Self-Learning Material (SLM)

# University of Patanjali

## B.A. in Yoga Science

Open and Distance Learning Program

## Semester - I


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# B.A. in Yoga Science: Online and Distance Learning
## Semester-1
## COURSE NAME – FOUNDATION OF YOGA
## COURSE CODE – BAYSMJ – 101

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**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 |
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# 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 *Saṁskṛta* 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), Ā*sanas* (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. *Ṛṣi 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 *Paṣupati* 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 Ṣiva* 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 *Ā*sanas (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 *Paṣupati* 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 (*Paramātma*).

***2. Yuj Samādhau (युज समाधौ)*** **–** It means concentration, deep meditation, or absorption (Samādhi). It is found in Patañjali'sYoga Sutras, 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 *Ashtānga Yoga*.

## 2.2 Definitions of Yoga According to Various Philosophers and Scriptures

**1. Maharśi Patañjali**: *"योगश्चित्तवृत्तिनिरोधः" Yogaś citta-vṛtti-nirodhaḥ – Yoga Sutras 1.2*

Yoga refers to the complete cessation of mental fluctuations.

**2. Maharśi Vyāsa**: *"योगः समाधिः" (Yogaḥ Samādhiḥ)*

Yoga is simply Samadhi (deep meditative absorption).

**3. Manusmriti**: *"ध्यानयोगेन संयश्यदगतिस्यान्तरामनः।" (Dhyāna-yogena samyasyad-agatisyāntarā-manaḥ) – Manusmriti 16/731*

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

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

*"तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्। अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययः।।" (Tāṁ yogam iti manyante sthirām indriya-dhāraṇām। Apramattaḥ tadā bhavati yogo hi prabhavāpyayaḥ॥) – Kathopaniśad 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 Gitā**: *"योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय। सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥" – Bhagavad Gitā 2.48*

Conduct your responsibilities while remaining steadfast in Yoga, renunciating 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 Gitā 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 Gitā 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 Ṛigveda
2. Sāma Veda
3. Yajurveda (Shukla and Krishna Yajur)
4. Atharvaveda.

The Vedic period was distinguished by the teachings of dedicated Vedic sages (Ṛṣis), who imparted knowledge on how to live in divine harmony with nature and the universe. Through their deep spiritual practices, these seers (Ṛṣis) 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 Pañcamahāvrata (Five Great Vows), which are closely connected with Yogic ethics. Gautama Buddha's Aṭṭhaṁgika 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. Rāmānujācārya (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 Rāmacaritamānasa, which popularised devotion to Lord Rāma.
3. Purandaradāsa is a saint and musician associated with the South Indian Bhakti movement.
4. Mīrābāi, 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 (ṣaṭkarma) 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, Svātmarāma Suri, Gheraṇḍa, and Śṛinivāsa 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 Svātmarāma's is a comprehensive manual that covers āsanas, 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 Paramahaṁsa (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.
- Paramahaṁsa 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 कस्पतरो: फलम ।**

II. **शमन भव तापस्य योगं भजत सत्तमा: ॥"** *(गोरक्ष संहिता)*

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. **"यस्मिन ज्ञाते सर्वमिदं ज्ञातं भवति निश्चितम्।**
**तस्मिन परिश्रमः कार्यः किमन्यच्छास्य भावितम्॥"** *(शिव संहिता)*

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।"** *(याज्ञवल्क्य स्मृति)*

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 दीर्घकाल नैरन्तर्य सत्कारासेवितो दृढ़भूमिः॥"** *(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 Vedanta, 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 Brahmavidya 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॥"***(ब्रह्मबिन्दु 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 wants 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 (Ritvijas) 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 |
| S*ā*maveda Samhita | Tāṇḍya, Ṣaḍviṃśa, 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 *Āraṇyaka* connected to various Vedas:**

| **Veda** | ***Āraṇyaka* Texts** |
|---|---|
| *Rigveda* | *1. Aitareya Āraṇyaka*<br>*2. Kaushitaki Āraṇyaka* |
| *Yajurveda* | *1. Brihadāraṇyaka*<br>*2. Taittirīya Āraṇyaka*<br>*3. Maitrāyaṇīya Āraṇyaka* |
| *Sāmaveda* | *1. Jaiminīya Āraṇyaka*<br>*2. Chāndogya Āraṇyaka* |

**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 Muktikā 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 Muktikopanishad, classified as:-

1. Mukya 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. | *Chandas (छन्दस्)* | Feet | Analysis of Vedic hymns' poetic meters and rhythm |
| 2. | *Kalpa (कल्प)* | Arms | Rules for carrying out Vedic ceremonies and rituals |
| 3. | *Jyotisha (ज्योतिष)* | Eyes | uses celestial movements to determine the auspicious |

| | | | |
|---|---|---|---|
| | | | timings (Muhurta) for rituals. |
| 4. | *Nirukta (निरुक्त)* | Ears | explains the meanings of challenging and antiquated Vedic terms. |
| 5. | *Shiksha (शिक्षा)* | Nose | focusses on the proper intonation, accent, and pronunciation of Vedic chants. |
| 6. | Vyakarana (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 vyākaraṇaṃ niruktaṃ chando jyotiṣamiti |*

*atha parā yayā tadakṣaramadhigamyate ॥ 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 Apara. 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 (Ghṛāṇa) | 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 Purusharthaḥ"*
This means that achieving the goal of the soul is the real essence of *Purushartha*.

**4.4.1 Meaning of Purushartha:**
Purusartha, 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 Dharmaḥ*": 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 Qusetions:***

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

A) To meditate

B) To relax

C) To unite

D) To breathe

**Answer:** C) To unite

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

A) Suppression of desires

B) Union of body and mind

C) Skill in action (Karma Sukhaushalam)

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
B) Darshan Period
C) Tika 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
B) It improves mental clarity
C) It involves ethical discipline
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
B) Maharshi Patanjali
C) Swami Ramdev
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. |
| 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. Sauptika 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

### 2.1.2 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)

### 2.1.3 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.

### 2.1.4 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.

### 2.1.5 Dhyana yoga (meditation yoga):

- Meditation is divided into four types based on the various supports (Aavalambana) 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.

### 2.1.6 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.

### 2.1.7 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।<br>सावधान सुनु धरु मन माहीं।।** | Now I tell you the nine forms of Devotion;<br>Please listen attentively and cherish them in your mind. |
| **प्रथम भगति संतन्ह कर संगा।<br>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।<br>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,<br>while the fourth type of Devotion consists in singing My praises with a Guileless heart" |
| **मंत्र जाप मम दृढ़ बिस्वासा।<br>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।<br>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।<br>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।<br>सपनेहुँ नहिं 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।<br>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 Apathy) 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 (Nishprihata)
- 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 attained 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 (Icchita Vastu Srishti)

## 3.2. Introduction of Puran:

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

### 3.2.1 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 || Vaṁśo 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)

## 4.1 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. Yallabdhvā 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 kiṁcit vāñchati na śocati na dveṣṭi na ramate notsāhī 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. Yajjñātvā 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 tadarpitākhilācāritā 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……**

***Qbjective 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
   B) Chandogya Upanishad

C) Kathopanishad
D) Mundaka Upanishad
Answer: C) Kathopanishad

2. In Jain philosophy, the concept of *Triratna* consists of:
A) Ahimsa, Satya, Asteya
B) Right faith, right knowledge, right conduct
C) Karma, Bhakti, Jnana
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
B) Five
C) Eight
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
B) Tapa
C) Yoga Nidra
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
B) Love, compassion, sympathetic joy, equanimity
C) Yoga, Tapa, Dharma, Moksha
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 *Sāṁkhya 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. ***Ṣaṭsampatti*** (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." Prahlad'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 *Kṛiṣhṇa* in the Bhagavad Gītā (7.16).

***"caturvidhā bhajante mām janāḥ sukṛtino'rjuna ārto jijñāsur arthārthī jñānī ca bharatarṣabha."***
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Furthermore, the *Śrīmad Bhāgavatam* divides followers into three groups:

- **Ārta (□□□□)** - The distressed devotee who approaches the Divine when in suffering or difficulty. This devotee seeks relief from pain, problems, or challenging situations.
- **Jijñāsu (□□□□□□□□)** - The curious or inquisitive devotee who is seeking knowledge. This person approaches the Divine with questions and a desire to understand the metaphysical truths.

- **Arthārthī (**आआआआआआआआआ**)** - The devotee seeking wealth, prosperity, or material gains. This person worships with specific worldly desires and objectives in mind.
- **Jñānī (**आआआआआआ**)** - The wise devotee who has attained spiritual knowledge and wisdom. This devotee approaches the Divine with understanding and pure devotion, not seeking anything material in return

***Subjective Questions:***

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

**Ans………………………………………………………………………………………………**

**Q2. Describe the Navdha Bhakti?**

**Ans………………………………………………………………………………………………**

(42)

# 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 Mahāṛṣi Patañjali describe Karma Yoga as follows:

**"*Sati mūle tadvipāko jātyāyurbhogāḥ*" (Yoga Sutra 2:13)**

This means that as long as karmic impressions (*Saṁskārāḥ*) 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 Saṁskṛta 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 renunciating 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) *Saṁcita 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* (तमस(, and *Sattva* (सत्व) 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
B) Hathapradipika
C) Vedanta
D) Gheranda Samhita

**Answer:** C) Vedanta

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

A) Sankhya and Mimamsa
B) Yoga Darshana and Vedanta Darshana
C) Nyaya and Vaisheshika
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

## 1.1 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 Grur 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 / sthirajñānavibhāvadīnāthā 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:

*"शिवोऽअपि रहितः कर्तुं शक्तो न किंचन।"*

*"Śivo'api rahitaḥ kartuṁ śakto na kiṁcana।"*

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 Saṁpradāya 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) | **Martha 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) | |

## 1.2 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 Mharishi 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:

