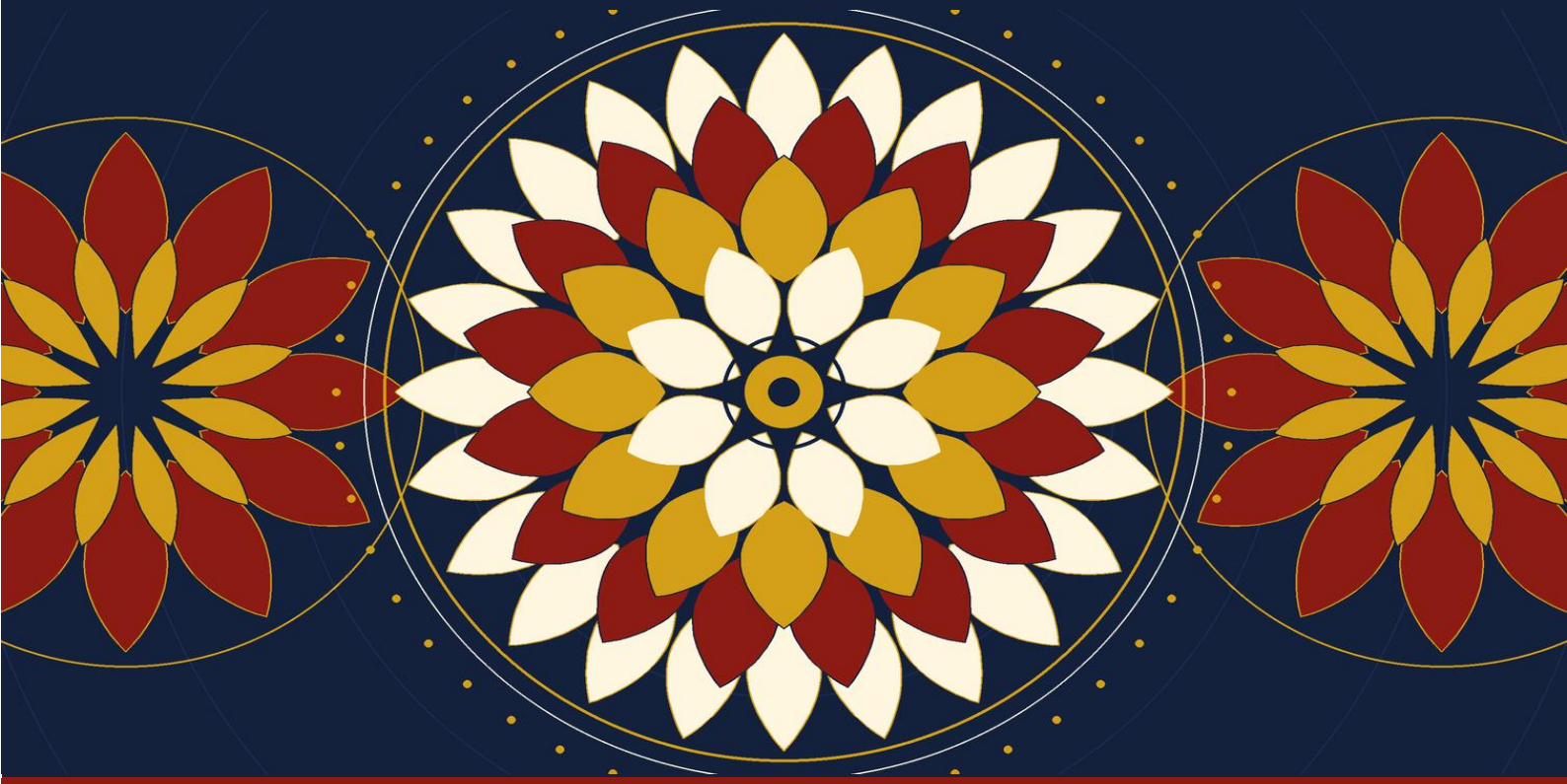
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जिज्ञासा

