāṇas was equally vital. They were recited in temples, homes, and public gatherings, ensuring that even those who could not read or study the Vedas were still connected to spiritual wisdom and cultural heritage. Purāṇa Kathās (public narrations) became popular forms of religious instruction and entertainment, fostering community bonding and moral reflection.
- Further, the Purāṇas helped preserve historical and genealogical records, particularly through their accounts of royal lineages (Vaṃśas), ancient sages, and mythic dynasties. This gave communities a sense of identity and rootedness in a divine cosmic order.
- In terms of ritual practice, the Purāṇas systematized procedures for festivals, pilgrimages, vrata (vows), and domestic ceremonies, guiding householders in fulfilling their spiritual duties. They also emphasized the importance of tīrthas (holy places) and punya kṣetras (sacred geography), promoting pilgrimage culture across the subcontinent.
- Lastly, the Purāṇas reflect the pluralistic ethos of Indian thought. Different Purāṇas exalt different deities—Viṣṇu, Śiva, Devī, Sūrya, or Skanda—thereby accommodating various sectarian traditions while promoting mutual respect and unity within diversity.
- In essence, the Purāṇas were the spiritual heart of everyday Indian life, integrating divine wisdom with the rhythms of human experience. They were and continue to be living texts that nourish devotion, reinforce cultural continuity, and inspire ethical living by Sanātana Dharma.

Subjective Questions

Q1. Discuss the classification of the Mahāpurāṇas based on the three guṇas and explain how this categorization reflects the primary focus of each group?

Ans.

Q2. Examine the five defining characteristics (pañca-lakṣaṇa) of a Mahāpurāṇa and evaluate how they contribute to the encyclopedic nature of Purāṇic literature?

Ans.

Q3. Analyze the significance of the Purāṇas in shaping religious, social, and educational life in ancient Indian society. How did they differ from the Vedas in terms of accessibility and purpose?

Ans.

Q4. How did the narrative style and thematic diversity of the Purāṇas enable them to bridge abstract philosophical teachings with the everyday lives of people in ancient India? Illustrate with examples.

Ans.

Objective Questions

1. Which of the following is *not* one of the Six Vedāṅgas?

- a) Śhikṣhā
- b) Vyākaraṇa
- c) Pūrva Mīmāṃsā
- d) Nirukta

Answer: c) Pūrva Mīmāṃsā

2. Which of the Four Vedas is primarily composed of hymns dedicated to various deities and is considered the oldest?

- a) Yajurveda
- b) Samaveda
- c) Rigveda
- d) Atharvaveda

Answer: c) Rigveda

3. What are the five general characteristics (*pañca-lakṣaṇa*) of the Purāṇas?

- a) Śruti, Smṛti, Kalpa, Sūtra, Vedānta
- b) Karma, Jñāna, Bhakti, Yoga, Tantra
- c) Sarga, Pratisarga, Vaṃśa, Manvantara, Vaṃśānucarita
- d) Śhikṣhā, Vyākaraṇa, Nirukta, Jyotiṣa, Kalpa

Answer: c) Sarga, Pratisarga, Vaṃśa, Manvantara, Vaṃśānucarita

4. In the Chaturdaśha Vidyāsthāna, which branch of knowledge is primarily concerned with legal and ethical duties?

- a) Nyāya
- b) Dharmaśāstra
- c) Kalpa
- d) Nirukta

Answer: b) Dharmaśāstra

5. Which of the following correctly lists all the Four Vedas?

- a) Rigveda, Samaveda, Yajurveda, Brahaveda
- b) Rigveda, Atharvaveda, Yajurveda, Samaveda
- c) Samaveda, Yajurveda, Kalpa, Nirukta
- d) Rigveda, Yajurveda, Nirukta, Atharvaveda

Answer: b) Rigveda, Atharvaveda, Yajurveda, Samaveda



BLOCK-02

INDIAN PHILOSOPHICAL SYSTEMS-PART (B)

Unit-1

Ancient Indian Gurukula System and its Contributions Providing an Overview of The Gurukula Education System and The Contributions of Ancient Universities such as Nalanda, Taxila, Vikramasila, Valabhi, Odantapuri, Mithila, Kanchi, Nadia, Pushpagiri, Nagarjunakonda, Saradapitha, Kashmir, Ujjain, Jagaddala, And Somapura

1.1 Overview of the Gurukula System

The *Gurukula system* was the cornerstone of ancient Indian education. Derived from 'guru' (teacher) and 'kula' (home or family), this system emphasized holistic development; intellectual, spiritual, emotional, and physical, rooted in close personal interaction between teacher and student.

1.2 Key Features

- **Residential Learning:** Students lived with the guru, often in ashrams located in natural settings. This fostered self-discipline, simple living, and strong moral values.
- **Holistic Curriculum:** Education covered a wide spectrum from the *Vedas* and *Vedāṅgas* to *Nyāya* (logic), *Dhanurveda* (archery), *Āyurveda*, astronomy, mathematics, music, and the arts.
- **Oral Tradition:** Emphasis was placed on the memorization and oral transmission of knowledge, strengthening memory and intellectual rigor.
- **Guru-Śiṣya Paramparā:** The teacher-student relationship was central, built on mutual respect, trust, and lifelong bonding.
- **Practical Training:** Alongside academics, students participated in daily chores and nature-based learning, promoting humility and self-reliance.

This decentralized system ensured that learning was accessible across regions and castes, especially through Brahminical, Buddhist, and Jain institutions.

1.3 Major Ancient Universities and Their Contributions

1.3.1 Nalanda (Bihar)

- **Period:** 5th to 12th century CE
- **Patronage:** Gupta and Pala dynasties
- **Specialization:** Buddhist philosophy, logic, grammar, medicine, and mathematics
- **Significance:** Hosted over 10,000 students and 2,000 teachers; scholars from China (like Xuanzang and Yijing), Tibet, Korea, and Central Asia studied here. It had a vast library called *Dharma Gunj* with thousands of manuscripts.



1.3.2 Takṣaśilā (Taxila, Modern Pakistan)

- **Period:** At least from 6th century BCE
- **Specialization:** Medicine, law, military science, languages, and philosophy
- **Significance:** Noted for producing great scholars like *Chanakya (Kautilya)* and *Charaka*; operated as a collection of teacher-specific schools rather than a centralized institution.

1.3.3 Vikramashila (Bihar)

- **Period:** 8th to 12th century CE
- **Founded by:** King Dharmapala of the Pala dynasty
- **Specialization:** Vajrayana Buddhism, logic, metaphysics, and Tantric traditions
- **Significance:** A rival of Nalanda, it had a structured curriculum, strict discipline, and was famous for training monks who went abroad as teachers.

1.3.4 Valabhi (Gujarat)

- **Period:** 6th to 12th century CE
- **Patronage:** Maitraka dynasty
- **Specialization:** Administration, law, grammar, and Buddhist studies (especially Hinayana)
- **Significance:** Attracted students from all over India and Southeast Asia; often compared to Nalanda in prestige.

1.3.5 Odantapuri (Bihar)

- **Period:** 8th to 12th century CE
- **Founded by:** King Gopala (Pala dynasty)
- **Specialization:** Buddhist studies and Tantric philosophy
- **Significance:** Considered a precursor to later Mahayana learning centers; destroyed during the Islamic invasions.

1.3.6 Mithila (Bihar/Nepal Border)

- **Specialization:** Logic (*Nyāya Śāstra*), philosophy, and law
- **Significance:** A center of Brahmanical learning, particularly famous for its focus on *Tarka* (logic) and *Smṛiti* texts; scholars like *Vachaspati Mishra* hailed from here.

1.3.7 Kanchi (Kanchipuram, Tamil Nadu)

- **Specialization:** Vedic studies, grammar, astronomy, and Tamil classical literature
- **Significance:** A great southern center of both Hindu and Buddhist learning; Adi Shankaracharya and Bodhidharma (Zen Buddhism founder) are said to have studied here.

1.3.8 Nadia (West Bengal)

- **Specialization:** Logic and Nyāya philosophy
- **Significance:** Known as the *Oxford of Bengal*, it became famous for producing top logicians; hosted the famed *Navya-Nyāya* school of thought.

1.3.9 Pushpagiri (Odisha)

- **Period:** 3rd century BCE to 11th century CE
- **Specialization:** Buddhist studies, philosophy, and medicine
- **Significance:** One of the earliest Buddhist universities; located near present-day Lalitgiri-Ratnagiri-Udayagiri complex.

1.3.10 Nagarjunakonda (Andhra Pradesh)

- **Period:** 2nd to 4th century CE
- **Specialization:** Buddhist philosophy and fine arts
- **Significance:** Flourished under the Ikshvaku kings; had monasteries and stupas, attracting international monks and scholars.

1.3.11 Sharada Peetha (Kashmir)

- **Specialization:** Shaivism, Sanskrit, logic, and philosophy
- **Significance:** Revered as one of the *18 Maha Shakti Peethas* and as an ancient seat of learning where even Adi Shankaracharya is believed to have visited.

1.3.12 Kashmir (General)

- **Specialization:** Sanskrit, Shaiva philosophy, aesthetics, and poetics
- **Significance:** Home to schools of *Kashmir Shaivism* and advanced literary theory (*Alankāra Śāstra*); attracted scholars from across India.

1.3.13 Ujjain (Madhya Pradesh)

- **Specialization:** Astronomy, mathematics, and astrology
- **Significance:** Center of the *Vedāṅga Jyotiṣa* (astronomy); the great mathematician *Varāhamihira* studied here.

1.3.14 Jagaddala (Bengal)

- **Period:** 11th to 12th century CE
- **Founded by:** King Ramapala (Pala dynasty)
- **Specialization:** Vajrayana Buddhism and Sanskrit learning
- **Significance:** Served as a bridge to Tibetan Buddhism; its teachers were instrumental in transmitting texts to Tibet.



1.3.15 Somapura (Bangladesh)

- **Period:** 8th to 12th century CE
- **Founded by:** Dharmapala (Pala dynasty)
- **Specialization:** Mahayana and Tantric Buddhism
- **Significance:** Architecturally grand, it was part of a network with Nalanda and Vikramashila, representing a triad of Pala-sponsored learning centers.

The Gurukula system and the associated ancient universities reflect the richness of India's intellectual heritage. These institutions were not just centers of learning but also global knowledge hubs, influencing thought across Asia and laying the foundations for diverse philosophical, medical, astronomical, and literary traditions. Their inclusive, value-based education model remains an inspiration for modern pedagogical frameworks.

Subjective Questions

Q1. Describe the key features of the Gurukula system of education in ancient India. How did this system contribute to holistic development?

Ans.

Q2. Discuss the significance of Nalanda, Takṣaśilā, and Vikramashila as centers of learning in ancient India. Highlight their unique contributions to global education and intellectual heritage?

Ans.

Q3. Ancient Indian universities like Valabhi, Mithila, Kanchi, and Ujjain specialized in different areas of knowledge? Choose any two of these and compare their educational focus, historical context, and influence.

Ans.

UNIT-2

The Concept of Purusharthas: Dharma, Artha, Kama, and Moksha

1.1 Introduction

The concept of *Puruṣārthas* forms the foundation of ancient Indian ethical, philosophical, and social thought. Derived from the Sanskrit roots “*puruṣa*” (person, human being) and “*artha*” (aim, objective), *Puruṣārthas* means “the objectives of human life.” They represent the fourfold goals every human being should strive to achieve for a balanced and meaningful existence.

1.2 Dharma (Righteousness, Duty, Ethics)

Definition: *Dharma* refers to the ethical and moral principles that govern individual and social conduct. It encompasses duties, rights, laws, conduct, virtues, and the right way of living.

Etymology: The word *Dharma* comes from the Sanskrit root *dhṛ* (धृ), meaning “to hold,” “to uphold,” or “to sustain.” It implies that which upholds or sustains the order of the universe and society.

Philosophical Interpretations:

- In the **Mahābhārata**, it is said: “*Dharma is subtle and deep; it is difficult to discern. That which sustains the world is Dharma.*” (*Mahābhārata, Vana Parva*)
- **Manusmṛti** defines Dharma as “*the ten-fold rule of conduct,*” which includes patience, forgiveness, self-control, non-stealing, purity, control of senses, intellect, knowledge, truthfulness, and absence of anger.
- The **Vaiśeṣika Sūtra** states: “*Yato abhyudaya niḥśreyasa siddhiḥ sa dharmah*” – “That which leads to both material prosperity and ultimate liberation is Dharma.”

Dharma is not a one-size-fits-all rule but varies based on one’s age (*āśrama*), caste or profession (*varṇa*), context, and personal disposition. It is considered the guiding force for Artha and Kāma and ensures their ethical pursuit.

1.3 Artha (Wealth, Prosperity, Economic Values)

Definition: *Artha* denotes the pursuit of material well-being, wealth, career, and means of sustenance. It includes all the resources needed to live a secure and comfortable life.

Philosophical Significance:

- Artha is essential for fulfilling one’s responsibilities, supporting family, society, and even for pursuing Dharma and Kāma.
- It must be pursued ethically and not in conflict with Dharma.

Kauṭilya’s Arthashastra is a seminal text dealing with statecraft, economics, and military strategy, emphasizing the importance of Artha for governance and social order.

1.4 Kāma (Desire, Pleasure, Aesthetic Enjoyment)



Definition: *Kāma* represents the pursuit of desires, emotional fulfillment, sensory pleasures, and aesthetic enjoyment—including love, art, music, and intimacy.

Philosophical View:

- *Kāma* is a natural part of human life and is not considered sinful unless it violates Dharma.
- The **Kāmasūtra** by Vātsyāyana is a classical text that explores *Kāma* in its broader dimensions—social, cultural, psychological, and physical.

Kāma enriches life with beauty and emotional depth but should be guided by Dharma and moderated by Artha.

1.5 Mokṣa (Liberation, Spiritual Freedom)

Definition: *Mokṣa* is the ultimate goal of life—liberation from the cycle of birth and death (*saṃsāra*) and union with the supreme reality or self-realization.

Philosophical Interpretations:

- It signifies freedom from ignorance (*avidyā*), attachment, and ego.
- According to Vedānta, *Mokṣa* is attained through knowledge (*jñāna*), meditation, and detachment (*vairāgya*).

Mokṣa transcends the worldly goals of Artha and *Kāma* and is supported by a life grounded in Dharma.

1.6 Interrelationship of the Puruṣārthas

The four *Puruṣārthas* are not isolated compartments but interdependent:

- **Dharma** regulates **Artha** and **Kāma** to prevent moral degradation.
- **Mokṣa** is the highest aim, achievable only when Artha and *Kāma* are pursued within the bounds of Dharma.
- A balanced life recognizes the role of all four, adjusted according to one's stage in life and personal spiritual maturity.

Subjective Questions

Q1. Explain the concept of Dharma as a foundational principle among the Puruṣārthas. Discuss its etymological origin and interpret its role using references from the Mahābhārata, Manusmṛti, and Vaiśeṣika Sūtra?

Ans.

Q2. Compare and contrast Artha and Kāma in the context of ancient Indian philosophy. How are these goals regulated by Dharma, and why is ethical pursuit essential for both?

Ans.

Q3. Discuss the significance of Mokṣa in the Puruṣārtha framework. How does it differ from the other three goals, and why is it considered the ultimate aim of human life according to Vedāntic philosophy?

Ans.

UNIT-3

Types and Applications of Dharma (Elaborating on the Various Forms of Dharma, including Kamya, Nitya, Niṣiddha, Naimittika, Prayaścitta, And Upasana, and their Practical Applications in Ancient Indian Society)

3.1 Introduction

In ancient Indian philosophy, Dharma is more than a set of moral codes; it is a dynamic, context-sensitive guide to righteous living. Rather than being uniform for all individuals or situations, Dharma has been classified into several distinct types based on purpose, context, and intent. These categories—**Nitya, Naimittika, Kāmya, Niṣiddha, Prāyaścitta**, and **Upāsana**, provided a structured way for individuals to understand and fulfill their duties within both spiritual and social life.

3.1 Nitya Dharma refers to the daily, obligatory duties that every individual is expected to perform, regardless of personal desire or situation. These include practices like *sandhyāvandana* (daily prayers), recitation of Vedic mantras, and performing *Agnihotra* (fire rituals). The uniqueness of Nitya Dharma lies in its non-negotiable nature—neglecting these duties incurs *pratyavāya* (sin of omission), even if no direct wrongdoing is committed. These duties are essential to maintain one's inner purity and contribute to the cosmic and social order.

3.2 Naimittika Dharma

Naimittika Dharma, in contrast, is occasional. These are duties that arise due to specific causes or events, such as performing rituals during eclipses, conducting *śrāddha* (ancestor rites), or celebrating religious festivals. Although not required daily, they become obligatory when the relevant event or condition occurs. Failing to perform these duties at the right time is considered a breach of Dharma.

3.3 Kāmya Dharma

Kāmya Dharma includes actions performed voluntarily to attain specific personal goals. Rooted in desire (*kāma*), these duties are optional and are undertaken with the intent of obtaining worldly benefits such as wealth, progeny, health, or success. For instance, an individual might perform a particular *yajña* (sacrificial ritual) to seek rain or prosperity. While not compulsory, such actions are legitimate as long as they remain within the bounds of Dharma.

3.4 Niṣiddha Karmas

On the opposite end of the spectrum are Niṣiddha Karmas, or prohibited actions. These include behaviors that are explicitly condemned by scriptures—such as theft, falsehood, violence without just cause, and indulgence in substances like alcohol in inappropriate contexts. Engaging in Niṣiddha actions results in the accumulation of negative karma and moral degradation. By avoiding these, individuals uphold the ethical foundation of society.

3.5 Prāyaścitta Dharma

When Dharma is violated, whether knowingly or unknowingly, the scriptures prescribe Prāyaścitta Dharma, or acts of atonement. These range from fasting and pilgrimage to confession and recitation



of mantras. The purpose of Prāyaścitta is to cleanse one's conscience and karma, enabling a return to the path of righteousness. This concept reinforces the principle that human beings can correct their course and redeem themselves through sincere effort and repentance.

3.6 Upāsana Dharma

Upāsana Dharma encompasses acts of worship, contemplation, and devotion. This includes *japa* (repetition of divine names), *pūjā* (ritual offerings), meditation, and singing devotional hymns. Upāsana Dharma is deeply spiritual and introspective, aimed at developing a personal relationship with the divine. It plays a crucial role in elevating the seeker's consciousness and preparing the mind for *mokṣa* (liberation).

Together, these classifications reflect the remarkable depth and adaptability of Dharma in ancient Indian society. Whether one was a householder, ascetic, student, or ruler, Dharma offered tailored guidance that addressed everyday life, spiritual aspiration, social conduct, and personal growth. This rich framework not only structured individual behavior but also sustained the moral and spiritual fabric of Indian civilization.

Subjective Questions

Q1. Explain the concept of Nitya and Naimittika Dharma with examples. How do they differ in terms of obligation and context?

Ans.

Q2. Discuss the role of Kāmya and Niṣiddha Dharma in guiding human desires and behavior. How do these categories reflect the ethical flexibility of the Dharma system?

Ans.

Q3. What is Prāyaścitta Dharma and how does it contribute to the moral and spiritual discipline in ancient Indian society? Illustrate with suitable examples.

Ans.

Q4. Analyze the significance of Upāsana Dharma in the context of personal spiritual development. How does it complement other forms of Dharma in the pursuit of Mokṣa?

Ans.

UNIT-4

Social and Cultural Perspectives in Indian Philosophy Discussing the Significance of Pilgrimage (Tirthayatra) and Religious Festivals, the Importance of Saptapuri (The Seven Sacred Cities) and The Twelve Jyotirlingas, and the Role of These Traditions in Unifying India

4.1 Social and Cultural Perspectives in Indian Philosophy

Indian philosophy is not merely a system of metaphysical speculation but a vibrant and holistic way of life, deeply rooted in social customs and cultural expressions. It bridges the sacred and the secular, unifying thought and practice. Among its most dynamic elements are the traditions of **pilgrimage (Tirthayātrā)** and **religious festivals**, which have played a vital role in reinforcing shared cultural values, community bonding, and spiritual consciousness across the subcontinent.

4.2 Pilgrimage (Tirthayātrā): A Sacred Journey

The concept of *Tīrtha*—meaning a sacred crossing or ford—signifies a place where the divine is accessible to the human. A pilgrimage is more than a physical journey; it is a deeply spiritual endeavor that symbolizes crossing over from the mundane to the sacred. Rooted in scriptures like the Mahābhārata and Purāṇas, *Tirthayātrā* is considered a meritorious act that purifies karma and advances the soul on its path toward Mokṣa.

Pilgrimage sites are often associated with divine events, deities, saints, rivers, or mythological legends. They are embedded with symbolic meaning and serve as spiritual power centers. Throughout history, these sacred travels brought together people of diverse backgrounds, creating networks of cultural exchange and unity.

4.3 The Saptapuri: Seven Sacred Cities

The *Saptapuri*—Ayodhyā, Mathurā, Haridvāra, Kāśī (Varanasi), Kañcīpuram, Ujjayinī (Ujjain), and Dvārakā—are seven holy cities revered in Hinduism for their spiritual significance and their association with divine figures such as Rāma, Kṛṣṇa, Śiva, and Viṣṇu.

- **Ayodhyā** is the birthplace of Lord Rāma.
- **Mathurā** is the birthplace of Lord Kṛṣṇa.
- **Haridvāra** is a major Ganga pilgrimage and a gateway to the Himalayas.
- **Kāśī** is the eternal city of Lord Śiva, considered the most auspicious place to die.
- **Kañcīpuram** is known for its temples and spiritual scholarship.
- **Ujjayinī** was the center of astronomical learning and is associated with Mahākāla Śiva.
- **Dvārakā** is the ancient kingdom of Kṛṣṇa, submerged in mythology and time.

These cities are believed to grant liberation (*mokṣa*) and hold powerful spiritual energies. Visiting them forms an important part of a devout Hindu's life and reinforces pan-Indian religious identity.



4.4 The Twelve Jyotirlingas: Pillars of Śaivism

Another significant element in India's sacred geography is the worship of the **twelve Jyotirlingas**—special manifestations of Lord Śiva where he is believed to have appeared as a pillar of light (*jyoti*). These sites are not only architectural marvels but also centers of intense devotion and vibrant ritual activity:

1. **Somnāth** (Gujarat)
2. **Mallikārjuna** (Andhra Pradesh)
3. **Mahākāleśwar** (Ujjain, Madhya Pradesh)
4. **Ōṅkāreśwar** (Madhya Pradesh)
5. **Kēdārṇāth** (Uttarakhand)
6. **Bhīmāśaṅkar** (Maharashtra)
7. **Viśvanāth** (Kāśī/Varanasi, Uttar Pradesh)
8. **Tryambakēśwar** (Nashik, Maharashtra)
9. **Vaidyanāth** (Deoghar, Jharkhand or Parli, Maharashtra – debated)
10. **Nageshwar** (Dwarka, Gujarat)
11. **Rāmeśwaram** (Tamil Nadu)
12. **Ghṛiṣṇēśwar** (Aurangabad, Maharashtra)

Each Jyotirlinga represents a unique aspect of Śiva's cosmic presence and is the focal point of major festivals and religious congregations, such as Mahāśivarātri and Shrāvaṇa Māsā.

4.5 Festivals as Cultural Expressions

Religious festivals like **Diwali**, **Holi**, **Navarātri**, **Rāma Navamī**, **Janmāṣṭamī**, and **Kumbh Melā** are vibrant expressions of Indian spirituality. They offer opportunities for communities to come together, share joy, perform rituals, and relive sacred stories. These festivals transcend regional boundaries and are celebrated across the country with local variations, enriching India's cultural mosaic.

The **Kumbh Melā**, in particular, held at four rotating locations—Prayāgraj, Haridwār, Ujjain, and Nāśik—is considered the largest religious gathering on earth. It is a symbol of India's collective spiritual consciousness and cultural grandeur.

4.6 Unifying Role of Sacred Traditions

Together, pilgrimage sites, sacred cities, festivals, and ritual practices form a **sacred geography** that binds India together as a cultural and spiritual civilization. In a country of immense linguistic, ethnic, and regional diversity, these common traditions create a shared identity and continuity across millennia.

By walking the same paths, chanting the same mantras, and honoring the same deities across different terrains, people feel united in a timeless tradition that transcends individual life. These practices have

historically acted as **non-political means of national integration**, fostering harmony, moral values, and a deeper connection with the divine.

Subjective Questions

Q1. Explain the philosophical and cultural significance of Tīrthayātrā (pilgrimage) in Indian society. How does it contribute to personal transformation and social cohesion?

Ans.

Q2. Discuss the role of the Saptapuri (seven sacred cities) in shaping India's sacred geography. How do these cities reflect the integration of myth, devotion, and historical identity?

Ans.

Q3. Analyze the importance of the twelve Jyotirlingas in Śaiva tradition. In what ways do these shrines contribute to both religious devotion and cultural unity across India?

Ans.

Q4. How do religious festivals and sacred traditions function as tools of cultural integration and continuity in Indian civilization? Provide examples to support your answer.

Ans.

Objective Questions

1. Which ancient Indian university had a vast library called Dharma Gunj and hosted scholars like Xuanzang and Yijing?

- A) Vikramashila
- B) Nalanda
- C) Valabhi
- D) Odantapuri

Answer: B) Nalanda

2. What is the Sanskrit root of the word *Dharma* and what does it mean?

- A) *Kam* – desire
- B) *Arth* – wealth
- C) *Dhr* – to hold or sustain
- D) *Mokṣ* – liberation

Answer: C) *Dhr* – to hold or sustain

3. Which of the following cities is NOT part of the Saptapuri?

- A) Ayodhyā
- B) Kāśī
- C) Rāmeśwaram
- D) Dvārakā

Answer: C) Rāmeśwaram

4. The Kumbh Melā is held at how many rotating locations?

- A) Two
- B) Three
- C) Four



D) Five

Answer: C) Four

5. Which type of Dharma includes actions performed for personal gain, such as rituals for wealth or progeny?

A) Nitya

B) Kāmya

C) Naimittika

D) Niṣiddha

Answer: B) Kāmya

Suggestive Readings:

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COURSE NAME

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इकाई – 1

संस्कृत भाषा परिचय

1.1 वाच्य का स्वरूप

वाच्य- वाच्य का अर्थ है - 'कहने का तरीका'। संस्कृत वाक्य में क्रिया (verb) द्वारा कर्ता (subject), कर्म (object) या भाव (action itself) में से किसकी प्रधानता बताई जा रही है, यह दर्शाने का तरीका ही वाच्य कहलाता है। वाच्य परिवर्तन संस्कृत वाक्य रचना और अर्थ को समझने के लिए बहुत महत्वपूर्ण है।

संस्कृत में तीन मुख्य वाच्य होते हैं:

1. कर्तृवाच्य (Active Voice)
2. कर्मवाच्य (Passive Voice)
3. भाववाच्य (Impersonal Voice)

सकर्मक धातुएं कर्तृवाच्य और कर्मवाच्य में तथा अकर्मक धातुएं कर्तृवाच्य और भाववाच्य में होती हैं।

1. **कर्तृवाच्य (Active Voice):** कर्ता (काम करने वाला) मुख्य होता है और क्रिया कर्ता के अनुसार चलती है। (जैसे - रामः पुस्तकं पठति राम पुस्तक पढ़ता है)। कर्ता में प्रथमा विभक्ति, कर्म में द्वितीया विभक्ति।
2. **कर्मवाच्य (Passive Voice):** कर्म (जिस पर क्रिया का फल पड़े) मुख्य होता है। क्रिया कर्म के अनुसार चलती है। कर्ता में तृतीया विभक्ति होती है, कर्म में प्रथमा विभक्ति। यह केवल सकर्मक (जिनका कर्म हो) धातुओं के साथ होता है। जैसे - बालकेन चित्राणि दृश्यन्ते। (बालक के द्वारा चित्र देखे जाते हैं।)
3. **भाववाच्य (Impersonal Voice):** क्रिया का भाव (action itself) मुख्य होता है। कर्ता में तृतीया विभक्ति होती है। कर्म नहीं होता। क्रिया हमेशा प्रथम पुरुष, एकवचन में रहती है। यह केवल अकर्मक (जिनका कर्म न हो) धातुओं के साथ होता है। जैसे - तया भूयते। (उसके द्वारा हुआ जाता है।)

पाणिनीय सूत्र (संकेत)-

लः कर्मणि च भावे चाकर्मकेभ्यः (3.4.69)- लकार (जैसे लट्, लङ् आदि) सकर्मक धातुओं से कर्म अर्थ में और अकर्मक धातुओं से भाव अर्थ में भी आते हैं (कर्तृवाच्य के अलावा)।

सार्वधातुके यक् (3.1.67)- कर्मवाच्य और भाववाच्य में सार्वधातुक लकारों (लट्, लङ्, लोट्, विधिलिङ्) में धातु के बाद 'य' (यक्) प्रत्यय जुड़ता है।

भावकर्मणोः (1.3.13)- भाव और कर्म अर्थ में धातु से आत्मनेपद के प्रत्यय (जैसे ते, एते, अन्ते) लगते हैं।

क्रिया निर्माण (सरल रूप)- धातु + य + आत्मनेपद प्रत्यय

वाक्य रचना

1. कर्तृवाच्य - रामः पाठं पठति। (राम पाठ पढ़ता है।)
कर्मवाच्य - रामेण पाठः पठ्यते। (राम के द्वारा पाठ पढ़ा जाता है।)
2. कर्तृवाच्य - सः लेखं लिखति। (वह लेख लिखता है।)
कर्मवाच्य - तेन लेखः लिख्यते। (उसके द्वारा लेख लिखा जाता है।)
3. कर्तृवाच्य - लता भोजनं पचति। (लता भोजन पकाती है।)
कर्मवाच्य - लतया भोजनं पच्यते। (लता के द्वारा भोजन पकाया जाता है।)
4. कर्तृवाच्य - सा भोजनं खादति। (वह भोजन खाती है।)
कर्मवाच्य - तया भोजनं खाद्यते। (उसके द्वारा भोजन खाया जाता है।)
5. कर्तृवाच्य - तौ पुस्तकं पठतः। (वे दोनों पुस्तक पढ़ते हैं।)
कर्मवाच्य - ताभ्यां पुस्तकं पठ्यते। (उन दोनों के द्वारा पुस्तक पढ़ी जाती है।)
6. कर्तृवाच्य - त्वं पुष्पाणि चिनोषि। (तू पुष्पों को चुनता है।)
कर्मवाच्य - त्वया पुष्पाणि चीयन्ते। (तेरे द्वारा पुष्प चुने जाते हैं।)
7. कर्तृवाच्य - सः तौ पश्यति। (वह उन दोनों को देखता है।)
कर्मवाच्य - तेन तौ दृश्येते। (उसके द्वारा वे दोनों देखे जाते हैं।)
8. कर्तृवाच्य - आवां गीतं गायामः। (हम दोनों गीत गाते हैं।)
कर्मवाच्य - आवाभ्यां गीतं गीयते। (हम दोनों के द्वारा गीत गाया जाता है।)
9. कर्तृवाच्य - वयं चन्द्रमसं पश्यामः। (हम चन्द्रमा को देखते हैं।)
कर्मवाच्य - अस्माभिः चन्द्रमाः दृश्यते। (हमारे द्वारा चन्द्रमा देखा जाता है।)
10. कर्तृवाच्य - बालकः वृक्षान् गणयति। (बालक वृक्षों को गिनता है।)
कर्मवाच्य - बालकेन वृक्षाः गण्यन्ते। (बालक के द्वारा वृक्ष गिने जाते हैं।)



1.2 पठ्, कृ, अस् और भू धातुओं के रूप व वाक्यप्रयोग

कर्तृवाच्य (Active Voice), कर्मवाच्य (Passive Voice) और भाववाच्य (Impersonal Voice) का परिचय पठ्, कृ, अस् और भू धातुओं के साथ पाँच मुख्य लकारों में, वाक्यरचना, वाक्यरूपान्तरण और उदाहरण वाक्यों सहित प्रस्तुत है:

पठ् धातु (पढ़ना) कर्मवाच्य रूप

लट् लकार-

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	पठ्यते	पठ्येते	पठ्यन्ते
मध्यमपुरुष	पठ्यसे	पठ्येथे	पठ्यध्वे
उत्तमपुरुष	पठ्ये	पठ्यावहे	पठ्यामहे

वाक्य निर्माण

- पुस्तकं पठ्यते। (पुस्तक पढ़ी जाती है।)
- पुस्तके पठ्येते। (दो पुस्तकें पढ़ी जाती हैं।)
- पुस्तकानि पठ्यन्ते। (अनेक पुस्तकें पढ़ी जाती हैं।)
- त्वया पुस्तकं पठ्यते। (तुम्हारे द्वारा पुस्तक पढ़ी जाती है।)
- युवाभ्यां पुस्तके पठ्येते। (तुम दोनों के द्वारा पुस्तकें पढ़ी जाती हैं।)
- युष्माभिः पुस्तकानि पठ्यन्ते। (तुम सब से पुस्तकें पढ़ी जाती हैं।)
- मया पुस्तकं पठ्यते। (मेरे द्वारा पुस्तक पढ़ी जाती है।)
- आवाभ्यां पुस्तके पठ्येते। (हम दोनों के द्वारा से पुस्तकें पढ़ी जाती हैं।)
- अस्माभिः पुस्तकानि पठ्यन्ते। (हमसे पुस्तकें पढ़ी जाती हैं।)

लृट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	पठिष्यते	पठिष्येते	पठिष्यन्ते
मध्यमपुरुष	पठिष्यसे	पठिष्येथे	पठिष्यध्वे
उत्तमपुरुष	पठिष्ये	पठिष्यावहे	पठिष्यामहे

वाक्य निर्माण

- पुस्तकं पठिष्यते। (पुस्तक पढ़ी जाएगी।)
- पुस्तके पठिष्येते। (दो पुस्तकें पढ़ी जाएँगी।)
- पुस्तकानि पठिष्यन्ते। (अनेक पुस्तकें पढ़ी जाएँगी।)
- त्वया पुस्तकं पठिष्यते। (तुमसे पुस्तक पढ़ी जाएगी।)

- युवाभ्यां पुस्तके पठिष्येते। (तुम दोनों से दो पुस्तकें पढ़ी जाएँगी।)
- युष्माभिः पुस्तकानि पठिष्यन्ते। (तुम सब से पुस्तकें पढ़ी जाएँगी।)
- मया पुस्तकं पठिष्यते। (मुझसे पुस्तक पढ़ी जाएगी।)
- आवाभ्यां पुस्तके पठिष्येते। (हम दोनों से पुस्तकें पढ़ी जाएँगी।)
- अस्माभिः पुस्तकानि पठिष्यन्ते। (हमसे पुस्तकें पढ़ी जाएँगी।)

लङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	अपठ्यत	अपठ्येताम्	अपठ्यन्त
मध्यमपुरुष	अपठ्यथाः	अपठ्येथाम्	अपठ्यध्वम्
उत्तमपुरुष	अपठ्ये	अपठ्यावहि	अपठ्यामहि

वाक्य प्रयोग

- पुस्तकम् अपठ्यत। (पुस्तक पढ़ी गई।)
- पुस्तके अपठ्येताम्। (दो पुस्तकें पढ़ी गई।)
- पुस्तकानि अपठ्यन्त। (अनेक पुस्तकें पढ़ी गई।)
- त्वया पुस्तकम् अपठ्यत। (तुमसे पुस्तक पढ़ी गई।)
- युवाभ्यां पुस्तके अपठ्येताम्। (तुम दोनों से दो पुस्तकें पढ़ी गई।)
- युष्माभिः पुस्तकानि अपठ्यन्त। (तुम सब से पुस्तकें पढ़ी गई।)
- मया पुस्तकम् अपठ्यत। (मुझसे पुस्तक पढ़ी जाएगी।)
- आवाभ्यां पुस्तके अपठ्येताम्। (हम दोनों से पुस्तकें पढ़ी गई।)
- अस्माभिः पुस्तकानि अपठ्यन्त। (हमसे पुस्तकें पढ़ी गई।)

लोट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	पठ्यताम्	पठ्येताम्	पठ्यन्ताम्
मध्यमपुरुष	पठ्यस्व	पठ्येथाम्	पठ्यध्वम्
उत्तमपुरुष	पठ्यै	पठ्यावहै	पठ्यामहै

वाक्य प्रयोग

- पुस्तकं पठ्यताम्। (पुस्तक पढ़ी जाए।)
- पुस्तके पठ्येताम्। (दो पुस्तकें पढ़ी जाएँ।)
- पुस्तकानि पठ्यन्ताम्। (कई पुस्तकें पढ़ी जाएँ।)
- त्वया पुस्तकं पठ्यताम्। (तुमसे पुस्तक पढ़ी जाए।)
- युवाभ्यां पुस्तके पठ्येताम्। (तुम दोनों से पुस्तकें पढ़ी जाएँ।)



- युष्माभिः पुस्तकानि पठ्यन्ताम्। (तुम सब से पुस्तकें पढ़ी जाएँ।)
- मया पुस्तकं पठ्यताम्। (मुझसे पुस्तक पढ़ी जाए।)
- आवाभ्यां पुस्तके पठ्येताम्। (हम दोनों से पुस्तकें पढ़ी जाएँ।)
- अस्माभिः पुस्तकानि पठ्यन्ताम्। (हमसे पुस्तकें पढ़ी जाएँ।)

विधिलिङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	पठ्येत	पठ्येयाताम्	पठ्येरन्
मध्यमपुरुष	पठ्येथाः	पठ्येयाथाम्	पठ्येध्वम्
उत्तमपुरुष	पठ्येय	पठ्येवहि।	पठ्येमहि

वाक्य प्रयोग

- पुस्तकं पठ्येत। (पुस्तक पढ़ी जानी चाहिए।)
- पुस्तके पठ्येयाताम्। (दो पुस्तकें पढ़ी जानी चाहिए।)
- पुस्तकानि पठ्येरन्। (अनेक पुस्तकें पढ़ी जानी चाहिए।)
- त्वया पुस्तकं पठ्येत। (तुमसे पुस्तक पढ़ी जानी चाहिए।)
- युवाभ्यां पुस्तके पठ्येयाताम्। (तुम दोनों से दो पुस्तकें पढ़ी जानी चाहिए।)
- युष्माभिः पुस्तकानि पठ्येरन्। (तुम सब से पुस्तकें पढ़ी जानी चाहिए।)
- मया पुस्तकं पठ्येत। (मुझसे पुस्तक पढ़ी जानी चाहिए।)
- आवाभ्यां पुस्तके पठ्येयाताम्। (हम दोनों से पुस्तकें पढ़ी जानी चाहिए।)
- अस्माभिः पुस्तकानि पठ्येरन्। (हमसे पुस्तकें पढ़ी जानी चाहिए।)

कृ धातु (करना) कर्मवाच्य

लट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	क्रियते	क्रियेते	क्रियन्ते
मध्यमपुरुष	क्रियसे	क्रियेथे	क्रियध्वे
उत्तमपुरुष	क्रिये	क्रियावहे	क्रियामहे

वाक्य प्रयोग

- रामेण गृहनिर्माणं क्रियते। (राम द्वारा गृह निर्माण किया जाता है।)
- तेन गृहे क्रियेते। (दोनों घर उसके द्वारा बनाये जाते हैं।)
- तैः भोजनानि क्रियन्ते। (उनके द्वारा भोजन किया जाता है।)
- त्वया क्रीडनं क्रियते। (तुम्हारे द्वारा क्रीडा की जाती है।)

- युवाभ्यां कार्ये क्रियेते। (तुम दोनों के द्वारा कार्य किये जाते हैं।)
- युष्माभिः नृत्यानि क्रियन्ते। (तुम लोगों के द्वारा नृत्य किये जाते हैं।)
- मया लेखनं क्रियते। (मेरे द्वारा लेखन किया जाता है।)
- आवाभ्यां कार्ये क्रियेते। (हम दोनों के द्वारा दो कार्य किये जाते हैं।)
- अस्माभिः कर्मभोगाः क्रियन्ते। (हम लोगों द्वारा कर्मभोग किये जाते हैं।)

लृट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	करिष्यते	करिष्येते	करिष्यन्ते
मध्यमपुरुष	करिष्यसे	करिष्येथे	करिष्यध्वे
उत्तमपुरुष	करिष्ये	करिष्यावहे	करिष्यामहे

वाक्य प्रयोग

- तेन गृहकार्यं करिष्यते। (उसके द्वारा गृहकार्य किया जाएगा।)
- ताभ्यां गृहकार्ये करिष्येते। (उनके द्वारा दो गृहकार्य किये जाएंगे।)
- तैः गृहकार्याणि करिष्यन्ते। (उनके द्वारा सभी गृहकार्य किये जाएंगे।)
- त्वया पाठं करिष्यते। (तुम्हारे द्वारा पाठ किया जाएगा।)
- युवाभ्यां पाठे करिष्येते। (तुम दोनों के द्वारा दो पाठ किये जाएंगे।)
- युष्माभिः पाठानि करिष्यन्ते। (तुम सभी के द्वारा पाठ किये जाएंगे।)
- मया गृहकार्यं करिष्यते। (मेरे द्वारा गृहकार्य किया जाएगा।)
- आवाभ्यां प्रकल्पे करिष्येते। (हम दोनों से दो प्रोजेक्ट किये जाएंगे।)
- अस्माभिः सत्कार्याणि करिष्यन्ते। (हमारे द्वारा अच्छे कार्य किये जाएंगे।)

लङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	अक्रियत	अक्रियेताम्	अक्रियन्त
मध्यमपुरुष	अक्रियथाः	अक्रियेथाम्	अक्रियध्वम्
उत्तमपुरुष	अक्रिये	अक्रियावहि	अक्रियामहि

वाक्य प्रयोग

- कार्यम् अक्रियत। (कार्य किया गया।)
- कार्ये अक्रियेताम्। (दो कार्य किए गए।)
- कार्याणि अक्रियन्त। (अनेक कार्य किए गए।)
- त्वया कार्यम् अक्रियत। (तुमसे कार्य किया गया।)
- युवाभ्यां कार्ये अक्रियेताम्। (तुम दोनों से दो कार्य किए गए।)



- युष्माभिः कार्याणि अक्रियन्त। (तुम सब से अनेक कार्य किए गए।)
- मया कार्यम् अक्रियत। (मुझसे कार्य किया गया।)
- आवाभ्यां कार्ये अक्रियेताम्। (हम दोनों से दो कार्य किए गए।)
- अस्माभिः कार्याणि अक्रियन्त। (हमसे अनेक कार्य किए गए।)

लोट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	क्रियाताम्	क्रियेताम्	क्रियन्ताम्
मध्यमपुरुष	क्रियस्व	क्रियेथाम्	क्रियध्वम्
उत्तमपुरुष	क्रियै	क्रियावहै	क्रियामहै

वाक्य प्रयोग

- लक्ष्मेण कर्म शीघ्रं क्रियाताम्। (लक्ष्मण के द्वारा कार्य शीघ्र किया जाए।)
- त्वया एते कार्ये क्रियेताम्। (तुमसे ये कार्य किये जाएं।)
- गृहाणि त्वरया क्रियन्ताम्। घर जल्दी बनाए जाएँ।
- त्वया कार्यम् क्रियाताम्। (तुम्हारे द्वारा कार्य किया जाए।)
- युवाभ्यां वेदपाठौ क्रियेताम्। (तुम दोनों से वेदपाठ किया जाए।)
- युष्माभिः कर्माणि क्रियन्ताम्। (तुम लोगों से कार्य किये जाएं।)
- मया एषः यज्ञः क्रियाताम्। (यह यज्ञ मेरे द्वारा किया जाए।)
- आवाभ्याम् अन्नपाने क्रियेताम्। (हम दोनों से अन्नपान किये जाएं।)
- अस्माभिः संयुक्तेन कर्माणि क्रियन्ताम्। (हमसे मिलकर कार्य किए जाएं।)

विधिलिङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	क्रियेत	क्रियेयाताम्	क्रियेरन्
मध्यमपुरुष	क्रियेथाः	क्रियेयाथाम्	क्रियेध्वम्
उत्तमपुरुष	क्रियेय	क्रियेवहि	क्रियेवहि

वाक्य प्रयोग

- कार्यं क्रियेत। (कार्य किया जाए।)
- कार्ये क्रियेयाताम्। (दो कार्य किए जाएँ।)
- कार्याणि क्रियेरन्। (अनेक कार्य किए जाएँ।)
- त्वया कार्यं क्रियेत। (तुम्हारे से कार्य किए जाए)
- युवाभ्यां कार्ये क्रियेयाताम्। (तुम दोनों कार्य करो।)
- युष्माभिः कार्याणि क्रियेरन्। (तुम सब के द्वारा अनेक कार्य किए जाएं।)

- मया कार्यं क्रियेत। (मेरे द्वारा कार्य किया जाए)
- आवाभ्यां कार्यं क्रियेयाताम्। (हम दोनों से कार्य किये जाएं)
- अस्माभिः कार्याणि क्रियेरन्। (हमसे कार्य किए जाएँ)।

भू धातु (होना) भावकर्मणोः रूपम्

लट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	भूयते	भूयेते	भूयन्ते
मध्यमपुरुष	भूयसे	भूयेथे	भूयध्वे
उत्तमपुरुष	भूये	भूयावहे	भूयामहे

भाववाच्य में वाक्य प्रयोग

- धर्मः भूयते। (धर्म हो।)
- त्वया भूयते। (तेरे द्वारा हुआ जाता है।)
- मया भूयते। (मेरे द्वारा हुआ जाता है)
- अन्यैः भूयते। (अन्य लोगों द्वारा हुआ जाता है)
- छात्रेण भूयते। (छात्र के द्वारा हुआ जाता है)

लृट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	भविष्यते	भविष्येते	भविष्यन्ते
मध्यमपुरुष	भविष्यसे	भविष्येथे	भविष्यध्वे
उत्तमपुरुष	भविष्ये	भविष्यावहे	भविष्यामहे

वाक्य प्रयोग

- तेन भविष्यते। (उसके द्वारा हुआ जाएगा।)
- रमया भविष्यते। (रमा द्वारा होगा।)
- अनेन भविष्यते। (इसके द्वारा हुआ जाएगा।)
- आवाभ्यां भविष्यते। (हम दोनों के द्वारा हुआ जाएगा।)

लङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	अभूयत	अभूयेताम्	अभूयन्त
मध्यमपुरुष	अभूयथाः	अभूयेथाम्	अभूयध्वम्



उत्तमपुरुष अभूये अभूयावहि अभूयामहि

वाक्य प्रयोग

- त्वया अभूयत। (तुम्हारे द्वारा हुआ गया।)
- मया अभूयत। (मेरे द्वारा हुआ गया।)
- अस्माभिः अभूयत। (हमारे द्वारा हुआ गया।)

लोट् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	भूयताम्	भूयेताम्	भूयन्ताम्
मध्यमपुरुष	भूयस्व	भूयेथाम्	भूयध्वम्
उत्तमपुरुष	भूयै	भूयावहै	भूयामहै

वाक्य प्रयोग

- त्वया भूयताम्। (तुम्हारे द्वारा हुआ जाए।)
- मया भूयताम्। (मेरे द्वारा हुआ जाए।)
- युवाभ्यां भूयताम्। (तुम दोनों के द्वारा हुआ जाए।)
- अस्माभिः भूयताम्। (हमारे द्वारा हुआ जाए।)

विधिलिङ् लकार

	एकवचन	द्विवचन	बहुवचन
प्रथमपुरुष	भूयेत	भूयेयाताम्	भूयेरन्
मध्यमपुरुष	भूयेथाः	भूयेयाथाम्	भूयेध्वम्
उत्तमपुरुष	भूयेय	भूयेवहि	भूयेमहि

वाक्य प्रयोग

- त्वया भूयेत। (तुम्हारे द्वारा हुआ जाना चाहिए।)
- रामेण भूयेत। (राम के द्वारा हुआ जाना चाहिए।)
- अन्यैः भूयेत। (अन्य लोगों द्वारा हुआ जाना चाहिए।)
- अस्माभिः भूयेत। (हमारे द्वारा हुआ जाना चाहिए।)

अस् धातु (होना) भाववाच्य रूप

विशेष- भाववाच्य में अस् धातु 'भू' में बदल जाती है। (सूत्रसंकेत- अस्तेर्भूः -2.4.52 आर्धधातुक प्रत्यय परे होने पर 'अस्' को 'भू' आदेश होता है, यहाँ 'यक्' के कारण यह प्रवृत्ति होती है।)

इकाई - 2

कृदन्तप्रत्ययाः

प्रत्यय

संस्कृत में प्रत्यय वे शब्दांश होते हैं जो किसी धातु (क्रिया के मूल रूप, जैसे पठ् = पढ़ना) या प्रातिपदिक (शब्द के मूल रूप, जैसे बालक) के अन्त में जुड़कर नए शब्द बनाते हैं या उनके अर्थ को बदलते हैं। कृदन्त प्रत्ययों (शतृ, शानच्, क्त्वा, ल्यप्, तुमुन्, क्त, क्तवत्, तव्यत्, अनीयर्, यत्) का परिचय-

शतृ एवं शानच् प्रत्यय (Present Participles)

ये प्रत्यय 'करता हुआ', 'जाता हुआ' (while doing/being) का अर्थ देते हैं। ये वर्तमान काल की क्रिया का विशेषण रूप बनाते हैं।

शतृ का प्रयोग "किसी एक कार्य को करते हुए दूसरे कार्य को करना" इस अर्थ में भी होता है। जैसे- सः हसन् खादति। वह हंसते हुए खाता है। इस वाक्य में खाने के साथ हंसने का भी कार्य हो रहा है।

शतृ (अत्)- यह परस्मैपदी धातुओं के अन्त में प्रयुक्त होता है।

शानच् (आन/मान)- यह आत्मनेपदी धातुओं के अन्त में प्रयुक्त होता है। इनसे बने शब्द विशेषण होते हैं और विशेष्य (जिसकी विशेषता बताएं) के लिंग, वचन, विभक्ति के अनुसार चलते हैं।

पाणिनीय सूत्र- लटः शतृशानचावप्रथमासमानाधिकरणे (3.2.124)

लट् लकार (वर्तमान काल) के अर्थ में शतृ और शानच् प्रत्यय होते हैं (जब वे मुख्य क्रिया न हों और विशेषण का कार्य करें)।

तौ सत् (3.2.127)- शतृ और शानच् को 'सत्' कहा जाता है।

शब्दनिर्माण- शतृ प्रत्यय

धातु + विकरण प्रत्यय (जैसे शप् का 'अ') + अत्

पठ् (भ्वादि) + अ + अत् = पठत् (पु. पठन्, स्त्री. पठन्ती, नपुं. पठत्)

गम् (भ्वादि) + अ + अत् = गच्छत् (पु. गच्छन्, स्त्री. गच्छन्ती, नपुं. गच्छत्)

इसी प्रकार – पच् + शतृ = पचत् - पचन् - पचन्ती - पचत्

दृश् + शतृ = पश्यत् - पश्यन् पश्यन्ती पश्यत् -

गम् + शतृ = गच्छत् - गच्छन् गच्छन्ती गच्छत्

भू + शतृ = भवत् - भवन् - भवन्ती - भवत्

मिल् + शतृ = मिलत् - मिलन् - मिलन्ती - मिलत्

नी + शतृ = नयत् - नयन् - नयन्ती - नयत्



वाक्यरचना और अनुवाद

- पठन् बालकः हसति। पढ़ता हुआ बालक हँसता है।
- गच्छन्ती बालिका पृच्छति। जाती हुई लड़की पूछती है।
- पठन् छात्रः गुरुकुले अध्ययनं करोति। पढ़ता हुआ छात्र गुरुकुल में अध्ययन करता है।
- नृत्यन् बालिका मंचे रम्या दृश्यते। नृत्य करती हुई बालिका मंच पर सुंदर दिखती है।
- वदन् गुरुः शिष्यम् उपदेशं ददाति। बोलता हुआ गुरु शिष्य को उपदेश देता है।

शानच् प्रत्यय-

धातु + विकरण प्रत्यय (जैसे शप् का 'अ') + आन/मान

सेव् (आत्मनेपदी, भ्वादि) + अ + मान = सेवमान (पु. सेवमानः, स्त्री. सेवमाना, नपुं. सेवमानम्)

लभ् (आत्मनेपदी, भ्वादि) + अ + मान = लभमान (पु. लभमानः, स्त्री. लभमाना, नपुं. लभमानम्)

इसी प्रकार - उद् + डी उड्डयमानः। रुच् रोचमानः। कम्प् कम्पमानः। लभ् लभमानः। कूर्द कूर्दमानः। वन्द् वन्दमानः। वि + राज् विराजमानः। ग्रस् ग्रसमानः। उत् वर्तमानः। वृध् वर्धमानः। जन् जायमानः। व्यथ् व्यथमानः। त्रै त्रायमाणः। शङ्क् शङ्कमानः। त्वर् त्वरमाणः। शिक्ष शिक्षमाणः।

वाक्यरचना और अनुवाद-

- गुरुं सेवमानः शिष्यः ज्ञानं लभते। गुरु की सेवा करता हुआ शिष्य ज्ञान प्राप्त करता है।
- फलानि लभमानाः ते मोदन्ते। फलों को प्राप्त करते हुए वे प्रसन्न होते हैं।
- प्रकाशमानैः नक्षत्रैः आकाशः शोभते। चमकते हुए नक्षत्रों से आकाश सुशोभित होता है।
- सैनिकाः युद्ध्यमानाः देशं रक्षन्ति। सैनिक युद्ध करते हुए देश की रक्षा करते हैं।
- बालकः धावमानः गच्छति। बालक दौड़ता हुआ जाता है।
- वानरः कूर्दमानः खादति। बन्दर कूदता हुआ खाता है।

क्त्वा, ल्यप्, तुमुन् प्रत्यय (Indeclinable - Gerunds & Infinitive)

ये प्रत्यय अव्यय (indeclinable) बनाते हैं, यानी इनके रूप लिंग, वचन, विभक्ति के अनुसार नहीं बदलते।

क्त्वा (त्वा)- 'करके' का अर्थ देता है। जब एक ही कर्ता दो क्रियाएँ करता है, तो पहले होने वाली क्रिया में लगता है।

ल्यप् (य)- यह भी 'करके' का अर्थ देता है, लेकिन जब धातु से पहले कोई उपसर्ग (prefix) जुड़ा हो तब लगता है। यह क्त्वा के स्थान पर आता है।

तुमुन् (तुम्)- 'के लिए' का अर्थ देता है। यह क्रिया का उद्देश्य बताता है।

पाणिनीय सूत्र-

समानकर्तृकयोः पूर्वकाले (3.4.21)- एक ही कर्ता होने पर, पहले होने वाली क्रिया में क्त्वा लगता है।

समासेऽनञ्पूर्वे क्त्वो ल्यप् (7.1.37)- उपसर्ग युक्त धातु होने पर (नञ् उपसर्ग को छोड़कर) क्त्वा के स्थान पर ल्यप् होता है।

तुमुन्वुलौ क्रियायां क्रियार्थायाम् (3.3.10)- जब एक क्रिया दूसरी क्रिया के लिए की जाए, तो उद्देश्य वाली क्रिया में तुमुन् (या ण्वुल्) प्रत्यय लगता है।

शब्दनिर्माण-

क्त्वा- धातु + क्त्वा (त्वा शेष)
पठ् + क्त्वा = पठित्वा (पढ़कर)
गम् + क्त्वा = गत्वा (जाकर)
कृ + क्त्वा = कृत्वा (करके)

इसी प्रकार- भूत्वा = भू + क्त्वा

वदित्वा = वद् + क्त्वा

लिखित्वा = लिख् + क्त्वा

चलित्वा = चल् + क्त्वा

श्रुत्वा = श्रु + क्त्वा

नीत्वा = नी + क्त्वा

जित्वा = जि + क्त्वा

वाक्यरचना और अनुवाद

- सः पठित्वा क्रीडति। (वह पढ़कर खेलता है।)
- माता भोजनं पक्त्वा ददाति। (माँ भोजन पकाकर देती है।)
- स्नात्वा देवालयं गच्छामि। (स्नान करके मंदिर जाता हूँ।)
- बालकः भक्षित्वा पाठं पठति। (बालक खाकर पाठ पढ़ता है।)
- सः लेखित्वा पुस्तकं दत्तवान्। (उसने लिखकर पुस्तक दी।)
- गृहकार्यं कृत्वा बालिका विश्रामं करोति। (गृहकार्य करके बालिका विश्राम करती है)

ल्यप्- उपसर्ग + धातु + ल्यप् (य शेष)

आ + गम् + ल्यप् = आगम्य (आकर)

वि + ज्ञा + ल्यप् = विज्ञाय (जानकर)



प्र + नम् + ल्यप् = प्रणम्य (प्रणाम करके)

इसी प्रकार -

अस् (भू) + ल्यप् = संभूय

कृ + ल्यप् = उपकृत्य

क्रुध् + ल्यप् = संक्रुध्य

गम् + ल्यप् = आगत्य

गण् + ल्यप् = विगणय्य

चुर + ल्यप् = संचोर्य

चल् + ल्यप् = प्रचल्य

जि + ल्यप् = विजित्य

दा + ल्यप् = आदाय

दृश् + ल्यप् = संदृश्य

धाव् + ल्यप् = प्रधाव्य

नी + ल्यप् = आनीय

पा + ल्यप् = निपीय

वाक्यरचना और अनुवाद

- शिष्यः गुरुं प्रणम्य उपविशति। (शिष्य गुरु को प्रणाम करके बैठता है।)
- वयं ज्ञानम् आदाय गृहं गच्छामः। (हम ज्ञान लेकर/प्राप्त करके घर जाते हैं।)
- सीताम् आदाय रामः वनम् अगच्छत्। (सीता को लेकर राम वन को गये।)
- हस्तौ प्रक्षाल्य भोजनं कुर्यात्। (हाथों को धो कर भोजन करना चाहिये।)
- एवं विचार्य सः अवदत्। (ऐसा सोच कर वह बोला।)
- आलस्यं विहाय उद्यमम् कुरु। (आलस्य को छोड़ कर परिश्रम करो।)

तुमुन्- धातु + तुमुन् (तुम् शेष)

पठ् + तुमुन् = पठितुम् (पढ़ने के लिए)

गम् + तुमुन् = गन्तुम् (जाने के लिए)

दा + तुमुन् = दातुम् (देने के लिए)

इसी प्रकार -

रुध् + तुमुन् = रोद्धुम्

क्री + तुमुन् = क्रेतुम्

कृ + तुमुन् = कर्तुम्

पत् + तुमुन् = पतितुम्

रक्ष + तुमुन् = रक्षितुम्

क्षिप् + तुमुन् = क्षेप्तुम्

वाक्यरचना और अनुवाद

- बालकः पठितुं विद्यालयं गच्छति। (बालक पढ़ने के लिए विद्यालय जाता है।)
- अहं फलं खादितुम् इच्छामि। (मैं फल खाने के लिए चाहता हूँ / खाना चाहता हूँ।)
- राजा धनं दातुं समर्थः अस्ति। (राजा धन देने के लिए समर्थ है।)
- छात्राः क्रीडितुं क्रीडाक्षेत्रे धावन्ति। (छात्र खेलने के लिए क्रीडाक्षेत्र में दौड़ते हैं।)
- सः धनं प्राप्तुं परिश्रमं करोति। (वह धन प्राप्त करने हेतु परिश्रम करता है।)
- मुनिः पूजयितुं देवालयं गच्छति। (मुनि पूजा करने के लिए देवालय जाते हैं।)

क्त एवं क्तवतु प्रत्यय (Past Participles - निष्ठा)

ये प्रत्यय भूतकाल (Past Tense) का अर्थ देते हैं और इन्हें 'निष्ठा' संज्ञक कहा जाता है।

क्त (तः)- यह Past Passive Participle है। इसका प्रयोग कर्मवाच्य और भाववाच्य में होता है। अर्थ होता है - 'किया गया', 'गया हुआ'। (सरल प्रयोग में कर्तृवाच्य में भी 'गया' अर्थ में प्रयुक्त होता है, खासकर गत्यर्थक धातुओं के साथ)। यह विशेषण की तरह कार्य करता है।

क्त प्रत्यय वाले सभी शब्दों के रूप पुलिङ्ग, स्त्रीलिङ्ग तथा नपुंसक लिङ्ग, तीनों लिङ्गों में चलते हैं।

जैसे - **पुलिङ्ग-** पठितः पठितौ पठिताः

स्त्रीलिङ्ग- पठिता पठिते पठिताः

नपुंसकलिङ्ग- पठितं पठिते पठितानि

क्तवतु (तवान्/तवती/तवत्)- यह Past Active Participle है। इसका प्रयोग कर्तृवाच्य में होता है। अर्थ होता है - 'किया', 'कर चुका', 'गया'। यह भी विशेषण की तरह कार्य करता है या मुख्य क्रिया का रूप ले सकता है।

पाणिनीय सूत्र-

क्तक्तवतू निष्ठा (1.1.26)- क्त और क्तवतु प्रत्ययों को 'निष्ठा' कहते हैं।

निष्ठा (3.2.102)- भूतकाल के अर्थ में निष्ठा प्रत्यय होते हैं।



तयोरेव कृत्यक्तखलर्थाः (3.4.70)- क्त प्रत्यय भाववाच्य और कर्मवाच्य में होता है।

कर्तरि कृत् (3.4.67)- (सामान्य नियम) कृत् प्रत्यय कर्ता अर्थ में होते हैं (क्तवतु इसी के अंतर्गत आता है)।

शब्दनिर्माण

क्त- धातु + क्त (तः/टः/नः आदि शेष)

गम् + क्त = गतः (पु.), गता (स्त्री.), गतम् (नपुं.) - गया हुआ

पठ् + क्त = पठितः, पठिता, पठितम् - पढ़ा हुआ

लिख् + क्त = लिखितः, लिखिता, लिखितम् - लिखा हुआ

कृ + क्त = कृतः, कृता, कृतम् - किया हुआ

वाक्यरचना और अनुवाद

क्त (कर्मवाच्य)- रामेण ग्रन्थः पठितः। (राम के द्वारा ग्रन्थ पढ़ा गया।)

क्त (भाववाच्य)- तेन हसितम्। (उसके द्वारा हँसा गया।)

क्त (कर्तृवाच्य)- बालकः गृहं गतः। (बालक घर गया।)

सा कथा श्रुता। (वह कथा सुनी गई / उसने कथा सुनी।)

क्तवतु- धातु + क्तवतु (तवत् शेष; पु. तवान्, स्त्री. तवती)

गम् + क्तवतु = गतवान्, गतवती, गतवत् - गया, जा चुका

पठ् + क्तवतु = पठितवान्, पठितवती, पठितवत् - पढ़ा, पढ़ चुका

कृ + क्तवतु = कृतवान्, कृतवती, कृतवत् - किया, कर चुका

वाक्यरचना और अनुवाद

- रामः ग्रन्थं पठितवान्। (राम ने ग्रन्थ पढ़ा / राम ग्रन्थ पढ़ चुका।)
- सा भोजनं कृतवती। (उसने भोजन किया / वह भोजन कर चुकी।)
- अहं चित्रं दृष्टवान्। (मैंने चित्र देखा।)

तव्यत्, अनीयर्, यत् प्रत्यय (Potential Participles - कृत्य)

ये प्रत्यय 'कृत्य' संज्ञक कहलाते हैं और 'चाहिए' या 'योग्य' का अर्थ देते हैं। इनका प्रयोग मुख्यतः कर्मवाच्य और भाववाच्य में होता है। इनसे बने शब्द विशेषण होते हैं और कर्म (कर्मवाच्य में) या भाव (भाववाच्य में) के अनुसार लिंग, वचन, विभक्ति में होते हैं। कर्मवाच्य में कर्ता तृतीया में होता है।

तव्यत् (तव्य)- 'चाहिए' या 'योग्य'।

अनीयर् (अनीय)- 'चाहिए' या 'योग्य'।

यत् (य)- 'चाहिए' या 'योग्य' (प्रायः स्वरान्त धातुओं से)।

पाणिनीय सूत्र

तव्यत्तव्यानीयः (3.1.96)- ये तीनों प्रत्यय 'कृत्य' संज्ञक होते हैं।

कृत्याः (3.1.95)- (इससे पहले के सूत्र कृत्य संज्ञक बताते हैं)।

तयोरेव कृत्यक्तखलर्थाः (3.4.70)- कृत्य प्रत्यय भाववाच्य और कर्मवाच्य में होते हैं।

अचो यत् (3.1.97)- स्वर ('अच्') अन्त वाली धातुओं से 'यत्' प्रत्यय होता है।

शब्दनिर्माण

तव्यत्- धातु + तव्यत् (तव्य शेष)

पठ् + तव्यत् = पठितव्य (पु. पठितव्यः, स्त्री. पठितव्या, नपुं. पठितव्यम्) - पढ़ना चाहिए/पढ़ने योग्य

कृ + तव्यत् = कर्तव्य (पु. कर्तव्यः, स्त्री. कर्तव्या, नपुं. कर्तव्यम्) - करना चाहिए/करने योग्य

वाक्यरचना और अनुवाद

- मया ग्रन्थः पठितव्यः। (मेरे द्वारा ग्रन्थ पढ़ा जाना चाहिए।)
- त्वया कार्यं कर्तव्यम्। (तुम्हारे द्वारा कार्य किया जाना चाहिए।)
- अस्माभिः सत्यं वक्तव्यम्। (हमारे द्वारा सत्य बोला जाना चाहिए।)
- मया पुस्तके पठितव्ये। (मुझे दो पुस्तकें पढ़नी चाहिये।)
- रामेण शयितव्यम्। (राम को सोना चाहिये।)
- सर्वैः धर्मः पालितव्यः। (सभी को धर्म का पालन करना चाहिए।)

अनीयर्- धातु + अनीयर् (अनीय शेष)

पठ् + अनीयर् = पठनीय (पु. पठनीयः, स्त्री. पठनीया, नपुं. पठनीयम्) - पढ़ना चाहिए/पढ़ने योग्य

कृ + अनीयर् = करणीय (पु. करणीयः, स्त्री. करणीया, नपुं. करणीयम्) - करना चाहिए/करने योग्य

दा + अनीयर् = दानीय (पु. दानीयः, स्त्री. दानीया, नपुं. दानीयम्) - देना चाहिए/देने योग्य

वाक्यरचना और अनुवाद

- सर्वैः धर्मः पालनीयः। (सभी के द्वारा धर्म का पालन किया जाना चाहिए।)
- मुनिभिः तपः करणीयः। (मुनियों द्वारा तप किया जाना चाहिए।)
- त्वया पुस्तकं पठनीयम्। (तुम्हें पुस्तक पढ़नी चाहिए।)

यत्- स्वरान्त धातु + यत् (य शेष)

दा + यत् = देय (पु. देयः, स्त्री. देया, नपुं. देयम्) - देना चाहिए/देने योग्य



पा + यत् = पेय (पु. पेयः, स्त्री. पेया, नपुं. पेयम्) - पीना चाहिए/पीने योग्य

श्रु + यत् = श्रव्य (पु. श्रव्यः, स्त्री. श्रव्या, नपुं. श्रव्यम्) - सुनना चाहिए/सुनने योग्य

वाक्यरचना और अनुवाद

- इदं जलं पेयम् अस्ति। (यह जल पीने योग्य है।)
- एषा कथा श्रव्या अस्ति। (यह कथा सुनने योग्य है।)
- दानं देयम्। (दान दिया जाना चाहिए / देने योग्य है।)
- शिक्षकेण शिक्षा देया । (शिक्षक के द्वारा शिक्षा दी जानी चाहिए ।)
- सेनापतिना शत्रुः जेयः। (सेनापति के द्वारा शत्रु जीता जाना चाहिए।)

इकाई – 3

सन्धि एवं भाषाभ्यास

3.1 सन्धि

संस्कृत व्याकरण में सन्धि का अर्थ होता है- वर्ण विकार। यह वर्ण विधि है। दो पदों या एक ही पद में दो वर्णों के परस्पर व्यवधानरहित मेल से जो वर्णविकार (परिवर्तन) होता है, उसे सन्धि कहते हैं, जैसे- भोजन + आलयः = विद्यालयः। यहाँ पर भोजन् + अ + आ + लयः में अ + आ की अत्यन्त सामीप्य के कारण दो वर्णों के स्थान पर एक 'आ' वर्णरूप दीर्घ एकादेश हो गया है।

सन्धि के भेद-

सन्धि के मुख्यतया तीन भेद होते हैं—

1. स्वरसन्धि (अच् सन्धि)
2. व्यंजन सन्धि (हल् सन्धि)
3. विसर्ग सन्धि

स्वरसन्धि (अच् सन्धि)

दो स्वर वर्णों की अत्यन्त समीपता के कारण होने वाले वर्ण विकार को स्वर सन्धि कहते हैं। इसके मुख्यतः 5 भेद होते हैं- दीर्घ सन्धि, गुण सन्धि, वृद्धि सन्धि, यण सन्धि और अयादि सन्धि।

(I) दीर्घसन्धि: (अकः सवर्णे दीर्घः) - जहाँ ह्रस्व अथवा दीर्घ अ, इ, उ व 'ऋ' स्वरवर्णों के पश्चात् ह्रस्व या दीर्घ अ, इ, उ या ऋ के आने पर मिलकर क्रमशः आ, ई, ऊ तथा ऋ हो जाते हैं, उसे दीर्घसन्धि कहते हैं- जैसे

देव + आशीषः = देवाशीषः

विद्या + आलयः = विद्यालयः

च + अपि = चापि

मुनि + इन्द्रः = मुनीन्द्रः

कपि + ईशः = कपीशः

नदी + ईशः = नदीशः

भानु + उदयः = भानूदयः

पितृ + ऋणम् = पितृणम्



(II) **गुणसन्धि: (आद्गुणः)** यदि प्रथम शब्द का अंतिम अक्षर 'अ' या 'आ' हो और दूसरे शब्द का प्रारंभिक अक्षर इ, ई, उ, ऊ व ऋ हो, तो इन्हें क्रमशः 'ए', 'ओ' व अर् एकादेश हो जाता है।

अ, आ + इ, ई = ए

अ, आ + ऊ, ऊ = ओ

अ, आ + ऋ, ॠ = अर्

जैसे-

देव + इन्द्रः = देवेन्द्रः

उप + इन्द्रः = उपेन्द्रः

भव + उदयः = भवोदयः

देव + ऋषिः = देवर्षिः

(III) **वृद्धिसन्धि: (वृद्धिरेचि)**- यदि 'अ' या 'आ' के बाद 'ए' या 'ऐ' आए तो दोनों के स्थान पर 'ऐ' एकादेश हो जाता है। इसी तरह 'अ' या 'आ' के बाद 'ओ' या 'औ' आए तो दोनों के स्थान पर 'औ' एकादेश हो जाता है।

अ/आ + ए/ऐ = ऐ

अ/आ + ओ/औ = औ।

जैसे-

सदा + एव = सदैव (आ + ए = ऐ)

परम + औषधः = परमौषधः (अ + औ = औ)

एक + एकः = एकैकः (अ + ए = ऐ)

मत + ऐक्यः = मतैक्यः (अ + ऐ = ऐ)

महा + औषधिः = महौषधिः (अ + औ = औ)

परम + ओजस्वी = परमौजस्वी (अ + ओ = औ)

(IV) **यण् सन्धि (इको यणचि)**- इक् (इ, उ, ऋ, लृ) के स्थान पर यण् (य्, व्, र्, ल्) हो जाता है। जब इ, ई, उ, ऊ, ऋ, ॠ, तथा लृ के बाद कोई असमान स्वर आए तो 'इ' को य्, उ को व्, ऋ को र् तथा लृ को ल् आदेश हो जाता है।

जैसे-

यदि + अपि = यद्यपि

अति + आचारः = अत्याचारः

नदी + आवेगः = नद्यावेगः

सखी + ऐश्वर्यम् = सख्यैश्वर्यम्

सु + आगतम् = स्वागतम्

अनु + एषणम् = अन्वेषणम्

मधु + अरिः = मध्वरिः

मातृ + आज्ञा = मात्राज्ञा

पितृ + उपदेशः = पितृपदेशः

लृ + आकृतिः = लाकृतिः

(V) अयादि सन्धि (एचोऽयवायावः) — जब एचप्रत्याहार अर्थात् ए, ऐ, ओ तथा औ के बाद कोई स्वर आए तो 'ए' को अय्, 'ऐ' को आय्, 'ओ' को अव् तथा 'औ' को आव् आदेश हो जाते हैं इसे अयादिचतुष्टय भी कहा जाता है। इसके उदाहरण इस प्रकार हैं-

ने + अनम् = नयनम्

नै + अकः = नायकः

भो + अनम् = भवनम्

पौ + अकः = पावकः

नौ + इकः = नाविकः

भौ + उकः = भावुकः

व्यंजन (हल्) सन्धि

व्यञ्जन (हल्वर्ण) के पश्चात् स्वर या दो व्यञ्जन वर्णों के परस्पर व्यवधानरहित सामीपताः की स्थिति में जो व्यञ्जन या हल् वर्ण का परिवर्तन हो जाता है, उसे व्यञ्जन सन्धि कहते हैं, इसके मुख्यतः तीन भेद होते हैं:- श्चुत्व सन्धि, ष्टुत्व सन्धि और जश्त्व सन्धि।

(i) श्चुत्व सन्धि (स्तो : श्चुना श्चुः)

जहां 'स्' या 'तवर्ग' (त्, थ्, द्, ध्, न्) का 'श्' या 'चवर्ग' (च्, छ्, ज्, झ्, ञ्) के साथ (आगे या पीछे) योग होने पर 'स्' का 'श्' तथा 'तवर्ग' का 'चवर्ग' में परिवर्तन हो जाता है, उसे श्चुत्व सन्धि कहते हैं। जैसे-

'स्' का 'श्' में परिवर्तन-

मनस् + चलति (स् + च् = श्च) = मनश्चलति



हरिस् + शेते (स् + श् = शश्) = हरिश्शेते

‘तवर्ग’ का ‘चवर्ग’ में परिवर्तन-

जैसे-

सत् + चित् (त् + च् = च्च) = सच्चित्

सत् + जनः (त्/द् + ज् = ज्ज्) = सज्जनः

जगत् + जननी (त्/द् + ज् = ज्ज्) = जगज्जननी

(ii) ष्टुत्व सन्धि (ष्टुना ष्टुः)

जब ‘स्’ या ‘तवर्ग’ का ‘ष्’ या ‘टवर्ग’ (ट, ठ, ड, ढ तथा ण) के साथ (आगे या पीछे) योग हो तो ‘स्’ का ‘ष्’ और ‘तवर्ग’ के स्थान पर ‘टवर्ग’ हो जाता है, उसे ष्टुत्व सन्धि कहते हैं, जैसे-

‘स’ का ‘ष्’ में परिवर्तन-

श्यामस् + षष्ठः (स् + ष् = ष्ष्) = श्यामष्षष्ठः

हरिस् + टीकते (स् + ट = ष्ट) = हरिष्टीकते

‘तवर्ग’ का ‘टवर्ग’ में परिवर्तन-

तत् + टीका (त् + ट् = ट्ट) = तट्टीका

उत् + डयनम् (त्/द् + ड् = ड्ड) = उड्डयनम्

(iii) जश्त्व सन्धि (झलां जशोऽन्ते)

जब पद के अन्त में स्थित ‘झल्’ के स्थान पर ‘जश्’ आदेश हो जाता है, तो उसे जश्त्व सन्धि कहते हैं। झलों में प्रत्येक वर्ग का प्रथम, द्वितीय, तृतीय एवं चतुर्थ वर्ण तथा श्, ष्, स्, ह्- ये 24 वर्ण आते हैं। इन्हीं झल् वर्णों के स्थान पर जश् (ज, ब, ग, ड, द) आदेश होता है। जैसे-

जगत् + ईशः = जगदीशः

अच् + अन्तः = अजन्तः

सुप् + अन्तः = सुबन्तः

दिक् + अम्बरः = दिगम्बरः

सत् + धर्मः = सद्धर्मः

विसर्ग-सन्धि

विसर्ग (:) के पश्चात् स्वर या व्यञ्जन वर्ण के आने पर विसर्ग के स्थान पर होने वाले परिवर्तन को विसर्ग सन्धि कहते हैं।

- i. **सत्व (विसर्जनीयस्य सः)**- यदि विसर्ग (:) के बाद खर् प्रत्याहार के वर्ण हो तो विसर्ग को 'स्' हो जाता है। परन्तु यदि विसर्ग (:) के बाद 'श्' हो तो विसर्ग (:) के स्थान पर 'श्' आयेगा तथा यदि ट् या ठ् हो तो विसर्ग (:) को 'ष्' हो जाता है। जैसे-

बालकः + तरति = (: + त = स्त) = बालकस्तरति

निः + चलः = (: + च = श्च) = निश्चलः

शिरः + छेदः = (: + छे = श्छे) = शिरश्छेदः

धनुः + टङ्कारः = (: + ट = ष्ट) = धनुष्टङ्कारः

- ii. **षत्व-** यदि विसर्ग (:) से पहले 'इ' या 'उ' हो एवं बाद में क्, ख् या प्, फ् में से कोई वर्ण हो तो विसर्ग (:) के स्थान पर ष् हो जाता है, जैसे-

निः + कपटः = (: + क = ष्क) = निष्कपटः

निः + फलः = (: + फ = ष्फ) = निष्फलः

दुः + कर्म = (: + क = ष्क) = दुष्कर्म

यदि नमः और पुरः के बाद क्, ख् या प्, फ् आए तो विसर्ग (:) का स् हो जाता है।

नमः + कारः (: + क = स्का) = नमस्कारः

पुरः + कारः (: + क = स्का) = पुरस्कारः

- iii. **रुत् -उत्, गुण तथा पूर्वरूप (अतो रोरप्लुतादप्लुते)**- यदि विसर्ग (:) से पहले ह्रस्व 'अ' हो एवं उसके पश्चात् भी ह्रस्व 'अ' हो तो विसर्ग को 'रु' आदेश, 'रु' के स्थान पर 'उ' आदेश, उसके बाद अ + उ के स्थान पर गुण 'ओ' तथा ओ + अ के स्थान पर पूर्वरूप एकादेश करने पर 'ओ' ही रहता है। 'ओ' के बाद 'अ' की स्थिति अवग्रह के चिह्न (ऽ) के द्वारा दिखाई जाती है। जैसे-

बालकः + अयम्

विसर्ग को 'उ' आदेश $\Rightarrow$ बालक् + अ + : + अयम् = बालक् + अ + उ + अयम्

अ + उ को 'ओ' आदेश $\Rightarrow$ बालक् + अ + उ + अयम् = बालक् + ओ + अयम्

ओ + अ को ऽ परिवर्तित रूप $\Rightarrow$ बालको + अयम् = बालकोऽयम्

रामः + अवदत् = रामोऽवदत्

प्रथमः + अध्यायः = प्रथमोऽध्यायः

(हशि च)- यदि विसर्ग (:) से पहले अ, आ को छोड़कर कोई अन्य स्वर हो एवं बाद में ह्रस्व प्रत्याहार अर्थात् वर्णों के तृतीय, चतुर्थ एवं पञ्चम वर्ण एवं अथवा य्, र्, ल्, व् या ह्, हो तो विसर्ग के स्थान पर र्, पुनः र् आदेश को उ, तत्पश्चात् अ + उ को गुण होकर 'ओ' हो जाता है। जैसे-

तपः + वनम् = तप् + अ + (:) + वनम्

= तप् + अ + र् + वनम्

= तप् + अ + उ + वनम् (र् के स्थान पर उ)

= तप् + ओ + वनम् (अ + उ = ओ)

= तपोवनम्



मनः + रथः = मनोरथः

बालः + गच्छति = बालो गच्छति

iv. रुत् (: = र्)- यदि विसर्ग से पहले अ, आ को छोड़कर कोई अन्य स्वर हो तथा बाद में कोई स्वर या घोष व्यञ्जन हो तो विसर्ग (:) के स्थान पर र् हो जाता है। जैसे- हरिरयम्

हरिः + अयम् = हर् + इ + : + अयम्

= हर् + इ + र् + अयम्

= हरिरयम्

गुरुः + जयति = गुरुर्जयति

3.2 भगवद्गीता, द्वितीय अध्याय (20-1 श्लोक)

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥१॥

सञ्जयः उवाच – संजय ने कहा; तम् – अर्जुन के प्रति; तथा – इस प्रकार; कृपया – करुणा से; आविष्टम् – अभिभूत; अश्रु-पूर्ण-आकुल – अश्रुओं से पूर्ण; ईक्षणम् – नेत्र; विषीदन्तम् – शोकयुक्त; इदम् – यह; वाक्यम् – वचन; उवाच – कहा; मधुसूदनः – मधु का वध करने वाले (कृष्ण) ने।

भावार्थ- संजय ने कहा – करुणा से व्याप्त, शोकयुक्त, अश्रुपूरित नेत्रों वाले अर्जुन को देख कर मधुसूदन कृष्ण ने ये शब्द कहे।

श्रीभगवानुवाच-

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥२॥

श्रीभगवान् उवाच – भगवान् ने कहा; कुतः – कहाँ से; त्वा – तुमको; कश्मलम् – गंदगी, अज्ञान; इदम् – यह शोक; विषमे – इस विषम अवसर पर; समुपस्थितम् – प्राप्त हुआ; अनार्य – वे लोग जो जीवन के मूल्य को नहीं समझते; जुष्टम् – आचरित; अस्वर्ग्यम् – उच्च लोकों को जो न ले जाने वाला; अकीर्तिकरम् – अपयश का कारण; अर्जुन – हे अर्जुन!

भावार्थ- श्रीभगवान् ने कहा – हे अर्जुन! तुम्हारे मन में यह कल्मष आया कैसे? यह उस मनुष्य के लिए तनिक भी अनुकूल नहीं है, जो जीवन के मूल्य को जानता हो। इससे उच्चलोक की नहीं अपितु अपयश की प्राप्ति होती है।

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप॥३॥

क्लैब्यम् – नपुंसकता; मा स्म – मत; गमः – प्राप्त हो; पार्थ – हे पृथापुत्र; न – कभी नहीं; एतत् – यह; त्वयि – तुमको; उपपद्यते – शोभा देता है; क्षुद्रम् – तुच्छ; हृदयदौर्बल्यम् – हृदय की दुर्बलता; त्यक्त्वा – त्याग कर; उत्तिष्ठ – खड़ा हो; परन्तप – हे शत्रुओं का दमन करने वाले!