### 1.2.1 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:

### 1.2.2 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 → Vijnanabhikshu (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 Patnajali?**

**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.

### 2.1.1Teaching 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: Hulsi 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 Paramahamsa

### 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 Paramahamsa, 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 - D**ecember 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
B) Guru Gorakshanath
C) Maharshi Patanjali
D) Sri Aurobindo
**Answer:** C) Maharshi Patanjali

**2. The *Gorakshanath* tradition is primarily associated with which form of Yoga?**
A) Bhakti Yoga
B) Jnana Yoga
C) Hatha 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
B) Sri Aurobindo
C) Swami Vivekananda
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
B) Raja Yoga
C) Hatha 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
B) Sri T. Krishnamacharya
C) Pt. Sri Ram Sharma
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, अनुजाः. (2018).योगऔर योगी, सत्यमपब्लिसिंगहाऊस, नईदिल्ली, 2018


**Reference Books:**


5. सिंह, नरेन्द्रः. (2021). हठयोगसारसंग्रह, (हठ प्रदीपिकाऔर घेरण्डसंहिता के सन्दर्भ में), कॉसबिलपब्लिकेशन,नईदिल्ली
6. पंत, पूर्णचन्द्र. (2008). उपनिषदोंमें योगविज्ञान, आचार्यपूर्णचन्द्रपंत, नाहन, हिमांचलप्रदेश, द्वितीय संस्करण,
7. गृहस्थयोगसाधककेगुण- आचार्यबालकृष्णजी
8. स्वात्माराम, स्वामीः हठप्रदीपिका, कैवल्यधाम, पूणे, षष्टमप्रकाशन, 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: Bhuja Balli Shakti Vikasaka, Purna Bhuja 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*<br>*Ankle movement: Pada mula Shakti Vikasaka – A&B*<br>*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)

| 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
- NaturalBehavior: 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-03
# 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.

## 3.3 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.

## 3.4 Merits

- Large Scale: Gathers data from diverse, widespread populations quickly (e.g., national mental health surveys).
- Versatility: Explores various 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).

## 3.5 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 wordedquestions confuse respondents (e.g., ambiguous terms like "often").
- Limited Depth: Fixed-choice questions cannot capture the complexity or nuance of human experiences and opinions.
- 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
   B) Establish cause-and-effect relationships
   C) Observe people in their natural setting
   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
   B) Allows for control of all variables
   C) Captures natural behavior in real settings
   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
   B) Observations
   C) Case studies
   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
   B) Responses may be dishonest or misunderstood
   C) It does not allow data collection from many people
   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
   B) Extraneous variable
   C) Controlled 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-02
# 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-03
# 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-04
# 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'timpact 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'smotor 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
   B) The process of organizing and interpreting sensory information
   C) A temporary response to stimuli
   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:
  - Iconic: Visual (e.g., afterimage of a sparkler, lasts ~0.5 seconds).
  - 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 ~7±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):**

- Permanent storage of vast information (days to a lifetime).
- 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).
- 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
B) Encoding → Storage → Retrieval
C) Retrieval → Storage → Encoding
D) Storage → Encoding → Retrieval
**Answer:** B) Encoding → Storage → Retrieval

**2. Short-term memory typically holds information for:**

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

## 2.3 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).

## 2.4 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.

## 2.5 Serious Mental Disorders

- Definition: Severe conditions with significant reality distortion or functional impairment.
- Types:
  - Schizophrenia: Disordered thinking, hallucinations, delusions (e.g., hearing voices).

    - Bipolar Disorder: Extreme mood swings—mania (e.g., reckless spending) to depression.
    - 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-03

# 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
   B) Increased self-confidence
   C) Emotional distress and anxiety
   D) Enhanced creativity

Answer: C) Emotional distress and anxiety

2. Depressive disorders are mainly characterized by:
   A) Hallucinations and delusions
   B) Persistent sadness and loss of interest
   C) Sudden bursts of energy
   D) Obsessive cleaning behaviors

Answer: B) Persistent sadness and loss of interest

3. Anxiety disorders typically involve:
   A) Chronic physical pain
   B) Intense fear or worry without a clear cause
   C) Sudden memory loss
   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
   B) Cognitive-behavioral disorder
   C) Intellectual disability
   D) Psychotic syndrome

Answer: C) Intellectual disability

5. A preventive measure for suicide includes:
   A) Social isolation
   B) Ignoring emotional signs
   C) Encouraging open communication and counseling
   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 Madrasiyan 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 Chalcolithic 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
   b) Ashokan Inscriptions
   c) Ramayana
   d) Stone tools
   Answer: c) Ramayana

2. The Sohan Culture is primarily associated with which prehistoric period?
   a) Neolithic Age
   b) Mesolithic Age
   c) Chalcolithic 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
   b) Microlith
   c) Copper blade
   d) Polished axe
   Answer: b) Microlith

4. The site of Mehrgarh is associated with which of the following?
   a) Mature Harappan Culture
   b) Pre-Harappan Culture
   c) Vedic 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
   b) Use of script
   c) Invention of wheel
   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**

**Ans. …….**

**crafts.**

**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
   b) Grid-pattern Street layout and drainage system
   c) Wooden huts and unplanned streets
   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
   b) The head of a tribe or clan
   c) A merchant guild leader
   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
   b) Maritime trade
   c) Settled agriculture using iron tools
   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
   b) Painted cave walls
   c) Seals and the Great Bath
   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
   b) Kshatriya
   c) Vaishya
   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
   b) Agni
   c) Indra
   d) Soma
   Answer: c) Indra

2. The Pashupati seal found in the Indus Valley Civilization is often associated with which Hindu god?
   a) Vishnu
   b) Shiva
   c) Brahma
   d) Ganesha
   Answer: b) Shiva

3. What concept in the Vedic religion referred to the cosmic and moral order?
   a) Dharma
   b) Moksha
   c) Rta
   d) Karma
   Answer: c) Rta

4. Which fire deity was considered the messenger between gods and humans during Vedic rituals?
   a) Indra

b) Agni
c) Varun
d) Surya
Answer: b) Agni

5. The Ashvamedha yajna in the Later Vedic period was primarily associated with:
   a) Rain and agriculture
   b) Domestic peace
   c) Territorial conquest and kingly authority
   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.
6.

### 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 Bodh 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
   b) The supreme, universal soul
   c) A powerful Vedic priest
   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
   b) Brahmacharya
   c) Ahimsa
   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
   b) They encouraged him to seek political power
   c) They led him to pursue enlightenment
   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
   b) Through the grace of gods
   c) By accumulating wealth and donating it
   d) By shedding all karmic matter through right conduct
   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 b) Dharma c) Sangha d) Moksha
   Answer: d) Moksha

| BLOCK-5 | POLITICAL CONDITION OF INDIA FROM 6TH CENTURY B.C. TO 2NDCENTURY 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 Licchhavi 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 Licchhavis. 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: Mahapadmnand 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. Parallelly, 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, Bindusar, Asoka: Empire Expansion, His Edicts and Damma, 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
   b) Bimbisara
   c) Shishunaga
   d) Mahapadma Nanda
   Answer: b) Bimbisara

2. What title did Mahapadma Nanda assume to assert his sovereignty?
   a) Chakravarti
   b) Samrat
   c) Ekarat
   d) Maharajadhiraja
   Answer: c) Ekarat

3. Where did Alexander's army refuse to proceed further during his Indian campaign?
   a) Jhelum River
   b) Sutlej River
   c) Ganga River
   d) Beas River
   Answer: d) Beas River

4. Which Mauryan ruler sent Buddhist missions to Sri Lanka and Central Asia?
   a) Bindusara
   b) Chandragupta Maurya
   c) Ashoka
   d) Brihadratha
   Answer: c) Ashoka

5. Who was the last ruler of the Mauryan dynasty?
   a) Pushyamitra Shunga
   b) Brihadratha
   c) Dhanananda
   d) Dasharatha Maurya
   Answer: b) Brihadratha

***Suggestive Readings***


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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-01
# 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 same-day visitors or excursionists 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.

**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-for 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 |

| Category | Examples |
|---|---|
| 🏢 **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.

### 1.5 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.

### 1.6 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 Suwantoro 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-02

# 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-03

# 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 (5$^{th}$ to 14$^{th}$ 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 12$^{th}$ 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 13$^{th}$ 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 (14$^{th}$ to 16$^{th}$ 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 39$^{th}$ out of 119 countries. In the previous 2021 index, India was ranked 54$^{th}$. However, following a revision in the WEF's methodology, India's 2021 ranking was adjusted to 38$^{th}$ 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.

**B. 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.

**C. 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.
    - **Container Ships**: These large vessels are used to carry goods in containers, making international trade fast and efficient.
    - **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 wll 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 is 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

### 1.1 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.

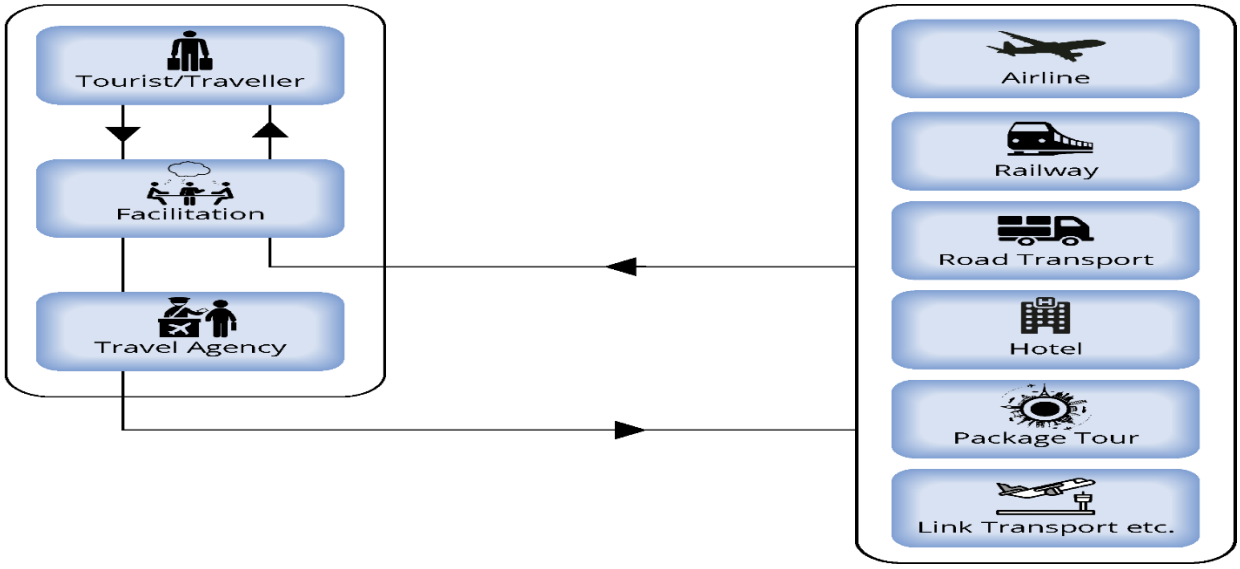
### 1.2 THE TRAVEL AGENCY

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.




