

Important quotations from

Mahabharata

An enquiry in the human condition

Scripture Written by Sri Krishna-Dvaipayana Vyasa

Source: Book by Mr Badrinath Chaturvedi

I. Introduction to the Mahabharata :

1. The four ends of human life are, **dharmā** , the foundation of all relationships, personal and social; **artha**, or the material condition of life; **kama**, sexual happiness, or used in wider sense , fulfillment of desire; and **moksh**, freedom liberation. The three , **desha**, **kala** and **patra**, i.e. the proper place, the proper time and proper person, determine the appropriateness of an act, and thus its meaning

II. Food, water and life

2. Whatever lives on this earth, is born of food, and at the end reverts to earth. **The material body**, made up of the nature of food and its **anna-maya**, sap is suffused with **prana, vital breath**, by virtue of which all beings live. There is subtler substance, the **mind**, with which the material body and vital breath are completely suffused (**mano-maya**). Distinct from these three, there is subtler substance , **intelligence**, with which material body , vital breath and mind are completely suffused(**vijnana-maya**), there is subtler substance, pure bliss, are completely suffused (**ananda-maya**). Distinct from these five , but suffusing them completely , is the **atman**, the self, which is the same as Brahman and it is ultimate reality.
3. The physical world is assigned to speech, the space to mind, and heavens to life. Whatever is knowledge, is speech , whatever is subject of enquiry, is mind and whatever is mystery is life

III. The spiritual and the material in the Mahabharata

4. Feeling of delight, love, joy happiness, and peace of mind , whether they arise with or without cause , are known as the energy of sattava
Feelings of discontent , regret, sorrow, greed, and intolerance are the energy of rajas
Lack of judgment, blinding confusion of perceptions, carelessness, dreams, and laziness , no matter how they arise , are different forms of energy of tamas

It is the psycho-physical self, of which there are as many as there are living beings, that is suffused with these three energies, existing together but in many

different proportions. **The predominance of one over the other two gives an individual his or his *swa-bhava*, his or her specific disposition, distinct tendency, which may remain constant or may change.**

5. The mind, the intelligence and the will, these three although in their essence independent of the organs of sensing and cognition; they are connected with them all the same. The steadiness; the skill of argument; memory; confusion; imagination; reconciliation; good or ill resolution ; and fickleness- are nine characteristics of the mind

To discriminate between what is good and what is ill; to judge and differentiate; to evaluate ; to resolve doubts; and to decide – are five characteristics of the intelligence , buddhi

Governing the organs of sensing and of cognition (*Gyan*), the intelligence is akin to their self. In experiencing them, it takes many forms of emotions and feelings, and then makes the mind likewise

6. **Radical shift in Mahabharata:**The Mahabharata keeps stressing, the need for self discipline in relation to one's self. This will remain true independent of Atman. **The favorite metaphor employed in the Mahabharata in this regards is that of a chariot drawn by five horses: the body is chariot , the five senses are horses , the mind is charioteer . The person who holds firmly the reins of five sense organs is a happy charioteer. And there is no heaven and there is no hell apart from what the sense organs, disciplined or left wild , create for one self.**
7. **There is the energy in the self that brings love and joy and clarity and sattwa, inner peace. There is energy that brings dissatisfaction, discontent, aggression , and greed, rajas. And there is energy that depresses, disturbs, suffocates and chokes, tamas.** Even without its metaphysics, it will experientially true that self is field of these three energies. With self knowledge and self discipline the self can channel the energies within. That is what the Mahabharata is concerned with- not the knowledge of atman but living in dharma.
8. **Self, energy and relationships:**That life is a complex system of energy is evident. **It is equally evident that *prana*, life –energy , flows in many channels.** It assumes many forms: the energy in the earth and water, and the energy of the human mind and of human heart. Some forms of energy are immeasurable beauty, some ugly and grotesque. **Energy takes many names, love is energy hatred is energy too**
9. **Yoga shows that the energies of the body and of mind are inseparable in a way that one determines other. It suggests ways of disciplining them so that they flow without obstruction by wrong attitudes and passions we ourselves create. Yoga properly**

understood, takes us, by disciplining our energies towards simple human happiness , and towards beatitude