JIJÑĀSĀ

— THE INDIAN KNOWLEDGE SYSTEM CELL'S E-MAGAZINE —



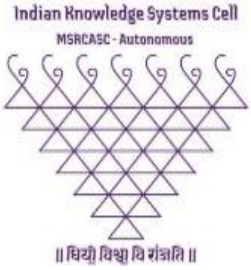
THEME · DISCIPLINE SECTIONS · STUDENT CORNER ·

Indian Knowledge Systems: Tradition, Research, and Contemporary Relevance

+ Messages from the Principal, and IKS Coordinators
+ Discipline Sections: Journeys into a deeper understanding of culture and traditions
+ Student Corner: Young minds on Indian knowledge

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॥ विद्यां विश्वं वि राजति ॥

जिज्ञासा

JIJÑĀSĀ

Vol. 01 · Issue 01 · Parābhava Āśvina 1948 · October 2026 ·

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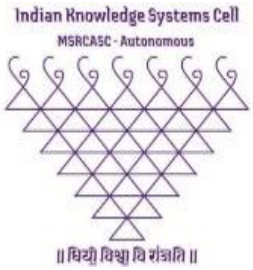
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संदेश

EDITORIAL SECTION

Principal's Message



Dr. Pushpa H
Principal

"आ नो भद्राः क्रतवो यन्तु विश्वतः"- Rig Veda

Dear Readers,

It gives me great pleasure to present *Jijñāsā* (जिज्ञासा), our new e-magazine dedicated to the Indian Knowledge System (IKS).

The word *Jijñāsā* comes from the Sanskrit root for the desire to know. Curiosity has always been the starting point of India's intellectual traditions.

The theme of this issue, Indian Knowledge Systems: Tradition, Research, and Contemporary Relevance, reminds us that tradition and inquiry go together. Our task is to study this inheritance with academic rigour, test it against contemporary evidence, and bring out what it can offer to present-day challenges. The sub-themes of this issue show how wide and relevant this heritage is. Together they reflect India's holistic vision of well-being, ethical leadership and responsible social life.

This e-magazine has been brought out by the IKS Cell of our college as a platform for knowledge sharing and intellectual discussion, which promote a better understanding of India and her traditions. It is not merely a journey back to the past or a glorification of our heritage. It is a systematic reflection on our traditions, through which we can better understand people, society, culture and tradition itself.

I congratulate the editorial team, the IKS Cell coordinators, the faculty members and, above all, the student contributors, whose efforts have brought this issue to life. I hope *Jijñāsā* encourages readers to explore our heritage with an open and critical mind, and inspires young scholars to carry the spirit of inquiry forward.

I extend my best wishes to everyone associated with this publication.

With warm regards,

Dr. Pushpa H.
Principal, MSRCASC-A

संदेश

EDITORIAL SECTION

Message from the IKS Cell Coordinators



Mr. Mayur Dattatri

Coordinator, IKS Cell

It is our great delight that we are bringing out the *Jijñāsā* E-Magazine on IKS, marking the first anniversary of the IKS Cell at MSRCASC. *Jijñāsā* meaning 'desire to know' is the apt intent of bringing out this magazine. We want to instill in the students, faculties, and other readers, the curiosity to know Indian traditions, knowledge, and culture. This magazine shall provide platform for knowledge sharing on all subjects of Indian knowledge traditions. We hope this will be a useful initiative and a great collection for readers.



Dr. Sathish Babu H. N.

Coordinator, IKS Cell

It is a privilege to serve as Coordinator of our college's Indian Knowledge Systems (IKS) Cell, connecting India's intellectual and cultural heritage with contemporary education and research.

I discovered the richness of IKS only in my forties, having received little exposure during my formative years. This experience motivates me to introduce students to these traditions early, helping them appreciate their roots while engaging confidently with global knowledge.