## 1.3 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.

**Subhjective 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.

# Unit-3
# National Organizations in India – Role and Contribution in Tourism

### 3.1 Introduction: The National Role in India's Tourism Ecosystem

India's tourism industry is a vital engine of economic growth, job creation, and cultural exchange. A coordinated network of national organizations works together to plan, promote, regulate, and finance tourism activities throughout the country. These organizations ensure that India is not only a destination rich in heritage and natural beauty but also a competitive player in the global tourism market. This unit delves into the inner workings and contributions of key national organizations that support the industry from policy formulation and infrastructure development to marketing and service delivery.

### 3.2 Ministry of Tourism, Government of India

**Historical Background and Evolution**

- **Establishment and Early Development:** The Ministry of Tourism was established as a distinct entity in 1967. Prior to its formation, tourism functions were managed as divisions within larger ministries such as Transport. Recognizing tourism's potential to drive economic growth and cultural exchange, the Government of India set up the Ministry to focus exclusively on developing and promoting tourism across the country.
- **Evolution Over Time:** Over the decades, the Ministry's role has expanded from simply promoting tourist visits to crafting comprehensive policies, launching high-impact marketing campaigns, and coordinating between various government agencies and private entities to create a robust tourism ecosystem.

**Core Functions and Responsibilities**

- **Policy Formulation and Regulation:** The Ministry designs national tourism policies, sets guidelines, and creates incentive structures to stimulate tourism investment. This includes everything from liberalizing visa norms to establishing standards for service quality and environmental sustainability.
- **Infrastructure Development:** A significant portion of the Ministry's budget is dedicated to building and upgrading tourism infrastructure such as hotels, transport facilities, tourist information centers, and convention spaces which not only enhances the visitor experience but also creates employment.
- **Promotion and Marketing:** Iconic campaigns like "Incredible India" are launched under the Ministry's aegis to position India as a destination of choice on the global stage. These campaigns highlight India's rich cultural diversity, heritage sites, natural beauty, and emerging niche tourism products.
- **International Cooperation:** The Ministry engages with international organizations, negotiates bilateral agreements, and coordinates external technical assistance to ensure that India's tourism sector aligns with global best practices.
- **Capacity Building:** To ensure a high-quality tourism experience, the Ministry supports training and development programs for tourism professionals through various institutes and initiatives.

**Indian Tourism Development Corporation (ITDC)**

**Overview and Origin**

- **Foundation and Purpose:** Established in October 1966 through the merger of three public sector tourism bodies, ITDC was created to address gaps in tourism infrastructure where private investment was minimal. This consolidation aimed to streamline tourism development and promote a coordinated national strategy.
- **Status and Significance:** ITDC is a Public Sector Undertaking (PSU) and holds the status of a Mini-Ratna, highlighting its importance and financial autonomy. It has been a key driver in establishing quality hospitality services across India.

**Key Roles and Contributions**

- **Hospitality and Infrastructure:** ITDC is renowned for its Ashok Group of Hotels, which spans a range from luxury five-star properties to budget accommodations. These hotels serve as benchmarks for quality and have become iconic symbols of government-led hospitality.
- **Comprehensive Service Offerings:**
- Beyond hotels, ITDC provides a full suite of tourism services including:
    - Tourist transport facilities
    - Duty-free shopping at airports and seaports
    - Catering services for government buildings and events
    - Event management and consultancy services
- **Promotion and Training:** ITDC not only develops tourism infrastructure but also engages in marketing and promotional activities. It conducts training programs in hospitality and tourism management through its Ashok Institute of Hospitality & Tourism Management, thereby contributing to human resource development in the sector.
- **Economic and Social Impact:** ITDC's efforts help disseminate the socio-economic benefits of tourism to less developed regions, promoting balanced regional development and enhancing India's overall tourism appeal.

**Tourism Finance Corporation of India (TFCI)**

**Overview**

- **Establishment and Rationale:** Set up in 1989, TFCI was established to address the specific financing needs of tourism and hospitality projects. Recognizing that tourism infrastructure requires significant capital investment, TFCI provides dedicated financial support to stimulate growth in the sector.
- **Role in the Financial Ecosystem:** As a specialized financial institution, TFCI plays a crucial role in bridging the gap between project developers and financial resources, thereby encouraging private sector investment and reducing the risk associated with tourism projects.

**Functions and Contributions**

- **Project Financing:** TFCI offers various types of loans, including long-term financing for infrastructure development and short-term loans for operational needs. This ensures that projects such as hotels, resorts, and tourist attractions receive the necessary capital to proceed.

- **Investment Facilitation:** Through competitive financing options and tailored financial products, TFCI helps attract investments from both domestic and international sources, enhancing the overall investment climate in the tourism sector.
- **Policy Support:** TFCI works in tandem with government policies and initiatives, ensuring that its financial products support the broader national strategy for tourism development.

**Indian Railway Catering and Tourism Corporation (IRCTC)**

**Overview and Integration with Railways**

- **Establishment and Mandate:** Founded on September 27, 1999, IRCTC is a public sector enterprise under the Ministry of Railways. It was established to handle the catering and tourism needs within the extensive network of Indian Railways.
- **Role in Promoting Domestic Tourism:** IRCTC is a key facilitator of domestic travel, integrating hospitality services with the railway system to ensure that tourists enjoy a seamless travel experience.

**Range of Services and Impact**

- **Catering and Hospitality:** IRCTC operates onboard catering services, food plazas at railway stations, and even manages hotels near major railway hubs. These services enhance the overall travel experience for millions of passengers.
- **Tour Packages and Specialized Trains:** The organization designs and offers various tour packages and luxury tourist trains such as the Palace on Wheels that cater to both domestic and international tourists. These initiatives help promote regional tourism by showcasing the unique cultural and historical heritage of different states.
- **Digital Integration:** With advanced e-ticketing platforms and customer service channels, IRCTC has modernized travel booking processes, making railway travel more accessible and efficient.

**Travel Agents Association of India (TAAI)**

**Historical Context and Formation**

- **Foundation:** Established in 1951 by a group of pioneering travel agents, TAAI is one of the oldest associations in India dedicated to the travel and tourism industry.
- **Objective:** TAAI was formed to organize the travel agency sector, promote ethical business practices, and ensure the orderly growth of the tourism industry. It serves as a representative body that safeguards the interests of travel agents and provides them with a platform for dialogue and advocacy.

**Functions and Industry Influence**

- **Advocacy and Representation:** TAAI acts as the collective voice for travel agents across India. It liaises with government bodies and other industry associations to influence policy decisions that affect the travel sector.
- **Professional Development:** The association organizes training programs, workshops, and seminars aimed at enhancing the skills and competencies of its members. These initiatives ensure that travel agents are well-equipped to meet the challenges of a rapidly evolving industry.

- **Networking and Information Sharing:** Through conventions, newsletters, and online platforms, TAAI facilitates the exchange of industry best practices, helping its members stay updated with global trends and innovations.
- **Industry Standards:**By setting and enforcing ethical and operational standards, TAAI plays a crucial role in maintaining the credibility and reliability of the travel sector in India.

**Interconnections and Collective Impact**

**Synergy Among National Organizations**

- **Integrated Policy Framework:** The Ministry of Tourism formulates policies and incentives that are implemented by PSUs like ITDC, TFCI, and IRCTC, while industry associations like TAAI work to ensure compliance and promote best practices among private players.
- **Economic Development and Employment:** These organizations collectively drive infrastructure development, facilitate investment, and enhance service quality, which in turn stimulate economic growth and create millions of jobs.
- **Promotion of Sustainable and Inclusive Tourism:** Through coordinated marketing campaigns and targeted schemes (such as Incredible India and niche tourism initiatives), the national framework ensures that tourism development is sustainable and benefits local communities.
- **Capacity Building and Skill Development:** Institutes like the Indian Institute of Tourism and Travel Management (IITTM) and initiatives under the Ministry's capacity-building schemes ensure a continuous supply of trained professionals, further strengthening the tourism ecosystem.

**Challenges and Opportunities**

- **Challenges:** Despite significant progress, challenges remain in areas such as regional disparities in infrastructure, bureaucratic delays, and the need for updated training programs.
- **Opportunities:** The ongoing reforms, digital innovations, and strategic partnerships present vast opportunities to overcome these challenges. Strengthening public-private collaborations, adopting advanced technologies, and focusing on niche tourism segments can drive further growth and ensure sustainable development.