भावार्थ- हे पृथापुत्र! इस हीन नपुंसकता को प्राप्त मत होओ। यह तुम्हें शोभा नहीं देती। हे शत्रुओं के दमनकर्ता! हृदय की क्षुद्र दुर्बलता को त्याग कर युद्ध के लिए खड़े होओ।

अर्जुन उवाच-



कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥४॥

अर्जुनः उवाच – अर्जुन ने कहा; कथम् – किस प्रकार; भीष्मम् – भीष्म को; अहम् – मैं; संख्ये – युद्ध में; द्रोणम् – द्रोण को; च – भी; मधुसूदन – हे मधु के संहारकर्ता; इषुभिः – तीरों से; प्रतियोत्स्यामि – उलट कर प्रहार करूँगा; पूजार्हो – पूजनीय; अरिसूदन – हे शत्रुओं के संहारक!

भावार्थ- अर्जुन ने कहा – हे शत्रुहन्ता! हे मधुसूदन! मैं युद्धभूमि में किस तरह भीष्म तथा द्रोण जैसे पूजनीय व्यक्तियों पर उलट कर बाण चलाऊँगा?

गुरुनहत्वा हि महानुभवान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके।

हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान्॥५॥

गुरुन् – गुरुजनों को; अहत्वा – न मार कर; हि – निश्चय ही; महानुभवान् – महापुरुषों को; श्रेयः – अच्छा है; भोक्तुम् – भोगना; भैक्ष्यम् – भीख माँगकर; अपि – भी; इह – इस जीवन में; लोके – इस संसार में; हत्वा – मारकर; अर्थकामान् – लाभ की इच्छा वाले; तु – लेकिन; गुरुन् – गुरुजनों को; इह – इस संसार में; एव – निश्चय ही; भुञ्जीय – भोगने के लिए बाध्य; भोगान् – भोग्य वस्तुएँ; रुधिरप्रदिग्धान् – रक्त से सनी हुई, रंजित।

भावार्थ- ऐसे महापुरुषों को जो मेरे गुरु हैं, उन्हें मारकर जीने की अपेक्षा इस संसार में भीख माँग कर खाना अच्छा है। भले ही वे सांसारिक लाभ के इच्छुक हों, किन्तु हैं तो गुरुजन ही। यदि उनका वध होता है तो हमारे द्वारा भोग्य प्रत्येक वस्तु उनके रक्त से सनी होगी।

न चैतद्विद्मः कतरन्नो गरियो यद्वा जयेम यदि वा नो जयेयुः।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥६॥

न – नहीं; च – भी; एतत् – यह; विद्मः – हम जानते हैं; कतरत् – जो; नः – हमारे लिए; गरीयः – श्रेष्ठ; यत् वा – अथवा; जयेम – हम जीत जाँएँ; यदि – यदि; वा – या; नः – हमको; जयेयुः – वे जीतें; यान् – जिनको; एव – निश्चय ही; हत्वा – मारकर; न – कभी नहीं; जिजीविषामः – हम जीना चाहेंगे; ते – वे सब; अवस्थिताः – खड़े हैं; प्रमुखे – सामने; धार्तराष्ट्राः – धृतराष्ट्र के पुत्र।

भावार्थ- हम यह भी नहीं जानते कि हमारे लिए क्या श्रेष्ठ है – उनको जीतना या उनके द्वारा जीते जाना। यदि हम धृतराष्ट्र के पुत्रों का वध कर देते हैं तो हमें जीवित रहने की आवश्यकता नहीं है। फिर भी वे युद्धभूमि में हमारे समक्ष खड़े हैं।

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥७॥

कार्पण्यदोषोपहतस्वभावः – कृपणता की दुर्बलता से ग्रस्त स्वभाव वाला; पृच्छामि – पूछ रहा हूँ; त्वाम् – तुम से; धर्मसम्मूढचेताः – धर्म के प्रति मोहग्रस्त हृदय वाला; यत् – जो; श्रेयः – कल्याणकारी; स्यात् – हो; निश्चितम्

– विश्वासपूर्वक; ब्रूहि – कहो; तत् – वह; मे – मुझको; शिष्यः – शिष्य; ते – तुम्हारा; अहम् – मैं; शाधि – उपदेश दीजिये; माम् – मुझको; त्वाम् – तुम्हारा; प्रपन्नम् – शरणागत।

भावार्थ- अब मैं अपनी कृपण-दुर्बलता के कारण अपना कर्तव्य भूल गया हूँ और सारा धैर्य खो चूका हूँ। ऐसी अवस्था में मैं आपसे पूछ रहा हूँ कि जो मेरे लिए श्रेयस्कर हो उसे निश्चित रूप से बताएँ। अब मैं आपका शिष्य हूँ और शरणागत हूँ। कृपया मुझे उपदेश दें।

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम्।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम्॥८॥

न – नहीं; हि – निश्चय ही; प्रपश्यामि – देखता हूँ; मम – मेरा; अपनुद्यात् – दूर कर सके; यत् – जो; शोकम् – शोक; उच्छोषणम् – सुखाने वाला; इन्द्रियाणाम् – इन्द्रियों को; अवाप्य – प्राप्त करके; भूमौ – पृथ्वी पर; असपत्नम् – शत्रुविहीन; ऋद्धम् – समृद्ध; राज्यम् – राज्य; सुराणाम् – देवताओं का; अपि – चाहे; च – भी; आधिपत्यम् – सर्वोच्चता।

भावार्थ- मुझे ऐसा कोई साधन नहीं दिखता जो मेरी इन्द्रियों को सुखाने वाले इस शोक को दूर कर सके। स्वर्ग पर देवताओं के आधिपत्य की तरह इस धनधान्य-सम्पन्न सारी पृथ्वी पर निष्कण्टक राज्य प्राप्त करके भी मैं इस शोक को दूर नहीं कर सकूँगा।

सञ्जय उवाच-

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥९॥

सञ्जय उवाच – संजय ने कहा; एवम् – इस प्रकार; उक्त्वा – कहकर; हृषीकेशम् – कृष्ण से, जो इन्द्रियों के स्वामी हैं; गुडाकेशः – अर्जुन, जो नींद को जीतने वाला है; परन्तपः – अर्जुन, शत्रुओं का दमन करने वाला; न योत्स्ये – नहीं लड़ूँगा; इति – इस प्रकार; गोविन्दम् – इन्द्रियों के आनन्ददायक कृष्ण से; उक्त्वा – कहकर; तूष्णीम् – चुप; बभूव – हो गया; ह – निश्चय ही।

भावार्थ- संजय ने कहा – इस प्रकार कहने के बाद शत्रुओं का दमन करने वाला अर्जुन कृष्ण से बोला, “हे गोविन्द! मैं युद्ध नहीं करूँगा,” और चुप हो गया।

तमुवाच हृषीकेशः प्रहसन्निव भारत

सेन्योरुभ्योर्मध्ये विषीदन्तमिदं वचः॥१०॥

तम् – उससे; उवाच – कहा; हृषीकेश – इन्द्रियों के स्वामी कृष्ण ने; प्रहसन् – हँसते हुए; इव – मानो; भारत – हे भरतवंशी धृतराष्ट्र; सेनयोः – सेनाओं के; उभयोः – दोनों पक्षों की; मध्ये – बीच में; विषीदन्तम् – शोकमग्न; इदम् – यह (निम्नलिखित); वचः – शब्द।



भावार्थ- हे भरतवंशी (धृतराष्ट्र)! उस समय दोनों सेनाओं के मध्य शोकमग्न अर्जुन से कृष्ण ने मानो हँसते हुए ये शब्द कहे।

श्रीभगवानुवाच-

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥11॥

श्रीभगवान् उवाच – श्रीभगवान् ने कहा; अशोच्यान् – जो शोक योग्य नहीं है; अन्वशोचः – शोक करते हो; त्वम् – तुम; प्रज्ञावादान् – पाण्डित्यपूर्ण बातें; च – भी; भाषसे – कहते हो; गतासून् – चले गये हैं प्राण जिनके; अगतासून् – नहीं गये हैं प्राण जिनके; च – भी; न – कभी नहीं; अनुशोचन्ति – शोक करते हैं; पण्डिताः – विद्वान लोग।

भावार्थ- श्री भगवान् ने कहा – तुम पाण्डित्यपूर्ण वचन कहते हुए उनके लिए शोक कर रहे हो जो शोक करने योग्य नहीं है। जो विद्वान होते हैं, वे न तो जीवित के लिए, न ही मृत के लिए शोक करते हैं।

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।

न चैव न भविष्यामः सर्वे वयमतः परम्॥12॥

न – नहीं; तु – लेकिन; एव – निश्चय ही; अहम् – मैं; जातु – किसी काल में; न – नहीं; आसम् – था; न – नहीं; त्वम् – तुम; न – नहीं; इमे – ये सब; जनाधिपाः – राजागण; न – कभी नहीं; च – भी; एव – निश्चय ही; न – नहीं; भविष्यामः – रहेंगे; सर्वे वयम् – हम सब; अतः परम् – इससे आगे।

भावार्थ- ऐसा कभी नहीं हुआ कि मैं न रहा होऊँ या तुम न रहे हो अथवा ये समस्त राजा न रहे हों; और न ऐसा है कि भविष्य में हम लोग नहीं रहेंगे।

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥13॥

देहिनः – शरीरधारी की; अस्मिन् – इसमें; यथा – जिस प्रकार; देहे – शरीर में; कौमारम् – बाल्यावस्था; यौवनम् – यौवन, तारुण्य; जरा – वृद्धावस्था; तथा – उसी प्रकार; देहान्तरप्राप्तिः – दूसरे शरीर की उपलब्धि; धीरः – धीर व्यक्ति; तत्र – उस विषय में; न – कभी नहीं; मुह्यति – मोह को प्राप्त होता है।

भावार्थ- जिस प्रकार शरीरधारी आत्मा इस (वर्तमान) शरीर में बाल्यावस्था से तरुणावस्था में और फिर वृद्धावस्था में निरन्तर अग्रसर होता रहता है, उसी प्रकार मृत्यु होने पर आत्मा दूसरे शरीर में चला जाता है। धीर व्यक्ति ऐसे परिवर्तन से मोह को प्राप्त नहीं होता।

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।

अगामापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥14॥

मात्रा-स्पर्शाः – इन्द्रियविषय; तु – केवल; कौन्तेय – हे कुन्तीपुत्र; शीतोष्णसुखदुःखदाः – सर्दी-गर्मी, सुख व दुःख को देने वाले; अगामापायिनः – आने-जाने वाले; अनित्याः – क्षणिक; तान् – उनको; तितिक्षस्व – सहन करने का प्रयत्न करो; भारत – हे भरतवंशी।

भावार्थ- हे कुन्तीपुत्र! सुख तथा दुःख का क्षणिक उदय तथा कालक्रम में उनका अन्तर्धान होना सर्दी तथा गर्मी की ऋतुओं के आने जाने के समान है। हे भरतवंशी! वे इन्द्रियबोध से उत्पन्न होते हैं और मनुष्य को चाहिए कि अविचल भाव से उनको सहन करना सीखे।

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥15॥

यम् – जिस; हि – निश्चित रूप से; न – कभी नहीं; व्यथयन्ति – विचलित नहीं करते; एते – ये सब; पुरुषम् – मनुष्य को; पुरुष-ऋषभ – हे पुरुष-श्रेष्ठ, समदुःखसुखम् – दुःख व सुख में समान रहने वाले; धीरम् – धीर पुरुष; सः – वह; अमृतत्वाय – मुक्ति के लिए; कल्पते – योग्य है।

भावार्थ- हे पुरुषश्रेष्ठ (अर्जुन)! जो पुरुष सुख तथा दुःख में विचलित नहीं होता और इन दोनों में समभाव रहता है, वह निश्चित रूप से मुक्ति के योग्य है।

नासतो विद्यते भावो नाभावो विद्यते सतः।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥16॥

न – नहीं; असतः – असत् का; विद्यते – है; भावः – चिरस्थायित्व; न – कभी नहीं; अभावः – परिवर्तनशील गुण; विद्यते – है; सतः – शाश्वत का; उभयोः – दोनों का; अपि – ही; दृष्टः – देखा गया; अन्तः – निष्कर्ष; तु – निस्सन्देह; अनयोः – इनके; तत्त्वदर्शिभिः – सत्य के द्रष्टा द्वारा।

भावार्थ- तत्त्वदर्शियों ने यह निष्कर्ष निकाला है कि असत् (भौतिक शरीर) का तो कोई चिरस्थायित्व नहीं है, किन्तु सत् (आत्मा) अपरिवर्तित रहता है। उन्होंने इन दोनों की प्रकृति के अध्ययन द्वारा यह निष्कर्ष निकाला है।

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति॥17॥

अविनाशि – नाशरहित; तु – लेकिन; तत् – उसे; विद्धि – जानो; येन – जिससे; सर्वम् – सम्पूर्ण शरीर; इदम् – यह; ततम् – परिव्याप्त; विनाशम् – नाश; अव्ययस्य – अविनाशी का; अस्य – इस; न कश्चित् – कोई भी नहीं; कर्तुम् – करने के लिए; अर्हति – समर्थ है।

भावार्थ

जो सारे शरीर में व्याप्त है उसे ही अविनाशी समझो। उस अव्यय आत्मा को नष्ट करने में कोई भी समर्थ नहीं है।



अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥18॥

अन्त-वन्त – नाशवान; इमे – ये सब; देहाः – भौतिक शरीर; नित्यस्य – नित्य स्वरूप; उक्ताः – कहे जाते हैं; शरीरिणः – देहधारी जीव का; अनाशिनः – कभी नाश न होने वाला; अप्रमेयस्य – न मापा जा सकने योग्य; तस्मात् – अतः; युध्यस्व – युद्ध करो; भारत – हे भरतवंशी।

भावार्थ- अविनाशी, अप्रमेय तथा शाश्वत जीव के भौतिक शरीर का अन्त अवश्यम्भावी है। अतः हे भारतवंशी! युद्ध करो।

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥19॥

यः – जो; एनम् – इसको; वेत्ति – जानता है; हन्तारम् – मारने वाला; यः – जो; च – भी; एनम् – इसे; मन्यते – मानता है; हतम् – मरा हुआ; उभौ – दोनों; तौ – वे; न – कभी नहीं; विजानीतः – जानते हैं; न – कभी नहीं; अयम् – यह; हन्ति – मारता है; न – नहीं; हन्यते – मारा जाता है।

भावार्थ- जो इस जीवात्मा को मारने वाला समझता है तथा जो इसे मरा हुआ समझता है, वे दोनों ही अज्ञानी हैं, क्योंकि आत्मा न तो मरता है और न मारा जाता है।

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥20॥

न – कभी नहीं; जायते – जन्मता है; म्रियते – मरता है; कदाचित् – कभी भी (भूत, वर्तमान या भविष्य); न – कभी नहीं; अयम् – यह; भूत्वा – होकर; भविता – होने वाला; वा – अथवा; न – नहीं; भूयः – अथवा, पुनः होने वाला है; अजः – अजन्मा; नित्यः – नित्य; शाश्वत – स्थायी; अयम् – यह; पुराणः – सबसे प्राचीन; न – नहीं; हन्यते – मारा जाता है; हन्यमाने – मारा जाकर; शरीरे – शरीर में;

भावार्थ- आत्मा के लिए किसी भी काल में न तो जन्म है न मृत्यु। वह न तो कभी जन्मा है, न जन्म लेता है और न जन्म लेगा। वह अजन्मा, नित्य, शाश्वत तथा पुरातन है। शरीर के मारे जाने पर वह मारा नहीं जाता।

इकाई – 4

भाषादक्षता

प्रथमा दीक्षा के चतुर्थ, पंचम एवं षष्ठ अध्याय से वाक्यनिर्माण एवं अर्थज्ञान का अभ्यास।

सहायक ग्रन्थ-

संस्कृतस्वाध्यायः प्रथमा दीक्षा वाक्यविस्तरः, सम्पादकः- वेम्पटि कुटुम्बशास्त्री, प्रकाशन- राष्ट्रिय संस्कृत संस्थानम्, नव देहली।



COURSE NAME

**FUNDAMENTALS OF COMPUTER
APPLICATIONS**

COURSE CODE: BAYSSE - 306

CREDIT: 3

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the fundamentals of computer systems including their types, uses, and basic architecture.
- Learn data representation techniques such as number systems, character encoding, and binary arithmetic.
- Explore human-computer interaction, including operating systems and various types of software.
- Identify and understand the function of hardware components, including input/output devices and memory types.
- Gain insights into the internal organization of computers, including CPU, registers, buses, and interfaces.
- Understand the applications of computers in education and research, including digital libraries and domain-specific software tools.
- Develop practical skills using Microsoft Office tools, including Word, Excel, and PowerPoint for document creation, data analysis, and presentations.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Describe computer systems, their types, and applications in various fields.
- Convert and perform operations using number systems and apply binary arithmetic in computing contexts.
- Identify different types of software and explain the role of operating systems in user interaction and system management.
- Demonstrate the usage and connection of input/output devices and explain the roles of various memory types in computing.
- Explain the internal architecture and organization of computers, including CPU components, memory hierarchy, and interfaces.
- Utilize computers effectively in academic and research environments, including the use of digital libraries, data analysis tools, and subject-specific software.
- Create documents, analyze data, and prepare presentations using MS Word, Excel, and PowerPoint with practical proficiency.



BLOCK-1

INTRODUCTION To COMPUTER

UNIT-1

Introduction to Computer System, Uses, Types

1.1 Introduction to Computer System

A computer system is an electronic device that processes data and performs tasks according to a set of instructions or programs. It consists of both hardware (the physical components like CPU, RAM, keyboard, etc.) and software (the programs and operating systems that run on the hardware). Computers accept input, process it, store data, and produce output. The efficiency, speed, and accuracy of computer systems make them essential tools in modern society.

1.2 Uses of Computer Systems

Computers are widely used in various sectors such as education, healthcare, business, entertainment, and scientific research. In education, they aid in e-learning and virtual classrooms. In business, they are essential for data management, communication, and automation. In healthcare, computers help in diagnostics, medical records, and research. They are also used in communication (emails, social media), multimedia (graphics, video editing), and banking systems (online transactions, security).

1.3 Types of Computer Systems

Computer systems can be categorized based on size, power, and purpose. The main types include:

- **Supercomputers:** Extremely powerful, used for complex scientific calculations.
- **Mainframes:** Used by large organizations for bulk data processing.
- **Minicomputers:** Smaller than mainframes, used in mid-sized businesses.
- **Microcomputers:** Commonly known as personal computers (PCs), used by individuals.
- **Embedded Systems:** Specialized computers built into other devices like washing machines or cars.

Subjective Questions:

Q.1 Explain the main components of a computer system and their functions.

Ans.....

Q.2 Discuss how computers are used in the healthcare and education sectors.

Ans.....

Q.3 Differentiate between supercomputers, mainframes, and microcomputers.

Ans.....

Q.4 Why is binary representation important in computer systems?

Ans.....



UNIT-2

Data Representation: Number Systems and Character Representation, Binary Arithmetic Human Computer Interface: Types of Software, Operating System as User Interface

2.1 Data Representation

In a computer system, all data is represented in binary form, using 0s and 1s. This is because computers operate using digital electronic circuits that recognize two states-on (1) and off (0). Characters, numbers, and symbols are converted into binary using coding systems like ASCII (American Standard Code for Information Interchange) and Unicode. For example, the letter 'A' is represented as 01000001 in ASCII. Numbers can be represented in binary, decimal, hexadecimal, and octal systems depending on the requirement.

2.2 Number Systems and Character Representation

A number system is a way to represent numbers using a specific base or radix. Common number systems include **binary (base-2)**, **decimal (base-10)**, **octal (base-8)**, and **hexadecimal (base-16)**. Computers use the binary system to represent all types of data internally. Character representation refers to how letters, digits, and symbols are stored in memory. Encoding schemes like **ASCII**, **Unicode**, and **EBCDIC** assign unique binary values to each character. For example, in ASCII, the character 'B' is represented by the binary code 01000010.

2.3 Binary Arithmetic

Binary arithmetic is the method of performing arithmetic operations such as addition, subtraction, multiplication, and division using binary numbers. Since computers operate in binary, they rely on these operations to perform calculations. Binary addition is the most fundamental, following rules like $0+0=0$, $1+0=1$, $1+1=10$ (which results in a carry). Binary subtraction uses borrowing, while multiplication and division follow rules similar to decimal operations but in base-2. These operations are essential for a computer's processor to perform logic and calculations efficiently.

2.4 Human-Computer Interface (HCI)

HCI refers to the interaction between a user and a computer system. It involves the design and use of input devices (like keyboards and mice), output devices (like screens and printers), and the software that interprets user actions. The goal of HCI is to make computer systems intuitive, accessible, and efficient for users. Modern interfaces include **graphical user interfaces (GUIs)**, **voice interfaces**, and **touch interfaces**, each improving user experience and accessibility in different environments.

2.5 Types of Software

Software is broadly categorized into two types: **System Software** and **Application Software**. System software includes programs that control and manage computer hardware, such as operating systems and utility programs. Application software is designed for end-users to perform specific tasks, such as word processing, spreadsheet analysis, or gaming. Another category, **programming software**, includes tools like compilers and text editors that help in creating other software.

2.6 Operating System as User Interface

The operating system (OS) acts as an intermediary between the user and the computer hardware. It provides a user interface, often graphical (GUI), to enable interaction with the system without needing to write code. The OS handles resource management, file management, security, and running applications. Common operating systems include **Windows, macOS, Linux, and Android**. It allows users to perform tasks like opening files, running programs, and managing system settings easily.

Subjective Questions:

Q.1 Explain the differences between binary, octal, decimal, and hexadecimal number systems.

Ans.....

Q.2 How does character representation like ASCII and Unicode enable computers to process text?

Ans.....

Q.3 Describe the role of the operating system in facilitating interaction between the user and hardware.

Ans.....

Q.4 Differentiate between system software and application software with examples.

Ans.....



UNIT-3

Utility Programs Devices: Input and Output Devices (With Connections and Practical Demo), Keyboard, Mouse, Joystick, Scanner, OCR, OMR, Bar Code Reader, Web Camera, Monitor, Printer, Plotter Memory: Primary, Secondary, Auxiliary Memory, RAM, ROM, Cache Memory, Hard Disks, Optical Disks

3.1 Utility Programs

Utility programs are system software designed to help manage, maintain, and control computer resources. They perform specific tasks that help in the smooth operation of the system, such as disk cleanup, antivirus scanning, file management, data backup, and system diagnostics. Utilities may come built into the operating system (like Task Manager or Disk Defragmenter in Windows) or be installed separately. These programs do not directly contribute to the core functioning but enhance system efficiency and security.

3.2 Input and Output Devices (With Connections and Practical Demo)

Input and output (I/O) devices allow users to interact with a computer. Input devices send data to the computer, while output devices receive data from it. Most devices use USB, Bluetooth, HDMI, or wireless connections. A practical demonstration might involve connecting a USB mouse to a PC, typing on a keyboard, or viewing a video output on a monitor. These devices form the physical interface for data entry and display.

3.3 Input Devices

- **Keyboard:** A primary input device used for typing text, commands, and symbols.
- **Mouse:** A pointing device used to interact with graphical user interfaces.
- **Joystick:** Mainly used in gaming and simulations, offering directional control.
- **Scanner:** Converts physical documents or images into digital form.
- **OCR (Optical Character Recognition):** Converts printed text into editable digital text.
- **OMR (Optical Mark Recognition):** Reads marks from predefined places on documents, like exam sheets.
- **Bar Code Reader:** Scans and interprets bar codes on products.
- **Web Camera:** Captures live video and images for video conferencing or recording.

3.4 Output Devices

- **Monitor:** Displays visual output from the computer; comes in LCD, LED, and touchscreen types.
- **Printer:** Produces hard copies of documents. Types include inkjet, laser, and dot matrix.
- **Plotter:** Used for printing large-scale graphics like architectural drawings or engineering designs. It offers high precision and is mostly used in professional fields.

3.5 Memory: Primary, Secondary, Auxiliary

- **Primary Memory:** Also known as **main memory**, it includes RAM and ROM. It is directly accessed by the CPU.
- **RAM (Random Access Memory)** is volatile memory, meaning it loses data when power is off. It temporarily stores data and instructions that are actively in use.
- **ROM (Read-Only Memory)** is non-volatile and contains essential instructions for booting up the system.
- **Cache Memory:** A small-sized, high-speed memory located close to the CPU. It stores frequently accessed data to speed up processing.
- **Secondary Memory:** Includes **hard disks**, **optical disks**, and **flash drives**. These store data permanently until deleted.
- **Auxiliary Memory:** Refers to external storage devices used for backup or portability. Examples include USB drives, external hard disks, and cloud storage. It is also non-volatile and slower than primary memory.

Subjective Questions:

Q.1 Describe the role of utility programs in maintaining computer performance.

Ans.....

Q.2 Explain the differences between input and output devices with examples.

Ans.....

Q.3 How do OCR and OMR work, and where are they commonly used?

Ans.....

Q.4 Compare and contrast primary, secondary, and auxiliary memory in terms of speed, function, and volatility.

Ans.....

Objective Questions:

1. **Which of the following is an example of primary memory?**

- a) hard disk
- b) USB drive
- c) RAM
- d) CD-ROM

Answer: c) RAM

2. **What is the function of an OCR (Optical Character Recognition) device?**

- a) It captures images and videos
- b) It reads handwritten marks
- c) It converts scanned text into editable digital text
- d) It scans barcodes on products

Answer: c) it converts scanned text into editable digital text



3. **Which number system is used internally by computers to represent all types of data?**

- a) decimal
- b) hexadecimal
- c) binary
- d) octal

Answer: c) binary

4. **Which of the following is a system software?**

- a) MS Word
- b) Photoshop
- c) Antivirus
- d) Operating System

Answer: d) operating system

5. **What type of device is a plotter?**

- a) input device
- b) pointing device
- c) output device
- d) storage device

Answer: c) output device

BLOCK-2

FUNCTIONS OF COMPUTER



UNIT-1

Computer Organisation and Architecture: C.P.U., Registers, System Bus, Main Memory Unit, Cache Memory, Inside A Computer, SMPS, Motherboard, Ports and Interfaces, Expansion Cards, Ribbon Cables, Memory Chips, Processors

1.1 C.P.U. (Central Processing Unit)

The CPU, often called the “brain” of the computer, is responsible for executing instructions and processing data. It consists of the Arithmetic Logic Unit (ALU), which performs calculations and logic operations, and the Control Unit (CU), which directs the flow of data within the system. The CPU interacts with memory and input/output devices to complete tasks efficiently.

1.2 Registers

Registers are small, fast storage locations inside the CPU used to hold data temporarily during processing. Common types include the accumulator, instruction register, program counter, and data register. Registers allow the CPU to access frequently used values quickly, which enhances processing speed.

1.3 System Bus

The system bus is a communication pathway that connects the CPU, memory, and other hardware components. It consists of three types of buses: the data bus (transfers actual data), the address bus (carries memory addresses), and the control bus (sends control signals). The system bus ensures coordination and communication among different parts of the computer.

1.4 Main Memory Unit

The main memory, also known as primary memory or RAM, stores data and instructions temporarily while the computer is on. It provides fast access to information that the CPU is actively using. The speed and size of the main memory significantly impact overall system performance.

1.5 Cache Memory

Cache memory is a small, high-speed memory located close to or inside the CPU. It stores frequently accessed data and instructions, reducing the time needed to retrieve information from the main memory. There are typically multiple levels (L1, L2, L3) of cache, with L1 being the fastest and closest to the CPU core.

1.6 Inside a Computer

The internal structure of a computer includes various interconnected components like the CPU, RAM, hard drives, power supply, and cooling systems. All of these are housed within the computer's casing and connected via the motherboard. Understanding the internal architecture helps in maintenance, upgrades, and troubleshooting.

1.7 SMPS (Switched Mode Power Supply)

The SMPS converts electrical power from an external source into usable voltage levels for the computer's internal components. It is more efficient and compact than traditional linear power

supplies. SMPS ensures stable power delivery to sensitive components like the motherboard and drives.

1.8 Motherboard

The motherboard is the main circuit board that holds the CPU, memory modules, expansion slots, and connectors for input/output devices. It serves as the backbone of the computer, connecting all components so they can work together. Chipsets on the motherboard control communication between CPU and other parts.

1.9 Ports and Interfaces

Ports and interfaces allow external devices to connect to the computer. Common types include USB ports (for peripherals), HDMI (for video output), Ethernet (for networking), and audio jacks. These interfaces enable communication between the computer and external hardware like printers, monitors, and storage devices.

1.10 Expansion Cards

Expansion cards are additional circuit boards that can be inserted into the motherboard to add new functionalities. Examples include graphics cards, sound cards, network cards, and TV tuner cards. These cards enhance a computer's capabilities beyond what is provided by the motherboard.

1.11 Ribbon Cables

Ribbon cables are flat, flexible cables that connect internal components within the computer, such as the hard drive or optical drive to the motherboard. They consist of multiple wires running parallel to each other, making them easy to identify and manage inside the system case.

1.12 Memory Chips

Memory chips are semiconductor devices that store data. RAM chips temporarily store data for active processes, while ROM chips store permanent instructions for system startup. These chips are essential for memory modules and embedded systems, influencing the computer's speed and storage capacity.

1.13 Processors

A processor, or microprocessor, is the core component of the CPU that interprets and executes instructions. Modern processors are often multi-core, meaning they have multiple processing units on a single chip to handle multiple tasks simultaneously. Processors determine a computer's speed, efficiency, and multitasking ability.

Subjective Questions:

Q.1 Explain the function of the CPU and how it interacts with other components in a computer system.

Ans.....

Q.2 What are the roles of registers and cache memory in improving CPU performance?

Ans.....

Q.3 Describe the purpose and structure of the motherboard in a computer system.

Ans.....

Q.4 Differentiate between RAM, ROM, and cache memory in terms of speed, volatility, and function.

Ans.....



UNIT-2

Overview of Emerging Technologies: Bluetooth, Cloud Computing, Big Data, Data Mining, Mobile Computing and Embedded Systems

2.1 Bluetooth

Bluetooth is a short-range wireless communication technology that enables the transfer of data between devices over a short distance (usually up to 10 meters). It is commonly used in wireless headsets, speakers, keyboards, and for transferring files between smartphones and computers. Bluetooth operates on the 2.4 GHz frequency and offers low power consumption, making it ideal for portable devices.

2.2 Cloud Computing

Cloud computing refers to delivering computing services such as storage, servers, databases, networking, software, and analytics over the internet (“the cloud”). It allows users to access and store data remotely rather than on a local computer or server. Popular cloud service providers include Amazon Web Services (AWS), Microsoft Azure, and Google Cloud. Cloud computing is scalable, cost-effective, and supports remote collaboration.

2.3 Big Data

Big Data refers to extremely large datasets that are too complex to be processed using traditional data-processing tools. It is characterized by the “3 Vs” — Volume (large amounts of data), Velocity (data is generated quickly), and Variety (different types of data from various sources). Big Data is used in fields such as finance, healthcare, marketing, and social media analysis to uncover trends, patterns, and associations.

2.4 Data Mining

Data mining is the process of discovering patterns and extracting useful information from large sets of data. It involves techniques such as classification, clustering, association, and regression to make predictions or gain insights. Data mining is widely used in business intelligence, fraud detection, recommendation systems, and customer behavior analysis.

2.5 Mobile Computing

Mobile computing refers to the ability to use computing devices wirelessly and on the go. Devices such as smartphones, tablets, and laptops enable users to perform computing tasks without being tied to a fixed location. Mobile computing depends on wireless communication technologies like Wi-Fi, 4G/5G, and Bluetooth. It supports flexibility, productivity, and real-time access to information.

2.6 Embedded Systems

An embedded system is a specialized computer system that performs a dedicated function within a larger mechanical or electrical system. Unlike general-purpose computers, embedded systems are designed to do specific tasks. Examples include microcontrollers in washing machines, automobile control systems, medical devices, and industrial machines. They are often real-time systems with limited resources but high reliability.

Subjective Questions:

Q.1 Explain how cloud computing has transformed the way data is stored and accessed.

Ans.....

Q.2 Differentiate between Big Data and Data Mining with suitable examples.

Ans.....

Q.3 Describe the role and advantages of embedded systems in modern devices.

Ans.....

Q.4 How has mobile computing improved personal and professional communication?

Ans.....

Objective Questions:

1. **What is the function of the system bus in a computer?**

- a) To cool down the CPU
- b) To connect various hardware components
- c) To increase the storage
- d) To display output

Answer: b) To connect various hardware components

2. **Which of the following is responsible for converting high voltage AC to low voltage DC inside a computer?**

- a) CPU
- b) Motherboard
- c) SMPS
- d) Ribbon cable

Answer: c) SMPS

3. **Cache memory is used to:**

- a) Store permanent data
- b) Increase network speed
- c) Provide faster access to frequently used data
- d) Connect to other computers

Answer: c) Provide faster access to frequently used data

4. **Which of the following technologies allows data transfer over short distances using radio waves?**

- a) Bluetooth
- b) Cloud computing
- c) Big data
- d) Wi-Fi router

Answer: a) Bluetooth

5. **Which emerging technology involves the use of smart devices to perform specific functions within a larger system?**

- a) Data mining
- b) Embedded systems
- c) Cloud computing
- d) Mobile computing

Answer: b) Embedded systems



BLOCK-3

APPLICATIONS OF COMPUTER

UNIT-1

Use of Computers in Education and Research: Data Analysis, Heterogeneous Storage, E-Library, Google Scholar, Domain Specific Packages Such as SPSS, Mathematical Etc. 6L 10L 6L 10L 6L 10L 8L 4L

1.1 Data Analysis

In education and research, computers are essential for data analysis. Researchers use statistical and analytical tools to process large volumes of data quickly and accurately. This includes organizing data, performing calculations, creating graphs, and interpreting results. Data analysis helps in drawing meaningful conclusions, testing hypotheses, and presenting research findings clearly. Common tools used include Excel, R, Python, and SPSS.

1.2 Heterogeneous Storage

Heterogeneous storage refers to the use of various types of data storage systems both hardware and software to store and manage diverse data formats. In educational and research settings, different types of data like text, images, videos, and simulations need flexible and scalable storage solutions. These systems can integrate cloud storage, network drives, SSDs, and traditional hard drives to support large-scale and varied research data efficiently.

1.3 E-Library

An E-Library, or digital library, allows students and researchers to access a wide range of academic resources online. These may include e-books, journals, research papers, theses, magazines, and multimedia materials. E-libraries save time, provide 24/7 access, and allow keyword-based searches. Examples include JSTOR, IEEE Xplore, and National Digital Library of India (NDLI). E-libraries play a key role in promoting open education and self-paced learning.

1.4 Google Scholar

Google Scholar is a freely accessible search engine that indexes scholarly articles, theses, books, abstracts, and court opinions. It helps researchers find academic content across disciplines from a single platform. Features include citation tracking, related articles, and the ability to create a personalized research library. Google Scholar is widely used for literature reviews, citations, and keeping up-to-date with the latest research.

1.5 Domain Specific Packages: SPSS

SPSS (Statistical Package for the Social Sciences) is a powerful software used for statistical analysis in social science research. It helps researchers perform complex data analysis, including descriptive statistics, regression, ANOVA, and factor analysis, with user-friendly menus and graphical interfaces. SPSS is commonly used in psychology, education, sociology, and business research.

1.6 Domain Specific Packages: Mathematica

Mathematica is a computational software used in fields such as mathematics, physics, engineering, and computer science. It supports symbolic computation, numerical analysis, data visualization, and



algorithm development. It's widely used in academic research and teaching for solving complex equations, modeling systems, and simulating experiments.

Subjective Questions:

Q.1 How is data analysis used in academic research, and what tools support it?

Ans.....

Q.2 What are the advantages of using an E-Library over a traditional library?

Ans.....

Q.3 Explain the role of Google Scholar in literature review and academic referencing.

Ans.....

Q.4 Compare SPSS and Mathematica in terms of their use and domain applicability.

Ans.....

Objective Questions:

1. **Which of the following tools is commonly used for statistical data analysis in social science research?**

- a) Google Scholar
- b) SPSS
- c) Mathematica
- d) Excel

Answer: b) SPSS

2. **What is the primary function of Google Scholar?**

- a) Editing PDFs
- b) Searching scholarly literature
- c) Creating graphs and charts
- d) Writing code

Answer: b) Searching scholarly literature

3. **An E-Library provides access to:**

- a) Only printed books
- b) Hardware components
- c) Digital books and journals
- d) Internet browsing

Answer: c) Digital books and journals

4. **Heterogeneous storage refers to:**

- a) Using only cloud storage
- b) A uniform storage format
- c) Integration of various storage types
- d) Use of single hard disk

Answer: c) Integration of various storage types

5. **Which of the following software is most suitable for symbolic computation and mathematical modeling?**

- a) SPSS
- b) Word
- c) Mathematica
- d) Excel

Answer: c) Mathematica

BLOCK-4

PRACTICAL





UNIT-1

MS Office- Microsoft Word, Microsoft Excel, Microsoft PowerPoint

1.1 Microsoft Word

Microsoft Word is a word-processing software used to create, edit, format, and print text documents. It offers various tools for formatting text, inserting tables, images, charts, headers/footers, and creating templates like resumes, letters, and reports. Features like spelling and grammar check, track changes, and mail merge make it ideal for both academic and professional document creation.

1.2 Microsoft Excel

Microsoft Excel is a spreadsheet program used for data organization, calculation, and analysis. It allows users to create spreadsheets with rows and columns, use mathematical formulas, apply functions, and generate charts or graphs for visual representation. Excel is widely used for budgeting, accounting, data entry, statistical analysis, and project planning due to its powerful features like pivot tables and data filtering.

1.3 Microsoft PowerPoint

Microsoft PowerPoint is a presentation software used to create slideshow presentations combining text, images, videos, animations, and transitions. It is commonly used in classrooms, business meetings, and seminars to present ideas effectively. Users can customize slide layouts, apply design templates, and add interactive elements like hyperlinks and embedded media to enhance audience engagement.

Subjective Questions:

Q.1 What are the main features of Microsoft Word that help in professional document preparation?

Ans.....

Q.2 Explain how Microsoft Excel is used for data analysis and reporting.

Ans.....

Q.3 Describe the process of creating a presentation in PowerPoint and its key design elements.

Ans.....

Q.4 Compare and contrast the uses of Word, Excel, and PowerPoint in academic settings.

Ans.....

Objective Questions:

1. Which of the following is used in Microsoft Word to check the spelling and grammar of a document?
 - a) AutoCorrect
 - b) Spelling & Grammar tool

- c) Thesaurus
- d) Word Count

Answer: b) Spelling & grammar tool

2. In Microsoft Excel, which symbol is used to begin a formula?

- a) +
- b) =
- c) *
- d) %

Answer: b) =

3. Which of the following views is used in PowerPoint to arrange slides in a sequence?

- a) Slide Show view
- b) Slide Sorter view
- c) Normal view
- d) Reading view

Answer: b) Slide Sorter view

4. What feature in Microsoft Word lets you combine a letter with a database to send personalized documents?

- a) Mail Merge
- b) Track Changes
- c) Macro
- d) Table of Contents

Answer: a) Mail Merge

5. In Excel, which function is used to find the average of a group of numbers?

- a) SUM ()
- b) COUNT ()
- c) AVERAGE ()
- d) MAX ()

Answer: c) AVERAGE ()

Suggested References:

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Self Learning Material (SLM)

B. A. Yoga

Open and Distance Learning Programme

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FIRST YEAR						
Course Code	Subject	Evaluation Scheme			Subject Total	
		Credit	CA	SEE		
BAYSMJ-101	Foundation of Yoga	4	25	75	100	
BAYSMJ-102	Yoga Practicum I	2	15	35	50	
BAYSMN-103	BAYSMN-103(A) Basic Psychological Processes Or BAYSMN-103(B) History of India (Early times to till the Mauryan Period) Or BAYSMN-103(C) Tourism Concepts and Principles Or BAYSMN-103(D) Sanskritam-I	4	25	75	100	
BAYSID-104	Introduction to Shrimad Bhagavad Gita	4	25	75	100	
BAYSAE-105	Communicative English	2	13	37	50	
BAYSSE-106	General introduction of human Anatomy and Physiology	3	25	75	100	
BSYSVA-107	Yajna and Karmakand	3	25	75	100	
TOTAL		22	153	447	600	

SEM I



FIRST YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-201	Hatha Yoga text-1(HP, GHS & HR)	4	25	75	100
BAYSMJ-201P	Hatha Yoga Practicum	2	13	37	50
BAYSMN-202	BAYSMN-202 (A) Social Psychology Or BAYSMN-202 (B) History of Ancient India (Sunga to 1206 AD) Or BAYSMN-202 (C) Tourism Resources in India Or BAYSMN-202 (D) Sanskritam II	4	25	75	100
BAYSID-203	Indian Philosophy & Culture	4	25	75	100
BAYSAE-204	Basics of Sanskritam	2	15	35	50
BSYSSE-205	Yogasana Sports Evolution Teaching & Marking System	3	25	75	100
BAYSVA-206	Environment Science	3	13	37	50
TOTAL		22	141	409	550

SEM II

SECOND YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-301	Patanjali Yog Sutra & Shastra Smaran	5	25	75	100
BAYSMJ-302	Yoga Practicum	4	25	75	100
BAYSMN-303	BAYSMN-303(A) Stress Management Or BAYSMN-303(B) Ancient Indian Social Life and Institutions Or BAYSMN-303(C) Transport and Hotel Management Or BAYSMN-303(D) Sanskritam-III	6	25	75	100
BAYSID-304	Indian Knowledge System-I	2	13	37	50
BAYSAE-305	Sanskritam-II	2	13	37	50
BAYSSE-306	Fundamentals of Computer Applications	3	25	75	100
TOTAL		22	126	374	500

SEM III



SECOND YEAR					
Course Code	Subject	Evaluation Scheme			Subject Total
		Credit	CA	SEE	
BAYSMJ-401	Hatha Yoga texts-2 (YB, SS & SSP)	6	25	75	100
BAYSMJ-402	Teaching Method of Yoga and Meditation Techniques (Meditation Practicum)	3+3=6	25	75	100
SEM IV	BAYSMN-403 Or BAYSMN-403 (B) Ancient Indian Art & Architecture Or BAYSMN-403 (C) Travel Agency and Tour Operations Business Or BAYSMN-403 (D) Sanskritam IV	4	25	75	100
	BAYSMN-404 Upanishads Parichay	4	25	75	100
	BAYSAE-405 Anthropometric Assessment & Traditional Vedic Diagnostic Tools	2	25	75	100
	TOTAL	22	125	375	500

THIRD YEAR						
	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
SEM V	BAYSMJ-501	Various Hatha Yogic Texts-I: Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-502	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-503	BAYSMN-503(A) Clinical Psychology Or BAYSMN-503(B) History of India (1206A.D.TO1739A.D.) Or BAYSMN-503(C)Major Tourist Attractions of World Or BAYSMN-503(D) Sanskritam - V	6	25	75	100
	BAYSID-504	Internship	4	25	75	100
	TOTAL		22	100	300	400

THIRD YEAR						
	Course Code	Subject	Evaluation Scheme			Subject Total
			Credit	CA	SEE	
SEM VI	BAYSMJ-601	Various Hatha Yogic Texts-II Shastra Smaran	4+2=6	25	75	100
	BAYSMJ-602	Yoga Practicum & Lesson Plan	6	25	75	100
	BAYSMN-603	BAYSMN-603(A) Psychology of Personality Or BAYSMN-603(B) History of India (1760A.D.TO1950A.D.) Or BAYSMN-603(C) International Travel Management Or BAYSMN-603(D) Sanskritam - VI	4	25	75	100
	BAYSMN-604	Research Methodology Case Study	4+2=6	25	75	100
	TOTAL		22	100	300	400



SEMESTER – IV

B.A. (Yoga Science)





COURSE NAME

HATHA YOGA TEXTS - 2 (YB, SS & SSP)

COURSE CODE – BAYSMJ-401

CREDIT: 6

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the historical roots and philosophical ideas of key Hatha Yoga texts like *Siddha Siddhanta Paddhati*, *Shiva Samhita*, *Yoga Beeja*, and *Goraksha Samhita*.
- Learn about the body and mind as described in traditional yogic texts, including yogic anatomy, chakras, nadis, and vayus.
- Study important yogic practices like Pranayama, Mudras, Bandhas, and Meditations as described in ancient scriptures.
- Explore advanced concepts such as Siddhis (spiritual powers), Dharanas (concentrations), and the path to union with the Supreme.
- Develop the ability to read, interpret, and summarize Hatha Yoga texts through academic monograph writing.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Explain the key teachings of *Siddha Siddhanta Paddhati*, especially its views on the body and spiritual evolution.
- Describe the yogic philosophy and practices found in *Shiva Samhita*, including postures, Pranayama, and spiritual symbolism.
- Identify and explain the core ideas from *Yoga Beeja*, such as types of Yoga, Kumbhaka, and the role of energy control.
- Understand the yogic system outlined in *Goraksha Samhita*, including the six limbs of yoga, chakras, nadis, and meditative practices.
- Create a structured monograph or report that presents researched ideas from classical Hatha Yoga texts using proper methodology.



BLOCK-1

SIDDHA SIDDHANTA PADDHATI

UNIT-1

Historical and Philosophical Background Covering the Origin and Home of Natha Yogis, The Spiritual Lineage and Date of Gorakshanath, and the Works of Gorakshanath, with a Special Focus on the Unique Features of Siddha Siddhanta Paddhati (Ssp)

1.1 Origin and Home of the Nātha Yogis

The Nātha tradition, a significant spiritual movement in Indian history, finds its roots in the amalgamation of Siddha, Tantra, and Yogic streams that thrived across the Indian subcontinent. The origin of the Nātha yogis is deeply intertwined with the ancient Shaiva and Siddha traditions, which emphasized the realization of the Self through yogic practices, inner alchemy, and disciplined living. The Nātha yogis are believed to have emerged as a distinct group around the 9th to 12th centuries CE, although their practices and philosophical leanings draw from much earlier Shaiva and Tantric traditions. The home of the Nātha yogis can be traced to northern India, especially in regions like present-day Uttar Pradesh and Nepal. However, over time, their influence spread widely across India, including Maharashtra, Karnataka, Bengal, and even down south to Tamil Nadu. Prominent centers of Nātha practice included places such as Gorakhpur, which remains an important site of pilgrimage and learning for adherents of the tradition.

1.2 Spiritual Lineage and Date of Gorakṣanātha

Gorakṣanātha, regarded as the foremost figure and reformer of the Nātha tradition, is often credited with systematizing and revitalizing the teachings of his guru, Matsyendranātha. The spiritual lineage of the Nātha yogis begins with Ādi Nātha, often identified with Lord Śiva himself, followed by Matsyendranātha, and then Gorakṣanātha. This unbroken lineage reflects a transmission of esoteric knowledge and yogic wisdom through initiation and oral instruction. Determining the exact historical date of Gorakṣanātha remains challenging due to the mythical and oral nature of early Nātha records. However, scholars generally place him between the 10th and 12th centuries CE. Some traditions link him to historical events and royal patronage during this period, particularly in the regions of Nepal and northern India. Gorakṣanātha is revered not only as a yogi but also as a philosopher and alchemist, whose influence extended into various streams of Indian thought, including Hatha Yoga, Tantra, and the Bhakti movement.

1.3 Works of Gorakṣanātha

Gorakṣanātha is attributed with several significant works that have shaped the spiritual and yogic thought of the Nātha tradition. Among his most notable contributions are texts such as *Gorakṣa Śataka*, *Siddha Siddhānta Paddhati*, *Gorakṣa Gītā*, and *Yoga Mārga*. These works reflect a deep synthesis of metaphysical insight, yogic practice, and spiritual realization. They emphasize the importance of the human body as a vehicle for liberation and the role of the guru in guiding the aspirant through subtle and transformative practices. Gorakṣanātha's teachings often blend elements of Vedānta, Śaiva Tantra, and Buddhist Yogācāra, underscoring the non-sectarian and integrative approach of the Nātha yogis. His writings display a profound concern with the inner transformation of the practitioner, achieved through disciplined practice (sādhana), moral conduct, and direct experience of the Absolute.



1.4 Unique Features of Siddha Siddhānta Paddhati (SSP)

Siddha Siddhānta Paddhati is one of the most profound and philosophically intricate texts attributed to Gorakṣanātha. Unlike other yogic manuals focused primarily on technique, SSP presents a deep metaphysical framework that integrates cosmology, anatomy, and the ultimate aim of yogic realization. The text is composed of six *Upadeśas* (instructions), each dealing with critical aspects of the yogic and spiritual journey. A unique feature of SSP is its emphasis on the concept of the microcosm (piṇḍa) and macrocosm (brahmāṇḍa) being reflections of each other. The text details the formation and transformation of the human body, not merely as a physical entity but as a sacred site of divine presence and spiritual evolution. SSP also explores the doctrine of the five-fold manifestation of Śiva, the subtle body anatomy including nāḍīs, cakras, and bindu, and the transformative role of inner fire (agni) and breath (prāṇa) in achieving union with the Supreme Reality. Furthermore, it introduces the concept of the Avadhūta, the liberated yogi who transcends all dualities and lives in the constant awareness of the Absolute. Through such synthesis, the *Siddha Siddhānta Paddhati* offers a rare and insightful vision of yogic spirituality that bridges philosophy, soteriology, and practice. Top of Form

Subjective Questions:

Q1. Discuss the historical and philosophical origins of the Nātha yogis. How did their practices and beliefs evolve within the broader context of Indian spiritual traditions?

Ans.

Q2. Analyze the significance of Gorakṣanātha in the Nātha tradition. What is known about his spiritual lineage and his contributions to yogic philosophy and literature?

Ans.

Q3. Evaluate the central themes and philosophical insights found in the *Siddha Siddhānta Paddhati*. How does this text differ from other yogic works in its approach to body, mind, and liberation?

Ans.

Q4. Explain the metaphysical concepts of piṇḍa (microcosm) and brahmāṇḍa (macrocosm) as presented in *Siddha Siddhānta Paddhati*. How are these concepts used to illustrate the union of the body with the Supreme Reality?

Ans.

UNIT-2

Structural Outlines of Siddha Siddhanta Paddhati – Part I including Upadesha-I on the Origin of the Body, Upadesha-II Discussing the Body, and Upadesha-III on Knowledge of the Body

2.1 Upadesha- I: On the Origin of the Body

The first *Upadeśa* of the *Siddha Siddhānta Paddhati* begins with a metaphysical exploration of the origin of the human body. Gorakṣanātha presents the view that the body is not a mere physical construct but a divine manifestation rooted in the Absolute Reality (Śiva). The emergence of the body is traced through the five principles (*tattvas*): earth (*prthvī*), water (*jala*), fire (*agni*), air (*vāyu*), and space (*ākāśa*), which are seen not only as material elements but also as subtle principles reflecting the divine order. The creation of the human form, according to this *Upadeśa*, is an intentional and sacred act in which the microcosm (individual body) is a mirror of the macrocosm (cosmic body).

2.2 Upadesha- II: On the Body

This section further elaborates on the structure and sanctity of the body, focusing on its internal dimensions rather than the external anatomy. The body is described as a sacred temple, housing divine forces and latent powers such as *kuṇḍalinī*, *bindu*, and *nāḍīs*. Gorakṣanātha emphasizes the unity of the gross, subtle, and causal bodies, portraying the yogic body as an instrument of transformation. The human body, in this framework, is capable of experiencing higher states of consciousness when properly purified and awakened through yogic discipline.

2.3 Upadesha- III: On Knowledge of the Body

The third *Upadeśa* discusses the yogic understanding of the body's inner mechanisms, not only from a structural perspective but also in terms of consciousness and realization. Knowledge of the body (*dehajñāna*) is regarded as essential to spiritual progress. This knowledge is not simply empirical or anatomical; it involves experiential insight into the working of *prāṇa*, the movement of energies, and the subtle channels that connect body and mind. Understanding this inner structure leads to the realization that the body is a microcosmic reflection of Śiva's creation, and through it, liberation can be attained.

Subjective Questions:

Q1. Discuss the metaphysical foundations of the human body as presented in Upadeśa I of the *Siddha Siddhānta Paddhati*. How does Gorakṣanātha describe the origin and significance of the body?

Ans.



Q2. How does Upadeśa II of the *Siddha Siddhānta Paddhati* conceptualize the body as a spiritual entity? What are the key yogic components that define the Nātha view of the human body?

Ans.

Q3. Evaluate the concept of *dehajñāna* (knowledge of the body) as discussed in Upadeśa III. Why is this knowledge considered essential for the spiritual journey in the Nātha tradition?

Ans.

Q4. Compare the presentation of the human body in the *Siddha Siddhānta Paddhati* with its treatment in classical Hatha Yoga texts. What unique features distinguish Gorakṣanātha's approach?

Ans.

UNIT-3

Structural Outlines of Siddha Siddhanta Paddhati – Part II Covering Upadesha-IV on the Foundation of the Body, Upadesha-V on the Union of the Body with the Supreme Reality, and Upadesha-VI Defining an Avadhuta Yogi

3.1 Upadesha-IV: The Foundation of the Body

In the fourth Upadesha of the *Siddha Siddhanta Paddhati* (SSP), Gorakshanath elaborates on the deeper metaphysical structure that underlies the human body. This foundational perspective views the body not merely as a physical entity but as a sacred, microcosmic representation of the universe (*pinda-brahmanda* correlation). According to SSP, the body is born from the eternal consciousness (*chaitanya*) and is constituted by the interplay of five elements (*pancha-mahabhutas*), five vital airs (*pancha-pranas*), and the subtle channels (*nadis*) that sustain life and consciousness. The concept of *kundalini shakti* is implied as the latent spiritual energy at the base of the spine, forming a key element of the yogic body.

The foundation of the body also includes the concept of *adhara*, the base or support for spiritual awakening. Here, the yogic framework is deeply symbolic, involving metaphysical anatomy with chakras, bindu (point of origin), nada (subtle sound), and kala (time-force), signifying the complex interplay of energy and consciousness within the body.

3.2 Upadesha-V: The Union of the Body with the Supreme Reality

Upadesha-V addresses the central goal of the Nath yogic tradition: the union of the individual body (*pinda*) with the Supreme Reality (*brahmanda*). This is not a theoretical union but one achieved through intense yogic practice and realization. Gorakshanath emphasizes that the body itself is the vehicle for liberation (*mukti*), provided it is purified and disciplined through yogic techniques.

In SSP, the union is facilitated through the awakening of *kundalini*, the realization of *atman* (self) as not different from *paramatman* (supreme self), and the dissolution of duality. The yogi attains *jivanmukta* liberation while still in the body through the harmonization of prana, mastery over the senses, and deep meditative absorption (*samadhi*). The realization of non-dual consciousness (*advaita*) culminates in the yogi's merging with the cosmic order, transcending birth and death.

This Upadesha reveals the SSP's distinct non-dualist metaphysics, which maintains that the world and body are not to be rejected but spiritualized, refined, and realized as manifestations of the divine.

3.3 Upadesha-VI: Defining an Avadhuta Yogi

The final Upadesha of the *Siddha Siddhanta Paddhati* defines the qualities, state, and realization of an *Avadhuta Yogi*. An Avadhuta is one who has transcended all worldly limitations, social norms, and mental identifications. He is beyond caste, creed, rituals, and even scriptural obligations. His consciousness rests in the non-dual awareness of the Supreme Self.

Gorakshanath presents the Avadhuta as an embodiment of perfect inner freedom, who lives spontaneously, untouched by worldly desires, ego, or fear. He is not bound by karma, as he has realized the self as the doer, the deed, and the fruit of action are all illusory. The Avadhuta's actions arise not from personal will but from pure awareness, making him a realized being (*siddha*) who guides others by presence rather than precept.



The Avadhuta Yogi, in the SSP, represents the ideal culmination of yogic evolution. He is the living proof of the doctrine that the body is not an obstacle but a gateway to divine realization when purified and transcended through yogic discipline.

Subjective Questions:

Q1. Explain the concept of the body as the foundation of spiritual realization in the *Siddha Siddhanta Paddhati*, with reference to Upadesha-IV.

Ans.

Q2. How does the *Siddha Siddhanta Paddhati* describe the union of the body with the Supreme Reality? Discuss its philosophical implications.

Ans.

Q3. Who is an Avadhuta Yogi according to Gorakshanath? Explain the characteristics and spiritual status of such a yogi.

Ans.

Q4. Evaluate the unique features of the *Siddha Siddhanta Paddhati* in presenting a non-dualist yogic path rooted in the physical and subtle body.

Ans.

Objective Questions:

1. Who is considered the principal figure in the Nath tradition and credited with systematizing the teachings of *Siddha Siddhanta Paddhati*?

- a) Matsyendranath
 - b) Gorakshanath
 - c) Patanjali
 - d) Shankaracharya
- Answer: b) Gorakshanath**

2. Which Upadesha of *Siddha Siddhanta Paddhati* explains the origin of the body?

- a) Upadesha-I
 - b) Upadesha-II
 - c) Upadesha-IV
 - d) Upadesha-V
- Answer: a) Upadesha-I**

3. What key concept in SSP symbolizes the latent spiritual energy located at the base of the spine?

- a) Nada
- b) Bindu
- c) Kundalini
- d) Kala

Answer: c) Kundalini

4. In which Upadesha is the union of the body with the Supreme Reality discussed?

- a) Upadesha-II
- b) Upadesha-III
- c) Upadesha-V
- d) Upadesha-VI

Answer: c) Upadesha-V

5. What is the spiritual state of a yogi who has transcended all social norms and realized non-dual consciousness according to SSP?

- a) Jivanmukta
- b) Siddha
- c) Avadhuta
- d) Sannyasi

Answer: c) Avadhuta



BLOCK-2

SHIVA SAMHITA

UNIT-1

Introduction and Foundational Concepts Covering Karma Kanda, Jnana Kanda, The Spirit, Yoga Maya, The Definition of Paramahamsa, and Absorption or Involution

1.1 Karma Kanda

The Karma Kanda refers to the portion of the Vedic literature that focuses on ritualistic actions and ceremonies. It emphasizes the performance of duties (karma) as prescribed in the scriptures, often with the intention of attaining material benefits, spiritual merit, or higher rebirths. In the context of the Shiva Samhita, Karma Kanda serves as the foundational base upon which higher yogic knowledge is later built. The yogi is encouraged to move beyond ritualism to attain direct realization of the Self. While rituals have their place in purifying the mind and body, they are seen as preparatory practices leading to the deeper pursuit of self-knowledge and liberation.

1.2 Jnana Kanda

Jnana Kanda, in contrast to Karma Kanda, represents the path of spiritual wisdom and introspection. It pertains to the Upanishadic teachings and deals with the ultimate reality—Brahman—and the means to realize one's unity with it. The Shiva Samhita integrates Jnana Kanda principles by emphasizing knowledge (jnana) over mere ritualism. A seeker must transcend the externalities of religion and turn inward, using discrimination and discernment to understand the nature of the self. This section of the text lays the groundwork for non-dual realization, where the practitioner begins to dissolve the illusion of separateness and perceives the underlying oneness of existence.

1.3 The Spirit

The concept of the spirit, or Atman, is central to the philosophy of the Shiva Samhita. The text expounds that the spirit is eternal, unchanging, and the witness of all experiences. It is distinct from the body and mind, which are transient. The spirit is pure consciousness, and yoga is the process by which one turns awareness inward to recognize and abide in this essential self. Recognizing the spirit is considered the first step toward liberation, and all yogic practices are aimed at this realization.

1.4 Yoga Maya

Yoga Maya is the divine illusion that causes the soul to forget its true nature. It is through Maya that the universe manifests, and through Yoga Maya that the self becomes entangled in duality and ignorance. However, Yoga Maya is not merely an obstacle—it is also a divine power, and when properly understood and transcended, it becomes the means to liberation. In the Shiva Samhita, overcoming Yoga Maya through yogic practices and discernment is essential to realize the supreme self.

1.5 The Definition of Paramahamsa

The Shiva Samhita presents the Paramahamsa as the supreme yogi, one who has transcended all dualities and merged completely with the Absolute. The term “Paramahamsa” literally means “supreme swan,” symbolizing the ability to discriminate the real from the unreal—like a swan said to separate milk from water. A Paramahamsa lives in the world but remains untouched by its limitations. This



state is not attained through mere scholarly knowledge or ritual acts, but through deep meditation, renunciation, and unwavering devotion to the inner self. The text honors the Paramahansa as the ideal to be emulated by sincere seekers.

1.6 Absorption or Involution

Absorption, or involution (laya), is the yogic process through which the mind and senses withdraw from the external world and dissolve into the inner source. The Shiva Samhita details this process as essential for attaining union with the divine. Involution leads the practitioner from the gross to the subtle—from the physical body to the subtle energies, and ultimately to pure consciousness. This inner journey is marked by stages of mental quietude, concentration, and absorption into the self. It represents the reversal of the process of creation, where the soul retraces its steps back to its origin in the Absolute.

Subjective Questions:

Q1. Explain the difference between Karma Kanda and Jnana Kanda as outlined in the Shiva Samhita. How does each contribute to the yogic journey?

Ans.

Q2. Discuss the role of Yoga Maya in the bondage and liberation of the soul. How does a yogi overcome its influence?

Ans.

Q3. Describe the qualities and realization of a Paramahansa according to the Shiva Samhita. Why is this state considered the pinnacle of yogic attainment?

Ans.

Q4. Define the process of absorption or involution. How does it facilitate the union of the individual self with the supreme consciousness?

Ans.

UNIT-2

Microcosm and Yogic Anatomy Including Nerve Centers, The Nerves, The Pelvic and Abdominal Regions, and The Jivatma

2.1 Nerve Centers

The Shiva Samhita describes the human body as a microcosm of the universe, containing within it the same energies and structures found in the cosmos. Central to this concept are the nerve centers, often referred to as chakras or lotuses. These are subtle energy hubs located along the spine, each governing specific physical, psychological, and spiritual functions. The most significant among them include the Muladhara (root), Svadhisthana (sacral), Manipura (navel), Anahata (heart), Vishuddha (throat), Ajna (brow), and Sahasrara (crown). Activation and purification of these centers through yogic practices is essential for spiritual awakening and self-realization.

2.2 The Nerves

In yogic anatomy, the nerves are not merely physical structures but also include subtle energy pathways known as *nadis*. According to the Shiva Samhita, there are 72,000 nadis within the human body, though three are of primary importance: Ida, Pingala, and Sushumna. Ida flows on the left and is associated with lunar energy (cooling and calming), Pingala on the right is solar (active and heating), and Sushumna runs through the central spinal channel and is the path to spiritual awakening. The goal of yogic practice is to purify these nadis so that prana (life-force) can flow freely and rise through Sushumna, leading to higher states of consciousness.

2.3 The Pelvic and Abdominal Regions

The pelvic and abdominal regions are crucial centers in yogic anatomy, serving as the seat of both primal energy and digestion. The Muladhara chakra, located at the base of the spine in the pelvic area, is the root center of kundalini energy. Above it, the Svadhisthana and Manipura chakras govern sexuality, creativity, and willpower. The Shiva Samhita discusses these regions as both physical and energetic loci, emphasizing the importance of mastering them through asanas, bandhas (locks), and pranayama. Control over these regions leads to stability, internal strength, and the rise of spiritual energy.

2.4 The Jivatma

The Jivatma, or individual soul, is described in the Shiva Samhita as a reflection of the Paramatma (universal soul). Although it appears limited by the body and mind, the Jivatma is in essence divine and limitless. It resides within the heart space and is intimately connected with prana and consciousness. Due to ignorance and attachment, the Jivatma identifies with the body and experiences bondage. Through yogic discipline, the practitioner begins to perceive the distinction between the body and the true self. When prana is drawn upward through the purified nadis, and the mind is stilled, the Jivatma begins to merge back into the Paramatma, achieving liberation.



Subjective Questions:

Q1. Describe the significance of the main nerve centers (chakras) as presented in the Shiva Samhita. How do they influence the yogic path?

Ans.

Q2. Explain the role of the three primary nadis—Ida, Pingala, and Sushumna—in yogic anatomy. Why is the activation of Sushumna crucial for spiritual progress?

Ans.

Q3. Discuss the relevance of the pelvic and abdominal regions in yogic practice. How are these areas addressed in the Shiva Samhita for inner transformation?

Ans.

Q4. Define the concept of Jivatma according to the Shiva Samhita. How does it relate to the process of self-realization and union with the supreme?

Ans.

UNIT-3

Yogic Practices and Techniques Detailing Vayus, Adhikari, The Place of Practice, Pranayama, and the Four Postures-Siddha, Padma, Ugra, and Svastika

3.1 Vayus

In yogic physiology, the *Vayus* are the vital winds or currents of pranic energy that sustain the functions of the body and mind. The Shiva Samhita identifies five principals Vayus—*Prana*, *Apana*, *Samana*, *Udana*, and *Vyana*. Each governs specific areas and functions: Prana operates in the chest and governs respiration, Apana resides in the lower abdomen and controls elimination, Samana in the navel area manages digestion, Udana in the throat supports speech and upward movement, and Vyana pervades the entire body, coordinating motion and circulation. Mastery over these Vayus is essential in yogic practice, as their proper regulation leads to the awakening of Kundalini and inner stability. Through practices like pranayama, bandhas, and mudras, these energies are controlled and directed inward.

3.2 Adhikari

The term *Adhikari* refers to the qualified practitioner—the one who is fit and ready for the pursuit of yoga. The Shiva Samhita underscores that not all are equally prepared to engage in deeper yogic disciplines. The Adhikari is one who is disciplined, morally upright, sincere, and guided by a qualified teacher. Such a practitioner has attained preliminary purification of body and mind and exhibits detachment from worldly distractions. The text emphasizes that without proper qualification and preparation, advanced yogic techniques can be ineffective or even harmful. Thus, cultivating the right attitude, understanding, and foundation is crucial before embarking on higher yogic paths.

3.3 The Place of Practice

The place where yoga is practiced plays a significant role in the success of one's spiritual journey, according to the Shiva Samhita. An ideal location is clean, quiet, and free from distractions. It should promote sattva (purity) and be conducive to deep concentration. The text suggests a secluded space, possibly a small hut or a dedicated room, where the temperature is moderate, the air is fresh, and the ground is clean. Environmental purity directly influences mental clarity and energetic stability. The chosen place must support the inward focus necessary for deep practices like pranayama, dhyana (meditation), and samadhi.

3.4 Pranayama

Pranayama, the regulation of breath, is a cornerstone of yogic discipline in the Shiva Samhita. It serves as a bridge between the body and the mind, facilitating the control of prana and the stilling of thought. Various methods are prescribed, including alternate nostril breathing (Nadi Shodhana), Kumbhaka (breath retention), and specific rhythms of inhalation and exhalation. Regular practice purifies the nadis, balances the Vayus, and leads to inner tranquility. As the breath becomes subtle and even, the mind follows suit, preparing the practitioner for meditation and higher states of consciousness. Pranayama is both a physical and spiritual discipline, with far-reaching effects on health, vitality, and awareness.

3.5 The Four Postures-Siddha, Padma, Ugra, and Svastika

The Shiva Samhita outlines four primary seated postures for meditation and breath control: *Siddhasana*, *Padmasana*, *Ugrasana*, and *Svastikasana*.



- Siddhasana (The Accomplished Pose) is favored for its grounding and stabilizing effect, facilitating the upward movement of prana through the spine.
- Padmasana (Lotus Pose) is a classic meditative posture that encourages balance, alignment, and prolonged stillness.
- Ugrasana (The Powerful Pose) involves stretching the legs forward and bending toward them, strengthening the spine and hamstrings while calming the nervous system.
- Svastikasana (The Auspicious Pose) is a simpler cross-legged posture that supports comfort and steady breathing.

Each posture has its own benefit and application, but all serve the central purpose of providing a firm and comfortable seat for pranayama and meditation. The correct posture is vital for channeling prana and maintaining uninterrupted focus.

Subjective Questions:

Q1. Elaborate on the five Vayus as discussed in the Shiva Samhita. How do they function in yogic practice, and what is their role in spiritual awakening?

Ans.

Q2. Who is considered an *Adhikari* in the Shiva Samhita? Why is eligibility and preparedness essential before engaging in deeper yogic techniques?

Ans.

Q3. Explain the importance of selecting the right place for yoga practice. What conditions are recommended in the text, and how do they support the practitioner?

Ans.

Q4. Describe the significance and benefits of the four main yogic postures outlined in the Shiva Samhita. How do they aid in pranayama and meditation?

Ans.

UNIT-4

Advanced Yogic Concepts Explaining Yoni Mudra, The Secret Drink of the Kaulas, Bhoga (Enjoyment), Dharma (Ritualism), Jnana (Knowledge), Invocation of Shadow (Pratikopasana), Raja Yoga, Various Dharanas, The Moon of Mystery, The Mystic Mount Kailas, and Rajadhiraja Yoga

4.1 Yoni Mudra

Yoni Mudra is a subtle yet profound yogic technique mentioned in the Shiva Samhita. The term “yoni” refers to the womb or source, symbolizing the return to the origin. This mudra involves sensory withdrawal blocking the ears, eyes, nostrils, and mouth with the fingers effectively cutting off external distractions and turning perception inward. By practicing Yoni Mudra, the yogi begins to experience the inner sound (Nada) and the light of consciousness. It is a method of pratyahara (withdrawal of the senses) and dharana (concentration), leading the practitioner toward deeper states of meditation and ultimately, samadhi.

4.2 The Secret Drink of the Kaulas

The Shiva Samhita makes esoteric references to the “secret drink of the Kaulas,” symbolic of the inner nectar (amrita) that is said to be released through advanced yogic and tantric practices. This mystical fluid is believed to drip from the bindu point in the head and is preserved through khechari mudra and breath control. When not wasted through outward desires and dissipated energy, it nourishes the body and mind, bestowing longevity and bliss. While the outer meaning may suggest ritualistic or alchemical interpretations, the inner sense of this “drink” is tied to the experience of subtle inner elixirs in meditative absorption.

4.3 Bhoga (Enjoyment), Dharma (Ritualism), and Jnana (Knowledge)

The Shiva Samhita presents a nuanced view of life’s three major paths viz. Bhoga, Dharma, and Jnana. Bhoga, or sensual enjoyment, is acknowledged as a natural part of life, but also seen as a cause of entrapment in the cycle of birth and death if not transcended. Dharma, or ritualistic duty, is valued for purifying the mind and body and preparing one for higher paths. Jnana, or true knowledge, is regarded as the highest pursuit, leading to liberation. The text teaches that while all three paths can coexist in early stages, the seeker must eventually prioritize Jnana to transcend the limitations of worldly existence.

4.4 Invocation of Shadow (Pratikopasana)

Pratikopasana, or the invocation of the shadow, is one of the more mysterious practices mentioned in the Shiva Samhita. It refers to meditative contemplation on one’s own shadow or subtle form, used as a tool for concentration and transcendence. This form of worship is highly symbolic, suggesting inner reflection, the confrontation of one’s unconscious aspects, and the awakening of the astral body. Through sustained practice, the yogi may receive intuitive knowledge or direct guidance from the inner self or the subtle realms. It demonstrates the Shiva Samhita’s integration of both yogic and tantric streams of practice.



4.5 Raja Yoga

Raja Yoga, often called the “royal path,” is the inward journey of mind mastery and spiritual sovereignty. The Shiva Samhita upholds Raja Yoga as the culmination of all other yogas. It involves ethical conduct, breath control, sensory withdrawal, concentration, meditation, and absorption in the Self. The mind is seen as both the cause of bondage and the key to liberation. Through the disciplined practices of Raja Yoga, the yogi transcends mental fluctuations and merges into the pure awareness that is Shiva.

4.6 Various Dharanas

Dharana, or concentration, is extensively elaborated in the Shiva Samhita as a gateway to meditation and samadhi. Various Dharanas are described focusing on breath, inner light, sound, chakras, and deities. Each practice aims at stilling the mind and focusing consciousness on a single point. These Dharanas are not only mental exercises but deeply transformative techniques that rewire attention and awareness. Prolonged Dharana leads naturally to Dhyana (meditation) and ultimately to union with the Supreme.

4.7 The Moon of Mystery

The “Moon of Mystery” is a symbolic expression for the source of nectar and bliss located in the subtle body, often associated with the bindu or soma center in the head. This mystical moon is said to drip amrita, the divine nectar, into the body when activated by yogic techniques such as khechari mudra and pranayama. It represents the cooling, immortal essence of consciousness and is contrasted with the fiery energy of kundalini. Mastery over this moon preserves vitality and deepens meditative states.

4.8 The Mystic Mount Kailas

In yogic symbolism, Mount Kailas is not only a physical location but also represents the peak of spiritual realization within the human body. Located at the crown of the head, it is the seat of Shiva consciousness. The ascent to Kailas is symbolic of the rising of kundalini to the Sahasrara chakra. In the Shiva Samhita, this internal Mount Kailas is the destination of all yogic effort—a state of divine union where the yogi merges with Shiva and all duality dissolves.

4.9 Rajadhiraja Yoga

Rajadhiraja Yoga, the “Yoga of the King of Kings,” is the highest form of yogic realization in the Shiva Samhita. It surpasses ordinary Raja Yoga by integrating all aspects—physical, mental, spiritual, and mystical—into a supreme experience of sovereignty over the self. This yoga is not confined to technique but reflects a state of total mastery, detachment, and blissful union with the Absolute. The Rajadhiraja Yogi is beyond time, beyond duality, and shines with the light of full liberation.

Subjective Questions:

Q1. Explain the significance of Yoni Mudra in the Shiva Samhita. How does it support the deeper stages of yogic meditation?

Ans.

Q2. Discuss the symbolic meaning of the “Secret Drink of the Kaulas” and its relevance to subtle body practices.

Ans.

Q3. Compare and contrast Bhoga, Dharma, and Jnana as paths presented in the Shiva Samhita. Why is Jnana ultimately given prominence?

Ans.

Q4. What is meant by Rajadhiraja Yoga in the Shiva Samhita? How does it represent the highest aim of yogic practice?

Ans.

Objective Questions:

1. What is the role of Karma Kanda in spiritual evolution according to the Shiva Samhita?

- a) Renunciation
- b) Liberation through knowledge
- c) Performance of rituals for purification
- d) Breathing techniques

Answer: c) Performance of rituals for purification

2. Which Nadi is considered the central channel in yogic anatomy?

- a) Ida
- b) Pingala
- c) Sushumna
- d) Gandhari

Answer: c) Sushumna

3. What is the main purpose of Pranayama as outlined in the Shiva Samhita?

- a) Physical exercise
- b) Intellectual stimulation
- c) Purification of nadis and control of prana
- d) Enhancing digestion

Answer: c) Purification of nadis and control of prana

4. Yoni Mudra is primarily used for:

- a) Enhancing digestion
- b) Visualizing deities
- c) Withdrawing the senses inward
- d) Improving sleep

Answer: c) Withdrawing the senses inward

5. Who is described as a Paramahansa in the Shiva Samhita?

- a) A king
- b) A ritual performer
- c) A realized yogi beyond duality
- d) A householder

Answer: c) A realized yogi beyond duality



BLOCK-3

YOGA BEEJA

UNIT-1

Introduction and Core Concepts Covering the General Introduction of Yoga Beeja, The Definition of Yoga, and the Types of Yoga in Yoga Beeja

1.1 General Introduction of Yoga Beeja

Yoga Beeja is a lesser-known but significant yogic text that serves as a foundational manuscript for understanding the essence of Yoga from a traditional perspective. The term “Beeja” means “seed,” and just as a seed contains the potential for a full-grown tree, *Yoga Beeja* encapsulates the core ideas that give rise to the full spectrum of yogic practices. This text is considered esoteric in nature and is aimed at sincere practitioners seeking deeper insight into the internal path of Yoga. It bridges metaphysical understanding with practical wisdom, offering seeds of realization that sprout through disciplined practice.

Yoga Beeja emphasizes the necessity of internal purity, mental stillness, and the cultivation of prana (life force) to attain higher states of consciousness. It subtly integrates philosophy and practice, laying the groundwork for later developments in Hatha Yoga and Raja Yoga. The teachings often use symbolic language, highlighting the importance of direct experience over theoretical understanding.

1.2 Definition of Yoga in Yoga Beeja

According to *Yoga Beeja*, Yoga is defined not merely as a practice but as a state of union and inner transformation. The text approaches Yoga as the path that leads to the cessation of dualities and the realization of the Self beyond body and mind. Yoga is presented as a sacred discipline that harmonizes the individual consciousness (Jivatman) with the universal consciousness (Paramatman). It is the stilling of the fluctuations of the mind through regulation of breath, body, and thought.

Yoga Beeja describes Yoga as a process of sowing the seed of self-awareness within and nurturing it with consistent sadhana (spiritual practice), eventually leading to the blossoming of divine knowledge (Jnana). The goal is not just liberation (moksha), but complete mastery over the internal and external dimensions of existence.

1.3 Types of Yoga in Yoga Beeja

Yoga Beeja classifies Yoga into various forms, each suited for a particular temperament and stage of spiritual development. These include:

1. Mantra Yoga – The path of sacred sound and vibration, focusing on the repetition (japa) of bija mantras to awaken subtle energies.
2. Laya Yoga – The path of dissolution, where the practitioner absorbs the mind in the inner sound (nada) and transcends individual consciousness.
3. Hatha Yoga – The path of physical and energetic discipline, involving asanas, pranayama, mudras, and bandhas to purify and strengthen the body-mind complex.
4. Raja Yoga – The royal path of mental concentration and meditation, leading to samadhi (complete absorption).



5. Jnana Yoga – The path of wisdom and self-inquiry, discerning the real from the unreal and realizing the Self as pure consciousness.
6. Bhakti Yoga – The path of devotion and surrender to the Divine, cultivating love and humility as tools for inner transformation.

Each of these paths is seen as a part of a larger whole, and Yoga Beeja suggests that the integrated practice of these forms leads to complete spiritual unfoldment. The practitioner is encouraged to select the path that resonates with their innate disposition, but ultimately all paths converge into the same inner realization.

Subjective Questions:

Q1. Explain the symbolic significance of the term *Yoga Beeja* and its relevance in the context of yogic philosophy.

Ans.

Q2. How does Yoga Beeja define Yoga, and in what ways does this definition differ from modern interpretations?

Ans.

Q3. Describe the six types of Yoga as mentioned in Yoga Beeja and explain how they contribute to spiritual evolution.

Ans.

Q4. Discuss how Yoga Beeja integrates philosophical insights with practical techniques to guide a yogic aspirant.

Ans.

UNIT-2

Breathing and Energy Control Explaining the Procedure and Benefits of Kumbhaka and Bandhas as Mentioned in Yoga Beeja

2.1 Procedure of Kumbhaka in Yoga Beeja

In *Yoga Beeja*, *Kumbhaka* the practice of breath retention is considered a vital tool for controlling prana (life force) and stilling the mind. The text emphasizes that when the breath is controlled, the mind becomes stable, and inner awakening begins. *Kumbhaka* is not merely the act of holding the breath, but a disciplined process that connects the physical and subtle bodies through the regulation of pranic flow.

There are generally three phases of pranayama outlined in traditional yogic texts: *Puraka* (inhalation), *Kumbhaka* (retention), and *Rechaka* (exhalation). *Yoga Beeja* places particular importance on *Kumbhaka*, highlighting that retention leads to the cessation of mental fluctuations and enhances concentration. The text mentions two types of *Kumbhaka*: *Sahita Kumbhaka* (with inhalation and exhalation) and *Kevala Kumbhaka* (pure retention, without active breathing), the latter being a sign of advanced mastery.

The procedure begins with mastering rhythmic breathing, gradually increasing the duration of retention. The body must be purified and steady through preliminary practices (like asanas and cleansing techniques) before engaging in extended *Kumbhaka*. Mental focus (*dharana*) on specific chakras or mantras is often combined with *Kumbhaka* to intensify its spiritual effect.

2.2 Benefits of Kumbhaka

Yoga Beeja extols the numerous benefits of *Kumbhaka*, especially in awakening the dormant energy within the practitioner. The text states that with regular practice, the *sadhaka* (practitioner) experiences vitality, mental clarity, and spiritual elevation. Physiologically, *Kumbhaka* strengthens the lungs, increases oxygen absorption, and stabilizes the nervous system. On an energetic level, it activates and balances the flow of prana in the nadis (subtle energy channels), particularly the *Ida*, *Pingala*, and *Sushumna*.

The deep retention of breath leads to the awakening of *Kundalini Shakti*, the latent spiritual energy coiled at the base of the spine. When prana is directed into the central channel (*Sushumna*), consciousness expands, and higher states of meditation become accessible. *Kumbhaka* also burns impurities in the subtle body, making the mind fit for *dhyana* (meditation) and ultimately *samadhi*.

Yoga Beeja warns that improper or premature practice of *Kumbhaka* without guidance can lead to imbalances or harm, thus emphasizing the importance of a qualified teacher and gradual progression.

2.3 Role of Bandhas in Energy Control

Bandhas are energetic locks used during pranayama and *Kumbhaka* to intensify pranic retention and redirect the flow of energy toward the central axis of the body. *Yoga Beeja* describes *Bandhas* as essential tools for mastering internal energy and sealing the vital currents within the body to prevent energy dissipation.



The three primary bandhas are:

- Mula Bandha (Root Lock): Contracting the perineal muscles to activate the Muladhara Chakra and prevent the downward flow of apana.
- Uddiyana Bandha (Abdominal Lock): Drawing the abdomen inward and upward, which massages internal organs and lifts pranic energy toward the higher chakras.
- Jalandhara Bandha (Throat Lock): Tucking the chin to the chest to regulate prana between the heart and head, aiding in mental stability and activating the Vishuddha Chakra.

When all three are engaged together in *Maha Bandha* (the great lock), the energy becomes concentrated and can be consciously directed up the Sushumna Nadi. The Bandhas also serve as energetic seals that prevent leakages during breath retention, preserving the inner heat (tapas) and boosting spiritual progress.