10. The paradox of energy comprises, firstly , the paradox of *kala*, as primordial energy or force. It states in the Aadi parva that

“Time creates all beings; and Time destroys what is created. Destroying what is created. Time is then pacified by Time

Time is the doer of all that happens in the universe: of the good and bad alike. Time sleeps, and Time is forever awake; no one can transgress Time

What was in the past, what will come in future, and what is now, are creation of Time. Keeping this, do not loose your faculty of discrimination

Time is the root of all that is: all that is not; happiness and suffering alike”. Vyas perceives all human relationships as being maintained by Time: the coming together , the parting , the loving and hating ; being gentle and tender; being nasty and brutal; being indifferent; going to war and reconciling in the attitude of peace

11. Every self has a past, with its memories that bring joy and happiness and give to human life its worth. Every self has a past with memories that are tamsic. That is to say, they disturb, distress, exhaust, and suffocate. Memory has an enormous influence on the present, to a degree that present becomes extension of the past.

IV.The Foundation of Life and Relationships

12. Religion in its institutional form is divisive; dharma unites. A religion excludes all that it is not; dharma includes every form of life. Religion must be separated from the state and governance

13. The wealth should be earned through dharma and never through adharma.

three foundation of artha, True wealth, individual and social, is that wealth which creates:

- nurturing, cherishing , increasing, enhancing all being,
- providing amply, enriching , which supports , sustains bring together , uphold all living beings;
- secures for living beings freedom from violence, freedom from fear.

14. The force of sexual impulse, i.e. kama be subject to dharma. True sexual pleasure is that which, in fulfilling itself:

1. nurtures, cherishes, increases, and enhances the other;
2. supports, sustains , brings together , and in bringing together upholds the other;
3. secures for the other freedom from violence, freedom from fear.

These are three foundations for fulfilling sexual pleasure, kama, and they are three attributes of dharma.

15. **Dharma and the question of relativism:** The value of an act, depends not only on one's motives wholly, but also upon *dehsha and kala*, the given place and the given time (cycle of time). The same act is dharma or adharma for different people, depending on time, place and person concerned. **Whatever is obtained by love and friendship, all that is dharma; its opposite is adharma**

17.Q- Whether there is anything that could deliver human beings from the fear of sorrow and death? It is only sila (in Hindi speak as *sheel*). Meaning of sila (in Hindi speak as *sheel*) consists in the right relationship with the other. Sri (a form of woman) said " **Dharma, Truth, Wealth, Strength and I-all of us rooted in sila**. Freedom from malice towards any being, in act, thought, and speech; benevolence towards all; and sharing is sila". Dharma has **thirteen wives** who are, in their English name: **Faith, Intellect, Intelligence, Strength, Action, Wealth, Resoluteness, Satisfaction, Splendor, Success, Fame, Modesty, and Peace**. **They have fifteen sons**. From Faith Desire. From Intellect, Learning. From Intelligence, Awareness. From Action, Governance, Resoluteness and Rule. From Satisfaction, Contentment. From splendor, Commerce. From Success, happiness. From Fame, recognition. From Modesty (having moderate estimate of one's abilities), Good breeding, and from Peace, Comfort.

Adharma, the human disorder, is personified as well. **Violence is his wife**, and they have **Untruth as their son, and dishonesty as their daughter**. And in turn, they give birth to **Fear, Hell, Illusion, Pain, and Death**.