National organizations in India play an indispensable role in creating a conducive environment for tourism development. The Ministry of Tourism leads in policy formulation, coordination, and international cooperation, while specialized entities like ITDC, TFCI, IRCTC, and TAAI focus on infrastructure, financing, operational excellence, and industry representation. Collectively, these organizations work synergistically to drive economic growth, create employment, and enhance India's global image as a premier tourist destination. Their coordinated efforts ensure that tourism development is not only robust and competitive but also sustainable and inclusive, preserving India's rich cultural heritage and natural beauty for future generations.

**Glossary**

- **Ministry of Tourism, Government of India:** The apex body responsible for the formulation and administration of policies for the development and promotion of tourism in India. It coordinates with state governments and the private sector to enhance tourism infrastructure and services.
- **India Tourism Development Corporation (ITDC):** A public sector undertaking under the Ministry of Tourism, established in 1966, tasked with developing tourism infrastructure and promoting India as a tourist destination. ITDC operates hotels, restaurants, transport units, and duty-free shops, among other services.
- **Tourism Finance Corporation of India (TFCI):** A specialized financial institution set up in 1989 to provide financial assistance to tourism-related projects, aiming to promote tourism infrastructure development in the country.
- **Indian Railway Catering and Tourism Corporation (IRCTC):** A subsidiary of Indian Railways, established in 1999, responsible for catering, tourism, and online ticketing operations, facilitating rail-based tourism and hospitality services across India.
- **Travel Agents Association of India (TAAI):** Founded in 1951, TAAI is the premier association representing India's travel agents, aiming to regulate the travel industry and promote ethical practices and professional conduct among its members.

***Subjective Questions***

**Q1. What are the primary functions of the Ministry of Tourism, Government of India?**

**Ans……**

**Q2. How does ITDC contribute to the development of tourism infrastructure in India?**

**Ans…….**

**Q3. What role does TFCI play in supporting tourism projects?**

**Ans…….**

**Q4. Describe the services provided by IRCTC to promote rail tourism in India.**

**Ans…….**

***Suggested Readings***


- ***"The Business of Tourism: Concepts and Strategies"*** *by A.K. Bhatia; Sterling Publishers.*
- ***"Tourism Development: Principles and Practice"*** *by A.K. Bhatia; Sterling Publishers.*
- ***"Tourism: Principles and Practices"*** *by Cooper, Fletcher, Fyall, Gilbert, and Wanhill; Pearson Education.*
- ***"Successful Tourism Management"*** *by Pran Nath Seth; Sterling Publishers.*
- ***"Tourism Planning and Development in India"*** *by A.K. Bhatia; Sterling Publishers.*

# Unit-4

# Regional and Local Organizations of Uttarakhand – Origins, Locations, and Functions

## 4.1 Introduction: Tourism in the Himalayan Heartland

Uttarakhand, often referred to as the "Land of the Gods," is famed for its awe-inspiring Himalayan landscapes, spiritual pilgrimage sites, and adventure tourism opportunities. The state's natural beauty, combined with its rich cultural heritage, makes it a prime destination for both domestic and international tourists. Recognizing this immense potential, Uttarakhand has developed a robust network of regional and local organizations that work together to drive tourism development. These organizations are responsible for planning, promoting, and implementing tourism-related projects that cater to the unique environment and cultural ethos of the region.

## 4.2 State-Level Governance: Ministry of Tourism and the Government of Uttarakhand

### Historical Background and Evolution

- **Establishment and Rationale:** As tourism began to emerge as a key economic driver, the Government of Uttarakhand (and its predecessor state, Uttaranchal) recognized the need for a dedicated agency to focus on tourism development. Over time, the state established its own Ministry of Tourism to formulate policies, drive promotional campaigns, and oversee tourism projects specific to Uttarakhand's diverse offerings.
- **Evolution:** Initially, tourism functions were managed under broader state departments. However, as the potential for tourism became increasingly evident—especially given the state's rich spiritual and natural assets—the administration evolved into a more focused and specialized framework that could address local needs more effectively.

### Core Functions and Strategic Responsibilities

- **Policy Formulation and Strategic Planning:** The state-level Ministry of Tourism is tasked with drafting tourism policies that are aligned with both national objectives and the unique requirements of Uttarakhand. This includes creating incentive schemes, regulatory guidelines, and development strategies that support sustainable tourism growth.
- **Infrastructure Enhancement:** One of the ministry's primary roles is to spearhead the development and upgrading of tourism infrastructure. In Uttarakhand, this means improving roads, constructing visitor centers, enhancing accommodation facilities, and ensuring safety in remote and challenging terrains like high-altitude regions and pilgrimage circuits.
- **Promotion and Branding:** The Ministry also leads promotional activities that highlight the distinct attractions of Uttarakhand—from the spiritual ambiance of Haridwar and Rishikesh to the adventure sports in Auli and Mussoorie. Regional campaigns are often

integrated with national initiatives such as the "Incredible India" brand to present a unified and appealing image.

- **Coordination with Stakeholders:** Effective tourism development requires collaboration among various stakeholders. The Ministry of Tourism in Uttarakhand works closely with district administrations, local tourism offices, private sector partners, and community groups to implement projects and ensure that the benefits of tourism reach all levels of society.
- **Monitoring, Quality Assurance, and Sustainability:** To maintain high service standards, the Ministry monitors tourism projects and enforces quality controls. It also emphasizes sustainable practices, ensuring that tourism development does not compromise the state's natural resources or cultural heritage.

### 4.3 Uttarakhand Tourism Development Board (UTDB)

**Origin and Establishment**

- **Foundation and Purpose:** The Uttarakhand Tourism Development Board (UTDB) was set up by the state government as a specialized agency focused on the holistic development of tourism in Uttarakhand. Recognizing the need for a dedicated body to harness the state's tourism potential, UTDB was established to drive promotional activities and oversee the implementation of tourism projects across the state.
- **Headquarters and Location Significance:** UTDB is headquartered in Dehradun, the capital of Uttarakhand. Dehradun's strategic location makes it a central hub that connects the plains with the mountainous regions, enabling UTDB to coordinate initiatives effectively across diverse terrains from the low-lying areas to the high Himalayan zones.

**Functions and Core Responsibilities**

- **Promotion and Marketing of Uttarakhand:** UTDB leads the charge in promoting Uttarakhand's rich tapestry of attractions. It designs marketing campaigns that emphasize the state's natural beauty, spiritual heritage, and adventure opportunities. Whether through digital platforms, tourism fairs, or international roadshows, UTDB's campaigns are crafted to appeal to both domestic and international audiences.
- **Project Implementation and Infrastructure Development:** A significant part of UTDB's mandate is to plan and implement tourism infrastructure projects. This includes developing thematic tourist circuits (such as pilgrimage circuits along the Char Dham or adventure circuits in the Himalayan region), building amenities like rest areas and information centers, and upgrading existing facilities to meet international standards.
- **Public-Private Partnerships (PPPs):** UTDB actively fosters partnerships between the government and private entities. By creating an enabling environment for investment, UTDB helps attract funds that support tourism projects, ensuring that development is both innovative and efficient.

- **Capacity Building and Community Engagement:** Understanding that sustainable tourism relies on well-trained local talent, UTDB conducts regular training programs and workshops for local guides, hospitality staff, and entrepreneurs. These initiatives are designed to enhance service quality, empower local communities, and ensure that tourism benefits are broadly shared.
- **Promotion of Niche Tourism Segments:** In addition to mainstream attractions, UTDB promotes specialized tourism segments such as eco-tourism, adventure tourism, and rural tourism. These niche products not only diversify the tourism offerings of Uttarakhand but also help reduce seasonality by attracting visitors year-round.

**Impact on the Regional Tourism Landscape**

- **Enhanced Visitor Experience:** Through its focused marketing and project development initiatives, UTDB has significantly improved the overall tourist experience in Uttarakhand. Better infrastructure, clear signage, quality accommodation, and improved safety measures contribute to a more enjoyable and memorable visit.
- **Economic Benefits:** The development projects and promotional activities spearheaded by UTDB stimulate local economies by creating jobs, boosting small businesses, and generating revenue for district and regional development.
- **Sustainable and Inclusive Growth:** By involving local communities and emphasizing eco-friendly practices, UTDB ensures that tourism growth does not come at the expense of environmental degradation or cultural dilution. This balanced approach preserves Uttarakhand's natural and cultural heritage for future generations.

### 4.4 Local and Community-Based Tourism Organizations

**Role and Importance of Local Organizations**

- **Grassroots-Level Engagement:** Local tourism offices and community-based organizations play a vital role in implementing state-level policies at the district and village levels. They serve as the direct link between government initiatives and local communities, ensuring that projects are tailored to regional needs and that benefits reach the grassroots.
- **Development of Customized Tourism Products:** Local bodies often develop unique tourism offerings that reflect the distinct culture, traditions, and natural features of their areas. Examples include homestay programs, local handicraft tours, and community-led eco-tourism projects.
- **Monitoring and Feedback:** These organizations continuously gather feedback from visitors and local stakeholders. This on-the-ground monitoring helps in making quick adjustments to improve service quality and address any issues promptly.

**Examples of Local Initiatives**

- **District Tourism Offices:** Many districts in Uttarakhand have established their own tourism offices. These offices are responsible for promoting local attractions, organizing cultural events and festivals, and providing visitor support services.
- **Community-Based Tourism Projects:** Initiatives such as eco-villages and homestay programs enable local communities to directly participate in and benefit from tourism. These projects often showcase traditional lifestyles, local cuisine, and handicrafts, offering tourists an authentic cultural experience.
- **Adventure and Niche Tourism Development:** In regions with significant natural landscapes, local organizations work on developing adventure tourism products—such as trekking routes, river rafting experiences, and wildlife safaris—that complement the broader state strategy. These initiatives not only attract adventure enthusiasts but also help in spreading tourism development beyond the well-known urban centers.