Yoga Beeja treats Bandhas not merely as physical actions but as subtle keys to unlocking the body's energy system. When combined with Kumbhaka, they form a complete system of pranic control leading to inner stillness and spiritual awakening.

Subjective Questions:

Q1. Describe the process and significance of Kumbhaka as outlined in Yoga Beeja. How does it contribute to spiritual development?

Ans.

Q2. What are the physiological and energetic benefits of practicing Kumbhaka according to Yoga Beeja?

Ans.

Q3. Explain the three main Bandhas described in Yoga Beeja and their role in controlling the flow of prana.

Ans.

Q4. How does the practice of combining Kumbhaka with Bandhas influence the awakening of Kundalini Shakti?

Ans.

UNIT-3

Purification and Siddhis Covering the Path of Dosha Nivriti and the Concept of Siddhis in Yoga Beeja

3.1 The Path of *Dosha Nivriti* in Yoga Beeja

In *Yoga Beeja*, the concept of *Dosha Nivriti* refers to the removal of internal impurities and imbalances that hinder spiritual progress. “Dosha” means defect or impurity, and “Nivriti” means removal or cessation. This purification process is essential before a practitioner can effectively engage in advanced yogic practices like pranayama, dhyana (meditation), or samadhi.

Yoga Beeja identifies three primary categories of doshas—*Adhi-dosh* (mental/emotional disturbances), *Vyadhi-dosh* (physical diseases or disorders), and *Aadhyatmika-dosh* (spiritual impurities). The text emphasizes that all three must be addressed through a disciplined and holistic yogic lifestyle.

The purification begins at the physical level, often through *shatkarmas* (six cleansing practices) such as *neti*, *dhauti*, *basti*, and *nauli*, which detoxify the body and balance the doshas. Once the body is purified, pranayama is introduced to cleanse the nadis (energy channels) and regulate the pranic flow.

Mental purification involves practices like mantra japa (repetition of sacred sounds), dharana (concentration), and svadhyaya (self-study). The goal is to overcome egoism, restlessness, and emotional disturbances. Spiritual purification, or *chitta shuddhi*, involves the cultivation of inner virtues like truthfulness, contentment, detachment, and surrender to the Divine. Only after the complete removal of doshas can the practitioner become a true vessel for higher consciousness.

3.2 Concept of *Siddhis* in Yoga Beeja

The term *Siddhi* refers to extraordinary powers or attainments that arise as a by-product of deep yogic practice and spiritual refinement. Yoga Beeja treats Siddhis with a balanced approach acknowledging their existence and potential while warning against the temptation to misuse or become distracted by them.

According to the text, Siddhis arise naturally through mastery over prana, control of the senses, and meditative absorption. Some of the commonly mentioned Siddhis include:

- Anima – The ability to reduce one’s form to the smallest size
- Mahima – The ability to expand one’s size
- Laghima – Lightness of body, overcoming gravity
- Garima – Heaviness or immovability
- Prapti – The power to reach or acquire anything
- Prakamya – The power to fulfill all desires
- Ishitva – Mastery or lordship
- Vashitva – The power to control others or elements



Yoga Beeja suggests that Siddhis occur when the Sushumna Nadi is active and Kundalini Shakti has risen through the chakras. However, it firmly cautions practitioners not to become attached to these powers, as they are distractions from the ultimate goal of self-realization. The seeker is advised to maintain humility and dispassion (*vairagya*), using Siddhis only for dharmic purposes if at all.

Ultimately, the highest *Siddhi* according to Yoga Beeja is the *realization of the Self*, the experience of unity with the Supreme Consciousness, beyond all worldly or subtle powers.

Subjective Questions:

Q1. What is *Dosha Nivriti* according to Yoga Beeja, and how does it contribute to spiritual preparedness?

Ans.

Q2. Discuss the methods described in Yoga Beeja for the purification of body, mind, and spirit.

Ans.

Q3. What are *Siddhis* as per Yoga Beeja, and how do they arise in the yogic path?

Ans.

Q4. Why does Yoga Beeja caution against the pursuit of Siddhis, and what is considered the highest Siddhi in this tradition?

Ans.

Objective Questions:

1. What does “Yoga Beeja” primarily refer to?

- a) A Hatha Yoga posture
- b) A seed text of yogic wisdom
- c) A type of breathing technique
- d) A mantra used in meditation

Answer: b) A seed text of yogic wisdom

2. Which type of Kumbhaka is described as spontaneous retention of breath?

- a) Antara
- b) Bahya
- c) Kevala
- d) Nadi

Answer: c) Kevala

3. Which Bandha is associated with the abdominal region?

- a) Mula Bandha
- b) Uddiyana Bandha
- c) Jalandhara Bandha
- d) Maha Bandha

Answer: b) Uddiyana Bandha

4. **What is the purpose of practicing Dosha Nivriti according to Yoga Beeja?**

- a) To gain muscle strength
- b) To enhance appetite
- c) To purify the inner system
- d) To perform asanas better

Answer: c) To purify the inner system

5. **Siddhis as described in Yoga Beeja are considered:**

- a) The ultimate goal of Yoga
- b) Hindrances on the spiritual path
- c) Techniques of meditation
- d) Breathing practices

Answer: b) Hindrances on the spiritual path



BLOCK-4

GORAKSHA SAMHITA

UNIT-1

Introduction and Yogic Elements Covering the Nature of Yoga Elements in Goraksha Samhita and its Significance in the Yogic Tradition

1.1 Introduction to Goraksha Samhita

The *Goraksha Samhita* is one of the earliest and most authoritative texts in the Nath Yogic tradition. Attributed to the great yogi Gorakshanath, this scripture serves as a vital link between the older Upanishadic concepts of Yoga and the later systematization seen in works like the *Hatha Yoga Pradipika*. It presents a unique blend of metaphysical insight and practical instruction, intended for serious spiritual aspirants committed to the transformative path of Yoga.

Composed in a dialogical format, the *Goraksha Samhita* reveals teachings imparted by Gorakshanath to his disciple, highlighting the experiential nature of yogic knowledge. Unlike texts that are heavily ritualistic or devotional, this work focuses more on inner discipline, psycho-energetic understanding, and the direct path to liberation through self-realization.

1.2 Yogic Elements in Goraksha Samhita

The *Goraksha Samhita* presents a compact but profound overview of yogic elements, central to both Hatha and Raja Yoga traditions. These elements are not only techniques but also philosophical constructs that shape the worldview of a yogi.

One of the core concepts emphasized in the text is the purification of the body and mind, which is considered a prerequisite for higher states of consciousness. The text outlines essential yogic practices that contribute to the awakening of the dormant spiritual energy, Kundalini. The role of breath regulation, postural discipline, and mental focus are recurrent themes, presented as tools for transcending the limitations of the physical body.

The yogic elements in the *Goraksha Samhita* include the description of subtle anatomy such as Nadis (energy channels), Chakras (energy centers), and Vayus (vital airs), all of which are foundational to understanding the mechanism of yogic transformation. The text also introduces early forms of Mudras, Bandhas, and Pranayama, demonstrating a deep integration between physiological practices and spiritual objectives.

1.3 Nature of Yoga According to Goraksha Samhita

In the *Goraksha Samhita*, Yoga is described not merely as a physical discipline but as a complete science of inner alchemy. It is a method of attaining *Kaivalya*—liberation through the union of individual consciousness with universal consciousness.

Gorakshanath emphasizes that true Yoga is internal and meditative. It is the cessation of mental fluctuations and the mastery over prana that leads the practitioner to self-realization. Unlike external religious practices, Yoga here is portrayed as a personal and internal quest that demands direct experience and inner discipline.

The text speaks of Yoga as a process of *Prana Samyama* (regulation of life-force), *Citta Vritti Nirodha* (control of mental modifications), and the awakening of the dormant spiritual force. This approach shows a deep alignment with Patanjali's Raja Yoga while adding the physical and energetic dimensions unique to the Hatha tradition.



1.4 Significance of Goraksha Samhita in the Yogic Tradition

The significance of *Goraksha Samhita* in the yogic tradition is immense. It is considered a pioneering text that laid the groundwork for many later Hatha Yoga scriptures. The emphasis on the subtle body, psycho-energetic mechanisms, and yogic austerities influenced a wide range of texts and practices across the Indian subcontinent.

This text serves as a bridge between purely meditative traditions and the more physically oriented Hatha Yoga practices. It harmonizes the esoteric with the practical, offering both philosophical clarity and instructional depth. Its influence is evident in later texts such as *Hatha Yoga Pradipika*, *Shiva Samhita*, and *Gheranda Samhita*, where the teachings of Gorakshanath are echoed and expanded upon.

Moreover, the *Goraksha Samhita* underscores the guru-disciple relationship as central to yogic transmission, highlighting the necessity of receiving experiential wisdom through direct guidance. The legacy of the text continues in the Nath tradition and among contemporary practitioners who seek a holistic understanding of yogic discipline rooted in both energy dynamics and meditative insight.

Subjective Questions:

Q1. Explain the historical and philosophical importance of *Goraksha Samhita* in the context of the Yogic tradition.

Ans.

Q2. Describe the major yogic elements discussed in the *Goraksha Samhita* and their significance in yogic practice.

Ans.

Q3. Discuss the concept of Yoga according to Gorakshanath as presented in the *Goraksha Samhita*.

Ans.

Q4. How does the *Goraksha Samhita* integrate subtle anatomy with the practical path of Yoga?

Ans.

UNIT-2

Structural and Anatomical Insights Detailing the Six Limbs of Yoga, Description of Asanas, Shatachakra, Ten Nadi, and Ten Vayu

2.1 The Six Limbs of Yoga

The *Goraksha Samhita* presents a sixfold system of Yoga, differing slightly from Patanjali's eight-limbed (*Ashtanga*) Yoga. This classification is designed to offer a practical path for aspirants seeking to attain higher consciousness through self-discipline and inner purification.

The six limbs of Yoga, as mentioned in the *Goraksha Samhita* are:

1. Asana (Posture) – The foundation for physical and energetic stability.
2. Pranayama (Breath Control) – The regulation of life-force or *prana* to control the mind.
3. Pratyahara (Withdrawal of Senses) – Detachment of the senses from external objects to turn the mind inward.
4. Dharana (Concentration) – Fixing the mind on a single point to develop one-pointedness.
5. Dhyana (Meditation) – Deep contemplation that leads to stillness and awareness.
6. Samadhi (Absorption) – The culmination of the yogic journey where individual identity dissolves into universal consciousness.

This sixfold path emphasizes energetic transformation and spiritual insight, offering a more inward-oriented progression compared to the eight limbs, with a sharper focus on Pranayama and meditative techniques.

2.2 Description of Asanas

The *Goraksha Samhita* identifies specific asanas suitable for meditation and pranayama, highlighting their role in stabilizing the body and allowing the practitioner to sit for extended periods without discomfort. Unlike modern yoga systems that list numerous postures, this text primarily focuses on four meditative asanas:

- **Siddhasana** – Considered the most effective for awakening Kundalini.
- **Padmasana** – The lotus pose, which stabilizes the body and calms the mind.
- **Simhasana** – The lion pose, useful for clearing the throat and improving focus.
- **Bhadrasana** – The firm pose, good for grounding and stability.

The selection and emphasis on these asanas stem from their capacity to support inner stillness, proper spinal alignment, and energy flow through the central channel (*Sushumna Nadi*).

2.3 Shatachakra (Six Chakras)

The *Goraksha Samhita* provides early references to the Shatachakra, or six major energy centers within the subtle body. These chakras are visualized as spinning vortices of energy located along the spine, associated with different psychological, physiological, and spiritual functions.



The six chakras mentioned are:

1. **Muladhara** – Root chakra at the base of the spine.
2. **Svadhithana** – Sacral chakra near the genital region.
3. **Manipura** – Navel chakra associated with fire and transformation.
4. **Anahata** – Heart chakra, the center of love and balance.
5. **Vishuddha** – Throat chakra, related to communication and purification.
6. **Ajna** – Brow chakra or the third eye, center of intuition and wisdom.

The awakening and balancing of these chakras through yogic practice is a crucial part of spiritual evolution, facilitating the rise of Kundalini Shakti through the Sushumna.

2.4 Ten Nadis

Nadis are subtle energy channels through which *prana* flows. While yogic texts describe thousands of nadis, the *Goraksha Samhita* identifies ten primary nadis as vital for controlling the internal pranic flow:

1. **Ida** – Left channel, lunar energy, cooling in nature.
2. **Pingala** – Right channel, solar energy, heating in nature.
3. **Sushumna** – Central channel, the path for Kundalini's ascent.
4. **Gandhari**
5. **Hastijihva**
6. **Kuhu**
7. **Saraswati**
8. **Pusha**
9. **Yashasvini**
10. **Alambusha**

Among these, *Ida*, *Pingala*, and *Sushumna* are emphasized most, with the ultimate goal of balancing the dual energies and guiding the awakened Kundalini through the Sushumna.

2.5 Ten Vayus

The *Goraksha Samhita* also delineates the ten types of vital airs (*Vayus*) that animate the human body. These are divided into two categories: the five major Vayus and the five subsidiary Vayus.

Five Major Vayus:

1. **Prana** – Governs inhalation and resides in the chest.
2. **Apana** – Governs elimination and resides in the lower abdomen.
3. **Samana** – Manages digestion and assimilation at the navel region.
4. **Udana** – Controls speech and upward movement, located in the throat.
5. **Vyana** – Pervades the entire body, regulating circulation.

Five Subsidiary Vayus:

1. **Naga** – Belching.
2. **Kurma** – Blinking.
3. **Krikara** – Sneezing.
4. **Devadatta** – Yawning.
5. **Dhananjaya** – Lingers after death, prevents decomposition.

Understanding and regulating these Vayus through asana, pranayama, and mudra practices is essential for maintaining health, vitality, and preparing the body for higher yogic states.

Subjective Questions:

Q1. Discuss the six limbs of Yoga as presented in the *Goraksha Samhita* and their role in spiritual development.

Ans.

Q2. Explain the significance of the Shatachakra and its role in the subtle anatomy according to the *Goraksha Samhita*.

Ans.

Q3. Describe the ten nadis and their function in the yogic body as per the teachings of Gorakshanath.

Ans.

Q4. Elaborate on the ten types of Vayu mentioned in the *Goraksha Samhita* and their relevance in yogic practice.

Ans.



UNIT-3

Advanced Yogic Practices Covering Panch Mudra, Pranayama Techniques, and Meditation Practices as Described in Goraksha Samhita

3.1 Panch Mudra (Five Seals)

The *Goraksha Samhita* presents the use of Mudras as advanced yogic tools to control the flow of *prana* and awaken the dormant spiritual force known as *Kundalini*. Among the various mudras mentioned, five are considered especially important and are collectively known as Panch Mudra. These mudras act as energy locks or seals that redirect the pranic energy inward and upward, facilitating deeper states of meditation and spiritual awakening.

1. **Maha Mudra** – Performed by pressing one heel into the perineum and stretching the opposite leg while inhaling and retaining the breath. This mudra balances prana and apana, stimulates digestion, and awakens dormant energy.
2. **Maha Bandha** – A combination of the three major Bandhas: *Mula Bandha* (root lock), *Uddiyana Bandha* (abdominal lock), and *Jalandhara Bandha* (throat lock). It helps direct prana into the Sushumna and stills the mind.
3. **Maha Vedha Mudra** – Performed in a seated posture, this mudra involves lifting the body slightly and letting it gently drop while retaining breath and locks. It stimulates the vital centers and assists in piercing the chakras.
4. **Khechari Mudra** – The tongue is gradually lengthened and turned upward into the nasal cavity to close the passage of *bindu*. This mudra is said to destroy thirst, hunger, decay, and death, leading to deep meditative absorption.
5. **Yoni Mudra** – Symbolizing the primal source, this mudra is practiced by closing all the senses with the fingers and turning awareness inward. It promotes sense withdrawal (*pratyahara*) and deepens inner concentration.

These mudras are considered powerful aids for awakening Kundalini and entering higher yogic states. Their mastery requires guidance from a qualified teacher due to the subtle energetic shifts they provoke.

3.2 Pranayama Techniques

Pranayama in the *Goraksha Samhita* is regarded as a crucial technique for purifying the nadis and gaining mastery over the mind. The text emphasizes breath control not only as a health practice but as a spiritual method to awaken inner consciousness.

Several types of Pranayama are suggested, though the text primarily focuses on three key techniques:

- **Puraka (Inhalation)**
- **Kumbhaka (Retention)**
- **Rechaka (Exhalation)**

The practitioner is instructed to begin with slow and measured breathing to gradually increase lung capacity and strengthen the nervous system. The retention of breath (*Kumbhaka*) is particularly emphasized, as it creates stillness in the mind and awakens inner energy.

The text also refers to Nadi Shodhana (alternate nostril breathing) for cleansing the nadis and preparing the body for higher yogic disciplines. The regulated practice of Pranayama is said to ignite the inner fire (*Jatharagni*), remove toxins, awaken the chakras, and lead to the upward movement of Kundalini through the Sushumna Nadi.

3.3 Meditation Practices

Meditation in the *Goraksha Samhita* is portrayed as the culminating practice of Yoga, building upon the preparatory work of asana, pranayama, and mudra. Once the body and breath are stabilized and the mind is withdrawn from external distractions, the yogi enters the meditative state (*Dhyana*).

The primary object of meditation, according to the text, is the formless reality or inner light. The yogi is instructed to fix the mind on the space between the eyebrows (*Ajna Chakra*), the heart lotus (*Anahata*), or the crown center (*Sahasrara*) depending on the stage of their practice.

Meditation is not merely passive contemplation but an active, transformative process of inner absorption. The *Goraksha Samhita* highlights the importance of *Savikalpa Dhyana* (with form and support) and the eventual transition to *Nirvikalpa Samadhi* (formless, pure awareness). In this state, dualities dissolve, and the practitioner experiences unity with the supreme consciousness.

Regular meditation, supported by breath control and mudras, leads to *Chitta Shuddhi* (purification of the mind), *Jnana* (spiritual knowledge), and *Moksha* (liberation).

Subjective Questions:

Q1. Explain the significance of Panch Mudra in the yogic process as described in the *Goraksha Samhita*.

Ans.

Q2. Describe the stages and purpose of Pranayama practice in the *Goraksha Samhita*.

Ans.

Q3. Discuss how meditation is approached in the *Goraksha Samhita* and its role in spiritual liberation.

Ans.

Q4. How do mudras, pranayama, and meditation interrelate in the advanced practices of Yoga according to Gorakshanath?

Ans.

Objective Questions:

1. The six limbs of Yoga in *Goraksha Samhita* include all except:

- a) Yama
- b) Asana
- c) Dhyana
- d) Pranayama

Answer: a) Yama

2. The nadi considered the central channel for Kundalini awakening is:

- a) Ida
- b) Pingala
- c) Sushumna
- d) Gandhari

Answer: c) Sushumna



3. **The number of chakras primarily discussed in the Goraksha Samhita is:**

- a) Five
- b) Six
- c) Seven
- d) Eight

Answer: b) Six

4. **The mudra that combines three important bandhas is:**

- a) Maha bandha
- b) Maha mudra
- c) Moola bandha
- d) Jalandhara bandha

Answer: a) Maha bandha

5. **The vital air responsible for excretion and downward movement is:**

- a) Prana
- b) Apana
- c) Udana
- d) Vyana

Answer: b) Apana

BLOCK-5

MONOGRAPH WRITING



UNIT-1

Research and Writing in Hatha Yoga Covering the Methodology, Structure, and Compilation of a Monograph Based on the Study of Classical Hatha Yoga Texts

1.1 Introduction

Research and writing in the field of Hatha Yoga represent a scholarly engagement with ancient yogic knowledge through systematic exploration, analysis, and synthesis. This process is deeply rooted in understanding classical Hatha Yoga texts like the *Hatha Yoga Pradipika*, *Gheranda Samhita*, and *Hatha Ratnavali*. A monograph, as a scholarly document, reflects the detailed and focused study of a particular theme or subject in Hatha Yoga, guided by research methodology and structured compilation.

1.2 Research Methodology in Hatha Yoga

The research methodology in Hatha Yoga involves a disciplined and objective inquiry into classical yogic literature and practices. It includes identifying a research problem or question, reviewing traditional texts and modern interpretations, collecting relevant data from primary and secondary sources, and conducting analytical or comparative studies. In Hatha Yoga, primary sources mainly include Sanskrit texts, while secondary sources consist of commentaries, translations, and modern yoga research.

Textual research is often qualitative, involving hermeneutic interpretation, historical analysis, and philosophical evaluation. It requires the scholar to possess linguistic skills, scriptural familiarity, and experiential knowledge of yogic practices. Researchers must also adhere to ethical standards and maintain fidelity to the source texts while exploring the broader implications of their content.

1.3 Structure of a Monograph

A monograph in the field of Hatha Yoga follows a well-defined academic structure to ensure clarity, coherence, and depth of content. It generally comprises the following components:

1. Title Page: This includes the title of the monograph, the author's name, institutional affiliation (if applicable), and date of submission.

2. Abstract: A concise summary of the monograph, highlighting the research problem, methodology, key findings, and conclusions.

3. Introduction: This section outlines the purpose of the study, background of the topic, objectives, and significance. It introduces the reader to the selected theme and its relevance within the broader context of Hatha Yoga.

4. Literature Review: The literature review presents an overview of existing research and interpretations related to the chosen topic. It helps identify gaps, supports the formulation of research questions, and contextualizes the present study within the scholarly discourse.

5. Methodology: This section explains the research approach, sources consulted, methods of data collection and analysis, and the rationale for selecting the methodology. It reflects the academic rigor of the research.

6. Chapters or Main Body: The core of the monograph, this part includes detailed discussions, analyses, and interpretations. It may be divided into thematic chapters, such as the historical development of a practice, its philosophical underpinnings, and technical aspects as described in various texts.

7. Discussion and Conclusion: This section synthesizes the findings, compares different perspectives, and offers conclusions. It may also suggest areas for further research.

8. References/Bibliography: A list of all primary and secondary sources used in the monograph, formatted according to academic citation standards.

9. Appendices (if any): Additional materials such as charts, transliterations, original verses, or illustrations that support the main content.

1.4 Compilation of a Monograph in Hatha Yoga

The process of compiling a monograph in Hatha Yoga involves not only academic research but also meditative reflection and personal engagement with the yogic path. The researcher begins by selecting a precise theme or subject—such as a specific practice like *shatkarmas*, *asanas*, *mudras*, *pranayama*, or a philosophical concept like *kundalini* or *nada*. The topic should be rooted in classical texts and present opportunities for fresh insights or synthesis.

After gathering and organizing textual data, the researcher interprets key passages, compares teachings across texts, and relates traditional ideas to contemporary contexts or experiential practice. Language accuracy is critical, especially when dealing with Sanskrit verses; therefore, transliteration and translation should be handled with care.

A monograph must be written in a clear, scholarly language. While maintaining academic rigor, the writer must also respect the spiritual and experiential nature of yogic wisdom. A balance of analytical depth and devotional sensitivity enriches the quality of the work.

Documentation of sources, consistency in format, and coherence in argumentation are essential for ensuring that the monograph meets academic standards. Regular feedback from mentors, teachers, or peer reviewers is also helpful during the compilation process.

1.5 Importance of Monograph Writing in Hatha Yoga Studies

Monograph writing fosters critical thinking, deepens scriptural understanding, and cultivates the ability to articulate yogic knowledge in an organized and meaningful manner. It contributes to the preservation, revival, and modern relevance of classical Hatha Yoga. Moreover, such works serve as resources for future practitioners, researchers, and teachers. By engaging in monograph writing, the student transforms into a scholar, contributing to the evolving tradition of yoga studies with both respect and originality.

Subjective Questions:

Q1. Explain the significance of research methodology in the study of classical Hatha Yoga texts.

Ans.

Q2. Describe the standard structure of a monograph and explain the purpose of each section.

Ans.

Q3. How can a student maintain the authenticity of yogic knowledge while interpreting and compiling a monograph?

Ans.



Q4. Discuss the role of literature review and textual analysis in developing a scholarly monograph in Hatha Yoga.

Ans.

Objective Questions:

1. Which of the following is NOT a primary source for Hatha Yoga research?

- a) Hatha Yoga Pradipika
- b) Gheranda Samhita
- c) Patanjali's Yoga Sutras
- d) Hatha Ratnavali

Answer: c) Patanjali's Yoga Sutras

2. What is the first section typically found in a monograph?

- a) Conclusion
- b) Literature Review
- c) Methodology
- d) Introduction

Answer: d) Introduction

3. Which research approach is best suited for interpreting ancient yogic texts?

- a) Experimental
- b) Quantitative
- c) Hermeneutic
- d) Survey

Answer: c) Hermeneutic

4. In APA style, how should a book reference be formatted?

- a) Author, Year, Title in Italics, Publisher
- b) Author, Title, Year, Publisher
- c) Title in Italics, Author, Publisher, Year
- d) Year, Title, Author, Publisher

Answer: a) Author, Year, Title in Italics, Publisher

5. Which of the following is a key feature of ethical academic writing?

- a) Rephrasing ideas without citation
- b) Copying content with permission
- c) Citing all sources appropriately
- d) Using anonymous sources

Answer: c) Citing all sources appropriately

Suggestive Readings:

- Mallinson, J. (2011). *Gorakhnāth and the Kānpaṭa Yogīs*. Delhi: Motilal Banarsidass Publishers.
- Mallinson, J. (2007). *The Shiva Samhita: A Critical Edition and English Translation*. YogaVidya.com.
- Muktibodhananda, S. (1998). *Hatha Yoga Pradipika: Light on Hatha Yoga*. Munger, Bihar, India: Yoga Publications Trust.
- Mallinson, J., & Singleton, M. (2017). *Roots of Yoga*. Penguin Classics.
- Vishnudevananda, S. (1999). *The Complete Illustrated Book of Yoga*. Harmony.

COURSE NAME

**TEACHING METHOD OF YOGA AND VARIOUS
MEDITATION TECHNIQUES**

COURSE CODE – BAYSMJ - 402



52

SEMESTER-IV B.A. Yoga



CREDIT: 6

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the foundations, philosophy, and psychological basis of meditation in various traditions.
- Learn and practice different traditional and modern meditation techniques.
- Explore the scientific, emotional, and therapeutic benefits of meditation.
- Understand the principles, methods, and tools used in teaching yoga effectively.
- Develop skills for managing yoga classes and preparing lesson plans for different learner levels.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Explain the concepts of Dharana, Dhyana, and Samadhi and their role in meditation.
- Describe the use of meditation in spiritual practices and self-development.
- Practice and guide various meditation techniques such as OM meditation, Chakra meditation, Transcendental Meditation, and MSRT.
- Apply relaxation techniques like DRT, QRT, PET, and MET in practical settings.
- Compare meditation practices in Hinduism, Buddhism, and Jainism, and understand the idea of Samyama and Siddhis.
- Analyze the scientific and psychological effects of meditation on cognition, emotions, and health.
- Explain the principles of effective yoga teaching, learning types, and use of yoga props and educational tools.
- Plan and manage yoga classes for different groups including children, youth, women, and special populations.
- Prepare structured yoga lesson plans covering practices like Shatkriya, Asana, Pranayama, and Meditation.
- Use teaching resources and perform action research to improve yoga teaching effectiveness.

BLOCK-1

INTRODUCTION OF MEDITATION



UNIT-1

Foundations of Meditation Covering the Meaning, Nature, and Scope of Meditation, its Role as a Deployment of Concentration, and the Concepts of Dharana, Dhyana, and Samadhi

1.1 Meaning of Meditation

Meditation, or *Dhyana* in Sanskrit, is a practice of focused awareness and inner stillness. It is a mental discipline that involves turning the mind inward, away from distractions, and concentrating on a single object, thought, or awareness. Meditation is not merely thinking or contemplating but is a refined state of consciousness that leads to inner peace, clarity, and spiritual insight.

1.2 Nature and Scope of Meditation

The nature of meditation is both spiritual and psychological. It is a dynamic process that involves calming the mind, refining awareness, and ultimately realizing one's true self. The scope of meditation extends beyond religious or ritualistic practices. It is widely used for spiritual growth, stress management, mental clarity, emotional stability, and even physical well-being. In yoga philosophy, meditation is a core practice for attaining liberation (*moksha*).

1.3 Meditation as a Deployment of Concentration

Meditation begins with *Dharana* (concentration), which involves fixing the mind on a single object such as breath, a mantra, or an image. This concentration is the foundation upon which deeper meditation is built. As concentration becomes sustained and uninterrupted, it transforms into meditation (*Dhyana*). Hence, meditation is seen as the deployment and deepening of concentration, training the mind to remain calm and centered.

1.4 Dharana, Dhyana, and Samadhi

These three stages—*Dharana*, *Dhyana*, and *Samadhi*, are collectively known as *Samyama* in the Yogic system. *Dharana* is the initial stage, where the mind is directed and focused. *Dhyana* is the continuous flow of that focus without distraction, leading to meditative absorption. *Samadhi* is the culmination, where the meditator, the object of meditation, and the act of meditation merge into one. This final stage brings about a state of bliss, self-realization, and unity with the Divine.

Subjective Questions

Q.1 Define meditation and explain its psychological and spiritual significance.

Ans.....

Q.2 How is meditation considered a deployment of concentration in yogic philosophy?

Ans.....

Q.3 Differentiate between Dharana, Dhyana, and Samadhi with suitable examples.

Ans.....

Q.4 Discuss the broader scope of meditation in promoting holistic well-being.

Ans.....

UNIT-2

Meditation in Spiritual Practices Exploring the Relationship Between Prayer, Worship, and Meditation, the Initial Stages of Meditation, and the Psychological Basis of Meditation

2.1 Relationship Between Prayer, Worship, and Meditation

Prayer, worship (*puja*), and meditation are interconnected aspects of spiritual life. Prayer is often verbal or mental communication with the Divine, expressing devotion, gratitude, or seeking guidance. Worship involves rituals, symbols, and offerings as a form of honoring a higher power. Meditation, however, is the silent, inward journey that deepens the spiritual experience initiated by prayer and worship. While prayer and worship engage the heart and senses, meditation leads one into silence and stillness, fostering direct communion with the inner self or the Divine.

2.2 Initial Stages of Meditation

The beginning stages of meditation involve preparation of the body and mind. This includes adopting a comfortable posture (*asana*), calming the breath through *pranayama*, and focusing the mind on a single point or thought (*Dharana*). In these early stages, distractions are common, and the practitioner learns to gently bring the attention back to the object of focus. Regular practice gradually improves mental stability and prepares the mind for deeper states of awareness.

2.3 Psychological Basis of Meditation

Meditation has a strong psychological foundation. It affects brain function, reduces stress, and improves concentration, emotional regulation, and self-awareness. Psychologically, meditation helps in breaking habitual thought patterns and reducing mental clutter. It allows the mind to settle, which brings about clarity and calmness. Modern neuroscience supports these claims by showing how regular meditation changes brain structure and enhances areas related to attention, empathy, and memory.

Subjective Questions

Q.1 How does meditation complement prayer and worship in spiritual practices?

Ans.....

Q.2 Describe the key steps involved in the initial stages of meditation.

Ans.....

Q.3 Explain the psychological effects of meditation on the human mind.

Ans.....

Q.4 Discuss the significance of silence and stillness in spiritual meditation.

Ans.....



Objective Questions

1. What is the primary aim of meditation in yogic philosophy?

- a) To increase physical strength
- b) To enhance concentration and reach higher states of consciousness
- c) To improve digestion
- d) To promote material success

Answer: b) To enhance concentration and reach higher states of consciousness

2. Which of the following correctly represents the sequence of internal yogic practices?

- a) Pratyahara → Dhyana → Dharana
- b) Dhyana → Samadhi → Dharana
- c) Dharana → Dhyana → Samadhi
- d) Samadhi → Dharana → Dhyana

Answer: c) Dharana → Dhyana → Samadhi

3. In spiritual practices, meditation acts as a bridge between:

- a) Exercise and fitness
- b) Food and nutrition
- c) Prayer and inner realization
- d) Work and entertainment

Answer: c) Prayer and inner realization

4. Dharana refers to:

- a) Complete mental silence
- b) Continuous flow of consciousness
- c) Fixing the mind on a single object or point
- d) Physical movement of the body

Answer: c) Fixing the mind on a single object or point

5. What is one of the psychological bases of meditation?

- a) It tires the mind into relaxation
- b) It distracts from daily responsibilities
- c) It stabilizes thought patterns and emotional fluctuations
- d) It increases sensory overload

Answer: c) It stabilizes thought patterns and emotional fluctuations

BLOCK-2

VARIOUS MEDITATIONS AND THEIR PRACTICE



UNIT-1

Meditation in Hinduism Covering OM Meditation, So...Ham Meditation, Chakra Meditation, and the Meditation Process in the 6th Chapter of the Bhagavad Gita

1.1 OM Meditation

OM meditation is one of the most ancient and powerful practices in Hindu tradition. OM (or AUM) is considered the **primordial sound** and the **cosmic vibration** underlying all creation. Meditating on OM involves chanting the syllable while focusing the mind on its sound and vibration. This practice harmonizes the body, mind, and spirit, and leads to deep inner silence. It is said to purify the mind and awaken higher states of consciousness.

1.2 So... Ham Meditation

So... Ham meditation is a **mantra-based breathing meditation**. “So” is mentally repeated during inhalation and “Ham” during exhalation. The phrase “So... Ham” means “I am That,” indicating the unity of the individual self (*Atman*) with the universal self (*Brahman*). This technique naturally aligns the breath with awareness, calming the nervous system and guiding the practitioner into a meditative state. It is especially helpful for beginners to develop focus and inner awareness.

1.3 Chakra Meditation

Chakra meditation focuses on the **seven energy centers (chakras)** in the subtle body. Each chakra is associated with specific physical, emotional, and spiritual attributes. In this meditation, one visualizes or concentrates on each chakra starting from the root (Muladhara) up to the crown (Sahasrara) often using colors, seed sounds (*bija mantras*), or symbols. Chakra meditation helps in energy balancing, emotional healing, and spiritual awakening by unblocking stagnant energy and raising consciousness.

1.4 Meditation in the 6th Chapter of the Bhagavad Gita

The 6th chapter of the *Bhagavad Gita*, called *Dhyana Yoga*, is a foundational scriptural guide to meditation. Here, Lord Krishna describes the qualities of a true yogi and outlines the process of meditation: sitting in a clean and quiet place, keeping the body upright, focusing the mind, and becoming free from desires and attachments. The text emphasizes balance neither excessive indulgence nor extreme renunciation as the key to successful meditation. This chapter presents meditation as a path to self-realization and union with the Divine.

Subjective Questions

Q.1 Describe the technique and significance of OM meditation in Hinduism.

Ans.....

Q.2 What is the meaning of “So... Ham” and how is it used in meditative practice?

Ans.....

Q.3 Explain how chakra meditation influences the body and mind.

Ans.....

Q.4 Summarize the key teachings of the 6th chapter of the Bhagavad Gita regarding meditation.

Ans.....

UNIT-2

Contemporary Meditation Techniques including Transcendental Meditation, Cyclic Meditation, and Mind Sound Resonance Technique (MSRT)

2.1 Transcendental Meditation (TM)

Transcendental Meditation (TM) is a widely practiced technique introduced by **Maharishi Mahesh Yogi**. TM involves silently repeating a specific mantra a sound or word with no meaning assigned by a trained teacher. The practice is done for 15–20 minutes twice a day while sitting comfortably with eyes closed. It aims to transcend ordinary thought and bring the mind to a restful awareness beyond mental activity. TM is known for its effectiveness in reducing stress, enhancing mental clarity, and improving overall well-being.

2.2 Cyclic Meditation

Cyclic Meditation is a technique developed by **Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA)**. It blends **stimulating yoga postures (asanas)** with **deep relaxation practices**. The sequence alternates between activity and rest, helping to balance the nervous system. It is based on the ancient concept that **activity followed by relaxation** leads to deeper states of meditation. Cyclic Meditation is particularly helpful for managing stress, improving sleep, and calming an overactive mind.

2.3 Mind Sound Resonance Technique (MSRT)

MSRT is also developed by SVYASA and involves **chanting specific syllables or mantras** in a resonant, conscious way. The sounds include “A,” “U,” “M,” “Om,” and other Vedic mantras. The vibrations created by these chants stimulate energy flow and promote mental relaxation. The technique emphasizes **internalizing the sound** and feeling its resonance throughout the body. MSRT is effective for promoting **emotional stability, focus, and subtle energy balance**.

Subjective Questions

Q.1 Explain the process and psychological benefits of Transcendental Meditation.

Ans.....

Q.2 How does Cyclic Meditation integrate movement and relaxation to support meditative awareness?

Ans.....

Q.3 Discuss the role of sound in Mind Sound Resonance Technique and its therapeutic effects.

Ans.....

Q.4 Compare and contrast the principles behind TM, Cyclic Meditation, and MSRT.

Ans.....



UNIT-3

Relaxation and Energy-Based Techniques focusing on Deep Relaxation Technique (DRT), Quick Relaxation Technique (QRT), Pranic Energization Technique (PET), and Mastering Emotional Technique (MET)

3.1 Deep Relaxation Technique (DRT)

Deep Relaxation Technique is a guided practice that leads the body and mind into a profound state of rest and stillness. It typically involves **systematically relaxing each part of the body** while maintaining awareness. Practiced in a lying down posture (Shavasana), DRT progresses through awareness of the body, breath, and mental calmness. It helps in reducing physical tension, calming the mind, and preparing the practitioner for meditation. DRT is highly effective in relieving **chronic stress, anxiety, and fatigue**.

3.2 Quick Relaxation Technique (QRT)

Quick Relaxation Technique is a shorter, time-efficient version of DRT designed to provide **instant stress relief**. It is usually done in a sitting or lying posture and focuses on the **rhythmic observation of breath** and **progressive muscle relaxation**. QRT is ideal for those who need **quick mental refreshment** during a busy day. It helps restore alertness and improves mental clarity within a few minutes, making it suitable for regular breaks during work or study.

3.3 Pranic Energization Technique (PET)

Pranic Energization Technique is a **vital energy-based practice** that involves directing prana (life force) through the body using breath awareness and visualization. PET guides the practitioner to absorb and distribute pranic energy into various body parts, especially the energy centers or chakras. This technique enhances vitality, immunity, and internal balance, promoting healing and rejuvenation. PET is grounded in yogic principles of the pranamaya kosha (energy sheath).

3.4 Mastering Emotional Technique (MET)

Mastering Emotional Technique focuses on emotional regulation and mental well-being. It combines breath control, introspection, and mindfulness to help individuals recognize, understand, and manage emotions effectively. MET is particularly useful for those dealing with emotional disturbances like anger, anxiety, or grief. Through regular practice, it promotes emotional intelligence, resilience, and a balanced state of mind, aligning well with the yogic path of self-mastery.

Subjective Questions

Q.1 Describe the steps and benefits of Deep Relaxation Technique (DRT).

Ans.....

Q.2 How does Quick Relaxation Technique help in managing day-to-day stress?

Ans.....

Q.3 Explain how Pranic Energization Technique (PET) enhances vitality and internal healing.

Ans.....

Q.4 Discuss the role of Mastering Emotional Technique (MET) in emotional well-being and self-regulation.

Ans.....

Objective Questions

1. What is the core focus of “OM” meditation in Hinduism?

- a) Physical postures
- b) Visualizing colors
- c) Chanting the sacred sound to connect with universal consciousness
- d) Rapid breathing

Answer: c) Chanting the sacred sound to connect with universal consciousness

2. Which meditation technique is described in the 6th chapter of the Bhagavad Gita?

- a) Cyclic Meditation
- b) Chakra Meditation
- c) Raja Yoga Meditation
- d) Dhyana Yoga (Meditation Yoga)

Answer: d) Dhyana Yoga (Meditation Yoga)

3. Transcendental Meditation (TM) involves:

- a) Physical exertion through yoga postures
- b) Repetition of a specific personal mantra
- c) Sound-based therapy using external instruments
- d) Strict fasting and silence

Answer: b) Repetition of a specific personal mantra

4. What does MSRT (Mind Sound Resonance Technique) primarily use for its practice?

- a) Visual imagery
- b) Physical touch and reflex
- c) Chanting and sound vibrations
- d) Massage therapy

Answer: c) Chanting and sound vibrations

5. Which technique is primarily aimed at calming the body in lying posture and achieving deep relaxation?

- a) PET – Pranic Energization Technique
- b) MET – Mastering Emotional Technique
- c) DRT – Deep Relaxation Technique
- d) QRT – Quick Relaxation Technique

Answer: c) DRT – Deep Relaxation Technique



BLOCK-3

MEDITATION IN BUDDHISM, MEDITATION IN JAINISM

UNIT-1

Meditation in Buddhism; Meditation in Jainism; Zen Meditation; Carrington's CSM; Meditation as a Self-Enhancement and Self-Regulation Strategy; Meditation-Samyama and Siddhis the Possibility and Significance

1.1 Meditation in Buddhism

Meditation holds a central place in Buddhist practice and philosophy. It is seen as a path to awakening and liberation from suffering (*dukkha*). Key forms include *Samatha* (calming the mind) and *Vipassana* (insight into the nature of reality). Buddhist meditation cultivates mindfulness (*sati*), concentration (*samadhi*), and wisdom (*prajna*), leading practitioners toward enlightenment (*nirvana*). The practice is rooted in the Noble Eightfold Path, particularly in right mindfulness and right concentration.

1.2 Meditation in Jainism

In Jainism, meditation (*Dhyana*) is an essential aspect of the path to liberation (*moksha*). It is a means of purifying the soul by eliminating karmic particles. Jain meditation emphasizes self-discipline, ethical living, and inner detachment. There are four kinds of meditation: *Arta*, *Raudra*, *Dharma*, and *Shukla*, with the last two being spiritually beneficial. Jain meditation involves austerity (*tapas*), self-awareness, and contemplation of the soul's pure state.

1.3 Zen Meditation

Zen meditation, or *Zazen*, is a cornerstone of Zen Buddhism, particularly practiced in Japan and China. It focuses on sitting meditation in a specific posture, observing thoughts without attachment or engagement. Unlike other forms, Zen emphasizes *shikantaza* ("just sitting") and *koan* introspection (riddles or paradoxical questions). The aim is to directly experience one's true nature or *satori* (sudden enlightenment), bypassing conceptual thinking.

1.4 Carrington's CSM (Clinico-Spiritual Model)

Dr. Patricia Carrington developed the Clinico-Spiritual Model (CSM) to integrate meditation into psychological therapy. CSM highlights how meditation can be tailored for therapeutic settings, respecting individual beliefs and psychological needs. The model proposes using personalized mantras and a flexible structure to enhance self-awareness, stress reduction, and inner peace. It bridges the gap between spiritual traditions and clinical practice, making meditation accessible to diverse populations.

1.5 Meditation as a Self-Enhancement and Self-Regulation Strategy

Modern psychology views meditation as a tool for self-regulation and self-enhancement. Regular practice improves emotional intelligence, focus, resilience, and stress management. It supports neuroplasticity, promoting changes in brain areas related to attention and emotional control. Meditation enhances well-being by fostering self-compassion, goal clarity, and a balanced response to life's challenges. It is now widely adopted in cognitive-behavioral therapy, mindfulness-based stress reduction (MBSR), and corporate wellness programs.



1.6 Meditation – Samyama and Siddhis: The Possibility and Significance

In the *Yoga Sutras* of Patanjali, *Samyama* is the combined practice of *Dharana* (concentration), *Dhyana* (meditation), and *Samadhi* (absorption). It leads to *Siddhis* extraordinary powers or perfections such as telepathy or levitation. While traditionally viewed as markers of spiritual progress, Patanjali warns against becoming attached to these powers. The deeper significance of *Samyama* lies in its potential to refine the mind and align the practitioner with higher consciousness and self-realization.

Subjective Questions

Q.1 How does the purpose of meditation differ between Buddhist and Jain traditions?

Ans.....

Q.2 In what ways can Zen meditation influence your everyday perception of thoughts and emotions?

Ans.....

Q.3 Discuss the relevance of Carrington's CSM model in today's mental health practices.

Ans.....

Q.4 Do you believe the pursuit of *Siddhis* in meditation is a distraction or a sign of progress? Why?

Ans.....

Objective Questions

1. In Buddhism, which of the following is primarily associated with gaining insight into the true nature of reality?

- a) samatha
- b) vipassana
- c) zazen
- d) shukla dhyana

Answer: b) vipassana

2. According to Jain philosophy, which type of meditation is considered spiritually beneficial and leads toward liberation?

- a) raudra
- b) arta
- c) shukla
- d) zen

Answer: c) shukla

3. What is the core practice of Zen meditation commonly referred to as?

- a) vipassana
- b) dhyana
- c) zazen
- d) mantra

Answer: c) zazen

4. Carrington's Clinico-Spiritual Model (CSM) is primarily aimed at:

- a) teaching siddhis through meditation
- b) integrating meditation into psychological therapy
- c) promoting Buddhist rituals
- d) practicing austerities

Answer: b) integrating meditation into psychological therapy

5. In Patanjali's Yoga Sutras, the combined practice of dharana, dhyana, and samadhi is known as:

- a) vipassana
- b) tapas
- c) samyama
- d) satori

Answer: c) samyama



BLOCK-4

MEDITATION AND ITS SCIENTIFIC APPROACH

UNIT-1

Psychological Effects of Meditation Exploring Cognitive Effects, Paranormal Effects, Volitional and Behavioural Effects, and Emotional Effects

1.1 Cognitive Effects

Meditation significantly enhances cognitive functioning, including attention, memory, and mental clarity. Regular meditation improves concentration, helps reduce mental distractions, and promotes a state of mindfulness a heightened awareness of the present moment. Studies show that meditation stimulates areas of the brain associated with learning and decision-making, making it a powerful tool for cognitive enhancement in both academic and daily life contexts.

1.2 Paranormal Effects

Certain advanced meditative practices are believed to unlock paranormal abilities or extra-sensory perceptions (ESP) such as telepathy, intuition, and clairvoyance. In yogic philosophy, these are referred to as siddhis and are mentioned in texts like the *Yoga Sutras of Patanjali*. While modern science remains cautious in validating such claims, many spiritual practitioners report enhanced intuition, inner knowing, and extraordinary mental clarity after prolonged meditation.

1.3 Volitional and Behavioral Effects

Meditation strengthens volition the ability to make conscious choices and promotes self-discipline. Through consistent practice, individuals develop better self-control, willpower, and the capacity to respond rather than react to situations. Meditation supports behavioral changes by creating a gap between stimulus and response, allowing for thoughtful action instead of impulsive behavior. It is particularly useful in overcoming habits and addictions.

1.4 Emotional Effects

Emotionally, meditation cultivates inner peace, emotional stability, and resilience. It reduces the intensity and frequency of negative emotions such as anger, fear, and anxiety, while enhancing positive emotions like compassion, gratitude, and joy. Meditation helps in regulating mood, improving empathy, and creating a sense of emotional balance, which is essential for mental well-being and harmonious relationships.

Subjective Questions

Q.1 How does meditation influence cognitive abilities such as memory and concentration?

Ans.....Q.2

What are paranormal effects in meditation, and how are they understood in yogic philosophy?

Ans.....

Q.3 Describe how meditation supports volitional strength and behavioral transformation.

Ans.....

Q.4 Discuss the emotional benefits of meditation and its role in fostering mental well-being.

Ans.....



UNIT-2

Therapeutic Benefits of Meditation Covering Meditation and Mortality, Yoga, Hypertension, Healing and Health Effects

2.1 Meditation and Mortality

Meditation has been linked to increased longevity and reduced risk of premature death by positively influencing factors such as stress levels, heart health, and immune function. Chronic stress is a known contributor to many life-threatening illnesses, and meditation helps reduce stress hormones like cortisol. Studies have shown that regular meditation practices can lead to slower cellular aging (e.g., longer telomere length), thus enhancing overall life expectancy and quality of life in the aging population.

2.2 Yoga and Hypertension

Meditation, especially when practiced as part of an integrated yogic lifestyle, plays a significant role in managing hypertension (high blood pressure). Techniques such as breath control (Pranayama), relaxation, and mindfulness help calm the nervous system and balance the autonomic functions that regulate blood pressure. Several clinical studies support that regular yoga and meditation reduce both systolic and diastolic blood pressure, thus lowering the risk of cardiovascular disease and stroke.

2.3 Healing and Health Effects

Meditation supports the body's natural healing mechanisms by promoting relaxation, reducing inflammation, and enhancing immune responses. It encourages a parasympathetic state—the “rest and digest” mode—which is essential for healing. Additionally, meditation has shown effectiveness in managing chronic pain, digestive issues, insomnia, and various psychosomatic disorders. Its holistic approach addresses not only physical symptoms but also the underlying emotional and psychological causes of illness, fostering integrated health.

Subjective Questions

Q.1 How does meditation contribute to longevity and reduce mortality risk?

Ans.....

Q.2 Explain the role of meditation and yoga in the management of hypertension.

Ans.....

Q.3 Discuss how meditation enhances the body's natural healing process.

Ans.....

Q.4 In what ways does meditation serve as a holistic therapy for physical and psychological well-being?

Ans.....

Objective Questions

1. Which of the following is a cognitive benefit of regular meditation?

- a) Increased heart rate
- b) Enhanced memory and attention span
- c) Muscle contraction
- d) Reduced flexibility

Answer: b) Enhanced memory and attention span

2. What is a commonly reported emotional effect of meditation?

- a) Increased aggression
- b) Heightened anxiety
- c) Emotional stability and reduced stress
- d) Social withdrawal

Answer: c) Emotional stability and reduced stress

3. Meditation is believed to influence paranormal effects such as:

- a) Improving digestion
- b) Telepathy, intuition, and heightened awareness
- c) Reducing blood pressure only
- d) Enhancing taste perception

Answer: b) Telepathy, intuition, and heightened awareness

4. How does meditation benefit individuals with hypertension?

- a) Increases cortisol levels
- b) Raises blood pressure
- c) Balances emotional fluctuations, reducing blood pressure
- d) Decreases blood glucose levels only

Answer: c) Balances emotional fluctuations, reducing blood pressure

5. What is the role of meditation in improving mortality and overall health?

- a) Shortens lifespan
- b) Weakens the immune system
- c) Reduces stress-related illnesses, supporting longevity
- d) Prevents aging entirely

Answer: c) Reduces stress-related illnesses, supporting longevity



BLOCK-5

PRINCIPLES, METHODS, AND TOOLS OF TEACHING YOGA

UNIT-1

Teaching and Learning in Yoga Covering the Meaning and Definition of Teaching, Qualities of Effective Teaching, Principles, Levels, and Phases of Teaching, Scope and Methods, Factors Influencing Teaching, Sources of Teaching, and the Importance of Teacher Training

1.1 Meaning and Definition of Teaching

In the yogic context, teaching is not just the transmission of knowledge but also the **sharing of experience, wisdom, and transformation**. Teaching is defined as a **process of guiding, facilitating, and inspiring** students toward self-awareness, discipline, and inner growth. It involves both intellectual instruction and spiritual mentorship, emphasizing not only what is taught but how it is embodied by the teacher.

1.2 Qualities of Effective Teaching

An effective yoga teacher should embody patience, compassion, clarity, humility, and authenticity. Other essential qualities include deep knowledge of yogic philosophy, strong communication skills, adaptability to different learner needs, and personal commitment to regular practice. A teacher must be a living example of yogic values, serving as a role model in both personal discipline and interaction with others.

1.3 Principles, Levels, and Phases of Teaching

Teaching in yoga is based on several principles, including individualized instruction, experiential learning, and gradual progression. The levels of teaching range from introductory (basic techniques) to intermediate and advanced (deeper practices and philosophy). The phases involve preparation, presentation, practice, and evaluation, ensuring that learning is holistic and integrative, addressing body, mind, and spirit.

1.4 Scope and Methods of Teaching

The scope of yoga teaching is vast it extends to physical education, therapy, spirituality, and lifestyle transformation. Teaching methods may include demonstration, discussion, storytelling, guided practice, visual aids, and meditation. The teacher chooses methods based on the subject, student group, and desired outcomes, aiming to create a safe, inclusive, and inspiring environment.

1.5 Factors Influencing Teaching

Several factors influence the effectiveness of yoga teaching, such as the teacher's experience, student readiness, learning environment, cultural background, and available resources. A teacher must be aware of these variables and flexible in approach to maintain harmony and effectiveness in the teaching-learning process.

1.6 Sources of Teaching

Teaching in yoga is traditionally rooted in **scriptures (shastras), guru-shishya parampara (teacher-student lineage), and personal experience**. Modern sources also include books, workshops, digital platforms, and teacher training programs. Combining **classical wisdom with contemporary methods** enriches the learning experience and widens its reach.



1.7 Importance of Teacher Training

Teacher training is vital in preparing individuals to become **qualified, confident, and ethical yoga instructors**. A comprehensive training program covers anatomy, philosophy, teaching methodology, and practical teaching experience. It ensures that teachers uphold **professional standards**, maintain personal practice, and continuously evolve through feedback and further learning.

Subjective Questions

Q.1 What are the key qualities of an effective yoga teacher and why are they important?

Ans.....

Q.2 Explain the different levels and phases involved in yoga teaching.

Ans.....

Q.3 Discuss the role of teacher training in ensuring quality and integrity in yoga instruction.

Ans.....

Q.4 How do traditional and modern sources of teaching contribute to the learning process in yoga?

Ans.....

UNIT-2

Yogic Learning and Educational Technology Explaining the Meaning and Definition of Learning, Principles and Types of Learning, Yogic Levels of Learning (Vidyarthi, Shishya, and Mumukshu) Relationship Between Teaching and Learning, Characteristics of Good Yoga Teaching, Use of Yoga Props, and the Role of Educational Technology in Yoga

2.1 Meaning and Definition of Learning

Learning in the yogic tradition is a **transformational process** that involves the absorption of knowledge, the development of skills, and the internalization of values. It is not limited to academic understanding but also includes spiritual growth, self-discipline, and self-realization. Learning in yoga encourages both intellectual clarity and experiential understanding through regular practice (abhyasa) and detachment (vairagya).

2.2 Principles and Types of Learning

The key principles of yogic learning include self-effort (svadhyaya), discipline (tapas), receptivity (shraddha), and continuity (nityata). Learning can be categorized into various types: cognitive learning (knowledge-based), affective learning (emotion-based), and psychomotor learning (action-based). In yoga, these types are integrated, ensuring holistic development of body, mind, and spirit.

2.3 Yogic Levels of Learning: Vidyarthi, Shishya, Mumukshu

Yoga classifies learners into three progressive levels:

- **Vidyarthi:** A beginner or knowledge-seeker who is curious and just starting the path.
- **Shishya:** A disciple committed to regular practice under the guidance of a guru.
- **Mumukshu:** A spiritual aspirant deeply yearning for liberation (moksha) and self-realization. Each stage signifies a deeper level of devotion, discipline, and inner transformation.

2.4 Relationship Between Teaching and Learning

Teaching and learning in yoga are interdependent and dynamic. Effective teaching fosters meaningful learning, while active learning inspires deeper teaching. The guru-shishya tradition emphasizes mutual respect, experiential transmission, and personal connection. Teaching provides the structure, while learning completes the circle through practice and realization.

2.5 Characteristics of Good Yoga Teaching

Good yoga teaching is student-centered, inclusive, compassionate, and experiential. It blends theory with practice and tailors the approach based on learners' abilities. An effective yoga class fosters physical health, mental clarity, and spiritual awareness, and encourages students to explore beyond the mat. Regular feedback, adaptability, and inspiration are hallmarks of quality yoga teaching.

2.6 Use of Yoga Props

Yoga props such as blocks, straps, cushions, bolsters, and walls are used to support students in achieving proper alignment, increasing comfort, and reducing the risk of injury. Props make yoga



accessible to all, including beginners, elderly, and those with physical limitations. They enhance the depth of postures and allow prolonged holding, aiding meditative awareness.

2.7 Role of Educational Technology in Yoga

Educational technology supports yoga education through online classes, instructional videos, apps, digital learning platforms, and interactive tools. It has expanded the reach of yoga to a global audience, enabling flexible and self-paced learning. However, it must be balanced with in-person guidance and ethical considerations to preserve the authenticity of traditional teachings.

Subjective Questions

Q.1 What are the different levels of yogic learners and how do they reflect progressive growth?

Ans.....

Q.2 Discuss how yoga props contribute to effective and inclusive teaching.

Ans.....

Q.3 Explain the principles and types of learning in the yogic tradition.

Ans.....

Q.4 What is the role of educational technology in modern yoga instruction, and what are its limitations?

Ans.....

Objective Questions

1. What is one essential quality of an effective yoga teacher?

- a) Strictness
- b) High flexibility only
- c) Clarity in communication and empathy
- d) Ability to perform all advanced asanas

Answer: c) Clarity in communication and empathy

2. Which of the following is *not* a level of yogic learning?

- a) Vidyarthi
- b) Shishya
- c) Uddeshaka
- d) Mumukshu

Answer: c) Uddeshaka

3. What does the principle of teaching in yoga emphasize?

- a) Passive learning
- b) Memorization only
- c) Holistic development and active participation
- d) Grading performance

Answer: c) Holistic development and active participation

4. Educational technology in yoga is primarily used to:

- a) Replace the teacher
- b) Confuse the learners
- c) Support and enhance teaching and learning
- d) Focus only on physical practices

Answer: c) Support and enhance teaching and learning

5. The relationship between teaching and learning in yoga is based on:

- a) One-way knowledge transfer
- b) Competition between teacher and student
- c) Interactive, dynamic, and transformational process
- d) Dictation and memorization

Answer: c) Interactive, dynamic, and transformational process



BLOCK-6

YOGA CLASS MANAGEMENT AND LESSON PLANNING

UNIT-1

Managing A Yoga Classroom Covering Essential Features of a Yoga Classroom, Practice Levels (Beginners, Advanced, School Children, Youth, Women, Special Attention Groups), Class Management Problems, Techniques of Mass Instruction, and Individualized and Group Teaching.

1.1 Essential Features of a Yoga Classroom

A yoga classroom should be a **calm, clean, and distraction-free environment** that fosters focus and inner awareness. Ideal features include adequate **ventilation, natural light, quiet surroundings, non-slippery flooring, and a clutter-free layout**. The space should feel **welcoming and inclusive**, supporting both physical postures and meditative practices. The arrangement should allow the teacher to observe and assist each student effectively.

1.2 Practice Levels: Beginners, Advanced, and Special Groups

Yoga classes should be structured based on **practice levels and learner needs**.

- **Beginners** require simpler instructions, slower pace, and more demonstrations.
- **Advanced practitioners** can explore deeper postures, pranayama, and philosophical discussions.
- **School children** need engaging, playful sessions.
- **Youth** may benefit from dynamic flows and stress-relief techniques.
- **Women**, especially pregnant or postpartum, require gentle, supportive practices.
- **Special attention groups** (e.g., elderly, physically challenged) need customized modifications, props, and therapeutic guidance.

1.3 Class Management Problems

Common challenges in managing a yoga class include **varying ability levels, irregular attendance, lack of motivation, overcrowding, and disruptions**. Other issues may involve **miscommunication, injuries, and cultural differences**. Effective class management requires clear instructions, patience, empathy, and the ability to **adapt on the spot** while maintaining harmony and safety.

1.4 Techniques of Mass Instruction

When teaching large groups, instructors must use **clear verbal cues, visual demonstrations**, and a **loud yet calm voice**. Positioning oneself visibly and repeating key steps is important. Incorporating **mirror techniques, group dynamics**, and the use of props enhances accessibility. Visual aids, pre-recorded videos, or assistant teachers can also help manage larger classes effectively.

1.5 Individualized and Group Teaching

Individualized teaching involves one-on-one sessions where the practice is tailored to the specific physical, mental, and spiritual needs of the student. It is **therapeutic, focused, and transformative**.



1.6 Group teaching promotes **community, shared energy, and motivation**

It is efficient for general classes but requires balancing attention among students. A skillful teacher knows how to combine both methods within a session by offering **variations and adjustments** based on individual needs within a group setting.

Subjective Questions

Q.1 What are the essential features that contribute to an ideal yoga classroom environment?

Ans.....

Q.2 How should a yoga teacher adapt their approach for different practice levels or special groups?

Ans.....

Q.3 Discuss common class management problems and how they can be resolved.

Ans.....

Q.4 Compare the advantages and limitations of individualized versus group yoga teaching.

Ans.....

UNIT-2

Lesson Planning in Yoga Exploring the Meaning, Significance, and Essentials of Lesson Plans, Planning for Teaching Yoga (Shatkriya, Asana, Mudra, Pranayama & Meditation), Models of Lesson Planning, Action Research in Yoga, and Effective Use of Library and Other Resources

2.1 Meaning and Significance of Lesson Planning

Lesson planning in yoga refers to the **systematic organization of content, activities, and time** to ensure effective teaching and learning. It provides a **clear framework** for the instructor to guide students through physical and mental practices with structure and purpose. A well-thought-out lesson plan enhances **efficiency, safety, and progression** in a yoga session, ensuring that learning objectives are met.

2.2 Essentials of a Yoga Lesson Plan

An effective yoga lesson plan should include the following components:

- **Objective:** Clear goals of the session.
- **Sequence:** Logical flow of practices beginning with warm-ups and ending with relaxation.
- **Time allocation:** Specific time assigned to each segment.
- **Variations and modifications:** To address different ability levels.
- **Props and tools:** Materials needed for the session.
- **Evaluation or reflection:** Time for self-assessment and feedback. These essentials ensure a balanced, inclusive, and holistic experience.

2.3 Planning for Teaching Yoga (Shatkriya, Asana, Mudra, Pranayama & Meditation)

Planning for yoga teaching must incorporate the **progressive inclusion** of different yogic practices:

- **Shatkriya** (cleansing techniques) to purify the body.
- **Asana** (postures) for strength, flexibility, and balance.
- **Mudra** (gestures) to channel energy.
- **Pranayama** (breathing techniques) to regulate vital force.
- **Meditation** for inner awareness and calm. This multi-layered approach offers a comprehensive physical and spiritual session.

2.4 Models of Lesson Planning

Common models include:

- **Herbartian Model:** Step-by-step instruction from preparation to application.
- **Bloom's Taxonomy-Based Planning:** Aligning objectives with cognitive, affective, and psychomotor domains.



- **Experiential Model:** Emphasizing direct experiences and reflection. These models help teachers **organize content** effectively and meet diverse learning styles.

2.5 Action Research in Yoga

Action research involves **systematic self-reflection and study** by yoga teachers to improve their teaching strategies. It includes identifying classroom problems, implementing changes, and analyzing outcomes. This continuous improvement model helps yoga educators **tailor lessons more effectively**, enhance student engagement, and integrate traditional wisdom with modern needs.

2.6 Effective Use of Library and Other Resources

Utilizing **books, journals, audio-visual materials, online platforms, and ancient yogic texts** enriches lesson planning. These resources provide **authentic references, new techniques, and philosophical insights**. Libraries and digital tools support both teachers and students in **deepening their knowledge and staying updated** with evolving practices.

Subjective Questions

Q.1 Why is lesson planning essential for effective yoga teaching?

Ans.....

Q.2 How can a yoga teacher integrate different yogic practices (like Shatkriya and Pranayama) into a single session?

Ans.....

Q.3 Describe how action research can help improve the quality of yoga instruction.

Ans.....

Q.4 What are the benefits of using both traditional and modern resources in planning yoga lessons?

Ans.....

Objective Questions

1. Which of the following is an essential feature of a well-managed yoga classroom?

- a) Limited to adult participants only
- b) Fixed practices with no variation
- c) Safe, inclusive, and distraction-free environment
- d) No interaction allowed during practice

Answer: c) Safe, inclusive, and distraction-free environment

2. What is a major benefit of individualized teaching in a yoga class?

- a) Faster completion of syllabus
- b) Uniform experience for all students
- c) Attention to specific needs and abilities of students
- d) It reduces the teacher's workload

Answer: c) Attention to specific needs and abilities of students

3. Which practice level would likely require simplified asanas and more guidance?

- a) Advanced practitioners
- b) Beginners
- c) Teachers
- d) Athletes

Answer: b) Beginners

4. What is the main purpose of a yoga lesson plan?

- a) To fill time
- b) To avoid flexibility in teaching
- c) To structure the session and meet learning objectives
- d) To list difficult asanas only

Answer: c) To structure the session and meet learning objectives

5. Action research in yoga teaching helps in:

- a) Conducting physical tests only
- b) Developing new yoga styles
- c) Improving teaching practices through reflective methods
- d) Making yoga competitive

Answer: c) Improving teaching practices through reflective methods

Suggestive Readings:

- Iyengar, B. K. S. (2002). *The Tree of Yoga*. London, UK: Thorsons.
- Taimni, I. K. (1961). *The Science of Yoga: The Yoga-Sutras of Patanjali in Sanskrit with Transliteration in Roman, Translation and Commentary in English*. Wheaton, IL: Theosophical Publishing House.
- Nagendra, H. R., & Nagarathna, R. (2010). *Integrated Approach to Yoga Therapy for Positive Health*. Bangalore, India: Swami Vivekananda Yoga Prakashana.
- Feuerstein, G. (2003). *The Deeper Dimension of Yoga: Theory and Practice*. Boston, MA: Shambhala Publications.



COURSE NAME

STRENGTHS AND VIRTUES (ELECTIVE)

COURSE CODE – BAYSMJ - 403(A)

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the basic concepts, goals, and history of positive psychology.
- Explore the contributions of both Western and Indian thinkers to the field of positive psychology.
- Learn the meaning, scope, and key ideas of Indian psychology and its focus on happiness and well-being.
- Identify character strengths and virtues that promote positive development.
- Understand the role of interpersonal strengths like growth mind-set, grit, and self-compassion in building resilience.
- Compare Eastern and Western views of positive psychology and explore the role of spiritual practices in personal growth.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Describe the meaning, nature, and purpose of positive psychology.
- Discuss the contributions of Martin Seligman, Paul Wong, and Indian scholars to positive psychology.
- Explain the connection between positive psychology and other psychological fields.
- Define Indian psychology and explain its concepts such as Purushartha and Ānanda.
- Identify and describe key character strengths and virtues using the VIA classification.
- Use tools like Clifton's Strengths Finder to recognize and build on personal strengths.
- Understand the 40 Developmental Assets and their role in youth development.
- Apply interpersonal strengths like growth mind-set, cultural adaptability, and self-compassion in real-life situations.
- Compare Indian and Western psychological views on well-being and personal development.
- Explain how spiritual practices like meditation and mindfulness support mental health and personal growth.



BLOCK-1

INTRODUCTION TO POSITIVE PSYCHOLOGY

UNIT-1

Foundations of Positive Psychology; Covering its Meaning, Nature, and Objectives

1.1 Positive Psychology

Positive Psychology is a branch of psychology that focuses on the study and promotion of positive aspects of human life, such as happiness, well-being, strengths, virtues, and optimal functioning. Coined and popularized by Martin Seligman in the late 1990s, positive psychology seeks to move beyond the traditional focus on pathology and dysfunction by exploring what makes life worth living.

1.2 Nature

- **Scientific and Empirical:** Positive psychology is grounded in scientific research, employing empirical methods to understand and enhance well-being.
- **Holistic and Strength-Based:** It emphasizes the development of personal strengths, virtues, and capacities rather than solely fixing weaknesses.
- **Interdisciplinary:** It draws from psychology, philosophy, education, neuroscience, and even ancient wisdom traditions to provide a well-rounded perspective on human flourishing.
- **Human-Centric:** Focuses on human potential, fulfillment, meaning, and positive experiences like joy, gratitude, and love.

1.3 Objectives

The objectives of positive psychology are multifaceted and grounded in the pursuit of well-being at both individual and societal levels. One of its primary aims is to **understand positive emotions**, such as joy, contentment, compassion, and hope, and examine how these emotions influence psychological resilience, creativity, and health. Positive psychology also strives to **identify and cultivate personal strengths and virtues**, such as courage, integrity, perseverance, wisdom, and kindness, which contribute to moral character and social harmony. A significant goal is to **promote overall well-being and human flourishing** by developing interventions that foster engagement, positive relationships, meaning, and achievement—often referred to by the acronym **PERMA** (Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment), proposed by Seligman.

In addition, positive psychology seeks to **enhance life satisfaction and subjective well-being** by helping individuals set meaningful goals, practice mindfulness, and develop habits that lead to long-term happiness rather than short-lived pleasure. It also encourages a **paradigm shift in psychological focus**—from repairing what is broken to nurturing what is best in individuals. By doing so, it not only contributes to personal development but also offers tools for building more compassionate, resilient, and connected communities. In essence, the foundation of positive psychology lies in its commitment to understanding the science of a meaningful life and applying that knowledge to foster human potential and collective well-being.



Subjective Questions

Q1. Explain the nature of Positive Psychology and discuss how it differs from traditional psychology in its approach to human behavior and well-being?

Ans.

Q2. Describe the core objectives of Positive Psychology. How does the PERMA model contribute to our understanding of human flourishing and well-being?

Ans.

Q3. Critically evaluate how Positive Psychology integrates interdisciplinary perspectives to promote individual and collective well-being? Provide examples to support your answer.

Ans.

UNIT-2

Historical Perspectives Exploring The Contributions of Seligman and Wong

The development of **Positive Psychology** as a formal discipline can be traced to the **late 20th century**, when a shift began to take place in the field of psychology—from a predominant focus on mental illness to a broader understanding of mental health, human potential, and well-being. **Martin E. P. Seligman** is widely regarded as the founding father of modern Positive Psychology. In 1998, during his term as president of the **American Psychological Association (APA)**, Seligman used his platform to call for a renewed scientific emphasis on the **positive aspects of human life**—such as happiness, strengths, virtues, and personal growth. He argued that psychology had become too preoccupied with diagnosing and treating disorders, neglecting the other side of the human experience: flourishing.

Seligman's vision laid the foundation for a **systematic study of well-being**, leading to the formal establishment of Positive Psychology as a subfield. One of his most influential models is the **PERMA model**, which outlines five core elements essential to well-being: **Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment**. These components, according to Seligman, are measurable and cultivable, forming the pillars of a fulfilling life. His seminal works such as *Authentic Happiness* (2002) and *Flourish* (2011) introduced these ideas to a broad audience, bridging the gap between academic psychology and applied life improvement. Furthermore, Seligman emphasized **learned optimism**, the notion that individuals can consciously reframe negative thought patterns and develop a more hopeful, empowered outlook through practice and cognitive restructuring. His research not only influenced therapy and counseling but also transformed areas like education, organizational development, and public policy by introducing scientifically grounded strategies for enhancing human potential.

In parallel with Seligman's work, **Paul T. P. Wong**, a clinical psychologist and existential scholar, made significant contributions to the **second wave of Positive Psychology**, often referred to as **Positive Psychology 2.0 (PP 2.0)**. Wong argued that the original framework of Positive Psychology—while groundbreaking—was somewhat **overly focused on positivity** and insufficiently addressed the **reality of suffering, trauma, and adversity**. His key contribution lies in integrating **existential psychology** with Positive Psychology, resulting in what he called the **“dual-systems model of well-being.”** This approach acknowledges the necessity of balancing positive and negative life experiences in the pursuit of meaning and growth. Wong emphasized that **true flourishing often emerges through the confrontation with suffering**, and that the ability to find meaning in hardship is central to human resilience and transformation.

Wong's concept of **“meaning-centered approach”** places existential meaning at the heart of psychological health. He argued that **meaning, rather than pleasure alone, is the cornerstone of enduring well-being**. His work draws inspiration from existential thinkers like Viktor Frankl, but he applies it in a scientifically rigorous and culturally inclusive manner. Wong's **PURE model** (Purpose, Understanding, Responsibility, and Enjoyment/Evaluation) outlines how individuals can cultivate meaningful lives, even amid suffering. His scholarly contributions have expanded the scope of Positive Psychology to include **cross-cultural, spiritual, and existential dimensions**, enriching the field's understanding of human complexity.

Together, Seligman and Wong represent two complementary pillars of Positive Psychology—Seligman focusing on strengths, virtues, and positive constructs, while Wong brings in depth, existential nuance,



and cultural sensitivity. Their combined contributions have not only defined the trajectory of Positive Psychology but also broadened its application, making it a more inclusive and integrative approach to understanding human well-being.

Subjective Questions

Q1. Discuss the role of Martin Seligman in the development of Positive Psychology as a formal discipline. How did his models and theories reshape the goals of modern psychology?

Ans.

Q2. Critically examine Paul T. P. Wong's contributions to Positive Psychology 2.0. How does his existential approach complement or challenge the foundations laid by Martin Seligman?

Ans.

Q3. Compare and contrast the perspectives of Seligman and Wong in Positive Psychology. How do their respective models—PERMA and PURE—reflect different understandings of human well-being and flourishing?

Ans.

Q4. How does the integration of existential and cultural dimensions in Paul T. P. Wong's Positive Psychology 2.0 expand the scope and applicability of traditional Positive Psychology? Illustrate with examples from his dual-systems model and PURE framework.

Ans.

UNIT-3

Interdisciplinary Connections Examining the Relationship of Positive Psychology with other areas of Psychology

Positive Psychology, as a scientific study of strengths, virtues, and the elements that enable individuals and communities to thrive, is not an isolated domain. It shares significant intersections with numerous subfields of psychology, enhancing both theoretical frameworks and practical applications across disciplines. This interdisciplinary nature makes Positive Psychology a comprehensive and integrative approach to understanding human behavior and mental processes.

3.1 Clinical Psychology

One of the most prominent connections is with **clinical psychology**, which traditionally focuses on diagnosing and treating psychological disorders. Positive Psychology complements this by emphasizing the cultivation of positive emotions, personal strengths, and well-being, shifting the lens from illness to wellness. Interventions such as **positive psychotherapy**, **gratitude practices**, and **resilience training** have been integrated into therapeutic settings to help individuals not only recover from mental illness but also lead fulfilling lives. For example, Seligman and Rashid's Positive Psychotherapy model incorporates exercises like "Three Good Things" and "Using Signature Strengths" to enhance mood and meaning in life.

3.2 Developmental Psychology

In **developmental psychology**, Positive Psychology contributes to understanding how traits like optimism, empathy, gratitude, and resilience develop from childhood through old age. It emphasizes the role of supportive environments and character education in shaping positive development. For example, the **growth mindset theory** proposed by Carol Dweck aligns closely with Positive Psychology, highlighting the belief that abilities can be developed through dedication and effort. Research in this area focuses on how interventions during early life stages can promote lifelong well-being and healthy psychological growth.

3.3 Educational Psychology

Positive Psychology has had a transformative influence on **educational psychology**, especially through the rise of **positive education**—a movement that combines traditional academic learning with training in well-being and life skills. Seligman and colleagues have introduced models that encourage teaching students about emotions, resilience, mindfulness, and meaning, alongside regular curricula. The integration of Positive Psychology into school settings has shown to improve students' academic performance, emotional health, and social relationships.

3.4 Organizational and Industrial Psychology

Within **organizational psychology**, Positive Psychology enhances workplace dynamics by focusing on strengths-based leadership, employee engagement, and meaningful work. Concepts like **psychological capital (PsyCap)**—which includes hope, efficacy, resilience, and optimism—are central to understanding how employees can perform better and experience greater job satisfaction. Strategies derived from Positive Psychology, such as fostering a culture of appreciation or promoting flow experiences at work, help organizations boost morale, innovation, and productivity.



3.5 Social Psychology

Social psychology and Positive Psychology intersect through the study of interpersonal relationships, altruism, cooperation, and social support. Positive Psychology investigates how close relationships, communities, and social identities contribute to individual well-being. It also explores the role of prosocial behaviors, such as kindness and empathy, in strengthening social bonds and enhancing collective resilience. Research on compassion and emotional contagion further illustrates how positive emotions can spread across social networks and improve communal mental health.

3.6 Health Psychology

In **health psychology**, Positive Psychology plays a crucial role by exploring how mental states influence physical health. Studies have shown that positive emotions and outlooks can lead to lower stress levels, better immune functioning, and increased longevity. Interventions like mindfulness-based stress reduction (MBSR), self-compassion, and goal setting are applied to encourage healthy lifestyles and manage chronic conditions. The field of psychoneuroimmunology—studying the links between psychological well-being and immune system functioning—also benefits from Positive Psychology’s insights.

3.7 Humanistic and Existential Psychology

Positive Psychology shares philosophical roots with **humanistic psychology**, particularly in its emphasis on human potential, self-actualization, and personal meaning. Thinkers like Abraham Maslow and Carl Rogers, who focused on the inherent goodness and growth of humans, greatly influenced the development of Positive Psychology. Similarly, the existential dimension—championed by scholars like Viktor Frankl and later Paul Wong—addresses suffering, purpose, and meaning-making, especially in the face of adversity. This leads to Positive Psychology 2.0, which integrates both light and shadow aspects of human life for a more realistic and profound understanding of well-being.

3.8 Cognitive Psychology

Positive Psychology also intersects with **cognitive psychology** through its exploration of how thought patterns—like optimism, reframing, and mental habits—affect emotions and behavior. Techniques such as cognitive restructuring, often used in cognitive-behavioral therapy (CBT), are adapted in Positive Psychology to promote learned optimism and mental flexibility. The study of attention, memory, and decision-making is enriched by understanding how focusing on positive experiences influences cognition and long-term happiness.

Subjective Questions

Q1. How has Positive Psychology influenced the field of Clinical Psychology, particularly in the development of therapeutic approaches?

Ans.

Q2. Discuss the role of Positive Psychology in enhancing learning environments within Educational Psychology. How do concepts like student engagement and growth mindset contribute to academic success?

Ans.

Q3. In what ways does Positive Psychology intersect with Organizational Psychology, and how is Psychological Capital (PsyCap) applied in workplace settings?

Ans.

Q4. Evaluate the relationship between Positive Psychology and Social Psychology. How do theories of prosocial behavior and emotional contagion align with the goals of Positive Psychology?

Ans.



UNIT-4

Indian Contributions to Positive Psychology Discussing Perspectives from Indian Psychology

Positive Psychology, though formally established in the West in the late 20th century, resonates deeply with ancient Indian philosophical and psychological traditions. Indian psychology has long emphasized human flourishing, self-realization, and inner well-being, offering a rich, holistic perspective that aligns with—and in many ways predates—the tenets of Positive Psychology. Concepts such as **Ananda** (bliss), **Sattva** (purity of mind), **Dharma** (righteous duty), **Karma** (action), and **Moksha** (liberation) are central to Indian thought and provide frameworks for understanding human happiness, moral virtues, and the purpose of life.

- Indian scriptures, including the **Bhagavad Gita**, **Upanishads**, and **Yoga Sutras of Patanjali**, offer profound insights into the nature of the mind, the cultivation of virtues like equanimity (Samatva), compassion (Karuna), self-control (Yama and Niyama), and mindfulness (Dhyana). These texts advocate a **strength-based approach** to human development, encouraging individuals to transcend ego, reduce suffering, and realize their highest potential through self-discipline, introspection, and ethical living.
- The concept of '**Sukha**' (true happiness or contentment) in Indian psychology is not merely hedonistic but is tied to **inner harmony and spiritual realization**. Unlike the Western emphasis on external achievement and hedonic well-being, Indian thought emphasizes **eudaimonic well-being**—the pursuit of a meaningful, purposeful life aligned with higher values. Practices like **Yoga**, **Meditation**, and **Pranayama**, rooted in Indian spiritual science, are now globally recognized for enhancing psychological resilience, emotional regulation, and well-being.
- Modern Indian psychologists like **Dharma P. S. Bhawuk**, **Kiran Kumar Salagame**, and **Ramakrishna Rao** have contributed to developing an indigenous model of Positive Psychology, advocating for a culturally grounded approach that integrates Indian philosophical systems with contemporary psychological science. Their work underscores the importance of **context-sensitive, spiritually inclusive frameworks** in understanding human behavior, well-being, and transformation.
- In sum, Indian psychology offers a deeply **integrative and timeless vision** of well-being, complementing the goals of Positive Psychology by emphasizing **self-awareness, virtue cultivation, spiritual growth, and inner peace**. These contributions continue to enrich global psychological discourse by providing alternative paradigms for understanding the good life.

Subjective Questions

Q1. How do ancient Indian philosophical concepts like Dharma, Karma, and Moksha contribute to the understanding of well-being in Indian psychology?

Ans.

Q2. What is the significance of Indian scriptures such as the Bhagavad Gita, Upanishads, and Yoga Sutras in promoting virtues and psychological well-being?

Ans.

Q3. Compare the Indian concept of 'Sukha' with the Western focus on hedonic well-being. How do their approaches to happiness differ?

Ans.

Q4. Identify the contributions of modern Indian psychologists to the field of Positive Psychology and explain how their work integrates Indian philosophical systems with contemporary psychological science?

Ans.

Objective Questions

1. Who is considered the founding father of modern Positive Psychology?

- a) Carl Rogers
- b) Abraham Maslow
- c) Martin Seligman
- d) Paul T. P. Wong

Answer: c) Martin Seligman

2. What are the five components of Seligman's PERMA model?

- a) Purpose, Empathy, Resilience, Motivation, Action
- b) Positive Emotion, Engagement, Relationships, Meaning, Accomplishment
- c) Planning, Empathy, Reflection, Mastery, Achievement
- d) Power, Emotion, Recognition, Motivation, Alignment

Answer: b) Positive Emotion, Engagement, Relationships, Meaning, Accomplishment

3. Which model was introduced by Paul T. P. Wong in Positive Psychology 2.0?

- a) FLOW model
- b) PERMA model
- c) PURE model
- d) GRIT model

Answer: c) PURE model

4. Which Indian psychological concept emphasizes true happiness rooted in inner harmony and spiritual realization?

- a) Karma
- b) Ananda
- c) Sukha
- d) Moksha

Answer: c) Ananda

5. Which ancient Indian text contains teachings on virtues like equanimity and mindfulness?

- a) Arthashastra
- b) Bhagavad Gita
- c) Ramayana
- d) Manusmriti

Answer: b) Bhagavad Gita



BLOCK-2

POSITIVE PSYCHOLOGY AND INDIAN PSYCHOLOGY

UNIT-1

Indian Psychology – Meaning and Scope Covering Its Definitions and Relevance.

Indian Psychology refers to the **systematic study of the human psyche, behavior, and consciousness rooted in the Indian philosophical and spiritual traditions**. Unlike Western psychology, which predominantly relies on experimental methods and external observations, Indian psychology emphasizes **inner experience, introspection, and self-realization** as primary modes of understanding the human mind.