- **Ignorance is root cause of greed and greed feeds ignorance. So long as one exists, the other must exist too.** From greed arises anger, confusion, egoism, and intolerance, shamelessness, loss of prosperity, worry, and ill reputation. From greed arises miserliness; excessive 'thirst' arrogance of one's high family;

V. Ahimsa-Not Violence, the foundation of life

18. **Nothing does one love in this world more than one's life. To every living being, death is a disaster; at the time of death all living beings shake fearfully**
Violence in speech and words

19. **Effect of hurtful and dry words:** They are like arrows that burn the bones and the heart and life of the victim, it is impossible to remove the arrow of hurting words, for it gets embedded in the heart. **Harsh words make instant enemies of friends, even those of**

long standing and the ones who are honored, for the sting of sharp words cannot be removed from the mind. The wound of hurtful speech is never healed.

20. Of five causes of enmity, hard speech is one, woman, property, natural conflict, and previous offence comprise the rest.
21. **Silence** is the **first** quality of speech; speaking the **truth**, the **second**; **speaking pleasantly**; the third; and **speaking according to dharma**, the fourth
22. A friend is one who can be trusted like a father, others are mere companion

VI. What is 'Death'? The origin of Mrityu

23. **Yaksha** asked Yudhishter "What is most astonishing thing in the world?" He had said : " Seeing that everyday people are dying, that those remain still think that death would not come to them"
24. Greed; anger, taking ill of others; envy and jealousy; ill-will; confusion of perceptions; shamelessness; and harsh words spoken to each other- these will devour the bodies of those who are embodied. This is death, from which arise all kind of diseases. Illness is the name of diseases which affect man. All living beings die at the end of their lifespan. Do not grieve, for that will do no good. All living beings cause their own death. Death does not kill them with a stick in her hand
25. There are six deadly swords. Too much **pride and arrogance** (aggressively assertive or presumptuous); too much of the **vain** (having to high opinion of one's looks, abilities) talk; **absence of self sacrifice, anger; to seek only one's own ends; and betrayal of a friend**. These kill human beings, not death

VII. The Question of Truth

26. The Mahabharata mentions thirteen **attributes of truth**. Including itself as predicate (assert), they are : equality (samta), self control (dama), absence of envy(amatsarya), forgiveness (kshama), modesty(hri), endurance (titiksha), not to find fault with others (anasuya), renunciation (tyaga), concentration (dhyana), nobility of conduct (aryata), forbearance(hriti),and not violence (ahimsa)

VIII. Human attributes- neither neglect, nor idolatry

15. **Human attributes- neither neglect, nor idolatry** (devoted admirer): Circumstances often combine in such a way that an enemy turns into a friend, and a friend begins feeling of enmity. Friendship and enmity do not remain same all the time. It is due to self interest that somebody is now friend and then enemy. Man is slave of self-interest. Self-interest is no one's slave. This is the truth.

Let one understand one's self through one's body and the mind. One's self is one's friend, and one's self one's enemy. Whoever has conquered his self, has his self as his friend. Conquered, the self is a friend ; left uncontrollable, an enemy. Harsh words

create instant enemy of friends; even those of long standing and the one's who are honored; from the sting of sharp words cannot be removed from the mind

IX. Human Attributes- *Sukha and Duhkha*, Pleasure and Pain:

27. Whatever is agreeable to one is pleasure, whatever is disagreeable is pain. Pleasures are of two kinds: physical and mental. All human tendencies are towards pleasure. Indeed *dharmā, artha, and kama*, the three ends of life, have nothing but pleasure: it is for obtaining pleasure all act is begun. Pains are of two kinds: physical and mental; they arise from each other: without the one, the other cannot exist

The reasons why there is more pain than pleasures: All objects of pleasure are transitory-beauty, youth, wealth, good health and the company of dear ones. Accumulation ends in destruction, rise ends in fall, the coming together end in parting, and life ends in death. There is more pain than pleasures lies in desire itself. Its nature is such that it remains forever unquenched. For desire invariably turns into unending 'thirst', *trishna*. And desire is the greatest pain; not desire, the greatest happiness.