Through interdisciplinary learning, research and meaningful activities, we encourage a rational, inclusive exploration of India's sciences, philosophy, arts and sustainable practices.

I appreciate the IKS Magazine for providing a platform to share these insights and hope our collective efforts inspire students to explore and enrich this heritage.

सम्पादकीय

EDITORIAL SECTION

Editorial Note



Mr. Prashanth S. P.
Editor-in-Chief

Dear Readers,

Some six years ago, I first heard of the theory of colonial consciousness. A friend questioned me about India and the Indian social system. His questions were sharp, and over time our exchange became something like a Socratic *elenchus*. By the end, my understanding of India and her social systems was under serious reconsideration. It showed me that there is a need to understand India better.

The turning point came with NEP 2020. When the Political Science syllabus was redrafted, S. N. Balagangadhara's critique of secularism found a place in it. My students, to my surprise, responded, "It makes sense." That made me curious enough to deepen my own enquiry, and it led me to examine Dharma, Jāti, Varna, Vachanas, religion, culture, and tradition. I also found the argument that many of our received understandings of these concepts are shaped by colonial descriptions. On this view, a colonised people come to see their own society through the eyes of its colonisers, and their access to their own culture and tradition is cut off. This is what is called "colonial consciousness." I found the argument persuasive, but it is open to examination, and I hope this magazine will be a place for such examination.

Jijñāsā grew out of that enquiry. It is a platform for academicians to reflect on Indian tradition with rigour and openness. As the Principal's Message rightly points out, this is 'not a glorification of culture or a claim of its supremacy', but an objective and scientific understanding of it. By "scientific" I do not mean that a tradition must have a scientific foundation in order to be practised. I mean the spirit of research: to ask what these traditions are for.

For me, that question began at home. I hail from Tulunad in Karnataka, a region known for its rich cultural heritage, and it prompted me to reflect on my own traditions: Bhutaradhane or Daivaradhane, Yakshagana, Kambula or Kambala, Nagaradhane, and more. Why do we have all of these? What role do stories play in India? What is Dharma? These questions have no quick answers, but they are worth asking seriously.

This first issue takes up the theme *Indian Knowledge Systems: Tradition, Research, and Contemporary Relevance*. Its articles explore Ayurveda;

Governance; and Dharma, Ethics, and Social Life, across the Humanities and Social Sciences and Science and Technology. You will also find the Student Corner, where our students engage with these ideas, especially through English translations of works from Indian languages. These translations offer further reading and bring in voices from the student community.

I am grateful to the Chairman, the Management, the Principal, the Vice Principal, my fellow IKS Cell Coordinators, all the contributors, the faculty, and the student team, whose support made this issue possible. We welcome your comments and opinions on the articles at iks_cell@msrcasc.edu.in . I hope this issue sparks your own enquiry.

With warm regards,

Mr. Prashanth S P
Assistant Professor, Department of Humanities, MSRCASC-A

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

"Reflect on this fully, then do as you wish."

मानविकी

DISCIPLINE SECTIONS

Humanities and Social Sciences

Sabhā, Prāḍvivāka & Sabhya

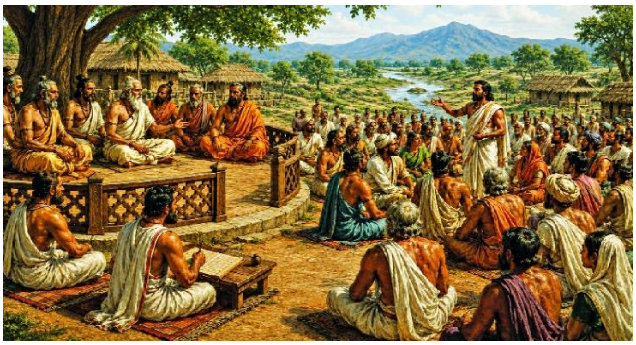
By Mayur Dattatri · Assistant Professor, Department of Sanskrit ·

In the realm of governance and administration, there is a great significance for meetings, forums, summits, conferences, and alike, where people gather to discuss, debate, inquire, investigate matters of various affairs. Such gatherings give the people participating in it, clarity, vision, and remedies for issues. Above all, it gives a platform to voice our opinions, keep our perspectives on record. This article speaks on the idea of such gatherings which evolved in the Indian traditions. Across traditions such gatherings were called as sabhā. Let us now dive into the idea of sabhā.