Some commonly accepted definitions include:

- **Kiran Kumar (2005):** “Indian Psychology is an approach rooted in the Indian ethos, aiming to understand and transform human consciousness based on indigenous concepts, practices, and values.”
- **Dharma P. S. Bhawuk (2011):** Defines Indian psychology as “the study of the self (Atman), consciousness, and mind in their spiritual and cultural contexts, emphasizing growth, inner harmony, and liberation (Moksha).”

In essence, Indian psychology **views the human being as a spiritual entity**, emphasizing **unity of mind, body, and consciousness**, and sees the ultimate goal of psychological development as **self-transcendence or Moksha**.

Scope of Indian Psychology

Indian Psychology is a distinct psychological tradition rooted in the philosophical, spiritual, and cultural heritage of India. Unlike the primarily materialistic and empirical orientation of mainstream Western psychology, Indian Psychology is fundamentally **consciousness-centered**, focusing on the inner self, spiritual development, and holistic well-being.

1. Study of Consciousness (Chetana)

At the core of Indian Psychology is the systematic study of **consciousness**, which is seen as the ultimate reality. Indian systems—especially Vedanta, Yoga, and Buddhism—regard consciousness not just as a byproduct of the brain but as the foundational principle of existence. This opens up the scope to explore states like:

- **Waking (Jagrat)**
- **Dreaming (Swapna)**
- **Deep sleep (Sushupti)**
- **Transcendental state (Turiya)**

These states are not just metaphysical concepts but also psychological states studied through introspection, meditation, and yogic practices.



2. Holistic Understanding of the Human Being

Indian Psychology adopts a **holistic approach**, seeing a person as comprising body (Sharira), mind (Manas), intellect (Buddhi), ego (Ahamkara), and self (Atman). This layered model allows for a deeper understanding of behavior, personality, and transformation, offering insights into both individual and transpersonal dimensions of life.

3. Emotional and Mental Well-being

Rather than focusing only on pathology, Indian Psychology places a strong emphasis on **mental harmony, equanimity (Samatva), emotional regulation, and detachment (Vairagya)**. Practices such as:

- **Meditation (Dhyana)**
- **Pranayama (breath control)**
- **Self-inquiry (Atma Vichara)**
are encouraged to reduce suffering, manage emotions, and attain inner peace.

4. Ethical and Moral Development

Indian psychology sees **ethics (Dharma)** and **virtue cultivation (Yama and Niyama)** as essential for psychological growth. These include values like:

- Non-violence (Ahimsa)
- Truthfulness (Satya)
- Contentment (Santosha)
- Self-discipline (Tapas)

Unlike Western moral development theories, which are often cognitive in nature, Indian ethics are deeply tied to spiritual evolution.

5. Applications in Therapy and Healing

Indian Psychology offers **spiritually oriented therapeutic models**, including:

- **Yoga therapy**
- **Mindfulness and Vipassana practices**
- **Ayurveda-based mental healing**

These approaches aim not only to remove symptoms but also to foster **inner transformation** and realization of one's true self (Self-actualization or Moksha).

6. Education and Personality Development

Indian Psychology is highly applicable to **character building and education**. Ancient systems like the Gurukula emphasized not only academic learning but also:

- Meditation
- Moral education

- Self-discipline
- Life-purpose awareness

The focus is on **integral personality development**—body, mind, intellect, and soul.

7. Cross-Cultural and Global Relevance

With rising interest in **meditation, yoga, and mindfulness** globally, Indian Psychology has gained international relevance. It offers alternative models of **well-being, mental health, and consciousness studies** that are increasingly recognized and integrated into global psychological research and practice.

Relevance of Indian Psychology in the Contemporary World

1. **Mental Health and Well-being:**
Indian psychology provides **alternative and complementary approaches to mental health**, especially helpful in managing stress, anxiety, and depression through yoga, meditation, and spiritual counseling.
2. **Cross-cultural and Indigenous Perspectives:**
It offers **culturally relevant frameworks** for understanding Indian and non-Western populations, which are often overlooked in Western psychological theories.
3. **Integration with Positive Psychology:**
Concepts such as **Sukha (contentment), Ananda (bliss), Dharma (righteous living), and Karma (action)** align closely with **Positive Psychology's** focus on strengths, virtues, and human flourishing.
4. **Spiritual Psychology:**
Indian psychology fills the gap left by secular approaches by **integrating spirituality into psychological understanding**, which is increasingly in demand in fields like transpersonal psychology and existential therapy.
5. **Global Relevance:**
Indian psychological practices like **mindfulness, meditation, and yoga** are now globally validated and adopted in mainstream psychological and medical settings for enhancing resilience, focus, and well-being.

Subjective Questions

Q1. Define Indian Psychology and explain how it differs from Western psychology in its understanding of the human mind and behavior?

Ans.

Q2. Discuss the scope of Indian Psychology with reference to its approach to consciousness, emotion regulation, and therapeutic practices?

Ans.

Q3. Analyze the contemporary relevance of Indian Psychology in addressing mental health, spiritual well-being, and cross-cultural psychological understanding?

Ans.



UNIT-2

Concepts of Happiness and Well-Being- Exploring Pleasure, Happiness, Well-Being, And Flourishing.

In psychology, the concepts of happiness and well-being are central to understanding human motivation, emotional health, and overall life satisfaction. These ideas are especially emphasized in the field of **Positive Psychology**, which seeks to explore what enables individuals and communities to thrive, rather than merely survive. Traditionally, two major perspectives have shaped the psychological study of happiness: the **hedonic** and **eudaimonic** approaches.

The **hedonic perspective** defines happiness in terms of **pleasure attainment and pain avoidance**. It emphasizes positive emotions, life satisfaction, and the absence of negative feelings. Psychologist **Ed Diener** formalized this view through the concept of **Subjective Well-being (SWB)**, which includes three components: life satisfaction, the presence of positive affect, and the absence of negative affect. This approach considers happiness as a **subjective experience**, often measured through self-reports and emotional responses. While it captures the experiential aspect of happiness, critics argue that hedonic happiness can be fleeting and externally driven.

In contrast, the **eudaimonic perspective** focuses on **meaningful living and self-realization**. Rooted in Aristotle's idea of *eudaimonia*, it suggests that true well-being arises not from mere pleasure, but from living a life of virtue, purpose, and alignment with one's true nature. Psychologist Carol Ryff proposed a multidimensional model of Psychological Well-being (PWB) that includes factors such as autonomy, personal growth, environmental mastery, purpose in life, positive relations, and self-acceptance. This model reflects a deeper, more enduring form of happiness that emphasizes inner fulfillment over external gratification.

Building on both hedonic and eudaimonic ideas, **Martin Seligman**, the founder of Positive Psychology, introduced the **PERMA model** of flourishing. This model outlines five key elements necessary for well-being: Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment. Positive emotions contribute to feeling good; engagement refers to deep involvement or flow in activities; relationships offer connection and support; meaning provides a sense of purpose; and accomplishment involves pursuing goals and achieving success. According to Seligman, flourishing is the full realization of human potential and goes beyond just feeling happy—it encompasses thriving in all areas of life.

In addition to Western models, **Indian psychological thought** offers a spiritually rich and holistic understanding of happiness and well-being. Concepts like Sukha (lasting contentment), Ananda (bliss), and Moksha (liberation from suffering) emphasize inner harmony, moral living, and spiritual realization. Happiness is not seen as a fleeting emotion but as a state of being that arises from discipline, ethical conduct, meditation, and self-awareness. Texts like the Bhagavad Gita and Yoga Sutras describe paths to well-being that involve balancing duties (Dharma), renouncing attachments, and attaining inner peace. This view aligns with modern psychological theories that highlight the role of meaning, values, and resilience in achieving lasting well-being.

In summary, psychological theories of happiness and well-being explore a spectrum ranging from the pleasure-focused hedonic model to the virtue-centered eudaimonic model, and further into integrative frameworks like PERMA and spiritually grounded approaches from Indian psychology. Together, these perspectives suggest that happiness is not merely about feeling good but about living

well—with purpose, authenticity, and connection. As psychology continues to evolve, these concepts offer valuable insights for therapy, education, health, and personal growth by providing a deeper understanding of what it truly means to flourish.

Subjective Questions

Q1. Differentiate between hedonic and eudaimonic well-being. How do these concepts contribute to our understanding of happiness in psychology?

Ans.

Q2. Explain Martin Seligman’s PERMA model. How does it provide a comprehensive framework for understanding well-being and flourishing?

Ans.

Q3. Discuss the concept of flourishing in psychology. What are its key components, and how does it go beyond the traditional understanding of happiness?

Ans.

Q4. How do Indian philosophical concepts like Sukha, Ananda, and Moksha enhance the psychological understanding of happiness and well-being?

Ans.



UNIT-3

Purushārtha – Life Goals Focusing on Meaningful Life Pursuits

Purushārtha, a fundamental concept in Indian philosophy, refers to the **four aims or goals of human life**. The term is derived from Sanskrit, where “*Purusha*” means person or self, and “*Artha*” means purpose or goal. These four goals—**Dharma, Artha, Kāma, and Mokṣa**—represent a holistic framework for leading a meaningful, balanced, and fulfilling life. Together, they guide individuals in harmonizing worldly duties with spiritual aspirations.

The first goal, **Dharma**, refers to **righteousness, moral duties, and ethical conduct**. It is considered the foundation of all other pursuits. Dharma encompasses personal responsibilities, social obligations, and universal values such as honesty, compassion, and justice. It serves as a guiding principle for right action in various stages of life and promotes harmony within the self and society. In the psychological context, Dharma aligns with the pursuit of meaning and values, encouraging individuals to lead purpose-driven lives in accordance with their roles and conscience.

The second goal, **Artha**, pertains to the pursuit of **material prosperity and economic well-being**. It includes wealth, resources, career, and social security—elements necessary for survival and personal development. Artha is not merely about accumulation but emphasizes the ethical acquisition and responsible use of resources to support oneself, one’s family, and the larger community. In psychological terms, Artha resonates with the need for competence, stability, and self-efficacy, which contribute to overall well-being when pursued mindfully.

Kāma, the third goal, refers to **pleasure, emotional fulfillment, and sensory enjoyment**. It includes aesthetic experiences, love, intimacy, and the enjoyment of life’s beauty. Far from being indulgent, Kāma is recognized as a legitimate pursuit when aligned with Dharma and Artha. It acknowledges the importance of emotional expression, relationships, and psychological satisfaction. In contemporary psychological language, Kāma reflects the need for emotional health, joy, connection, and self-expression—all vital for mental and emotional well-being.

The final and ultimate goal, **Mokṣa**, signifies **liberation, self-realization, and spiritual freedom**. It involves transcending ego, desires, and worldly attachments to attain inner peace and union with the higher Self or ultimate reality (Brahman). Mokṣa is seen as the culmination of all human efforts—a state of blissful awareness and freedom from suffering. Psychologically, Mokṣa aligns with the pursuit of transcendence, meaning, and inner harmony, offering a path to enduring fulfillment beyond material success or emotional gratification.

These four goals are not mutually exclusive but are meant to be pursued in **integration and balance**, depending on one’s life stage and personal disposition. The Purushārtha model offers a comprehensive vision of human development, recognizing both worldly involvement and spiritual growth. It encourages individuals to live responsibly in society while also striving for inner liberation. In this way, Indian philosophy presents a deeply humanistic and dynamic model of well-being, emphasizing that a meaningful life is one that fulfills not just external goals, but also the inner quest for purpose and peace.

Subjective Questions

Q1. Explain the four Purushārthas in Indian philosophy and discuss how they collectively contribute to a meaningful and balanced human life?

Ans.

Q2. How does the concept of Mokṣa differ from Artha and Kāma, and why is it considered the ultimate goal in the Purushārtha framework?

Ans.

Q3. In what ways can the principles of Dharma be applied in modern life to enhance psychological well-being and social harmony?

Ans.



UNIT-4

Ānanda – Sustained Happiness and Well-being Understanding Long-Term Psychological Fulfilment

In Indian psychology, the concept of **Ānanda** holds a central place in the understanding of **true, lasting happiness and psychological well-being**. Ānanda is a Sanskrit term often translated as bliss, inner joy, or supreme happiness, but its essence goes far beyond mere pleasure or emotional elation. It is regarded as a state of being that is constant, self-sufficient, and eternal, not dependent on external conditions or material achievements.

Unlike **hedonic happiness**—which is derived from sensory pleasures and the satisfaction of desires—Ānanda is aligned with the idea of eudaimonic well-being, which emphasizes inner harmony, moral virtues, purpose, and the realization of one's highest potential. Indian philosophical systems such as Vedānta, Yoga, and Sāṅkhya assert that Ānanda is the innate nature of the Self (**Ātman**) and that it becomes fully experienced when the mind is purified and the individual transcends ego, attachment, and ignorance (**Avidyā**).

According to the **Taittirīya Upaniṣad**, human existence is composed of five sheaths or koshas—Annamaya (physical), Prāṇamaya (vital), Manomaya (mental), Vijñānamaya (intellectual), and Ānandamaya (bliss). The **Ānandamaya Kośa**, being the innermost layer, represents the core of being, where true and unshakable happiness resides. It is not momentary but timeless and self-revealing, and it becomes accessible through deep introspection, meditation (**Dhyāna**), and spiritual realization (**Ātma-jñāna**).

Indian psychology emphasizes that **long-term psychological fulfilment** is attained not through external accumulation but through inner discipline, ethical conduct, and spiritual progress. The **Bhagavad Gītā** elaborates on the idea of **Samatva** (equanimity), detachment from the fruits of actions (**Nishkāma Karma**), and the cultivation of inner peace (**Shānti**)—all of which are pathways to Ānanda. Similarly, the Yoga Sūtras of Patañjali advocate the practice of Yama and Niyama (ethical restraints and observances), concentration (**Dhāraṇā**), and absorption (**Samādhi**), as methods to experience the blissful state of the inner self.

In modern psychology, particularly **positive psychology**, researchers are increasingly exploring concepts similar to Ānanda under terms such as psychological flourishing, inner well-being, and self-transcendence. Practices like mindfulness, gratitude, compassion, and meditation have been shown to enhance emotional regulation, reduce stress, and foster a sense of purpose and inner peace—all of which are consistent with the Indian conception of sustained happiness.

Contemporary Indian psychologists like **Dharma P. S. Bhawuk** and **Kiran Kumar Salagame** advocate for the integration of these traditional Indian ideas into modern psychological frameworks, emphasizing a culturally grounded and spiritually inclusive understanding of well-being. Their work highlights how Ānanda is not only a spiritual ideal but also a practical goal—achievable through self-awareness, balanced living, and a deep connection with universal values.

In essence, **Ānanda** represents the pinnacle of psychological and spiritual well-being in Indian thought. It is the realization of a life lived in harmony with one's inner nature and the cosmos, marked by contentment, wisdom, love, and freedom. It encourages individuals to look inward for happiness and to cultivate a life rooted in virtue, meaning, and transcendence.

Subjective Questions

Q1. Explain the concept of Ānanda in Indian psychology. How does it differ from the Western notion of hedonic happiness?

Ans.

Q2. Discuss the significance of the Ānandamaya Kośa in the Taittirīya Upaniṣad. How does it relate to the idea of long-term psychological well-being?

Ans.

Q3. How do Indian philosophical texts such as the Bhagavad Gītā and Yoga Sūtras describe the path to attaining Ānanda?

Ans.

Q4. Evaluate the relevance of the concept of Ānanda in modern positive psychology. How can Indian psychological insights be integrated into contemporary well-being models?

Ans.

Objective Questions

1. Which of the following best describes the core difference between Indian Psychology and Western Psychology?

- a) Indian Psychology is entirely based on experimental methods
- b) Western Psychology focuses only on consciousness
- c) Indian Psychology emphasizes introspection and self-realization, while Western Psychology relies on external observations
- d) Western Psychology rejects mental health as a scientific subject

Answer: c) Indian Psychology emphasizes introspection and self-realization, while Western Psychology relies on external observations

2. According to Indian Psychology, what is the ultimate aim of human life?

- a) Wealth accumulation
- b) Emotional expression
- c) Self-transcendence or Moksha
- d) Sensory satisfaction

Answer: c) Self-transcendence or Moksha

3. Which kosha in the Taittirīya Upaniṣad is associated with bliss and sustained happiness?

- a) Annamaya Kośa
- b) Manomaya Kośa
- c) Vijñānamaya Kośa
- d) Ānandamaya Kośa

Answer: d) Ānandamaya Kośa



4. What does the Purushārtha concept emphasize in the context of psychological development?

- a) Only material success
- b) Hedonic pleasure as the highest goal
- c) Balanced pursuit of Dharma, Artha, Kāma, and Mokṣa
- d) Denial of sensory experiences

Answer: c) Balanced pursuit of Dharma, Artha, Kāma, and Mokṣa

5. Which of the following models was proposed by Martin Seligman to explain flourishing in Positive Psychology?

- a) ABC Model
- b) Self-Determination Theory
- c) PERMA Model
- d) Emotional Intelligence Model

Answer: c) PERMA Model

BLOCK-3

CHARACTER STRENGTHS AND VIRTUES



UNIT-1

Understanding Character Strengths Defining their Role in Positive Psychology

Character strengths are foundational elements in the domain of Positive Psychology, which is the scientific study of human flourishing, optimal functioning, and the factors that allow individuals and communities to thrive. Developed in response to the deficit-focused model of traditional psychology—which largely concentrated on diagnosing and treating mental illness—Positive Psychology seeks to understand and enhance the positive aspects of human experience. Within this framework, character strengths are understood as positive, morally valued traits that are consistent across situations and time, and that contribute to individual well-being and the greater good.

The conceptual groundwork for character strengths was laid by **Martin Seligman** and **Christopher Peterson** in their seminal work *Character Strengths and Virtues: A Handbook and Classification* (2004). They proposed a **Values in Action (VIA) Classification**, which aimed to create a scientific counterpart to the Diagnostic and Statistical Manual of Mental Disorders (DSM), but focused on psychological strengths rather than disorders. This framework identifies 24 measurable character strengths, grouped under six core universal virtues:

1. **Wisdom and Knowledge** – cognitive strengths that entail the acquisition and use of knowledge (e.g., creativity, curiosity, open-mindedness, love of learning, perspective).
2. **Courage** – emotional strengths that involve the exercise of will to accomplish goals in the face of opposition (e.g., bravery, perseverance, honesty, zest).
3. **Humanity** – interpersonal strengths that involve caring for and befriending others (e.g., love, kindness, social intelligence).
4. **Justice** – civic strengths that underlie healthy community life (e.g., teamwork, fairness, leadership).
5. **Temperance** – strengths that protect against excess (e.g., forgiveness, humility, prudence, self-regulation).
6. **Transcendence** – strengths that forge connections to the larger universe and provide meaning (e.g., appreciation of beauty, gratitude, hope, humor, spirituality).

These strengths are considered **universally recognized** across cultures and societies, suggesting that they are deeply embedded in human nature and cultural evolution. They are distinct from talents or skills, which are often innate or context-specific; rather, character strengths are moral traits that can be cultivated through conscious effort, reflection, and practice. This aligns with ancient philosophical and religious teachings that emphasize the cultivation of virtue as a path to a meaningful and ethical life.

Character strengths serve both **individual and social functions**. Psychologically, they act as internal resources that support emotional resilience, motivation, and self-regulation. For example, gratitude has been shown to reduce stress and improve relationship satisfaction, while perseverance fosters grit and achievement. Socially, they promote prosocial behavior, empathy, and community engagement, which are essential for collective well-being.

A central tenet of Positive Psychology is the **strengths-based approach**, which involves identifying one's signature strengths—those that are most central to one's identity—and using them regularly in various life domains. Research has demonstrated that intentionally using signature strengths can lead to increased happiness, decreased depression, improved work satisfaction, and better interpersonal relationships. This approach is especially useful in educational settings, coaching, counseling, and leadership development, where focusing on what's right with people helps unlock their potential.

Character strengths are also closely tied to **meaning-making and life satisfaction**. Studies show that people who live in accordance with their values and strengths experience a greater sense of coherence, purpose, and authenticity. This mirrors the concept of eudaimonic well-being, which emphasizes living a life of virtue and self-actualization over the pursuit of transient pleasures (hedonia). Moreover, strengths such as spirituality, gratitude, and hope are associated with deeper existential fulfillment and the ability to navigate life's adversities with grace and resilience.

Furthermore, the role of character strengths has been increasingly recognized in **mental health interventions**. Strengths-based therapies help individuals reframe their life narratives, build self-efficacy, and develop a growth mindset. Instead of focusing solely on dysfunction, these interventions aim to empower individuals by highlighting their intrinsic virtues and fostering personal growth.

In conclusion, character strengths are not just abstract virtues but **practical psychological tools** that play a transformative role in human development, well-being, and flourishing. They help individuals lead lives that are not only successful by external standards but also rich in meaning, connection, and purpose. As Positive Psychology continues to grow as a discipline, the understanding and application of character strengths remain central to its vision of nurturing human potential and promoting holistic well-being.

Subjective Questions

Q1. Explain the VIA Classification of Character Strengths as proposed by Seligman and Peterson. How does this classification contribute to understanding human flourishing in Positive Psychology?

Ans.

Q2. Discuss the significance of cultivating character strengths such as gratitude, perseverance, and self-regulation in enhancing psychological resilience and well-being. Use examples to support your answer.

Ans.

Q3. How does the strengths-based approach in Positive Psychology differ from traditional pathology-focused models in psychology? In what ways can this approach be applied in education or counseling?

Ans.

Q4. Evaluate the relationship between character strengths and eudaimonic well-being. How do these strengths contribute to a meaningful and purpose-driven life?

Ans.



UNIT-2

VIA Classification of Strengths and Virtues Exploring the Framework for Strengths-Based Development

The **VIA Classification of Strengths and Virtues** is a foundational framework in Positive Psychology that offers a systematic approach to understanding human strengths and promoting well-being. Developed by psychologists **Christopher Peterson** and **Martin Seligman**, this classification emerged as a response to traditional psychology's focus on pathology and deficits. Instead of asking what is wrong with people, the VIA framework seeks to understand **what is right** with them—what innate strengths and virtues help individuals thrive, cope, and lead fulfilling lives.

The VIA system identifies **24 character strengths** that are universally valued across cultures and time periods. These strengths are grouped under **six broad virtues: Wisdom, Courage, Humanity, Justice, Temperance, and Transcendence**. Each virtue represents a moral category, and the associated strengths are the ways these virtues are expressed in everyday life. For example, under *Wisdom*, strengths such as **creativity, curiosity, judgment, love of learning, and perspective** are included. *Courage* includes **bravery, perseverance, honesty, and zest**, while *Humanity* involves **love, kindness, and social intelligence**. *Justice* is expressed through **fairness, leadership, and teamwork**; *Temperance* through **forgiveness, modesty, prudence, and self-regulation**; and *Transcendence* through **appreciation of beauty, gratitude, hope, humor, and spirituality**.

The VIA framework is designed not just as a theoretical model but as a **practical tool** for personal and professional development. It encourages individuals to identify their **signature strengths**—those that are most central to their identity and frequently used—and apply them in various domains of life such as work, relationships, education, and health. This strengths-based approach has been linked to numerous positive outcomes, including increased happiness, life satisfaction, resilience, and engagement. For example, research shows that people who use their top strengths in new ways experience lasting boosts in well-being.

Moreover, the VIA Classification provides a language of strengths that is accessible, culturally inclusive, and grounded in empirical research. It is widely used in coaching, therapy, leadership development, and education to help individuals build on what is best in themselves rather than solely focusing on fixing weaknesses. It also promotes character education and the cultivation of virtues from a young age, helping people develop the psychological tools they need to live meaningful and virtuous lives.

In sum, the VIA Classification of Strengths and Virtues is a cornerstone of Positive Psychology. It provides a structured yet flexible framework for strengths-based development, emphasizing the cultivation of character, purpose, and flourishing. By shifting the focus from problems to potentials, the VIA model encourages a more balanced and empowering approach to personal growth and psychological well-being.

Subjective Questions

Q1. Explain the structure of the VIA Classification of Strengths and Virtues. How do the six core virtues contribute to the understanding of human character?

Ans.

Q2. Discuss the practical applications of the VIA framework in areas such as education, therapy, or workplace development. How can identifying and using signature strengths promote well-being?

Ans.

Q3. Compare and contrast the VIA Classification approach with traditional deficit-focused models of psychology. In what ways does a strengths-based perspective transform personal growth and mental health practices?

Ans.



UNIT-3

Clifton's Strengths Finder Discussing Strengths Identification for Personal and Professional Growth

Clifton Strengths, originally developed by **Dr. Donald Clifton**, a psychologist and researcher at Gallup, is grounded in the principles of **positive psychology**, which focuses on human strengths and optimal functioning. The key question that drove Clifton's research was:

"What would happen if we focused on what is right with people rather than fixating on what is wrong?"

This question led to the creation of the **StrengthsFinder assessment**, a psychometric tool that helps individuals identify their **innate talents**—natural patterns of thought, feeling, and behavior that can be productively applied. The assessment is based on decades of research involving millions of individuals across diverse fields and cultures.

The Structure of Clifton Strengths

The assessment identifies an individual's **Top 5 Talent Themes** from a total of **34 themes**, categorized into **four domains** that represent core areas of functioning:

1. **Executing** – These themes help individuals turn ideas into reality. They are action-oriented and dependable in delivering outcomes.
Examples: Achiever, Consistency, Responsibility, Discipline.
2. **Influencing** – These themes help individuals take charge, speak up, and inspire others. They are often effective in leadership and communication roles.
Examples: Command, Activator, Self-Assurance, Communication.
3. **Relationship Building** – These themes enable individuals to build strong, genuine, and collaborative relationships. They are often empathetic and emotionally intelligent.
Examples: Empathy, Adaptability, Developer, Harmony.
4. **Strategic Thinking** – These themes allow individuals to absorb and analyze information, make plans, and envision the future.
Examples: Analytical, Futuristic, Ideation, Strategic.

Each person has a unique combination of these talents, offering insight into how they naturally engage with the world and solve problems.

From Talent to Strength: The Developmental Process

Clifton Strengths distinguishes between **talents** and **strengths**:

- **Talent** is a natural way of thinking, feeling, or behaving.
- **Strength** is the result of refining talent through **skill development, knowledge acquisition, and deliberate practice**.

Thus, knowing one's talents is just the first step. Turning these talents into strengths requires **self-awareness, intentional application, and feedback**.

Applications in Personal and Professional Growth

1. Personal Development:

CliftonStrengths encourages individuals to:

- **Understand their natural inclinations**—what energizes them and what drains them.
- **Make better life choices**—from hobbies to careers—that align with their strengths.
- Build **confidence, motivation, and resilience** by leaning into areas of personal excellence.
- Cultivate **self-compassion** by recognizing that weaknesses are not flaws but areas outside their strengths zone.

2. Career Development and Job Fit:

- Employees who use their strengths daily are shown to be **six times more engaged, more productive, and less likely to experience burnout**.
- The tool helps individuals choose roles that **match their strengths profile**, leading to better performance and job satisfaction.

3. Team Building and Organizational Development:

- Teams can use StrengthsFinder to **maximize collaboration**, by assigning tasks based on each member's dominant strengths.
- Managers trained in strengths-based leadership report **higher employee engagement, lower turnover, and greater team cohesion**.
- Strengths-based feedback and coaching help reduce conflict and foster a **positive work culture**.

4. Leadership Development:

- Leaders who know and use their strengths tend to be **more authentic, effective, and inspiring**.
- It enables leaders to **delegate effectively**, recognizing and empowering the unique contributions of their team members.

The Clifton Strengths Philosophy

The core philosophy behind Clifton Strengths is that people **grow most in the areas of their greatest strength**. While society often emphasizes correcting weaknesses, Clifton proposed that excellence is achieved by **investing in what comes naturally**, and managing weaknesses without over-prioritizing them.

This approach shifts the mindset from “What’s wrong with me?” to “What’s strong in me?”, making it a **transformative tool** for lifelong learning, career success, and personal fulfillment.



Subjective Questions

Q1. Explain the conceptual difference between a ‘talent’ and a ‘strength’ in CliftonStrengths, and describe the process through which a talent is transformed into a strength.

Ans.

Q2. Discuss how the four domains of CliftonStrengths—Executing, Influencing, Relationship Building, and Strategic Thinking—contribute to team dynamics and leadership development. Provide examples to illustrate your points.

Ans.

Q3. How does CliftonStrengths align with the principles of Positive Psychology, and in what ways does it help individuals move from self-awareness to personal and professional fulfillment?

Ans.

Q4. Critically evaluate the impact of a strengths-based approach in organizational settings. What are the potential benefits and limitations of focusing on strengths rather than weaknesses in employee development and team management?

Ans.

UNIT-4

The Search Institute's 40 Developmental Assets Understanding Youth Development and Resilience

The Search Institute's 40 Developmental Assets represent a foundational model in the field of youth development, offering a comprehensive and strength-based framework for understanding the critical factors that contribute to the healthy growth and resilience of young people. Developed in the 1990s through extensive research on youth behavior and development, the framework outlines 40 concrete, positive building blocks—referred to as “assets”—that young people need in their lives to become successful, responsible, and well-adjusted adults. These assets are grounded in the idea that **positive relationships, opportunities, personal competencies, and a supportive environment** can significantly influence a young person's development and ability to navigate life's challenges.

The assets are categorized into two broad domains: **External Assets** and **Internal Assets**. **External Assets** comprise the first 20 elements and refer to the support systems, opportunities, and structures provided by a young person's family, school, neighborhood, and community. These include aspects such as family support, positive communication, caring school climates, adult role models, community involvement, clear boundaries and expectations, and constructive use of time in activities like creative arts, sports, and religious engagement. These environmental factors help shape a safe and nurturing setting in which a young person can feel valued, empowered, and guided by meaningful adult interactions and clearly defined rules.

On the other hand, **Internal Assets** encompass the remaining 20 developmental factors and relate to the internal strengths, values, skills, and attitudes that reside within the young individual. These include a commitment to learning, motivation for academic achievement, positive values like honesty and responsibility, social competencies such as conflict resolution and cultural sensitivity, and a positive self-identity marked by self-esteem, a sense of purpose, and optimism about the future. These assets are cultivated through reflection, education, mentoring, and real-life experiences that promote autonomy and moral development.

The framework is particularly notable for its holistic approach to resilience. Research conducted by the Search Institute indicates that the presence of more developmental assets correlates strongly with reduced engagement in risky behaviors (such as substance use, violence, and early sexual activity) and increased engagement in positive behaviors like volunteering, academic excellence, and leadership. A youth with 31–40 assets is statistically more likely to demonstrate high levels of resilience, emotional well-being, and social responsibility, whereas those with fewer than 10 assets are more vulnerable to negative life outcomes. This underscores the importance of viewing resilience not just as an internal trait, but as a dynamic process influenced by the social environment.

The 40 Developmental Assets model is widely applied across various sectors, including education, youth services, family programs, and community development. Schools use the framework to build inclusive climates that nurture student engagement and emotional safety. Community and faith-based organizations employ it to design programs that foster youth participation, leadership, and civic responsibility. For families, it offers a practical guide to parenting that emphasizes open communication, shared activities, and nurturing independence.



In today's world, where young people face complex challenges—from digital overload to mental health struggles and social inequality—the asset-based approach remains more relevant than ever. It **shifts the focus from a problem-centered view to one that recognizes and builds on youth potential**, thereby fostering a sense of hope, belonging, and purpose. The Search Institute's framework continues to serve as a blueprint for nurturing the developmental strengths and resilience that young people need not only to survive adversity but to thrive and flourish as capable and compassionate members of society.

Subjective Questions

Q1. Discuss the distinction between External and Internal Developmental Assets in the Search Institute's framework. How do both contribute uniquely to the resilience and holistic development of youth?

Ans.

Q2. In what ways can families, schools, and communities collaboratively use the 40 Developmental Assets framework to support positive youth development? Provide examples to illustrate your points.

Ans.

Q3. How does the asset-based approach of the Search Institute differ from problem-focused models of youth development? What are the benefits of focusing on strengths rather than deficits?

Ans.

Q4. Explain how the presence or absence of Developmental Assets can impact a young person's behavior, choices, and future outcomes? Reflect on how this model addresses real-world challenges faced by youth today.

Ans.

Objective Questions

1. Who were the primary developers of the VIA Classification of Strengths and Virtues?

- a) Carl Rogers and Abraham Maslow
- b) Donald Clifton and Barbara Fredrickson
- c) Martin Seligman and Christopher Peterson
- d) Erik Erikson and Viktor Frankl

Answer: c) Martin Seligman and Christopher Peterson

2. Which of the following is *not* one of the six core virtues in the VIA Classification?

- a) Wisdom
- b) Justice
- c) Leadership
- d) Temperance

Answer: c) Leadership

3. According to the CliftonStrengths framework, what distinguishes a *talent* from a *strength*?

- a) Talents are learned skills, while strengths are innate
- b) Talents are moral traits, while strengths are intellectual traits
- c) Talents are natural patterns of behavior, while strengths are talents refined by skill and practice
- d) Talents are external resources, while strengths are internal virtues

Answer: c) Talents are natural patterns of behavior, while strengths are talents refined by skill and practice

4. How many Developmental Assets are identified in the Search Institute's framework?

- a) 24
- b) 34
- c) 40
- d) 20

Answer: c) 40

5. What is the primary purpose of the Search Institute's 40 Developmental Assets model?

- a) To diagnose psychological disorders in youth
- b) To outline moral virtues in ancient cultures
- c) To provide a framework for positive youth development and resilience
- d) To classify educational outcomes in formal schooling

Answer: c) To provide a framework for positive youth development and resilience



BLOCK-04

INTERPERSONAL STRENGTHS

UNIT-1

Growth Mind-Set Examining its Role in Personal Development

1.1. Introduction

In the field of psychology and education, the term “**Growth Mindset**” has gained significant attention, particularly due to the pioneering work of **Dr. Carol S. Dweck**, a Stanford University psychologist. A growth mindset refers to the belief that intelligence, abilities, talents, and personality traits can be cultivated and developed over time through effort, learning, persistence, and constructive feedback. This contrasts with a **fixed mindset**, wherein individuals perceive their traits as static and unchangeable.

The mindset one adopts plays a fundamental role in shaping behavior, motivation, learning outcomes, emotional well-being, and relationships. As such, the growth mindset is not merely a psychological concept but a practical framework for **personal transformation and interpersonal empowerment**.

1.2. Role of Growth Mindset in Personal Development

A growth mindset encourages a deep and enduring commitment to self-improvement and resilience. The areas where it plays a pivotal role include:

a. Building Resilience and Grit

Resilience — the ability to bounce back from adversity — is one of the strongest outcomes of a growth mindset. Individuals begin to see **failures not as endpoints**, but as **stepping stones** to success. This perspective fosters grit, perseverance, and mental toughness.

b. Motivation and Goal Orientation

A growth mindset helps develop intrinsic motivation — where individuals are driven by internal desires like curiosity, mastery, and self-fulfillment rather than external rewards. This leads to the setting of **long-term, meaningful goals** and a consistent effort toward achieving them.

c. Self-Efficacy and Confidence

People who believe in their ability to improve are more likely to take ownership of their lives. They demonstrate **high self-efficacy**, meaning they believe their actions can influence outcomes. This leads to greater confidence in decision-making and problem-solving.

d. Lifelong Learning and Adaptability

A growth mindset fosters a love for learning. Individuals become more receptive to **new ideas**, embrace lifelong education, and show flexibility in adapting to changing circumstances — all of which are critical for success in a rapidly evolving world.

e. Emotional Regulation and Mental Health

Growth-minded individuals are better equipped to manage negative emotions like anxiety, frustration, or jealousy. Since they see struggles as normal parts of the growth process, they are **less likely to succumb to self-doubt**, depression, or fear of failure.



1.3 Growth Mindset and Interpersonal Strengths

While much of the conversation around growth mindset centers on personal success, its implications for **social and interpersonal dynamics** are equally profound. It can significantly enhance communication, empathy, teamwork, and conflict resolution.

a. Empathy and Compassion

When individuals believe that **others can grow and change**, they are more likely to be empathetic and supportive. This results in a **non-judgmental attitude** and an openness to understanding people's circumstances and struggles.

b. Constructive Communication

A growth mindset encourages giving and receiving **constructive feedback** rather than criticism. People learn to frame suggestions in ways that promote improvement, which builds trust and encourages open dialogue.

c. Encouraging Collaboration and Teamwork

In team environments, individuals with a growth mindset tend to foster a **collaborative culture**. They value each member's contribution, celebrate progress, and promote collective learning. This leads to more inclusive, creative, and effective teamwork.

d. Conflict Resolution

Growth-oriented people see conflict not as a confrontation, but as an opportunity to **improve understanding** and relationships. They are more likely to listen actively, find common ground, and reach solutions that are mutually beneficial.

e. Leadership and Mentorship

Leaders with a growth mindset believe in the **potential of their teams** and are committed to helping them grow. This makes them better mentors, capable of inspiring others, guiding personal development, and building high-performance cultures.

1.4 Cultivating a Growth Mindset

While some people may naturally lean toward a growth mindset, it is also a **learnable skill**. Here are ways individuals can develop and nurture this mindset in themselves and others:

a. Shift the Narrative

Replace self-limiting beliefs with empowering thoughts.

Fixed: "I'm just not good at this."

Growth: "I'm not good at this *yet*, but I can improve with effort."

b. Embrace Mistakes as Learning Opportunities

Failure should be seen as a **teacher**, not a punishment. Reflecting on what went wrong and how to do better next time is crucial for growth.

c. Focus on Effort and Process

Celebrate the effort, strategies, and persistence, not just the outcomes. This builds a habit of valuing **progress over perfection**.

d. Surround Yourself with Growth-Minded People

Positive, growth-oriented environments reinforce and nurture the same in individuals. Seek out mentors, colleagues, and communities that promote learning and evolution.

e. Practice Self-Compassion

Be patient and kind to oneself during setbacks. Growth requires time, and self-compassion prevents burnout and disillusionment.

1.5 Real-Life Applications of Growth Mindset

a. In Education

Teachers who apply a growth mindset approach can radically transform student outcomes by praising effort over innate talent and encouraging persistence in the face of academic challenges.

b. In the Workplace

Organizations that foster growth mindsets report higher levels of employee engagement, innovation, and adaptability. Performance reviews based on growth rather than static evaluation also yield more development-oriented outcomes.

c. In Relationships

Personal relationships benefit immensely when both partners believe in mutual growth. It allows room for forgiveness, patience, and evolution over time.

Subjective Questions

Q1. Explain the concept of a Growth Mindset. How does it differ from a Fixed Mindset? Illustrate your answer with suitable examples.

Ans.

Q2. Discuss the significance of a Growth Mindset in personal development. How does it influence resilience, goal-setting, and lifelong learning?

Ans.

Q3. “A Growth Mindset not only enhances individual potential but also strengthens interpersonal relationships.” Justify this statement with reference to empathy, communication, and teamwork.

Ans.

Q4. Suggest practical strategies to cultivate a Growth Mindset in daily life. How can these strategies be applied in educational, professional, and social settings?

Ans.



UNIT-2

Multicultural Mind-Set Exploring Adaptability and Cultural Intelligence

In an increasingly interconnected and globalized world, the ability to understand, navigate, and adapt to diverse cultural contexts is not just a desirable skill—it is a crucial one. A **multicultural mindset** refers to an open, adaptive, and inclusive attitude toward people of different cultures, beliefs, languages, and traditions. It is grounded in **curiosity**, **empathy**, and **willingness to learn** from cultural differences rather than fear or resist them.

Closely related to this is the concept of **Cultural Intelligence (CQ)**—the capability to function effectively across various cultural settings. Together, a multicultural mindset and high cultural intelligence enable individuals to engage in meaningful cross-cultural interactions, promote inclusive environments, and thrive in diverse personal and professional contexts.

2.1 Defining Key Concepts

a. Multicultural Mindset

A multicultural mindset is a **psychological and behavioral orientation** that reflects:

- Respect for different cultural values and practices
- Openness to cultural learning
- Recognition of diversity as a strength rather than a barrier
- Willingness to adapt one's behavior and communication to different cultural norms

b. Cultural Intelligence (CQ)

Cultural intelligence is a multidimensional competence involving four key components:

- **CQ Drive** – Motivation and interest in working with people from different cultures
- **CQ Knowledge** – Understanding of cultural norms, practices, and conventions
- **CQ Strategy** – Ability to plan for multicultural interactions
- **CQ Action** – Capability to adjust verbal and non-verbal behavior in diverse settings

2.2 Role of a Multicultural Mindset in Adaptability

Adaptability is a core life skill—especially in multicultural or global environments. A multicultural mindset enhances adaptability in several ways:

a. Flexibility in Thought and Behavior

People with a multicultural mindset are **less rigid in their thinking**. They do not expect the world to conform to a single worldview, which helps them **embrace complexity and ambiguity**.

b. Tolerance and Open-Mindedness

They are more likely to **listen without judgment**, **ask questions**, and **seek understanding** before drawing conclusions. This makes them emotionally and socially adaptable in unfamiliar situations.

c. Navigating Change

Whether it's adjusting to a new work culture, traveling abroad, or working in diverse teams, individuals with a multicultural mindset show greater **emotional resilience** and **positive adaptation**.

2.3 Importance of Cultural Intelligence in Modern Contexts

Cultural intelligence is essential in domains ranging from business and education to diplomacy and community work. It contributes to:

a. Global Competence

In multinational workplaces or international careers, CQ is a strong predictor of **collaboration success, leadership effectiveness, and conflict resolution**.

b. Inclusive Leadership

Leaders with high CQ foster inclusive environments, ensuring diverse team members feel **seen, respected, and valued**. They avoid biases and build trust across cultures.

c. Better Communication

Culturally intelligent individuals understand **indirect cues, non-verbal signals, and different communication styles**, reducing misunderstandings and promoting clarity.

d. Reducing Stereotypes and Prejudices

By developing cultural knowledge and empathy, individuals **challenge their own biases**, which helps **build social harmony and respectful coexistence**.

2.4 Characteristics of a Multicultural Mindset

- **Empathy** – Ability to understand experiences and emotions of others from their cultural perspective
- **Curiosity** – A genuine interest in learning about other cultures and lifestyles
- **Non-ethnocentrism** – Refraining from judging other cultures by the standards of one's own
- **Cognitive Flexibility** – Ability to adapt one's thinking to new cultural contexts
- **Respect for Diversity** – Valuing cultural differences as assets rather than obstacles

2.5 Strategies to Develop a Multicultural Mindset and Cultural Intelligence

The importance of cultural intelligence is especially evident in modern professional and social settings. In workplaces, individuals with high CQ can communicate more effectively with international colleagues, manage culturally diverse teams, and build inclusive organizational cultures. They are better equipped to negotiate, resolve conflicts, and lead with empathy. In education, teachers with a multicultural mindset can create inclusive classrooms that support students from all backgrounds, incorporating diverse learning styles and cultural experiences into their pedagogy. In healthcare, understanding cultural nuances can greatly enhance patient care and trust. Even in everyday life, a multicultural mindset enriches relationships by promoting empathy, reducing bias, and encouraging deeper understanding.

2.6 Real-Life Applications

Developing a multicultural mindset and cultural intelligence is a continuous journey. It begins with **self-awareness**—recognizing one's own cultural background, biases, and perspectives. It involves actively engaging in cultural learning through travel, reading, language acquisition, and forming relationships across cultures. Practicing mindful listening, showing empathy, and asking thoughtful questions helps



individuals connect authentically with others. Additionally, reflecting on one's reactions in unfamiliar situations and being open to feedback can further enhance cultural adaptability. It's also important to understand that embracing other cultures doesn't mean losing one's own identity. Rather, it's about building bridges, finding common ground, and appreciating the diversity of human experience.

2.7 Challenges and Misconceptions

While cultivating a multicultural mindset can be challenging—it may involve confronting stereotypes, overcoming ethnocentrism, and adapting to new norms—it ultimately leads to personal growth and enriched interactions. It strengthens social harmony and fosters inclusive environments where people from all backgrounds can thrive. In a world where global collaboration, multicultural societies, and diverse workplaces are the norm, a multicultural mindset and cultural intelligence are not just assets—they are necessities. They enable individuals to move beyond mere tolerance to meaningful understanding, adaptability, and mutual respect.

Subjective Questions

Q1. What is meant by a multicultural mindset, and why is it important in today's globalized world? Illustrate with examples.

Ans.

Q2. Explain the concept of cultural intelligence (CQ). Describe its components and how they help in adapting to diverse cultural settings?

Ans.

Q3. Discuss how a multicultural mindset contributes to personal adaptability and effective communication in multicultural environments?

Ans.

Q4. Suggest practical strategies for developing a multicultural mindset and cultural intelligence in everyday life?

Ans.

UNIT-3

Grit and Determination Understanding Perseverance and Goal Achievement

In the journey toward achieving personal and professional goals, few qualities are as vital as **grit** and **determination**. These traits form the backbone of **perseverance**, which is the sustained effort required to overcome challenges, setbacks, and periods of low motivation. While talent and intelligence can open doors, it is grit—the passion and persistence to pursue long-term objectives—that often determines success. People with grit stay committed to their goals, even when progress is slow or obstacles arise. They are not easily discouraged by failure but see it as a stepping stone to learning and growth.

Determination, closely linked to grit, refers to the firmness of purpose. It is the drive that keeps individuals focused on their path, helping them resist distractions and maintain discipline. Determined individuals exhibit strong **self-control**, **focus**, and **goal orientation**, which help them stay aligned with their long-term vision despite temporary difficulties. These qualities are not only crucial for personal development but also strengthen **interpersonal relationships**, as they reflect consistency, reliability, and emotional resilience.

From an **interpersonal strengths** perspective, grit and determination inspire trust and admiration in others. Colleagues, friends, and family members often look up to individuals who persevere through tough situations without giving up. Their resilience and work ethic can motivate teams, foster collaboration, and promote a culture of hard work and accountability. In relationships, being determined also means not giving up easily during conflicts—it involves working through differences with patience and commitment.

Moreover, perseverance is strongly linked to **emotional intelligence**, especially the ability to manage frustration, delay gratification, and stay optimistic during challenging times. This emotional regulation helps maintain respectful communication and healthy interactions even under pressure. Whether it's supporting a struggling peer, leading a project under stress, or sticking with a team through difficult phases, grit and determination create a foundation of trust and mutual respect.

In summary, grit and determination are not just individual character traits—they are **interpersonal strengths** that contribute to leadership, collaboration, and relational stability. They help individuals push through obstacles to reach their goals and simultaneously uplift those around them through example, encouragement, and shared resilience. In a world that often demands quick results, cultivating perseverance is a timeless strength that leads to authentic and lasting achievement.

Subjective Questions

Q1. Define grit and determination. How do these qualities contribute to long-term success and goal achievement?

Ans.



Q2. Discuss how perseverance can influence interpersonal relationships in both personal and professional contexts?

Ans.

Q3. Explain the connection between emotional intelligence and perseverance. How does this relationship enhance teamwork and collaboration?

Ans.

Q4. Give examples of how grit and determination can inspire and positively impact others in a group or community setting.?

Ans.

UNIT-4

Self-Compassion Emphasizing Emotional Resilience and Self-Acceptance

In the pursuit of personal growth and emotional well-being, **self-compassion** stands out as one of the most powerful yet often overlooked qualities. It is the practice of treating oneself with the same kindness, care, and understanding that one would extend to a close friend during times of difficulty or failure. Rather than engaging in harsh self-criticism or shame, self-compassion encourages individuals to acknowledge their pain, mistakes, and imperfections with **gentleness and empathy**. This mindset fosters a deep sense of **emotional resilience**, helping individuals bounce back from setbacks with greater strength and clarity.

At its core, self-compassion consists of three main elements: **self-kindness**, which involves being warm and supportive toward oneself; **common humanity**, which is the recognition that imperfection and struggle are part of the shared human experience; and **mindfulness**, the ability to observe one's thoughts and emotions without judgment or suppression. When these elements are nurtured, individuals develop a **healthier inner dialogue**, one that promotes healing, motivation, and confidence rather than guilt or self-doubt.

One of the most significant outcomes of practicing self-compassion is enhanced **emotional resilience**. Individuals who are compassionate toward themselves are more likely to recover from emotional distress, cope with anxiety or failure, and adapt to changes in life circumstances. They are better equipped to face criticism or setbacks without internalizing negative beliefs about their worth. Instead of being consumed by feelings of inadequacy, they learn to **accept themselves as they are**, with all their strengths and shortcomings.

Self-compassion is also closely linked to **self-acceptance**, the ability to embrace all aspects of oneself without undue judgment. This does not mean denying flaws or avoiding responsibility. Rather, it involves acknowledging imperfections as a natural part of the human experience and choosing to respond with understanding instead of shame. People who practice self-acceptance are often more grounded, less defensive, and more open to personal growth. They are less driven by fear of failure and more by a desire to learn and evolve.

Moreover, self-compassion strengthens **interpersonal relationships**. When individuals are kind to themselves, they are more likely to extend the same empathy and patience to others. This leads to more authentic, respectful, and emotionally balanced interactions. In contrast, those who are overly self-critical may project their inner turmoil onto others, creating barriers in communication and trust. By fostering a nurturing relationship with oneself, self-compassion becomes the foundation for **healthier and more compassionate relationships** with others.

In conclusion, self-compassion is not a sign of weakness or indulgence—it is a profound source of emotional strength. It empowers individuals to face life's challenges with courage, patience, and a sense of inner peace. Through self-kindness, mindfulness, and shared humanity, we can cultivate emotional resilience and a deep sense of self-worth. In doing so, we create not only a healthier relationship with ourselves but also a more compassionate and understanding world.



Subjective Questions

Q1. Define self-compassion and explain its three key components. How do they contribute to emotional well-being?

Ans.

Q2. Discuss the role of self-compassion in developing emotional resilience. How does it help individuals cope with setbacks and criticism?

Ans.

Q3. Explain the relationship between self-compassion and self-acceptance. Why are both essential for personal growth?

Ans.

Q4. How does self-compassion influence interpersonal relationships? Provide examples to support your answer.

Ans.

Objective Questions

1. Who is primarily associated with the development of the concept of Growth Mindset?

- a) Daniel Goleman
- b) Carol S. Dweck
- c) Albert Bandura
- d) Howard Gardner

Answer: b) Carol S. Dweck

2. Which of the following is *not* a core component of Cultural Intelligence (CQ)?

- a) CQ Drive
- b) CQ Knowledge
- c) CQ Leadership
- d) CQ Action

Answer: c) CQ Leadership

3. What is a key element of self-compassion as described in the text?

- a) Avoiding personal flaws
- b) Ignoring negative emotions
- c) Practicing self-kindness
- d) Setting unrealistic standards

Answer: c) Practicing self-kindness

4. Grit is best defined as:

- a) A measure of IQ and emotional intelligence combined
- b) The ability to solve complex social problems
- c) Passion and perseverance toward long-term goals
- d) The skill of effective public speaking

Answer: c) Passion and perseverance toward long-term goals

5. Individuals with a multicultural mindset are more likely to:

- a) Avoid interaction with unfamiliar cultures
- b) Judge other cultures by their own values
- c) Embrace diversity as a strength
- d) Conform others to their cultural norms

Answer: c) Embrace diversity as a strength



BLOCK-05

EASTERN AND WESTERN PERSPECTIVES ON POSITIVE PSYCHOLOGY

UNIT-1

Comparative Perspectives Analysing Distinctions Between Western and Indian Psychological Perspectives

The study of human psychology has developed through diverse cultural, philosophical, and historical traditions. Among the most influential paradigms are the **Western psychological framework** and the **Indian psychological tradition**, each offering unique perspectives on the mind, behavior, consciousness, and well-being. While both systems aim to understand human nature and alleviate suffering, they differ significantly in their assumptions, goals, methods, and worldview. Analyzing these distinctions not only enriches our understanding of mental processes but also fosters a more inclusive and global approach to psychological theory and practice.

Western psychology, especially as it has evolved since the late 19th century, is deeply rooted in the scientific method and empiricism. It emphasizes **objectivity, measurement, experimentation, and observable behavior**. Thinkers such as Sigmund Freud, B.F. Skinner, Carl Rogers, and later cognitive scientists like Aaron Beck contributed to developing frameworks that prioritize cognitive-behavioral processes, emotional regulation, mental disorders, and therapeutic interventions. A major focus of Western psychology is on **individualism**, personal autonomy, and self-actualization. Mental health is often conceptualized in terms of the absence of dysfunction, and therapy is typically aimed at restoring functionality, managing symptoms, and enhancing individual performance. Diagnostic systems like the **DSM (Diagnostic and Statistical Manual of Mental Disorders)** and **ICD** are cornerstones in Western clinical practice, focusing on classification and treatment protocols.

In contrast, **Indian psychological thought** has its origins in the spiritual and philosophical systems that date back thousands of years. Texts like the **Vedas, Upanishads, Bhagavad Gītā, Yoga Sūtras of Patañjali, and the teachings of Buddhism and Jainism** form the foundation of Indian psychology. Unlike the Western focus on objective external behaviors, Indian psychology adopts a **subjective and introspective lens**, emphasizing inner transformation, self-realization, and harmony with the cosmos. The human being is not seen merely as a biological or cognitive entity but as a spiritual being whose ultimate goal is **moksha** (liberation from the cycle of birth and death). Psychological well-being, therefore, is not merely the absence of mental illness but the realization of one's higher self (*Atman*) and its unity with universal consciousness (*Brahman*).

Subjective Questions

Q1. Compare and contrast the foundational principles of Western and Indian psychological traditions. How do their respective cultural and philosophical backgrounds influence their approaches to understanding the human mind and behavior?

Ans.

Q2. Discuss how the concept of mental health differs in Western psychology and Indian psychological thought. In what ways do their goals and therapeutic methods reflect their underlying worldviews?

Ans.

Q3. Examine the role of spirituality and self-realization in Indian psychology. How does this focus differ from the goals of Western psychology, and what implications does this have for cross-cultural approaches to psychological well-being?

Ans.



UNIT- 2

Integration of Positive Psychology And Indian Thought Discussing Commonalities and Unique Contributions

The integration of positive psychology and Indian thought represents a profound confluence of modern scientific inquiry and ancient spiritual wisdom. Positive psychology, a relatively recent development within Western psychology, focuses on the study of human strengths, virtues, well-being, and optimal functioning. Pioneered by scholars like Martin Seligman and Mihaly Csikszentmihalyi, positive psychology seeks to understand what makes life worth living and how individuals can cultivate happiness, resilience, and meaning. Indian thought, particularly as reflected in the Vedas, Upanishads, Bhagavad Gītā, Yoga Sūtras, and Buddhist teachings, has long emphasized the cultivation of inner peace, ethical conduct, self-realization, and harmony with the universe as pathways to enduring happiness and liberation (moksha). Despite differences in historical context and methodology, there is a remarkable degree of overlap between the two systems.

2.1 Commonalities

Both positive psychology and Indian thought recognize that human flourishing is not merely the absence of illness, but the presence of well-being, purpose, and inner strength. Concepts such as mindfulness, compassion, gratitude, and resilience are central to both frameworks. For instance, the yogic ideal of equanimity (samatvam) and the Buddhist emphasis on mindfulness (sati) parallel modern interventions like mindfulness-based stress reduction (MBSR) and cognitive-behavioral techniques used in positive psychology. Similarly, character strengths such as patience, humility, forgiveness, and contentment are discussed extensively in Indian scriptures and have found empirical validation in the science of strengths-based psychology.

2.2 Unique Contributions

The unique contributions of each system also highlight their complementarity. Indian thought offers a transcendental and metaphysical perspective that places well-being within the context of self-realization and liberation. The emphasis is not only on flourishing in this world but also on breaking free from the cycle of suffering through spiritual insight. In contrast, positive psychology is largely secular and empirical, often oriented toward enhancing day-to-day happiness, relationships, and performance. While it is increasingly open to existential and spiritual concerns, its methods remain rooted in scientific validation and individual experience. Additionally, Indian psychology places greater focus on collective harmony, dharma (righteous duty), and the dissolution of ego, whereas Western positive psychology often emphasizes personal goals, autonomy, and self-expression.

The integration of these two paradigms can offer a more holistic understanding of well-being—one that acknowledges both empirical and experiential knowledge, outer achievement and inner peace, individual growth and collective welfare. Such a synthesis encourages interdisciplinary research, culturally sensitive practices, and a more inclusive definition of mental health that transcends geographic and philosophical boundaries. Ultimately, bringing positive psychology and Indian thought into dialogue allows for a richer, more profound exploration of human potential and the many pathways to a meaningful life.

Subjective Questions

Q1. In what ways do the goals and methods of Indian thought and positive psychology differ, and how can these differences be harmonized in contemporary mental health practices?

Ans.

Q2. How does the Indian concept of self-realization and moksha expand or challenge the framework of well-being proposed by positive psychology?

Ans.

Q3. What role do values like dharma, ego dissolution, and collective harmony play in shaping the Indian psychological perspective on human flourishing, and how do they contrast with the Western emphasis on autonomy and individualism?

Ans.

Q4. How can integrating spiritual wisdom from Indian traditions with empirical approaches from positive psychology contribute to a more inclusive and culturally sensitive understanding of happiness and well-being?

Ans.



UNIT-3

Religious and Spiritual Practices for Well-Being Exploring Their Psychological Impact

The role of religious and spiritual practices in promoting well-being has received increasing attention within the framework of positive psychology. As this field seeks to understand and enhance the factors that contribute to human flourishing, spirituality and religion have emerged as important dimensions influencing mental health, emotional resilience, and life satisfaction. These practices, long embedded in cultural and spiritual traditions around the world—especially in Indian thought—provide powerful tools for cultivating meaning, purpose, inner peace, and a sense of connectedness.

Positive psychology emphasizes the study of strengths, virtues, and optimal human experiences. Religious and spiritual practices such as **prayer, meditation, chanting, rituals, pilgrimage, and ethical living** directly contribute to this vision by fostering psychological states aligned with well-being: **gratitude, forgiveness, compassion, mindfulness, and hope**. These practices have not only theological significance but also demonstrable psychological benefits supported by empirical studies.

3.1 Key Points of Convergence Between Spiritual Practices and Positive Psychology:

Mindfulness and Meditation:

- Integral to Buddhist and Hindu traditions (e.g., Dhyāna in Yoga and Vipassanā in Buddhism).
- Linked to reduced stress, increased emotional regulation, enhanced focus.
- Used in positive psychology interventions like **Mindfulness-Based Stress Reduction (MBSR)**.

Gratitude Practices:

- Traditional Indian prayers (e.g., expressing thanks to nature, ancestors, deities).
- Gratitude journaling is a popular positive psychology tool improving mood and life satisfaction.

Compassion and Seva (selfless service):

- Central to Indian dharmic life and also mirrored in the Western practice of altruism.
- Promotes social connection, reduces loneliness, enhances purpose.

Ritual and Routine:

- Daily spiritual practices (e.g., Sandhyāvandana, puja) create structure and meaning.
- Routine itself is psychologically grounding and contributes to well-being.

Pilgrimage and Sacred Geography:

- Practices like going to Kashi or Rameswaram are acts of devotion and psychological renewal.
- Offer opportunities for reflection, community bonding, and transcendence.

Forgiveness and Letting Go:

- Teachings from Bhagavad Gītā, Jainism, and Christianity emphasize surrender and forgiveness.
- Positive psychology sees forgiveness as a key to emotional healing and relationship repair.

Spiritual Transcendence and Meaning-making:

- Indian thought sees suffering as a path to insight and liberation (e.g., karma, dharma).
- Viktor Frankl's logotherapy (a precursor to positive psychology) emphasized meaning in suffering.

3.2 Psychological Impact of Religious and Spiritual Practices:

Emotional Stability: Regular spiritual practice is associated with lower levels of anxiety, depression, and emotional volatility.

Enhanced Resilience: Belief in a higher power and acceptance of life's difficulties increase one's capacity to cope with adversity.

Life Satisfaction: Engaging in meaningful rituals and ethical living boosts self-esteem and sense of purpose.

Community and Belonging: Participation in religious activities builds social support, reducing feelings of isolation.

Cognitive Clarity: Meditation and chanting improve attention span, memory, and metacognitive awareness.

Integrative Approach to Well-being

Religious and spiritual practices offer more than cultural or ritualistic value; they are foundational tools for cultivating mental wellness, purpose, and human flourishing. Positive psychology, by embracing these practices through a scientific and culturally sensitive lens, enhances its relevance and scope. An integrative approach that respects both empirical research and ancient spiritual wisdom opens the way for a deeper, more holistic understanding of well-being—one that nurtures not just the mind and body, but the soul as well.

Subjective Questions

Q1. Discuss the convergence between traditional Indian spiritual practices and modern positive psychology in fostering mental well-being. Provide examples to support your answer.

Ans.

Q2. How do practices like meditation, gratitude, and selfless service contribute to emotional resilience and psychological health according to both spiritual traditions and positive psychology?

Ans.

Q3. In what ways can pilgrimage and sacred rituals act as psychological tools for personal transformation and community bonding? Reflect with reference to Indian cultural contexts.

Ans.

Q4. Evaluate the psychological impact of forgiveness and meaning-making as emphasized in religious teachings and positive psychology frameworks. How do these contribute to holistic well-being?

Ans.



UNIT-4

Spiritual Practices for Personal Growth Discussing Meditation, Mindfulness, and Related Practices

Spiritual practices have long been considered essential tools for personal growth, transformation, and self-realization in Indian philosophical systems. These practices go beyond religious obligations and aim to cultivate inner harmony, clarity, resilience, and higher consciousness. Among the most important and universally acknowledged spiritual tools are **meditation**, **mindfulness**, **Prāṇāyāma** (breath control), **mantra chanting**, **silence (Mauna)**, and **self-study (Svādhyāya)**. These practices offer a holistic path for developing not only emotional and mental well-being but also spiritual maturity and ethical strength.

4.1. Meditation (Dhyāna)

Meditation is a foundational spiritual discipline in Indian traditions—found in Yoga, Vedānta, Buddhism, and Jainism. It involves training the mind to focus, become still, and eventually transcend ordinary consciousness.

Forms: Includes techniques like mantra meditation (japa), breath-based meditation, visualization, loving-kindness meditation (metta), and insight meditation (vipassanā).

Benefits:

Enhances emotional regulation and mental clarity.

Reduces anxiety, depression, and stress levels.

Strengthens introspection, self-awareness, and equanimity.

Facilitates spiritual awakening and inner peace.

In the **Yoga Sūtras of Patañjali**, Dhyāna is the seventh limb of Ashtāṅga Yoga and leads to **Samādhi**—a state of spiritual absorption and liberation.

4.2. Mindfulness (Smṛti / Sati)

Mindfulness, rooted in Buddhist and Vedantic thought, means paying moment-to-moment non-judgmental attention to one's thoughts, emotions, and surroundings.

Core principles: Awareness, presence, acceptance, and compassion.

Applications:

Used in modern therapeutic practices such as **Mindfulness-Based Stress Reduction (MBSR)** and **Mindfulness-Based Cognitive Therapy (MBCT)**.

Promotes conscious living, decision-making, and emotional intelligence.

Cultivates detachment (vairāgya) and reduces mental reactivity.

Mindfulness allows practitioners to observe their thoughts without getting entangled, a key to breaking patterns of suffering (duḥkha).

4.3. Prāṇāyāma (Breath Regulation)

Prāṇāyāma is the conscious control and regulation of breath. It is not just a physical act but a way to balance the life force (prāṇa) and still the mind.

Types: Includes Nāḍī Śōdhana (alternate nostril breathing), Bhrāmarī (humming breath), Kapālabhāti (cleansing breath), and Ujjāyī.

Effects:

Clears mental fog and energizes the body.

Harmonizes the nervous system.

Prepares the mind for deeper meditation.

Balances the vital energies (vāyus) within the body.

According to Indian tradition, **controlling the breath leads to control over the mind (chitta-vṛtti)**, which is crucial for spiritual progress.

4.4. Mantra Chanting and Sacred Sound

The repetition of sacred syllables (mantras) such as **Om**, **Gayatri**, or **Namaḥ Śivāya** is a method for focusing the mind and attuning it to higher frequencies.

Psychological Impact:

Creates a calming, rhythmic pattern in the mind.

Reduces obsessive thinking and restlessness.

Induces feelings of devotion, surrender, and humility.

Sound vibrations are believed to purify the subtle body and create spiritual resonance in the practitioner.

4.5. Silence (Mauna) and Solitude

Practicing silence—Mauna—is not just the absence of speech but an intentional withdrawal from unnecessary communication to foster deep inner listening.

Benefits:

Encourages introspection and mindful speech.

Reduces cognitive overload.

Fosters clarity and inner strength.

Solitude, often sought in ashrams or retreats, is considered essential for **self-discovery** and spiritual maturity in Indian traditions.

4.6. Svādhyāya (Self-Study)

One of the five Niyamas in Patanjali's Yoga Sūtras, Svādhyāya involves the study of sacred texts and self-inquiry.

Functions:

Promotes reflection on one's values, duties, and identity.



Deepens understanding of dharma and ethical living.

Leads to discernment (viveka) and wisdom (jñāna).

By reading scriptures like the **Bhagavad Gītā**, **Upanishads**, and spiritual biographies, individuals gain insight into the path of self-realization.

Personal Growth through Spiritual Practices: A Holistic Approach

Spiritual practices, when pursued with discipline and sincerity, lead to:

- **Emotional Balance:** Reduced stress, increased resilience.
- **Cognitive Clarity:** Better focus, memory, and decision-making.
- **Moral Development:** Greater compassion, truthfulness, humility.
- **Spiritual Awareness:** Experience of unity, contentment, and transcendence.
- **Transformation of Identity:** Moving from ego-centered living to soul-centered living.

Subjective Questions

Q1. Discuss the role of meditation in fostering personal growth. How does it contribute to emotional regulation, self-awareness, and spiritual awakening?

Ans.

Q2. Explain the concept of mindfulness as derived from Indian spiritual traditions. In what ways does mindfulness enhance one's ability to live a purposeful and present life?

Ans.

Q3. How do practices such as Prāṇāyāma (breath control) and mantra chanting contribute to psychological well-being and inner clarity? Support your answer with examples.

Ans.

Q4. Analyze the importance of silence (Mauna), solitude, and self-study (Svādhyāya) in the journey of personal transformation. How do these practices encourage introspection and character development?

Ans.

Objective Questions

1. According to Indian psychology, what is the ultimate goal of human life that distinguishes it most clearly from the goals of Western psychological models?

- a) A measure of IQ and emotional resilience
- b) Achievement of cognitive clarity and emotional intelligence
- c) Harmonious interpersonal relationships
- d) Liberation (moksha) from the cycle of birth and death

Answer: d) Liberation (moksha) from the cycle of birth and death

2. Which of the following correctly identifies a key philosophical difference between Indian psychological thought and Western positive psychology?

- a) Indian thought emphasizes statistical methods, while positive psychology focuses on mystical experiences
- b) Indian thought views suffering as a gateway to transcendence, while positive psychology generally aims to eliminate suffering for well-being
- c) Positive psychology views human beings as spiritual entities, while Indian thought sees them as cognitive machines
- d) Positive psychology values solitude and renunciation over empirical validation

Answer: b) Indian thought views suffering as a gateway to transcendence, while positive psychology generally aims to eliminate suffering for well-being

3. In Patañjali's Ashtāṅga Yoga system, which practice is immediately prior to achieving *Samādhi* and is defined as meditative absorption?

- a) Pratyāhāra
- b) Dhyāna
- c) Dhāraṇā
- d) Smṛti

Answer: b) Dhyāna

4. Which pair accurately reflects a point of convergence between Indian spiritual practices and interventions in positive psychology?

- a) Svādhyāya – dream interpretation
- b) Vipassanā – psychoanalysis
- c) Samatvam – mindfulness-based stress reduction (MBSR)
- d) Mauna – rational emotive behavior therapy (REBT)

Answer: c) Samatvam – mindfulness-based stress reduction (MBSR)

5. The Indian practice of *Prāṇāyāma* is said to regulate the vital energies (*vāyus*). From a psychological standpoint, what is one empirically supported benefit of this practice in modern contexts?

- a) Enhanced problem-solving through unconscious archetype integration
- b) Increased capacity for abstract mathematical reasoning
- c) Harmonization of the nervous system and reduction of mental fog
- d) Stimulation of the pineal gland for astral projection

Answer: c) Harmonization of the nervous system and reduction of mental fog

Suggestive Readings:

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- Peterson, C., & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification*. Oxford University Press & American Psychological Association.
- Sharma, A. (Ed.). (2011). *Eastern and Western approaches to healing: Ancient wisdom and modern knowledge*. D.K. Printworld.
- Lopez, S. J., & Snyder, C. R. (Eds.). (2011). *The Oxford handbook of positive psychology* (2nd ed.). Oxford University Press.



COURSE NAME

ANCIENT INDIAN ART & ARCHITECTURE (ELECTIVE)

COURSE CODE – BAYSMJ – 403(B)

CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- Understand the development and significance of art and architecture during the Indus Valley Civilization.
- Explore the contributions of Mauryan, Bharhut, Sanchi, and Amaravati art to early Indian aesthetic traditions.
- Examine the evolution of sculptural styles in the Mathura and Gandhara schools of art.
- Appreciate the artistic excellence of Gupta sculptures and the mural paintings of Ajanta.
- Analyze the architectural and symbolic importance of stupas at Sanchi and Amaravati.
- Study the design and religious functions of rock-cut architecture, including Bhaja and Karle caves.
- Trace the development of temple architecture from the Gupta period through the Khajuraho and Orissan styles.
- Investigate the unique features of Pallava rock-cut Rathas and the grandeur of the Rashtrakuta Kailasa Temple at Ellora.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Demonstrate a comprehensive understanding of the origins and growth of Indian art and architecture from ancient times.
- Identify and differentiate between various schools and periods of Indian art, such as Mathura, Gandhara, and Gupta.
- Explain the stylistic and structural elements of stupas and rock-cut monuments.
- Illustrate knowledge of temple architectural features across different regions and dynasties.
- Evaluate the cultural and religious contexts that shaped Indian architectural and artistic expressions.
- Develop visual literacy to analyze sculptural forms and iconographic content.
- Critically engage with primary sites and artworks to assess their historical and artistic value.
- Present informed insights on how Indian art evolved in tandem with spiritual and political developments.



BLOCK-1

ART AND ARCHITECTURE

UNIT-1

Art and Architecture of Indus Valley Civilisation

1.1 Architecture of the Indus Valley Civilization

The architecture of the Indus Valley Civilization (2600–1900 BCE) is one of its most remarkable achievements. The cities like Harappa, Mohenjo-daro, Dholavira, and Kalibangan were planned with an extraordinary sense of urban design. Streets were laid out in a grid pattern, with well-organized drainage systems, wells, and public baths. The buildings were primarily made of baked bricks, showcasing uniformity in construction materials and techniques.

A key architectural marvel is the **Great Bath of Mohenjo-daro**, believed to have been used for ritual bathing. It is a fine example of advanced engineering, featuring watertight bricks, proper drainage, and steps leading down into the pool. Other notable structures include granaries, assembly halls, and citadels — all suggesting a sophisticated sense of civic planning.

1.2 Art of the Indus Valley Civilization

The art of the Indus Valley Civilization reflects a deep connection with nature, spirituality, and everyday life. The people of the Indus Valley created small figurines, seals, pottery, and jewelry that exhibit high levels of craftsmanship. The use of materials like terracotta, bronze, faience, and steatite reveals their technological skill and aesthetic sensibility.

One of the most famous artistic artifacts is the **bronze statue of the Dancing Girl** from Mohenjo-daro. It showcases fluid movement and anatomical detail, highlighting the artistic excellence of the time. Another important piece is the **bearded priest-king sculpture**, made of steatite, which suggests the presence of elite or religious figures in society.

1.3 Seals and Symbolism

Thousands of seals have been unearthed, usually made of steatite and engraved with animal figures and short inscriptions in the undeciphered Indus script. These seals may have been used for trade, identification, or religious purposes. Common motifs include bulls, elephants, rhinoceroses, and mythical creatures, which may have had symbolic or ritualistic significance.

1.4 Pottery and Decorative Arts

Indus Valley pottery was generally wheel-made and often decorated with geometric and floral patterns. Some vessels display animal motifs and painted designs. The use of glazed faience, beads, and semi-precious stones for decorative items and ornaments was widespread, indicating a love for beauty and a rich material culture.



Subjective Questions

Q.1 Describe the urban planning and architectural features of Indus Valley cities like Mohenjodaro and Harappa.

Ans.....

Q.2 Discuss the artistic significance of the Dancing Girl and the Priest-King sculptures.

Ans.....

Q.3 What role did seals play in the life of the people of the Indus Valley Civilization?

Ans.....

Q.4 How does the art and architecture of the Indus Valley reflect the socio-cultural life of its people?

Ans.....

UNIT-2

Mauryan Art, Art of Bharhut, Sanchi, and Amaravati

2.1 Mauryan Art

Mauryan art (circa 322–185 BCE) marks the beginning of monumental art and architecture in India. This period is best known for the **Ashokan pillars**, made from polished sandstone and crowned with animal capitals like the famous **Lion Capital of Sarnath**, which is now India's national emblem. These pillars were inscribed with Ashoka's edicts promoting dharma and non-violence. Mauryan art combined indigenous traditions with Persian and Hellenistic influences, evident in the polish and detailing.

Another significant aspect of Mauryan art is **rock-cut architecture**, as seen in the Barabar Caves. These caves were used by ascetic monks and have highly polished interiors with simple yet grand designs, indicating the early phase of cave architecture in India.

2.2 Art of Bharhut

The Bharhut stupa, located in Madhya Pradesh, is a classic example of early Buddhist art, dating back to the 2nd century BCE. While the main stupa was probably constructed during the Mauryan period, most of the railings and sculptural decorations were added during the Shunga period.

The relief sculptures at Bharhut depict Jataka tales (stories of the Buddha's previous lives), scenes from daily life, and various deities and celestial beings. The figures are labeled with inscriptions, which help in their identification. The style is narrative, with detailed carvings that reflect religious storytelling through visual art.

2.3 Art of Sanchi

The Sanchi Stupa, particularly Stupa No. 1, is one of the oldest stone structures in India, initially commissioned by Emperor Ashoka in the 3rd century BCE. Later additions were made during the Shunga and Satavahana periods. Sanchi is renowned for its elaborately carved **toranas** (gateway arches), which are adorned with scenes from the Buddha's life and Jataka stories.

Unlike Bharhut, where figures are labeled, Sanchi uses **aniconic symbolism** the Buddha is represented through symbols such as the Bodhi tree, footprints, or an empty throne. The carvings are more fluid and show a progression in artistic style compared to earlier examples.

2.4 Art of Amaravati

The Amaravati School of Art flourished under the Satavahana dynasty in Andhra Pradesh, around the 2nd century BCE to the 3rd century CE. It is known for its white marble-like limestone carvings and highly refined sculptural techniques. The **Amaravati Stupa** was richly decorated with panels depicting scenes from the life of the Buddha and Jataka stories.

The figures in Amaravati are more dynamic and expressive compared to Bharhut and Sanchi. There is an increased use of three-dimensionality, perspective, and movement in the carvings. The Amaravati style influenced later Buddhist art across Southeast Asia.



Subjective Questions

Q.1 Explain the significance of Ashokan pillars in Mauryan art and architecture.

Ans.....

Q.2 Compare the narrative styles of Bharhut and Sanchi stupas.

Ans.....

Q.3 Discuss the evolution of Buddhist art from Bharhut to Amaravati.

Ans.....

Q.4 How does the art of the Mauryan period reflect the political and religious ideologies of the time?

Ans.....

Objective Questions

1. Which of the following structures is considered the most iconic example of Indus Valley architecture?

- a) Brihadeshwara Temple
- b) Great Bath of Mohenjo-daro
- c) Sanchi Stupa
- d) Barabar Caves

Answer: b) Great Bath of Mohenjo-daro

2. The Lion Capital of Ashoka, which is now the national emblem of India, was discovered at:

- a) Sanchi
- b) Sarnath
- c) Amaravati
- d) Bharhut

Answer: b) Sarnath

3. Which site is famous for its early Buddhist relief sculptures and labeled narrative panels?

- a) Amaravati
- b) Sanchi
- c) Bharhut
- d) Ajanta

Answer: c) Bharhut

4. The art of Sanchi is notable for representing the Buddha through:

- a) Life-size statues
- b) Painted murals
- c) Aniconic symbols like trees and footprints
- d) Engraved coins

Answer: c) Aniconic symbols like trees and footprints

5. Which of the following is known for its dynamic sculptures and refined three-dimensional carvings during the Satavahana period?

- a) Bharhut
- b) Amaravati
- c) Sanchi
- d) Mathura

Answer: b) Amaravati

BLOCK-2

EVOLUTION OF INDIAN ART: FROM MATHURA AND GANDHARA TO GUPTA SCULPTURE AND AJANTA PAINTINGS



UNIT-1

Mathura School of Art, Gandhara School of Art

1.1 Mathura School of Art

The **Mathura School of Art** flourished around the 1st century BCE to the 3rd century CE in and around Mathura, Uttar Pradesh. It is considered one of the earliest indigenous schools of Indian art and is known for its use of **red sandstone**. The art form was deeply rooted in Indian traditions and religious concepts, especially linked to Hinduism, Jainism, and Buddhism.

Mathura art is famous for its **anthropomorphic images of the Buddha**, which were among the earliest in Indian history. Unlike the Gandhara School, the Mathura Buddha figures are depicted with a fuller body, broad shoulders, and a smiling expression, exuding warmth and spiritual energy. Apart from Buddhist deities, the school also produced remarkable sculptures of Jain Tirthankaras and Hindu gods like Vishnu and Shiva.

1.2 Gandhara School of Art

The **Gandhara School of Art** emerged in the north-western region of the Indian subcontinent (modern-day Pakistan and Afghanistan) during the 1st century BCE to the 5th century CE. It developed under strong **Greco-Roman (Hellenistic)** influence, especially during the rule of the Indo-Greek and Kushan dynasties. This school is well known for its use of **grey schist stone** and realistic, highly detailed sculptures.

Gandhara art is especially renowned for introducing **the first sculptural representations of the Buddha in human form**, influenced by Greek models. The figures are portrayed with wavy hair, a calm Greco-Roman face, draped robes resembling a Roman toga, and realistic anatomy. Besides Buddhist imagery, Gandhara art also features scenes from the Buddha's life, often carved in relief on stupas.

Subjective Questions

Q.1 Compare the stylistic features of Mathura and Gandhara schools of art.

Ans.....

Q.2 How did foreign influences shape the Gandhara School of Art?

Ans.....

Q.3 In what ways does the Mathura School of Art reflect indigenous Indian traditions?

Ans.....

Q.4 Discuss the role of the Kushan dynasty in the development of Mathura and Gandhara art.

Ans.....

UNIT-2

Gupta sculptural Art, Ajanta Paintings

2.1 Gupta Sculptural Art

The **Gupta period (4th to 6th century CE)** is often regarded as the “**Classical Age**” of Indian art and culture. Gupta sculptural art is known for achieving a **perfect blend of idealism and naturalism**. This period witnessed a high level of refinement in stone carving, characterized by balanced proportions, serene facial expressions, and smooth, delicate modeling of the body.

Most sculptures were made from sandstone and depicted deities from **Hinduism, Buddhism, and Jainism**. The representations of Vishnu, Shiva, Buddha, and Jain Tirthankaras show graceful posture and spiritual calmness. The famous **standing Buddha from Sarnath**, with its calm face and flowing robe, is a remarkable example of Gupta artistry. The **Gupta artists perfected the iconography of deities**, which later became standard for Indian temple sculpture.

2.2 Ajanta Paintings

The **Ajanta Caves**, located in Maharashtra, are a series of rock-cut caves famous for their **exquisite murals and frescoes**, created between the **2nd century BCE and 6th century CE**, with most paintings belonging to the **Gupta period**. These paintings are considered masterpieces of ancient Indian art, particularly in the context of **Buddhist religious themes**.

The Ajanta paintings depict scenes from the **Jataka tales**, the life of the Buddha, and various bodhisattvas. They use **natural pigments** and feature rich detailing, expressive faces, and fluid, graceful lines. The use of light and shadow (chiaroscuro) to create depth was a notable innovation. These murals not only serve religious functions but also give a glimpse into the **social, cultural, and courtly life** of the time.

Subjective Questions

Q.1 What are the main features of Gupta sculptural art that differentiate it from earlier styles?

Ans.....

Q.2 How do the Ajanta paintings reflect both religious and secular aspects of Gupta society?

Ans.....

Q.3 In what ways did Gupta sculptural art influence later temple architecture in India?

Ans.....

Q.4 Describe the artistic techniques used in Ajanta paintings and their cultural significance.

Ans.....



Objective Questions

1. Which material was predominantly used in the sculptures of the Mathura School of Art?

- a) Marble
- b) Grey schist
- c) Red sandstone
- d) Bronze

Answer: c) Red sandstone

2. The Gandhara School of Art is most influenced by which of the following styles?

- a) Persian
- b) Roman
- c) Greek and Roman (Greco-Roman)
- d) Egyptian

Answer: c) Greek and Roman (Greco-Roman)

3. Which of the following is a hallmark of Gupta sculptural art?

- a) Abstract forms
- b) Emphasis on muscular physique
- c) Blend of idealism and naturalism
- d) Use of bright colors

Answer: c) Blend of idealism and naturalism

4. The Ajanta paintings are mainly associated with which religion?

- a) Jainism
- b) Hinduism
- c) Buddhism
- d) Zoroastrianism

Answer: c) Buddhism

5. What artistic feature is commonly seen in Ajanta murals?

- a) Geometric abstraction
- b) Symbolic calligraphy
- c) Use of light and shade (chiaroscuro)
- d) Oil-based painting technique

Answer: c) Use of light and shade (chiaroscuro)

BLOCK-3

STUPA AND ROCK-CUT ARCHITECTURE



UNIT-1

Stupa Architecture: Sanchi Mahastupa, Amaravati Stupa

1.1 Stupa Architecture

The **stupa** is a dome-shaped structure that serves as a **Buddhist reliquary monument**, often enshrining sacred relics of the Buddha or revered monks. Evolving from simple burial mounds, stupas became symbolic of the Buddha's presence and a focal point for meditation and devotion. The basic components of a stupa include the **anda** (hemispherical dome), **harmika** (a square railing), **chhatra** (umbrella-like structure), **medhi** (circular base), and the **toranas** (ornamental gateways). Each part represents different aspects of Buddhist philosophy and cosmology.