### 4.5 Synergy and Collective Impact of Regional and Local Organizations

**Integrated Planning and Coordination**

- **Unified Vision:** The Ministry of Tourism (state level) and UTDB set the overarching vision and policies, while local bodies tailor these initiatives to meet specific regional challenges. This integrated approach ensures that national policies are effectively localized.
- **Collaborative Efforts:** Regular coordination meetings, joint promotional campaigns, and shared training programs help in aligning the goals of different organizations. This synergy facilitates the smooth execution of projects and promotes a consistent visitor experience across the state.

**Economic and Social Benefits**

- **Stimulating Local Economies:** The combined efforts of state and local organizations lead to enhanced infrastructure and increased tourist inflows, which in turn boost local businesses, create employment opportunities, and generate additional revenue for rural and remote areas.
- **Cultural Preservation and Sustainable Growth:** By emphasizing the importance of eco-tourism, heritage tourism, and community-based projects, these organizations ensure that tourism development is sustainable. They work to protect Uttarakhand's natural beauty and cultural traditions while promoting economic growth.
- **Enhanced Visitor Satisfaction:** Improvements in infrastructure, clear signage, better facilities, and enhanced service standards contribute to a more enjoyable and memorable tourism experience. This not only increases visitor satisfaction but also encourages repeat visits and positive word-of-mouth promotion.

Regional and local tourism organizations in Uttarakhand form a critical foundation for the state's tourism development. The state-level Ministry of Tourism, in collaboration with the Government

of Uttarakhand, creates policies and plans that are tailored to the unique characteristics of the region. The Uttarakhand Tourism Development Board (UTDB) acts as a catalyst for implementing these policies through strategic marketing, infrastructure development, and capacity building. Local and community-based organizations then take these initiatives to the grassroots, customizing tourism products to reflect the rich cultural and natural heritage of Uttarakhand.

Collectively, these organizations not only drive economic growth and create employment but also ensure that tourism development is sustainable and inclusive. Their coordinated efforts have transformed Uttarakhand into a world-renowned destination that offers diverse experiences—from spiritual pilgrimages and eco-tourism to adventure sports and cultural festivals—while preserving its unique heritage and natural beauty for future generations.

**Glossary**

- **Uttarakhand Tourism Development Board (UTDB):** The apex body for tourism development in Uttarakhand, responsible for policy formulation, infrastructure development, and promotion of tourism in the state. cite□turn0search2□
- **Garhwal Mandal Vikas Nigam (GMVN):** A government enterprise focused on developing and managing tourism-related activities and infrastructure in the Garhwal region of Uttarakhand.
- **Kumaon Mandal Vikas Nigam (KMVN):** A government organization dedicated to promoting tourism and managing tourist facilities in the Kumaon region of Uttarakhand.
- **Eco-Tourism:** Responsible travel to natural areas that conserves the environment, sustains the well-being of local people, and involves interpretation and education.
- **Community-Based Tourism:** A form of tourism where local residents invite tourists to visit their communities, providing overnight accommodations and sharing the responsibility for hosting and organizing activities.

***Subjective Questions*:**

**Q1. What is the primary role of the Uttarakhand Tourism Development Board (UTDB)?**

**Ans……**

**Q2. Name two regional tourism organizations in Uttarakhand and briefly describe their functions.**

**Ans……**

**Q3. How does eco-tourism contribute to sustainable development in Uttarakhand?**

**Ans……**

**Q4. Explain the concept of community-based tourism and its significance in Uttarakhand.**

**Ans……**

***Suggested Readings***

- *Uttarakhand Tourism Development Board Act, 2001.*

- *Official Website of Uttarakhand Tourism Development Board. "Sustainable Development of Tourism in Uttarakhand, India" – Research article providing insights into sustainable tourism practices in the region. "Tourism and Hospitality in Uttarakhand: A Pathway to Sustainable Growth" – An article discussing strategies for sustainable tourism development in Uttarakhand.*
- *Bhatia AK – Tourism Development Principles and practices sterline publication Ltd. 1995.*
- *Burkat and Madlik- Tourism Past Present and Future, Heinmenn Publishers 1981*
- *Cooper Flacher et al- Tourism Principles and practices Pitman1993.*
- *Mill, R.C., (1990), Tourism: The International Business, Pretience Hall, NewJersey.*
- *Mill and Morrison, (1992), the Tourism System: An Introductory Text, PrenticeHall.*

## COURSE NAME – □□□□□□□□□ - I

## COURSE CODE – BAYSMN-103(D)

| CREDIT: 4 | CA: 25 | SEE: 75 | MM: 100 |
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| | **BLOCK-01:** भाषापरिचयः |
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| **UNIT-01** | लिपिः |
| **UNIT-02** | वर्णोच्चारणशिक्षा |
| **UNIT-03** | भाषामूलतत्त्वानि |

| | **BLOCK-02:** शब्दरूपपरिचय: |
|---|---|
| **UNIT-01** | अजन्ताः - राम, हरि, गुरु, पितृ, गो, रमा, मति, नदी, वधू, मातृ, पुस्तक, दधि, |
| **UNIT-02** | हलन्ताः - जगत्, भगवत्, राजन्, करिन्, पयस्, विद्वस्, वाच्, दिक्, गिर्, अहन्सर्वनामानि - तद्, एतद्, यद्, किम्, इदम्, अस्मद्, युष्मद् |

| | **BLOCK-03:** अव्ययंतथासन्धिः |
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| **UNIT-01** | सामान्याव्ययानि, |
| **UNIT-02** | विसर्गसन्धिः |
| **UNIT-03** | अच्-सन्धिः, |
| **UNIT-04** | हल्-सन्धिः |

| | **BLOCK-04:** क्रियापदपरिचयः (वाक्यरचनाअनुवादश्च) |
|---|---|
| **UNIT-01** | भू, पठ्, लिख्, गम्, दृश्, स्था, पा, सेव्, वस्, कृ (लट्, लृट्, लोट्, लङ्, विधिलिङ्लात्रम्) |

| | **BLOCK-05:** वृत्ति-समासपरिचयः |
|---|---|
| **UNIT-01** | कृद्वृत्तिः - क्त, क्तवतु, शतृ, शानच्क्तव्य, अनीयर्, तुमुन्, क्त्वा, ल्यप् |
| **UNIT-02** | समासाः–तत्पुरुषः, बहुव्रीहिः, द्वन्द्वः, अव्ययीभावः |

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| | **BLOCK-06:** मूलरामायणम्एवंपातञ्जलयोगसूत्रम् |
| **UNIT-01** | मूलरामायणम् - १-५०श्लोकपठनम्, पदच्छेदः, पदपरिचयः |
| **UNIT-02** | पातञ्जलयोगसूत्रम् - - समाधिपादः (१ - २५सूत्राणि) सूत्रस्मरणम्, सूत्रव्याख्या, निबन्धात्मकप्रश्नाः |

**निर्धारितग्रन्थाः**

1. व्याकरणचन्द्रोदय (१) - डा०आचार्यासाध्वीदेवप्रिया, दिव्यप्रकाशन, हरिद्वारम्
2. मूलरामायणम् - राष्ट्रियसंस्कृतसंस्थानम्, नईदिल्ली
3. योगदर्शन - स्वामिरामदेव, दिव्यप्रकाशन, हरिद्वारम्

**सन्दर्भग्रन्थाः**

1. सरल-कठिनसंस्कृतम् - प्रो. तिरुमलपि. कुलकर्णी

## खण्ड- 01: भाषापरिचयः

### इकाई- 01

### संस्कृतभाषा के मूलतत्व

**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.** ऌ (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- ट्वर्ग- 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)** पलिक्कँनी यहाँ ककार का सरूप यम ।

**(2)** चख्खनतुः यहाँ खकार का सरूप यम ।

**(3)** जग्गँमतुः यहाँ गकार का सरूप यम ।

**(4)** जघ्घँनतु: - 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 वर्गों के प्रथम चार वर्णों के बाद यदि पाँचवाँ वर्ण हो तो वहाँ यम नामक पूर्वसदृश वर्ण प्रातिशाख्य में प्रसिद्ध है।

**(ङ) 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।

- **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, ऌ, 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 महत्त्वपूर्ण 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** | **sorror** | **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 समानताएं 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
    - 'ऌ', '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।

**निर्धारितग्रन्थ-**

**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, ऌ 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 स्त्रैण 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- नपुसकलिङ्गशब्दाः** पुस्तक, दधि, आदि।
4. **हलन्त- पुँल्लिङ्गशब्दाः** आत्मन्, भगवत्, राजन् आदि।
5. **हलन्त- स्त्रीलिङ्गशब्दाः** दिश्, 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

| विभक्तिः | एकवचनम् | द्विवचनम् | बहुवचनम् |
|---|---|---|---|
| प्रथमा | सु | औ | जस् |
| द्वितीया | अम् | औट् | शस् |
| तृतीया | टा | भ्याम् | भिस् |

| | | | |
|---|---|---|---|
| चतुर्थी | ङे | „ | भ्यस् |
| पंचमी | ङसि | „ | „ |
| षष्ठी | ङस् | ओस् | आम् |
| सप्तमी | ङि | „ | सुप् |

**अजन्ताः** –

**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 | पितॄन् |
| **तृतीया** | पित्रा | पितृभ्याम् | पितृभिः |

| | | | |
|---|---|---|---|
| **चतुर्थी** | पित्रे | पितृभ्याम् | पितृभ्यः |
| **पञ्चमी** | पितुः | पितृभ्याम् | पितृभ्यः |
| **षष्ठी** | पितुः | पित्रोः | पितॄणाम् |
| **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 प्रयोग:**

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**

**हलन्ताः –**

**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** | अह्नः | अहोभ्याम् | अहोभ्यः |
| **षष्ठी** | अह्नः | अह्नोः | अह्नाम् |
| **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, पुल्लिंग)
- 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, पुंलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः परोक्षवर्त्तिवस्तुवाचकं 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 परोक्षवर्त्तिवस्तुवाचकं 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 परोक्षवर्त्तिवस्तुवाचकं 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 समीपवर्त्तिनि 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 समीपवर्त्तिनि 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 समीपवर्त्तिनि 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, पुंलिङ्गः, 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, पुंलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः प्रश्नवाचकं सर्वनाम

| | **एकवचनम्** | **द्विवचनम्** | **बहुवचनम्** |
|---|---|---|---|
| **प्रथमा** | कः | कौ | के |
| **द्वितीया** | कम् | कौ | कान् |
| **तृतीया** | केन | काभ्याम् | कैः |
| **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, पुंलिङ्गः, सम्बोधनाभावः, सर्वनामशब्दः पुरोवर्त्तिवाचकसर्व्वनाम

| | **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 पुरोवर्त्तिवाचकसर्व्वनाम

| | **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 पुरोवर्त्तिवाचकसर्व्वनाम

| | **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 ।

**निबंधात्मक 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 पुल्लिंग, स्त्रीलिंग और नपुंसकलिंग 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?