28. Three different paths to happiness:

- a. **Indriya- nigraha, disciplining the body –mind:** The body is chariot, the five sense-organs its horses, and the mind the charioteer. The man who holds firmly the reins of the five horses is a happy charioteer.
- b. **Vairagya, renunciation of the world:** This world is a moving wheel. Being with loved one is transitory, passing . Brother, father, mother, friend are like companions on the road. One is alone in birth; one is alone in death. One is in crossing over. Father, mother, brother, guru, relatives and friends are of no help. They weep over his body for a while when dies, and then turn their face away.
- c. **Moksha: Towards freedom from the human condition: :**

As per Kathopnishad: *"One is good, while the other is pleasant. These two having different objectives chain (bind) a man. Blessed is who , between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal)". "Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice (extreme greed for wealth or material things) and attachment. These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, Just as the being led*

by the blind. The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. "This is the only world," he thinks "there is no other." Thus he falls again and again under my sway (i.e Lord Yama).

29. The Mahabharata's teaching of happiness: Suffering and happiness move in a cycle. Anxiety and worry do not help, they only increase one's pain. Only those who transcend the duality of 'pain' and 'pleasure' , or 'suffering' and 'happiness', are truly happy. Happy are those who have inner contentment of knowledge and wisdom; the unhappy fools are always discontented.

X. Material prosperity and Wealth, Artha:

30. The strength of a king is based on treasury and army; army is based on treasury; the social order is based on army; and the people are based on dharma. Great wealth can be earned neither by those who are too pure nor by those who are too cruel; follow the middle path, and thus collect great wealth.

31. There is nothing in this world that cannot be obtained through wealth; let a prudent man earn wealth by his effort. Old men with wealth appear young; where as those who have no wealth turn old even in their youth. He who is poor, for him are reserved a thousand of indifference. Poverty has in it many a great demerit; but also the happiness of having money and wealth is laced mostly with pain. In the state of poverty, a man is full of anger, which makes him lose his faculty of right and wrong, and then takes to cruel deeds.

32. If wealth is not distributed, it will be wasted as the water stored in an unfired clay pot is wasted. It is therefore one's duty to preserve it. The wealth that has been lawfully earned, and lawfully increased, is also to be preserved with care- in order to secure the good of others. This is certain. Earn the wealth which is free from the fear of the state, of the fear of being stolen, and free the fear that it all will end with one's death

XI. Sexual Energy and Relationships, Kama and Saha-dharma:

33. Sex is primeval (of the earliest time in history) force that moves every living being, and from which even gods are not exempt either. Like all forces of the nature, sexual force was raised to the status of a deity (kamadev). In this view, the force of sex must be acknowledged with humility (The quality of having a modest or low view of one's importance), cultivated with knowledge and sensitivity, but all the times within limits.

34. While *kama*, sexual desire, is human attribute, confusion, anger, ignorance, sorrow, anxiety and fear are attributes of *kama*. The cosmic energy is stored in sex. It is a psychic force that exists in a hierarchy of energy levels, the highest of which is *kundalini*, sleeping like a coiled snake, unmindful of its awesome power.

35. All men of this world desire women; likewise women desire men. This is evident and everybody in the world is a witness to it. The relationship between wife and husband, as between woman and man, is very intimate and subtle, with sexual intimacy as its common characteristic. The women who are virtuous and noble are honored in the world as mother and they sustain the world by their own strength; but the women who are inclined to waywardness (Difficult to control or predict because of willful or perverse behavior) destroy the family, need to be protected from themselves.
36. If the woman wishes are not fulfilled, she cannot please her husband, if he is not pleased, the progeny (children) does not arise. Let women be honored and pleased always. That family does not survive where daughters-in-law lament (sad). The homes that are cursed by them are destroyed as if by a malevolent (wishing evil of others) ghost; bereft (deprived) of fortune, those home do not prosper.
37. The birth of progeny, the nourishing of young, and the happy progress of society, are seen tied to women. Only if they are respected and honored will everything succeed. As for the woman as mother, In status, greater than ten scholars is the teacher and the preceptor (trainer), higher than ten preceptor is father; and higher than ten fathers is the mother; she is higher in status even the entire earth. Their no guru greater than the mother.
38. Not only can the man-woman relationship be limited to the satisfaction of desire alone, but also that erotic love, in order to be truly erotic, requires a sense of togetherness, *sam-bhoga*, which has meaning of 'enjoying together, experiencing together'. What is saha-dharma? Saha-dharma is nothing more than a secondary attribute of marriage; and what husband and wife do together is given the name of dharma purely on functional grounds.
39. In a final movement of all the three, *dharma, kama and artha*, are then made dependent upon woman as wife. Being other half of man, the wife is declared the protector of wealth, of human body, of society, of social order, of heaven, and ancestors.