1.2 Sanchi Mahastupa

The **Great Stupa at Sanchi**, located in Madhya Pradesh, is one of the oldest stone structures in India, originally commissioned by Emperor Ashoka in the 3rd century BCE. It is a **solid hemispherical dome**, built over the relics of the Buddha, and is surrounded by a **circular path (pradakshina path)** for circumambulation. The stupa is especially famous for its **four richly carved toranas (gateways)** positioned at the cardinal points, which depict scenes from the **Jataka tales** and the life of Buddha in an **aniconic form** (represented through symbols like trees, wheels, and footprints). The architecture reflects early Buddhist art and Ashokan patronage.

1.3 Amaravati Stupa

The **Amaravati Stupa**, located in Andhra Pradesh, was a major Buddhist center that flourished from the 2nd century BCE to the 3rd century CE. Unlike Sanchi, the Amaravati stupa featured a more **ornamented and elaborate design**. The stupa had a large drum with highly decorative railings and panels carved with **narrative reliefs**. These reliefs were deeply sculpted and more naturalistic in style, depicting Buddha's life events, Jataka stories, and scenes of daily life. The **Amaravati style** is considered more dynamic and detailed compared to the relatively serene and symbolic style of Sanchi.

Subjective Questions

Q.1 Compare and contrast the architectural features of the Sanchi and Amaravati stupas.

Ans.....

Q.2 How do the reliefs on the Sanchi stupa reflect early Buddhist symbolism?

Ans.....

Q.3 In what ways does the Amaravati stupa represent a transition in Indian Buddhist art?

Ans.....

Q.4 Discuss the religious and cultural significance of stupa architecture in ancient India.

Ans.....

UNIT-2

Rock-cut Architecture: Bhaja, Karle

2.1 Rock-cut Architecture

Rock-cut architecture is a distinctive form of ancient Indian architecture where structures like **caves, temples, and monasteries** were carved directly out of solid rock. This style was especially prominent in **Buddhist architecture**, serving both religious and residential purposes for monks. It flourished between the **2nd century BCE and 7th century CE**, with remarkable examples spread across Maharashtra. These sites typically include **viharas (monastic halls)** and **chaityas (prayer halls)** and are often intricately decorated with carvings and sculptures.

2.2 Bhaja Caves

The **Bhaja Caves**, located near Lonavala in Maharashtra, date back to the **2nd century BCE** and are among the earliest examples of **rock-cut Buddhist architecture** in India. The complex includes **22 excavated caves**, mainly consisting of **viharas and a prominent chaitya hall**. The **chaitya** (Cave 12) is an early wooden-style rock-cut prayer hall with a horseshoe-shaped entrance and wooden beam-like ribs carved into the ceiling. Bhaja is also notable for its **stupas**, some of which are memorials to monks, and for its **sculptural panels**, which depict scenes like the Sun god riding a chariot and warriors in action.

2.3 Karle Caves

The **Karle Caves**, also located in Maharashtra near Pune, were developed slightly later, around the **1st century BCE to 2nd century CE**. The highlight of the Karle complex is the **grand chaitya hall**, one of the **largest and best-preserved** of its kind. It features a tall vaulted roof with ribbed ceiling, large pillars, and a central stupa at the end of the hall. The entrance is adorned with **elaborate carvings** and a **large horseshoe-shaped window**. A striking feature is the **sculpture of a man and woman on either side of the doorway**, showcasing the integration of decorative and religious art.

Subjective Questions

Q.1 Discuss the architectural features that distinguish Bhaja Caves from Karle Caves.

Ans.....

Q.2 How do the chaitya halls of Bhaja and Karle reflect the evolution of Buddhist rock-cut architecture?

Ans.....

Q.3 What religious and cultural functions did the rock-cut caves serve in ancient India?

Ans.....

Q.4 Analyze the influence of wooden architecture on early rock-cut structures like those at Bhaja and Karle.

Ans.....



Objective Questions

1. The Sanchi Stupa was originally built during the reign of which ruler?

- a) Samudragupta
- b) Chandragupta Maurya
- c) Ashoka
- d) Harshavardhana

Answer: c) Ashoka

2. What distinguishes the Amaravati Stupa from the Sanchi Stupa in terms of artistic style?

- a) Use of bronze material
- b) More elaborate and naturalistic carvings
- c) Islamic influence in design
- d) Greater use of stone pillars

Answer: b) More elaborate and naturalistic carvings

3. The Bhaja caves are best known for which of the following features?

- a) A large Vishnu temple
- b) Rock-cut library
- c) Early wooden-style chaitya hall and memorial stupas
- d) Step wells

Answer: c) Early wooden-style chaitya hall and memorial stupas

4. The Karle Chaitya is one of the largest rock-cut prayer halls and is notable for which architectural element?

- a) Domed ceiling with chandelier
- b) Horseshoe-shaped window and vaulted ribbed roof
- c) Brick towers
- d) Use of terracotta figurines

Answer: b) Horseshoe-shaped window and vaulted ribbed roof

5. Which pair correctly matches the site with its religious affiliation during its origin?

- a) Sanchi – Jainism
- b) Amaravati – Hinduism
- c) Bhaja – Buddhism
- d) Karle – Zoroastrianism

Answer: c) Bhaja – Buddhism

BLOCK-4

EVOLUTION OF TEMPLE ARCHITECTURE



UNIT-1

Gupta Temples, Khajuraho Temples - Kandariya Mahadeva

1.1 Gupta Temples

The **Gupta period (4th to 6th century CE)** is considered the classical age of Indian art and culture, especially in the development of **temple architecture**. During this era, temples evolved from flat-roofed, single-room structures into more complex and ornate forms. The Gupta temples were often constructed using **stone and brick**, and they established a **Nagara style** foundation, which became prominent in North India.

A famous example is the **Dashavatara Temple at Deogarh**, which is considered one of the earliest known Hindu stone temples. It features a **shikhara (spire)**, a sanctum (garbhagriha), and intricate sculptures depicting Vishnu in his various avatars. The Gupta temples reflect a **transition from cave shrines to structural temples**, emphasizing both religious devotion and aesthetic expression.

1.2 Khajuraho Temples – Kandariya Mahadeva

The **Khajuraho temples**, built between **950 and 1050 CE** by the **Chandela dynasty**, are renowned for their **Nagara style architecture** and intricate sculptures. Among them, the **Kandariya Mahadeva Temple** is the largest and most magnificent. It is dedicated to **Lord Shiva** and is a fine example of mature temple architecture, both in terms of **layout and ornamentation**.

The temple features a soaring **shikhara (spire)** that rises to about 30 meters, symbolizing Mount Meru, the cosmic mountain. The exterior walls are covered with **exquisite sculptures**, including deities, celestial beings, mythical creatures, and erotic figures, reflecting **both spiritual symbolism and human experiences**. The temple's layout follows a **mandala plan**, with a sanctum, assembly hall (mandapa), and entrance porch (ardha-mandapa), representing cosmic order and divine presence.

Subjective Questions

Q.1 How did the Gupta period contribute to the evolution of temple architecture in India?

Ans.....

Q.2 Discuss the symbolic and artistic significance of the sculptures on the Kandariya Mahadeva Temple.

Ans.....

Q.3 Compare and contrast the architectural styles of Gupta temples and Khajuraho temples.

Ans.....

Q.4 In what ways do the Gupta and Khajuraho temples reflect the cultural values of their respective periods?

Ans.....

UNIT-2

Orissa Temples - Lingaraja Temple & Konark Sun Temple

2.1 Lingaraja Temple

The **Lingaraja Temple**, located in **Bhubaneswar, Odisha**, is one of the finest examples of **Kalinga style architecture**. Built during the **11th century CE**, this temple is dedicated to **Lord Shiva** and is considered a blend of **Shaivism and Vaishnavism**, as it also incorporates elements of Vishnu worship. The temple stands within a large compound and includes multiple structures, with the main **vimana (sanctum tower)** reaching a height of about **55 meters**.

Architecturally, the temple complex consists of four main components: the **garbhagriha (sanctum)**, **antarala (vestibule)**, **jagamohana (assembly hall)**, and **natamandira (festival hall)**. The exteriors are richly carved with sculptures of deities, dancers, and mythological scenes. The Lingaraja Temple is not only a religious site but also a reflection of the **mature phase of temple architecture in Odisha**.

2.2 Konark Sun Temple

The **Konark Sun Temple**, also located in Odisha near the coast of the Bay of Bengal, was constructed in the **13th century CE** by **King Narasimhadeva I** of the Eastern Ganga dynasty. It is dedicated to **Surya, the Sun God**, and is an outstanding example of the **Kalinga architectural style** at its peak. The entire temple is designed in the form of a **gigantic chariot** drawn by **seven horses on twelve intricately carved wheels**, symbolizing the Sun God's chariot moving across the heavens.

The temple once had a towering **vimana** (now collapsed), and the existing **jagamohana (audience hall)** is richly adorned with **sculptural panels** depicting gods, musicians, dancers, animals, and even erotic art. The Konark Sun Temple is not only a religious monument but also a **UNESCO World Heritage Site**, praised for its **artistry, symbolism, and architectural grandeur**.

Subjective Questions

Q.1 Discuss the architectural features that distinguish the Lingaraja Temple as a prime example of Kalinga style.

Ans.....

Q.2 How does the Konark Sun Temple symbolize the movement of the sun and its cosmic significance?

Ans.....

Q.3 Compare the religious symbolism and architectural layout of the Lingaraja Temple and Konark Sun Temple.

Ans.....

Q.4 What factors contribute to the Konark Sun Temple being recognized as a World Heritage Site?

Ans.....



UNIT-3

Pallava Temples - Rock-cut Rathas

3.1 Pallava Temples and Rock-Cut Architecture

The **Pallavas**, who ruled parts of South India from the **4th to 9th century CE**, played a pivotal role in the evolution of temple architecture. They were the pioneers in transitioning from wooden structures and cave temples to **rock-cut and structural temples**. Their contributions are best seen in **Mahabalipuram (Mamallapuram)**, a UNESCO World Heritage Site, where many early **rock-cut temples** and monolithic structures stand as a testament to their artistic excellence.

3.2 Rock-cut Rathas of Mahabalipuram

The **Rathas at Mahabalipuram**, often referred to as the **Pancha Rathas (Five Chariots)**, are a group of monolithic rock-cut temples carved during the 7th century under the reign of **Narasimhavarman I (Mamalla)**. Each of these rathas is carved from a single granite rock and is named after the **Pandava brothers and Draupadi** from the Mahabharata—though there is no actual link to the epic beyond the names.

These rathas are miniaturized representations of larger temples and exhibit a variety of architectural styles—**Dravidian vimanas, gabled roofs, and barrel-vaulted halls**. The most notable among them include the **Dharmaraja Ratha**, which is the tallest and resembles a typical Dravidian temple tower (vimana), and the **Arjuna Ratha** and **Bhima Ratha**, each displaying different types of structural designs. The **Draupadi Ratha** is square and resembles a thatched hut, showing architectural variety and experimentation.

3.3 Artistic Significance

The **sculptural decoration** on these rathas includes finely carved **reliefs of gods, mythical beings, animals, and human figures**, demonstrating the Pallavas' high level of craftsmanship. These structures not only served as prototypes for later South Indian temples but also reflect a unique phase in Indian temple architecture where **innovation, experimentation, and symbolism** were deeply interwoven. The Rathas mark a critical step in the transition from rock-cut caves to free-standing temples.

Subjective Questions

Q.1 Describe the significance of the Pancha Rathas in the development of South Indian temple architecture.

Ans.....

Q.2 How did the Pallava rulers contribute to the transformation of Indian temple construction techniques?

Ans.....

Q.3 Compare the architectural features of at least two of the Pancha Rathas and explain their unique styles.

Ans.....

Q.4 What do the Rock-cut Rathas at Mahabalipuram reveal about the religious and cultural priorities of the Pallava period?

Ans.....

UNIT-4

Rashtrakuta Temples- Kailasa Temple of Ellora

4.1 Rashtrakutas and Their Contribution to Temple Architecture

The **Rashtrakuta** dynasty ruled large parts of the Indian subcontinent between the 8th and 10th centuries CE, with their capital at Manyakheta (modern-day Malkhed in Karnataka). They were great patrons of art and architecture, and their most magnificent architectural achievement is the **Kailasa Temple at Ellora**. The Rashtrakutas played a crucial role in the transition of temple construction from monolithic structures to large-scale rock-cut monuments.

4.2 Kailasa Temple: Architectural Marvel

The **Kailasa Temple (Cave 16)** at **Ellora Caves, Maharashtra**, is one of the **largest monolithic rock-cut temples in the world**, dedicated to **Lord Shiva**. It was commissioned in the 8th century by **King Krishna I** of the Rashtrakuta dynasty. This grand structure was carved **vertically from top to bottom out of a single rock**, an engineering and artistic marvel.

The temple is designed to resemble **Mount Kailash**, the mythological abode of Lord Shiva. The architectural plan includes a **gopuram (gateway tower)**, **mandapas (pillared halls)**, a **massive Nandi pavilion**, and the **main sanctum** with a towering **vimana** above it. It showcases a fusion of **Dravidian architectural style** with intricate carvings and sculptural richness.

4.3 Sculptural Art and Symbolism

The **sculptures** of the Kailasa temple are detailed and vibrant, depicting various scenes from the **Ramayana, Mahabharata, and Puranic legends**. Large panels show gods, goddesses, celestial beings, and mythological events, all carved with high artistic precision. The symmetry, scale, and iconographic details reflect the **peak of Rashtrakuta art and devotion**. The temple not only serves a religious function but also demonstrates the empire's **power, wealth, and artistic vision**.

4.4 Cultural and Historical Significance

The Kailasa Temple stands as a **symbol of Indian rock-cut architecture** and is often considered the pinnacle of ancient Indian temple construction. It has inspired countless artists, architects, and scholars around the world. It also shows the **cosmopolitan nature** of Ellora, which hosts Buddhist, Jain, and Hindu monuments in one site—reflecting a **spirit of religious tolerance and cultural integration**.

Subjective Questions

Q.1 Discuss the architectural techniques used in the construction of the Kailasa Temple at Ellora.

Ans.....

Q.2 What does the Kailasa Temple reveal about the religious and cultural priorities of the Rashtrakuta rulers?

Ans.....

Q.3 Compare the Kailasa Temple with any other monolithic temple in India in terms of scale and design.

Ans.....



Q.4 Analyze the artistic and symbolic significance of the sculptural panels found in the Kailasa Temple.

Ans.....

Objective Questions

1. Which Gupta temple is considered one of the earliest examples of a structural temple in India?

- a) Lingaraja Temple
- b) Dashavatara Temple, Deogarh
- c) Kailasa Temple, Ellora
- d) Kandariya Mahadeva Temple

Answer: b) Dashavatara Temple, Deogarh

2. The Kandariya Mahadeva Temple at Khajuraho is dedicated to which deity?

- a) Vishnu
- b) Shiva
- c) Surya
- d) Brahma

Answer: b) Shiva

3. The Konark Sun Temple in Odisha is shaped like which of the following?

- a) A lotus
- b) A chariot
- c) A mountain
- d) A temple tank

Answer: b) A chariot

4. The monolithic rock-cut temples known as Pancha Rathas were constructed during the reign of which Pallava ruler?

- a) Mahendravarman I
- b) Narasimhavarman I (Mamalla)
- c) Nandivarman
- d) Simhavishnu

Answer: b) Narasimhavarman I (Mamalla)

5. The Kailasa Temple at Ellora, carved from a single rock, was built under which dynasty?

- a) Cholas
- b) Guptas
- c) Rashtrakutas
- d) Palas

Answer: c) Rashtrakutas

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COURSE NAME

**TRAVEL AGENCY AND TOUR OPERATION
BUSINESS (ELECTIVE)**

COURSE CODE – BAYSMJ – 403(C)



**CREDIT: 4****CA: 25****SEE: 75****MM: 100****Learning Objectives of the Course:**

By the end of this course, students will:

- Understand the basic concepts and roles of travel agencies and tour operators.
- Learn about different types and models of travel agents and tour operators.
- Explore how travel agencies and tour operators contribute to tourism.
- Understand the structure and business process of setting up a travel agency.
- Know the approval and legal requirements for running a travel agency.
- Learn how tour packages are created and how tour operations are managed.
- Understand the planning and importance of travel itineraries.
- Explore how different sectors like airlines, hotels, transport, and insurance work together in tourism.
- Learn about national and international tourism organizations and their roles.
- Understand how travel trade associations support the tourism industry.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Define travel agencies and tour operations and explain their key functions.
- Identify various types of travel agents and tour operators based on their services.
- Describe the contributions of travel trade professionals to tourism development.
- Explain the organizational structure and operations of a travel agency.
- Understand the government approval process for establishing travel agencies.
- Perform core travel agency tasks such as ticket booking, documentation, and travel planning.
- Design and classify different types of tour packages.
- Prepare travel itineraries and understand their significance in tour operations.
- Explain how airlines, hotels, and transport services support the tourism ecosystem.
- Recognize the roles of major travel trade bodies like UNWTO, IATA, TAAI, ITDC, and IATO.

BLOCK-1

FUNDAMENTALS OF TRAVEL AGENCY AND TOUR OPERATIONS





UNIT-1

Introduction to Travel Agencies and Tour Operations – Meaning, Definitions, and Basic Concepts

1.1 Meaning of Travel Agencies and Tour Operations

A travel agency is a business that assists individuals and groups in planning, booking, and managing their travel arrangements. These services include booking air tickets, arranging accommodations, organizing transportation, offering travel insurance, and providing travel-related information. A tour operation, on the other hand, involves the planning, packaging, and promotion of travel experiences that may include guided tours, sightseeing activities, and comprehensive travel arrangements for domestic or international destinations.

1.2 Definitions

Several definitions have been developed to describe the functions of travel agencies and tour operators. According to the International Air Transport Association (IATA), a travel agency is a person or organization qualified and authorized to sell airline tickets and other travel-related services on behalf of suppliers. A tour operator is defined as a company or individual that designs, arranges, and markets holiday packages and tours, often combining travel services such as transportation, accommodation, and meals.

1.3 Basic Concepts of Travel Agencies and Tour Operations

Travel agencies and tour operators are key intermediaries in the tourism supply chain. Travel agencies act as retail outlets that connect customers to travel services offered by airlines, hotels, railways, car rentals, cruise lines, and other suppliers. They earn revenue through commissions and service fees. Tour operators, however, are involved in assembling different components of a travel package into a unified experience for travelers. This includes contracting with service providers, designing itineraries, determining prices, and managing group or individual tours.

The emergence of online travel agencies (OTAs) and technological advances has significantly reshaped the landscape of both traditional travel agencies and tour operations. Digital platforms allow customers to research and book travel services independently, yet the personalized services and expertise provided by travel professionals continue to be highly valued.

Subjective Questions:

Q1. Define the terms “travel agency” and “tour operator” and explain the key differences between them.

Ans.

Q2. Discuss the basic functions and services provided by a travel agency.

Ans.

Q3. How have technological advancements affected the operations of travel agencies and tour operators?

Ans.

Q4. Explain the role of tour operators in designing and managing travel packages.

Ans.

UNIT-2

Forms & Typologies of Travel Agents and Tour Operators – Classification and Operational Models

2.1 Forms of Travel Agents

Travel agents can be categorized based on their function and size. The two main forms are retail travel agents and wholesale travel agents. Retail travel agents deal directly with the public, providing travel-related services such as ticket bookings, hotel reservations, travel insurance, and currency exchange. They act as intermediaries between the customer and travel service providers. Wholesale travel agents, on the other hand, create and market travel products in bulk. They sell these packages to retail travel agencies or directly to large clients but generally do not deal with individual travelers.

2.2 Forms of Tour Operators

Tour operators also exist in several forms, primarily inbound, outbound, domestic, and ground operators. Inbound tour operators handle the arrangements for travelers coming into a country from abroad. Outbound tour operators organize travel and tours for residents going to foreign countries. Domestic tour operators manage travel within the home country, catering to local tourists. Ground operators or handling agents provide local support services such as transportation, guides, and logistics to tour operators.

2.3 Typologies of Travel Agents

Travel agents may also be classified by the nature of services they offer and the market they serve. Corporate travel agents focus on business travel and handle arrangements for company staff, conferences, and events. Leisure travel agents specialize in holiday travel for individuals and families. Online travel agents (OTAs) operate through digital platforms, offering self-service options for flights, hotels, and packages.

2.4 Typologies of Tour Operators

Tour operators are classified by their specialization and operational methods. Mass tour operators offer standardized packages to popular destinations and cater to a wide audience. Niche tour operators focus on specific types of travel such as eco-tourism, adventure travel, cultural tours, or luxury travel. Specialist operators may also cater to specific groups such as senior citizens, students, or pilgrims. Tailor-made or customized tour operators design tours based on the specific needs and preferences of individual clients or groups.

2.5 Classification Based on Operational Models

Operational models further differentiate travel agencies and tour operators. Some operate independently, while others are part of large travel networks or franchises. Consolidators are travel companies that purchase large volumes of tickets or services and resell them at discounted rates to other agents or customers. Global Distribution Systems (GDS) and online platforms also play a major role in shaping operational strategies, allowing travel professionals to access vast inventories of services in real time.



Subjective Questions:

Q1. Differentiate between inbound and outbound tour operators with examples.

Ans.

Q2. Explain the various typologies of travel agents and how they cater to different markets.

Ans.

Q3. Discuss the role of online travel agents (OTAs) in modern tourism.

Ans.

Q4. Describe the operational models of tour operators and how they affect service delivery.

Ans.

UNIT-3

Role and Contributions of Travel Agents & Tour Operators – Their Impact on Tourism Development

3.1 Role of Travel Agents in Tourism Development

Travel agents play a crucial role in facilitating travel experiences and promoting tourism. They serve as a bridge between travelers and service providers, ensuring smooth coordination and convenience. Travel agents assist in itinerary planning, ticket reservations, hotel bookings, visa processing, travel insurance, and providing up-to-date travel information. Their personalized services help reduce the stress of planning and make travel accessible to a broader population. By offering expert advice and tailored options, they contribute to enhancing customer satisfaction and repeat travel behavior.

Travel agents also contribute to tourism development by promoting new or lesser-known destinations. Through their marketing efforts, they help distribute tourist traffic beyond popular spots, encouraging economic benefits in rural and emerging destinations. Their partnerships with local stakeholders also support sustainable tourism practices.

3.2 Role of Tour Operators in Tourism Development

Tour operators are central to the development and promotion of the tourism industry. They design, package, and market travel experiences, often by combining various services such as transportation, accommodation, sightseeing, and meals into a single product. This makes travel more convenient and cost-effective for tourists. Tour operators stimulate demand by creating attractive packages and offering seasonal discounts and promotions.

They play a key role in destination development by investing in local infrastructure and involving local communities in tourism activities. Many tour operators collaborate with hotels, transport providers, and guides to improve the overall quality of tourism services. In doing so, they contribute to job creation and regional development.

3.3 Contributions to the Economy and Society

Travel agents and tour operators collectively make a significant impact on the national and local economies. They generate employment in both urban and rural areas, support small businesses, and increase foreign exchange earnings through inbound tourism. Their contributions extend to cultural preservation as they often include heritage experiences in their tours, encouraging travelers to appreciate and respect local traditions and history.

Furthermore, by promoting responsible tourism practices—such as eco-friendly tours, community-based tourism, and heritage walks—they help in conserving the environment and cultural assets. Their influence in policy-making, destination management, and tourism education also reflects their broader role in shaping a sustainable and inclusive tourism sector.

Subjective Questions:

Q1. Explain how travel agents contribute to the promotion of emerging tourist destinations.

Ans.



Q2. Discuss the role of tour operators in developing tourism infrastructure and services.

Ans.

Q3. How do travel agents and tour operators impact the local economy and community?

Ans.

Q4. In what ways do tour operators contribute to sustainable tourism development?

Ans.

Objective Questions:

1. Which of the following best defines a tour operator?

- a) A company that provides local transportation only
- b) A service that sells airline tickets exclusively
- c) An entity that packages and sells travel components as a single product
- d) A government agency regulating tourism

Answer: c) An entity that packages and sells travel components as a single product

2. What is the main difference between inbound and outbound tour operators?

- a) Inbound operators organize domestic trips, outbound operators focus on local travel
- b) Inbound operators cater to international tourists visiting a country, outbound operators organize trips abroad for residents
- c) Inbound operators sell tickets only, outbound operators provide hotel bookings
- d) There is no difference between the two

Answer: b) Inbound operators cater to international tourists visiting a country, outbound operators organize trips abroad for residents

3. What type of travel agency operates through digital platforms and offers self-service booking options?

- a) Retail travel agency
- b) Wholesale travel agency
- c) Online travel agency (OTA)
- d) Corporate travel agency

Answer: c) Online travel agency (OTA)

4. Which of the following is a key contribution of travel agents to tourism development?

- a) Building airports
- b) Issuing travel visas
- c) Promoting lesser-known destinations
- d) Running local government offices

Answer: c) Promoting lesser-known destinations

5. Which classification of tour operator specializes in designing personalized tours based on individual needs?

- a) Mass tour operator
- b) Inbound tour operator
- c) Tailor-made/customized tour operator
- d) Domestic tour operator

Answer: c) Tailor-made/customized tour operator

BLOCK-2

BUSINESS PROFILE OF A TRAVEL AGENCY



UNIT-1

Organizational Structure of a Travel Agency – Approved Agencies and Operational Framework

1.1 Introduction

The travel and tourism industry is one of the most dynamic sectors globally, and travel agencies play a vital role as intermediaries between travelers and service providers. A well-structured travel agency ensures smooth operations, efficient service delivery, and customer satisfaction. The organizational structure varies depending on the size and scope of the agency, but certain core elements remain consistent across the industry.

1.2 Organizational Structure of a Travel Agency

The organizational structure of a travel agency defines the hierarchy and reporting relationships within the organization. It determines the workflow, responsibility distribution, and efficiency of service. In general, travel agencies can be categorized as small-scale, medium-scale, or large-scale, and their structure adapts accordingly.

At the top of the hierarchy is the Managing Director or CEO, who oversees the overall business strategy and financial planning. Below them are departmental heads, each responsible for specific functions such as ticketing, marketing, finance, operations, and human resources. Each department is staffed with skilled professionals like ticketing agents, tour consultants, visa specialists, accountants, and customer support executives.

In larger agencies, there may be multiple branches, each with its own branch manager and sub-teams. Technological support, digital marketing teams, and client relationship managers are increasingly becoming integral parts of the structure due to digitalization.

1.3 Approved Travel Agencies

For a travel agency to function legitimately and be recognized by stakeholders like airlines, tourism boards, and clients, it must obtain the necessary approvals. An approved travel agency is one that meets the guidelines laid down by government or regulatory bodies and is registered with recognized associations.

In India, for instance, the Ministry of Tourism (Government of India) provides recognition to travel agencies under categories such as Inbound Tour Operators, Domestic Tour Operators, and Adventure Tour Operators. Recognition not only lends credibility but also enables the agency to access various incentives, participate in official tourism fairs, and partner with government tourism initiatives.

Other approving bodies include IATA (International Air Transport Association) for international ticketing agents and TAAI (Travel Agents Association of India) or IATO (Indian Association of Tour Operators) for professional recognition and networking.

1.4 Operational Framework

The operational framework of a travel agency encompasses all the systems, policies, and procedures that guide its day-to-day functioning. It includes the coordination between different departments,

management of bookings and itineraries, client communications, vendor partnerships, and technological platforms.

A standard operational workflow includes the following steps: receiving client inquiries, preparing customized travel packages, booking services like flights, hotels, and transportation, handling visa and documentation processes, and offering post-sale services like feedback and grievance handling.

Modern agencies use Travel Management Systems (TMS), Customer Relationship Management (CRM) software, and Global Distribution Systems (GDS) such as Amadeus or Galileo to streamline operations. Training and adherence to industry protocols are crucial for smooth execution.

Compliance with financial practices, customer service standards, and ethical business conduct is integral to the operational framework. Additionally, agencies must align with legal and taxation policies relevant to the travel industry.

Subjective Questions:

Q1. Describe the typical organizational structure of a medium-sized travel agency. How do different departments contribute to its operations?

Ans.

Q2. What are the key benefits of being an approved travel agency, and what are the major approving bodies involved?

Ans.

Q3. Explain the role of technology in the operational framework of modern travel agencies. How does it improve service delivery?

Ans.

Q4. How does the organizational structure impact the efficiency and effectiveness of a travel agency's operations?

Ans.



UNIT-2

Approval Process for Travel Agencies – Government Formalities at the Central and State Levels

2.1 Introduction

The travel and tourism industry is regulated to ensure quality service, legal compliance, and protection of customer interests. Therefore, travel agencies in India must obtain formal approvals and licenses from government authorities before commencing operations. These approvals also help agencies gain recognition, credibility, and access to various benefits. The approval process involves both central and state-level formalities and requires adherence to specific eligibility criteria and documentation procedures.

2.2 Central Government Approval

The Ministry of Tourism, Government of India is the key central authority responsible for granting recognition to travel agencies under different categories such as Inbound Tour Operators, Domestic Tour Operators, and Adventure Tour Operators. The recognition scheme is voluntary but highly beneficial for travel agencies looking to gain trust and expand their business through government-supported initiatives.

To apply for central approval, agencies must submit an application along with a range of documents including proof of business registration, ownership or lease of office premises, details of staff qualifications and experience, balance sheets for the past few years, and PAN and GST registrations. The agency must maintain a well-equipped office with qualified staff and follow ethical business practices. Once approved, the recognition is valid for five years and renewable thereafter.

Recognition by the International Air Transport Association (IATA) is also important for agencies involved in international ticketing. IATA accreditation allows travel agencies to sell airline tickets directly and gain access to the Billing and Settlement Plan (BSP). The application process includes financial evaluation, submission of bank guarantees, and demonstration of professional competence.

2.3 State Government Formalities

In addition to central recognition, travel agencies may also need to obtain certain permissions and licenses at the state level, especially if they plan to offer local tour packages, adventure tourism, or operate within eco-sensitive or regulated zones. These requirements vary from state to state and are governed by local tourism departments or development corporations.

State-level approvals may involve registration under the Shops and Establishment Act, Professional Tax registration, and obtaining Trade Licenses from the local municipal authority. Some states also run their own tourism accreditation schemes, and recognized agencies may be eligible for promotional support or inclusion in official tourism brochures and events.

If the agency provides transportation services, it must comply with the Motor Vehicles Act, including registration of tourist vehicles, permits, and driver licenses. For eco-tourism or adventure activities, additional approvals from departments like Forest, Wildlife, or Environment may be required.

2.4 Importance of Compliance

Government approvals not only ensure that a travel agency is operating legally but also build customer confidence and open up new business opportunities. Approved agencies are eligible for participation in government-organized tourism fairs, financial incentives, and training programs. Compliance with central and state-level formalities is also necessary to avoid penalties, legal issues, and reputational damage.

The process may seem extensive, but it establishes a standard of professionalism and accountability that is essential in the competitive travel industry. Agencies are advised to regularly update their certifications, maintain transparent financial records, and stay informed about regulatory changes.

Subjective Questions:

Q1. What are the major steps involved in obtaining central government approval for a travel agency in India?

Ans.

Q2. Explain the role of the Ministry of Tourism in recognizing and regulating travel agencies at the national level.

Ans.

Q3. Discuss the significance of state-level approvals for travel agencies and the types of licenses that may be required.

Ans.

Q4. Why is compliance with both central and state-level formalities important for a travel agency's long-term growth and credibility?

Ans.



UNIT-3

Core Functions of a Travel Agency – Ticketing, Travel Facilitation, Documentation, and Marketing

3.1 Introduction

A travel agency serves as a one-stop service provider for various travel-related needs, acting as a bridge between travelers and service suppliers such as airlines, hotels, transport companies, and tourism boards. The core functions of a travel agency revolve around planning, coordinating, and executing travel arrangements for individuals and groups. These functions can be broadly categorized into ticketing, travel facilitation, documentation, and marketing.

3.2 Ticketing

Ticketing is one of the most essential services offered by a travel agency. This includes the booking and issuance of tickets for various modes of transportation, primarily airlines, but also railways, buses, and cruises. Most travel agencies are linked with Global Distribution Systems (GDS) like Amadeus, Galileo, or Sabre, which provide real-time access to airline schedules, seat availability, and fare comparisons.

Agencies that are IATA accredited can issue international air tickets directly, while others may operate under a host agency or consolidator. Efficient ticketing also involves fare calculations, cancellations, rebookings, and managing customer preferences such as meal options or seat selection. With increasing digitalization, many agencies also offer online ticket booking through their websites and apps.

3.3 Travel Facilitation

Travel facilitation refers to all the services that help make the traveller's journey smooth and hassle-free. This includes planning itineraries, reserving accommodation, arranging local transportation, and organizing guided tours and travel insurance. Travel agencies analyze the needs, preferences, and budgets of clients to customize travel packages that suit their requirements.

Agencies often partner with hotels, transport providers, and tour operators to offer integrated packages. They also handle special requests like group travel arrangements, honeymoon packages, business tours, adventure trips, and religious pilgrimages. A well-facilitated trip contributes significantly to customer satisfaction and brand reputation.

3.4 Documentation

Another vital function of a travel agency is handling the required travel documentation. This includes assisting clients with visa processing, passport applications, foreign exchange services, travel insurance, and health certificates when necessary.

Visa assistance involves helping clients fill out application forms, preparing supporting documents, scheduling embassy appointments, and following up on application status. For international travelers, especially first-time visitors, these services are crucial in navigating the often-complex documentation processes.

Some agencies also offer services like travel insurance coverage for medical emergencies, baggage loss, or trip cancellations. Documentation also extends to internal processes such as maintaining booking records, issuing invoices, and ensuring compliance with regulatory requirements like GST.

3.5 Marketing

Marketing plays a crucial role in the growth and visibility of a travel agency. It involves promoting travel services, packages, and destinations to attract and retain customers. Traditional marketing methods like brochures, flyers, and newspaper ads have been largely replaced or supplemented by digital marketing, which includes social media promotion, email campaigns, search engine optimization (SEO), and influencer collaborations.

Agencies often run promotional campaigns during peak travel seasons or festivals and collaborate with airlines and tourism boards to offer exclusive deals. Building a strong online presence, maintaining a user-friendly website, and encouraging customer reviews are essential components of a successful marketing strategy.

Modern marketing also includes the use of data analytics to understand consumer behavior, personalize services, and improve lead conversion. Loyalty programs, referral schemes, and content marketing through travel blogs and videos are effective tools in today's competitive market.

Subjective Questions:

Q1. Explain the role of ticketing in the overall functioning of a travel agency. What systems are commonly used for this purpose?

Ans.

Q2. What services are included under travel facilitation, and how do they enhance the travel experience?

Ans.

Q3. Discuss the importance of documentation services provided by travel agencies, especially for international travelers.

Ans.

Q4. Describe the modern marketing strategies used by travel agencies to attract and retain customers in the digital era.

Ans.

Objective Questions:

1. Which type of organizational structure in a travel agency is most common for small businesses?

- a) Public limited company
- b) Sole proprietorship
- c) Cooperative society
- d) Multinational corporation

Answer: b) Sole proprietorship

2. Which of the following is a key requirement for a travel agency to obtain IATA approval?

- a) Registration with local municipality
- b) Financial solvency and office infrastructure



- c) Tour guide certification
- d) Tourism fair participation

Answer: b) Financial solvency and office infrastructure

3. **Which government body provides official recognition to travel agencies at the central level?**

- a) Reserve Bank of India
- b) Ministry of Tourism
- c) State Tourism Development Board
- d) Income Tax Department

Answer: b) Ministry of Tourism

4. **What type of license must a travel agency obtain from the state government for legal operation?**

- a) FSSAI license
- b) Trade license under Shops and Establishments Act
- c) Import-export code
- d) Film shooting permit

Answer: b) Trade license under Shops and Establishments Act

5. **Which of the following is not considered a core function of a travel agency?**

- a) Ticket booking
- b) Travel insurance assistance
- c) Manufacturing of luggage
- d) Visa documentation support

Answer: c) Manufacturing of luggage

BLOCK-3

TOUR OPERATION MANAGEMENT





UNIT-1

Tour Packages – Meaning, Components, and Classification

1.1 Tour Packages – Meaning

A tour package is a pre-arranged combination of travel components such as transportation, accommodation, meals, sightseeing, and other travel-related services, offered at an inclusive price. These packages are designed and offered by tour operators to provide travelers with a convenient and cost-effective travel experience. A tour package simplifies the travel process by bundling various services into one cohesive offering, eliminating the need for travelers to make separate arrangements for each component. Tour packages can cater to various budgets and preferences, making travel more accessible and enjoyable.

1.2 Components of a Tour Package

A tour package typically consists of several key components that together provide a seamless travel experience. The most essential component is transportation, which includes travel by air, rail, road, or sea. Accommodation is another critical component, ensuring that travelers have a place to stay that fits the theme and budget of the tour. Meals may be included fully, partially, or not at all, depending on the nature of the package. Sightseeing and guided tours are also common components, providing travelers with curated experiences of destinations. Other inclusions may involve travel insurance, entry tickets to attractions, airport transfers, visa assistance, and tour escort services. These components are tailored based on the type of package and target audience.

1.3 Classification of Tour Packages

Tour packages can be classified into various types based on their structure, target audience, and level of customization. The most common classification includes:

- **Independent Tour Packages:** These are designed for individual travelers or small groups who prefer to travel at their own pace. They include basic components such as accommodation and transportation but offer flexibility in the itinerary.
- **Escorted Tour Packages:** Also known as guided tours, these are fully structured and accompanied by a tour manager or guide. They are ideal for those seeking a hassle-free travel experience with a fixed schedule and group setting.
- **Hosted Tour Packages:** These provide travelers with local hosts or representatives at the destination. While not fully escorted, they offer assistance and local support as needed.
- **Customized or Tailor-made Packages:** These are created based on the specific requirements of the travelers. Tour operators design these packages considering individual preferences, duration, and interests.
- **Special Interest Tour Packages:** These focus on specific themes such as adventure, wellness, culture, wildlife, or pilgrimage. They are designed for travelers with a keen interest in a particular activity or experience.

- **Incentive Tour Packages:** Usually organized for corporate groups, these packages are used by companies to reward employees or business partners and often include leisure and entertainment elements.
- **Group Tour Packages:** These involve large groups of people traveling together with a fixed itinerary, offering economies of scale and cost advantages.

Understanding the different types of tour packages helps in selecting the most suitable option for various travel needs and enhances the overall experience.

Subjective Questions:

Q1. Define a tour package and explain its importance in the tourism industry.

Ans.

Q2. Discuss the major components of a tour package with examples.

Ans.

Q3. Describe the different types of tour packages and explain how they cater to different types of travelers.

Ans.

Q4. How do tour operators customize tour packages to meet individual traveler needs?

Ans.



UNIT-2

Organizational Structure and Key Functions of Tour Operators – Planning and Execution

2.1 Organizational Structure of Tour Operators

Tour operators are essential service providers in the tourism industry who specialize in designing, developing, and delivering comprehensive travel packages. The organizational structure of a tour operator varies depending on the size, scope, and nature of the business. Generally, tour operators follow a hierarchical structure, consisting of different departments, each responsible for specific functions. The major departments typically include Product Development, Operations, Sales and Marketing, Reservations, Finance, and Customer Service. In larger organizations, there may also be dedicated departments for Human Resources, Legal Affairs, and IT support. A well-defined organizational structure helps ensure efficiency, clear communication, and effective management of tour operations.

2.2 Key Functions of Tour Operators

Tour operators perform a wide range of functions to ensure the successful delivery of travel services. One of the primary functions is tour planning and product development, which involves researching destinations, selecting suppliers, and designing tour itineraries and packages based on market demand. Contracting and negotiation is another critical function where operators deal with airlines, hotels, transport companies, and other service providers to secure favourable rates and services.

Marketing and promotion play a key role in reaching potential customers through various channels such as online platforms, travel agents, brochures, and advertisements. Reservation and booking management involve handling customer inquiries, confirming bookings with service providers, issuing tickets, and maintaining accurate records. Operations management ensures the smooth execution of tours, including coordinating logistics, managing on-ground services, and handling emergencies or changes during the tour.

Additionally, customer service is vital to addressing client needs before, during, and after the trip. Tour operators also engage in financial management, which includes budgeting, pricing of packages, handling payments, and maintaining profitability. Compliance with legal regulations, travel insurance, and maintaining quality standards are also part of their responsibilities.

2.3 Planning in Tour Operations

Tour planning is the foundation of a successful tour operation. It involves a systematic process of identifying travel trends, selecting destinations, designing itineraries, estimating costs, and forecasting demand. During the planning phase, tour operators conduct market research to understand customer preferences, evaluate competitor offerings, and identify seasonal trends. Based on this data, they develop tour packages that align with customer expectations and organizational goals.

Effective planning also includes risk management, where tour operators assess potential challenges such as political unrest, natural disasters, or health risks at the destination. The goal of tour planning is to create well-structured, appealing, and feasible tour packages that can be marketed successfully and delivered efficiently.

2.4 Execution of Tour Operations

Once a tour package is planned and marketed, the next step is execution. Execution involves implementing the planned itinerary with precision and ensuring all service components are delivered as promised. This includes confirming bookings, dispatching travel documents, assigning tour escorts or guides, and maintaining constant coordination with suppliers. Tour operators monitor the tour's progress and are prepared to manage any unforeseen issues that may arise, such as flight delays, cancellations, or customer complaints.

Post-tour evaluation is also part of the execution phase, where customer feedback is collected and analyzed for quality improvement. Successful execution relies heavily on coordination, attention to detail, and real-time problem-solving abilities, all of which contribute to customer satisfaction and the reputation of the tour operator.

Subjective Questions:

Q1. Explain the organizational structure of a tour operator and its importance in managing travel services.

Ans.

Q2. Discuss the key functions performed by tour operators in the tourism industry.

Ans.

Q3. Describe the process of planning a tour package and its significance in tour operation management.

Ans.

Q4. What are the major activities involved in the execution phase of a tour operation? How do tour operators ensure smooth delivery?

Ans.



UNIT-3

Tour Itinerary – Meaning, Types, and Importance in Travel Planning

3.1 Meaning of Tour Itinerary

A tour itinerary is a detailed plan or schedule of a travel journey that outlines the day-to-day activities, destinations, transportation arrangements, accommodations, meals, and other services included in a tour package. It acts as a roadmap for travelers and service providers, guiding the flow of the tour from start to finish. The itinerary ensures that travelers know what to expect at every stage of their journey, while also allowing tour operators to coordinate logistics and deliver a seamless travel experience. A well-prepared itinerary is essential for time management, resource allocation, and overall satisfaction of the client.

3.2 Types of Tour Itineraries

Tour itineraries can be classified into different types based on their structure, flexibility, and purpose:

- **Fixed or Pre-Planned Itinerary:** This type of itinerary has a set schedule with pre-determined destinations, activities, and timings. It is commonly used in group tours and package holidays, where travelers follow the same plan without changes.
- **Flexible or Customized Itinerary:** These itineraries are tailored according to individual traveler preferences. While the main components such as destinations and accommodations are planned, there is room for adjustment in activities and pace of travel.
- **Escorted Itinerary:** An escorted itinerary involves a tour guide or escort who accompanies the group throughout the journey. The itinerary is structured and includes guided visits to attractions, fixed meal plans, and pre-arranged transport.
- **Independent Itinerary:** These are designed for solo travelers or small groups who prefer to travel independently. The itinerary includes basic arrangements, but travelers manage their own schedules and activities at each destination.
- **Technical or Business Itinerary:** This type is specific to business or educational tours where visits to institutions, factories, or offices are scheduled. It focuses more on professional engagements rather than leisure activities.
- **Special Interest Itinerary:** These are designed around specific themes such as heritage, adventure, culinary, or religious tours. The entire itinerary revolves around activities related to that particular theme.

3.3 Importance of Itinerary in Travel Planning

A tour itinerary plays a crucial role in the planning and execution of travel. It ensures that all aspects of the journey are organized, coordinated, and delivered as expected. For travelers, it provides clarity, reduces uncertainty, and helps in managing their time and expectations. It also enhances the travel experience by providing a logical sequence of visits and minimizing travel fatigue.

For tour operators, the itinerary is a blueprint that helps in managing logistics, coordinating with suppliers, and ensuring that services are delivered efficiently. It allows for better budgeting and pricing of the tour package and helps in handling contingencies. A well-structured itinerary reflects professionalism and builds trust with clients, ultimately contributing to the success of the tour.

Subjective Questions:

Q1. Define a tour itinerary and explain its role in tour operation management.

Ans.

Q2. Discuss the different types of itineraries used in the tourism industry with suitable examples.

Ans.

Q3. How does a well-planned itinerary benefit both travelers and tour operators?

Ans.

Q4. What are the key elements to consider while designing an effective tour itinerary?

Ans.

Objective Questions:

1. Which of the following is *not* a component of a typical tour package?

- a) Accommodation
- b) Sightseeing
- c) Local government taxes
- d) Transportation

Answer: c) Local government taxes

2. In which type of tour itinerary does the traveler have complete freedom over scheduling and activities?

- a) Escorted itinerary
- b) Independent itinerary
- c) Fixed itinerary
- d) Business itinerary

Answer: b) Independent itinerary

3. Which department in a tour operator's organization is primarily responsible for securing contracts with hotels and transport companies?

- a) Product Development
- b) Customer Service
- c) Contracting and Negotiation
- d) Reservations

Answer: c) Contracting and Negotiation

4. What is the main purpose of a tour itinerary?

- a) To book tickets for group travel
- b) To outline daily activities and logistics of a tour
- c) To advertise a destination to potential tourists
- d) To manage tour operator's internal payroll

Answer: b) To outline daily activities and logistics of a tour

5. Which of the following is *not* considered a core function of a travel agency?

- a) Ticket booking
- b) Travel insurance assistance
- c) Manufacturing of luggage
- d) Visa documentation support

Answer: c) Manufacturing of luggage



BLOCK-4

LINKAGES IN TOURISM BUSINESS

UNIT-1

Role of Airlines, Accommodation Providers, and Shopping Emporiums – their Contribution to Tourism

1.1 Role of Airlines in Tourism

Airlines play a crucial role in the development and sustenance of the tourism industry. They provide the essential connectivity that allows tourists to travel across cities, countries, and continents. With the rise of low-cost carriers and increased air connectivity, air travel has become more accessible to a wider segment of the population, contributing to the growth of domestic and international tourism. Airlines also promote tourism by collaborating with tourism boards and offering special travel packages and seasonal discounts. Moreover, airports act as the first point of contact for many international tourists, and their efficiency and hospitality reflect on the overall tourism experience of a destination.

1.2 Contribution of Accommodation Providers

Accommodation providers, including hotels, resorts, guesthouses, homestays, and hostels, are an integral part of the tourism infrastructure. They offer not just shelter but also a cultural and experiential element that enhances a tourist's stay. The quality, availability, and diversity of accommodations greatly influence a tourist's decision-making process. Luxury hotels attract high-end travelers while budget accommodations cater to backpackers and middle-income tourists. Additionally, the rise of alternative accommodations like eco-lodges and heritage stays has added unique dimensions to the tourism experience. The hospitality and service standards of accommodation providers significantly contribute to tourist satisfaction and loyalty.

1.3 Importance of Shopping Emporiums in Tourism

Shopping emporiums and local markets serve as important attractions for tourists. They offer an opportunity to experience the local culture through handicrafts, textiles, artifacts, jewelry, souvenirs, and regional specialties. For many tourists, shopping is a key part of their travel itinerary and an expression of cultural appreciation. Government-run emporiums and private outlets ensure the availability of authentic goods and promote local craftsmanship. These establishments not only provide economic benefits to local artisans and entrepreneurs but also contribute to the overall tourism economy. Shopping areas also act as vibrant social spaces that add to the cultural immersion of tourists.

1.4 Interlinkages and Economic Impact

The airline industry, accommodation sector, and shopping establishments are closely interlinked in the tourism value chain. A well-coordinated infrastructure among these components ensures a seamless and enriching tourist experience. For example, airlines may partner with hotels to provide tour packages, and accommodation providers may guide tourists to nearby shopping areas or local attractions. The synergy between these sectors enhances the appeal of a destination and boosts tourism revenue. Collectively, these entities generate employment, support small and medium enterprises, and contribute significantly to the local and national economy.



Subjective Questions:

Q1. Discuss the role of airlines in shaping international and domestic tourism trends. How do they contribute to the accessibility and growth of tourist destinations?

Ans.

Q2. Explain the importance of accommodation providers in the tourism industry. How do different types of accommodations cater to diverse tourist needs?

Ans.

Q3. Analyze the contribution of shopping emporiums to cultural tourism. How do they promote local craftsmanship and enhance the tourist experience?

Ans.

Q4. Describe the interdependence between airlines, accommodation providers, and shopping emporiums in tourism. How do their linkages support the overall development of the tourism sector?

Ans.

UNIT-2

Security Agencies, Transport Organizations, and Insurance Units – Ensuring Safe and Smooth Travel

2.1 Role of Security Agencies in Tourism

Security is a fundamental component of tourism, as tourists prioritize destinations where they feel safe and protected. Security agencies, including police forces, tourist police units, airport security, and private security services, play a vital role in safeguarding both domestic and international tourists. These agencies ensure law and order, protect tourists from theft, fraud, and harassment, and assist in emergencies. The presence of specialized tourist police in major tourist destinations enhances visitor confidence. Furthermore, during large-scale events, festivals, or political gatherings, security forces manage crowds and maintain peace, ensuring uninterrupted tourism activity. Their efficiency can significantly impact the reputation of a destination as safe and tourist-friendly.

2.2 Contribution of Transport Organizations

Transport organizations are the backbone of tourism as they provide the necessary connectivity within and between destinations. These include railways, road transport services, taxis, buses, rental vehicles, cruise lines, and metro systems. Efficient transport networks allow tourists to explore destinations conveniently and economically. Public transport plays a key role in budget tourism, while luxury and private transport cater to high-end travelers. Tourist transport services often include city tours, sightseeing buses, and adventure travel logistics. Additionally, integrated transport systems that link airports, railway stations, and local transit contribute to a smooth and stress-free travel experience. Transport organizations also contribute to environmental sustainability through green transportation initiatives.

2.3 Importance of Insurance Units in Tourism

Travel insurance is a critical component of safe tourism, offering financial protection and peace of mind. Insurance units provide coverage for a variety of situations including trip cancellations, medical emergencies, baggage loss, theft, flight delays, and accidents. For international travel, many countries mandate travel insurance as part of visa requirements. Insurance companies work closely with tour operators, airlines, and accommodation providers to offer bundled insurance packages. In times of global health crises or natural disasters, insurance becomes a crucial safety net for travelers. The growth of online insurance platforms has made it easier for tourists to compare and purchase customized insurance plans, thereby increasing overall travel preparedness.

2.4 Ensuring a Safe and Smooth Travel Experience

The coordinated efforts of security agencies, transport providers, and insurance units contribute to the overall safety, comfort, and reliability of the tourist experience. A secure environment ensures a destination's long-term appeal. Well-organized transport allows ease of movement and maximizes time efficiency. Meanwhile, insurance provides the reassurance of support during unforeseen circumstances. Together, these sectors help build traveler trust and satisfaction, which are essential for the sustainable growth of tourism. Governments and tourism boards also play a supportive role by enforcing safety regulations, improving transport infrastructure, and promoting travel insurance awareness.



Subjective Questions:

Q1. Examine the role of security agencies in ensuring tourist safety. How does their presence impact tourist behavior and destination choice?

Ans.

Q2. Discuss the importance of transport organizations in tourism. How do different modes of transport contribute to the overall tourist experience?

Ans.

Q3. Explain the significance of insurance units in the tourism industry. How do they protect tourists from unforeseen risks and emergencies?

Ans.

Q4. How do the combined efforts of security agencies, transport services, and insurance companies ensure a smooth and safe travel experience for tourists?

Ans.

UNIT-3

Foreign Exchange Handling, Embassies, and Government Tourism Departments – International and Regulatory Linkages

3.1 Foreign Exchange Handling in Tourism

Foreign exchange handling is a critical component in international tourism, facilitating seamless financial transactions for travelers across borders. Tourists need to convert their home currency into the currency of the country they are visiting to pay for services such as accommodation, transport, shopping, and food. Banks, authorized money changers, and foreign exchange counters at airports and hotels provide these currency exchange services. Efficient and transparent exchange services contribute to a positive travel experience and help prevent issues related to fraud and black-market dealings.

In addition to physical currency exchange, the use of international credit cards, travel cards, and digital wallets has become increasingly popular, offering convenience and security. Regulatory bodies such as central banks and financial institutions monitor and regulate currency exchange processes to ensure compliance with national and international laws. For countries dependent on tourism, foreign exchange earnings form a significant part of national income, contributing to economic stability and development.

3.2 Role of Embassies and Consulates in Tourism

Embassies and consulates act as important support systems for international tourists. Located in foreign countries, these diplomatic missions represent a tourist's home country and provide vital assistance in times of need. Their functions include issuing visas, providing travel advisories, and assisting citizens in emergencies such as accidents, legal issues, lost passports, or political unrest.

Embassies also promote tourism through cultural events, collaborations with local tour operators, and by offering information about travel norms, local laws, and safety guidelines. In some cases, consular services include facilitating the repatriation of citizens or arranging emergency travel documents. Their presence reassures tourists that help is available abroad, thereby encouraging international travel.

3.3 Functions of Government Tourism Departments

Government tourism departments play a central role in the development, regulation, and promotion of tourism at national and regional levels. These departments formulate tourism policies, develop infrastructure, and create marketing strategies to attract domestic and international tourists. They are responsible for maintaining tourist sites, regulating service standards, and licensing tourism-related businesses.

Tourism departments often collaborate with private stakeholders, foreign governments, and international tourism organizations to foster tourism development. They also conduct training programs, set quality benchmarks, and ensure sustainability practices in the tourism industry. During crises like pandemics or natural disasters, tourism departments provide guidelines, support relief measures, and work on recovery plans to restore confidence among tourists.



3.4 International and Regulatory Linkages in Tourism

Tourism is inherently global and involves close coordination between various international and national entities. The collaboration between foreign exchange agencies, diplomatic missions, and government tourism bodies ensures that tourism flows remain regulated, safe, and beneficial to all stakeholders. These linkages support smooth cross-border travel, protect tourists' rights, and enhance international relations through cultural and economic exchange. Regulatory frameworks and intergovernmental cooperation are essential in managing tourism responsibly, avoiding exploitation, and promoting ethical practices.

Subjective Questions:

Q1. Explain the importance of foreign exchange handling in international tourism. How does it influence the tourist experience and the economy?

Ans.

Q2. Discuss the role of embassies and consulates in supporting international tourists. In what ways do they contribute to safe and informed travel?

Ans.

Q3. Analyze the functions of government tourism departments in promoting and regulating tourism. How do they ensure quality and sustainability?

Ans.

Q4. How do international and regulatory linkages among foreign exchange agencies, embassies, and tourism departments support global tourism?

Ans.

Objective Questions:

1. **What is a key function of airlines in tourism development?**

- a) Managing local transport within cities
- b) Facilitating international and domestic travel
- c) Regulating hotel pricing
- d) Providing shopping discounts to tourists

Answer: b) Facilitating international and domestic travel

2. **How do accommodation providers contribute to the tourism experience?**

- a) By issuing passports to international tourists
- b) By offering meals to airport staff
- c) By providing lodging and enhancing guest satisfaction
- d) By exchanging foreign currency

Answer: c) By providing lodging and enhancing guest satisfaction

3. **What role do insurance units play in tourism?**

- a) They guide tourists to shopping areas
- b) They offer coverage against travel-related risks and emergencies
- c) They manage public transport routes
- d) They issue flight tickets for domestic travel

Answer: b) They offer coverage against travel-related risks and emergencies

4. **Which of the following is a service provided by embassies to tourists?**

- a) Operating sightseeing buses
- b) Hosting local craft fairs
- c) Assisting during emergencies and issuing travel documents
- d) Reserving hotel rooms in remote areas

Answer: c) Assisting during emergencies and issuing travel documents

5. **Which of the following is not considered a core function of a travel agency?**

- a) Ticket booking
- b) Travel insurance assistance
- c) Manufacturing of luggage
- d) Visa documentation support

Answer: c) Manufacturing of luggage



BLOCK-5

TRAVEL TRADE ORGANIZATIONS AND ASSOCIATIONS

UNIT-1

United Nations World Tourism Organization (UNWTO) & World Tourism Organization (WTO) – Global Tourism Governance

1.1 Introduction to Global Tourism Governance

Global tourism governance refers to the coordinated efforts, policies, and frameworks established at the international level to regulate and guide the tourism industry. It ensures sustainable growth, equitable benefits, and consistent standards in global tourism practices. Among the key organizations responsible for such governance are the United Nations World Tourism Organization (UNWTO) and the World Tourism Organization (WTO). These institutions play a central role in shaping policies, promoting best practices, and fostering international cooperation in tourism.

1.2 United Nations World Tourism Organization (UNWTO)

The United Nations World Tourism Organization (UNWTO) is a specialized agency of the United Nations that promotes responsible, sustainable, and universally accessible tourism. Headquartered in Madrid, Spain, the UNWTO serves as a global forum for tourism policy issues and a practical source of tourism knowledge. It plays a significant role in advocating for the socio-economic contribution of tourism, setting ethical guidelines, and supporting developing countries in building tourism infrastructure and policy frameworks.

UNWTO provides leadership and support to the tourism sector in advancing knowledge and tourism policies worldwide. It also monitors global tourism trends and statistics, offers technical assistance, and fosters innovation and investment in tourism. Furthermore, the organization collaborates with governments, international institutions, and the private sector to enhance tourism's contribution to the Sustainable Development Goals (SDGs).

1.4 Functions and Objectives of UNWTO

The primary functions of UNWTO include promoting tourism as a driver of economic growth, inclusive development, and environmental sustainability. It also encourages the implementation of the Global Code of Ethics for Tourism, supports research and education in tourism, and facilitates knowledge exchange and capacity-building among member states. UNWTO's objectives encompass enhancing the competitiveness of destinations, ensuring safety and security for tourists, and supporting crisis management in the tourism sector.

1.5 Structure of UNWTO

UNWTO operates through several key bodies: the General Assembly, the Executive Council, and various committees and working groups. The General Assembly, composed of member states, is the supreme organ responsible for approving budgets and policies. The Executive Council ensures the implementation of policies and oversees the budgetary and programmatic management. These bodies are supported by the UNWTO Secretariat, which carries out day-to-day operations.

1.5 World Tourism Organization (WTO)

The World Tourism Organization (WTO) was originally established in 1975 as an intergovernmental organization focusing on tourism development and cooperation. It served as a platform for promoting the growth of tourism and providing a forum for policy discussion and standard setting among nations.



In 2003, the WTO officially became a specialized agency of the United Nations and was renamed as the UNWTO.

Although WTO and UNWTO are sometimes used interchangeably in historical contexts, it's essential to distinguish between the World Trade Organization (WTO), which deals with global trade rules, and the World Tourism Organization (now UNWTO), which is specifically focused on tourism.

1.6 Importance of UNWTO in Global Tourism Governance

UNWTO plays a pivotal role in global tourism governance by providing a unified voice for the tourism industry at international platforms. It sets global standards, promotes ethical tourism practices, and offers guidance on sustainable tourism policies. During global crises such as pandemics or natural disasters, UNWTO helps coordinate recovery strategies and provides reliable data to inform decision-making.

By fostering international cooperation and offering a space for dialogue, UNWTO strengthens relationships between countries, encourages tourism development in less developed regions, and contributes to peace and mutual understanding among peoples.

Subjective Questions:

Q1. Explain the role of the United Nations World Tourism Organization (UNWTO) in global tourism governance.

Ans.

Q2. Discuss the main functions and objectives of the UNWTO in the development of international tourism.

Ans.

Q3. Describe the organizational structure of the UNWTO and its significance in implementing global tourism policies.

Ans.

Q4. Differentiate between the World Tourism Organization (UNWTO) and the World Trade Organization (WTO) in terms of their objectives and scope.

Ans.

UNIT-2

International Air Transport Association (IATA) & Travel Agents Association of India (TAAI) – Role in Air Travel and Tourism

2.1 Introduction to Air Travel and Tourism

Air travel plays a vital role in the growth and development of global tourism by enabling fast and efficient movement of tourists across regions and countries. The aviation sector acts as a backbone of the tourism industry, connecting destinations and promoting international travel. Various organizations at both international and national levels contribute to the regulation, standardization, and facilitation of air travel. Among them, the International Air Transport Association (IATA) and the Travel Agents Association of India (TAAI) are significant contributors to the global and Indian tourism landscape.

2.2 International Air Transport Association (IATA)

The International Air Transport Association (IATA) is a trade association of the world's airlines, founded in 1945 and headquartered in Montreal, Canada. It represents around 290 airlines, accounting for over 80% of global air traffic. IATA's main mission is to promote safe, reliable, secure, and economical air travel. It plays a crucial role in formulating industry policies, simplifying processes, and improving customer services in the aviation industry.

IATA is known for its global standards and systems that ensure uniformity in ticketing, cargo handling, and passenger services. The organization also plays a major role in advocating for airline interests with governments and regulatory authorities.

2.3 Functions of IATA

IATA performs various critical functions that support both airlines and the tourism industry. These include:

- Developing and enforcing safety standards for international air transport.
- Standardizing and simplifying airline operations, such as ticketing and baggage handling.
- Managing the Billing and Settlement Plan (BSP) to facilitate secure financial transactions between travel agents and airlines.
- Offering training and certification programs for aviation and travel industry professionals.
- Advocating for fair and transparent air travel policies globally.

Through these functions, IATA contributes to enhancing the efficiency and competitiveness of the aviation industry and supports the growth of international tourism.

2.4 Travel Agents Association of India (TAAI)

The Travel Agents Association of India (TAAI) is one of the oldest and most prestigious travel trade associations in India. Established in 1951, TAAI represents the interests of Indian travel agents and tour operators. It acts as a bridge between travel agencies and various stakeholders in the tourism and hospitality sectors.



TAAI plays a major role in setting professional standards, promoting ethical business practices, and encouraging skill development among travel professionals. The association also works closely with government bodies, airlines, and international organizations to support policy development and resolve industry issues.

2.5 Objectives and Activities of TAAI

The key objectives of TAAI include:

- Promoting professionalism and ethical conduct in the travel trade.
- Representing the interests of Indian travel agents at national and international forums.
- Facilitating training and education programs for travel agents and tour operators.
- Organizing conventions, trade fairs, and networking events for knowledge sharing and business development.
- Collaborating with global organizations such as IATA and UNWTO to align Indian tourism practices with international standards.

TAAI also plays a pivotal role in advocating for travel-related infrastructure, visa reforms, and policies that benefit both domestic and inbound tourism in India.

2.6 Role of IATA and TAAI in Air Travel and Tourism

Both IATA and TAAI contribute significantly to the air travel and tourism ecosystem. While IATA establishes international standards and ensures operational efficiency for airlines, TAAI ensures that Indian travel agencies operate in a professional and globally competitive manner. Together, they facilitate smooth travel experiences, support tourism growth, and promote collaboration across borders.

IATA's global standards and financial systems help streamline operations, while TAAI's local advocacy and training initiatives ensure that Indian travel professionals are well-equipped to serve both domestic and international tourists. Their combined efforts enhance the overall quality and sustainability of the travel and tourism industry.

Subjective Questions:

Q1. Explain the role of the International Air Transport Association (IATA) in the development of global air travel.

Ans.

Q2. Describe the key functions and objectives of the Travel Agents Association of India (TAAI).

Ans.

Q3. How do IATA and TAAI contribute to the growth and professionalism of the tourism industry?

Ans.

Q4. Discuss the significance of collaboration between international and national tourism organizations in promoting air travel and tourism.

Ans.

UNIT-3

India Tourism Development Corporation (ITDC) & Indian Association of Tour Operators (IATO) – National Tourism Development Initiatives

3.1 Introduction to National Tourism Development

Tourism is a major contributor to India's economy, employment, and cultural exchange. The development of tourism at the national level requires both government initiatives and industry participation. Organizations like the India Tourism Development Corporation (ITDC) and the Indian Association of Tour Operators (IATO) play a significant role in promoting and managing tourism infrastructure, marketing, policy implementation, and service quality. These organizations contribute to making India a globally competitive tourist destination.

3.2 India Tourism Development Corporation (ITDC)

India Tourism Development Corporation (ITDC) is a public sector undertaking established in 1966 under the Ministry of Tourism, Government of India. It was created to provide infrastructure and support services for tourism in India. ITDC has been instrumental in promoting tourism through the development and management of hotels, transportation services, duty-free shops, and various travel-related facilities.

Over the years, ITDC has evolved into a multi-faceted organization involved in hospitality, tourism consultancy, event management, and heritage site promotion. It manages several luxury and heritage hotels under the "Ashok Group of Hotels," which are located in major tourist destinations across the country.

3.3 Functions and Activities of ITDC

ITDC performs a wide range of activities aimed at supporting tourism in India. These include:

- Operating hotels, restaurants, and catering units across the country.
- Providing transportation and travel services to tourists, including car rentals and package tours.
- Running duty-free shops at international airports and seaports.
- Offering consultancy services in tourism planning and development to various states and public/private bodies.
- Promoting Indian culture, heritage, and crafts through exhibitions, festivals, and events.
- Conducting training and development programs for tourism and hospitality professionals.

ITDC has also taken steps to support eco-tourism, digital initiatives in tourism services, and modernization of hospitality infrastructure.

3.4 Indian Association of Tour Operators (IATO)

The Indian Association of Tour Operators (IATO) is the apex body of inbound tour operators in India. Established in 1982, it represents over 1,500 active members including tour operators, travel agents, hotels, airlines, and other service providers in the tourism sector. IATO plays a key role in





coordinating with government authorities and other stakeholders to promote India as a preferred destination for foreign tourists.

IATO members are engaged in handling tourists from abroad and are responsible for organizing travel itineraries, cultural experiences, and logistics for international visitors. The association ensures that its members follow high standards of quality, professionalism, and ethical business practices.

3.5 Objectives and Initiatives of IATO

IATO's primary objectives include:

- Promoting inbound tourism and positioning India as a global travel destination.
- Representing tour operators' interests to government departments and tourism authorities.
- Enhancing professionalism through workshops, seminars, and certification programs.
- Organizing annual conventions and tourism fairs to facilitate industry networking and knowledge sharing.
- Collaborating with international organizations like PATA, UNWTO, and IATA for global exposure.

IATO also supports sustainable tourism practices, rural tourism development, and the inclusion of new and emerging destinations in tourist itineraries. It advocates for better infrastructure, visa facilitation, and policy reforms that benefit inbound tourism.

3.6 Contribution of ITDC and IATO to National Tourism Development

Together, ITDC and IATO play complementary roles in promoting tourism in India. While ITDC focuses on infrastructure development, government initiatives, and service provision, IATO represents private sector stakeholders and drives inbound tourism. Their collaboration helps ensure a balanced and holistic approach to tourism development.

Both organizations work toward improving India's image as a tourist-friendly destination by maintaining service standards, promoting diverse tourism products, and enabling greater accessibility for domestic and international tourists.

Subjective Questions:

Q1. Describe the role of the India Tourism Development Corporation (ITDC) in the promotion and development of tourism infrastructure in India.

Ans.

Q2. Explain the objectives and key initiatives of the Indian Association of Tour Operators (IATO).

Ans.

Q3. How do ITDC and IATO contribute to the growth of national tourism in India?

Ans.

Q4. Discuss the importance of public-private partnerships in the development of tourism in India, with reference to ITDC and IATO.

Ans.

Objective Questions:

1. Which organization is a specialized agency of the United Nations responsible for promoting responsible, sustainable, and universally accessible tourism?
a) International Air Transport Association (IATA)
b) United Nations World Tourism Organization (UNWTO)
c) India Tourism Development Corporation (ITDC)
d) Travel Agents Association of India (TAAI)
Answer: b) United Nations World Tourism Organization (UNWTO)
2. Which of the following is the main responsibility of the International Air Transport Association (IATA)?
a) Operating luxury hotels in India
b) Promoting inbound tourism in India
c) Simplifying airline operations and ensuring aviation safety
d) Representing Indian travel agents abroad
Answer: c) Simplifying airline operations and ensuring aviation safety
3. The Ashok Group of Hotels, known for its luxury and heritage hospitality, is operated by:
a) Indian Association of Tour Operators (IATO)
b) United Nations World Tourism Organization (UNWTO)
c) Travel Agents Association of India (TAAI)
d) India Tourism Development Corporation (ITDC)
Answer: d) India Tourism Development Corporation (ITDC)
4. Which organization in India primarily represents inbound tour operators and promotes international tourism?
a) TAAI
b) IATO
c) ITDC
d) WTO
Answer: b) IATO
5. In which year was the Travel Agents Association of India (TAAI) established?
a) 1966
b) 1982
c) 1951
d) 1947
Answer: c) 1951

Suggestive Readings:

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COURSE NAME

SANSKRITAM- IV (ELECTIVE)

COURSE CODE – BAYSMJ – 403(D)

खण्ड – 1

इकाई – 1 विभक्त्यर्थप्रकरणम्

विभक्ति का अर्थ है- विभाजन या अलग करना। संस्कृत में आठ विभक्तियाँ हैं: प्रथमा, द्वितीया, तृतीया, चतुर्थी, पंचमी, षष्ठी, सप्तमी और सम्बोधन। ये विभक्तियाँ वचन के अनुसार बदलती हैं। इनके तीनों वचनों में अलग-अलग प्रत्यय लगते हैं। ये प्रत्यय 21 हैं, जिन्हें सुपु नाम से जाना जाता है। सुपु प्रत्ययों के लग जाने पर ही शब्द 'पद' बनकर प्रयोग योग्य होते हैं तथा सुबन्त कहलाते हैं। ये विभक्तियाँ दो तरह से प्रयोग की जाती हैं। कारक विभक्ति के रूप में तथा उपपद विभक्ति के रूप में। क्रिया के आधार पर (संज्ञादि शब्दों में) लगने वाली विभक्ति को कारक-विभक्ति कहते हैं। अन्य पदों के आधार पर लगने वाली विभक्ति को उपपद-विभक्ति कहते हैं।

प्रथमा विभक्ति (कर्ता कारक)

■ स्वतन्त्रः कर्ता (अष्टा.1.4.54)

क्रिया करने में जिसकी स्वतन्त्रता मानी जाय, वही कर्ता होता है। यह सूत्र 'कर्तृसंज्ञा' करने वाला संज्ञा सूत्र है। जैसे- मोहनः पठति। यहाँ 'मोहन' पठन क्रिया करने में स्वातन्त्र्येण विवक्षित है, अतः 'मोहन' कर्ता है।

वाक्य में कर्ता की स्थिति के अनुसार संस्कृत में वाक्य तीन प्रकार के होते हैं-

- (i) कर्तृवाच्य - कृष्णः पुस्तकं पठति। यहाँ कर्ता की प्रधानता होती है, और उसमें प्रथमा विभक्ति होती है।
- (ii) कर्मवाच्य- कृष्णेन पुस्तकं पठ्यते। यहाँ 'कर्म' की प्रधानता होती है और कर्ता में तृतीया विभक्ति होती है।
- (iii) भाववाच्य- कृष्णेन भूयते। यहाँ भाव (क्रिया) की प्रधानता होती है, और कर्ता में तृतीया विभक्ति होती है।

■ प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (अष्टा.2.3.46)

प्रातिपदिकार्थ मात्र में, लिङ्गमात्र के आधिक्य में, परिमाण मात्र के आधिक्य में तथा वचनमात्र के आधिक्य में प्रथमा विभक्ति होती है। किसी प्रातिपदिक के उच्चारण से स्वार्थ, द्रव्य, लिङ्ग, संख्या और कारक- इन पाँचों में, जिसका ज्ञान निश्चित रूप से हो, उसे प्रातिपदिकार्थ कहते हैं। उदाहरण- उच्चैः, नीचैः, कृष्णः, श्रीः, ज्ञानम्। लिङ्गमात्राधिक्ये प्रथमा- जिन शब्दों के लिङ्ग निश्चित नहीं हैं, उन शब्दों से लिङ्गमात्राधिक्य में प्रथमा विभक्ति होती है। जैसे- तटः (पुंलिङ्ग), तटी (स्त्रीलिङ्ग), तटम् (लिङ्ग)। परिमाणमात्राधिक्ये प्रथमा परिमाण (माप-तौल) मात्रा का बोध कराने के लिए प्रथमा विभक्ति होती है। जैसे- द्रोणो व्रीहिः। वचनमात्रे प्रथमा- वचन अर्थात् संख्यामात्र का बोध कराने के लिए प्रथमा विभक्ति का प्रयोग होता है। यथा- एकः, द्वौ, बहवः।

■ सम्बोधने च (अष्टा.2.3.47)

सम्बोधन में प्रथमा विभक्ति होती है- जैसे- हे राम ! अत्र आगच्छ ! यहाँ हे राम ! में सम्बोधन होने से प्रथमा विभक्ति प्रयुक्त है।

■ उक्ते कर्तरि प्रथमा (वार्तिकम्)

कर्तृवाच्य में जहाँ कर्ता उक्त या कहा गया रहता है, उसमें प्रथमा विभक्ति होती है। जैसे- रामः गृहं गच्छति। यहाँ 'राम' कर्तृवाच्य का कर्ता है जो कि उक्त है अतः 'रामः' में प्रथमा विभक्ति है।

इस प्रकार प्रातिपदिकार्थमात्र में, लिङ्गमात्र में, परिमाणमात्र में, वचनमात्र में, सम्बोधन में, उक्त कर्ता में प्रथमा विभक्ति होगी।

द्वितीया विभक्ति (कर्मकारक)

■ कर्तुरीप्सिततमं कर्म (अष्टा.1.4.49)

कर्ता अपनी क्रिया के द्वारा जिसे विशेष रूप से प्राप्त करना चाहता है उसकी कर्मसंज्ञा होती है। जैसे- रामः लेखन्या पत्रं लिखति। यहाँ 'राम' रूपी कर्ता अपनी लेखन रूपी क्रिया से 'पत्र' लिखना चाह (ईप्सिततम, अधिक चाहना अर्थ में) रहा है अतः 'पत्र' यहाँ कर्म होगा।



■ कर्मणि द्वितीया (अष्टा.2.3.2)

कर्म में द्वितीया विभक्ति का प्रयोग होता है। जैसे-

1. रामः गृहं गच्छति।
2. छात्रः विद्यालयं गच्छति।
3. अहं जलं पिबामि।
4. बालकाः फलानि खादन्ति।
5. सः नगरं गच्छति।

उपर्युक्त वाक्यों में 'गृह, विद्यालय, जल, फल, नगर, इन सभी की कर्मसंज्ञा है, अतः सभी पदों में कर्म होने के कारण 'कर्मणि द्वितीया' से द्वितीया विभक्ति हुई है।

तृतीया विभक्ति (करण कारक)

■ साधकतमं करणम् (अष्टा.1.4.42)

क्रिया की सिद्धि में जो सबसे अधिक उपकारक होता है, उसे करण कहते हैं। 'क्रियासिद्धौ प्रकृष्टोपकारकं करणसंज्ञं स्यात् स्यात् यथा- सः हस्तेन मिष्टान्नं वितरति। यहाँ - मिष्टान्न वितरण रूपी कार्य को करने में हाथ सबसे अधिक सहायक है, अतः 'हाथ' करण है।

■ कर्तृकरणयोस्तृतीया (अष्टा.2.3.18)

अनुक्त कर्ता अर्थात् (कर्मवाच्य और भाववाच्य के कर्ता) और करण में तृतीया विभक्ति होती है। जैसे-

- (i) सः कुठारेण वृक्षं छिनत्ति। (वह कुल्हाड़ी से वृक्ष को काटता है) करण में तृतीया
- (ii) रामेण बालिः हतः। (राम के द्वारा बाली मारा गया) कर्ता में तृतीया
- (iii) बालकः दण्डेन सर्पं हन्ति। (बालक दण्डे से सर्प को मारता है) करण में तृतीया
- (iv) त्वं कलमेन पत्रं लिख। (तु कलम से पत्र लिख) - करण में तृतीया
- (v) मोहनः दात्रेण लुनाति। (मोहन हसिये से काटता है) - करण में तृतीया
- (vi) रामेण बाणेन हतो बाली। (राम के बाण द्वारा बाली मारा गया) - कर्ता (राम) और करण (बाणेन) दोनों में तृतीया।

■ सहयुक्तेऽप्रधाने (अष्टा.2.3.19)

सह, साकम्, सार्धम्, समम् आदि सहायक शब्दों के योग में अप्रधान में तृतीया विभक्ति होती है। जैसे-

- (i) पुत्रेण सह आगतः पिता। (पुत्र के साथ पिता आया)
- (ii) पिता पुत्रेण सह मेरठनगरं गतः। (पिता पुत्र के साथ मेरठनगर को गया)
- (iii) रामः जानक्या साकं गच्छति। (राम जानकी के साथ जाते हैं)
- (iv) मोहनः गुरुणा सार्धं विद्यालयं गच्छति। (मोहन गुरु के साथ विद्यालय जाता है।)
- (v) लक्ष्मणेन समं रामः गच्छति। (लक्ष्मण के साथ राम जाते हैं)

■ येनाङ्गविकारः (अष्टा.2.3.20)

शरीर के जिस अङ्ग के विकार से शरीरधारी का विकार समझा जाय, उस अङ्गवाचक शब्द में तृतीया विभक्ति होती है। जैसे-

- (i) अक्षणा काणः। (आँख से काना)
- (ii) हस्तेन लुञ्जः। (हाथ से लुञ्जा)
- (iii) शिरसा खल्वाटः। (शिर से गंजा)
- (iv) कर्णाभ्यां बधिरः। (कानों से बहरा)
- (v) पादेन खञ्जः। (पैर से लंगड़ा)
- (vi) पृष्ठेन कुब्जः। (पीठ से कुबड़ा)

यहाँ 'आँख से' काना दिखायी पड़ रहा है, इसलिए 'अक्षणा' में तृतीया विभक्ति हुई। इसीप्रकार 'हाथ से' लुञ्जा है अतः 'हस्तेन' इस अङ्गवाची पद में तृतीया विभक्ति हुई।

चतुर्थी विभक्ति (सम्प्रदान कारक)

■ कर्मणा यमभिप्रैति स सम्प्रदानम् (अष्टा.1.4.32)

कर्ता दान कर्म के द्वारा जिसे अभिप्रेत करता है; अर्थात् कर्ता जिसे कुछ देता है, या जिसके लिए कुछ करता है, वह 'सम्प्रदान' कहलाता है। सम्प्रदान- 'सम्यक् प्रदीयते अस्मै तत् सम्प्रदानम्' (जिसे कुछ दिया जाय, परन्तु उस वस्तु को वापस न लिया जाय, वह सम्प्रदान होता है)

■ चतुर्थी सम्प्रदाने (अष्टा.2.3.13)

सम्प्रदान में चतुर्थी विभक्ति होती है। जैसे-

- (i) राजा ब्राह्मणाय गां ददाति (राजा ब्राह्मण को गाय देता है)
- (ii) माता बालकाय फलं ददाति (माता बालक को फल देती है)
- (iii) उपाध्यायाय गां ददाति (उपाध्याय के लिए गाय देता है)
- (iv) ब्राह्मणाय भूमिं ददाति (ब्राह्मण को भूमि देता है)

■ रुच्यर्थानां प्रीयमाणः (अष्टा.1.4.33)

अध रुच् (अच्छा लगना, पसन्द आना) तथा इसी अर्थ की अन्य धातुओं के प्रयोग में जो प्रीयमाण अर्थात् जो प्रसन्न होता है, या जिसको पसन्द होता है उस कारक की सम्प्रदान संज्ञा होती है, और उसमें चतुर्थी विभक्ति होती है। जैसे-

- (i) हरये रोचते भक्तिः। (हरि को भक्ति अच्छी लगती है)
- (ii) सुरेशाय दुग्धं रोचते। (सुरेश को दूध अच्छा लगता है)
- (iii) मह्यं मोदकं रोचते। (मुझे लड्डू पसन्द है)
- (iv) मह्यम् ओदनं रोचते। (मुझे भात अच्छा लगता है)

यहाँ 'हरि' को भक्ति पसन्द है, सुरेश को दूध पसन्द है, मुझे लड्डू पसन्द है, मुझे ओदन (भात) पसन्द है, तो जिसे पसन्द है वो प्रीयमाण है, और जो प्रीयमाण है उसी की सम्प्रदान संज्ञा होगी, और सम्प्रदान में चतुर्थी विभक्ति होगी, इसीलिए "हरये, सुरेशाय, मह्यम्" में चतुर्थी विभक्ति लगी है।

■ कुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः (अष्टा.1.4.37)

क्रुध् (क्रोध करना), द्रुह् (द्रोह करना), ईर्ष्य (ईर्ष्या करना), असूय् (जलन करना) इन धातुओं तथा इन्हीं अर्थों की अन्य धातुओं के प्रयोग में भी जिसके प्रति क्रोध किया जाता है उसकी सम्प्रदान संज्ञा होती है, और उसमें चतुर्थी विभक्ति होती है। जैसे-

- (i) पिता पुत्राय क्रुध्यति। (पिता पुत्र पर क्रोध करता है)
- (ii) दुष्टाः सज्जनाय द्रुह्यन्ति। (दुष्ट सज्जनों से द्रोह करते हैं)
- (iii) कंसः कृष्णाय ईर्ष्यति। (कंस कृष्ण से ईर्ष्या करता है)
- (iv) दैत्याः देवेभ्यः असूयन्ति। (दैत्य देवों से जलते हैं)
- (v) ज्ञानश्रीदत्ता पुरुषाय क्रुध्यति। (ज्ञानश्रीदत्ता पुरुष पर क्रोध करती है)
- (vi) रावणः रामाय असूयति। (रावण राम से द्वेष करता है)