## इकाई- 04

## 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, विधिलिङ्ग, आशीर्लुलिङ्ग, लुङ्ग, 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 वोल 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. बचन, 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 लकारः सामान्य भूतकाल (लुङ्)
लृट् लकारः भविष्यत् काल (लृट् शेषे च)
लोट् लकारः आज्ञार्थ (लोट् च)
विधिलिंग लकारः इच्छा या संभावना (विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ्)
लेट् लकारः वेद विषय (लिङर्थे लेट् )
लङ् लकारः अद्यतन भूतकाल (अनद्यतने लङ् )

**भू** भू सत्तायाम्
**(**भ्वादिः परस्मैपदी अकर्मकः सेट् )

**कर्तरि लट्लकारः (परस्मैपदम्)**

| | | |
|---|---|---|
| भवति | भवतः | भवन्ति |
| भवसि | भवथः | भवथ |
| भवामि | भवावः | भवामः |

**कर्तरि लृट्लकारः (परस्मैपदम्)**

| | | |
|---|---|---|
| भविष्यति | भविष्यतः | भविष्यन्ति |
| भविष्यसि | भविष्यथः | भविष्यथ |
| भविष्यामि | भविष्यावः | भविष्यामः |

**कर्तरि लोट्लकारः (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 लोट्लकारः (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** गमॢँ 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 लट्लकारः (आत्मनेपदम्)**

| | | |
|---|---|---|
| कुरुते | कुर्वाते | कुर्वते |
| कुरुषे | कुर्वाथे | कुरुध्वे |
| कुर्वे | कुर्वहे | कुर्महे |

**कर्तरि लृट्लकारः (परस्मैपदम्)**

| | | |
|---|---|---|
| करिष्यति | करिष्यतः | करिष्यन्ति |
| करिष्यसि | करिष्यथः | करिष्यथ |
| करिष्यामि | करिष्यावः | करिष्यामः |

**कर्तरि लृट्लकारः (आत्मनेपदम्)**

| | | |
|---|---|---|
| करिष्यते | करिष्येते | करिष्यन्ते |
| करिष्यसे | करिष्येथे | करिष्यध्वे |
| करिष्ये | करिष्यावहे | करिष्यामहे |

**कर्तरि लोट्लकारः (परस्मैपदम्)**

| | | |
|---|---|---|
| करोतु, कुरुतात्, कुरुताद् | कुरुताम् | कुर्वन्तु |
| कुरु, कुरुतात्, कुरुताद् | कुरुतम् | कुरुत |
| करवाणि | करवाव | करवाम |

**कर्तरि लोट्लकारः (आत्मनेपदम्)**

| | | |
|---|---|---|
| कुरुताम् | कुर्वाताम् | कुर्वताम् |
| कुरुष्व | कुर्वाथाम् | कुरुध्वम् |
| करवै | करवावहै | करवामहै |

**कर्तरि लङ्लकारः (परस्मैपदम्)**

| | | |
|---|---|---|
| अकरोत्, अकरोद् | अकुरुताम् | अकुर्वन् |
| अकरोः | अकुरुतम् | अकुरुत |
| अकरवम् | अकुर्व | अकुर्म |

**कर्तरि लङ्लकारः (आत्मनेपदम्)**

| | | |
|---|---|---|
| अकुरुत | अकुर्वाताम् | अकुर्वत |
| अकुरुथाः | अकुर्वाथाम् | अकुरुध्वम् |
| अकुर्वि | अकुर्वहि | अकुर्महि |

**कर्तरि विधिलिङ्लकारः (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)

**निर्धारितग्रन्थ-**

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 अर्थ:

- '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 श्लोक:**
- सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु।
- वचनेषु च सर्वेषु यन्न 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:
  - **सूत्र:** स्वरादिनिपातमव्ययम् **(1.1.37)**
  - **अर्थ:** 'स्वरादि' गण में पठित शब्द (जैसे - स्वर्, अन्तर्, प्रातर् 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 प्रयोग:

पाणिनि द्वारा बताए गए वर्गों के आधार पर कुछ सामान्य उदाहरण:

- **(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 अव्यय:**

- **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 उदाहरण:**

आइए 'अत्र' (यहाँ) अव्यय को देखें:

- बालकः अत्र अस्ति। (लड़का यहाँ है - पुल्लिंग, एकवचन)
- बालिका अत्र अस्ति। (लड़की यहाँ है - स्त्रीलिंग, 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 अत्यंत 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)दीर्घसन्धिः (अकः सवर्णे दीर्घः)** - जहां 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 ॠ 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 (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) 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, ऌ) के स्था न पर यण् (य्, व्, र्, ल्) हो जाता है। जब इ, ई, उ, ऊ, ऋ ॠ, तथा ऌ के बाद कोई असमान स्वर आए तो 'इ' को य्, उ को व्, ऋ को र् तथा ऌ को ल् आदेश हो जाता है।

जैसे-

यदि + अपि = यद्यपि

अति + आचार: = अत्याचार:

नदी + आवेग: = नद्यावेग:

सखी + ऐश्वर्यम् = सख्यैश्वर्यम्

सु + आगतम् = स्वागतम्

अनु + एषणम् = अन्वेषणम्

मधु + अरि: = मध्वरि:

मातृ + आज्ञा = मात्राज्ञा

पितृ + उपदेश: = पित्र्युपदेश:

ऌ + आकृति : = लाकृति :

**(V) अयादि सन्धि (एचोऽयवायाव:)**— जब एच्प्रत्याहार 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 + अक: = नायक:

भो + अनम् = भवनम्

पौ + अक: = पावक:

नौ + इक: = नाविक:

भौ + उकः = भावुकः

## 2. 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-

'स' का 'श' 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) 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 एंव 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 = श्च) = निश्चलः

शिरः + छेदः = (: + छे = श्छे) = शिरश्छेदः

धनुः + टङ्कारः = (: + ट = ष् ट) = 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 = 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 ⇒** बालक् + अ + : + अयम् = बालक् + अ + उ + अयम्

**अ + उ को 'ओ' आदेश ⇒** बालक् + अ + उ + अयम् = बालक् + ओ + अयम्

**ओ + अ को ऽ परिवर्तित रूप ⇒** 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 हश प्रत्याहार अर्थात्वर्गों के तृतीय, चतुर्थ एवं पञ्चम वर्ण एंव 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-व्यृद्ध्य्-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:**
  - **अधिहरि:** (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।
  - **यथाशक्ति:** (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 (Tatpurusha Samasa)

- **लक्षण:** उत्तरपदार्थप्रधानः तत्पुरुषः। (जिस समास में उत्तरपद के अर्थ की प्रधानता हो, वह तत्पुरुष है।)
- **अधिकार सूत्र:** 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 तत्पुरुष:** द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नैः (२.१.२४) - द्वितीयान्त पद का श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न शब्दों के साथ तत्पुरुष समास होता है।
    - **उदाहरण:** कृष्णश्रितः (कृष्णं श्रितः) - कृष्ण के आश्रित।
  - **तृतीया तत्पुरुष:** 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।
    - **उदाहरण:** शङ्कुलया खण्डः (शङ्कुलाखण्डः) - सरोते से किया टुकड़ा। हरित्रातः (हरिणा त्रातः) - हरि के द्वारा रक्षित।
  - **चतुर्थी तत्पुरुष:** 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।

- **उदाहरण:** यूपदारु (यूपाय दारु) - यज्ञ के खम्भे के लिए लकड़ी। भूतबलिः (भूतेभ्यः बलिः) - प्राणियों के लिए बलि।

- **पञ्चमी तत्पुरुष:** पञ्चमी भयेन (२.१.३७) - पञ्चम्यन्त पद का 'भय' शब्द के साथ तत्पुरुष समास होता है। (अन्य शब्दों के साथ भी होता है)।
  - **उदाहरण:** चौरभयम् (चौरात् भयम्) - चोर से भय। वृक्षपतितः (वृक्षात् पतितः) - वृक्ष से गिरा हुआ।
- **षष्ठी तत्पुरुष:** षष्ठी (२.२.८) - षष्ठ्यन्त पद का समर्थ सुबन्त के साथ तत्पुरुष समास होता है। (यह सबसे सामान्य तत्पुरुष है)।
  - **उदाहरण:** राजपुरुषः (राज्ञः पुरुषः) - राजा का पुरुष। ईश्वरभक्तः (ईश्वरस्य भक्तः) - ईश्वर का भक्त।
- **सप्तमी तत्पुरुष:** 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 तत्पुरुष:** 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 तत्पुरुष:** 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)**

- **लक्षण:** अन्यपदार्थप्रधानो बहुव्रीहिः। (जिस समास में दोनों पदों से भिन्न किसी अन्य पद के अर्थ की प्रधानता हो, वह बहुव्रीहि है।)
- **मुख्य सूत्र:** अनेकमन्यपदार्थे (२.२.२४)
  - **वृत्ति:** 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।)