The artha of excessively greedy; and the kama of the one obsessed with it- both these do injury to dharma.

XII. Grihastha and Grihini, the House holder; Grihastha –ashrama, Life in family

40. **Family as a stage in life:** man's life is divided into the familiar 'four stages' or ashrama; Brahmacharya, a period of study; grihstha, a time of raising a family, vanaprastha, a time for freedom from the cares of the family, and for reflection on the higher concerns of life; which literally means 'moving towards the forest', and finally sanyasa, the time for total withdrawal from the world.

41. **The life in family, that is most important , as it supports the other three.**

Just as all living beings are able to survive owing to the loving care of their mothers, likewise all other stages of life are possible because of the support that households provide.

42. **Obligations and duties, and 'three debts'**

- No matter what the character or circumstances of a father or a mother might be, their children owed to them certain duties. Obedience, holding them in honor, and looking after them in their old age were the duties of children towards parents.
- The parents owed to their children certain duties. Providing protection, loving care, a disciplined upbringing, and honest advice were the duties of parents towards children
- The three debts or *ma*, that every person owes, and must be discharged: a debt to one's ancestors; a debt to one's teachers; and a debt to society. **The debt to ancestors is paid by raising a family; the debt to one's teachers, by contributing further to the advancement of knowledge; and the debt to the society , by living a self regulated and self disciplined life.**

43. **Not obligations and duties alone, also feelings:** Life is system of relationships, and relationships are lived through feelings. **The quality of a life will be determined by the quality of relationships, and they, by the quality of the feelings that run through them.** Feelings arise from perceptions, in which the mind and its instruments play a central part. But feelings can also cloud perceptions.

44. **The place of the wife in life-in-family:** A house is not a home: only through the wife is a house called the home. Where there is no wife, that dwelling is like wilderness (desert or confused assemblage). The greatest wealth of a man is his wife. For him who is lost and helpless in the journey of life, his wife is his support. For him who is afflicted by illness, and troubled for long and deeply, there is no better cure than his wife. There is no friend like wife, no support like wife, nor anyone in the world like the wife, who helps one live a meaningful life. In the moments of deepest intimacy, of loving speech ; in the ordering of life, like father; and in the moments of crisis , the wife acts like a mother.

45. **The place of a daughter in a family:** A daughter is the goddess of prosperity lives always. She is established in her always. A daughter is glorious, endowed with all that is good, to be honored at the beginning of every good work

46. **The place of a mother in a family:**It is only the mother who gives comfort and heals those in distress. Only that long does a person feel protected, as long as mother is alive; without mother he is unprotected wholly.

47. **In the marriage by vedic rites, the man and the woman together take seven steps around the fire before which the ceremony takes place, fire being witness, along with other elements of nature present. On taking seventh step, they turn to each other , and say: With these seven steps , become my friend. I seek your friendship. May you never**

deviate from this friendship. May we walk together. may we love each other and enhance each other.

May our vows be congruent (suitable, agreeing) and our desires shared.

Marriage as friendship, not as theater of a power struggle. Nor togetherness (saha) is limited to family. It is foundation of all relationships

48. **Famous resolve, of teacher and student** together says

May we together protect each other, and together nourish each other. May we gain strength together. What we have together learnt and studied, may it in splendor and force grow. May we never have for each other repugnance (antipathy, aversion) and dislike.