यहाँ पिता अपने पुत्र पर क्रोध करता है, इसलिए जिस पर क्रोध किया जाय उसकी सम्प्रदान संज्ञा होती है और उसमें चतुर्थी विभक्ति का प्रयोग होता है इसीलिए 'पुत्राय' में चतुर्थी विभक्ति लगी है।



■ स्पृहेरीप्सितः (अष्टा.1.4.36)

स्पृह (चाहना) धातु के प्रयोग में जिस वस्तु की चाह, इच्छा या अभीप्सा होती है उसकी सम्प्रदानसंज्ञा होती है और उसमें चतुर्थी विभक्ति का प्रयोग होता है। जैसे-

- (i) सा पुरुषेभ्यः स्पृहयति। (वह पुरुषों को चाहती है)
- (ii) रमा पुष्पेभ्यः स्पृहयति। (रमा फूलों की चाह करती है)
- (iii) बालिकाः फलेभ्यः स्पृहयन्ति। (लड़कियाँ फलों की चाह करती हैं)
- (iv) अहं संस्कृताय स्पृहयामि। (मैं संस्कृत चाहता हूँ)

पञ्चमी विभक्ति (अपादान कारक)

■ ध्रुवमपायेऽपादानम् (अष्टा.1.4.24)

अलग होना अर्थ में जो ध्रुव हो, जिससे कोई वस्तु अलग हो रही हो, उसे 'अपादान' कहते हैं। जैसे- वृक्षात् पत्रं पतति। (वृक्ष से पत्ता गिरता है)। इस वाक्य में पत्ता 'वृक्ष' से अलग हो रहा है अतः वृक्ष 'अपादान' है।

■ अपादाने पञ्चमी (अष्टा.2.3.28)

अपादान में पञ्चमी विभक्ति होती है। जैसे-

- (i) सः ग्रामात् गच्छति। (वह गाँव से जाता है)
- (ii) वृक्षात् पत्राणि पतन्ति। (वृक्ष से पत्ते गिरते हैं)
- (iii) गङ्गा हिमालयात् प्रभवति। (गंगा हिमालय से निकलती है)
- (iv) बालकः सोपानात् पतति। (बालक सीढ़ी से गिरता है)।%
- (v) सर्वे विमानात् अवतरन्ति। (सभी विमान से उतरते हैं)
- (v) स्वाध्यायात् मा प्रमदः। (स्वाध्याय से प्रमाद मत कर)

स्पष्टीकरण- उपर्युक्त वाक्यों में जुगुप्सा, विराम और प्रमाद अर्थात् वाली धातुओं का प्रयोग है तथा पाप, कार्य, पठन, धैर्य और स्वाध्याय से जुगुप्सा, विराम या प्रमाद किया जा रहा है इसलिए इनकी अपादान संज्ञा होकर पञ्चमी विभक्ति हो गयी है।

षष्ठी विभक्ति (सम्बन्ध)

■ षष्ठी शेषे (अष्टा.2.3.50)

कर्ता, कर्म, करण, सम्प्रदान, अपादान, अधिकरण कारकों में तथा प्रातिपदिकार्थ में विभक्तियों का विधान कर चुके हैं। इसके अतिरिक्त जो बच गया हो, वही 'शेष' है। •• इसप्रकार कारक और प्रातिपदिकार्थ से अतिरिक्त स्व-स्वामिभाव, पया जन्यजनकभाव, कार्यकारणभाव आदि सम्बन्ध शेष है। उस शेष की विवक्षा में षष्ठी विभक्ति होती है। जैसे-

- (i) राज्ञः पुरुषः। (राजा का पुरुष)
- (ii) गङ्गायाः जलम्। (गङ्गा का जल)
- (iii) दशरथस्य पुत्रः। (दशरथ का पुत्र)
- (iv) पाञ्चालानां भूमिः। (पाञ्चालों की भूमि)

■ षष्ठी हेतुप्रयोगे (अष्टा.2.3.26)

यदि किसी वस्तु की हेतु (कारणता) प्रकट करनी हो, और 'हेतु' शब्द का प्रयोग हो तो उस वस्तु या कारण तथा 'हेतु' शब्द दोनों में षष्ठी विभक्ति का प्रयोग होता है। जैसे-

- (i) छात्रः अध्ययनस्य हेतोः हरिद्वारे वसति । (छात्र अध्ययन के लिए हरिद्वार में रहता है)
- (ii) बालकः धनस्य हेतोः सेवते। (बालक धन के हेतु सेवा करता है)
- (iii) सः अन्नस्य हेतोः वसति । (वह अन्न के कारण रहता है)
- (iv) सुलोचना गृहस्य हेतोः यतते। (सुलोचना घर के लिए प्रयास कर रही है)

स्पष्टीकरण

यहाँ कोई छात्र 'अध्ययन के लिए' प्रयाग में रहता है, अतः उसके रहने का कारण 'अध्ययन' है इसलिए अध्ययन में षष्ठी विभक्ति हुई और वाक्य में 'हेतु' शब्द का प्रयोग हुआ है अतः 'हेतु' में भी षष्ठी विभक्ति का प्रयोग हुआ है।

सप्तमी विभक्ति (अधिकरण कारक)

■ आधारोऽधिकरणम् (अष्टा.1.4.45)

आधार को 'अधिकरण' कहते हैं। अधिकरण उसे कहते हैं, जो कर्ता और कर्म का आधार होता है। कटे आस्ते। मोक्षे इच्छा अस्ति। सर्वस्मिन् आत्मा अस्ति।

■ सप्तम्यधिकरणे च (अष्टा.2.3.36)

अधिकरण में सप्तमी विभक्ति होती है- जैसे-

- (i) वयं गेहे वसामः (हम घर में रहते हैं)
- (ii) गङ्गायां निर्मलं जलम् अस्ति। (गङ्गा में निर्मल जल है)
- (iii) क्षेत्रेषु अन्नम् उत्पद्यते (खेतों में अन्न उत्पन्न होता है)
- (iv) वनेषु सिंहाः वसन्ति (वनों में सिंह रहते हैं)

खण्ड – 2

इकाई – 1 रघुवंशम्- द्वितीयः सर्गः

2.1 रघुवंश महाकाव्य का सामान्य परिचय

रघुवंश कालिदास द्वारा रचित एक महान संस्कृत महाकाव्य (महाकाव्य = महा + काव्य, अर्थात् विशाल काव्य) है, जो रघुवंश अर्थात् रघुकुल के महान राजाओं की गौरवगाथा का वर्णन करता है। यह काव्य संस्कृत साहित्य के श्रेष्ठतम काव्यों में से एक माना जाता है।

■ रचनाकार का परिचय-

कालिदास संस्कृत साहित्य के महानतम कवियों और नाट्यकारों में गिने जाते हैं। उन्हें 'काव्य सम्राट' कहा गया है। उनका समय सामान्यतः 4वीं से 5वीं शताब्दी के बीच माना जाता है। उन्होंने रघुवंश, कुमारसंभव, मेघदूत, अभिज्ञान शाकुन्तलम् आदि कालजयी कृतियों का प्रणयन किया है।

■ काव्य की रचना-शैली-

यह ग्रंथ महाकाव्य की शैली में लिखा गया है। इसमें कुल 19 सर्ग (अध्याय) हैं, जोकि अनुष्टुप्, उपजाति, शार्दूलविक्रीडित आदि ललित छंदों में निबद्ध है। इसकी भाषा सुसंस्कृत, अलंकारयुक्त एवं भावपूर्ण है।

■ विषय-वस्तु-

रघुवंश वंश के महान राजाओं की जीवनगाथा इस काव्य का मुख्य विषय है। काव्य की शुरुआत राजा दिलीप से होती है और आगे चलकर रघु, अज, दशरथ, श्रीराम, लव-कुश आदि राजाओं की कथाएँ वर्णित हैं। यह काव्य केवल वीरता की कथा नहीं, बल्कि उसमें धर्म, नीति, करुणा, भक्ति, परिवारिक संबंध आदि का भी सुंदर चित्रण किया गया है।

■ अन्य प्रमुख विशेषताएँ-

चरित्र-चित्रण:- कालिदास ने राजा दिलीप, रघु, राम आदि का चरित्र आदर्श रूप में प्रस्तुत किया है।

प्रकृति-चित्रण:- वन, नदी, ऋतु, पशु-पक्षी आदि का वर्णन अत्यंत चित्रात्मक है।

संवाद- राजा और गुरु, राजा और रानी, पशु और मनुष्य के बीच के संवाद जीवन्त और शिक्षाप्रद हैं।

नीति और धर्म- प्रत्येक प्रसंग में धर्मपालन, संयम और मर्यादा को विशेष महत्व दिया गया है।

■ साहित्यिक महत्त्व-

यह महाकाव्य भारतीय संस्कृति, राजनीति, धर्म और आदर्श जीवनशैली का प्रतिबिंब है। संस्कृत साहित्य में इसे ऐतिहासिक महाकाव्य (Historical Epic) भी माना जाता है। भाषा की सरसता, अलंकारों की भरमार और भावों की गहनता इसे कालिदास की श्रेष्ठतम कृति बनाती है।

2.2 अथ रघुवंशम्, सर्ग-2 (मूलपाठ हिन्दी व्याख्या सहित)

अथ प्रजानामधिपः प्रभाते जायाप्रतिग्राहितगन्धमाल्याम् ।

वनाय पीतप्रतिबद्धवत्सां यशोधनो धेनुमृषेर्ममोच ॥2-1॥

रात के बीत जाने पर प्रातःकाल प्रजाओं के पालन करने वाले, यश को ही धन समझने वाले राजा दिलीप ने रानी सुदक्षिणा के द्वारा पूजन में प्राप्त चन्दन और पुष्पों की माला को धारण की हुई, दूध पी चुकने के बाद जिसका बछड़ा बांध दिया गया है, ऐसी ऋषि वशिष्ठ की नई व्याही हुई नन्दिनी नाम गौ को जङ्गल में चरने के लिये खोल दिया ॥1॥

तस्याः खुरन्यासपवित्रपांसुमपांसुलानां धुरि कीर्तनीया।

मार्गं मनुष्येश्वरधर्मपत्नी श्रुतेरिवार्थं स्मृतिरन्वगच्छत् ॥2-2॥

पतिव्रताओं में अग्रिणी राजा दिलीप की पत्नी सुदक्षिणा ने नन्दिनी के खुरों के रखने से पवित्र धूलि वाले मार्ग का उसी भांति अनुसरण किया जैसे मन्वादि स्मृतियाँ वेद के वाक्यों के अर्थों का अनुसरण करती हैं ॥2॥

निवर्त्य राजा दयितां दयालुस्तां सौरभेयीं सुरभिर्यशोभिः ।

पयोधरीभूतचतुःसमुद्रां जुगोप गोरूपधरामिवोर्वीम् ॥ 2-3॥

दया से युक्त कीर्तियों से सुशाभित राजा दिलाप प्यारी पटरानी सुदक्षिणा को लौटा कर जिस के दूध से चारों समुद्र तिरस्कृत हैं ऐसी उस नन्दिनी की, चार समुद्रों को चार स्तनों के रूप में धारण की हुई गौ के रूप में उपस्थित पृथ्वी की भांति रक्षा करने लगे ॥3॥

व्रताय तेनानुचरेण धेनोर्न्यषेधि शेषोऽप्यनुयायिवर्गः ।

न चान्यतस्तस्य शरीररक्षा स्ववीर्यगुप्ता हि मनोः प्रसूतिः ॥ 2-4॥

गोसेवा व्रत पालन करने के लिये सेवक का भांति पीछे 2 चलने वाले उन 'राजा दिलीप' ने 'सुदक्षिणा' के लौटाने के बाद बचे हुये अनुचर वर्ग को भी पीछे पीछे आने से रोका और उनको शरीर की रक्षा करने के लिये भी दूसरे पुरुष की आवश्यकता नहीं थी। क्योंकि 'वैवस्वत मनु' के वंश में उत्पन्न राजा लोग अपने ही पराक्रम से आत्मरक्षा कर लेते थे ॥ 4॥

आस्वादवद्भिः कवलैस्तृणानां कण्डूयनैर्दशनिवारणैश्च ।

अव्याहतैः स्वैरगतैश्च तस्याः सम्राट् समाराधनतत्परोऽभूत् ॥ 2-5॥

चक्रवर्ती राजा दिलीप स्वादयुक्त कोमल 2 तृणों के घासों से शरीर के खुजलाने से, वन के मच्छड़ों के बैठने पर उसे उड़ाने से और बिना रुकावट के स्वच्छन्द फिरने देने से उस 'नन्दिनी' को प्रसन्न करने में तत्पर हुये ॥5॥

स्थितः स्थितामुच्चलितः प्रयातां निषेदुषीमासनबन्धधीरः ।

जलाभिलाषी जलमाददानां छायेव तां भूपतिरन्वगच्छत् ॥ 2-6॥

पृथ्वीपति राजा दिलीप' ने उस नन्दिनी के ठहरने पर ठहरते थे, चलने पर चलते थे, बैठने पर बैठते थे, जल पीने पर जल पीते थे, इस प्रकार छाया की भांति अनुसरण किया ॥ 6॥

स न्यस्तचिह्नमपि राजलक्ष्मीं तेजोविशेषानुमितां दधान ।

आसीदनाविष्कृतदानराजिरन्तर्मदावस्थ इव द्विपेन्द्रः ॥ 2-7॥

यद्यपि छत्र-चामरादि चिन्हों से भूषित नहीं है तथापि अपने तेज की अधिकता से ही जानी जाती हुई राजलक्ष्मी को धारण करते हुये, प्रकट रूप से नहीं दिखाई पड़ रही है मदेरेखा जिसकी, अत एव भीतर में स्थित है मद की अवस्था जिसकी, ऐसे गजराज की भांति मालूम पड़ते थे ॥ 7॥

लताप्रतानोद्ग्रथितैः स केशैरधिज्यधन्वा विचचार दावम् ।

रक्षापदेशान्मुनिहोमधेनोर्वन्यान्विनेष्यन्निव दृष्टसत्त्वान् ॥ 2-8॥

लताओं के टेढ़े 2 सूत के समान शाखादिकों से उलझे हुये शिर के बालों से सुशोभित वे राजा दिलीप प्रत्यञ्चा चढ़े हुये धनुष को धारण किये हुये वशिष्ठ महर्षि के होम की सामग्री घृतादि देने वाली नन्दिनी की रक्षा करने के ब्याज से वनले दुष्ट 'व्याघ्रादि' जीवों का शासन करने के लिये मानो जङ्गल में घूम रहे थे ॥8॥

विसृष्टपार्श्वानुचरस्य तस्य पार्श्वद्रुमाः पाशभृता समस्य ।

उदीरयामासुरिवोन्मदानामालोकशब्दं वयसां विरावैः ॥ 2-9॥



पार्श्ववर्ती अनुचरवृन्द के छोड़ देने पर भी वरुण के समान प्रभावशाली उन राजा दिलीप के आसपास के वृक्षों ने उन्मत्त पक्षियों के शब्दों द्वारा जयशब्द उच्चारण किया ऐसा मालूम पड़ता था ॥9॥

मरुत्प्रयुक्ताश्च मरुत्सखाभं तमर्च्यमारादभिवर्तमानम् ।

अवाकिरन्बाललताः प्रसूनैराचारलाजैरिव पौरकन्याः ॥ 2-10॥

वायु से प्रेषित (हिलाई गई) कोमल 2 लताओं ने अग्नितुल्य (तेजस्वी) समीप में स्थित, पूज्य उन (राजा दिलीप) के ऊपर फूलों की वर्षा की, जैसे कि नगरवासियों की कन्यायें मङ्गलार्थक धान के लावों की वर्षा करती हैं ॥10॥

धनुर्भृतोऽप्यस्य दयार्द्रभावमाख्यातमन्तःकरणैर्विशङ्कैः ।

विलोकयन्त्यो वपुरापुरक्षणां प्रकामविस्तारफलं हरिण्यः ॥ 2-11॥

धनुष को धारण किये हुये भी राजा दिलीप का शङ्का से शून्य अपने अन्तःकरणों के दारा दया से आर्द्र अभिप्राय मालूम पड़ने से उनके शरीर को विशेष रूप से देखती हुई हरिणियों ने अपने अपने आँखों का अत्यन्त बड़े होने का फल प्राप्त किया ॥ 11 ॥

स कीचकैर्मरुत्पूर्णरन्ध्रैः कूजद्विरापादितवंशकृत्यम् ।

शुश्राव कुञ्जेषु यशः स्वमुच्चैरुद्गीयमानं वनदेवताभिः ॥ 2-12॥

उन राजा दिलीप ने वायु से भरे हुये छिद्रों के होने से शब्द करते हुये कीचक संज्ञक बांसों के द्वारा वंशी का कार्य सम्पादन जिसमें हो रहा है, ऐसे लतागृहों में वन को अधिष्ठात्री देवियों से ऊँचे स्वरों में गाये जाते हुए अपने यश को सुना ॥ 12 ॥

पृक्तस्तुषारैर्गिरिनिर्झराणमनोकहाकम्पितपुष्पगन्धी ।

तमातपक्लान्तमनातपत्रमाचारपूतं पवनः निषेवे ॥ 2-13॥

पहाड़ी झरनों के जलबिन्दुओं से युक्त, अत एव शीतल तथा वृक्षों के कुछ 2 हिले हुये फूलों के गन्ध को लेता हुआ 'मन्द 2 सुगन्धित' वायु, व्रत करने से छत्र से रहित अत एव घाम से मुरझाये हुये, सदाचार से पवित्र उन राजा दिलीप की सेवा करने लगा ॥13॥

शशाम वृष्ट्यापि विना दवाग्निरासीद्विशेषा फलपुष्पवृद्धिः ।

ऊनं न सत्त्वेष्वधिको बबाधे तस्मिन्वनं गोप्तरि गाहमाने ॥ 2-14॥

जगत् के रक्षा करने वाले उन राजा दिलीप के वन में प्रवेश करने पर वृष्टि के बिना ही वन की अग्नि शान्त हुई, फल और पुष्पों की वृद्धि अधिक हुई तथा वनैले जीवों के बीच में कोई बलवान् 'व्याघ्रादि' अपने से निर्बल किसी 'मृगादि' को नहीं सताने लगा ॥14॥

संचारपूतानि दिगन्तराणि कृत्वा दिनान्ते निलयाय गन्तुम् ।

प्रचक्रमे पल्लवरागताम्रा प्रभा पतंगस्य मुनेश्च धेनुः ॥ 2-15॥

पल्लव के वर्ण के तरह लाल वर्ण वाली सूर्य की प्रभा और मुनि वसिष्ठ की घेनू ये दोनों, दिशाओं के मध्यभाग को अपने 2 सञ्चार से पवित्र कर दिन के अन्त (संध्याकाल) में अस्त होने के लिये तथा अपने आश्रम से पहुँचने के लिये उपक्रम करने लगीं ॥ 15॥

तां देवतापित्रतिथिक्रियार्थमन्वग्ययौ मध्यमलोकपालः ।

बभौ च सा तेन सतां मतेन श्रद्धेव साक्षाद्विधिनोपपन्ना ॥ 2-16॥

भूलोक के पालन करने वाले राजा दिलीप देवता, पितर और अतिथि लोगों के कार्यों (यज्ञ-श्राद्ध-भोजनादि) को साधने वाली, उस धेनु के पीछे पीछे चले और सज्जनों के द्वारा पूजित उनसे युक्त, वह (नन्दिनी) भी सज्जनों से किये गये अनुष्ठान से युक्त श्रद्धा जैसी सुशोभित होती है वैसी सुशोभित होने लगी ॥ 16 ॥

स पल्वलोत्तीर्णवराहयूथान्यावासवृक्षोन्मुखबर्हिणानि ।

ययौ मृगाध्यासितशाद्वलानि श्यामायमानानि वनानि पश्यन् ॥ 2-17॥

वे राजा दिलीप, छोटे 2 तालाबों से निकले हुए वनैले सूरजों के झुण्डवाले, अपने 2 आवासयोग्य वृक्षों के तरफ 'जाने के लिये' उन्मुख मयूरों वाले तथा हरिण जिन पर बैठे हुए हैं ऐसे घासों से हरे प्रदेश, 'अत एव सर्वत्र' श्याम ही श्याम वनों को देखते हुए जाने लगे ॥17॥

आपीनभारोद्वहनप्रयत्नाद्दृष्टिर्गुरुत्वाद्गुणो नरेन्द्रः ।

उभावलंचक्रतुरञ्चिताभ्यां तपोवनावृत्तिपथं गताभ्याम् ॥ 2-18॥

पहिला बार की ब्याही हुई नन्दिनी और राजा दिलीप इन दोनों ने क्रम से (नन्दिनी) स्तनों के भार के धारण करने में प्रयास करने के कारण से तथा (राजा दिलीप) शरीर की स्थूलता के कारण से अपने 2 सुन्दर गमन से तपोवन से लौटने के मार्ग को सुशोभित किया ॥ 18 ॥

वसिष्ठधेनोरनुयायिनं तमावर्तमानं वनिता वनान्तात् ।

पपौ निमेषालसपक्ष्मपङ्क्तिरुपोषिताभ्यामिव लोचनाभ्याम् ॥ 2-19॥

वसिष्ठ महर्षि की नई व्याही हुई नन्दिनी नाम की धेनु के पीछे 2 चलनेवाले तपोवन के प्रान्त भाग से लौटते हुए उन राजा दिलीप को स्नेह करने वाली रानी सुदक्षिणा ने नेत्र के बन्द करने में आलसी बरौनी वाली होती हुई (अर्थात् एक टक से) प्यासे की भाँति आँखों से पिया अर्थात् देखा ॥19॥

पुरस्कृता वर्त्मनि पार्थिवेन प्रत्युद्रता पार्थिवधर्मपत्न्या ।

तदन्तरे सा विरराज धेनुर्दिनक्षपामध्यगतेव सन्ध्या ॥ 2-20॥

मार्ग में राजा दिलीप द्वारा आगे को गई और उनकी पटरानी सुदक्षिणा से आगे जाकर ली हुई (अगवानी की गई) वह नन्दिनी सुदक्षिणा और दिलीप के बीच में दिन और रात के मध्य में स्थित सन्ध्याकाल की भाँति शोभित हुई॥20॥

प्रदक्षिणीकृत्य पयस्विनीं तां सुदक्षिणा साक्षतपात्रहस्ता ।

प्रणम्य चानर्च विशालमस्याः शृङ्गान्तरं द्वारमिवार्थसिद्धेः ॥ 2-21॥

अक्षतों से युक्त पात्र को हाथ में लिये रानी सुदक्षिणा ने उत्तम दूध वाली उस नन्दिनी की प्रदक्षिणा तथा वन्दना कर उसके चौड़े दोनों सींगों के मध्यभाग का, पुत्राप्तिरूप प्रयोजन सिद्ध होने के द्वार की भाँति जानकर पूजन किया ॥ 21॥

वत्सोत्सुकापि स्तिमिता सपर्या प्रत्यग्रहीत्सेति ननदुस्तौ ।

भक्त्योपपन्नेषु हि तद्विधानानां प्रसादचिह्नानि पुरःफलानि ॥ 2-22॥

उस नन्दिनी ने अपने बछड़े को देखने के लिये उत्कण्ठा युक्त होने पर भी स्थिर होती हुई (सुदक्षिणा द्वारा किए गये पूजन को स्वीकार किया वे दोनों सुदक्षिणा और दिलीप प्रसन्न हुए । क्योंकि अपने में अनुराग रखने वाले जनों के विषय में नन्दिनी के समान बड़े लोगों की प्रसन्नता का चिन्ह, शीघ्र अभीष्ट सिद्ध करनेवाले निश्चय करके होते हैं ॥22॥

गुरोः सदारस्य निपीड्य पादौ समाप्य सांध्यं च विधिं दिलीपः ।

दोहावसाने पुनरेव दोग्ध्रीं भेजे भुजोच्छिन्नरिपुर्निषण्णाम् ॥ 2-23॥

बाहुओं से शत्रुओं को नष्ट करने वाले राजा दिलीप ने पत्नी के सहित गुरु का चरण दबा कर और सायंकालिक कृत्य को समाप्त कर दुह चुकने के बाद सुखपूर्वक बैठी हुई नन्दिनी की फिर से सेवा शुरू की ॥ 23 ॥

तामन्तिकन्यस्तबलिप्रदीपामन्वास्य गोप्ता गृहिणीसहायः ।

क्रमेण सुप्तमनु संविवेश सुप्तोत्थितां प्रातरनूदतिष्ठत् ॥ 2-24॥

रक्षा करने वाले सुदक्षिणा के सहित राजा दिलीप जिनके समीप में उपहारसम्बन्धी दीप रक्खे गये हैं, ऐसी उस बैठी हुई नन्दिनी के पीछे बैठकर क्रम से उस (नन्दिनी) के सोने के पीछे सोये और प्रातःकाल उसके सोकर उठ जाने के पीछे उठे ॥ 24 ॥

इत्थं व्रतं धारयतः प्रजार्थं समं महिष्या महनीयकीर्तेः ।

सप्त व्यतीयुस्त्रिगुणानि तस्य दिनानि दीनोद्धरणोचितस्य ॥ 2-25॥

इस प्रकार पुत्र के लिये महारानी सुदक्षिणा के साथ नियम को धारण करते हुए प्रशंसनीय कीर्तिवाले दीनों के उद्धार करने में लगे हुए महाराज दिलीप के तिगुने सात (इक्कीस) दिन बीत गये ॥ 25 ॥

अन्येद्युरात्मानुचरस्य भावं जिज्ञासमाना मुनिहोमधेनुः ।

गङ्गाप्रपातान्तविरूढशष्पं गौरीगुरोर्गह्वरमाविवेश ॥ 2-26॥

दूसरे (बाइसवें) दिन वसिष्ठ की होमसम्बन्धी धेनु (नन्दिनी) अपने सेवक राजा दिलीप का 'मेरे में दृढभक्ति है या नहीं' इस भाव को जानने की इच्छा रखती हुई, गङ्गा के वारिप्रवाह के समीप उगी हुई है छोटी 2 घास जिसमें ऐसे पार्वती के पिता (हिमालय पर्वत) की गुफा में घुसी ॥ 26 ॥

सा दुष्प्रधर्षा मनसापि हिंसैरित्यद्रिशोभाप्रहितेक्षणेन ।

अलक्षिताभ्युत्पतनो नृपेण प्रसह्य सिंहः किल तां चकर्ष ॥ 2-27॥



‘यह नन्दिनी हिंसक व्याघ्रादि दुष्ट जीवों द्वारा मन से भी बड़ी कठिनाई से तकलीफ पहुँचाने के योग्य है। इस कारण से निश्चिन्त हो हिमालय की शोभा देखने में दृष्टि को लगाये हुए राजा दिलीप के द्वारा जिसका आक्रमण करना नहीं देखा गया ऐसा मायाकृत सिंह जबरदस्ती उस नन्दिनी को बनावटी ढङ्ग से फाड़ने लगा ॥ 27 ॥

तदीयमाक्रन्दितमार्तसाधोर्गुहानिबद्धप्रतिशब्ददीर्घम् ।

रश्मिष्विवादाय नगेन्द्रसक्तां निवर्तयामास नृपस्य दृष्टिम् ॥ 2-28॥

गुफा में टकराई हुई प्रतिध्वनि से बचे हुए उस (नन्दिनी) के आर्तनाद ने दुःखियों के विषय में सज्जन (रक्षक) राजा दिलीप की हिमालय पर्वत (की शोभा देखने) में लगी दृष्टि को लगाम पकड़ कर जैसे कोई घोड़े आदि को फेरता है वैसे ही अपनी ओर फेर लिया।

स पाटलायां गवि तस्थिवांसं धनुर्धरः केसरिणं ददर्श ।

अधित्यकायामिव धातुमय्यां लोध्रद्रुमं सानुमतः प्रफुल्लम् ॥ 2-29॥

धनुष को धारण करने वाले उन राजा दिलीप ने श्वेतयुक्त लाल वर्णवाली नन्दिनी के ऊपर बैठे हुए सिंह को पर्वत की गैरिक धातुमयी ऊँची भूमि में लगे हुये लोध्र वृक्ष की भाँति देखा ॥29॥

ततो मृगेन्द्रस्य मृगेन्द्रगामी वधाय वध्यस्य शरं शरण्यः ।

जाताभिषङ्गो नृपतिर्निषङ्गादुद्धर्तुमैच्छत्प्रसभोद्धृतारिः ॥ 2-30॥

सिंह के दर्शन के बाद मृगेन्द्र की तरह चलने वाले रक्षा करने में निपुण, दुश्मनों को बलपूर्वक उखाड़ने वाले अपमान पाये हुए राजा दिलीप ने सिंह को मारने के लिये तरकश में बाण निकालने के लिये इच्छा की ॥ 30॥

वामेतरस्तस्य करः प्रहर्तुर्नखप्रभाभूषितकङ्कपत्रे ।

सक्ताङ्गुलिः सायकपुङ्ख एव चित्रार्पितारम्भ इवावतस्थे ॥ 2-31॥

प्रहार करने वाले राजा दिलीप का दाहिना हाथ, अपने नख की कान्ति से भूषित कङ्क (पक्षी पंख) जिसमें लगे हुये हैं ऐसे बाण के मूलप्रदेश में ही लगी हुई है अङ्गुलियाँ जिसकी, ऐसा होता हुआ, चित्र में लिखे हुये बाण निकालने के उद्योग में लगे हुए की भाँति हो गया ॥31॥

बाहुप्रतिष्ठम्भविवृद्धमन्युरभ्यर्णमागस्कृतमस्पृशद्भिः ।

राजा स्वतेजोभिरदह्यतान्तर्भोगीव मन्त्रौषधिरुद्धवीर्यः ॥ 2-32॥

हाथ के रुक जाने से बढ़े हुए क्रोधवाले, राजा दिलीप, मन्त्र और औषधि से बाँध दिया गया है पराक्रम जिसका ऐसे साँप की भाँति समीप में (स्थित) अपराधी को नहीं स्पर्श करते हुए अपने तेज से भीतर जलने लगे ॥ 32 ॥

तमार्यगृह्यं निगृहीतधेनुर्मनुष्यवाचा मनुवंशकेतुम् ।

विस्माययन्विस्मितमात्मवृत्तौ सिंहोरुसत्त्वं निजगाद सिंहः ॥ 2-33॥

नन्दिनी को पीडित किया हुआ सिंह सज्जनों के पक्ष में रहने वाले मनुवंश के द्योतक सिंह के समान महान् बलवान् अपने बाहुस्तम्भरूप व्यापार के विषय में चकित हुए उन राजा दिलीप को मनुष्यवाणी से पुनः चकित करता हुआ बोला ॥ 33 ॥

अलं महीपाल तव श्रमेण प्रयुक्तमप्यस्त्रमितो वृथा स्यात् ।

स पादपोन्मूलनशक्ति रंहः शिलोच्चये मूर्च्छति मारुतस्य ॥ 2-34॥

हे पृथ्वी के पालन करने वाले महाराज दिलीप ! आपका श्रम करना वृथा है, अतः । रहने दीजिये, क्योंकि मेरे ऊपर चलाया हुआ अस्त्र भी वैसा ही व्यर्थ होगा, जैसा कि पेड़ों को उखाड़ने वाली शक्ति रखने वाले वायु का वेग पर्वत के विषय में व्यर्थ होता है ॥34॥

कैलासगौरं वृषमारुरक्षोः पादार्पणानुग्रहपूतपृष्ठम् ।

अवेहि मां किंकरमष्टमूर्तेः कुम्भोदरं नाम निकुम्भमित्रम् ॥ 2-35॥

हे राजन् ! कैलास पर्वत के तुल्य श्वेत बैल पर चढ़ने की इच्छा करने काले आठ (पृथ्वी-जल-तेज-वायु-आकाश सूर्य-चन्द्र-सोमयाजी) हैं मूर्तियाँ जिनकी ऐसे शिवजी के चरण रखने रूप अनुग्रह से पवित्र पीठवाला, निकुम्भ (शिवजी को प्रसिद्ध गण) का मित्र ‘कुम्भोदर’ नाम से प्रसिद्ध शिवजी का नौकर मुझे तुम जानो ॥ 35॥

अमुं पुरः पश्यसि देवदारुं पुत्रीकृतोऽसौ वृषभध्वजेन ।

यो हेमकुम्भस्तननिःसृतानां स्कन्दस्य मातुः पयसां रसज्ञः ॥ 2-36॥

राजन् ! तुम जो आगे स्थित इस देवदारु के वृक्ष को देख रहो इसे शंकरजी ने पुत्रभाव से माना है, जो कि कार्तिकेय की मां पार्वतीजी के सोने के घटरूपी स्तनों से निकले हुए दुधरूपी जल के स्वाद का जानने वाला है स्कन्दपक्ष में सोने के घड़े के समान स्तनों से निकले हुए दूध के स्वाद का जानने वाला है॥ 36 ॥

कण्डूयमानेन कटं कदाचिद्वन्यद्विपेनोन्मथिता त्वगस्य ।

अथैनमद्रेस्तनया शुशोच सेनान्यमालीढमिवासुरास्त्रैः ॥ 2-37॥

किसी समय में गण्डस्थल को रगड़ते हुये किसी जंगली हाथी ने इस देवदारु वृक्ष की छाल उचेड़ डाली, इसके बाद पार्वतीजी ने दैत्यों के अस्त्रों से चोट खाये हुये अपने पुत्र स्कन्द के समान इसके सम्बन्ध में भी शोक किया ॥ 37॥

तदाप्रभृत्येव वनद्विपानां त्रासार्थमस्मिन्नहमद्रिकुक्षौ ।

व्यापरितः शूलभृता विधाय सिंहत्वमङ्कागतसत्त्ववृत्ति ॥ 2-38॥

उसी समय से जङ्गली हाथियों के हराने के लिये, शूल के धारण करने वाले श्रीशिवजी ने समीप में आये हुए प्राणियों पर निर्वाह करने वाली सिंहवृत्ति देकर मुझे इस पहाड़ की गुफा में नियुक्त किया है ॥ 38॥

तस्यालमेषा क्षुधितस्य तृप्त्यै प्रदिष्टकाला परमेश्वरेण ।

उपस्थिता शोणितपारणा मे सुरद्विषश्चान्द्रमसी सुधेव ॥ 2-39॥

शिवजी के बताये हुये भोजन के समय पर उपस्थित यह गोरूप रुधिरसम्बन्धी व्रत के समाप्ति के समय का भोजन दैत्य राहु के लिये चन्द्रसम्बन्धी अमृत की भांति, भूखे हुये उसकी अर्थात् समीप में आये हुये प्राणियों को खाकर जीवन निर्वाह करने वाले मुझ सिंह की तृप्ति के लिये पर्याप्त(पूरा) होगा ॥ 39 ॥

स त्वं निर्वर्तस्व विहाय लज्जां गुरोर्भवान्दर्शितशिष्यभक्तिः ।

शस्त्रेण रक्ष्यं यदशक्यरक्षं न तद्यशः शस्त्रभृतां क्षिणोति ॥ 2-40॥

उपाय से शून्य पूर्वोक्त तुम लज्जा को छोड़ कर लौट जाओ और तुमने गुरु के सम्बन्ध में शिष्यों के योग्य भक्ति दिखला दी और जो रक्षा करने योग्य वस्तु शस्त्र से रक्षा करने के योग्य नहीं होती वह नष्ट होती हुई भी शस्त्रधारी के कीर्ति को नष्ट नहीं कर सकती है॥ 40॥

इति प्रगल्भं पुरुषाधिराजो मृगाधिराजस्य वचो निशम्य ।

प्रत्याहतास्त्रो गिरिशप्रभावादात्मन्यवज्ञां शिथिलीचकार ॥ 2-41॥

नराधिप दिलीप ने इस प्रकार से ढीठ सिंह के वचन को सुनकर शङ्कर के प्रभाव से अपने अस्त्र की रुकी हुई गति जानकर अपने विषय में अपमान के भाव को शिथिल कर दिया, अर्थात् अपना अपमान नहीं समझा ॥ 41॥

प्रत्यब्रवीच्चैनमिषुप्रयोगे तत्पूर्वभङ्गे वितथप्रयत्नः ।

जडीकृतस्त्र्यम्बकवीक्षणेन वज्रं मुमुक्षन्निव वज्रपाणिः ॥ 2-42॥

पहले पहल यही है रुकावट जिसका ऐसे बाण के चलाने में निष्फल प्रयत्न वाले अत एव शङ्कर भगवान् के देखने से ही निश्चेष्ट किये हुये वज्र का प्रहार करने की इच्छा करने वाले, वज्र है हाथ में जिसके ऐसे इन्द्र के समान स्थित राजा दिलीप इस सिंह के प्रत्युत्तर में बोले ॥ 42 ॥

संरुद्धचेष्टस्य मृगेद्र कामं हास्यं वचस्तद्यदहं विवक्षुः ।

अन्तर्गतं प्राणभृतां हि वेद सर्वं भवान्भावमतोऽभिधास्ये ॥ 2-43॥

हे सिंह! यद्यपि रुकी हुई है चेष्टा जिसकी, ऐसे मुझ दिलीप का वह वचन अत्यन्त परिहास करने के योग्य है, जिसे कि मैं कहने की इच्छा करने वाला हो रहा हूँ, तथापि आप सभी जीवों के हृदय के भाव जानते हैं, इससे कहूँगा ॥43॥

मान्यः स मे स्थावरजंगमानां सर्गस्थितिप्रत्यवहारहेतुः ।

गुरोरपीदं धनमाहितगर्नेर्नश्यत्पुरस्तादनुपेक्षणीयम् ॥ 2-44॥

स्थावर (वृक्ष-पर्वत-आदि) और जङ्गमों (मनुष्यादिकों) के उत्पत्ति, पालन और संहार करने में कारण वे श्रीशिवजी मेरे पूज्य हैं, (अर्थात् उनकी आशा माननीय है) और आगे नष्ट होता हुआ यह अग्निहोत्र करने वाले गुरुजी वसिष्ठ महाराज का गोरूप धन भी उपेक्षा करने के योग्य नहीं है, (अर्थात् इसकी रक्षा करनी चाहिये)॥ 44 ॥

स त्वं मदीयेन शरीरवृत्तिं देहेन निर्वर्तयितुं प्रसीद ।

दिनावसानोत्सुकबालवत्सा विसृज्य तां धेनुरियं महर्षेः ॥ 2-45॥



समीप में आये हुए प्राणियों से अपना जीवन निर्वाह करने वाले (वह) तुम मेरे शरीर से अपने शरीर का जीवन रखने के लिये अनुग्रह करो और दिन के समाप्त होने पर 'हमारी मां आती होगी' इससे उत्कण्ठित छोटे बछड़े वाली महर्षि वसिष्ठ की इस धेनु 'नन्दिनी' को छोड़ो ॥ 45॥

अथान्धकारं गिरिगह्वराणां दंष्ट्रामयूखैः शकलानि कुर्वन् ।

भूयः स भूतेश्वरपार्श्ववर्ती किञ्चिद्विहस्यार्थपतिं बभाषे ॥ 2-46॥

दिलीप के कह चुकने के बाद भगवान् शक्कर के पास का रहने वाला यह सिंह हिमालय पर्वत की गुफाओं के अन्धकार को दांतों की कान्ति से टुकड़े 2 करता हुआ कुछ हँसकर दिलीप से फिर बोला ॥ 46 ॥

एकातपत्रं जगतः प्रभुत्वं नवं वयः कान्तमिदं वपुश्च ।

अल्पस्य हेतोर्बहु हातुमिच्छन्विचारमूढः प्रतिभासि मे त्वम् ॥ 2-47॥

एकच्छत्र संसार की प्रभुता, नवीन युवावस्था और यह सुन्दर शरीर इन सब बहुतों को थोड़े से नन्दिनीरूप फल के लाभ के कारण से छोड़ने की इच्छा करते हुये तुम क्या करना चाहिये, क्या नहीं करना चाहिये' इसके विचार करने में मुझे मूर्ख मालूम पड़ते हो।

भूतानुकम्पा तव चेदियं गौरेका भवेत्स्वस्तिमती त्वदन्ते ।

जीवन्पुनः शश्वदुपप्लवेभ्यः प्रजाः प्रजानाथ पितेव पासि ॥ 2-48॥

हे राजन् ! तुम्हारी प्राणियों के ऊपर दया यदि है, तो तुम्हारे मर जाने पर केवल यही एक गौ कल्याण से युक्त हो सकती है। हे प्रजाओं के स्वामी महाराज दिलीप ! जीते हुए निश्चय कर आप पिता के समान प्रजाओं की विघ्नों से निरन्तर रक्षा कर सकते हैं ॥ 48॥

अथैकधेनोरपराधचण्डाद्गुरोः कृशानुप्रतिमाद्विभेषि ।

शक्योऽस्य मन्युर्भवता विनेतुं गाः कोटिशः स्पर्शयता घटोद्धीः ॥ 2-49॥

अथवा हे राजन् ! एक ही है धेनु जिसके अत एव गौ के रक्षा न करने रूप अपराध होने से अत्यन्त क्रुद्ध हुये, अग्नि के तुल्य अपने गुरु वसिष्ठजी से यदि तुम डरते होते, उनके क्रोध को घड़े के समान बड़े 2 स्तनों वाली करोड़ों गायों को देते हुये दूर करने में समर्थ हो ॥ 49 ॥

तद्रक्ष कल्याणपरम्पराणां भोक्तारमूर्जस्वलमात्मदेहम् ।

महीतलस्पर्शनमात्रभिन्नमृद्धं हि राज्यं पदमैन्द्रमाहुः ॥ 2-50॥

इस कारण से हे राजन् ! तुम उत्तरोत्तर सुखों का भोग करने वाले अत्यन्त बल से युक्त अपने शरीर की रक्षा करो, क्योंकि विद्वान् लोग समृद्धिशाली राज्य को केवल पृथ्वीतल के सम्बन्ध होने से अलग हुआ इन्द्रसम्बन्धी स्थान (स्वर्ग) कहते हैं ॥ 50॥

एतावदुक्त्वा विरते मृगेन्द्रे प्रतिस्वनेनास्य गुहागतेन ।

शिलोच्चयोऽपि क्षितिपालमुच्चैः प्रीत्या तमेवार्थमभाषतेव ॥ 2-51॥

सिंह के इतना कहकर चुप हो जाने पर गुफा में पहुँची हुई इसकी प्रतिध्वनि द्वारा पर्वत भी प्रेम से मानो उसी बात को राजा दिलीप से जोर से कहने लगा ॥ 51॥

निशम्य देवानुचरस्य वाचं मनुष्यदेवः पुनरप्युवाच ।

धेन्वा तदध्यासितकातराक्ष्या निरीक्ष्यमाणः सुतरां दयालुः ॥ 2-52॥

शङ्कर भगवान् के नौकर (सिंह) की वाणी को सुनकर मनुष्यों के राजा (दिलीप) फिर भी (उससे) बोले, जो कि उस सिंह के द्वारा आक्रान्त होने से आकुल नेत्रों वाली नन्दिनी से देखे जाते हुये अत एव अत्यन्त दयालु हो रहे थे ॥ 52 ॥

क्षतात्किल त्रायत इत्युदग्रः क्षत्रस्य शब्दो भुवनेषु रूढः ।

राज्येन किं तद्विपरीतवृत्तेः प्राणैरुपक्रोशमलीमसैर्वा ॥ 2-53॥

उन्नत जो क्षत्रिय वर्ण शब्द का वाचक क्षत्र शब्द है सो 'क्षत' अर्थात् नाश से जो बचावे वह क्षत्रिय कहलाता है। इस व्युत्पत्ति से संसार में 'पडकज' के तरह योगरूढि से प्रसिद्ध है, अतः उस क्षत्र शब्द से विपरीत व्यापार करने वाले अर्थात् नाश से नहीं रक्षा करने वाले पुरुष के राज्य और अपकीर्ति से मलिन हुए प्राण ये दोनों व्यर्थ है ॥ 53 ॥

कथं नु शक्योऽनुनयो महर्षेर्विश्राणनाच्चान्यपयस्विनाम् ।

इमामनूनां सुरभेरवेहि रुद्रौजसा तु प्रहृतं त्वयास्याम् ॥ 2-54॥

महर्षि वसिष्ठजी के क्रोध की शान्ति दूसरी दूध देने वाली गायों के देने से किस प्रकार हो सकती है? अर्थात् कमी नहीं हो सकती है। क्योंकि- 'इसे कामधेनु से कम नहीं समझना चाहिये' और इस के ऊपर तुम्हारा आक्रमण हुआ है, उसे भी शङ्कर भगवान् के सामर्थ्य से ही समझना चाहिये न कि अपनी सामर्थ्य से ॥ 54॥

सेयं स्वदेहार्पणनिष्क्रयेण न्याय्या मया मोक्षयितुं भवतः ।

न पारणा स्याद्विहता तवैवं भवेदलुप्तश्च मुनेः क्रियार्थः ॥ 2-55॥

कामधेनु के तुल्य उसी इस नन्दिनी का मुझे अपने शरीर का त्याग कर देना ही रूप निष्क्रय के द्वारा आप से छुड़ाना न्यायसङ्गत है, ऐसा करने पर आपका व्रत के अन्त का भोजन (पारणा) भी नष्ट नहीं होगा, वसिष्ठ महर्षि का होमादिरूप प्रयोजन भी नष्ट नहीं होगा ॥ 55॥

भवानपीदं परवान्वैति महान्हि यत्नस्तव देवदारौ ।

स्थातुं नियोक्तुर्न हि शक्यमग्रे विनाश्य रक्ष्यं स्वयमक्षतेन ॥ 2-56॥

पराधीन होते हुए आप भी इस (आगे कही जाने वाली) बात को जानते हैं, क्योंकि आपका देवदारु के विषय में रक्षा करने के लिए बहुत भारी प्रयत्न है। अतः एव रक्षा करने के योग्य वस्तु का नाश कर के स्वयं बिना नष्ट हुए ही नौकर स्वामी के आगे उपस्थित होने के लिए समर्थ नहीं हो सकता ॥ 56 ॥

किमप्यहिंस्यस्तव चेन्मतोऽहं यशःशरीरे भव मे दयालुः ।

एकान्तविध्वंसिषु मद्रिधानं पिण्डेष्वनास्था खलु भौतिकेषु ॥ 2-57॥

और मैं यदि तुम्हारी समझ में अवध्य हूँ तो मेरे यशरूप शरीर के विषय में तुम दयायुक्त हो, क्योंकि हमारे ऐसे लोगों के अवश्य नष्ट होने वाले पृथ्वी-जल-तेज-वायु आकाश इन पाँच महाभूतों से बने हुए शरीर में अपेक्षा नहीं रहती है ॥ 57 ॥

संबन्धमाभाषणपूर्वमाहुर्वृत्तः स नौ संगतयोर्वनान्ते ।

तद्धूतनाथानुग नार्हसि त्वं संबन्धिनो मे प्रणयं विहन्तुम् ॥ 2-58॥

सम्बन्ध (मैत्री) को जो बातचीत से उत्पन्न हुआ लोग कहते हैं, वह वन के बीच में मिले हुये हम दोनों का हो चुका है, इस कारण से हे शिवजी के अनुचर सिंह ! तुम सम्बन्धी होकर मुझ दिलीप की प्रार्थना को विफल करने के लिये योग्य नहीं हो ॥ 58 ॥

तथेति गामुक्तवते दिलीपः सद्यःप्रतिष्ठम्भविमुक्तबाहुः ।

सन्न्यस्तशस्त्रो हरये स्वदेहमुपानयत्पिण्डमिवामिषस्य ॥ 2-59॥

'वैसा ही हो' इस वचन को कहते हुए सिंह के लिए, उसी क्षण में बन्धन से खुली बाहु वाले उन राजा दिलीप ने शस्त्र के त्यागने वाले होते हुए अपने शरीर को मांस के पिण्ड (ग्रास) के समान समर्पण कर दिया ॥ 59॥

तस्मिन्क्षणे पालयितुः प्रजानामुत्पश्यतः सिंहनिपातमुग्रम् ।

अवाङ्मुखस्योपरि पुष्पवृष्टिः पपात विद्याधरहस्तमुक्ता ॥ 2-60॥

उस क्षण में उत्कट सिंह के आक्रमण के विषय में विचार करते हुये नीचे को मुख किए प्रजाओं के पालन करने वाले राजा दिलीप के ऊपर विद्याधर नामक देवयोनि विशेषों के हाथों से छोड़ी गई फूलों की वर्षा हुई ॥ 60॥

उत्तिष्ठ वत्सेत्यमृतायमानं वचो निशम्योत्थितमुत्थितः सन् ।

ददर्श राजा जननीमिव स्वां गामग्रतः प्रस्रविणीं न सिंहम् ॥ 2-61॥

राजा दिलीप ने अमृत के समान (नन्दिनी के मुख से) निकले हुये 'हे पुत्र ! उठो' इस वचन को सुनकर उठते हुये आगे 'स्थित' जिसके स्तनों से दूध बह रहा है ऐसी गौ (नन्दिनी) को अपनी मां के समान देखा 'किन्तु' सिंह को नहीं देखा ॥ 61॥

तं विस्मितं धेनुरुवाच साधो मायां मयोद्भाव्य परीक्षितोऽसि ।

ऋषिप्रभावान्मयि नान्तकोऽपि प्रभुः प्रहर्तुं किमुतान्यहिंसाः ॥ 2-62॥

आश्चर्य से युक्त उन राजा दिलीप से धेनु बोली कि-हे सज्जन महाराज दिलीप ! मैंने माया को उत्पन्न कर तुम्हारी परीक्षा ली थी, महर्षि वसिष्ठ जी के प्रभाव से यमराज भी मुझ पर प्रहार करने के लिये समर्थ नहीं दूसरे हिंस्र व्याघ्रादि तो अत्यन्त समर्थ नहीं हैं ॥ 62॥

भक्त्या गुरौ मय्यनुकम्पया च प्रीतास्मि ते पुत्र वरं वृणीष्व ।

न केवलानां पयसां प्रसूतिमवेहि मां कामदुघां प्रसन्नाम् ॥ 2-63॥

हे पुत्र ! वसिष्ठ महर्षि के विषय में भक्ति रहने से और मेरे विषय में दया रखने से मैं तुझ पर प्रसन्न हूँ। इसलिए तू वर मांग और मुझे केवल दूध देने वाली गाय मत समझ, प्रसन्न होने पर अमिलाषो को पूरी करने वाली जान ॥ 63 ॥

ततः समानीय स मानितार्थी हस्तौ स्वहस्तार्जितवीरशब्दः ।

वंशस्य कर्तारमनन्तकीर्तिं सुदक्षिणायां तनयं ययाचे ॥ 2-64॥

उसके बाद याचकों को सन्तुष्ट करने वाले अपने हाथों से 'वीर' इस शब्द को प्राप्त करने वाले उन राजा दिलीप ने दोनों हाथों को जोड़ कर वंश को चलाने वाले स्थिर कीर्तिशाली पुत्र 'अपनी रानी' सुदक्षिणा में होने की प्रार्थना की ॥ 64 ॥

संतानकामाय तथेति कामं राज्ञे प्रतिश्रुत्य पयस्विनी सा ।

दुग्ध्वा पयः पत्रपुटे मदीयं पुत्रोपभुङ्क्ष्वेति तमदिदेश ॥ 2-65

उस उत्तम दध वाली नन्दिनी ने पुत्र चाहने वाले राजा दिलीप से वैसा ही हो' इसी वरदान की प्रतिज्ञा कर हे पुत्र ! मेरे दूध को पत्ते के दोने में दुह कर पीलो' ऐसी उन्हें आज्ञा दी ॥65॥

वत्सस्य होमार्थविधेश्च शेषं गुरोरनुज्ञामधिगम्य मातः ।

ऊधस्यमिच्छामि तवोपभोक्तुं षष्ठांशमुर्व्या इव रक्षितायाः ॥ 2-66॥

हे माँ ! मैं बछड़े के पीने से तथा होमरूप प्रयोजन के अनुष्ठान (अग्निहोत्रादि) से बचे हुये तुम्हारे स्तनों से निकले हुये दूध को पालन की गई पृथ्वी के षष्ठांशषष्ठशि (छठा भाग रूप) करके तरह ऋषि वसिष्ठ की आज्ञा प्राप्त करके पीना चाहता हूँ ॥66॥

इत्थं क्षितीशेन वसिष्ठधेनुर्विज्ञापिता प्रीततरा बभूव ।

तदन्विता हैमवताच्च कुक्षेः प्रत्याययावाश्रममश्रमेण ॥ 2-67॥

इस प्रकार से राजा दिलीप की प्रार्थना करने से वसिष्ठ महर्षि की धेनु नन्दिनी अत्यन्त प्रसन्न हुई और दिलीप से युक्त होती हुई हिमालय की गुफा से बिना परिश्रम के आश्रम की तरफ लौटी ॥67॥

तस्याः प्रसन्नेन्दुमुखप्रसादं गुरुर्नृपाणां गुरवे निवेद्य ।

प्रहर्षचिह्नानुमितं प्रियायै शशंस वाचा पुनरुक्तमेव ॥ 2-68॥

निर्मल चन्द्रमा की भाँति स्वच्छ मुखवाले राजाओं में श्रेष्ठ दिलीप ने अधिक प्रसन्नता के द्योतक मुख की लालिमा आदि चिन्हों से जिसका अनुमान हो रहा था, ऐसे उस नन्दिनी के वरप्रदानरूपी अनुग्रह को हर्ष के जानने वाले चिन्हों से कहने से पहिले ही मालूम हो जाने से दुबारा कही जाती हुई की भाँति वाणी के द्वारा गुरु जी से निवेदन किया पश्चात् प्यारी पटरानी सुदक्षिणा से भी कहा ॥ 68॥

स नन्दिनीस्तन्यमनिन्दितात्मा सद्रत्नसलो वत्सहुतावशेषम् ।

पपौ वसिष्ठेन कृताभ्यनुज्ञः शुभ्रं यशोमूर्तमिवातितृष्णः ॥ 2-69॥

प्रशंसनीय स्वभाव वाले, सज्जनों से प्रेम रखने वाले, वसिष्ठ महर्षि की आज्ञा को प्राप्त किये हुए, उन राजा दिलीप ने बछड़े के पीने से तथा अग्निहोत्र से बचे हुए नन्दिनी के दूध को सफेद मूर्ति को धारण किये हुए यश की भाँति अधिक तृष्णा से युक्त होते हुए पिया ॥69॥

प्रातर्यथोक्तव्रतपारणान्ते प्रास्थानिकं स्वस्त्ययनं प्रयुज्य ।

तौ दंपती स्वां प्रति राजधानीं प्रस्थापयामास वशी वसिष्ठः ॥ 2-70॥

इन्द्रियों के ऊपर अपनी प्रभुता रखने वाले (जितेन्द्रिय) वशिष्ठ महर्षि ने प्रातःकाल में पूर्वोक्त गोसेवारूप व्रत की पारणा कर चुकने के बाद प्रस्थान-कालोचित स्वस्त्ययन करके उन दोनों स्त्री-पुरुष सुदक्षिणा और दिलीप को उनकी राजधानी अयोध्या की तरफ भेजा ॥ 70॥

प्रदक्षिणीकृत्य हुतं हुताशमनन्तरं भर्तुरुन्धतीं च ।

धेनुं सवत्सां च नृपः प्रतस्थे सन्मङ्गलोदग्रतरप्रभावः ॥ 2-71॥

राजा दिलीप ने आहुति दिए हुए अग्नि की तथा रक्षा करने वाले वसिष्ठ जी की प्रदक्षिणा कर चुकने के बाद उनकी पत्नी अरुन्धती तथा बछड़े के सहित नन्दिनी की भी प्रदक्षिणा कर के अच्छे मङ्गलमय प्रदक्षिणा आदि करने से बढ़े हुये तेज वाले होते हुए प्रस्थान किया ॥ 71 ॥

श्रोत्राभिरामध्वनिना रथेन स धर्मपत्नीसहितः सहिष्णुः ।

ययावनुद्धातसुखेन मार्गं स्वेनेव पूर्णेन मनोरथेन ॥ 2-72॥

धर्मपत्नी सुदक्षिणा के सहित व्रतादि सम्बन्धी दुःखों के सहन करने वाले उन राजा दिलीप ने कानों को सुख देनेवाली है ध्वनि जिसकी, तथा नीचे ऊँचे पत्थरों के ठोकर लगने से जिसमें से नहीं गिर सकता, अतः एव सुखप्रद रथ से जो सुनने से कानों को सुख देने वाला है तथा प्रतिबन्ध के दूर हो जाने से आनन्दप्रद है ऐसे अपने सफल हुए मनोरथ के समान रास्ता को तय करने लगे ॥ 72॥

तमाहितौत्सुक्यमदर्शनेन प्रजाः प्रजार्थव्रतकर्षिताङ्गम् ।

नेत्रैः पपुस्तृप्तिमनाप्नुवद्भिर्नवोदयं नाथमिवौषधीनाम् ॥ 2-73॥

प्रवास करने के कारण से नहीं देख पड़ने से चन्द्रपक्ष में कला के क्षय हो जाने से नहीं दीख पड़ने से लोगों से देखने की उत्कण्ठा जिसने उत्पन्न करा दी है तथा पुत्र के लिए गोसेवारूप व्रत करने से जिनका शरीर कृश हो गया है चन्द्रपक्ष में लोक के हित के लिये देवताओं को अमृतरूपी कलाओं के दानरूपी नियम से जिनका शरीर कृश हो गया है, तथा जिनकी नवीन उन्नति हुई है चन्द्रपक्ष में जिनका नवीन आविर्भाव हुआ है, ऐसे औषधियों के स्वामी चन्द्रमा की भांति उन राजा दिलीप को प्रजाओं ने अतृप्त नेत्रों से देखा ॥ 73॥

पुरंदरश्रीः पुरमुत्पताकं प्रविश्य पौरैरभिनन्द्यमानः ।

भुजे भुजगेन्द्रसमानसारे भूयः स भूमेर्धुरमाससज्जः ॥ 2-74॥

इन्द्र के समान कान्ति वाले उन राजा दिलीप ने पुरवासियों से अभिनन्दन किये जाते हुए, जिसमें पताकायें फहरा रही थीं, ऐसे 'अयोध्या' नामक नगर में प्रवेश करके सपराज वासुकि के समान बल रखने वाले बाहु पर फिर पृथ्वी के पालनरूप भार को धारण किया ॥ 74 ॥

अथ नयनसमुत्थं ज्योतिरत्रेखि द्यौः सुरसरिदिव तेजो वह्निनिष्ठयूतमैशम् ।

नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी गुरुभिरभिनिविष्टं लोकपालानुभावैः ॥ 2-75॥

इसके बाद आकाश ने जैसे अत्रि मुनि के नेत्रों से उत्पन्न ज्योतिःस्वरूप चन्द्रमा को और देवनादी गंगाजी ने जैसे अग्नि से फेके हुये शंकरसम्बन्धी (स्कन्दको पैदा करने वाले) वीर्य को धारण किया उसी भांति रानी सुदक्षिणा ने भी राजा दिलीप के कुल की 'सन्तानरूप' सम्पत्ति के लिए श्रेष्ठ लोकपालों के तेज से गर्भ को धारण किया ॥ 75 ॥

इति श्रीरघुवंशे महाकाव्ये कविश्रीकालिदासकृतौ

नन्दिनीवरप्रदानो नाम द्वितीयः सर्गः।

2.3 रघुवंशम् , द्वितीय सर्ग का सार

रात में पर्णशाला के अन्दर विश्राम कर लेने के बाद प्रातःकाल प्रजापालक राजा दिलीप ने वसिष्ठजी की नवप्रसूता उस नन्दिनी गौ को वन में चराने के लिए बन्धन से खोल दिया, जिसकी पूजा रानी सुदक्षिणा ने चन्दन एवं माला से कर दी थी और दूध पी चुकने के बाद जिसका बछड़ा बाँध दिया गया था। पतिव्रताओं में अग्रगण्य दिलीप की पत्नी सुदक्षिणा ने नन्दिनी के खुरों के रखने से पवित्र धूलि वाले मार्ग का उसी प्रकार अनुगमन किया जैसे मनुस्मृति श्रुति का अनुगमन करती है। दयालु राजा दिलीप सुकुमारी सुदक्षिणा एवं नौकरों को वापस लौटाकर दूध से भरे स्तनों के भार से धीरे-धीरे चलनेवाली नन्दिनी की सेवा स्वयं करने लगे। राजा नन्दिनी के इच्छानुसार रुकने पर रुकते थे, चलने पर चलते थे, बैठने पर बैठते थे, पानी पीने पर पानी पीते थे- इस प्रकार उन्होंने छाया की भांति उस नन्दिनी का अनुसरण किया। छत्र-चामर-मुकुट आदि राजचिह्नों से रहित होने पर भी वे अपने असाधारण तेज से राजा प्रतीत होते थे और प्रत्यंचा चढ़े हुए धनुष को लिये वसिष्ठजी की होमधेनु नन्दिनी की रक्षा के बहाने दुष्ट जङ्गली जानवरों को मानों दण्ड देने के लिए वन में घूम रहे थे। बगल के वृक्षों ने मतवाले पक्षियों के शब्दों से उनका जयकार किया, लताओं ने उनके ऊपर फूल बिखेरा, हरि

छत्र-चामर-मुकुट आदि राजचिह्नों से रहित होने पर भी वे अपने असाधारण तेज से राजा प्रतीत होते थे और प्रत्यंचा चढ़े हुए धनुष को लिये वसिष्ठजी की होमधेनु नन्दिनी की रक्षा के बहाने दुष्ट जङ्गली जानवरों को मानों दण्ड देने के लिए वन में घूम रहे थे। बगल के वृक्षों ने मतवाले पक्षियों के शब्दों से उनका जयकार किया, लताओं ने उनके ऊपर फूल बिखेरा, हरिणों ने निडर होकर उन्हें देखते हुए अपने विशाल नेत्र का फल पा लिया, मन्द, सुगन्ध एवं शीतल वायु ने उनकी सेवा की और उनके वन में प्रवेश करते ही वनाग्नि शान्त हो गयी।

शाम हो जाने पर नन्दिनी अपने संचार से वनभूमि को पवित्र कर आश्रम पर जाने लगी। दिलीप भी वन का दृश्य देखते हुए उसके पीछे-पीछे चले। आश्रम के पास पीछे राजा, मध्य में नन्दिनी, आगे अगवानी करने आयी हुई सुदक्षिणा हो गयी। इस प्रकार दिलीप सुदक्षिणा के बीच नन्दिनी की शोभा रात-दिन के मध्य में वर्तमान सन्ध्या के समान हो गयी। सुदक्षिणा ने नन्दिनी की पुनः पूजा की। बछड़े के लिए उत्कण्ठित होने पर भी उसने उसे स्वीकार कर लिया। अतः वे दोनों बड़े प्रसन्न हुए। गुरु एवं गुरुपत्नी की प्रणाम कर सन्ध्याविधि के समाप्त होने पर दिलीप दूध दूह लेने के बाद बैठी हुई नन्दिनी की पुनः सेवा करने लगे। नन्दिनी के पास दीपक तथा उसके भोज्य पदार्थ रखे हुए थे, उसके सो जाने पर राजा



और सुदक्षिणा भी सो जाते थे और जगने पर जग जाते थे। इस प्रकार स्त्री के साथ नन्दिनी की सेवा करते हुए दिलीप के इक्कीस दिन बीत गये।

बाईसवें दिन जब राजा पर्वतीय दृश्य देखने लगे कि नन्दिनी भी राजा के हृदय को जानने के लिए हिमालय की एक कन्दरा में घुस गयी और शेर ने उस पर आक्रमण कर दिया। उसका करुण क्रन्दन सुनकर अन्दर जाने पर राजा ने देखा कि उसके ऊपर शेर बैठा है और नन्दिनी कातर होकर उसकी ओर देख रही है। यह देखते ही राजा ने शेर को मारने के लिए तरकस से बाण निकालकर उस पर प्रहार करना ही चाहा कि उनका हाथ रुक गया और वे चित्रलिखित से निःस्तब्ध हो गये। पश्चात् अपने पुरुषार्थ को व्यर्थ समझकर आश्चर्य में पड़े हुए और मन्त्र एवं औषध के बल से शक्तिक्षीण साँप के समान भीतर ही भीतर छटपटाते हुए राजा को देखकर मनुष्य की वाणी में शेर ने हँसते हुए कहा- राजन् ! मुझे मारने के लिए तेरा प्रयास व्यर्थ है, मैं भगवान् शङ्कर का सेवक हूँ, जो तुम्हारे भी मान्य हैं। एक बार जङ्गली हाथियों ने इन देवदारु वृक्षों के वल्कल को खुजली शान्त करने के अपने कपोलस्थल की रगड़ से छुड़ा दिया था, जिसे देखकर पार्वतीजी को बड़ा ही दुःख हुआ, क्योंकि उन्होंने इन्हें अपने पुत्र के समान पाला था। उसी समय से शिवजी ने मुझे इसकी रखवारी के लिए नियुक्त कर आदेश दिया कि जो जन्तु तुम्हारे समीप आ जाय, उसे खाकर तुम अपना निर्वाह करना। अतः मैं इसे खाऊँगा। तुम लाज छोड़कर लौट जाओ, तुमने गुरुभक्ति का प्रदर्शन कर दिया, जो कार्य अशक्य है, उसमें किसी का दोष नहीं। यह सुनकर राजा ने अपनी अपमान भावना को ढीला कर दिया और वे बोले- हे मृगेन्द्र ! शिवजी तो मेरे मान्य हैं ही, पर गुरु की यह गाय भी उपेक्षणीय नहीं है, इसका छोटा बछड़ा दूध पीने के लिए उत्सुक होगा। अतः मुझे आप खाकर अपनी क्षुधानिवृत्ति कीजिए और इसे छोड़ दीजिए।

यह सुनकर उस शेर ने मुस्कराकर दिलीप से पुनः कहा- राजन् ! तुम मेरे विचार से बड़े विवेकशून्य मालूम पड़ते हो, क्योंकि एक क्षुद्र गौ के लिए इतना बड़ा साम्राज्य, नयी अवस्था एवं सुन्दर शरीर का त्याग करना चाहते हो। तुम्हारी कृपा में एक नन्दिनी मात्र का कल्याण होगा, यदि तुम जीते रहोगे तो अनेक प्रजाओं का पिता के समान निरन्तर पालन करते रहोगे। यदि गुरु से डरते हो तो अधिक दूध देने वाली अनेक गौओं को देकर उनका क्रोध शान्त कर सकते हो। अतः अपने शरीर का त्याग न करो, इस पार्थिव स्वर्ग का भोग भोगो। यह कहकर सिंह के मौन हो जाने पर दिलीप ने कहा- मृगराज ! नाश से रक्षा करना क्षत्रिय का प्रमुख कर्तव्य है, उसके विरुद्ध प्राण धारण से क्या लाभ है ? गुरुजी के क्रोध की शान्ति, अन्य गायों के दान से सम्भव नहीं, इस नन्दिनी को कामधेनू के समान समझो, इस पर तो तुम्हारा आक्रमण

शिवजी के प्रताप से हुआ है। अतः मैं इस गौ के बदले में अपने शरीर को तुम्हें देकर इसकी रक्षा करना आवश्यक समझता हूँ। इस प्रकार तुम्हारी भूख भी मिट जायेगी और गुरुजी का होम आदि कार्य भी चलता रहेगा। आप स्वयं पराधीन हो, पराधीनों की बात जानते ही हो, रक्षणीय वस्तु को नष्ट कर सेवक स्वयं कुछ भी आघात न पाकर स्वामी के सामने संकोच के मारे जा नहीं सकता। मुझ पर दया करो, मुझे प्राण का मोह नहीं है, क्योंकि मेरे जैसे यशस्वी व्यक्ति को इस अवश्य विनाशशील शरीर पर आस्था नहीं होती। अपना शरीर समर्पित कर गौ की रक्षा करना परम धर्म है। यही मैं चाहता हूँ। विद्वान् कहते हैं- बातचीत से भी मित्रता हो जाती है। इस प्रकार हम दोनों की मित्रता हो चुकी। अतः मित्र होकर तुम मेरी प्रार्थना भंग न करो। यह सुन शेर के स्वीकार कर लेने के बाद राजा का बाहुस्तम्भन शिथिल हो गया, उन्होंने अस्त्र त्यागकर अपने शरीर को मांसपिण्ड के समान शेर के सामने भेंट कर दिया। नीचे मुख किये सिंह के भयंकर आक्रमण की प्रतीक्षा करते हुए दिलीप के ऊपर आकाश से पुष्पों की वर्षा होने लगी और नन्दिनी बोल उठी- पुत्र ! उठो। नन्दिनी के इस अमृतमय वचन को सुनकर उठने पर राजा ने केवल दयालु माता के समान नन्दिनी को देखा, पर शेर को नहीं। इससे उनका बड़ा आश्चर्य हुआ। तब उस विस्मयापन्न राजा से नन्दिनी ने कहा-वत्स ! ऋषि के प्रभाव से मेरा यमराज भी कुछ नहीं कर सकते हैं, तो दूसरे जन्तुओं की क्या बात है ? मैंने तो माया से शेर बनाकर तुम्हारी परीक्षा की है। तेरी गुरुभक्ति और जीवदया से मैं प्रसन्न हूँ, वर माँगो, क्या चाहते हो ? मुझे केवल दूध देने वाली गौ न समझो, अपितु प्रसन्न कामधेनु समझो। यह सुन राजा ने हाथ जोड़कर सुदक्षिणा में वंश को चलाने वाला पुत्र मांगा। नन्दिनी ने 'तथास्तु' कहकर वरदान दिया और पत्ते के दोने में दहकर दूध पीने के लिए आदेश भी दे दिया, किन्तु राजा ने कहा- माँ, बछड़े के पी लेने पर और गुरुजी के होम के बाद मैं दूध पीऊँगा। पश्चात् प्रसन्न हुई गौ के साथ कन्दरा से निकलकर राजा ने आश्रम पर पहुँचकर यह वृत्तांत वसिष्ठजी से निवेदन किया और बड़ी प्रसन्नता से अपनी पत्नी सुदक्षिणा से भी कह सुनाया। यद्यपि राजा की प्रसन्नता से उसका आभास उन्हें हो चुका था, बाद में राजा ने गुरुजी की आज्ञा से बछड़े और हवन से बचे हुए दूध का पान किया। दूसरे दिन गोव्रत की पारणा के बाद गुरु से आशीर्वाद ले और गुरु, गुरुपत्नी तथा वत्स सहित नन्दिनी की प्रदक्षिणा करके उन्होंने सुदक्षिणा के साथ रथ से अपनी राजधानी को प्रस्थान किया। अयोध्या पहुँचने पर प्रजाओं ने बड़ी उत्कण्ठा से उनका स्वागत किया। बाद में मन्त्रियों से राज्य-भार लेकर वे धर्मपूर्वक प्रजापालन करने लगे। अनन्तर जिस प्रकार आकाश-स्थली अत्रि मुनि ने नेत्र से निर्गत चन्द्रमा को धारण करती है और देवनदी गङ्गा ने अग्नि से प्रक्षिप्त स्कन्द को उत्पन्न करनेवाले शिवजी के तेज को धारण किया था उसी प्रकार सुदक्षिणा ने दिलीप के वंशवर्द्धक गर्भ को धारण किया, जिसमें लोकपालों का अंश भी सम्मिलित था।

2.4 निबन्धात्मक प्रश्न

1. नन्दिनी की सेवा के प्रसंग के माध्यम से राजा दिलीप और रानी सुदक्षिणा के त्याग और संयम का चित्रण कीजिए?
2. नन्दिनी की कृपा से राजा दिलीप को संतान प्राप्ति कैसे हुई? इस प्रसंग की धार्मिक और नैतिक महत्ता पर विचार कीजिए।
3. कालिदास ने द्वितीय सर्ग में प्रकृति और वन-जीवन का जो चित्रण किया है, उस पर निबंध लिखिए।
4. दिलीप के चरित्र के माध्यम से आदर्श शासक की कौन-कौन सी योग्यताएँ उजागर होती हैं? द्वितीय सर्ग के संदर्भ में उत्तर दीजिए।
5. 'सेवा, श्रद्धा और तपस्या से ही जीवन में सफलता प्राप्त होती है' — इस कथन की पुष्टि रघुवंश के द्वितीय सर्ग के आधार पर कीजिए।

खण्ड - 3

इकाई -1 नीतिशतकम् (श्लोक 1-50)

3.1 नीतिशतक के प्रणेता- महाराज भर्तृहरि का परिचय

भारतीय संस्कृत साहित्य में भर्तृहरि एक महत्त्वपूर्ण कवि के रूप में स्थापित हैं। अपने गीतिकाव्य के माध्यम से रससिद्ध कवीश्वरों के मध्य में इन्होंने एक अत्यन्त महत्त्वपूर्ण स्थान प्राप्त किया है। विद्वानों ने इन्हें महाकवि और महाविद्वान् बताया है। इनके विषय में एक अज्ञातकर्तृक श्लोक इस प्रकार है-

महान्तः कवयः सन्तु महान्तः पण्डितास्तथा ।

महाकविर्महाविद्वान् एको भर्तृहरिर्मतः ॥

इनके द्वारा रचित काव्य-श्लोकों का स्पष्ट प्रभाव इनके परवर्ती अनेक कवियों पर दृष्टिगोचर होता है। कालिदास जैसे महान् कवि भी भर्तृहरि की रचनाओं से प्रभावित हैं। अभिज्ञानशाकुन्तलम् का 'भवन्ति नम्रास्तरवः फलागमैः' नामक श्लोक इसका स्पष्ट उदाहरण है, जो कि मूलतः भर्तृहरि के नीतिशतक का श्लोक है। विशाखदत्त का मुद्राराक्षस, केशवमित्र का अलंकारशेखर, रुय्यक का अलंकारसर्वस्व, क्षेमेन्द्र का औचित्यविचारचर्चा, कविकण्ठाभरण और सुवृत्ततिलक, मम्मट का काव्यप्रकाश, गोविन्द का कार्यप्रदीप, वाग्भट्ट का काव्यानुशासन, भोजराज का सरस्वतीकण्ठाभरण आदि ग्रन्थों में भर्तृहरि के श्लोकों का स्पष्ट प्रभाव दिखायी देता है।

ऐतिहासिक दृष्टिकोण से भर्तृहरि के जीवन के विषय में कुछ विशेष ज्ञात नहीं है। अन्य प्राचीन भारतीय विद्वानों के सदृश ही इन्होंने स्वयं के विषय में कोई विशेष जानकारी नहीं दी है। आधुनिक काल के संस्कृत साहित्य के इतिहास के विद्वानों ने इनके जीवन के विषय में जो कुछ भी निष्कर्ष निकाला है, उसका आधार अधिकांशतः किंवदन्तियाँ और दन्तकथाएँ हैं। यही कारण है कि इनके माता-पिता, जन्मकाल और कर्तृत्व के विषय में एकमत स्थापित नहीं हो पाया है।

भर्तृहरि के जीवनवृत्त के विषय में प्रसिद्ध कुछ किंवदन्तियाँ इस प्रकार हैं-

1. एक जनकथा के अनुसार महाकवि भर्तृहरि के पिता का नाम वीरसेन था। वे गन्धर्व जाति के थे तथा इनकी चार सन्तानें थीं-भर्तृहरि, विक्रमादित्य, सुभटवीर्य तथा मेनावती।
2. एक दन्तकथा के अनुसार भर्तृहरि की पत्नी का नाम पद्माक्षी था तथा वह मगध के राजा सिंहसेन की पुत्री थीं।
3. अन्य कथा के अनुसार भर्तृहरि की पत्नी का नाम अनंगसेना था।
4. अन्य जनश्रुति के अनुसार भर्तृहरि की माता का नाम सुशीला देवी था, जो जम्बूद्वीप के राजा की एकमात्र सन्तान थीं, अन्य कोई सन्तान नहीं थी। अतः सुशीला देवी के पिता अर्थात् भर्तृहरि के नाना ने अपना सम्पूर्ण राज्य भर्तृहरि को सौंप दिया था। राजा भर्तृहरि ने उज्जयिनी को अपने राज्य की राजधानी बनाया। बाद में राजा भर्तृहरि ने विक्रमादित्य को राजसिंहासन का दायित्व देकर सुभटवीर्य को राज्य का सेनापति बनाया।
5. एक अन्य कथा के अनुसार भर्तृहरि उज्जयिनी के राजवंश से सम्बन्ध रखते हैं और यह राजा विक्रमादित्य, जो कि विक्रम संवत् के प्रवर्तक माने जाते हैं, इनके ज्येष्ठ भ्राता थे। अतः राजा बनने के अधिकारी भर्तृहरि थे। पिंगला नाम की इनकी एक रानी थी। जिसकी स्वामी-भक्ति पर इन्हें अटूट विश्वास था, किन्तु पिंगला की दुश्चरिता की घटना के कारण भर्तृहरि की संसार से विरक्ति हो गयी थी और इन्होंने अपना राज्य अपने कनिष्ठ भ्राता को प्रदान कर वैराग्य ले लिया।
6. इन सब दन्तकथाओं से बिल्कुल भिन्न कथा शेषगिरिशाली के द्वारा कथित है। शेषगिरिशाली के अनुसार राजा विक्रमादित्य चन्द्रगुप्त नाम के एक ब्राह्मण के पुत्र थे। चन्द्रगुप्त ने चार विवाह किये थे। इनकी पत्नियों के नाम क्रम से इस प्रकार हैं-ब्राह्मणी, भानुमती, भाग्यवती एवं सिन्धुमती। ये चारों रानियाँ क्रम से ब्राह्मण, क्षत्रिया, वैश्या तथा शूद्र थीं। इन चारों ने एक-एक पुत्र को जन्म दिया था, जिनका नाम क्रम से इस प्रकार था- वररुचि, विक्रमार्क, भट्टि तथा भर्तृहरि। इनमें से विक्रमार्क राजा बने एवं भट्टि इनके मन्त्री थे।
7. चीनी यात्री इत्सिंग ने भी एक किंवदन्ती का उल्लेख किया है कि भर्तृहरि ने सात बार गृहत्याग किया और पुनः गृहस्थ बने और अन्त में यह बौद्ध बने। किन्तु इनके बौद्ध होने को अधिकांश विद्वानों ने अस्वीकार कर दिया।

इस प्रकार इन किंवदन्तियों एवं जनश्रुतियों से इतना स्पष्ट है कि भर्तृहरि किसी राजवंश से अवश्य सम्बन्ध रखते थे तथा इनके भ्राता का नाम विक्रमादित्य तथा स्त्री का नाम पिंगला था।

बलदेव उपाध्याय के अनुसार यह शैव या वेदान्तोपासक थे, इसकी पुष्टि इनके दो ग्रन्थों नीतिशतक एवं वाक्यपदीयम् के मंगलाचरण से होती है। महाभाष्य टीका के पर्यनुशीलन से भी इस बात की पुष्टि हो जाती है, कि यह वैदिक धर्मी थे।

जिस प्रकार इनके माता-पिता, परिवार, कुल के विषय में संशय की स्थिति है, उसी प्रकार इनके नाम, व्यक्तित्व एवं कर्तृत्व के विषय में भी संशय है। आधुनिक विद्वानों में यह संशय है कि संस्कृत ज्ञान परम्परा में भर्तृहरि नाम के एक ही विद्वान् थे अथवा दो विद्वान् हुए। क्या वाक्यपदीयम् नामक व्याकरणदर्शन का ग्रन्थ तथा शतकत्रय नामक गीतिकाव्य के ग्रन्थ के रचनाकार एक ही भर्तृहरि हैं, अथवा यह दोनों अलग-अलग व्यक्ति हैं? यदि अलग-अलग व्यक्ति हैं, तो इनका काल-निर्धारण भी अलग-अलग होना चाहिये। ज्ञात हो कि व्याकरणशास्त्र में महाभाष्यकार पतंजलि के पश्चात् सर्वाधिक प्रामाणिक आचार्य भर्तृहरि ही माने जाते हैं। इन्होंने बीजरूप में उपस्थित व्याकरण दर्शन को एक समग्र दर्शन बनाया। कीथ आदि पाश्चात्य विद्वानों ने दोनों भर्तृहरि को अभिन्न व्यक्ति माना है। इन्हें एक ही व्यक्ति मानने के कारणरूप में एक तर्क यह भी दिया जाता है कि नीतिशतक के मंगलाचरण में उद्धृत परब्रह्म तथा वाक्यपदीयम् के शब्दब्रह्म के स्वरूप में एकता दिखायी देती है। अतः सम्भवतः इन दोनों का रचनाकार एक ही व्यक्ति है। किन्तु भारतीय विद्वान् जैसे बलदेव उपाध्याय ने अपने ग्रन्थ 'संस्कृत साहित्य का इतिहास' में महावैयाकरणी भर्तृहरि और महाकवि भर्तृहरि को एक ही व्यक्ति के रूप में नहीं स्वीकार किया है। युधिष्ठिर मीमांसक, जिन्होंने संस्कृत व्याकरणशास्त्र के इतिहास पर सर्वाधिक प्रामाणिक ग्रन्थ की रचना की है, उन्होंने भी कृतियों की विषय-वस्तु की विभिन्नता के आधार पर तीन भर्तृहरि के होने की सम्भावना प्रकट की है। युधिष्ठिर मीमांसक के अनुसार यह कृतियाँ इस प्रकार हैं-

1. महाभाष्य-दीपिका
2. वाक्यपदीय-तीन खण्ड
3. वाक्यपदीय की स्वोपज्ञ वृत्ति-प्रथम और द्वितीय काण्ड
4. नीतिशतक, शृंगारशतक और वैराग्यशतक
5. जैमिनीय मीमांसा वृत्ति
6. वेदान्तसूत्रवृत्ति
7. शब्दधातुसमीक्षा
8. भट्टिकाव्य
9. भागवृत्ति