- **सूत्रार्थ:** 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।

- **उदाहरण:**
  - **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)**

- **लक्षण:** 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 यण् नियमों को एक-एक उदाहरण सहित समझाएं।
- समास का सामान्य परिचय दीजिए ।

## खण्ड- 05: मूलरामायणम्

**इकाई- 02**

मूलरामायण – १-25 श्लोकपाठ , पदच्छेद, पदपरिचय सहित

**निर्धारितग्रन्थ-**

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.

| | **BLOCK-01: Shrimadbhagwad gita Introduction** |
|---|---|
| **UNIT-01** | General Introduction of the Bhagavad Gita, The Great Significance of the Bhagavad Gita and Various Scholars' Views in Relation to It, |
| **UNIT-02** | Synthesis of Yoga in The Bhagavad Gita, The Major Definitions of Yoga, The Nature of Yoga, Yoga Sadhana in The Bhagavad Gita, |
| **UNIT-03** | Relevance of The Bhagavad Gita in the Current Era. |

| | **BLOCK-02: Gyan Yoga –Atman, Prakriti & Parmatman** |
|---|---|
| **UNIT-01** | Sankhya Yoga or Jnana Yoga (Chapter-2,3,4,5,6,13), |
| **UNIT-02** | The Form of the Soul (Chapter-2), The Form of the Supreme Soul (Purushottama), (Chapter-4,8,10,11,13,15). |
| **UNIT-03** | Form of Prakriti (Chapter-9,13,14). |

| | **BLOCK-03: Karma Yoga and Meditation Yoga** |
|---|---|
| **UNIT-01** | Concepts of Karmayoga (Chapter-2-6), |
| **UNIT-02** | Form Of Yajna, Yajnartha Karma, Nishkam Karma (Chapter-3,4), Lok Sangrah (Chapter-3), |
| **UNIT-03** | Jnana-Karma Coordination (Chapter-5), |
| **UNIT-04** | Forms Of Dhyana Yoga (Chapter-6). |

| | **BLOCK-04: Bhakti Yoga** |
|---|---|
| **UNIT-01** | Concepts of Bhakti and Mahatmya (Chapters-7, 8, 9, 11, 12), |
| **UNIT-02** | The Necessity of Devotion in Divine Realization (Chapters-11, Verse-52-55), |
| **UNIT-03** | Types of Bhakti (Chapters-7, 12) |
| **UNIT-04** | Characteristics of The Devotee (Chapter-12, Verse-13-20) |

| | **BLOCK-04: Personality, Diet and Trigun Concept** |
|---|---|
| **UNIT-01** | Role of Diet in Yoga Practice (Chapter-6), |
| **UNIT-02** | Introduction to Trigunas (Chapter-14), Concept of Trigun- Based Personality |

| | |
|---|---|
| | (Chapter-17), |
| **UNIT-03** | Elements of Personality Development, Ideal Personality- DaiveeSampda (Chapter-16). |

***Suggestive Readings*:**


- श्रीमदभगवद गीतामृत – योग ऋषि स्वामी रामदेव जी, दिव्य प्रकाशन, पतंजलि योगपीठ, हरिद्वार।
- तत्व समास।
- Shrimadbhagvadgeeta- Tattvavivechini-Jaidayal Goyandaka, Geeta Press Gorakhpur.
- Bhawuk, D. P. S. (2011). *Spirituality and Indian psychology: Lessons from the Bhagavad Gita.* Springer. https://doi.org/10.1007/978-1-4419-8110-3
- Davis, R. H. (2015). *The Bhagavad Gita.* Princeton University Press. https://doi.org/10.2307/40085138
- Easwaran, E. (2011). *Essence of the Bhagavad Gita: A contemporary guide to yoga, meditation & Indian philosophy.* Nilgiri Press.
- Sivananda, S. (2000). *Bhagavad Gita.* The Divine Life Society. Retrieved from http://www.sivanandadlshq.org

**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।

| अध्याय | नाम | श्लोक संख्या |
|---|---|---|
| **प्रथमोध्याय:** | अर्जुन विषाद योग | 47 |
| **द्वितीयोध्याय:** | सांख्य योग | 72 |
| **तृतीयोध्याय:** | कर्म योग | 43 |
| **चतुर्थोध्याय:** | ज्ञान-कर्म-सन्यास योग | 42 |
| **पँचमोंध्याय:** | कर्म-सन्यास योग | 29 |
| **षष्टोध्याय:** | आत्म-संयम योग | 47 |
| **सप्तमोध्याय:** | ज्ञान-विज्ञान योग | 30 |

| | | |
|---|---|---|
| **अष्टमोंध्याय:** | अक्षर-ब्रह्म योग | 28 |
| **नवमोध्याय:** | राजविद्या-राजगुह्य योग | 34 |
| **दशमोध्याय:** | विभूति योग | 42 |
| **एकदशोध्याय:** | विश्वरूप दर्शन योग | 55 |
| **द्वादशोध्याय:** | भक्ति योग | 20 |
| **त्रयोदशोध्याय:** | क्षेत्र-क्षेत्रज्ञ विभाग योग | 34 |
| **चतुर्दशोध्याय:** | गुण त्रय-विभाग योग | 27 |
| **पंचदशोध्याय:** | पुरुषोत्तम योग | 20 |
| **षोडशोध्याय:** | देवासुर संपद्विभाग योग | 24 |
| **सप्तदशोध्याय:** | श्रद्धा त्रय विभाग योग | 28 |
| **अष्टदशोध्याय:** | मोक्ष सन्यास योग | 78 |

**गीता की प्रासंगिकता और क्षेत्र –**

**“सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।**
**पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत।।”**

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 है
- विश्व की सबसे अधिक भाषाओँ 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।

**दुखनाशक 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 धीर पुरुष 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 यश्चनं मन्यते हतम् ।**
**उभौ तौ न विजानीतो नायं हन्ति न हन्यते II (2.19)**
**जो इस आत्मा को मारने वाला समझता है तथा जो इसको मरा हुआ समझता है, वे दोनों ही अज्ञानी है, क्योंकि यह आत्मा वास्तव में न तो किसी को मारता है और न किसी द्वारा मारा जाता है।**

**न जायते म्रियते वा कदाचि-न्नायं भूत्वा भविता वा न भूयः।**
**अजो नित्यः शाश्वतोऽयं पुराणो-न 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 शरीरीको 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 शरीरी 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 नित्यमवध्योऽयं 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 माश्चर्यवद्वदति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः श्रृणोति 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 <u>सकाम कर्म का फल समाप्त नहीं होता</u> तथा <u>निष्काम कर्म का कोई फल नहीं बनता</u>।
- 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 – मोह्त्याग (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 किमासीत व्रजेत 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 शांतिमधिगच्छति।। 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 सांख्यानां 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 पुरुषोऽश्नुते ।**
**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 ।**
**तैर्दत्तानप्रदायैभ्यो 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 सर्वकिल्बिषै ।**
**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 ।**
**यज्ञा द्भ वति 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 वर्त्मानुवर्तन्ते 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 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।**
**सर्वं 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।**
**सर्वं 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-सन्यास 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 सम्यगुभयोर्विन्दते 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।**

**पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन्।।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।

**प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि।**

**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 निरग्निर्न 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 –**

**नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।**
**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 तत्वतः ॥ (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 मन्त्रो 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 राजसास्तामसाश्चये ।
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 है, मैं उनके अधीन नही हूँ। (१२)

(भक्त और अभक्त का निरुपण)
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 स्वरुप 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 ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ (१५)

भावार्थ : मनुष्यों में अधर्मी और दुष्ट स्वभाव वाले मूर्ख लोग मेरी शरण ग्रहण नहीं करते है, 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 : यधपि 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 निरुपण)
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 इच्छाऐं 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 हैं, 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 इसलिय वह मेरे सर्वश्रेष्ठ अविनाशी स्वरूप के परम-प्रभाव को नही समझ पाते हैं। (२४)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ (२५)

भावार्थ : मैं सभी के लिये प्रकट नही हूँ क्योंकि में अपनी अन्तरंगा शक्ति योग-माया द्वारा आच्छादित रहता हूँ, इसलिए यह मूर्ख मनुष्य मुझ अजन्मा, अविनाशी परमात्मा को नहीं समझ पाते है। (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 नही जानता है। (२६)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ (२७)

भावार्थ : हे भरतवंशी! हे शत्रुविजेता! संसार में सभी प्राणी इच्छा-द्वेष आदि द्वन्दों 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 द्वन्दों से मुक्त हो जाता हैं। (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 हैं। (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 फ़लों का भोक्ता) सहित जानता हैं 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 निरंतर 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 देहवद्भिरवाप्यते ॥ (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 नही 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 नही 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 नही 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 प्राप्त 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 नही 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 दृढ़निश्चयः ।
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 ।
हर्षामर्षभयोद्वेगैर्मुक्तो 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 नही 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-फ़लों 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 निंदा 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 नही 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 हैं। (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 हैं और न ही प्रलय के

समय कभी व्याकुल होता हैं। (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 हैं। (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 देहिनम् ॥ (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 आँखे, 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 बढने 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 बृद्धि होने पर मृत्यु को प्राप्त होता है तब वह सकाम कर्म करने वाले मनुष्यों में जन्म लेता है और उसी प्रकार तमोगुण की बृद्धि 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 हैं। (१७)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ (१८)

भावार्थ : सतोगुण में स्थित जीव स्वर्ग के उच्च लोकों को जाता हैं, 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, बुढापा 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 प्रवृत ही होता है और न ही उनसे निवृत 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 नही 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 नही 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 |
| प्रवृति | 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 अप्रवृति, 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 | सुख, ज्ञान, वैराग्य | दुःख | अज्ञान |

| | | | |
|---|---|---|---|
| **अनुसार कर्मों का फल** | **आदि निर्मल फल** | | |
| **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)**, अन्त:करण की शुद्धता का भाव **(आत्मशुद्धि)**, परमात्मा की प्राप्ति के ज्ञान में दृड़ स्थित भाव **(ज्ञान-योग)**, समर्पण का भाव **(दान)**, इन्द्रियों 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)**, इन्द्रियों का विषयों के साथ संयोग होने पर भी उनमें आसक्त 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 **(दृड़-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 सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ (५)