This follows the two word invocation that togetherness brings and repeated three times. Om shanty, shanty, shanty

XIII. Varna-dharma, social arrangements; Loka-samagha, towards social wealth

49. **varna – a function, not a person:** To each of the four varna a corresponding discipline is attached, an expectation from each, which was functional in the first place. The respective disciplines, naturally interrelated, were to be, together, the foundation of social progress and wealth. It is difficult to determine the *jati* of a person because all varna have hopelessly mixed. Brahmana is one whom can be seen truth, generosity, forgiveness, humility, absence of cruelty, austerity and kindness. But these qualities are found in a shudra as well. If they are present in a shudra, and are absent in a brahmana, then that Brahmana is not a brahmana and that shudra is not a shudra. Only that person who has those qualities is to be regarded as Brahmana, and the one that does not have them is to be regarded as a shudra

Antagonism (active hostility) among social functions: its psychology. The Buddha and Mahavira, both Kshatriya's, founded two systems of thought that were pluralistic and atheistic in their metaphysics, empirical in their methods, immeasurable more systematic in their ethical outlook, than were Upanishads. The kshatriya varna never existed in the South, there being only two main divisions that were acknowledged, brahmana-s and the rest.

50. **Harmony among social callings: the way to social wealth.** The welfare of a nation is dependent upon the state, and welfare of the state is dependent upon the direction that a philosopher as advisor provides

XIV. Dharma- The foundation of Raja-dharma, Law and Governance

51. The order that exists in the world has governance as its foundation. It is out of the fear of punishment that people do not engage in mutual killing. Impartiality, truth, and trust

in governance, Impartiality, truth, and trust in governance, Public wealth under the control of dharma are basic principle of good governance

52. **The law of abnormal times:** When social and economic conditions change so dramatically as to produce anarchy, and life itself is threatened, one must order, one's life and relationships with one solely aim – to preserve oneself. Here the underlying principle is: 'it is better to be alive than dead; alive a person can order his life again'

XVI. Fate or human endeavour? Question of Casuality

53. Success or failure is attributed (a) solely to providence, *daivya* or the unseen; (b) to human endeavour alone, *purushartha*; (c) to the combination of Endeavour and providence and neither of them wholly; (d) to the turning Time, *kala*; and (e) entirely to innate disposition of things, *swabhava*.

There is, above all, the view that no definite statement could be made as to why things happen the way they happen or do not happen when there is every reason to expect that they would.

54. *Of providence and human effort, which has greater force?* - It is evident that without a seed, nothing can germinate, nor fruits either. Likewise, providence is not effective in the absence of effort. Even if providence and effort were linked with each other, the noble minded always exert, only cowards talk of providence .
55. Learning, courage, dexterity (skill in using one's hand), and patience are the five natural friends of a man, with their help are done all acts of the wise. Those who are inferior begin nothing for fear of obstructions; the middling abandon a thing no sooner than there are obstructions; but the superior men do not leave what they began even if they be hurt by a thousand obstacles. Taking into consideration time and place and by judging through intelligence one's capacities and strength, let a man, with untroubled mind, make effort and increase in blessings
56. **Endeavour and providence together:** Every act is tied to effort and providence together. It is by their combination that effort succeeds . Just as heat and cold exist together, the providence and human effort work together.
57. **Kala, Time:** Time moves within all human beings equally , freely, with nothing to obstruct it. Whatever was in past, and what will come in future , and is now , are creation of time. Seeing this, do not lose your discriminating awareness. Pleasur and pain , creation and destruction , gain and loss, and life and death – these come to everybody in a cycle of time; therefore , who is of a steady mind should not rejoice or grieve for them (Shanty 25.31). When it is time for a downward slide , neither skill nor mantra, nor any medicine, is any good; when it is time for a rise ; then all these are effective by the force of Time. **What the sea is to rivers, death is to all that lives and moves.** Why should I grieve? It is the Time that keeps changing everything in this world.