> *Yatra sabhyo janaḥ sarvaḥ sādhvetaditi manyate|*
>
> *sa niḥśalyo vicāraḥ syātsaśalyaḥ syādito'nyathā||* (3.17).

Definition and Derivation

The word sabhā is generally defined as "bahūnāṃ samāveśanasthānam" meaning a place of gathering. Etymologically, it is derived as "saha bhānti abhīṣṭaniścayārtham ekatra yatra". A place where people gather to decide what is desired. The word bhānti is derived from the root "bhā – dīptau" which means to shine, to glow. This indicates that the gathering is not any ordinary meeting, rather it is a gathering of the scholarly or the wise where knowledge shines, i.e., with the light of knowledge, the affairs of the gathering are investigated, decided



and accepted. The Vedas and Smṛtis also express the same sense. Ṛgveda Saṃhitā 7.1.4 states sabhā as "yatrā naraḥ samāsate sujātāḥ", where the yajamānas and ṛtviks gather near the agni for performing a yajña (sāyaṇabhāṣya). In the Vedas, sabhā is generally spoken of as a yajña. Sāyaṇa also defines sabhā as "viduṣāṃ samājaḥ" in Atharvaṇa Saṃhitā 7.12.1. Meaning, an association of scholars. In general, sabhā in the Vedas gives the sense of a gathering of scholarly or wise people, but it is more or less viewed in the context of performance of a yajña.

In the same part of the Atharvaṇa Saṃhitā (7.12.2) sabhā is also named as nariṣṭā. Sāyaṇa interprets it thus: "riṣiṇā ktāntena nasamāsaḥ. Ahiṃsitā paraiḥ anabhibhāvyā. Ekasya vacanam anyaiḥ ādriyate tiraskriyate'pi. Bahavaḥ sambhūya yadyekaṃ vākyaṃ vadeyustaddhi na paraiḥ atilaṅghyam. Ataḥ anatilaṅghyatvāt nariṣṭā nāma sabhāyāḥ yujyate".

The word nariṣṭā is derived from the root word "riṣ - hiṃsāyām" (to hurt) ending with kta pratyaya (suffix); compounded with na (negative indeclinable). It is non-violent in nature as no one can violate or

disobey the resolutions or decisions of a sabhā. However, during the proceedings one can accept or reject the views and opinions of others. But, in the end when a resolution or decision is supported by the majority of participants those resolutions or decisions are not to be violated by the others. Hence, due to the significance of unanimity in adherence to the outcomes, the name nariṣṭā is apt for sabhā.

The Smṛtis provide political dimension to the meaning of sabhā. Manu Smṛti states sabhā as:

yasmindeśe niśīdanti viprā vedavidastrayaḥ |

rājñaḥ pratikṛto vidvān brahmaṇastāṃ sabhāṃ viduḥ || (8.11)

A sabhā is said to be a place where there are three scholars well versed in the Vedas or scholars well versed in the three Vedas (Ṛk, Yajus and Sāma) each, along with a scholar appointed by the Rājā. Such a sabhā is known to be equivalent to the sabhā of Brahmā.

Vīramitrodaya says, "vyavahāradarśanārthasamāst-hānañca", meaning the purpose of a sabhā is to investigate the various affairs of finance, economic, legal, etc., in which there are conflicts. The purpose of sabhā is conflict resolution of day-to-day affairs.

The Amarakośa mentions pariṣad, goṣṭhī, samiti, saṃsad, āsthāna, sadas and so on as synonyms for sabhā.