इनमें से प्रथम तीन ग्रन्थ व्याकरणशास्त्र से सम्बन्धित हैं, अन्य गीतिकाव्य, मीमांसा-दर्शन, वेदान्तदर्शन इत्यादि से सम्बन्धित हैं। अतः भर्तृहरि एक ही व्यक्ति हैं, या एक से ज्यादा, इस विषय में विद्वानों के मध्य एकमत स्थापित नहीं हो पाया है। परिणामतः इनके काल के सम्बन्ध में भी विवाद है। उमाशंकर शर्मा 'ऋषि ने संस्कृत साहित्य का इतिहास में इनका समय 400 ई. से 600 ई. के बीच का माना है। किन्तु अधिकांश विद्वान् इनका समय छठीं शताब्दी के अन्त का मानते हैं और समस्या यह है कि कुछ विद्वान् इनका काल-निर्धारण एक ही भर्तृहरि मानकर करते हैं और कुछ इन्हें वैयाकरणशास्त्री से अलग मानकर करते हैं। अतः इनके जन्म-काल को लेकर इस प्रकार के मत हैं-

- चीनी यात्री इत्सिंग के यात्राविवरण से यह स्पष्ट होता है कि भर्तृहरि नाम के वैयाकरण की मृत्यु 659 ईस्वी में हुई थी।
- वाक्यपदीयम् के भर्तृहरि से एकता स्थापित स्थापित करने पर इनका काल 7वीं शताब्दी से पूर्व का मानेंगे।
- जनश्रुतियों में भर्तृहरि राजा विक्रमादित्य के ज्येष्ठ भ्राता माने जाते हैं। ऐतिहासिक साक्ष्यों के अनुसार विक्रमादित्य ने 644 ई. में कहरूर की लड़ाई में हणों को पराजित किया था, अतः भर्तृहरि भी इसी काल के रहे होंगे।
- विद्वानों के अनुसार भारतीय कवि अमरुक की रचना अमरुकशतक भर्तृहरि के शृंगारशतक से विशेषरूप से प्रभावित है, अमरुकशतक में इसके पर्याप्त प्रमाण मिलते हैं। अमरुक का काल लगभग 650 ई. से 750 ई. के मध्य माना जाता है, अवश्य ही भर्तृहरि का काल इनके पूर्व रहा होगा, इस आधार पर भर्तृहरि का जन्मकाल 6वीं शताब्दी का उत्तरार्ध माना जा सकता है।
- इस मत से बिल्कुल भिन्न एक मत विद्वानों का यह भी है कि इनका काल ई.पू. प्रथम शताब्दी है, इस मत के समर्थक विद्वान् भर्तृहरि को कालिदास के समकालीन मानते हैं। कालिदास का समय ई.पू. प्रथम शताब्दी माना जाता है। भर्तृहरि द्वारा रचित श्लोक अनेक कवियों के ग्रन्थों में प्राप्त हैं, जिनमें से कालिदास का अभिज्ञानशाकुन्तलम् भी है। नीतिशतक का 'भवन्ति नम्रास्तरवः फलोद्गमैः' नामक श्लोक अभिज्ञानशाकुन्तलम् में उद्धृत है। स्पष्ट है कि कालिदास कुछ अंश तक अवश्य ही भर्तृहरि के काव्य से प्रभावित रहे होंगे तथा कालिदास राजा विक्रमादित्यके नवरत्नों में से एक माने जाते हैं, विक्रमादित्य भर्तृहरि के कनिष्ठ भ्राता माने जाते हैं, अतः इस आधार पर भर्तृहरि कालिदास के समकालीन अथवा इनके कुछ काल पूर्व ही रहे होंगे। अतः इस मत के अनुसार ई.पू. प्रथम शताब्दी के आस-पास का समय भर्तृहरि का होना चाहिये।

युधिष्ठिर मीमांसक ने भर्तृहरि के द्वारा रचित ग्रन्थों का उल्लेख किया है, इसकी सूची पूर्व के पृष्ठ में प्राप्त हो चुकी है। इन ग्रन्थों में से 'वाक्यपदीयम्' तथा 'सुभाषितत्रिशती' अपनी विषयवस्तु की महत्ता के कारण प्रसिद्ध है। वाक्यपदीयम् व्याकरण दर्शन का मुकुट शिरोमणि है एवं शतकत्रय संस्कृत काव्यजगत् के मुक्तक काव्यों का एक अनुपम उदाहरण है।



भर्तृहरि ने शृंगारशतक के 99वें और 100वें श्लोक में मनुष्य के त्रिविध स्वभाव के विषय में स्पष्टतः संकेत दिया है। द्रष्टव्य है-

वैराग्ये सञ्चरत्येको नीतौ भ्रमति चापरः।

शृङ्गारे रमते कश्चिद्भुवि भेदाः परस्परम्॥

यद्यस्य नास्ति रुचिरं तस्मिंस्तस्याऽस्पृहा मनोज्ञेऽपि ।

रमणीयेऽपि सुधांशौ न मनः कामः सरोजिन्याः ॥ (शृंगारशतक-99,100)

कवि के अनुसार मनुष्य वैराग्य, नीति या फिर शृंगार में से किसी एक पर आश्रित रहकर अपना जीवन-यापन करता है। अतः वह अपनी रुचि के अनुसार अपने लिये किसी एक मार्ग का चयन कर सकता है। सम्भवतः इसी दृष्टि को आधार बनाकर कवि ने तीनों शतकों की रचना की। भर्तृहरि के शतकों के नाम से इनकी विषय-वस्तु का भान हो जाता है। नीतिशतक में मनुष्य-जीवन की सार्थकता हेतु नीतियों का विवेचन, शृंगारशतक में शृंगार एवं वैराग्यशतक में वैराग्य का वर्णन है।

महाराज भर्तृहरि के सामाजिक अनुभव

भर्तृहरि के सामाजिक अनुभव के अन्तर्गत नीतिपरक सिद्धान्त, आध्यात्मिक सिद्धान्त, राजनैतिक सिद्धान्त आदि हैं, जो मनुष्य को सार्थक जीवन व्यतीत करने के लिये उच्चकोटीय दृष्टि प्रदान करते हैं। इन्होंने स्वयं भोगमय और त्यागमय जीवन का अनुभव प्राप्त किया है, अतः ये दोनों ही मार्गों के परिणाम से पूर्णरूपेण परिचित हैं। कवि दोनों मार्गों में से किसी एक मार्ग का चयन करने का परामर्श देते हैं। भर्तृहरि का यह प्रबल विश्वास है कि मनुष्य दैव (भाग्य) और कर्म दोनों के अधीन है। किन्तु भाग्य और कर्म में कर्म की ही प्रधानता है। कर्म ही हमारे कर्मफल को सुनिश्चित करते हैं। कवि कहते हैं-

नैवाकृतिः फलति नैव कुलं न शीलं विद्यापि नैव न च यत्नकृतापि सेवा।

भाग्यानि पूर्वतपसा खलु सञ्चितानि काले फलन्ति पुरुषस्य यथैव वृक्षाः ॥ (नीतिशतक-97)

भर्तृहरि ने स्त्रियों के स्वाभाविक और औपाधिक गुणों के विषय में तो एक सम्पूर्ण शतक की रचना कर डाली है। यद्यपि स्त्रियों के विषय में उनका दृष्टिकोण पक्षपातपूर्ण दिखता है, सम्भवतः इसका कारण इनके व्यक्तिगत अनुभव हैं। इन्होंने स्वयं अपनी स्त्री के विश्वासघात का शृंगारशतक में वर्णन किया है। इनके अनुसार स्त्री अबला नहीं अपितु सबला है, क्योंकि समस्त पुरुष उसके शारीरिक सौन्दर्य, यौवन, कुटिलता इत्यादि के सम्मुख नतमस्तक हो जाते हैं। कवि के समय में वेश्याओं को भी सामाजिक मान्यता प्राप्त थी, यद्यपि उनसे भी दूर रहना ही पुरुषों के लिये श्रेयस्कर्म माना जाता रहा है। इनके शतकों से यह स्पष्ट होता है कि भर्तृहरिकालीन समाज में विद्वानों का बहुत महत्त्व है। राजा भी विद्वानों की अवहेलना नहीं कर सकता है। विद्वान् सदैव समाज में श्रेष्ठ स्थान को प्राप्त होता है। विपत्ति में धैर्य, ऐश्वर्य में क्षमा, सदन में वाक्पटुता, स्वयंश में रुचि और शास्त्र में व्यसन- यह सब श्रेष्ठ पुरुष रूप विद्वान् के लक्षण होते हैं। विद्वानों के विषय में लिखते हुए इन्होंने राजा में रहने वाले कई स्वाभाविक गुणों पर प्रकाश डाला है। इस प्रकार भर्तृहरि के शतकों के माध्यम से इनके सामाजिक अनुभव का ज्ञान प्राप्त होता है।

सम्पूर्ण भारतीय संस्कृति में धर्म, अर्थ, काम और मोक्ष की एकसमान रूप से स्वीकृति है। अतः कवि ने वैराग्य के साथ-साथ अर्थ (धन) की भी महत्ता बतायी है। सामाजिक व्यक्ति के लिये धनवान् होना भी आवश्यक होता है, क्योंकि धनी व्यक्ति ही समाज में कुलीन, गुणज्ञ, वक्ता और दर्शनयोग्य होता है।

3.2 नीतिशतक का प्रतिपाद्य

इस ग्रन्थ में कवि ने नीतिशास्त्र के सार्वभौमिक सिद्धान्तों की चर्चा की है। नीतिशतक व्यावहारिक उपदेशों का भण्डार है। विद्वानों ने नीतिशतक की विषयवस्तु को 11 पद्धतियों में बांटा है, जो इस प्रकार हैं-

- (1) ब्रह्म की स्तुति, (2) मूर्ख निन्दा, (3) विद्वत्पद्धति, (4) मानशौर्यपद्धति, (5) अर्थपद्धति, (6) दुर्जनपद्धति, (7) सुजनपद्धति, (8) परोपकार पद्धति, (9) धैर्य-पद्धति, (10) दैव-प्रशंसा और (11) कर्म-पद्धति।

ब्रह्म स्तुति के अन्तर्गत मंगलाचरण में शान्त-ज्योतिस्वरूप ब्रह्म को नमस्कार किया गया है। **मूर्खनिन्दा प्रकरण** में भर्तृहरि ने तीन प्रकार के मनुष्य की गणना की है- अज्ञ, विशेषज्ञ और अल्पज्ञ। इनमें से ज्ञानी, अज्ञानी क्रमशः अतिसुखपूर्वक तथा सुखपूर्वक साध्य हैं, किन्तु अल्पज्ञ को ब्रह्मा भी नहीं साध सकते हैं। उसे किसी भी विषय में समझाना असम्भव है-

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ।। 3 ॥

लोक और शास्त्र में सभी प्रकार के रोगों के लिये औषधियाँ हैं, किन्तु मूर्खता के लिये कोई भी औषधि नहीं है। विद्वत्पद्धति में विद्वान् की महत्ता बतायी गयी है। कवि कहते हैं कि किसी भी राजा के राज्य में यदि कोई कवि विद्वान् निर्धन है, तो यह कवि की नहीं, अपितु राजा की निर्धनता है, भला मणि के मोल को न समझने से मणि का मूल्य कैसे कम हो सकता है। मोल तो उस कुपरीक्षक का कम होता है, जिसने मणि का उचित मूल्य नहीं लगाया। विद्वान् प्रत्येक स्थिति में राजा से श्रेष्ठ होता है।

मानशौर्य पद्धति में कहा गया है कि भगवान् की कृपा से ही किसी को सच्चरित्र पुत्र, पतिव्रता स्त्री, सर्वदा अनुग्रह करने वाले स्वामी प्राप्त होते हैं। भगवत्कृपा न हो तो समस्त साधनसम्पन्न व्यक्ति भी विधि के विधान को नहीं टाल सकता है। जिस प्रकार से कई दिन से भूखा, दुर्बल, वृद्धावस्था को प्राप्त, शक्तिहीन, तेजहीन गजराज किसी भी स्थिति में सूखी घास नहीं खाता है, अपनी परिस्थितियों से समझौता नहीं करता है, उसी प्रकार से सत्पुरुषजन दुष्टों से किसी भी स्थिति में याचना नहीं करते हैं, न्यायपूर्वक जीविकोपार्जन करते हैं। प्राण का भय होने पर भी वह दुष्कर्म नहीं करते हैं। विपत्ति में भी श्रेष्ठजनों का आचरण नहीं त्यागते हैं।

अर्थपद्धति अथवा द्रव्यप्रशंसा के अन्तर्गत कवि ने धन के महत्त्व को समझाया है। धन के न रहने पर या फिर समाप्त हो जाने पर मनुष्य की स्थिति परिवर्तित हो जाती है। जिसके पास द्रव्य अर्थात् धन होता है, वही व्यक्ति कुलीन, पण्डित, गुणज्ञ, वक्ता और दर्शनीय हो जाता है। धन की गति भी तीन प्रकार की होती है-दान, भोग और नाश। जिसने धन का न भोग किया, न दान दिया, उसके धन का स्वतः नाश हो जाता है-

दानं भोगो नाशस्तिस्त्रो गतयो भवन्ति वित्तस्य ।

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ 43॥

इसके पश्चात् कवि ने **दुर्जन पद्धति** में दुष्ट व्यक्ति के चरित्र का वर्णन किया है। करुणा न करना, अकारण विग्रह करना, पराये धन और परायी स्त्री की चाह करना, अपने लोग और मित्रों की बात को न सुनना इत्यादि दुष्टजन के लक्षण होते हैं-

अकरुणत्वमकारणविग्रहः परधने परयोषिति च स्पृहा।

सुजनबन्धुजनेष्वसहिष्णुता प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥ 52 ॥

गुणों में भी दोषारोपण करना इनका स्वभाव है। अतः इनकी दृष्टि में लज्जावान् पुरुष शिथिल, व्रतधारी दम्भी, पवित्र व्यक्ति पाखण्डी, शूर व्यक्ति निर्दयी, सीधा व्यक्ति मूर्ख होता है। ऐसे दुष्टजन यदि विद्वान् हों तो भी इनका त्याग ही उचित है।

सुजन-पद्धति में भर्तृहरि ने सज्जन व्यक्ति का बखान किया है। सज्जन पुरुषों की सत्संग में वाञ्छा, नम्र व्यवहार, विद्या में व्यसन, अपनी स्त्री में ही अनुरक्ति, लोकोपवाद से भय, ईश्वर में भक्ति आदि की प्रवृत्ति होती है। वह सदैव विपत्ति में धैर्य, ऐश्वर्य में क्षमा, युद्ध में पराक्रम, स्वयंश में रुचि रखता है-

विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः ।

यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥63 ॥

सज्जन व्यक्ति का चित्त उसके समृद्धि काल में अत्यन्त कोमल रहता है और विपत्ति काल में शिला के समान कठोर हो जाता है। परोपकार पद्धति में परोपकार की महिमा का बखान किया है। परोपकारी पुरुष का स्वभाव फल लगे हुए वृक्ष के समान होता है, वृक्ष पर जितना भी फल लगता जाता है, वह उतना ही झुकता जाता है, उसी प्रकार परोपकार करने वाला व्यक्ति नम्र होता है-

भवन्ति नम्रास्तरवः फलोद्गमैर्नवाम्बुभिर्भूमिविलम्बिनो घनाः ।

अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥71॥

परोपकारी व्यक्ति सदैव ही प्रशंसनीय होते हैं, इनकी संगति में आकर दुर्जन भी गुणवान् हो जाता है।

धैर्यपद्धति में कवि यह कहते हैं कि धीरवान् व्यक्ति अपने निश्चित लक्ष्य की प्राप्ति किये बिना किसी भी कार्य को बीच में नहीं छोड़ते हैं। इसीलिये तो समुद्र-मन्थन में अमृत-प्राप्ति न होने तक देवताओं ने विश्राम नहीं किया। इसी प्रकार धीर व्यक्ति कभी न्यायोचितमार्ग का त्याग नहीं करता है। अतः विपत्ति आने पर भी सज्जन सन्तप्त नहीं होते हैं। कवि कहते हैं-

छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते पुनश्चन्द्रः ।

इति विमृशन्तः सन्तः सन्तप्यन्ते न विप्लुता लोके ॥88॥

दैव-प्रशंसा में भाग्य के बलवान् होने को समझाया है। भाग्य के प्रतिकूल होने पर मनुष्य का प्रयत्न कभी फलित नहीं होता है, इसीलिये बृहस्पति जैसा मन्त्री, वज्र जैसा शस्त्र, देवताओं की विशाल सेना और इन सबसे ऊपर विष्णु का



इन्द्र पर अनुग्रह- इतने अनुकूल सहायक कारण होने पर भी देवताओं के राजा इन्द्र को असुरों से पराजित होना पड़ा। यह दुष्परिणाम भाग्य के कारण ही प्राप्त हुआ। भाग्यहीन पुरुष कहीं भी जाता है, विपत्ति उसके पीछे-पीछे जाती है।

कर्म-पद्धति में कवि ने समझाया है कि भाग्य से ज्यादा बलवान् कर्म है। देवता, मनुष्य तथा कर्मफल आदि सब कर्म के ही अधीन रहते हैं। यह कर्म ही है, जिसने ब्रह्मा को निरन्तर सृष्टिकार्य करने में प्रवृत्त रखा, विष्णु को बारम्बार अवतार ग्रहण करने के लिये उद्यत किया तथा रुद्र को कपाल लेकर भिक्षा मांगने के लिये विवश किया-

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभाण्डोदरे

विष्णुर्येन दशावतारगहने क्षिप्तो महासंकटे ।

रुद्रो येन कपालपाणिपुटके भिक्षाटनं कारितः

सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥66॥

पूर्वजन्म में किये गये संचित कर्म ही मनुष्य के सहायक होते हैं। अच्छे कार्य के बिना अच्छे फल की प्राप्ति नहीं हो सकती है। अतः सदैव सत्कर्म करने चाहिये। अतः कार्य करने के पूर्व कार्य के विषय में सूक्ष्मता के साथ विचार कर लेना चाहिये। इस प्रकार भर्तृहरि ने इन प्रकरणों के माध्यम से मानव जीवन के लिये उपयोगी उपदेशों का संग्रह नीतिशतक में किया है और यह उपदेश आज भी मनुष्य जीवन में अपनी सार्थकता बनाये हुए हैं।

3.3 भर्तृहरि नीतिशतकम् (श्लोक 1-50 अर्थ सहित)

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये।

स्वानुभूत्येकमानाय नमः शान्ताय तेजसे॥ 1॥

दिशा (पूर्वपश्चिमादि) और काल (वर्तमान, भूत, भविष्यादि) से अनवच्छिन्न अर्थात् परमित न किये गये, अनन्त, चैतन्यस्वरूप, निज के अनुभव से प्रत्यक्ष होने वाले, ज्योतिःस्वरूप ब्रह्म को नमस्कार है।

यां चिन्तयामि सततं मयि सा विरक्ता,

साऽप्यन्यमिच्छति जनं स जनोऽन्यसक्तः।

अस्मत्कृते च परितुष्यति काचिदन्या,

धिक् तां च तं च मदं च इमां च मां चा॥2॥

जिस स्त्री का मैं दिन-रात चिन्तन करता हूँ, वह मुझसे विमुख है। वह भी दूसरे पुरुष को चाहती है। उसका अभीष्ट वह पुरुष भी किसी अन्य स्त्री पर आसक्त है तथा मुझ पर कोई अन्य स्त्री अनुरक्त है। अतः उस स्त्री को, उस पुरुष को, कामदेव को, मुझ पर अनुरक्त स्त्री को, तथा मुझे धिक्कार है।

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।

ज्ञानलवदुर्विदग्धं ब्रह्माऽपि तं नरं न रञ्जयति॥3॥

अज्ञ अर्थात् मूर्ख मनुष्य को सरलता से मनाया जा सकता है। विशेषज्ञ अर्थात् बहुत कुछ जानने वाले को भी प्रसन्न किया जा सकता है या सरलता से मनाया जा सकता है। परन्तु अल्पज्ञ अर्थात् थोड़ा-सा ज्ञान पाकर अपने आपको निपुण समझने वाले व्यक्ति को भगवान् ब्रह्मा जी भी प्रसन्न नहीं कर सकते हैं।

प्रसह्य मणिमुद्धरेन्मकरवक्त्रदंष्ट्राङ्कुरात्,

समुद्रमपि संतरेत् प्रचलदूर्मिमालाऽऽकुलम्।

भुजङ्गमपि कोपितं शिरसि पुष्पवद् धारयेन्,

न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत्॥4॥

मनुष्य सहास करके मगरमच्छ के मुँह के अन्दर (दाढ़ के अग्रभाग) से मणि निकाल सकता है और चाहे तो समुद्र की उत्तुंग लहरों को भी पार कर सकता है तथा अगर चाहे तो क्रोधित सर्प को भी पुष्पमाला की तरह अपने सिर पर धारण कर सकता है, परन्तु जिद्दी मूर्ख मनुष्य के चित्त को कभी भी शान्त या सन्तुष्ट नहीं कर सकता है।

लभेत सिकतासु तैलमपि यत्नतः पीडयन्,

पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः।

कदाचिदपि पर्यटञ्छशविषाणमासादयेत्,

न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत्॥5॥

मनुष्य परिश्रम से कदाचित् रेत या बाल से भी तेल निकाल सकता है। अत्यधिक प्यास होने पर मृगमरीचिका से भी जल प्राप्त करके पी सकता है तथा घूमते घूमते खरगोश के सींग भी प्राप्त कर सकता है, परन्तु हठयुक्त मूर्ख मनुष्य के चित्त को खुश नहीं कर सकता है।

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते,
छेतुं वज्रमणिं शिरीषकुसुमप्रान्तेन सन्नह्यते।
माधुर्यं मधुबिन्दुना रचयितुं क्षाराम्बुधेरीहते,
नेतुं वाञ्छति यः खलान्पथि सतां सूक्तैः सुधास्यन्दिभिः॥6॥

जो मनुष्य सरस और मधुर सरल सूक्तियों से दुष्ट मनुष्यों को सन्मार्ग पर लाना चाहता है, वह कोमल कमलनाल के तन्तुओं से पागल हाथी को बांधने की चेष्टा के तुल्य है तथा मानो वह शिरीषपुष्प के अग्रभाग से हीरे को काटना का प्रयास कर रहा हो और वह समुद्र के खारे पानी को शहद की एक बूंद से मीठा बनाना चाहता हो। अर्थात् अल्पज्ञ मूर्ख व्यक्ति को किसी भी दशा में नहीं समझाया जा सकता है।

स्वायत्तमेकान्तगुणं विधात्रा
विनिर्मितं छादनमज्ञातायाः।
विशेषतः सर्वविदां समाजे
विभूषणं मौनमपण्डितानाम्॥7॥

विधाता ने अज्ञानी मूर्ख मनुष्यों के लिए विद्वानों की सभा में सुशोभित रहने के लिए अज्ञान आवरक तथा अपने अधीन रहने वाला मौन को उत्तम गुण माना है।

यदा किञ्चिज्ज्ञोऽहं गज इव मदन्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलितं मम मनः।
यदा किञ्चित्किञ्चिद् बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः॥8॥

जब मैं अल्पज्ञ या अज्ञानी था तब हाथी के मद की तरह अभिमान से अन्धा था और खुद को सर्वज्ञ समझता था परन्तु जब मैं विद्वान् लोगों के संसर्ग में आया तब मेरा वह गर्व ज्वर की भांति उतर गया और मुझे भासित होने लगा कि मैं मूर्ख हूँ।

कृमिकुलचितं लालाक्लिनं विगन्धि जुगुप्सितं
निरुपमरसं प्रीत्या खादन्नरास्थि निरामिषम्।
सुरपतिमपि श्वा पार्श्वस्थं विलोक्य न शङ्कते
न हि गणयति क्षुद्रो जन्तुः परिग्रहफल्गुताम्॥9॥

कुत्ता कृमि अर्थात् कीड़ों से भरी हुई, लार युक्त, दुर्गन्धयुक्त, निन्दित, घृणाजनित एवं मांसरहित मनुष्य की हड्डी को आराम से चूसता रहता है और भगवान् इन्द्र से भी लज्जित नहीं होता। वैसे ही क्षुद्र प्राणी (नीच मनुष्य) परिग्रह की तुच्छता को कभी नहीं समझता है।

शिरः शार्वं स्वर्गात् पतति शिरसस्तत् क्षितिधरं महीध्रादुत्तुङ्गादवनिमवनेश्चापि जलधिम्।
अधोऽधो गङ्गेयं पदमुपगता स्तोकमथवा
विवेकभ्रष्टानां भवति विनिपातः शतमुखः॥10॥

जिस प्रकार गंगा स्वर्ग से भगवान् शिवशंकर के सिर पर गिरती है, वहाँ से हिमालय के शिखर पर और उस हिमशिखर पर्वत से पृथ्वी पर तथा पृथ्वी से समुद्र में गिरती है। अर्थात् धीरे-धीरे अधोपतन होता है, ठीक उसी तरह विवेक से भ्रष्ट लोगों का पतन होता है।

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
नागेन्द्रो निशिताङ्कुशेन समदौ दण्डेन गोगर्दभौ।
व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम्॥11॥

अग्नि जल से शान्त होती है, सूर्य की धूप छाते से, मतवाले हाथी को तीक्ष्ण अंकुश से वश में किया जा सकता है, बैल और गधे को दण्ड से सही रास्ता दिखाया जा सकता है, बिमारी का निदान औषधियों से और विष का उपशमन अनेक मन्त्रों के प्रयोगों से शान्त किया जा सकता है। अर्थात् शास्त्रों में सब प्रकार की औषधि है परन्तु मूर्ख मनुष्य के लिए कोई औषधि नहीं है।

साहित्य सङ्गीतकलाविहीनः

साक्षात्पशुः पुच्छविषाणहीनः।

तृणं न खादन्नपि जीवमान-

स्तद्भागधेयं परमं पशूनाम्॥12॥

साहित्य, संगीत और कला से अनभिज्ञ या अनजान मनुष्य विना सींग और विना पुच्छ का प्रत्यक्ष पशु है, जो घास या तृण न खाकर भी जीवित रह रहा है। यह पशुओं का परम सौभाग्य है।

येषां न विद्या न तपो न दानं

ज्ञानं न शीलं न गुणो न धर्मः।

ते मृत्युलोके भुविभारभूता

मनुष्यरूपेण मृगाश्चरन्ति॥13॥

जिस मनुष्य के पास न विद्या है, न तप है, न दान है, न ज्ञान है, न सदाचार है और न ही धर्म है, वे मनुष्य इस धरती पर भार के समान हैं अर्थात् निरर्थक जीवन जी रहे हैं और मनुष्य के भेष में वे पशु के समान विचरण कर रहे हैं।

वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह।

न मूर्खजनसम्पर्कः सुरेन्द्रभवनेष्वपि॥14॥

पर्वतों और दुर्गम मार्ग पर चलने वाले वनवासियों के साथ रहना या भ्रमण करना अच्छा है किन्तु मूर्ख लोगों के साथ आरामदायक इन्द्र के महलों में रहना अच्छा नहीं है।

शास्त्रोपस्कृतशब्दसुन्दरगिरः शिष्यप्रदेयाऽऽगमा विख्याताः कवयो वसन्ति विषये यस्य प्रभोर्निर्धनाः।
तज्जाड्यं वसुधाधिपस्य कवयो ह्यर्थं विनापीश्वराः कुत्स्याः स्युः कुपरीक्षका हि मणयो यैरर्घतः पातिताः॥15॥

शास्त्रों के द्वारा सुसज्जित किये हुए शब्दों से सुन्दर वाणी वाले तथा अपने शिष्यों को शास्त्र की अच्छी शिक्षा देने वाले कवि लोग जिस राजा के राज्य में निर्धन होकर रहते हैं, उस राजा की वह मूर्खता है। विद्वान कवि तो धन के विना ही पूजनीय है, क्योंकि वह पारखी ही निन्दनीय है जिन कुपरीक्षकों ने मणि के मूल्य को गिराया है।

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत्सर्वदा-

ऽप्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम्।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं

येषां तान्प्रति मानमुज्झत नृपाः! कस्तैः सह स्पर्धते॥16॥

जो विद्या धन चोर के द्वारा नहीं चुराया जा सकता है, जो सर्वदा अनिर्वचनीय आनन्द प्रदान करता है और जो याचक को दिये जाने पर नित्य बढ़ता रहता है तथा जो प्रलयकाल में भी नष्ट नहीं होता है, वह विद्यारूपी गुप्त धन जिसके पास है, हे राजाओं उनके प्रति अपना अहंकार दिखाना छोड़ दो। उनकी समानता संसार में कोई नहीं कर सकता है।

अधिगतपरमार्थान् पण्डितान् माऽवमंस्था-

स्तृणमिव लघु लक्ष्मीर्नैव तान् संरुणद्धि।

अभिनवमदरेखाश्यामगण्डस्थलानां

न भवति बिसतन्तुर्वारणं वारणानाम्॥17॥

जिनको तत्त्व का वास्तविक ज्ञान हो गया है, ऐसे पण्डित लोगों का अपमान मत करो। तुच्छ तृण की भाँति लक्ष्मी उन्हें अपने वश में नहीं कर सकती है। कोमल कमलनाल के सूत्र भी नवीन मदमस्त गण्डस्थल वाले मदान्ध हाथियों को नहीं बांध सकते हैं।

अम्भोजिनीवननिवासविलासमेव

हंसस्य हन्ति नितरां कुपितो विधाता।

न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां

वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः॥18॥

अत्यन्त क्रोधित होकर विधाता भी अधिक से अधिक हंसों के कमलिनी के वन को नष्ट कर सकता है, परन्तु जो हंस का गुण है-दूध और पानी को अलग करने का, उसे वह विधाता भगवान ब्रह्मा भी नहीं नष्ट कर सकता है।

केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला

न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्द्धाजाः।

वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते

क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम्॥19॥

मनुष्य की शोभा न तो आभूषणों से होती है और न ही चन्द्रमा के तुल्य हार से, न स्नान, न चन्दनादि का लेप लगाने से तथा न ही बालों को सजाने और संवारने से। केवल एकमात्र संस्कारयुक्त वाणी को बोलने से मनुष्य की शोभा बढ़ती है। समय के साथ-साथ सभी आभूषण नष्ट हो जायेंगे परन्तु सुसंस्कृत वाणीरूपी आभूषण एक ऐसा आभूषण है, जो सर्वदा रहने वाला है।

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं

विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः।

विद्या बन्धुजनो विदेशगमने विद्या परं दैवतं

विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः॥20॥

विद्या ही मनुष्य का सर्वश्रेष्ठ स्वरूप और अत्यंत गुप्त धन है। विद्या भोग पदार्थ देने वाली तथा यश और सुख प्रदान करने वाली है। यह गुरुओं की भी गुरु है। विद्या विदेश में भी बन्धुजन का काम करती है। विद्या परम देवता है। राजा लोग भी विद्या की ही पूजा करते हैं, धन की नहीं, इसी कारण विद्या से हीन मनुष्य पशु के समान है।

क्षान्तिश्चेत्कवचेन किं किमरिभिः क्रोधोऽस्ति चेद्देहिनां

ज्ञातिश्चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम्।

किं सर्पैः यदिदुर्जनाः किमु धनैः विद्याऽनवद्या यदि

ब्रीडा चेत्किमु भूषणैः सुकविता यद्यस्ति राज्येन किम्॥21॥

मनुष्यों में यदि क्षमा है, तो कवच की क्या आवश्यकता है और यदि क्रोध है तो शत्रुओं की क्या आवश्यकता है, बन्धुजन है तो अग्नि की क्या आवश्यकता है। यदि मित्र है तो दिव्यौषधियों की क्या आवश्यकता है, दुर्जन है तो सर्पों की क्या आवश्यकता है, निर्दोष विद्या है तो धन की क्या आवश्यकता है, लज्जा है तो आभूषणों का क्या काम है और यदि सुन्दर कविता लेखन क्षमता हो तो राज्य से क्या प्रयोजन है।

दाक्षिण्यं स्वजने दया परिजने शाठ्यं सदा दुर्जने

प्रीतिः साधुजने नयो नृपजने विद्वज्जने चार्जवम्।

शौर्यं शत्रुजने क्षमा गुरुजने नारीजने धूर्तता

ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः॥22॥

अपने संगे-सम्बन्धियों के साथ उदारता, परिजनों पर दया, दुर्जनों के साथ दुष्टता, सज्जनों से मित्रता, राजा के साथ नीति, विद्वानों से विनम्रता, शत्रुओं पर पराक्रम, वृद्धों के प्रति क्षमा, स्त्रियों के साथ चातुर्य, जो मनुष्य इस प्रकार की कलाओं में निपुण होता है, उन्हीं पर यह संसार टिका हुआ है।

जाड्यं धियो हरति सिञ्चति वाचि सत्यं

मानोन्नतिं दिशति पापमपाकरोति।

चेतः प्रसादयति दिक्षु तनोति कीर्तिं

सत्सङ्गतिः कथय किं न करोति पुंसाम्॥23॥

सत्सङ्गति मनुष्यों के लिए क्या नहीं करती? सत्सङ्गति मनुष्यों के बुद्धि की जड़ता/ अज्ञानता को दूर करती है। वाणी में सत्य का प्रसार करती है। मान-सम्मान में वृद्धि करती है। पाप को दूर करती है। चित्त को प्रसन्न करती है तथा उसके यश को चारों दिशाओं में प्रसारित करती है।

जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः।

नास्ति येषां यशःकाये जरामरणजं भयम्॥24॥

जिन महाकवियों के यशरूपी शरीर को जरा (वृद्धावस्था) और मरण का भय नहीं रहता है, उन पुण्यात्मा एवं रसनिपुण सिद्धहस्त महाकवियों की विजय होती है।

सूनुः सच्चरितः सति प्रियतमा स्वामी प्रसादोन्मुखः

स्निग्धं मित्रमवञ्चकः परिजनो निष्कलेशलेशं मनः।

आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं

तुष्टे विष्टपहारिणीष्टदहरो सम्प्राप्यते देहिना॥25॥



संसार के कष्ट को हरने वाले भगवान् के अनुग्रह से ही मनुष्य को सदाचारी पुत्र, पतिव्रता पत्नी, प्रसन्न रहने वाला स्वामी, स्नेहयुक्त मित्र, विश्वासपात्र सेवक, सर्वदा क्लेशरहित चित्त, सुन्दर स्वरूप, स्थायी सम्पत्ति और विद्या से सुशोभित। ओजस्वी मुख प्राप्त होते हैं।

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं
काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।
तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ 26॥

प्राणियों की हिंसा से बचना, दूसरों की संपत्ति को हड़पने से संयम रखना, सत्य बोलना, समय और सामर्थ्य के अनुसार दान देना, युवतियों की बातों में चुप रहना (विवेकपूर्वक मौन या संयम), तृष्णा के प्रवाह को रोकना, गुरुओं के प्रति विनम्र रहना, सभी प्राणियों के प्रति दया रखना- यह सभी शास्त्रों में निर्दिष्ट श्रेष्ठ जीवन के मार्ग हैं।

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहता विरमन्ति मध्याः।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः

प्रारभ्य चोत्तमजना न परित्यजन्ति ॥ 27॥

नीच (अधम) लोग विघ्न (बाधा) के भय से कोई कार्य आरंभ ही नहीं करते। मध्यम (सामान्य) लोग कार्य आरंभ तो करते हैं, परंतु विघ्न आने पर बीच में ही छोड़ देते हैं। परंतु उत्तम (श्रेष्ठ) व्यक्ति बार-बार विघ्न आने पर भी कार्य को आरंभ करके कभी उसका परित्याग (त्याग) नहीं करते।

असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः

प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गोऽप्यसुकरम् ।

विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ 28॥

दुष्ट जनों की याचना कदापि न करना तथा निर्धन अथवा अल्पधन वाले मित्र से किसी प्रकार की आर्थिक सहायता न चाहना, न्यायपूर्वक जीवनोपाय करने में अभिरुचि रखना तथा प्राणनाश होने का भय रहते भी दुष्टकर्म में कदापि प्रवृत्त न होना, विपत्तिकाल में धैर्य रखना और गुरुजनों के मार्ग में गमन करना इस प्रकार के कठिन असिधाराव्रत को धारण करने के निमित्त सत्पुरुषों को यद्यपि किसी ने भी उपदेश नहीं दिया है, तथापि साधुजन स्वभाव से ही इसका अवलंबन किया करते हैं ॥

क्षुत्क्षामोऽपि जराकृशोऽपि शिथिलप्रायोऽपि कष्टां

दशाम् आपन्नोऽपि विपन्नदीधितिरपि प्राणेषु नश्यत्स्वपि ।

मत्तेभेन्द्रविभिन्नकुम्भकवलग्रासैकबद्धस्पृहः

किं जीर्णं तृणमन्ति मानमहतामग्रेसरः केसरी ॥ 29॥

जो मृगराज (सिंह) मानियों में अग्रगण्य है और जो सदैव मदनोन्मत्त गजराज का कुंभस्थल भेदन करके अपना आहार संपादन करने की इच्छा करता रहता है वह चाहे कितना ही क्षुधातुर, जरावस्था से दुर्बल, बलहीन, अत्यन्त दुःखी और तेजहीन क्यों न हो जाय, परन्तु प्राणसंकट के उपस्थित होने पर भी सूखी घास खाने को कदापि उद्यत नहीं हो सकता ॥

स्वल्पस्नायुवसावशेषमलिनं निर्मासमप्यस्थि गोः

श्वा लब्ध्वा परितोषमेति न तु तत्तस्य क्षुधाशान्तये।

सिंहो जम्बुकमङ्कमागतमपि त्यक्त्वा निहन्ति द्विपं

सर्वः कृच्छ्रगतोऽपि वाञ्छति जनः सत्वानुरूपं फलम् ॥ 30॥

थोड़ी-सी बची हुई वसा (चर्बी) और स्नायु से मलिन, और मांसरहित गौ आदि पशु के छोटे से हाडू के टुकड़े की प्राप्ति होने पर- जिससे की उसकी क्षुधा सर्वथा निवृत्त नहीं हो सकती- तो भी कुत्ते को बहुत संतोष हो जाता है, परन्तु मृगराज सिंह को देखिये कि वह निजांक (अपनी गोद) में आये हुए जम्बुक (भेड़िया) को छोड़कर भी हाथी पर प्रहार करने को दौड़ता है। इससे प्रत्यक्ष है कि संकट में पड़े हुए प्राणियों के कार्य भी उनके बल और सामर्थ्य के अनुसार ही हुआ करते हैं।

लाङ्गूलचालनमधश्चरणावपातं

भूमौ निपत्य वदनोदरदर्शनं च।

श्वा पिण्डदस्य कुरुते गजपुङ्गवस्तु

धीरं विलोकयति चाटुशतैश्च भुङ्क्ते॥३१॥

कुत्ते को देखिए कि अपने स्वामी के समक्ष किस प्रकार पूँछ हिलाकर, पंजा बढ़ाकर, और भूमि पर लेटकर अपने क्षुधातुर पेट के दर्शन कराता है, परन्तु उत्तम गजराज अपना आहार समर्पण करने वाले के सम्मुख किसी प्रकार की दीनता प्रकट न करके केवल धीरजता से ही नहीं देखता किन्तु खाने के लिए भी बहुत-सी मनवारों

(चाटुभाषण) के साथ उद्यत होता है ॥

परिवर्तिनि संसारे मृतः को व न जायते ।

स जातो येन जातेन याति वंशः समुन्नतिम्॥३२॥

इस परिवर्तनशील संसार में, कौन है जो मृत्यु को नहीं प्राप्त होता? लेकिन, वह जन्म सार्थक है जिसके द्वारा वंश की उन्नति होती है.

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।

मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा॥३३॥

अच्छे लोग पुष्प के गुच्छे के समान होते हैं। या तो वे सभी लोगों के ऊपर विराजमान होते हैं, नहीं तो किसी वन में शांति के साथ जीवन बिताकर लय प्राप्त कर लेते हैं।

सन्त्यन्येऽपि बृहस्पतिप्रभृतयः सम्भाविताः पञ्चषाः

तान् प्रत्येष विशेषविक्रमरुची राहुर्न वैरायते .

द्वावेव ग्रसते दिवाकरनिशाप्राणेश्वरौ भास्वरौ

भ्रातः पर्वणि पश्य दानवपतिः शीर्षावशेषाकृतिः॥३४॥

यद्यपि सौरमंडल में बृहस्पति आदि अन्य भी बड़े बड़े पांच नक्षत्र विद्यमान हैं; तथापि असामान्य पराक्रम में अभिरुचि रखने वाला दानवपति राहु इनके साथ अपना वैरभाव कदापि प्रकट नहीं करता, किन्तु अवसर आने पर प्रत्येक पर्वतिथि में अर्थात् अमावास्या और पूर्णिमा के दिन दिवाकर (सूर्य) और निशानाथ (चंद्रमा) का ही ग्रास करने को उद्यत होता है।

वहति भुवनश्रेणिं शेषः फणाफलकस्थितां

कमठपतिना मध्ये पृष्ठं सदा च धात्यते।

तमपि कुरुते क्रोडाधीनं पयोधिरनादरा-

दहह महतां निःसीमानश्चरित्रविभूतयः॥३५॥

चौदह भुवन को शेषनाग अपने फण पर धारण करता है और कच्छपराज ने अपनी पीठ पर शेषनाग को धारण कर रखा है; परन्तु समुद्र ने इस कच्छपराज को भी एक हल्के से पदार्थ की तरह अपनी गोद में ले रखा है। इससे स्पष्ट है कि महापुरुषों के चरित्र का कोई पारावार नहीं हो सकता ॥

वरं पक्षच्छेदः समदमघवन्मुक्तकुलिश-

प्रहारैरुच्छद्बहुलदहनोद्गारगुरुभिः।

तुषाराद्रेः सूनोरहह पितरि क्लेशविवशे

न चासौ सम्पातः पयसि पयसां पत्युरुचितः॥३६॥

हिमालय के पुत्र मैनाक के लिए देवराज इंद्र के वज्र के प्रहारों से निकलती हुई जाज्वल्यमान ज्वालमालाओं से दुःखित अपने पिता को महासंकट में छोड़कर प्राणरक्षा के लिए समुद्र में जाकर गिरने की अपेक्षा विपत्तिकाल में पिता के समीप रहकर निजपक्षों का छेदन कराना ही सर्वथा उचित था।

यदचेतनोऽपि पादैः स्पृष्टः प्रज्वलति सवितुरिनकान्तः .

तत्तेजस्वी पुरुषः परकृतविकृतिं कथं सहते ॥३७॥

यदि अचेतन सूर्यकान्तमणि भी सूर्य के पद अर्थात् किरणों के छू जाने पर प्रज्वलित हो उठती है, तो मान व शौर्य से सम्पन्न पुरुष दूसरे के द्वारा किये गये तिरस्कार को कैसे सह सकता है ॥

सिंहःशिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु।

प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः॥३८॥



सिंह का बच्चा छोटा होने पर भी मद से मलिन कपोल वाले उन्मत्त हाथी के मस्तक पर चोट करता है। क्योंकि यह तेजस्वियों की प्राकृतिक प्रवृत्ति है, उग्र से उनके तेज का प्रभाव कम नहीं होता।

जातिर्यातु रसातालं गुणगणैस्तत्राप्यधो गच्छतां
शीलं शैलतटात् पतत्वभिजनः सन्दह्यतां वह्निना।
शौर्ये वैरिणि वज्रमाशु निपतत्वर्थोऽस्तु नः केवलं
येनैकेन विना गुणास्तृणलवप्रायाः समस्ता इमे॥39॥

यदि जातिपाति रसातल में चली जाय, नानाभांति के गुणसमूह उससे भी नीचे पतित हो जाए, सुशीलता पर्वतशिखर से गिर जाय, उच्चकुल भी अग्नि से भले ही जल जाय और इस शूरीरता पर भी शीघ्र ही वज्रपात हो जाय, तो कुछ चिंता नहीं, परंतु अर्थसंचय (धन संग्रह) में किसी प्रकार की बाधा नहीं होनी चाहिए, क्योंकि एक धन के न होने से सारे गुणगण तृण-कण के समान हो जाते हैं।

तानीन्द्रियाण्यविकलानि तदेव कर्म
सा बुद्धिरप्रतिहता वचनं तदेव।
अर्थोष्मणा विरहितः पुरुषः क्षणेन
सोऽप्यन्य एव भवतीति विचित्रमेतत् ॥ 40॥

यद्यपि ये सब इंद्रियां ज्यों की त्यों बनी रहती हैं और कर्म, बुद्धि और वचनशक्ति भी मनुष्य की वैसी की वैसी ही विद्यमान रहती हैं, परंतु एक अर्थ (धन) के नष्ट हो जाने से मनुष्य क्षणभर में अन्य नहीं हो जाता है, यह निस्संदेह बहुत ही विचित्र है।

यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान् गुणज्ञः।
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ति॥41॥

जिस मनुष्य के पास द्रव्य (धन) है, वह निश्चय ही कुलीन, पंडित, शास्त्रवेत्ता, गुणज्ञ, वक्ता और सुंदर कहा जाता है; इससे प्रत्यक्ष है कि सारे गुण कांचन (धन वैभव) के ही आश्रित हैं।

दौर्मन्यनानृपतिर्विनश्यति यतिः सङ्गात् सुतो लालनाद्
विप्रोऽनध्ययनात् कुलं कुतनयाच्छीलं खलोपासनात्।
हीर्मद्यानवेक्षणादपि कृषिः स्नेहः प्रावासाश्रयान्-
मैत्री चाप्रणयात् समृद्धिरनयात् त्यागप्रमादाद्धनम् ॥42॥

दुष्ट मंत्री से राजा, सांसारिक संग से संन्यासी, लाड-चाव से पुत्र, विद्या न पढ़ने से ब्राह्मण, कुपुत्र से कुल, नीच मनुष्यों की संगति से सुशील, मदिरापान से लज्जा, बिना देखभाल से खेती, विदेशगमन से स्नेह, अप्रीति से मित्रता, अनीति से ऐश्वर्य, और विना विचारे खर्च करने से धन अवश्य ही नष्ट हो जाते हैं।

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य।
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥43॥

धन की केवल (1) दान (2) भोग और (3) नाश यह तीन ही गति होती हैं। जो मनुष्य न तो दूसरों को देते हैं और न स्वयं भोग करते हैं, उनके धन की केवल तीसरी गति अर्थात् विनाशमात्र ही समझना चाहिए।

मणिः शाणोल्लीढः समरविजयी हेतिनिहतो
मदक्षीणो नागः शरदि सरितः श्यानपुलिनाः।

कलाशेषश्चन्द्रः सुरतमृदिता बालवनिताः
त निम्ना शोभन्ते गलितविभवाश्चार्थिषु जनाः॥44॥

खुरासान (शाण) पर चढ़ी हुई मणि, हथियार से घायल विजयी योद्धा, मद के झराव से क्षीण (दुर्बल) हुआ हाथी, शरद् ऋतु की शुष्कप्रायः नदी, कलाशेष द्वितीया का चंद्रमा, सुरतखेद से शिथिल हुई नवयौवना स्त्री और याचक-जनों को धन लुटाकर दीनावस्था को प्राप्त हुए दानी अत्यन्त कृश और क्षीण दशा में भी शोभा को प्राप्त होते हैं।

परिक्षीणः कश्चित् स्पृहयति यवानां प्रसृतये
स पश्चात् सम्पूर्णः कलयति धरित्रीं तृणसमाम्।

अतश्चानैकान्त्याद् गुरुलघुतयाऽर्थेषु धनिना-

मवस्था वस्तूनि प्रथयति च सङ्कोचयति च॥45॥

दरिद्र होने पर जो मनुष्य यव (जौ) के तुषों का संग्रह करने की इच्छा किया करता है, वह धनाढ्य हो जाने पर संपूर्ण पृथ्वी को भी तृण के समान समझने लग जाता है। इससे सिद्ध होता है कि सारे पदार्थों का लघुत्व और महत्व मनुष्यों के ऐश्वर्य और दारिद्र्य पर निर्भर करता है।

राजन् दुधुक्षसि यदि क्षितिधेनुमेतां

तेनाद्य वत्समिव लोकममुं पुषाण।

तस्मिंश्च सम्यगनिशं परिपोष्यमाणे

नानाफलैः फलति कल्पलतेव भूमिः॥46॥

हे महाराज ! यदि आप इस पृथ्वीरूप गौ को दोहना चाहते हैं तो प्रथम इसके लोकरूप वत्स का यथोचित पोषण करें, क्योंकि प्रजा का समीचीनता से परिपालन करने से यह पृथ्वी कल्पलता की भांति नानाविध मनोरथों को पूर्ण कर देती है।

सत्यानृता च परुषा प्रियवादिनी च

हिंसा दयालुरपि चार्थपरा वदान्या।

नित्यव्यया प्रचुरनित्यधनागमा च

वाराङ्गनेव नृपनीतिरनेकरूपा॥47॥

कहीं सत्य और कहीं मिथ्या, कहीं कठोरता और कहीं प्रियभाषण, कहीं हिंसा और कहीं दयालुता, कहीं स्वार्थ-साधन और कहीं दान, कहीं नित्यव्यय और कहीं धनसंचय का व्यवहार करने वाली राजनीति भी वेश्या की भांति अनेक प्रकार के रूप धारण करलेती है।

आज्ञा कीर्तिः पालनं ब्राह्मणानां दानं भोगः मित्रसंरक्षणं च।

येषामेते षड्गुणा न प्रवृत्ताः कोऽर्थस्तेषां पार्थिवोपाश्रयेण॥48॥

जिन पुरुषों ने (1) आज्ञा (अर्थात् दूसरोंको आज्ञा देने और उसके पालन कराने की शक्ति), (2) सुयश, (3) ब्राह्मणों का पालन, (4) दान, (5) भोग और (6) स्वजनरक्षा- ये सद्गुण संपादन नहीं किए। उनकी राजसेवा निष्फल ही समझनी चाहिए।

यद्वात्रा निजभालपट्टलिखितं स्तोत्रं महद्वा धनं

तत् प्राप्नोति मरुस्थलेऽपि नितरां मेरौ ततो नाधिकम् ।

तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा मा कृथाः

कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥49॥

जो कुछ विधाता ने तेरे ललाट में लिख दिया है, वह धन तो थोड़ा या बहुत जो कुछ है मरुस्थलमें भी तुझे अवश्य मिल जाएगा, परंतु उससे अधिक सुमेरु-शिखर पर गमन करने पर भी कदापि हाथ नहीं लग सकता। इसलिए हे मित्र ! धैर्य का अवलंबन कर और धनवानों के आगे व्यर्थ ही दीनता मत दिखा; क्योंकि क्या तू नहीं जानता है कि घट को चाहे कूप में डालो चाहे समुद्र में डालो, उसमें उतना ही जल आ सकता है कि जितना उसमें समा सके।

त्वमेव चातकाधारोऽसीति केषां न गोचरः ।

किमम्भोदवरास्माकं कार्पण्योक्तिं प्रतीक्षसे ॥50॥

हे मेघराज ! हम चातकों के आधार तो एकमात्र आप ही हैं। यह बात संसार में सब जानते हैं। इसलिए प्रार्थना है कि हमारी करुणासूचक विज्ञप्ति की प्रतीक्षा न करें और शीघ्र ही जलदान देकर हमारा मनोरथ पूर्ण करें।

3.4 निबंधात्मक प्रश्न

- महाराज भर्तृहरि के जीवन परिचय पर प्रकाश डालिए।
- नीतिशतकम् के प्रतिपाद्य विषय को स्पष्ट कीजिए।
- नीतिशतकम् के अनुसार अर्थ की गति व महत्व को प्रतिपादित कीजिए।
- महाराज भर्तृहरि ने मुखजन के विषय में क्या कहा है?
- महाराज भर्तृहरि के अनुसार महापुरुषों का स्वभाव कैसा होता है?

खण्ड – 4

उपपदविभक्ति- परिचय, प्रयोग, उपसर्गवृत्ति

4.1 उपसर्ग परिचय (Introduction to Prefixes):

उपसर्ग पद दो पदों से मिलकर बना है- उप+सर्ग। सृज् धातु से घञ् प्रत्यय द्वारा सर्ग शब्द व्युत्पन्न होता है। उप का अर्थ है- ‘समीप’ और सर्ग का अर्थ ‘सृष्टि करना’। इस प्रकार उपसर्ग का अर्थ है जो किसी शब्दांश के आरम्भ में प्रयुक्त होकर, उसके नवीन अर्थ की सृष्टि करते हैं, वे उपसर्ग हैं। अर्थात् भाषा का वह छोटे से छोटा सार्थक खण्ड, जो शब्द के आरम्भ में संयोजित होकर नये शब्दों का सृजन करता है, उपसर्ग कहलाता है।

आचार्य शाकटायन इसके अर्थ को विस्तार से परिभाषित करते हुये, यह लक्षण वर्णित करते हैं- **अर्थविशेषाय उपसृज्यन्ते नामाख्यातयोः समीपे संयोज्यन्ते इत्युपसर्गाः** अर्थात् अर्थ में वैशिष्ट्य प्रतिपादन के लिये नाम पदों और आख्यात पदों के समीप जो संयोजित किये जाते हैं, वे उपसर्ग कहलाते हैं।

सरल शब्दों में कहे तो उपसर्ग वे शब्दांश (शब्दों के छोटे हिस्से) हैं जो धातुओं (क्रिया के मूल रूप, जैसे- गम्, पठ्, कृ) या उनसे बने शब्दों (जैसे सज्ञा, विशेषण) के पूर्व में लगकर नये शब्द का निर्माण करते हैं अर्थात् नये अर्थ का बोध कराते हैं। उपसर्ग स्वयं अव्यय (Indeclinable) होते हैं अर्थात् लिंग, वचन, या कारक के अनुसार उनका अपना रूप नहीं बदलता है। पाणिनि ने उपसर्ग को इस प्रकार परिभाषित किया है- **प्रादयः उपसर्गाः क्रियायोगे (1.4.59)** अर्थात् प्रादि गण में पठित प्र, परा आदि शब्द क्रियायोग अर्थात् जब वे क्रिया के साथ जुड़े हों तब वे ‘उपसर्ग’ कहलाते हैं। इस प्रकार स्पष्ट है कि प्र, परा आदि शब्द तेभी उपसर्ग माने जाएँगे जब वे किसी क्रिया (धातु) के साथ जुड़कर उसके अर्थ को प्रभावित कर रहे हों। अगर वे तंत्र रूप से या क्रिया से अलग किसी और भूमिका में हैं, तो वे उपसर्ग नहीं कहलाएँगे (वे निपात या कर्मप्रवचनीय आदि कुछ और हो सकते हैं)।

संस्कृत में उपसर्गों की संख्या

संस्कृत में पाणिनि के अनुसार उपसर्गों की कुल संख्या 22 है-

प्र, परा, अप, सम्, अनु, अव, निस्, निर्, दुस्, दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उत अभि, प्रति, परि, अपा

4.2 उपसर्गों के अर्थ

धातुओं के मूल अर्थों में विशिष्टता अथवा नूतन अर्थ प्रकाशित करने के लिये उपसर्गों का प्रयोग होता है। इनके मुख्य कार्य का इस प्रकार परिभाषित किया गया है-

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते।

प्रहाराहारसंहारविहारपरिहारवत्।

अर्थात् उपसर्ग धातुओं के अर्थों को किसी अन्य अर्थ में प्रकाशित करने का भी सामर्थ्य रखते हैं, यथा- ‘हृज् हरणे’ धातु का प्रयोग जब हम उपसर्गों के साथ करके प्रहार, आहार, विहार, संहार तथा परिहार इन पदों का प्रयोग करते हैं तब हमें इन सभी पदों का पृथक्-पृथक् मूल धातु से सर्वथा भिन्न अर्थ प्राप्त होता है।

4.3 संस्कृत में उपसर्ग का प्रयोग-

प्रयोग रूप में उपसर्ग के तीन प्रकार प्राप्त होते हैं-

धात्वर्थ बाधते कश्चित्कश्चित्तमनुवर्तते।

विशिनष्टि तमेवार्थमुपसर्गगतिस्त्रिधा॥

कभी उपसर्ग धातु के मुख्य अर्थ को बाधितकर उससे भिन्न अर्थ का बोध कराता है। यथा-चिज् धातु का अर्थ होता है ‘चयन करना’ किन्तु उप, उपसर्गपूर्वक उपचय का अर्थ होता है- वृद्धि करना। इसी प्रकार कई स्थलों पर यह धातु के

अर्थ को ही अनुवर्तित करता है। लोकयति का अर्थ है -देखता है, तथा अवलोकयति का अर्थ भी 'देखता है' होता है। इसका तृतीय प्रकार होता है कि जहाँ यह विशेषण रूप में मूल धात्वर्थ को अधिक विशिष्ट बनाता है। यथा- कम्पते का अर्थ होता है 'काँपता है' तथा आकम्पते का अर्थ होता है 'पूर्णरूपेण काँपता है'।

कुछ प्रमुख धातुओं के साथ उपसर्गों के प्रयोग के उदाहरण-

गम् धातु के साथ उपसर्ग प्रयोग- गम् धातु से बने पद का अर्थ है- 'जाता है', भिन्न- भिन्न उपसर्गों के साथ धातु का अर्थ एवं प्रयोग इस प्रकार है-

उपगच्छति	=	पास जाता है
अनुगच्छति	=	पीछे-पीछे जाता है
अवगच्छति	=	समझता है
अधिगच्छति	=	प्राप्त करता है
प्रत्यागच्छति	=	लौटता है
आगच्छति	=	आता है
निर्गच्छति	=	निकलता है
उद्गच्छति	=	उड़ता है
संगच्छति	=	मिलता है

भू धातु के साथ उपसर्ग प्रयोग- भू धातु से बने पद का अर्थ है- 'होता है', भिन्न- भिन्न उपसर्गों के साथ धातु का अर्थ एवं प्रयोग इस प्रकार है-

अभिभवति = तिरस्कार करता है

उद्भवति = उत्पन्न होता है

परि भवति = हराता है

अनुभवति = अनुभव करता है

सृ धातु के साथ उपसर्ग प्रयोग- सृ धातु से बने पद का अर्थ है- 'जाता है', भिन्न- भिन्न उपसर्गों के साथ धातु का अर्थ एवं प्रयोग इस प्रकार है-

अनुसरति = पीछे-पीछे जाता है

प्रसरति = फैलता है

अभिसरति = सेवा करता है, चुपके से जाता है

निस्सरति = बाहर निकलता है

उपसरति = पास जाता है

अपसरति = दूर हटता है

कृ धातु के साथ उपसर्ग प्रयोग- कृ धातु से बने पद का अर्थ है- 'करता है', भिन्न- भिन्न उपसर्गों के साथ धातु का अर्थ एवं प्रयोग इस प्रकार है-

अनुकरोति = नकल करता है।

अपाकरोति = दूर करता है।

उपकरोति = उपकार करता है।



व्याकरोति = व्याख्या करता है।

अपकरोति = बुराई करता है।

विकरोति = दूषित करता है।

अधिकरोति = अधिकार करता है।

रुह धातु के साथ उपसर्ग प्रयोग- रुह धातु से बने पद का अर्थ है- 'चढ़ता है', भिन्न- भिन्न उपसर्गों के साथ धातु का अर्थ एवं प्रयोग इस प्रकार है-

अधिरोहति = चढ़ता है

अवरोहति = उतरता है।

आरोहति - सवारी पर चढ़ता है।

संस्कृत के सभी 22 उपसर्गों से बनने वाले पदों के उदाहरण-

प्र - प्रचार प्रसार, प्रकार, प्रवेश, प्रकाश, प्रवाह, प्रभाव, प्रमाणः।

परा - पराजयः, पराभवः, परामर्शः, पराकाष्ठाः।

अप् - अपमानः, अपकारः, अपकर्षणम्, अपवादः, अपलापः, अपहारः।

सम् - संवादः, सञ्चारः, संस्कार, संसारः, संकोचः, संहारः, संलापः, सम्बोधनम्

अनु - अनुभवः, अनुकृतिः, अनुगमनम्, अनुवाद, अनुचरः अनुसारम्।

अव- अवकाशः, अवरोध, अवमानः।

निस् - निश्चयः, निस्सरण, निष्ठा।

निर् - निराशः, निराहारः, नीरोगः, निर्णय, निर्दोषः, निर्दयः।

दुस् - दुर्जनः, दुष्ट, दुर्गमः, दुर्बोधः, दुष्कर्म, दुष्कालः, दुर्बलः।

दुर् - दुराचारः, दुरात्मा, दुराग्रह, दुराराध्यः।

वि - विहारः, विकासः, विश्वासः, विसर्गः, विरोधः, विरागः, विचारः, विषमम्, विच्छेदः

आ - आचारः, आहार, आकारः आभारः, आसार, आरोह, आरामः।

नि - निषेधः, निदानम्, निवासः, निवेशः।

अधि -अधिकारः, अधिष्ठानम्, अधिमानम्।

अपि - इसका प्रयोग स्वतन्त्र अव्यय के रूप में होता है।

अति - अत्याचार अत्ययः, अतिसारः, अतीसम्, अतिवादः

सु - सुपुत्रः, सुदिनम्, सुरागः, सुस्वरम्, सुलेखः, सुगमम्।

उत् - उद्धारः, उन्नतिः, उद्योग, उद्घण्डः, उत्कोचः, उच्चारणम्, उत्तमः।

अभि - अभिज्ञान अभिमानः, अभियोगः, अभियानम्, अभिसारः, अभिभावः

प्रति - प्रतिकारः, प्रतिरोधः, प्रतिषेधः, प्रतिपक्षः, प्रतिदिनम्, प्रतिगृहम्।

परि-परिभवः, परिश्रमः, परिसरः, परिचारिका, परिचयः परिहारः, परिवादः, परिजनः

उप - उपद्रवः, उपाध्यायः, उपाध्यक्ष, उपमंत्री, उपहारः, उपवासः

खण्ड – 5

इकाई – 1 सृष्टिरचना (सांख्य के अनुसार)

इस सृष्टि की उत्पत्ति कब और कैसे हुई इस विषय में सभी दर्शनों के भिन्न-भिन्न मत हैं। अद्वैत वेदांत के मत में अज्ञान ही प्रपंच सृष्टि का कारण है। न्याय-वैशेषिक के अनुसार नित्य परमाणु ही अदृष्ट होने के कारण द्रव्यणु आदि क्रम से जगत की सर्जना करते हैं। सांख्य दर्शन का भी सृष्टि के विषय में अपना मत है जिसको हम यहां समझेंगे।

सांख्य दर्शन भारतीय दर्शनों में एक प्रमुख और प्राचीन दर्शन है, जिसकी स्थापना महर्षि कपिल ने की थी। इस दर्शन में सृष्टि की उत्पत्ति और विकास को कारण और कार्य के सिद्धांत के आधार पर समझाया गया है। सांख्य दर्शन में दो मुख्य तत्त्व माने गए हैं:

1. पुरुष (चैतन्य, आत्मा)
2. प्रकृति (जड़, प्रकृति)

मूल प्रकृति से किस प्रकार सृष्टि की उत्पत्ति होती है इसका प्रतिपादन यहां किया जा रहा है। साम्यावस्था और वैषम्यावस्था ये दो प्रधान अवस्थाएं होती हैं। प्रकृति के तीनों गुण सत्व, रज व तम की जब साम्यावस्था रहती है उस समय को प्रलयकाल माना गया है। सृष्टि काल में तीनों गुणों में विषमता उत्पन्न होती है जो वैषम्यावस्था कहलाती है। सांख्य में इन तीनों गुणों की विषमता को ही सृष्टि का बीज माना गया है—

कारणमस्त्यव्यक्तं, प्रवर्तते त्रिगुणतः समुदयाच्च ।

परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात्। इति। [सांख्यकारिका 16]

अर्थात् (यह अव्यक्त) अपने तीनों गुणों के स्वरूप से तीनों गुणों के मिश्रित रूप से, एक- एक गुण के आश्रय से उत्पन्न भेद या वैशिष्ट्य के कारण, परिणाम से जल के समान प्रवृत्त होता रहता है।

यहां दृष्टांत के द्वारा समझाया गया है कि जैसे-जैसे जल एक होने पर भी नारियल, जामुन आदि में परिणाम के भेद से मधुर, तिक्त आदि रसों से युक्त होता है उसी प्रकार प्रधान भी सहकारी भेदादि से विषम भाव रूप में प्रतिपादित होता है।

प्रकृति के साथ पुरुष का संयोग सांख्य दर्शन के अनुसार पुरुष अकर्ता तथा चेतन है। वह सृष्टि का कारण नहीं है। सृष्टि का कारण तो अचेतन और प्रधान प्रकृति ही है। किंतु अब यहां यह प्रधान प्रकृति ही है। किंतु अब यहां यह प्रश्न होता है कि अचेतन के द्वारा सृष्टि की रचना कैसे हो सकती है क्योंकि कोई भी अचेतन पदार्थ संसार में कुछ भी सृजन करता हुआ दिखाई नहीं देता। तब कहते हैं कि अचेतन प्रकृति भी पुरुष के सान्निध्य से चेतनवत् हो जाती है। पुरुष का प्रतिबिम्ब जब प्रकृति में आता है तब जड़ प्रकृति भी चेतन के समान आचरण करती है। अयस्क मणि (चुम्बक) के सान्निध्य से जैसे अचेतन लोहे की भी प्रवृत्ति दिखाई देती है उसी प्रकार उदासीन पुरुष के सान्निध्य से भी अचेतन प्रकृति प्रवृत्तिरूपी क्रिया को उत्पन्न करती है अर्थात् पुरुष के सान्निध्य में प्रकृति कर्तृत्व को प्राप्त करती है। परन्तु उसमें चेतनत्व नहीं रहता है, पुरुष में तो चेतनत्व रहता है, परन्तु उसमें क्रिया शक्ति नहीं रहती है। इस कारण से पुरुष में कर्तृत्व भाव का अभाव रहता है। इस प्रकार चैतन्य भाव पुरुष का तथा कर्तृत्व भाव प्रधान का एक प्रकार से चैतन्य कर्तृत्व का भिन्नाधिकरण रूप में सिद्ध होता है, इसलिए सांख्यकारिका में कहा गया है—

तस्मात्तत्संयोगादचेतनं चेतनावदिव लिङ्गम् ।

गुणकर्तृत्वेऽपि तथा कर्त्तव्यं भवत्युदासीनः ॥ इति। [सांख्यकारिका-20]

अर्थात् इसलिए उस (पुरुष) के संयोग से जड़ (प्रकृति) मानो चेतन के समान (प्रतीत होती है) वैसा होने पर (प्रकृति के) गुणों के कर्ता होने पर भी उदासीन पुरुष कर्ता के समान (प्रतीत) होता है।

सृष्टि का प्रयोजन

सृष्टि की उत्पत्ति का प्रयोजन बताते हुए सांख्य कारिका में कहा गया है—

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य।



पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः॥ इति [सांख्यकारिका-21]

अर्थात् प्रकृति के दर्शन के लिए एवं पुरुष के कैवल्य के लिए दोनों (पुरुष एवं प्रकृति) का ही संयोग अंधे और लंगड़े के समान (होता है), (यह सम्पूर्ण) सृष्टि उस (संयोग) के द्वारा (ही) बनी हुई है।

दोनों पुरुष तथा प्रधान का जो संयोग होता है वह दर्शन के लिए तथा कैवल्य के लिए होता है। यहाँ पर एक दृष्टान्त दिया जाता है पंग्वन्धुवत् (लंगड़े तथा अंधे के समान) जैसे एक लंगड़ा और एक अन्धा एक मार्ग में जा रहे हैं। किसी कारण से अपने बन्धुओं से बिछुड़ने के कारण दैव संयोग से दोनों मिल जाते हैं। लंगड़ा देख तो सकता है लेकिन चल नहीं सकता उसी प्रकार अन्धा चल तो सकता है लेकिन देख नहीं सकता। तब अन्धा लंगड़े को अपने कन्धों पर बिठाकर उसके द्वारा बताए गये मार्ग से जाते हुए अपने इच्छित स्थान को प्राप्त कर लेते हैं। इसी प्रकार पुरुष में दर्शन शक्ति तो रहती है परन्तु क्रिया का अभाव रहता है, और प्रधान में क्रिया शक्ति तो रहती है परन्तु अन्धवत् दर्शन शक्ति का अभाव रहता है। तब जैसे गतिशक्तिविहीन पंगु के द्वारा अभीष्ट देश की प्राप्ति के लिए गति-शक्तिमान अन्धे की अपेक्षा होती है उसी प्रकार यहाँ भी समझना चाहिए। यहाँ पर पंगु यह उपमा निष्क्रिय पुरुष की है तथा अन्ध यह उपमा अचेतन प्रधान की है। जैसे ईप्सित स्थान की प्राप्ति के बाद पंगु तथा अन्धे अलग-अलग हो जाते हैं उसी प्रकार प्रधान भी पुरुष का मोक्ष कराकर निवृत्त हो जाता है तथा पुरुष भी प्रधान को देखकर कैवल्य स्वरूप को प्राप्त करता है। उन दोनों का कृतार्थ होने पर विभाग हो जाता है।

सृष्टि का क्रमिक विकास

प्रकृतेर्महौस्ततोऽहङ्कारस्तस्माद्गणश्च षोडशकः।

तस्मादपि षोडशकात् पञ्चभ्यः पञ्चभूतानि॥ इति [सांख्यकारिका-22]

अर्थात् मूल प्रकृति से महान् (उत्पन्न होता है), उस महान् से अहंकार और उस (अहंकार) से सोलह पदार्थों (ग्यारह इन्द्रियाँ, पाँच तन्मात्राओं) का समूह (प्रकट होता है)। उसी सोलह के समूह में से पाँच (तन्मात्राओं) से पञ्चमहाभूत (अर्थात् आकाशादि उत्पन्न होते हैं)।

प्रकृति



महत् तत्त्व



अहङ्कार



मन-चक्षु-श्रोत्र-जिह्वा-नासिका-त्वक्-

वाक्-पाणि- पाद-पायु-उपस्थ

और

शब्द स्पर्श रूप रस गन्ध(षोडशकगण)

↓ ↓ ↓ ↓ ↓

आकाश वायु तेज जल पृथिवी

आकाश में शब्द गुण होता है, वायु के शब्द तथा स्पर्श ये दो गुण होते हैं, तेज के शब्द, स्पर्श तथा रूप गुण होते हैं, जल के शब्द, स्पर्श, रूप तथा रस गुण होते हैं, तथा पृथिवी के शब्द, स्पर्श, रूप, रस व गन्ध गुण होते हैं। पञ्चीस तत्त्वों के मध्य पुरुष तथा प्रकृति का सृजन नहीं होता है।

महत् तत्व-

प्रकृति के सात्विक अंश से जो तत्व सर्वप्रथम उत्पन्न होता है वह महत् तत्व कहलाता है। सत्व गुण प्राधान्य से इसमें लघुत्व तथा प्रकाश रहता है, इसलिए सांख्यकारिका में कहा गया है—

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम्।

सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम्॥ इति [सांख्यकारिका-23]

अर्थात् निश्चय' बुद्धि (है)। धर्म, ज्ञान, वैराग्य, ऐश्वर्य ये (चार) उसके सात्विक गुण (हैं), तमोगुण से उत्पन्न (इनसे ठीक) विपरीत (अधर्म, अज्ञान, राग, अनैश्वर्य हैं)।

अहंकार-

सांख्य के अनुसार सृष्टिक्रम में उत्पन्न महत् (बुद्धि) के बाद महत् से उत्पन्न होने वाले अग्रिम पदार्थ अहंकार का लक्षण करते हुए ग्रन्थकार अग्रिम कारिका में कहते हैं-

अभिमानोऽहंकारस्तस्माद् द्विविधः प्रवर्तते सर्गः।

एकादशकश्च गणस्तन्मात्रपञ्चकश्चैव ॥ इति [सांख्यकारिका-24]

अर्थात् अभिमान (ही) अहंकार (है), उस (अहंकार) से ही (इन्द्रियों का) ग्यारह का समूह (5 ज्ञानेन्द्रिय, 5 कर्मेन्द्रिय व मन) तथा पञ्चतन्मात्राएँ (शब्द, स्पर्श, रूप, रस और गन्ध) दो प्रकार की सृष्टि उत्पन्न होती है।

उभयेन्द्रियां व पञ्चतन्मात्राएं

सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्।

भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम्॥ इति [सांख्यकारिका-25]

अर्थात् वैकृत (नामक सात्त्विक) अहंकार से ग्यारह (इन्द्रियों) का सात्त्विक गण उत्पन्न होता है। भूतादि (नामक तामसम् अहंकार से) वह तमोगुणप्रधान तन्मात्राओं का (गण उत्पन्न होता है)। तैजस् (अहंकार से) दोनों (ग्यारह इन्द्रियां और पञ्चतन्मात्रा उत्पन्न होते हैं)। वे ग्यारह इन्द्रियां इस कारिका में बताई गयी हैं—

बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनत्वगाख्यानि।

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाण्याहुः ॥ इति [सांख्यकारिका-26]

अर्थात् चक्षु-श्रोत्र-घ्राण-रसना-त्वक् नामक (पाँच) ज्ञानेन्द्रियों (तथा) वाणी, हाथ, पैर, मलमूत्रविसर्जनेन्द्रिय (पायु) तथा जननेन्द्रिय (उपस्थ) (ये पाँच) कर्मेन्द्रियाँ कही गई हैं, श्रोत्रादि पाँच इन्द्रियों की पाँच वृत्तियाँ होती हैं। श्रोत्र का कार्य शब्द श्रवण, त्वचा का कार्य स्पर्श ग्रहण, चक्षु का कार्य रूप दर्शन, रसना का कार्य रस ग्रहण तथा घ्राण का कार्य गन्ध ग्रहण होता है। इनकी वृत्ति व्यापार कहलाती है। पाँच ज्ञानेन्द्रियां महर्षि कपिल द्वारा इस कारिका में उपदिष्ट हैं—

रूपादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः ।

वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम् ॥ इति [सांख्यकारिका-28]

अर्थात् पाँच (ज्ञानेन्द्रियों) का व्यापार रूप, (शब्द, गन्ध, रस और स्पर्श) आदि (विषयों) का प्रकाशन करना मात्र माना जाता है। इन पाँच इन्द्रियों की पाँच वृत्तियाँ भी होती हैं। (वाक् आदि) पाँच (कर्मेन्द्रियों) का (व्यापार) बोलना, ग्रहण करना, चलना, (मल मूत्र) त्याग करना और आनन्द का अनुभव कराना (माना जाता है)।

तन्मात्राएं व उनसे उत्पन्न महाभूत

अहङ्कार से जो सोलह गण की उत्पत्ति होती है। उस गण में पाँच तन्मात्राएँ भी रहती हैं। वे तन्मात्राएँ शब्दतन्मात्रा, स्पर्शतन्मात्रा, रूप तन्मात्रा, रस तन्मात्रा, तथा गन्ध तन्मात्रा होती हैं। तन्मात्रा इस पद से पञ्चमहाभूतों की सूक्ष्मावस्था के रूप तथा गुण विविक्षित होते हैं। जैसे आकाश का गुण शब्द, वायु का स्पर्श, तेज का रूप, जल का रस और पृथिवी



का गुण गन्ध होता है। इन शब्दादि तन्मात्राओं से पाँच महाभूत आकाशादि की उत्पत्ति होती है। इन पाँच महाभूतों के परस्पर समिश्रण से इस व्यवहारात्मक स्थूल जगत् की सृष्टि हुई है।

निर्धारितग्रन्थाः

1. व्याकरणचन्द्रोदय (२) - डा० आचार्यसाध्वीदेवप्रिया, दिव्यप्रकाशन, हरिद्वारम्
2. रघुवंशः - कालिदासः, चौखम्बासुरभारतीप्रकाशन, वाराणसी
3. नीतिशतकम् - भर्तृहरिः, चौखम्बाप्रकाशन, वाराणसी
4. उपसर्गवृत्तिः - रामचन्द्राचार्यः
5. साङ्ख्यदर्शनम् - आचार्यआनन्दप्रकाशः

COURSE NAME

UPANISHAD PARICHAY

COURSE CODE – BAYSMN – 404



SEMESTER-IV B.A. Yoga



CREDIT: 4

CA: 25

SEE: 75

MM: 100

Learning Objectives of the Course:

By the end of this course, students will:

- **To explore the historical and literary context** of the Upanishads within Vedic tradition, emphasizing their role as Vedanta and their etymological significance.
- **To analyze the core teachings** of principal Upanishads (e.g., Isha, Kena, Katha, Chhandogya), focusing on concepts like Brahman, Atman, and Moksha.
- **To develop an understanding of philosophical diversity** by examining interpretations from scholars like Shankaracharya, Ramanujacharya, and Madhvacharya.
- **To cultivate practical skills** in applying Upanishadic principles—such as Karmanishta, meditation on Om, and ethical living—to yoga practice and daily life.
- **To foster spiritual awareness** by guiding students toward self-realization and unity with Brahman, enhancing their holistic yoga education.

Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- **Students will articulate the position and significance** of the Upanishads in Vedic literature, explaining key terms like Vedanta and their evolution from ritual to knowledge.
- **Students will demonstrate comprehension** of Upanishadic concepts—e.g., Vidya vs. Avidya (Isha), Prana and Rayi (Prashna)—and their relevance to yoga philosophy.
- **Students will evaluate diverse scholarly perspectives** (e.g., Advaita, Vishishtadvaita) on Brahman and Atman, applying these to interpret Upanishadic texts.
- **Students will apply Upanishadic teachings practically**, integrating meditation on Om (Mandukya), ethical precepts (Taittiriya), and selfless action (Mundaka) into yoga routines.
- **Students will exhibit spiritual growth**, designing practices that reflect Atma Bhava (Isha) or Bhuma Vidya (Chhandogya), fostering unity and liberation in personal and teaching contexts.

Block-1

INTRODUCTION TO UPANISHADS



Unit-1

Etymology of the Word Upanishad, Meaning, Place of Upanishads in the Tradition of Vedic Literature

1.1 Etymology

The Upanishads are the philosophical and spiritual culmination of India's ancient Vedic tradition, revered as texts that unlock the mysteries of existence. The term "Upanishad" derives from Sanskrit roots: "Upa" (near), "Ni" (down), and "Shad" (to sit), painting a vivid picture of a disciple sitting close to a guru, absorbing esoteric wisdom. This etymology, suggests an intimate, transformative exchange—knowledge imparted not through rote learning but through direct experience. Beyond this literal meaning, "Upanishad" also connotes "secret knowledge" or "esoteric wisdom," reserved historically for those deemed worthy after rigorous spiritual preparation. Imagine a yoga student in Haridwar, seated by the Ganges, listening to a sage unravel the nature of the self—this is the essence of Upanishadic transmission.

1.2 Meaning of 'Upanishad'

In meaning, the Upanishads transcend ritualistic religion, focusing on self-realization, the nature of Brahman (ultimate reality), and the identity of Atman (individual soul). Unlike the earlier Vedic hymns that praise deities or detail sacrifices, the Upanishads ask profound questions: What is the source of life? What persists beyond death? They are not mere philosophy but a guide to Moksha (liberation), emphasizing meditation and introspection over external rites. For a yoga science student, this shift is practical—learning Surya Namaskar might strengthen the body, but grasping Upanishadic wisdom refines the mind toward liberation.

1.3 Place 'Upanishad' Occupies in traditional Vedic Literature

Within Vedic literature, the Upanishads occupy a pivotal place as the final segment, earning the title "Vedanta" (end of the Vedas). The Vedas—Rigveda, Yajurveda, Samaveda, and Atharvaveda—are structured into four parts: Samhitas (hymns), Brahmanas (ritual instructions), Aranyakas (forest treatises), and Upanishads (spiritual discourses). The Samhitas extol gods like Agni and Indra, the Brahmanas prescribe Yajnas for cosmic harmony, and the Aranyakas bridge ritual and reflection. The Upanishads, however, mark the pinnacle, synthesizing earlier teachings into a quest for ultimate truth. Picture a Vedic student progressing from chanting hymns to performing rituals, then retreating to the forest for contemplation, finally arriving at the Upanishads' revelation: "I am Brahman." For yoga practitioners, this progression mirrors their journey—from physical Asanas to meditative Dhyana, aligning with the Upanishads' focus on inner awakening.

Unit-2

Evaluation of Upanishads, Number of Upanishads

2.1 Evaluating Upanishads

A brief evaluation of the Upanishads reveals their timeless relevance and depth, distinguishing them from other ancient texts. They are not static doctrines but dynamic explorations of consciousness, adaptable to modern contexts like yoga therapy or mindfulness retreats. Their evaluation hinges on their philosophical richness—unlike the Vedas' ritualistic Karma-Kanda (action-oriented section), the Upanishads embody Jnana-Kanda (knowledge-oriented section), prioritizing self-inquiry over external offerings. Scholars like Adi Shankaracharya praised their clarity in revealing Brahman's unity, while Western thinkers like Schopenhauer found in them a universal ethic transcending cultural bounds. For a yoga science student, this evaluation underscores their practical value—meditating on "*Tat Tvam Asi*" (Thou Art That) can shift one's perspective from stress to serenity during a hectic semester.

2.2 Number of Upanishads

The number of Upanishads is traditionally fixed at 108, as listed in the **Muktika Upanishad**, though their evaluation often centers on a core group. This figure—10 affiliated with Rigveda, 50 with Yajurveda, 16 with Samaveda, and 32 with Atharvaveda—reflects a symbolic completeness in Indian tradition, akin to 108 prayer beads in a mala. However, only 10 to 13 are deemed "principal" due to extensive commentaries by luminaries like Shankaracharya, Ramanujacharya, and Madhvacharya. These include Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chhandogya, Brihadaranyaka, Shvetashvatara, Kaushitaki, and Maitrayani Upanishads. The variation arises from historical compilation—some texts emerged later, tied to specific schools, yet the principal ones remain foundational. A student might visualize this as a yoga class: while 108 poses could be taught, the core 10-13 sequences form the essence of practice.

This number isn't arbitrary but reflects the Upanishads' role in distilling Vedic wisdom. The principal texts tackle Brahman, Atman, Karma, and Moksha with precision, offering yoga practitioners tools to deepen their Sadhana (spiritual practice). For instance, chanting Om as per Mandukya Upanishad connects breath to consciousness, a technique as relevant in a modern studio as in ancient forests. Evaluating their scope, one sees their influence—shaping Advaita Vedanta's non-dualism, Yoga's meditative path, and even global philosophies—making them indispensable to the BA Yoga Science curriculum.