58. **Swabhava, innate disposition or nature of things or property of things:** Ayur-veda, school of ancient Indian medicine , is based on *Swabhava, as a theory of causation*. The **Samkhya** (two schools Kapil and Patanjali) traces the origin of the world to the constant tension among three forces, *sattva, rajas and tamas*, always found together, their totality is called prakriti, Nature. To put it simply , **sattva is intelligence energy, , rajas is action energy and tamas is confusion**. As long as the force of the any one of them is equal to the other two forces, there is no creation, no movement, all the three are held in balanced tension. The mind invariably carries within itself the three energies, *sattva, rajas and tamas*. To each of these are attributed a separate cluster of feelings. The feelings with or without cause , of happiness, love , delight and peace are sattvic, the feelings of discontent, sorrow, regret, greed, and intolerance are rajasic; of lack of respect, confusion, sloth and sleepiness tamsic. All conceivable feelings are contained within these three.
59. **Beyond 'causality':** Faith in daiva or kala gave rise to heroic resignation; faith in purushartha, to courage and resolve ; faith in svabhava , to cool detachment of a scientist; faith in God , to a cheerful surrender to what was interpreted as His will.
60. After happiness, comes suffering; and after suffering, happiness. Human happiness and suffering move like a wheel. Happiness or suffering , the pleasant or unpleasant , whatever comes receive it with respect, and never feel defeated in your heart. Let no man show disrespect to his self, for, defeating himself thereby, he never can gain anything good. What is worn out, broken, loosened, powerless, disturbed, crushed, or destroyed, consider that a new beginning

XVII.From Ritual Acts to Relationships

61. **What is true purity or 'shausha'?** :Purity is said to be of five kinds. Purity of the heart; purity of the acts; purity of lineage; purity of one's body; and purity of speech. Of these purity of the heart is the most special. It is from the purity of the heart that human beings obtain heaven
62. **What is good conduct, 'sadachara'? What is 'cultured conduct' or shsihtachara?**
 Those who keep under control their impulses, of sexual pleasure, anger, greed, arrogance, and deviousness, and abide by dharma, are, in the opinion of cultured, considered cultured
 It is from good conduct a person gains a long life, and it is from good conduct he gains a good name here and peace hereafter
63. **Who is truly a wise, 'pandita' Who is a fool?** Who begins a work only after making a careful resolution about it; having began thus, he does not abandon it midway; does not waste his time; and keeps his mind under control, he alone is called wise. The wise feels drawn towards excellence , works making things better, and does not seek faults in those working for good for others. A fool is one who has no learning but is full of pride;

has no money , but dreams great dreams; and without making effort , hopes to make great money

XVIII. Liberation from the human condition- 'Moksha'

64. Two general propositions are, his karma follows him like a shadow

Pleasure and sufferings, sukha and dukha, are the result of one's own acts

From the moment of conception, one suffers the fruits of acts done in previous life as well. Just as calf reaches its mother among a hundred cows, one's previous karma reaches its doer

65. The Mahabharata clearly does four things, which makes it a truly universal philosophy of human freedom. It quietly disconnects moksha from cycle of birth and rebirth, so that moksha is human freedom here and now, in this life. Freedom is an affirmation, and not a denial, of relationships. True freedom brings the self and the other into a joyous relationship. Until one had truly understood one's self, and had mastered one's self , that there could be a true reaching towards the other. At the same, the finding of one's self is primarily through relationships, personal and social. The free man, devotes himself to the other. Dharma consists of trust, caring, love and, truth. And they are equally attributes of moksha as freedom in this life, here and now, to which every human being is natural heir. Freedom is human inheritance

The attributes (laksans) of a free person:

- He learnt to face success and failure without being either too jubilant or too disheartened, because the first of these produces egoism, and the second a loss of the will to exert.
- He learnt not to grieve at the death of relatives, because to do so is futile.
- He learnt not to distinguish between friend and enemy , but believing , at the same time , that there is neither friendship nor enmity, that is permanent, one changing to other with shifting self interest
- He lived a full life by devoting himself to material prosperity, to pleasure, and to dharma, together. In everything and in all circumstances his need was one of self discipline and discipline.