Types of Sabhā

According to Bṛhaspati, there are four types of sabhās; pratiṣṭhitā, apratiṣṭhitā, mudritā and śāsitā. Pratiṣṭhitā is a sabhā which has a designated place for meeting in a village or a town; a regular meeting place. Apratiṣṭhitā is a sabhā which meets at any time and any place as required by the time and place. Mudritā is a sabhā which is presided by an Adhyakṣa or Prāḍvivāka who happens to be a representative of and appointed by the Rājā. Śāsitā is that sabhā which is presided by the Rājā himself. Of these four, according to Caṇḍeśvara, the latter two are adjectives to the former two. In essence, the four types of sabhās happen to be:

1. Mudrita-pratiṣṭhitā sabhā

2. Mudrita-apratiṣṭhitā sabhā

3. Śāsita-pratiṣṭhitā sabhā

4. Śāsita-apratiṣṭhitā sabhā

Operative divisions of sabhā (sādhanāṅgas) and their functions

There are 10 divisions of sabhā which are instrumental in the operations of sabhā. They are:

1. Nṛpaḥ - The Rājā who pronounces the decision of the sabhā, which becomes an imperative official order.

2. Adhikṛataḥ - The president or the judge appointed by the Rājā as a representative of him. He is the speaker, leader of the sabhā who manages the proceedings of the sabhā. It can be implied that in the absence of the Rājā in the sabhā, he becomes the pronouncer of the decision as he is the face of the Rājā.

3. Sabhyāḥ - The members of the sabhā. The members are also appointed by the Rājā. They investigate, enquire into the matters of the sabhā.

4. Smṛtiḥ - This refers to the texts and scriptures which define dharma, put down rules and regulations, code of conduct of all nature; religious, social, political, economic, etc. Smṛtis include the four Vedas, the six Vedāṅgas, Mīmāṃsā, the Smṛtis and Dharmaśāstras itself, the Purāṇas and the Nyāyadarśana. Based on these scriptures, matters are solved, and decisions given. These are instrumental in forming decisions and hence also provide victory and losses to the disputants.

5. Hiraṇya – Gold is used to take oath on by the disputants.

6. Agni – Fire is also used to take oath on by the disputants.

7. Ambu – Water is arranged in a sabhā on a humanitarian basis so as to quench the thirst of people involved in it.

8. Gaṇakaḥ - An accountant who keeps the account of the finances related to the sabhā, especially the penalties accrued from the disputants.

5. Hiraṇya – Gold is used to take oath on by the disputants.

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8. Gaṇakaḥ - An accountant who keeps the account of the finances related to the sabhā, especially the penalties accrued from the disputants.

Adhikṛtaḥ/Prāḍvivāka – President of the sabhā

The term Prāḍvivāka is most often used in the texts than Adhikṛtaḥ or Adhyakṣaḥ to describe the president of the sabhā. The word Prāḍvivāka is derived as "pṛcchati vivinakti ca iti" i.e., one who enquires and inspects the matters of the sabhā. Prāḍvivāka is also called Adhikṛtaḥ as he is appointed by the Rājā as his representative in his absence. As it is said:

apaśyatā kāryavaśādvyavahārānnṛpeṇa tu |

sabhyaiḥ saha niyoktavyo brāhmaṇaḥ
sarvadharmavit || - Yājñavalkya Smṛti

If the Rājā due to his varied duties and responsibilities, is not able to investigate the matters of the sabhā, he must appoint a brāhmaṇa who is acquainted with all types of duties, morals, codes, regulations, etc., along with the members of the sabhā.

When the Rājā is presiding over the sabhā, the Prāḍvivāka validates the decision of the Rājā. In the absence of Rājā, he presides over the sabhā. Gautama stresses the importance of the decision of Prāḍvivāka as: "sarvadharmebhyo garīyaḥ prāḍvivāke satyavacanam". That is, the words of Prāḍvivāka are more significant than all other dharmas.