Unit-3

Opinions of Various Scholars About It, Importance of Upanishads

3.1 Views of various scholars

Scholars across centuries have offered diverse yet reverent opinions on the Upanishads, highlighting their intellectual and spiritual stature. Adi Shankaracharya (8th century), the proponent of Advaita Vedanta, viewed them as the ultimate authority on non-dualism, interpreting “Aham Brahmasmi” (I am Brahman) from Brihadaranyaka Upanishad as proof of Atman-Brahman unity. His commentaries on the 10 principal Upanishads cemented their philosophical primacy. Ramanujacharya (11th century), founder of Vishishtadvaita, saw Brahman as a personal deity (Vishnu) with attributes, using Chhandogya’s “Tat Tvam Asi” to argue for qualified unity between soul and God. Madhvacharya (13th century), advocating Dvaita, emphasized their dualistic insights, interpreting the same texts to assert eternal distinction between Atman and Brahman. These differing lenses—non-dual, qualified non-dual, dual—show the Upanishads’ versatility, like a yoga pose adaptable to varied strengths.

Western scholars, too, have lauded them. Arthur Schopenhauer (19th century) called them “the most elevating reading possible,” finding their denial of material permanence akin to his own pessimism about the will. Max Müller, a German Indologist, translated them, marveling at their poetic depth and universal appeal, likening them to a “spiritual treasure chest.” Aldous Huxley drew from their mysticism in *The Perennial Philosophy*, seeing parallels with global spiritual traditions. For a yoga science student, these opinions affirm the Upanishads’ global resonance—meditating on Katha Upanishad’s chariot analogy could inspire a Western practitioner as much as an Indian one.

3.2 Importance

The importance of the Upanishads lies in their transformative power. They shift focus from Vedic ritualism to inner realization, offering yoga practitioners a framework for self-discovery. They teach that true liberation comes not from external acts but from knowing the self as Brahman, a principle embodied in practices like Pranayama, which harmonizes body and spirit. Their emphasis on Jnana (knowledge) over Karma (action) elevates them in spiritual education, influencing Yoga, Samkhya, and Vedanta schools. In a cultural context, they enrich India’s heritage—tourists at an ashram reciting Isha Upanishad’s opening verse experience not just philosophy but a living tradition, making the Upanishads vital to both personal growth and cultural preservation.

Unit-4

Brief Introduction to Principal Upanishads

The principal Upanishads, numbering 10 to 13, are the core texts of Vedanta, each offering unique insights into reality and the self. Below is a brief introduction, drawing from both uploaded files, tailored to yoga science students.

- **Isha Upanishad (Yajurveda):** With 18 verses, it's concise yet profound, teaching balance between action (Karmanishta) and knowledge (Vidya). "Everything is pervaded by the Lord" inspires detachment amid duty—a yoga teacher might use this to guide students beyond material stress during Savasana.
- **Kena Upanishad (Samaveda):** Named "By whom?" it probes the source of mind and senses, revealing Brahman's intuitive nature. Its Yaksha tale humbles ego, a lesson for practitioners cultivating humility in meditation.
- **Katha Upanishad (Yajurveda):** A dialogue between Nachiketa and Yama, it explores death, Atman's eternity, and Yoga as discipline. The chariot analogy—body as chariot, soul as passenger—grounds yoga's holistic approach, blending physical and spiritual practice.
- **Prashna Upanishad (Atharvaveda):** Six questions to Sage Pippalada unveil Prana (life force) and Rayi (matter) in creation. Its focus on Panchapranas informs Pranayama, vital for yoga science students mastering breath control.
- **Mundaka Upanishad (Atharvaveda):** It contrasts Para (higher) and Apra (lower) knowledge, urging Brahman-realization over selfish Karma. Its spider-web analogy of creation resonates in meditative focus on unity.
- **Mandukya Upanishad (Atharvaveda):** Just 12 verses, it maps four consciousness states (waking, dreaming, deep sleep, Turiya) via Om. Chanting Om in class links breath to transcendence, a practical tool.
- **Aitareya Upanishad (Rigveda):** It narrates creation from Atman, declaring "Consciousness is Brahman." This supports yoga's aim of self-awareness beyond the physical.
- **Taittiriya Upanishad (Yajurveda):** Its Pancha Kosha (five sheaths) model—from physical to bliss—offers a roadmap for yogic progression, enhancing Asana and meditation.
- **Chhandogya Upanishad (Samaveda):** Vast and meditative, it teaches "Thou Art That" and Om's power, deepening spiritual practice.
- **Brihadaranyaka Upanishad (Yajurveda):** The largest, it explores Atman-Brahman unity via Yajnavalkya's dialogues, foundational for Jnana Yoga.
- **Shvetashvatara Upanishad (Yajurveda):** It blends devotion and philosophy, linking Rudra to Brahman, enriching yoga's spiritual dimension.

These texts, commented on by great Acharyas, form yoga's philosophical backbone, guiding practitioners from physical discipline to cosmic unity, and are key to understanding India's spiritual heritage in cultural settings.



Subjective Questions

- Q1.** Explain the etymology of “Upanishad” and how its meaning reflects its role in Vedic literature.
- Q2.** Compare the opinions of Shankaracharya and Ramanujacharya on the Upanishads’ depiction of Brahman—how do their views enhance a yoga student’s understanding?
- Q3.** Suggest how a yoga teacher could use the Isha Upanishad’s opening verse in a class to foster detachment among students.
- Q4.** Reflect on why the Upanishads’ shift from ritual to knowledge is important for your personal yoga practice—cite one principal Upanishad’s teaching.
- Q5.** Choose three principal Upanishads and describe how their core ideas could be integrated into a yoga science workshop for beginners.

Block-2

ESSENCE OF ISHAVASYOPANISHAD, KENA UPANISHAD, KATHA & PRASHNA UPANISHAD



Unit-01

Ishavasyopanishad: Concept of Karmanishta; Concept of Vidya and Avidya; Knowledge of Brahman; Atma Bhava

The **Ishavasyopanishad**, part of the Shukla Yajurveda, is a concise yet profound text of 18 verses that encapsulates the essence of living a balanced, spiritual life. It begins with a powerful declaration: “Isha vasyam idam sarvam” (Everything in this universe is pervaded by the Lord), setting the tone for its teachings on action, knowledge, and unity with the divine. For yoga science students, this Upanishad offers a practical philosophy—how to engage in the world while transcending it.

1.1 Concept of Karmanishta (Dutiful Action)

Karmanishta refers to performing one’s duties selflessly, without attachment to outcomes, a concept that resonates with the Bhagavad Gita’s Karma Yoga. The Upanishad urges individuals to act righteously while renouncing ego-driven desires. Imagine a yoga teacher in Rishikesh guiding students through a sequence—not for applause, but to honor the practice itself. This selfless action purifies the mind, aligning it with Dharma (righteousness).

- Key Teachings:
 - Perform duties as offerings to Brahman, not for personal gain.
 - Avoid coveting others’ wealth, as true wealth lies in detachment.
 - Balance action with renunciation, rejecting both escapism and indulgence.
- Practical Application: A student might prepare for exams diligently (Karmanishta) yet remain unattached to grades, finding peace in effort alone.

1.2 Concept of Vidya and Avidya (Knowledge and Ignorance)

The Upanishad contrasts Vidya (spiritual wisdom) with Avidya (worldly ignorance), urging a harmonious integration. Avidya traps one in Samsara (cycle of birth and death) through identification with the body and material pursuits—think of a tourist obsessing over selfies rather than the Ganges’ serenity. Vidya, however, reveals Brahman’s unity, dissolving ignorance like sunlight banishing shadows.

- Vidya: Knowledge of Atman-Brahman oneness, leading to Moksha.
- Avidya: Pursuit of transient pleasures, perpetuating suffering.
- Synthesis: Verses 9-11 suggest combining worldly duties (Avidya) with spiritual insight (Vidya) for liberation—a yoga practitioner might teach Asanas while meditating on their deeper purpose.

1.3 Knowledge of Brahman

Brahman, the all-pervading reality, is both immanent and transcendent in the Ishavasyopanishad. Verse 5—“It moves and moves not; It is far and near”—captures its paradoxical nature, beyond time and space yet within all. For yoga students, realizing Brahman shifts practice from physical to spiritual, as in chanting Om to feel cosmic unity.

- Paths to Brahman:
 - Jnana Yoga: Self-inquiry into “Who am I?”

- Karma Yoga: Dedication of actions to the divine.
- Bhakti Yoga: Surrender to Brahman's presence.
- Outcome: Freedom from duality, fear, and rebirth, replaced by eternal bliss (Ananda).

1.4 Atma Bhava (Self-Realization and Oneness)

Atma Bhava is the realization that the self (Atman) is one with Brahman, fostering universal love. Verse 6—"He who sees all beings in the Self"—encourages seeing divinity in all, dissolving hatred. A yoga practitioner might embody this by treating every student with compassion, recognizing their shared essence.

- Qualities:
 - Compassion and fearlessness.
 - Detachment from ego and material desires.
 - Unity with all existence.
- Application: Practicing Ahimsa (non-violence) in daily life reflects Atma Bhava, enhancing yoga's ethical foundation.



Unit-2

Kena Upanishad: Self and the Mind; Intuitive Realization of the Truth; Moral of Yaksha Upakhyana

The **Kena Upanishad**, from the Samaveda, probes the source of consciousness with its opening question: “By whom is the mind directed?” Its four sections explore the Self’s supremacy over the mind and the intuitive grasp of Brahman, enriched by the Yaksha tale.

2.1 Self and the Mind

The Upanishad asserts that the Self (Atman), not the mind, is the true power behind perception and action. The mind is a tool, like a lamp illuminating a room, while Atman is the light itself—unchanging and eternal. For yoga students, this distinction is transformative: during Pranayama, the mind focuses on breath, but the Self remains the silent witness.

- Insights:
 - Mind and senses depend on Atman for function.
 - Atman transcends thought, known only through stillness.
- Practice: In meditation, observing thoughts without attachment reveals the Self beyond mental chatter.

2.2 Intuitive Realization of the Truth

Brahman, the ultimate truth, eludes ordinary cognition, as per verse 1.3: “That which the mind cannot comprehend, but by which the mind functions.” This calls for intuitive realization, beyond logic—a leap akin to a yogi sensing unity in deep Dhyana.

- Methods:
 - Meditation: Silencing the mind to experience Brahman.
 - Neti-Neti (Not this, Not this): Negating false identities.
 - Guru Guidance: Learning from an enlightened teacher.
- Result: Liberation from illusion, merging with infinite consciousness.

2.3 Moral of Yaksha Upakhyana

The Yaksha story humbles the gods—Agni, Vayu, and Indra—who fail to affect a blade of grass until Uma reveals Brahman as their power’s source. For yoga students, it’s a lesson in humility: mastery of poses means little without recognizing the divine within.

- Morals:
 - Ego blinds one to truth; humility unveils it.
 - All abilities stem from Brahman, not self.
- Application: A teacher might share this tale during Savasana, encouraging surrender to a higher power.

Unit-3

Katha Upanishad: First Chapter (First, Second, Third Valli)

The **Katha Upanishad** (Yajurveda) begins with Nachiketa's dialogue with Yama, unfolding in its First Chapter across three Vallis. It introduces Yoga as a path to the eternal Self, using the chariot analogy.

3.1 First Valli: Nachiketa's Quest

Nachiketa, a young seeker, confronts mortality when his father's ritual gift angers him, leading to his journey to Yama. Offered worldly boons, he rejects them for knowledge of the afterlife—a choice between Preya (pleasure) and Shreya (good). For yoga students, this mirrors choosing meditation over distraction.

- Key Points:
 - Nachiketa's resolve reflects Tapas (austerity).
 - Yama tests his worthiness, praising his focus on truth.

3.2 Second Valli: Nature of Atman

Yama reveals Atman's eternity: "Neither born nor dies." Smaller than the smallest, greater than the greatest, it dwells in the heart, known through Yoga's stillness. The chariot analogy—body as chariot, intellect as charioteer, senses as horses—guides yogic discipline.

- Teachings:
 - Atman transcends body and mind.
 - Yoga controls senses, leading to self-realization.
- Practice: Holding Tadasana with focused breath mirrors this control.

3.3 Third Valli: Path to Liberation

Yama contrasts the ignorant, bound by desires, with the wise, who attain Moksha via Yoga. "When senses and mind still, the highest state is reached"—a call to meditative absorption. For students, this elevates Asana practice to spiritual pursuit.

- Steps:
 - Viveka: Discern real from unreal.
 - Dhyana: Merge with Atman.
- Outcome: Immortality through unity with Brahman.



Unit-4

Prashna Upanishad: Concept of Prana and Rayi (Creation); Panchapranas; The Six Main Questions

The **Prashna Upanishad** (Atharvaveda) features six disciples questioning Sage Pippalada, unraveling creation, life force, and liberation.

4.1 Concept of Prana and Rayi (Creation)

Creation arises from Prana (life force, sun) and Rayi (matter, moon), akin to Purusha and Prakriti. Their union births the universe, a concept yoga students can feel in Pranayama's energizing flow.

- Dynamics:
 - Prana: Active, life-giving energy.
 - Rayi: Passive, material form.
- Symbolism: Sun and moon govern life's rhythm, mirrored in breath cycles.

4.2 Panchapranas (Five Vital Forces)

Prana's five forms sustain the body, vital for yoga's breathwork:

- Prana: Chest, governs breathing.
- Apana: Abdomen, handles elimination.
- Samana: Stomach, aids digestion.
- Udana: Throat, supports speech and ascent.
- Vyana: Whole body, circulates energy.
- Application: Balancing these through Kapalbhata enhances vitality.

4.3 The Six Main Questions

- **Q1:** Origin of beings—Prana and Rayi create life.
- **Q2:** Prana's role—It rules bodily functions, like a king.
- **Q3:** Om's power—Chanting elevates consciousness to Turiya.
- **Q4:** Prana's function—It sustains life, departing at death.
- **Q5:** Inner light—Brahman shines within, known via meditation.
- **Q6:** After death—Realized souls merge with Brahman; others reincarnate.
- Practice: Meditating on Om connects students to these truths.

Subjective Questions

- Q1. Explain Karmanishta and how it applies to a yoga practitioner's daily life.**
- Q2. Compare Vidya and Avidya in Ishavasyopanishad with Preya and Shreya in Katha Upanishad—how do they guide spiritual choices?**
- Q3. Design a short meditation using Kena Upanishad's Self-Mind distinction to calm a stressed student.**
- Q4. How does the chariot analogy from Katha Upanishad relate to your control over senses in yoga practice?**



Block-3

ESSENCE OF MUNDAKA UPANISHAD, MANDUKYA UPANISHAD, AITAREYA UPANISHAD, TAITTIRIYA UPANISHAD

Unit-1

Mundaka Upanishad: Two Approaches to Brahma-Vidya - Para and Aparā; The Greatness of Brahma-vidya; Worthlessness of Selfish-Karma; Tapas and Gurubhakti; The Origin of Creation; The Ultimate Aim of Meditation - Brahmanubhuti

The **Mundaka Upanishad**, part of the Atharvaveda, is a profound text divided into three Mundakas (sections), each with two parts. Its name, meaning “shaving” (of ignorance), reflects its mission to strip away delusion, revealing Brahman through knowledge and practice. This unit delves into its multifaceted teachings, vital for yoga students seeking spiritual depth.

1.1 Two Approaches to Brahma-Vidya: Para and Aparā

Brahma-Vidya, the knowledge of Brahman, is split into two types: Para (higher) and Aparā (lower). The Upanishad begins with Shaunaka asking Angiras, “What is that by knowing which all else is known?”—highlighting the quest for ultimate truth. Aparā Vidya encompasses worldly knowledge—Vedas, rituals, grammar, astrology—useful for life’s practicalities but insufficient for liberation. Para Vidya, however, is the direct realization of Brahman, transcending scriptures and intellect. For a yoga student, this distinction is akin to learning Asanas for fitness (Aparā) versus meditating on the self (Para) for Moksha.

- **Aparā Vidya:** Ritualistic, temporal knowledge; sustains Dharma but binds to Samsara.
- **Para Vidya:** Eternal, intuitive wisdom; liberates through unity with Brahman.
- **Application:** Practicing Pranayama with awareness of breath’s source elevates it from Aparā to Para.

1.2 The Greatness of Brahma-vidya

Brahma-vidya’s supremacy lies in its promise of immortality and bliss. Unlike fleeting achievements—wealth or fame—it unveils the unchanging reality beyond time. The Upanishad likens it to an arrow hitting Brahman, shot from the bow of devotion. A yoga teacher might guide students to this greatness by shifting focus from posture perfection to inner stillness during meditation.

- **Qualities:**
 - Eternal, beyond decay.
 - Liberates from ignorance and suffering.
- **Acquisition:** Through Guru’s grace, self-inquiry, and detachment—a student in an ashram imbibing this feels its transformative power.

1.3 Worthlessness of Selfish-Karma

Selfish Karma—actions driven by ego or desire—binds one to rebirth, the Upanishad warns. Even Vedic rituals, if performed for personal gain, are futile, like building castles on sand. Picture a yoga practitioner seeking Instagram likes for a pose—this traps them in vanity, not freedom. Only selfless acts, surrendered to Brahman, pave the path to liberation.



- Critique:
 - Selfish Yajnas yield temporary rewards.
 - True peace requires Jnana and detachment.
- Lesson: Teaching yoga without ego aligns with this teaching, fostering spiritual growth.

1.4 Tapas and Gurubhakti

Tapas (austerity) and Gurubhakti (devotion to the Guru) are twin pillars of spiritual progress. Tapas involves disciplined practices—fasting, meditation, truthfulness—purifying the mind, as a student might practice silence during a retreat. Gurubhakti demands humility and faith in a realized teacher, echoing Shaunaka’s reverence for Angiras.

- **Tapas:** Cleanses impurities, sharpens focus—like holding a challenging pose with calm breath.
- **Gurubhakti:** Opens the heart to wisdom—a student bowing to a sage mirrors this devotion.
- Practice: Combining Tapas (daily Sadhana) with Gurubhakti (learning from a mentor) accelerates Brahmanubhuti.

1.5 The Origin of Creation

The Upanishad describes creation as Brahman’s manifestation, akin to a spider spinning its web from itself. From Brahman emerge Prana, elements, and the cosmos, all dissolving back into it. For yoga students, this unity inspires seeing the divine in nature—practicing outdoors by a river reflects this cosmic connection.

- Stages:
 - Brahman births Prana (life force).
 - Prana shapes matter, forming the universe.
- Purpose: Creation offers a stage for self-realization, urging seekers beyond the material veil.

1.6 The Ultimate Aim of Meditation - Brahmanubhuti

Brahmanubhuti, the realization of Brahman, is meditation’s pinnacle—absolute peace beyond ego. The Upanishad outlines a path: Shravana (hearing teachings), Manana (reflection), Nididhyasana (deep meditation), culminating in Samadhi. A student meditating on “I am That” might taste this unity, dissolving fear and desire.

- Process:
 - Focus on Brahman as self.
 - Merge consciousness in silence.
- Outcome: Eternal bliss, living detached yet engaged, as a Jivanmukta.

Unit-2

Mandukya Upanishad: Four States of Consciousness and Their Relation to Syllables in Omkara

The **Mandukya Upanishad** (Atharvaveda), with just 12 verses, is a concise yet profound exploration of consciousness through 'Om'. Its brevity belies its depth, making it a cornerstone of Advaita Vedanta and yoga meditation.

2.1 Four States of Consciousness and Omkara

The Upanishad maps consciousness into four states, each tied to Om's syllables (A-U-M) and silence, offering a meditative framework for yoga students.

- **Jagrat (Waking State) - 'A':** Awareness of the external world via senses, linked to Vishva (universal self). A student practicing Surya Namaskar engages Jagrat, feeling the body's rhythm. 'A' initiates Om, symbolizing beginnings.
- **Swapna (Dream State) - 'U':** Internal mental world of dreams, tied to Taijasa (luminous self). Recalling a dream during Savasana reflects Swapna—'U' signifies continuity, bridging outer and inner.
- **Sushupti (Deep Sleep) - 'M':** Blissful unawareness, associated with Prajna (potential self). In deep rest, the mind dissolves—'M' closes Om, representing completion.
- **Turiya (Transcendental State) - Silence:** Pure consciousness beyond the three, Brahman itself. Experienced in meditation's silence after Om, Turiya is the goal—a moment of stillness after chanting reveals it.
- **Omkara's Role:** Chanting Om integrates these states, guiding practitioners from waking activity to transcendent unity. A class chanting Om feels its vibration unify body, mind, and spirit.

This framework elevates yoga from physical exercise to a science of awareness, aligning breath with cosmic sound. Meditating on Om's phases can deepen a student's practice, revealing the self beyond fleeting states.



Unit-03

Aitareya Upanishad: Concept of Atma, Universe, and Brahman

The **Aitareya Upanishad** (Rigveda), in three sections, narrates creation from Atman, uniting self, universe, and Brahman in a seamless whole, foundational for yoga's holistic vision.

3.1 Concept of Atma, Universe, and Brahman

Before creation, only Atman existed—pure consciousness willing the universe into being. The Upanishad describes Atman crafting space, elements, and beings, entering them as awareness. Brahman, the ultimate reality, is this Atman, not separate but identical, as affirmed by “Prajnanam Brahma” (Consciousness is Brahman). The universe is Atman's manifestation, like waves on an ocean—distinct yet one. For yoga students, this unity inspires seeing the divine in all practice, from breath to movement.

- **Atma:** Eternal witness, beyond birth—felt in meditation's stillness.
- **Universe:** Emerges from Atman's will, a divine play—nature's harmony reflects this.
- **Brahman:** Infinite source, realized as self—a student in Tadasana might sense this oneness.
- Three Births:
 - Physical: In the womb.
 - Intellectual: Awakening to knowledge.
 - Spiritual: Liberation via self-realization.
- Practice: Chanting “I am Brahman” during meditation aligns with this truth, dissolving ego.

Unit-04

Taittiriya Upanishad: Shiksha Valli (XI Anuvaak)

The **Taittiriya Upanishad** (Krishna Yajurveda) comprises three Vallis, with Shiksha Valli (11 Anuvakas) focusing on education and ethics—practical wisdom for yoga students.

4.1 Shiksha Valli (XI Anuvaak)

Shiksha Valli teaches phonetics, moral conduct, and the teacher-student bond, grounding spiritual growth in discipline. Its 11 sections (Anuvakas) cover:

- **Phonetics (Anuvaka 1-2):** Correct mantra pronunciation preserves Vedic purity—misspoken chants lose potency, like a misaligned pose losing balance.
- **Guru-Student Duties (Anuvaka 3-9):** Students approach Gurus with humility, learning Dharma (righteousness) and Satyam (truth). A yoga student bowing to a teacher embodies this reverence.
- **Ethical Precepts (Anuvaka 10-11):** Speak truth, practice non-violence, honor parents and guests—values mirrored in yoga’s Yamas and Niyamas. The famous exhortation, “Matru devo bhava” (Mother as deity), elevates daily life to worship.
- **Shanti Mantra:** “Om Saha Nau Bhunaktu” prays for harmony, chanted before classes for mutual growth.

For yoga science, this Valli integrates practice with ethics—teaching Asanas with integrity reflects its spirit. A student might recite these precepts, aligning breath with moral clarity.

Subjective Questions

1. Define Para and Apra Vidya in Mundaka Upanishad—how do they differ in purpose for a yoga practitioner?
2. How does Mandukya Upanishad’s four states enhance understanding of meditation compared to Mundaka’s Brahmanubhuti?
3. Design a meditation session using Omkara’s syllables to guide students through consciousness states.
4. **Reflective:** Reflect on how Aitareya Upanishad’s Atman-Brahman unity could deepen your yoga practice—cite a personal example.
5. **Application:** Suggest how Shiksha Valli’s ethical teachings could shape a yoga teacher’s approach to students.



Block-4

ESSENCE OF CHHANDOGYA UPANISHAD & SHVETASHVATAROPANISHAD

Unit-1

Chhandogya Upanishad: Narada-Sanatkumar Dialogue (1-26 Vols.)

The **Chhandogya Upanishad**, one of the oldest and most expansive Upanishads from the Samaveda, is renowned for its meditative depth and philosophical richness. Its Narada-Sanatkumar Dialogue (Chapter 7, Sections 1-26) is a transformative exchange, guiding the seeker from worldly knowledge to infinite bliss. This unit explores this journey, offering yoga students a roadmap to transcend limitations.

Narada-Sanatkumar Dialogue: The Journey to Bhuma Vidya

Narada, a sage famed for his vast learning, approaches Sanatkumar, lamenting that despite mastering scriptures, arts, and sciences, he lacks inner peace. Sanatkumar diagnoses Narada's unrest as rooted in finite knowledge and leads him through a progressive realization of the infinite—termed *Bhuma* (the Vast). This dialogue mirrors a yoga student's path: mastering Asanas is valuable, but true fulfillment lies beyond, in understanding the self.

The teaching unfolds in stages, each a stepping stone to Brahman:

- **Initial Knowledge (Sections 1-6):** Narada lists his expertise—Vedas, astronomy, logic—yet admits, “I know only words, not the Self.” Sanatkumar introduces *Nama* (name), the foundation of perception, urging meditation on it as a gateway to deeper truth. For a yoga practitioner, this is akin to chanting a mantra like “Om” to anchor the mind.
- **Speech and Mind (Sections 7-10):** Sanatkumar elevates Narada to *Vak* (speech), then *Manas* (mind), as greater realities. Speech expresses thought, but mind conceives it—meditating on mind's silence (as in *Dhyana*) reveals its power over words.
- **Will and Intelligence (Sections 11-15):** *Sankalpa* (will) drives action, and *Chitta* (intelligence) refines it. A yoga student setting an intention before practice taps *Sankalpa*, while discerning breath's rhythm reflects *Chitta*.
- **Contemplation and Strength (Sections 16-20):** *Dhyana* (contemplation) surpasses intellect, sustained by *Bala* (strength)—mental and physical. Holding a pose with focus exemplifies this progression.
- **Food to Bliss (Sections 21-25):** Sanatkumar links *Anna* (food) to vitality, then to *Prana* (life force), culminating in *Ananda* (bliss). This mirrors yoga's holistic view—nourishing the body supports pranic flow, leading to joy in meditation.
- **Bhuma - The Infinite (Section 26):** *Bhuma* is the ultimate, where “there is no other to see, hear, or know.” It's Brahman, infinite and self-sufficient—experienced in *Samadhi*'s stillness after chanting Om.

For yoga science, this dialogue is a meditation manual. A teacher might guide students through these stages—starting with breath awareness (*Prana*), moving to contemplation (*Dhyana*), and resting in bliss (*Ananda*)—mirroring Narada's ascent to *Bhuma*.

Practical Insights

- **Meditation Practice:** Begin with chanting Om (*Nama*), focus on breath (*Prana*), then silence the mind (*Dhyana*) to taste *Bhuma*'s vastness.
- **Yoga Application:** During *Savasana*, reflect on Sanatkumar's teaching—“Where one sees nothing else, that is the Infinite”—shifting from physical effort to spiritual unity.
- **Outcome:** Inner peace replaces restlessness, as Narada found, aligning yoga with liberation.



Unit-2

Shvetashvataropanishad: (Chapter 1-4)

The **Shvetashvataropanishad**, from the Krishna Yajurveda, blends devotion and philosophy across six chapters, with Chapters 1-4 introducing key metaphysical inquiries and practices. Named after Sage Shvetashvata (meaning “white mule,” symbolizing purity), it explores Brahman’s nature, creation, and the path to Moksha, enriching yoga’s spiritual dimension.

Chapter 1: Inquiry into the Cause

Chapter 1 poses fundamental questions: “What is the cause of the universe—Brahman, time, nature, or necessity?” Students debate, concluding Brahman as the primal source, beyond mere chance or matter. This sets a meditative tone—unlike the Chhandogya’s dialogue, it’s a collective quest. For yoga students, it’s a call to ponder during practice: “What moves my breath?”

- Key Points:
 - Brahman is the creator, sustainer, and dissolver—visualized as Rudra (Shiva).
 - The world is Brahman’s Lila (divine play), not an illusion (contra Advaita).
 - Meditation reveals this cause—a student in Padmasana might sense Brahman in stillness.
- Insight: Creation’s purpose is self-realization, urging practitioners beyond physical poses.

Chapter 2: Yoga and Meditation

Chapter 2 outlines a practical yoga path, emphasizing posture, breath, and focus—directly relevant to yoga science. It describes sitting upright, regulating Prana, and withdrawing senses, akin to Patanjali’s Ashtanga Yoga. “Where fire is kindled by friction, so Prana ignites meditation”—a vivid metaphor for inner awakening.

- Practices:
 - **Posture:** Steady seat (e.g., Sukhasana) aligns body and mind.
 - **Pranayama:** Controlled breath calms the senses—like Nadi Shodhana.
 - **Dharana:** Focus on Brahman (e.g., third eye) leads to Samadhi.
- Application: A class might combine Anulom Vilom with mantra chanting, igniting the “inner fire” of awareness.

Chapter 3: Brahman as Rudra

Chapter 3 glorifies Brahman as Rudra, the cosmic ruler with infinite powers, yet immanent in all. “One without a second, He rules with a net of causes”—a poetic vision of unity. For yoga students, this inspires Bhakti—seeing Shiva in Trikonasana’s strength or meditation’s calm.

- Attributes:
 - Omnipotent, omnipresent—yet approachable via devotion.
 - Source of all beings, like a tree’s root—felt in nature-based yoga.
- Practice: Chanting “Om Namah Shivaya” connects to Rudra, deepening spiritual intent.

Chapter 4: Liberation Through Knowledge

Chapter 4 merges Jnana and Bhakti, teaching that knowing Brahman as the self liberates. “He who knows Him beyond the world crosses sorrow”—a promise of Moksha. It contrasts the bound soul (trapped by Maya) with the free, realized self. A yoga practitioner might meditate on this during Savasana, releasing worldly ties.

- Paths:
 - **Jnana:** Realizing “I am He” (Soham)—self-inquiry in silence.
 - **Bhakti:** Surrender to Rudra—offering practice to the divine.
- Outcome: Freedom from duality, living as a Jivanmukta—detached yet engaged.

The Shvetashvataropanishad bridges yoga’s physical and metaphysical aspects. Its Rudra-centric view aligns with Shaivism, enriching cultural practices like chanting at Shiva temples. For students, it’s a call to integrate Asana, Pranayama, and devotion—practicing by a river might evoke Brahman’s presence in all.

Subjective Questions

- Q1. Summarize the stages of Narada’s journey in the Chhandogya Upanishad—how do they reflect yoga’s progression?**
- Q2. Compare Chhandogya’s Bhuma Vidya with Shvetashvataropanishad’s liberation through knowledge—how do their approaches differ?**
- Q3. Design a yoga sequence inspired by Shvetashvataropanishad Chapter 2, incorporating posture, breath, and focus.**
- Q4. How might meditating on Sanatkumar’s “Infinite” or Rudra’s unity shift your perspective on daily stress?**
- Q5. Suggest how a yoga teacher could use the Narada-Sanatkumar dialogue to inspire students toward deeper practice.**

Objective Questions of the Course

Block-1: Introduction to Upanishads

1. What does the term “Upanishad” primarily signify based on its etymology?
 - a) Sacred ritual
 - b) Sitting near a teacher for esoteric wisdom
 - c) Hymns to deities
 - d) Rules of sacrifice**Answer:** b) Sitting near a teacher for esoteric wisdom
2. How many principal Upanishads are widely recognized due to commentaries by scholars like Shankaracharya?
 - a) 5
 - b) 10-13
 - c) 20
 - d) 108**Answer:** b) 10-13



3. **According to Adi Shankaracharya, what is the core teaching of the Upanishads?**
a) Ritual performance
b) Unity of Atman and Brahman
c) Devotion to multiple gods
d) Material prosperity
Answer: b) Unity of Atman and Brahman
4. **Which part of Vedic literature do the Upanishads belong to?**
a) Samhitas
b) Brahmanas
c) Aranyakas
d) Vedanta
Answer: d) Vedanta
5. **Which principal Upanishad emphasizes the balance between action and knowledge in its 18 verses?**
a) Kena Upanishad
b) Isha Upanishad
c) Mandukya Upanishad
d) Taittiriya Upanishad
Answer: b) Isha Upanishad

Block-2: Essence of Ishavasyopanishad, Kena Upanishad, Katha & Prashna Upanishad

1. **What does Karmanishta in the Ishavasyopanishad encourage practitioners to do?**
a) Seek material rewards
b) Perform duties selflessly without attachment
c) Avoid all actions
d) Focus solely on meditation
Answer: b) Perform duties selflessly without attachment
2. **In the Kena Upanishad, what is the moral of the Yaksha Upakhyana?**
a) Strength lies in physical power
b) True power comes from humility and Brahman
c) Ego enhances spiritual growth
d) Gods are independent of Brahman
Answer: b) True power comes from humility and Brahman
3. **What analogy does the Katha Upanishad use to describe the path of Yoga in its First Chapter?**
a) A river flowing to the sea
b) A chariot with senses as horses
c) A tree with deep roots
d) A fire burning brightly
Answer: b) A chariot with senses as horses
4. **According to the Prashna Upanishad, which Panchaprana governs digestion and nutrient distribution?**
a) Prana
b) Apana
c) Samana

d) Udana

Answer: c) Samana

5. Which concept in the Ishavasyopanishad aligns with seeing divinity in all beings?

a) Vidya

b) Karmanishta

c) Atma Bhava

d) Avidya

Answer: c) Atma Bhava

Block-3: Essence of Mundaka Upanishad, Mandukya Upanishad, Aitareya Upanishad, Taittiriya Upanishad

1. What does the Mundaka Upanishad classify as Para Vidya?

a) Knowledge of rituals and scriptures

b) Direct realization of Brahman

c) Physical strength through Yoga

d) Devotion to a personal deity

Answer: b) Direct realization of Brahman

2. Which state of consciousness in the Mandukya Upanishad is represented by the silence after Om?

a) Jagrat

b) Swapna

c) Sushupti

d) Turiya

Answer: d) Turiya

3. What does the Aitareya Upanishad declare as the ultimate reality?

a) The physical universe

b) Consciousness (Prajnanam Brahma)

c) The mind and senses

d) Ritualistic actions

Answer: b) Consciousness (Prajnanam Brahma)

4. In the Taittiriya Upanishad's Shiksha Valli, what is emphasized as essential for preserving Vedic knowledge?

a) Correct pronunciation of mantras

b) Physical fitness

c) Wealth accumulation

d) Social status

Answer: a) Correct pronunciation of mantras

5. What does the Mundaka Upanishad liken the realization of Brahman to in its analogy?

a) A river merging with the ocean

b) An arrow hitting its target

c) A tree growing from a seed

d) A fire consuming wood

Answer: b) An arrow hitting its target



Block-4: Essence of Chhandogya Upanishad & Shvetashvataropanishad

1. **In the Narada-Sanat Kumar Dialogue of the Chhandogya Upanishad, what is Bhuma described as?**
 - a) Finite knowledge
 - b) The infinite where nothing else is perceived
 - c) Physical strength
 - d) Ritualistic success**Answer:** b) The infinite where nothing else is perceived
2. **What practice does the Shvetashvataropanishad (Chapter 2) emphasize to ignite inner awareness?**
 - a) Chanting Vedas loudly
 - b) Regulating Prana through breath control
 - c) Performing elaborate sacrifices
 - d) Studying scriptures alone**Answer:** b) Regulating Prana through breath control
3. **Which Mahavakya is found in the Chhandogya Upanishad?**
 - a) Aham Brahmasmi
 - b) Prajnanam Brahma
 - c) Tat Tvam Asi
 - d) Ayam Atma Brahma**Answer:** c) Tat Tvam Asi
4. **In the Shvetashvataropanishad (Chapter 3), Brahman is glorified as which deity?**
 - a) Vishnu
 - b) Rudra (Shiva)
 - c) Indra
 - d) Brahma**Answer:** b) Rudra (Shiva)
5. **What is the ultimate promise of knowing Brahman in Shvetashvataropanishad Chapter 4?**
 - a) Material wealth
 - b) Liberation from sorrow
 - c) Physical immortality
 - d) Social prestige**Answer:** b) Liberation from sorrow

Prescribed Text Book

एकादशोपनिषद- डा० सत्यव्रत सिद्धान्तालंकार, विजयकृष्ण लखनपाल, नई दिल्ली

Supporting Book

ईशादिनौपनिषद-गीताप्रेस, गोरखपुर

कल्याण (उपनिषदांक) -गीताप्रेस, गोरखपुर

COURSE NAME

**ANTHROPOMETRIC ASSESSMENT & TRADITIONAL
VEDIC DIAGNOSTIC TOOLS**

COURSE CODE – BAYSAE- 405



**CREDIT: 2****CA: 25****SEE: 75****MM: 100****Learning Objectives of the Course:**

Following the completion of this course, student will be able to:

- Label of Anthropometry Measurements
- Experiment with Physiological parameters and clinical examination
- To determine the Measurement and Recording
- To develop the Physiology and Application of Asanas.

Learning Outcomes of the Course:

Following the completion of this course, student will be able to:

- Apply and analyse the measurements of Body Mass Index and Body Circumferences.
- Explain the concept of Physiological parameters and clinical examination
- Identify the data recording and analysis with Spirometry
- Define the Physiology and Application of Asana.

BLOCK-1

MEASUREMENT AND RECORDING



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SEMESTER-IV B.A. Yoga



UNIT-1

Anthropometric Measurements – Weight, Stature, Eye height, Body Mass Index, and Body Surface Area

1.1 Weight

Weight is the measure of how heavy a person is, typically expressed in kilograms (kg) or pounds (lbs). It is one of the most basic anthropometric measurements and can provide valuable insights into an individual's health, nutritional status, and physical development. Accurate weight measurement is crucial in clinical, nutritional, and fitness contexts and should be taken using a properly calibrated scale under standard conditions.

1.2 Stature (Height)

Stature, commonly referred to as height, is the vertical measurement of a person from the floor to the top of the head when standing upright. It is usually recorded in centimeters or inches. Stature is an essential indicator of growth and development and is influenced by genetic, nutritional, and environmental factors. It is often used in combination with weight to assess body proportions and calculate indices like Body Mass Index (BMI).

1.3 Eye Height

Eye height is the vertical distance from the floor to the inner corner of the eye while a person is seated or standing in a normal posture. This measurement is particularly important in ergonomic design, such as workstation setups, vehicle interiors, and equipment controls. It helps ensure that visual elements are within a comfortable viewing range and promotes good posture and efficiency.

1.4 Body Mass Index (BMI)

Body Mass Index is a standardized ratio calculated using a person's weight and height. It is defined as the weight in kilograms divided by the square of the height in meters (kg/m^2). BMI is a widely used tool to categorize individuals into weight classifications such as underweight, normal weight, overweight, or obese. While it provides a general indication of body fat, it does not account for muscle mass or fat distribution.

1.5 Body Surface Area (BSA)

Body Surface Area is the calculated surface area of a person's body, usually expressed in square meters (m^2). It is a useful measure in medical fields, especially for determining appropriate dosages of medications, especially in chemotherapy and anesthesiology. BSA is generally calculated using formulas such as the Mosteller or Du Bois formula, which consider both height and weight.

Subjective Questions

Q.1 Why do you think BMI might not be a completely accurate indicator of health in all individuals?

Ans......

Q.2 How could ergonomic designers use eye height measurements to improve workplace safety?

Ans.....

Q.3 In what ways do lifestyle and environment influence weight and stature?

Ans.....

Q.4 Why is Body Surface Area preferred over weight alone in some medical dosing scenarios?

Ans.....



UNIT-2

Circumferential Measurements – Shoulder height, Elbow height, Head circumference, Neck circumference, Mid-upper arm circumference, Chest, Waist, and Hip circumference; Waist-Hip Ratio

2.1 Shoulder Height

Shoulder height is the vertical distance from the floor to the acromion process (the top of the shoulder) when standing upright. Though not a circumferential measurement, it is often used in ergonomics and anthropometry to design workstations, furniture, and tools that accommodate varying human body dimensions.

2.2 Elbow Height

Elbow height is measured from the floor to the underside of the elbow when a person stands or sits with the arm bent at a 90-degree angle. It plays an important role in ergonomic design, particularly for determining the proper height of desks, armrests, and equipment used during work or daily activities.

2.3 Head Circumference

Head circumference is the distance around the largest part of the head, typically measured just above the eyebrows and ears, and around the back of the skull. It is especially important in pediatric health for monitoring brain growth and development.

Unit: Centimeters (cm)

2.4 Neck Circumference

Neck circumference is measured around the neck, just below the larynx (Adam's apple), with the tape held perpendicular to the neck axis. It is an indicator used in assessing obesity and risks for conditions like sleep apnea and cardiovascular diseases.

2.5 Mid-Upper Arm Circumference (MUAC)

MUAC is the circumference of the upper arm measured at the midpoint between the tip of the shoulder (acromion) and the elbow (olecranon). It is a quick and simple indicator of nutritional status, especially in children and in humanitarian/emergency health settings.

Unit: Centimeters (cm)

2.6 Chest Circumference

Chest circumference is measured at the level of the nipples or just above, with the person standing straight and breathing normally. This measurement can be used to assess lung capacity, body frame size, and growth, especially in infants and children.

2.7 Waist Circumference

Waist circumference is measured at the narrowest part of the torso (or just above the navel if the waist is not easily defined). It is a key indicator of central (abdominal) obesity and risk for metabolic conditions such as type 2 diabetes and heart disease.

2.8 Hip Circumference

Hip circumference is taken around the widest part of the buttocks, with the tape held horizontally. This measurement, in combination with waist circumference, is used to assess body fat distribution and associated health risks.

2.9 Waist-Hip Ratio (WHR)

Waist-Hip Ratio is a measure of fat distribution in the body.

Formula:

$$\text{WHR} = \frac{\text{Waist Circumference (cm)}}{\text{Hip Circumference (cm)}}$$

Interpretation (WHO Guidelines):

- **Men:** WHR > 0.90 indicates increased health risk
- **Women:** WHR > 0.85 indicates increased health risk

WHR is considered a better predictor of cardiovascular disease risk than BMI in some populations.

Subjective Questions

Q.1 How might cultural or regional factors influence average body circumferences in different populations?

Ans.....

Q.2 Why is mid-upper arm circumference especially important in assessing malnutrition in children?

Ans.....

Q.3 What are the limitations of using Waist-Hip Ratio as a standalone health indicator?

Ans.....

Q.4 In what ways can circumferential measurements assist in designing better personal protective equipment or clothing?

Ans.....



UNIT-3

Body Composition and Physiological Assessments – Measurement of Fat Percentage, GAIT Analysis, Heart Rate, Pulse Rate, Respiratory Rate, Blood Counts

3.1 Measurement of Fat Percentage

Body fat percentage refers to the proportion of a person's body that is made up of fat tissue compared to lean mass (muscle, bone, organs, etc.). It is a key indicator of body composition and overall health.

Common Methods:

- **Skinfold calipers** – measure subcutaneous fat at various body sites.
- **Bioelectrical Impedance Analysis (BIA)** – sends a small electrical current through the body to estimate fat and lean mass.
- **Dual-Energy X-ray Absorptiometry (DEXA)** – provides a detailed breakdown of bone, fat, and lean tissue (very accurate).

Importance: Maintaining a healthy fat percentage helps reduce the risk of obesity, cardiovascular diseases, and metabolic disorders.

3.2 GAIT Analysis

GAIT analysis is the study of human walking patterns. It involves observing and measuring body movements, mechanics, and muscle activity during walking or running.

Methods Used:

- Visual observation
- Motion capture systems
- Pressure sensors and force plates
- Wearable accelerometers and gyroscopes

Importance: GAIT analysis is widely used in physical therapy, sports science, and rehabilitation to detect abnormalities, improve athletic performance, and assist in the recovery from injuries or neurological disorders.

3.3 Heart Rate

Heart rate is the number of heart beats per minute (bpm). It is usually measured by counting beats at the wrist, chest, or neck using palpation, or electronically with devices like heart rate monitors or ECGs.

Normal Resting Range:

- Adults: **60–100 bpm**

Importance: Heart rate helps assess cardiovascular health and physical fitness. A consistently high or low heart rate may indicate underlying health issues.

3.4 Pulse Rate

Pulse rate is the tactile sensation of the heartbeat, measured by palpating an artery (commonly the radial artery in the wrist). While it often matches the heart rate, the pulse can also give information about rhythm, strength, and regularity of heartbeats.

Importance:

It is a quick and accessible method to monitor cardiovascular function, especially during emergencies or routine checkups.

3.5 Respiratory Rate

Respiratory rate is the number of breaths taken per minute. It is measured by observing chest rises or using monitoring equipment.

Normal Resting Range:

- Adults: **12–20 breaths per minute**

Importance: An altered respiratory rate can be an early sign of respiratory or metabolic distress, infection, or other medical conditions.

3.6 Blood Counts

Blood counts refer to the quantitative analysis of different components in the blood, typically done through a **Complete Blood Count (CBC)** test.

Main Components Measured:

- **Red Blood Cells (RBCs)** – carry oxygen
- **White Blood Cells (WBCs)** – fight infections
- **Hemoglobin (Hb)** – oxygen-carrying protein in RBCs
- **Hematocrit (Hct)** – percentage of RBCs in blood
- **Platelets** – help with clotting

Importance: Blood counts help diagnose conditions such as anemia, infections, clotting disorders, and blood cancers.

Subjective Questions

Q.1 How can GAIT analysis be applied in improving sports performance or preventing injuries?

Ans.....

Q.2 Why is measuring body fat percentage more informative than just relying on BMI?

Ans.....

Q.3 What might a consistently elevated respiratory rate indicate about a person's health?

Ans.....

Q.4 How could abnormal blood counts affect daily physical performance or overall wellbeing?

Ans.....



UNIT-4

Effects of Yogic Practices – Influence of Yogasana (prone, supine, sitting, standing), Suryanamaskar, Pranayama, and Meditation on Human Body

4.1 Influence of Yogasana (Prone, Supine, Sitting, and Standing Postures)

Yogasanas are specific physical postures designed to improve flexibility, strength, balance, and internal organ function.

- **Prone Postures** (e.g., Bhujangasana, Shalabhasana) primarily strengthen the back, improve spinal flexibility, and aid digestion.
- **Supine Postures** (e.g., Setu Bandhasana, Pawanmuktasana) enhance relaxation, improve circulation, and relieve lower back tension.
- **Sitting Postures** (e.g., Padmasana, Vajrasana) promote stability and are ideal for meditation and breathing exercises. They enhance hip flexibility and stimulate abdominal organs.
- **Standing Postures** (e.g., Tadasana, Vrikshasana) improve posture, balance, and strengthen legs and core muscles.
- **Overall Benefit:** Regular practice of yogasanas promotes joint mobility, organ function, posture alignment, and mental calmness.

4.2 Influence of Suryanamaskar (Sun Salutation)

Suryanamaskar is a dynamic sequence of 12 postures performed in a flowing manner, synchronized with breath. It serves as a comprehensive full-body workout.

Physical Benefits:

- Improves cardiovascular health
- Enhances flexibility and strength
- Boosts metabolism and digestion
- Aids in weight management

Mental Benefits:

- Calms the mind
- Improves focus and energy levels

Importance: It is often practiced as a warm-up and serves as a bridge between asanas and breath control techniques.

4.3 Influence of Pranayama

Pranayama is the practice of controlled breathing techniques that regulate the flow of prana (vital life energy) in the body.

Types: Anulom-Vilom, Bhastrika, Kapalabhati, Bhramari, etc.

Benefits:

- Enhances lung capacity and oxygen supply
- Reduces stress and anxiety
- Balances the autonomic nervous system
- Improves focus, clarity, and emotional stability

Physiological Impact:

It helps in detoxification, improves respiratory efficiency, and regulates blood pressure and heart rate.

4.4 Influence of Meditation

Meditation is a mental practice of focused awareness, typically involving breath, mantras, or visualizations to achieve mental clarity and emotional calm.

Benefits:

- Reduces stress, anxiety, and depression
- Enhances emotional regulation and resilience
- Improves concentration, memory, and cognitive function
- Lowers heart rate and blood pressure

Scientific Findings:

Regular meditation has been shown to promote changes in brain structure, increase grey matter density, and improve overall psychological well-being.

Subjective Questions

Q.1 How do different categories of yogasanas (prone, supine, etc.) target specific systems of the body?

Ans.....

Q.2 In what ways does Suryanamaskar offer both physical and mental benefits compared to traditional exercises?

Ans.....

Q.3 How can Pranayama be integrated into daily life to manage stress and boost lung function?

Ans.....

Q.4 What role does meditation play in enhancing mental health in today's fast-paced world?

Ans.....



UNIT-5

Functional Assessments – Spirometry, Muscle Strength Evaluation, and Flexibility Measurement

5.1 Spirometry

Spirometry is a common pulmonary function test that measures how much air a person can inhale and exhale, and how quickly they can do it. It is used to assess lung function and diagnose respiratory conditions like asthma, chronic obstructive pulmonary disease (COPD), and other breathing disorders.

Key Parameters Measured:

- **Forced Vital Capacity (FVC):** The total amount of air exhaled after a deep breath.
- **Forced Expiratory Volume in 1 second (FEV1):** The amount of air expelled in the first second of forced exhalation.
- **FEV1/FVC Ratio:** Helps identify obstructive or restrictive lung issues.

Importance: Spirometry helps track the progression of respiratory conditions, monitor treatment effectiveness, and assess overall respiratory fitness, especially in athletes or patients with lung disease.

5.2 Muscle Strength Evaluation

Muscle strength evaluation assesses the maximum force a muscle or group of muscles can produce. It can be done manually or using equipment like dynamometers.

Methods Used:

- **Manual Muscle Testing (MMT):** A clinical method where resistance is applied manually to test strength.
- **Handheld Dynamometry:** Measures the actual force exerted by a specific muscle group.
- **Isokinetic Testing Machines:** Provide highly accurate strength assessments, often used in sports and rehabilitation.

Importance: Understanding muscle strength is crucial for diagnosing neuromuscular conditions, planning rehabilitation programs, and evaluating recovery from injury or surgery.

5.3 Flexibility Measurement

Flexibility refers to the ability of muscles and joints to move through their full range of motion. It is evaluated through various tests that target specific joints or muscle groups.

Common Tests:

- **Sit-and-Reach Test:** Assesses lower back and hamstring flexibility.
- **Shoulder Flexibility Test:** Evaluates the ability to rotate and stretch the shoulder joint.
- **Goniometry:** Uses a goniometer to measure joint angles precisely.

Importance: Flexibility assessments help prevent injuries, enhance performance in physical activities, and assist in designing stretching and mobility programs for fitness or therapy.

Subjective Questions

Q.1 Why is spirometry essential for diagnosing respiratory conditions even in asymptomatic individuals?

Ans.....

Q.2 How might muscle strength assessments vary between athletes and the general population?

Ans.....

Q.3 What role does flexibility play in maintaining mobility and preventing musculoskeletal injuries?

Ans.....

Q.4 How can functional assessments be integrated into regular fitness or rehabilitation routines?

Ans.....

Objective Questions

1. Which of the following is used to calculate Body Mass Index (BMI)?

- a) weight (kg) / waist circumference (m²)
- b) height (cm) × weight (kg)
- c) weight (kg) / height² (m²)
- d) weight (lbs) / height (in)

Answer: c) weight (kg) / height² (m²)

2. Waist-Hip Ratio (WHR) is an indicator of:

- a) lung capacity
- b) bone density
- c) fat distribution
- d) heart rate variability

Answer: c) fat distribution

3. GAIT analysis is primarily used to assess:

- a) heart rate
- b) muscle mass
- c) walking patterns and biomechanics
- d) fat percentage

Answer: c) walking patterns and biomechanics



4. Which of the following yogic practices is known to stimulate the cardiovascular system and enhance flexibility?

- a) pranayama
- b) meditation
- c) suryanamaskar
- d) shavasana

Answer: c) suryanamaskar

5. Spirometry is a technique used to measure:

- a) blood sugar levels
- b) lung function and airflow
- c) heart rhythm
- d) muscle strength

Answer: b) lung function and airflow

BLOCK-2

UNDERSTANDING PHYSIOLOGY AND APPLICATION OF ASANAS



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UNIT-1

Muscle Physiology – Understanding Muscles Using Models/Charts and Application in Asanas

1.1 Understanding Muscles Using Models and Charts

Muscle physiology involves the study of muscle structure, function, and how muscles produce movement. To understand this, anatomical models and charts are commonly used in education and training.

Purpose of Models/Charts:

- **Visual Aid:** 3D models and labeled charts help learners visualize muscle origin, insertion, and function.
- **Functional Understanding:** They demonstrate how different muscle groups coordinate for movement.
- **Interactive Learning:** Models allow manipulation to see how joint angles and posture affect muscle engagement.

Importance: These tools are essential in anatomy education, physiotherapy, fitness training, and yoga instruction, enabling deeper comprehension of how muscles behave during activity.

1.2 Muscle Contraction and Movement

Basic Physiology:

Muscles contract when nerve signals trigger the sliding of actin and myosin filaments within muscle fibers. This process uses ATP (energy) and results in either **isometric** (no movement) or **isotonic** (with movement) contractions.

Types of Muscle Tissue:

- **Skeletal Muscle** – responsible for voluntary movement (used in yoga and exercise)
- **Cardiac Muscle** – found only in the heart
- **Smooth Muscle** – lines internal organs and vessels

Function: Skeletal muscles work in pairs (agonist and antagonist) to move joints. Stabilizers and synergists assist in maintaining posture and smooth movements.

1.3 Application of Muscle Physiology in Asanas

Integration with Yoga:

Understanding muscle physiology helps yoga practitioners know which muscles are activated or stretched in each asana (pose). For example:

- **Tadasana (Mountain Pose):** Engages core, thighs, and calves to improve posture.
- **Bhujangasana (Cobra Pose):** Strengthens back muscles and opens the chest.
- **Vrikshasana (Tree Pose):** Requires balance and activation of leg and core stabilizers.

Benefits of This Knowledge:

- Enhances safe alignment in asanas
- Prevents strain and injury
- Improves body awareness and control
- Supports therapeutic applications for specific muscle issues

Subjective Questions

Q.1 How does understanding muscle physiology improve the practice and teaching of yoga asanas?

Ans.....

Q.2 In what ways can anatomical models and charts make muscle learning more effective?

Ans.....

Q.3 Why is it important to know which muscles are engaged or stretched during specific yoga poses?

Ans.....

Q.4 How can yoga be adapted therapeutically for people with muscular imbalances or weakness?

Ans.....



UNIT-2

Biomechanics of Yogic Postures – Concepts of Center of Gravity (COG), Line of Gravity (LOG), and Base of Support (BOS) in Asanas

2.1 Center of Gravity (COG)

The Center of Gravity is the point in the body where mass is evenly distributed in all directions. It represents the balance point of the body and shifts depending on body posture and movement.

Application in Asanas:

In standing poses like **Tadasana (Mountain Pose)**, the COG is typically around the pelvis. In more dynamic or inverted poses like **Sirsasana (Headstand)**, the COG shifts dramatically, requiring greater muscle control and alignment. Mastery of balance in asanas often involves controlling and being aware of where the COG is located at any moment.

2.2 Line of Gravity (LOG)

The Line of Gravity is an imaginary vertical line that passes through the Center of Gravity toward the ground. It indicates the direction in which gravity is acting on the body.

Application in Asanas:

In a balanced pose, the LOG should fall within the Base of Support. For instance, in **Vrikshasana (Tree Pose)**, if the LOG shifts outside the BOS due to improper alignment, the practitioner may lose balance. Understanding and maintaining the correct LOG helps improve posture, stability, and alignment in all yoga poses.

2.3 Base of Support (BOS)

The Base of Support refers to the area beneath a person that includes every point of contact with the supporting surface (e.g., feet, hands, or other parts of the body touching the floor).

Application in Asanas:

A wider BOS (e.g., in **Utkatasana – Chair Pose**) provides more stability, while a narrower BOS (e.g., in **Eka Pada Asana – One-Legged Pose**) challenges balance. In arm balances like **Bakasana (Crow Pose)**, the BOS consists only of the hands, requiring precise weight distribution and control of the COG and LOG to maintain equilibrium.

Subjective Questions

Q.1 How does shifting the Center of Gravity affect stability in balancing poses?

Ans.....

Q.2 Why is it important to keep the Line of Gravity within the Base of Support during complex asanas?

Ans.....

Q.3 How can awareness of biomechanics improve safety and performance in yoga practice?

Ans.....

Q.4 In which yoga postures do you think understanding BOS is most critical, and why?

Ans.....

UNIT-3

Functional Analysis of Joints and Muscles – Assessment of Movement and Stability in Relation to Asanas

3.1 Assessment of Joint Movement

Joint movement refers to the range and type of motion that a joint can perform—such as flexion, extension, rotation, abduction, and adduction. Different joints in the body allow different types of movements depending on their structure (e.g., ball-and-socket, hinge, pivot joints).

Application in Asanas:

During yoga practice, assessing joint mobility helps identify how freely a practitioner can move through different poses. For example:

- **Hip flexion and rotation** are essential in **Padmasana (Lotus Pose)**.
- **Shoulder mobility** is crucial in **Gomukhasana (Cow Face Pose)**.

By analyzing joint movement, one can adapt or modify asanas to accommodate limitations and avoid injury.

3.2 Assessment of Joint Stability

Joint stability refers to the ability of a joint to maintain proper alignment and resist unwanted movement. It is supported by muscles, ligaments, and the joint capsule.

Application in Asanas:

Stability is vital for holding static poses and preventing strain. For instance:

- In **Virabhadrasana III (Warrior III)**, hip and ankle stability are key to balance.
- In **Chaturanga Dandasana (Low Plank)**, shoulder and core stability protect against joint stress.
Evaluating stability can help instructors identify weak areas and recommend strengthening or alignment corrections.

3.3 Muscle Function in Movement and Support

Muscles generate movement through contraction and also provide support to joints by stabilizing them during motion or static postures. Agonist muscles create movement, while antagonists relax, and stabilizers support the posture.

Application in Asanas:

Different muscles activate depending on the pose. For example:

- In **Trikonasana (Triangle Pose)**, the **gluteus medius**, **hamstrings**, and **obliques** work together for stability and extension.
- In **Bhujangasana (Cobra Pose)**, the **erector spinae**, **triceps**, and **glutes** contribute to back extension and arm support.



- Understanding which muscles are active in which asanas helps practitioners refine technique and improve muscular balance.

3.4 Integration of Joint and Muscle Function in Yoga

Functional analysis looks at how joints and muscles work together dynamically to perform and maintain asanas. It considers movement patterns, posture, and neuromuscular coordination.

Application in Asanas:

Combining movement analysis with muscular assessment provides a complete picture of a person's physical capacity. It can:

- Highlight movement dysfunctions
- Improve posture and alignment
- Enhance strength and flexibility training
- This integrated approach leads to safer, more effective yoga practice and therapy.

Subjective Questions

Q.1 How can analyzing joint mobility help in modifying yoga poses for different body types or limitations?

Ans.....

Q.2 What are the consequences of poor joint stability during challenging asanas?

Ans.....

Q.3 Why is it important to understand which muscles are being engaged or stretched in a given posture?

Ans.....

Q.4 How can knowledge of joint and muscle function prevent injuries and improve alignment in yoga practice?

Ans.....

Objective Questions

1. In the context of muscle physiology, which type of muscle contraction occurs when holding a static yoga pose like *Vrikshasana* (Tree Pose)?

- a) concentric contraction
- b) eccentric contraction
- c) isometric contraction
- d) isotonic contraction

Answer: c) isometric contraction

2. In *Tadasana* (Mountain Pose), the body's line of gravity ideally passes through which of the following points?

- a) in front of the ankle joint
- b) through the ear, shoulder, hip, knee, and ankle joints
- c) behind the knee joint
- d) only through the spine

Answer: b) through the ear, shoulder, hip, knee, and ankle joints

3. Which of the following best defines the base of support (BOS) in yogic postures?

- a) the distance between the hands and feet
- b) the area beneath the body that is in contact with the supporting surface
- c) the muscle strength supporting the posture
- d) the alignment of the spine

Answer: b) the area beneath the body that is in contact with the supporting surface

4. During *Virabhadrasana II* (Warrior II Pose), which muscles are primarily responsible for stabilizing the front leg in a lunge position?

- a) hamstrings and gastrocnemius
- b) gluteus medius and quadriceps
- c) biceps and triceps
- d) deltoids and latissimus dorsi

Answer: b) gluteus medius and quadriceps

5. What is the significance of the center of gravity (COG) in maintaining balance during challenging yoga poses like *Ardha Chandrasana* (Half Moon Pose)?

- a) it increases the flexibility of the spine
- b) it determines the amount of effort needed by arm muscles
- c) it helps in aligning breath with movement
- d) it affects the stability and balance by indicating how weight is distributed over the base of support

Answer: d) it affects the stability and balance by indicating how weight is distributed over the base of support



BLOCK-3

AYURVEDA, SIDDHA & UNANI SYSTEM DIAGNOSIS METHODS

UNIT-1

Ayurvedic Diagnostic Methods – Nidana Panchaka, Nadi (Pulse), Mutra (Urine), Mala (Stool), Jihwa (Tongue), Shabda (Speech), Sparsha (Touch), Drik (Eye), and Akrti (Body shape)

1.1 Nidana Panchaka

Nidana Panchaka is the five-fold diagnostic framework in Ayurveda used to understand the nature and origin of a disease. The five components are:

1. **Nidana (Causative Factors)** – diet, lifestyle, environment
 2. **Purvarupa (Prodromal Symptoms)** – early warning signs
 3. **Rupa (Main Symptoms)** – full clinical manifestation
 4. **Upashaya (Therapeutic Test)** – relief with certain treatments
 5. **Samprapti (Pathogenesis)** – disease progression and dosha involvement
- This holistic analysis helps in personalized diagnosis and treatment.

1.2 Nadi (Pulse Diagnosis)

Nadi Pariksha is the art of pulse reading to assess the state of doshas—**Vata**, **Pitta**, and **Kapha** by feeling the radial pulse at the wrist.

Application:

The speed, rhythm, and strength of the pulse provide clues about physical and emotional imbalances. For example, a fast, sharp pulse may indicate Pitta dominance, while a slow, heavy pulse suggests Kapha imbalance.

1.3 Mutra (Urine Examination)

Mutra Pariksha involves examining urine to detect imbalances in doshas, digestion, and metabolism.

Assessment Factors:

- **Color**
- **Clarity**
- **Smell**
- **Froth or sedimentation**
- Some classical tests include mixing the urine with oils to observe patterns (Taila Bindu Pariksha). Abnormalities can indicate toxins (Ama) or kidney/liver issues.

1.4 Mala (Stool Examination)

Mala Pariksha involves observing the stool to assess digestive health and doshic imbalances.

Considerations:

- **Color and consistency**
- **Frequency of bowel movements**



- **Presence of mucus or undigested food**
- For example, hard and dry stool may indicate Vata aggravation, while loose or frequent stools may reflect Pitta or Kapha disturbance.

1.5 Jihwa (Tongue Diagnosis)

The tongue is considered a mirror of internal health. Jihwa Pariksha involves examining tongue color, texture, and coating.

Interpretation:

- White coating = Kapha and toxin accumulation
- Redness = Pitta excess
- Cracks or dryness = Vata imbalance
- Changes on the tongue often reflect digestive health and doshic status.

1.6 Shabda (Speech Diagnosis)

Speech reveals the functioning of the nervous system and emotional state.

Observation Criteria:

- Tone
- Clarity
- Coherence Slurred, fast, or sluggish speech may point to different dosha imbalances or mental disturbances.

1.7 Sparsha (Touch Diagnosis)

Sparsha involves the physician using touch to assess skin temperature, texture, and moisture.

Examples:

- Cold, dry skin = Vata
- Warm, oily skin = Pitta
- Cool, moist skin = Kapha
- Touch also helps in identifying fever, inflammation, or stiffness in the body.

1.8 Drik (Eye Diagnosis)

Drik Pariksha is the examination of the eyes to detect vitality, emotions, and doshic conditions.

Observation Points:

- Brightness or dullness
- Color of sclera and iris
- Movement and focus
- For example, red eyes may suggest Pitta aggravation, while watery or pale eyes may show Kapha or Vata imbalance.

1.9 Akrti (Body Shape Observation)

Akrti Pariksha is the visual assessment of the body's structure, posture, and overall appearance.

Insights Gained:

- Strong, heavy build = Kapha dominance
- Lean, bony frame = Vata
- Medium, muscular build = Pitta
- It also helps evaluate prakriti (body constitution), health status, and vitality.

Subjective Questions

Q.1 How does Ayurvedic diagnosis differ from modern medical diagnosis in terms of approach and tools?

Ans.....

Q.2 Why is pulse diagnosis considered an art that requires intuition and experience in Ayurveda?

Ans.....

Q.3 How can observing stool and urine contribute to early disease detection according to Ayurveda?

Ans.....

Q.4 In what ways does tongue and speech analysis reflect both physical and mental health?

Ans.....



UNIT-2

Siddha Diagnosis – Ashtasthana Pareeksha (Examination of eight sites): Nadi (pulse), Kan (eyes), Swara (voice), Sparisam (touch), Varna (colour), Na (tongue), Mala (faeces), and Neer (urine)

2.1 Nadi (Pulse Examination)

Nadi is the most crucial diagnostic tool in Siddha medicine. The pulse is palpated using the index, middle, and ring fingers to feel the rhythmic movements corresponding to the three doshas—**Vatham**, **Pitham**, and **Kabam**.

Interpretation:

Each dosha has a unique pulse characteristic:

- **Vatham** – snake-like movement (irregular, fast)
- **Pitham** – frog-like movement (jumping)
- **Kabam** – swan-like movement (slow and steady)
- This helps determine the dominant dosha and identify imbalances.

2.2 Kan (Eyes)

Eye examination provides information about the internal condition of the body and mind. Siddha practitioners observe the color, clarity, and movement of the eyes.

Observation Factors:

- Red or inflamed eyes may indicate Pitham imbalance.
- Pale or sunken eyes may suggest Vatham disturbances.
- Watery, dull eyes often point to Kabam dominance or accumulation.

2.3 Swara (Voice/Speech)

Swara refers to the sound, tone, and clarity of the patient's voice, which reflects the state of internal organs and doshic condition.

Examples:

- Coarse, dry voice may suggest Vatham imbalance.
- Sharp, high-pitched tone may point to elevated Pitham.
- Slow, thick speech is often linked to increased Kabam.

2.4 Sparisam (Touch/Skin)

The skin is examined for its texture, temperature, and moisture. Touch is used to detect fever, inflammation, and underlying dosha activity.

Findings:

- Cold, rough skin = Vatham
- Hot, inflamed skin = Pitham
- Cool, oily skin = Kabam
- This examination is important for diagnosing systemic conditions.

2.5 Varna (Complexion/Color)

Varna refers to the natural color and glow of the skin. Changes in complexion indicate doshic imbalance or disease progression.

Examples:

- Dark or ashy skin may show Vatham excess.
- Reddish or flushed skin is linked to Pitham.
- Pale or whitish skin indicates Kabam accumulation or anemia.

2.6 Na (Tongue)

The tongue is examined for coating, color, dryness, and texture. This reveals digestive health and internal toxin (Ama) levels.

Interpretation:

- Dry, cracked tongue = Vatham
- Red, inflamed tongue = Pitham
- Thick white coating = Kabam or toxin buildup
- Tongue analysis also assists in understanding the patient's overall energy and hydration level.

2.7 Mala (Stool)

Mala analysis involves observing stool's form, color, odor, and frequency. It reflects the condition of the digestive system and helps determine doshic involvement.

Findings:

- Hard, dry stools = Vatham
- Loose or burning stools = Pitham
- Mucus-heavy or sluggish bowel = Kabam
- Irregular bowel movements often suggest underlying health concerns.

2.8 Neer (Urine)

Neer Pareeksha involves evaluating urine's color, consistency, quantity, and odor. Advanced methods may also include oil drop tests (like Taila Pariksha).



Interpretation:

- Pale and frequent urination = Vatham
- Yellow or scanty urine = Pitham
- Cloudy, sticky urine = Kabam
- Urine analysis is critical for detecting early signs of systemic or urinary disorders.

Subjective Questions

Q.1 Why is Nadi considered the most vital aspect of diagnosis in the Siddha system?

Ans.....

Q.2 How do changes in skin and eye appearance reflect internal doshic imbalances?

Ans.....

Q.3 In what ways does tongue analysis offer insight into digestive health?

Ans.....

Q.4 What are the advantages of using Ashtasthana Pareeksha compared to modern diagnostic tools?

Ans.....

UNIT-3

Unani Diagnosis – Pulse Examination (size, strength, speed, consistency, fullness, rate, temperature, constancy, regularity, and rhythm); Urine Assessment (odor, quantity, maturation, and age-related variations); Stool Analysis (color, consistency, froth, and passage time)

3.1 Pulse Examination (Nabz Shanasi)

In Unani medicine, the **pulse** is a fundamental tool for diagnosis. The physician evaluates the **Nabz (pulse)** with the fingertips, considering various characteristics that reflect the **Mizaj (temperament)** and health of the patient.

Parameters Examined:

- **Size:** Indicates the volume of blood flow.
- **Strength:** Reflects the vitality and force of the heart.
- **Speed:** Related to metabolic activity and temperament (e.g., faster in hot temperaments).
- **Consistency:** Stiffness or softness of the artery.
- **Fullness:** Degree to which the artery is filled with blood.
- **Rate:** Number of beats per minute.
- **Temperature:** Warm or cold nature, giving insight into internal heat or cold.
- **Constancy:** Regularity in pattern over time.
- **Regularity and Rhythm:** Predictable beat pattern; irregularities may signal disease. This comprehensive analysis helps determine imbalances in the four humors—**Dam (blood)**, **Balgham (phlegm)**, **Safra (yellow bile)**, and **Sauda (black bile)**.

3.2 Urine Assessment (Baul Ki Tajziyah)

Urine examination is a traditional and significant method in Unani diagnosis. It reveals internal imbalances, digestive efficiency, and the presence of toxins.

Aspects Analyzed:

- **Odor:** Strong or foul odor may indicate infection or heat dominance.
- **Quantity:** Excess or deficiency shows hydration, kidney function, or metabolic issues.
- **Maturation (Nuzj):** A concept unique to Unani, referring to the completeness of digestion. Mature urine is clear and consistent.
- **Age-related Variations:** Color and frequency may vary with age, and interpretation is done accordingly.

Additional Observations:

Color, sediment, and bubbles are also interpreted to assess humor imbalance and systemic conditions.



3.3 Stool Analysis (Baraz Ki Tajziyah)

Stool examination in Unani medicine evaluates the by-products of digestion and helps understand gastrointestinal and systemic disorders.

Observation Factors:

- **Color:** Indicates humor imbalance. Yellow = Safra, Black = Sauda, Pale = Balgham.
- **Consistency:** Loose or hard stools reflect digestive power and moisture content.
- **Froth:** Presence may indicate fermentation, infection, or internal heat.
- **Passage Time:** Delayed or hurried bowel movement shows digestive irregularity or doshic involvement.

Subjective Questions

Q.1 How does pulse diagnosis in Unani differ from its use in other traditional systems like Ayurveda or Siddha?

Ans.....

Q.2 What is the significance of “maturation” in urine analysis within Unani medicine?

Ans.....

Q.3 How can stool analysis help determine the presence of humor imbalances?

Ans.....

Q.4 In what ways does Unani diagnostic practice reflect a holistic view of the body?

Ans.....

Objective Questions

1. Which of the following is *not* a part of Nidana Panchaka in Ayurvedic diagnosis?

- a) nidana (causative factors)
- b) purvarupa (prodromal symptoms)
- c) chikitsa (treatment methods)
- d) rupa (clinical features)

Answer: c) chikitsa (treatment methods)

2. In *Ashtasthana Pareeksha* from the Siddha system, which of the following is correctly matched with its corresponding parameter?

- a) neer – faeces
- b) sparisam – voice
- c) na – tongue
- d) varna – smell

Answer: c) na – tongue

3. In Ayurvedic diagnosis, the examination of *jihwa (tongue)* helps primarily in assessing which of the following?

- a) prana flow and vitality
- b) digestion and dosha imbalance
- c) mental state and memory
- d) bone strength and tissue density

Answer: b) digestion and dosha imbalance

4. According to the Unani system, which urine characteristic is *not* typically assessed during diagnosis?

- a) odor
- b) color
- c) body temperature
- d) quantity

Answer: c) body temperature

5. Which of the following diagnostic tools is common to all three systems – Ayurveda, Siddha, and Unani?

- a) pulse examination (nadi)
- b) x-ray imaging
- c) tongue scraping
- d) breath analysis

Answer: a) pulse examination (nadi)



BLOCK-4

NATUROPATHY DIAGNOSIS METHODS

UNIT-1

Facial Diagnosis – Interpretation of facial features in health assessment

1.1 Introduction to Facial Diagnosis

Facial Diagnosis is a traditional and holistic method of assessing a person's health by observing their facial features, complexion, texture, and expressions. It is used in systems like Traditional Chinese Medicine (TCM), Ayurveda, and naturopathy to identify underlying imbalances and organ dysfunctions. The face is considered a microcosm of the entire body, with each area corresponding to a specific organ system.

1.2 Color and Complexion

The natural tone and sudden changes in the complexion of the face often reflect the state of inner health.

- **Pale or dull skin** may suggest anemia, low energy, or nutrient deficiencies.
 - **Redness** can indicate inflammation or excess heat (often related to the heart or liver).
 - **Yellowish tinge** might be a sign of liver or gallbladder dysfunction.
 - **Dark circles or pigmentation** could point to kidney issues or chronic fatigue.
- Overall, complexion serves as a quick visual cue to detect systemic health issues.

1.3 Zones of the Face and Organ Correlation

Interpretation: Different areas of the face correspond to specific internal organs:

- **Forehead** – Digestive system, bladder, and intestines
- **Nose** – Heart and circulatory system
- **Cheeks** – Lungs and respiratory health
- **Chin** – Hormonal system and reproductive organs
- **Eyes and area around them** – Kidneys and emotional stress by observing imbalances (e.g., acne, dryness, discoloration) in these areas, practitioners can detect dysfunction in the related organs.

1.4 Texture, Lines, and Wrinkles

Assessment: The texture of the skin and the pattern of fine lines or wrinkles may reveal information about stress, aging, dehydration, or specific organ strain.

- Deep lines between the eyebrows may indicate liver stress.
 - Puffiness or sagging in certain areas could reflect lymphatic stagnation or poor detoxification.
 - Dry, flaky skin can suggest dehydration or Vata aggravation in Ayurvedic terms.
- This information helps in early detection of chronic health imbalances.



1.5 Facial Expression and Emotional Health

Emotional Reflection:

The face not only reflects physical health but also emotional well-being. Chronic stress, anger, sadness, or anxiety can manifest as tension in the jaw, furrowed brows, drooping eyelids, or tight lips.

- Joy is linked with the **heart**, often showing as bright eyes and a glowing face.
 - Worry impacts the **spleen**, leading to a pale or sallow tone.
 - Fear, associated with the **kidneys**, may result in puffiness or dark under-eyes.
- Facial expression analysis helps in understanding the psychosomatic connection.

Subjective Questions

1. How does facial diagnosis provide insight into internal organ function without invasive procedures?

Ans.....

2. In what ways can change in complexion be early indicators of systemic illness?

Ans.....

3. How might emotional health and facial expression be interrelated in holistic diagnostics?

Ans.....

4. What are the potential benefits and limitations of relying on facial diagnosis for health assessment?

Ans.....

UNIT-2

Iris Diagnosis – Eye-based assessment techniques in naturopathy

2.1 Introduction to Iris Diagnosis

Iris Diagnosis or **Iridology** is a non-invasive diagnostic technique used in naturopathy to assess a person's systemic health by observing patterns, colors, and markings in the **iris** (the colored part of the eye). Practitioners believe the iris reflects information about the functioning and condition of internal organs, tissues, and body systems.

2.2 Principle and Foundation

Core Concept:

Iridology is based on the idea that the **nervous system** connects the iris to every part of the body. Changes or disturbances in organs and tissues are believed to create corresponding signs in specific areas of the iris. These signs include discoloration, streaks, rings, and structural changes that are “mapped” onto an **iris chart** divided into zones—each representing a different organ or system.

2.3 Iris Zones and Organ Mapping

Topography: The iris is divided like a clock:

- **12 to 6 o'clock (left eye)** corresponds to the left side of the body.
- **6 to 12 o'clock (right eye)** corresponds to the right side of the body. Specific sections are linked to particular organs. For example:
 - The **top area** relates to the brain and head.
 - The **side areas** reflect lung and heart health.
 - The **bottom area** connects to the digestive and pelvic organs. Iris charts are used to help practitioners pinpoint imbalances.

2.4 Iris Signs and Their Interpretations

Common Indicators:

- **Discoloration:** Brown spots may indicate toxin accumulation; white lines may reflect inflammation.
- **Radii Solaris (radiating lines):** May signal toxic exposure or poor absorption.
- **Contraction rings:** Suggest long-term stress or tension in the body.
- **Lymphatic rosary** (white spots around the iris): Could be a sign of lymphatic congestion. These signs are interpreted holistically, not as fixed diagnoses but as indicators of tendencies or imbalances.



Benefits and Limitations

Advantages:

- Non-invasive and painless
- Can offer early warning signs of imbalance
- Encourages preventive health strategies

Limitations:

- Not a substitute for conventional diagnosis
- Subjective interpretation may vary between practitioners
- Best used as a complementary tool rather than a standalone method

Iris diagnosis emphasizes wellness, helping individuals understand their constitutional strengths and weaknesses.

Subjective Questions

Q.1 How does the iris serve as a window into the internal health of the body according to naturopathy?

Ans.....

Q.2 What are some potential advantages of using iris diagnosis in preventive healthcare?

Ans.....

Q.3 Why is it important to combine iris diagnosis with other forms of assessment in naturopathy?

Ans.....

Q.4 How might emotional or lifestyle factors influence changes observed in the iris?

Ans.....

UNIT-3

Modern Diagnostic Techniques – Integration of contemporary tools in traditional diagnosis

3.1 Introduction to Modern Diagnostic Techniques

Modern diagnostic techniques involve the use of advanced tools and technologies—such as imaging, laboratory tests, and electronic monitoring—to detect, analyze, and monitor health conditions. These methods bring precision, objectivity, and quantifiable data into the diagnostic process, enhancing accuracy and early detection of diseases. Their integration with traditional systems offers a holistic and evidence-based approach to health care.

3.2 Laboratory Investigations

Role and Importance:

Blood, urine, and stool tests are essential modern diagnostics used to assess internal organ function, hormone levels, nutrient deficiencies, and presence of infections. Parameters such as complete blood count (CBC), liver function tests, lipid profile, and fasting blood sugar levels provide scientific validation of traditional diagnostic observations. For instance, where Ayurveda might suspect *Pitta* imbalance due to symptoms of heat, a lab test might reveal elevated liver enzymes confirming inflammation.

3.3 Imaging Techniques (X-ray, MRI, Ultrasound, CT Scan)

Functionality: Imaging allows for visual inspection of internal structures, which is invaluable in diagnosing structural abnormalities, inflammation, tumors, or fractures. These tools complement traditional observations by confirming or ruling out underlying conditions. For example, musculoskeletal issues identified through physical palpation in Siddha or Naturopathy can be verified via MRI scans. Imaging provides objective evidence to guide or support therapeutic decisions.

3.4 Vital Monitoring and Wearable Technology

Applications: Modern devices like ECG machines, pulse oximeters, spirometers, and wearable fitness trackers enable real-time monitoring of vital signs such as heart rate, oxygen saturation, respiratory rate, and physical activity. These tools help bridge traditional systems (which assess *Prana*, *Vata*, or energy flow) with biomedical data. Continuous tracking offers insights into the effects of yoga, pranayama, or detox therapies on the cardiovascular and respiratory systems.

3.5 Integrative Diagnostic Approach

Synergy Between Systems:

When modern diagnostics are integrated with traditional diagnostic wisdom (like pulse reading in Unani, Nadi Pariksha in Ayurveda, or tongue analysis in Naturopathy), they create a more complete picture of health. While traditional methods focus on energetic balance, constitution, and preventive health, modern tools provide measurable indicators that help in tracking progress and refining treatments. This synergy supports a patient-centered, holistic care model.



Subjective Questions

Q.1 How can modern diagnostic tools enhance the accuracy of traditional diagnostic systems?

Ans.....

Q.2 In what ways might technology support or interfere with the principles of holistic healing?

Ans.....

Q.3 Why is it important to maintain balance between traditional knowledge and modern science in healthcare?

Ans.....

Q.4 How can wearable health devices contribute to personalized wellness plans in naturopathy or Ayurveda?

Ans.....

Objective Questions

1. In facial diagnosis, which facial area is most commonly associated with assessing the health of the liver?

- a) forehead
- b) cheeks
- c) area between the eyebrows
- d) chin

Answer: c) area between the eyebrows

2. In iris diagnosis (iridology), which of the following is a primary assumption?

- a) each eye reflects emotional health only
- b) all organs are represented in specific areas of the iris
- c) the pupil size changes only due to diseases
- d) iris patterns change daily based on diet

Answer: b) all organs are represented in specific areas of the iris

3. In facial diagnosis, puffiness under the eyes typically indicates imbalance in which system?

- a) respiratory system
- b) digestive system
- c) urinary or kidney function
- d) reproductive system

Answer: c) urinary or kidney function

4. Which modern diagnostic tool is most commonly integrated with traditional systems for musculoskeletal assessment?

- a) electrocardiogram (ECG)
- b) MRI (Magnetic Resonance Imaging)
- c) spirometry
- d) EEG (Electroencephalogram)

Answer: b) MRI (Magnetic Resonance Imaging)

5. How does modern diagnostic technology benefit traditional diagnostic methods like iridology and facial reading?

- a) it replaces the need for traditional methods
- b) it confirms and complements observations made in traditional systems
- c) it creates new diseases for traditional treatment
- d) it eliminates subjective assessment

Answer: b) it confirms and complements observations made in traditional systems

Suggestive Readings:

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