Moksha as freedom from:

66. Human freedom is freedom of the self, from the self, unto the self. I may have complete misunderstanding of who I am.

67. Freedom from wrong perception of relationship between the two, i.e self and the other –both in personal and collective form

68. Human life and relationships are lived through 'place' and 'time' or desh and kala, which keep changing. These are coordinates of 'history'. Just as context of life keep changing ,

its meaning must keep changing, too. It means freedom from the past, and freedom from memory. We are free to create new karma-s, i.e. free to create our present-in some measure at any rate.

69. Freedom from some situation in which I am now, whether political or economic or emotional or spiritual. The tyranny of past always resurrects itself as the tyranny of the present.
70. Moksha is freedom from tamas (whatever suffocates , chokes, exhausts, distresses, and disturbs us). The entire creation , prakriti, is seen as the product of three main primordial energy, of which tamas is one; the other two being sattva, or the energy that creates a feeling of joy and peace, and rajas, which creates discontent, greed, intolerance, sorrow and remorse. None of three exists without the other two. Universal ground of moksha as human freedom is freedom from whatever is tamasic and rajasic.

The paths to moksha

1. External renunciation is no path to moksha as human freedom. Indian thought has never maintained that a denial of natural bonds of love and affection is the way to spiritual freedom. The great seers and thinkers of upnishadic age , most of them at any rate , were married people, living with their families. They had not turned away from the world. On the contrary , their profound inquiry into the nature of reality came from a sense of deep reverence for life and from deep passion to understand it systematically
2. Neither is moksha to be achieved by practicing this or that ritual. Just as the Upanishads had radically shifted attention from acts or vedic rituals, to the inwardness of one's being
3. Moksha is not a 'project' of special kind of people. Freedom is an aspiration of ordinary human beings. A man who has achieved inner freedom does not wear a uniform. A samnyasi and a householder are alike in exercising self control; and they are alike in being subject to the logic of attraction and aversion, egoism, arrogance, and grasping (shanty 320.41). The paths to moksha are journeys within. That is to say , they lie in self-understanding and self-control. It is clearly through them that I bring order in my relationship with my self and my relationship with the other . **What is suggested is self-control over one's sense organs and over one's desires as such.** Disciplining one's body, mind and intellect , let one conquer one's self; for one's self is one's friend , and one's self also one's enemy (udyog 34.64). The steps to self discipline as a preparation to moksha are as follows
Anger must be controlled by forgiveness; fear by vigilance; inclination and aversion by patience; confusion and doubt and laziness , by practice; greed

by contentment; adharma by generosity; dharma by careful thought; attachment to objects , by meditation on their passing nature; the tendency to talk too much, by periods of silence; pride by compassion; and ill effects of material prosperity and wealth by sharing. Self knowledge is the abiding light on that path. And greater than self knowledge is no knowledge (shanty 274.19)

Moksha as freedom unto: it may still be that I have freed myself from a prison but do not know where to go. Human freedom is not a destination but a state of being. The person who has achieved moksha in this life, lives in fullness of his, or her being , and has no particular 'aim', or 'project', or agenda. The highest point in moksha as human freedom is "Leave dharma, leave a-dharma, leave both truth and untruth, leave that which enabled you to leave them. Then take one last step – leave the notion that you have left anything at all. Moksha is to see in the transitory the face of eternity. The one who does not understand the true meaning of a texts merely carries its burden. But the one who does, for him the study of texts is not useless (shanty 305.14). Time consumes and digests all that exists. There is no turning of Time. Reduced by Time, man has no refuge. But there is a state where, seeing one's self in all beings in one's self, Time itself is digested.