भावार्थ : दैवीय गुण मुक्ति का कारण बनते हैं और आसुरी गुण बन्धन का कारण माने जाते है, 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 श्रृणु ॥ (६)

भावार्थ : हे अर्जुन! इस संसार में उत्पन्न सभी मनुष्यों के स्वभाव दो प्रकार के ही होते है, 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 नही जानते हैं कि क्या करना चाहिये और क्या नही करना चाहिये, वह न तो बाहर से और न अन्दर से ही पवित्र होते है, वह न तो कभी उचित आचरण करते है 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 नही 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 है, ऐसे आसुरी स्वभाव वाले मनुष्य केवल विनाश के लिये ही अनुपयोगी कर्म करते हैं जिससे संसार का अहित होता है। (९)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ (१०)

भावार्थ : आसुरी स्वभाव वाले मनुष्य कभी न तृप्त होने वाली काम-वासनाओं के अधीन, झूठी मान-प्रतिष्ठा के अहंकार से युक्त, मोहग्रस्त होकर ज़ड़ 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 है, 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 लूंगा, 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 मै 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 ईष्यालु, 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 नही 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<br>➢ सत्त्वसंशुद्धि (अन्तःकारण की शुद्धता)<br>➢ ज्ञानयोगव्यवस्थिति (ज्ञान योग के लिए ध्यान में स्थित)<br>➢ दान<br>➢ दम (इंद्रिय दमन)<br>➢ यज्ञ<br>➢ स्वाध्याय<br>➢ तप<br>➢ आर्जवम् (शरीर, इंद्रिय तथा अन्तःकारण की सरलता) | ➢ दम्भ<br>➢ दर्प (घमंड)<br>➢ अभिमान<br>➢ क्रोध:<br>➢ पारुष्य (कठोरता)<br>➢ अज्ञान<br>➢ प्रवृत्ति और निवृत्ति को न जानने वाला<br>➢ बाहर और भीतर से अशुद्ध<br>➢ सत्य और श्रेष्ठ आचरण का अभाव<br>➢ ईश्वर में अविश्वास |

| | |
|---|---|
| ➢ अहिंसा<br>➢ सत्य<br>➢ अक्रोध<br>➢ त्याग<br>➢ शान्ति<br>➢ अपैशुनम् (किसी की निंदा न करना)<br>➢ दया भूतेष्व (प्राणियों पर दया)<br>➢ अलोलुप्त्वं (विषयों से वैराग्य)<br>➢ मार्दवं (अन्तःकारण की कोमलता)<br>➢ ह्री (बुरे कर्म करने में लज्जा)<br>➢ अचापलम् (चपलता का अभाव)<br>➢ तेज:<br>➢ क्षमा<br>➢ धृति:<br>➢ शौच (बाहर-भीतर की शुद्धता)<br>➢ अद्रोह (शत्रुभाव का अभाव)<br>➢ नातिमानिता (मान न चाहना) | |

**श्रद्धात्रय विभाग योग (अध्याय 17)**

**(स्वभाव के अनुसार श्रद्धा)**

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 श्रृणु ॥ (२)

भावार्थ : श्री भगवान् ने कहा - शरीर धारण करने वाले सभी मनुष्यों की श्रद्धा प्रकृति गुणों के अनुसार सात्विक, 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 करतें 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 श्रृणु ॥ (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 बढाने 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 हैं। (१३)

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ (१४)

भावार्थ : ईश्वर, ब्राह्मण, गुरु, माता, पिता के समान पूज्यनीय 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 वोलना, सत्य वोलना, प्रिय लगने वाले हितकारी शब्द वोलना और वेद-शास्त्रों का उच्चारण द्वारा अध्यन 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 सात्विक **(सतोगुणी)** 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 **(रजोगुणी)** 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 **(तमोगुणी)** 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 **(सतोगुणी)** 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 **(रजोगुणी)** 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 **(तमोगुणी)** 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 "ओम" **(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 क्रियाऐं "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, | कटु, अम्ल, लवण, रुखा, तीखा, दाहयुक्त तथा दुख, | अधपका (यातयामम्), रस रहित (गतरसम्), दुर्गंध युक्त |

| | | | |
|---|---|---|---|
| | स्निग्ध तथा हृदय को प्रिय लगने वाले | चिंता और रोग प्रदायक | (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<br>**वाणी का तप**- अनुद्वेग करने वाला, प्रिय, हितकर तथा यथार्थ भाषण,<br>स्वाध्याय, शास्त्र पाठन, तथा परमेश्वर के नाम के जप का अभ्यास<br>**मानसिक तप**- मन की प्रसन्नता, शांत भाव, सौम्यता, मौन, मनो-निग्रह, अंत:करण 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-सन्यास योग (अध्याय 18)

### त्याग का विषय

**अर्जुन उवाच**

**सन्न्यासस्य 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 सन्न्यासं कवयो विदुः ।**
**सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥**

भावार्थ : श्री भगवान 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 विद्वान ऐसा कहते हैं कि कर्ममात्र दोषयुक्त हैं, इसलिए त्यागने के योग्य हैं और दूसरे विद्वान यह कहते हैं कि यज्ञ, दान और तपरूप कर्म त्यागने योग्य नहीं हैं॥3॥

**निश्चयं श्रृणु 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 सात्विक, 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 है, 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 तपरूप 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 क्रियतेअर्जुन ।**
**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 पश्चात 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 अर्थात 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 यथावच्छृणु 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 अर्थात 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 कृतम।**
**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 शठोनैष्कृतिकोऽलसः ।**
**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 श्रृणु ।**
**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॥

**प्रवत्तिं 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 दु:ख को तथा उन्मत्तता को भी नहीं छोड़ता अर्थात धारण किए रहता है- वह धारण शक्ति तामसी है॥35॥

**सुखं त्विदानीं त्रिविधं श्रृणु 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 यदेभिःस्यात्त्रिभिर्गुणैः॥**

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 धूएँ 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 मद्व्यपाश्रयः।**
**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 चेत्वमहाङ्कारान्न 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 अर्थात 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॥

**ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।**
**भ्रामयन्सर्वभूतानि यन्त्रारुढानि 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 श्रृणु 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 व्रज ।**
**अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥**

भावार्थ : संपूर्ण धर्मों को अर्थात 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 मद्भक्तेष्वभिधास्यति ।**
**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 श्रृणुयादपि 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 भगवान श्रीकृष्ण से प्रत्यक्ष सुना॥75॥

**राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।**
**केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥**
भावार्थ : हे राजन! भगवान 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 राजन्! 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 भगवान 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 |
| चेष्टाए | 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 | आसक्त 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 त्तुल्य | 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

| 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.
    - Example: "Are you coming?" (The pitch rises at the end.)
2. **Falling Intonation**: Common in statements, commands, and WH-questions.
    - Example: "She lives in London." (The pitch falls at the end.)
3. **Rising-Falling Intonation**: Used for expressing surprise or contrast.
    - Example: "Really? I didn’t expect that!"
4. **Flat Intonation**: Indicates boredom or lack of enthusiasm.
    - 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 |
|---|---|

# 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

| 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, Aand 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.

## 1.2 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**

**6. 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-02

## 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
# COURSE CODE – BSYSVA-107

| CREDIT: 3 | CA: 25 | SEE: 75 | MM: 100 |
|---|---|---|---|

पाठ्यक्रम के उद्देश्यः–

- 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** |
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| **Unit-01** | देवता परिचय |
| **Unit-02** | वैदिक देवों का वर्गीकरण |
| **Unit-03** | यज्ञ सस्था का परिचय एवं विवेचन |

| Block-2: | **यज्ञ: परिभाषा, प्रकार एवं उपयोगिता** |
|---|---|
| **Unit-01** | यज्ञ की परिभाषाएँ |
| **Unit-02** | यज्ञ की उपयोगिता |
| **Unit-03** | यज्ञ शब्द के पर्यायवाची |

| Block-3: | **यज्ञीय पदार्थ परिचय एवं मंत्र स्मरण** |
|---|---|
| **Unit-01** | यज्ञीय पदार्थ |
| **Unit-02** | देव यज्ञ विधि |
| **Unit-03** | हविर्द्रव्यों की मात्राएँ |

| Block-4: | **यज्ञ चिकित्साध्थरेपी** |
|---|---|
| **Unit-01** | यज्ञ चिकित्सा के वैज्ञानिक प्रमाणण्अन |
| **Unit-02** | यज्ञ चिकित्सा का शास्त्रीय प्रमाणण्वेदादि शास्त्र में रेग निवारण |
| **Unit-03** | यज्ञ चिकित्सा |

निर्धारित पाठ्यपुस्तक–

- यज्ञ–योग–आयुर्वेद चिकित्सा एवं यज्ञ दर्शन, वैदिक नित्यकर्म विधि।
- वैदिक साहित्य एवं संस्कृति, डॉ0 कपिलदेव द्विवेदी।
- संध्योपासना विधि– पतंजलि योगपीठ।
- पंच महायज्ञ विधि– महर्षि दयानन्द।
- संस्कार विधि– महर्षि दयानन्द।
- यज्ञ रहस्य–डॉ0 रामनाथ वेदालंकार।

# BLOCK-1

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| **UNIT-1** | [illegible] |
| **UNIT-2** | [illegible] |
| **UNIT-3** | [illegible] |

## unit-1

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## UNIT-2

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**9.** □□□□□ □□□ **(T.B, Cough)-**

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- **Anti-fatigue (□□□□ □□□□□)** - □□□□□ □□ □□□□□□□□□□□ □□□□ □□□□□ □□ □□ □□□□□ □□□□□□
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