Sabhyāḥ - Members of the sabhā

The word sabhya is defined as "sabhāyāṃ sādhuḥ", meaning one who is appropriate or worthy of being in a sabhā. What defines the appropriateness or worthiness of being in a sabhā? Nārada says:

dharmaśāstrārthakuśalāḥ kulīnāḥ satyavādinaḥ |

samā śatrau ca mitre ca nṛpateḥ syuḥ sabhāsadaḥ || (3.5)

The members of the sabhā of a Rājā must be well versed in Dharmaśāstras (it includes the Vedas, Vedāṅgas, Smṛtis, Purāṇās, Mīmāṃsā, Nyāya, etc.), should be from noble families, truthful and fair-minded towards friends and enemies; non-partisan.

The same is voiced by Yājnavalkya:

śrutādhyayanasampannā dharmajñā satyavādinaḥ |

rājñā sabhāsadaḥ kāryā ripau mitre ca ye samāḥ ||
(2.2)

The Rājā must appoint those as members who are well versed in the Vedas, Vedāṅgas, Mīmāṃsā, Dharmaśāstras, etc., should be truthful, non-partisan towards friends and enemies.

Who must not be appointed as a member? Bṛhaspati says:

deśācārānābhijñā ye nāstikāḥ śāstravarjitāḥ |

unmattakruddhalubdhārtā na praṣṭavyā vinirnaye ||

Those who are not aware of the customs and traditions of the country, those who do not accept or respect the Vedas, those who have not studied the śāstras, those who are intoxicated, enraged, greedy or in distress; are not to be sought after in the decision-making process i.e., in the sabhā.

Stress is laid upon the truthfulness of the members to a great extent. So much so it is said:

ye tu sabhyāḥ sabhāṃ prāpya tūṣṇīṃ dhyāyanta āsate |

yathāprāptaṃ na ca brūyuḥ sarve te anṛtavādinaḥ||
(Nārada Smṛti - 3.11)

Those members who come to the sabhā and keep silent just thinking and thinking, and do not speak whenever necessary truth has to be spoken; they all are indeed liars.

This implies that the members who are aware of the truth must speak it without fear and hesitation. This requires the members to be fearless of anyone or anything.

Unanimity or Majority?

The need for unanimity in the decisions or resolutions of the sabhā is upheld in this verse by Nārada:

yatra sabhyo janaḥ sarvaḥ sādhvetaditi manyate |

sa niḥśalyo vicāraḥ syātsaśalyaḥ syādito'nyathā ||
(3.17)

In matters where all the members conclude in unanimity, such matters are said to be truly resolved. Such matters do not have further scope of escalation. Whereas, matters can also be solved through majority's decisions, but the difference of opinions among the members may escalate the matters further in future which makes the matters unresolved. Hence, unanimity in decisions is recommended for resolving issues.

Na sā sabhā

na sā sabhā yatra na santi vṛddhāḥ

vṛddhāḥ na te ye na vadanti dharmam |

nāsau dharmo yatra na satyamasti

na tatsatyaṃ yacchalenānuviddham || (Nārada Smṛti - 3.18)

That is not a sabhā where there are no elderly (experienced, wise and knowledgeable), they are not elderly who do not speak dharma, it is not dharma if there is no truth in it, and that is no truth which is deceitful, delusional and fraudulent.



ABOUT THE AUTHOR

Mr. Mayur Dattatri, Assistant Professor,
Department of Sanskrit.

Mayur Dattatri is an Assistant Professor in the Department of Sanskrit and Coordinator of the Indian Knowledge Systems (IKS) Cell at MSRCASC, Bengaluru. He holds an MA in Sanskrit (Shastra), specialising in Darshana Shastra (Indian Philosophy), from Karnataka Samskrit University and is pursuing his PhD at Chinmaya Vishwa Vidyapeeth, Ernakulam. His initiatives include faculty and student development programmes, student participation in the Ministry of Education–approved Samvahan Yantra–IKS Internship Project, and various IKS-focused activities. Through teaching, mentoring, interdisciplinary research and academic outreach, he promotes meaningful engagement with Sanskrit, Indian philosophy and India's knowledge traditions.

मानविकी

DISCIPLINE SECTIONS

Humanities and Social Sciences

Dharma In the Algorithmic Age

Reimagining Indian Ethics and Social Responsibility

By Ms. Sagarika B. · Assistant Professor, Department of English ·

Indian knowledge systems constitute a diverse intellectual heritage encompassing philosophy, linguistics, mathematics, medicine, astronomy, political thought, aesthetics, agriculture, architecture, and environmental knowledge. Yet their place in contemporary academia remains contested. They are sometimes approached as cultural heritage to be preserved, sometimes as historical achievements to be celebrated, and sometimes as knowledge claims requiring scientific validation. Indian knowledge systems are not a closed book; they are traditions that have survived because they have constantly evolved through debate (vāda) and inquiry.

> *"Across several Indian philosophical and textual traditions, Dharma has been used in different but overlapping senses."*

Equally significant is the ethical knowledge embedded in India's diverse intellectual traditions. Concepts such as Dharma, Artha, Moksha, Karma, Kama, Ahimsa, Satya, and Seva represent sustained reflections on how human beings should live, act, and coexist. Concepts such as these cannot always be adequately represented by a single English word. They occur across a wide range of traditions, including Vedic and Upanishadic thought, the Mahabharata, the Bhagavad Gita, Buddhist and Jain traditions, the Yoga Sutras, and Dharmaśāstra literature.



Source: AI-generated image using ChatGPT.

Civilizations rise and fall and human societies change, but in every religion and every society, certain questions remain remarkably persistent. No matter how far technology has advanced, it has not eliminated some of humanity's oldest questions: Who are we? What are we made of? What do we owe other people? What is an action? What makes an action ethical? What is individual freedom? What is our social responsibility? Who is responsible for the consequences of our actions? These are questions that religions and philosophies across the world have explored. They have become particularly urgent in the contemporary world. Technological development has transformed our communication, our work styles, our social relationships, and the way that we

treat people. A new kind of invisible order runs human life, and it is not the order of ritual, caste, or cosmic rhythm, but the order of the algorithm. Artificial intelligence is increasingly influencing us in various ways. It can generate text and images; algorithms influence what people read and watch; and social media shape public discourse. Algorithms also influence decision-making, responses to ecological crises, patterns of consumption, and the possibilities for both connection and conflict.

Human beings do not exist in isolation. Human beings are social beings. Whatever we do, whatever we say, and whatever we are part of have consequences for other people, society, nature, and the larger order of life. The contemporary relevance of Indian ethical traditions lies precisely in their emphasis on relationship and responsibility. There is an interconnected relationship between human conduct and the order within which life exists.

What is Dharma?

Every civilization believes that there is an invisible order that holds a society together—the sense that some actions are fitting and others are not, that roles carry obligations, and that the cosmos itself leans toward a kind of moral coherence. In our Indian tradition, that word is Dharma. Across several Indian philosophical and textual traditions, Dharma has been used in different but overlapping senses.

Dharma is one of the important concepts in Indian ethical thought. Though the term is difficult to translate into English because it has various meanings according to the textual and philosophical context, it can refer to duty, righteous conduct, law, moral responsibility, social order, appropriate action, or that which sustains a particular order. The idea of Dharma appears in different forms across Indian philosophical and textual traditions. Early Vedic thought associates Ṛta with cosmic and moral order, while later texts develop more elaborate understandings of dharma in relation to duty, social order, conduct, and ethical responsibility. The Mahabharata and Bhagavad Gita explore dharma through questions of duty, action, and moral conflict, while Buddhist traditions develop the distinct concept of Dhamma. Although these concepts emerge from different intellectual contexts, they can be brought into comparative conversation around questions of ethical order, responsibility, and human conduct. Reducing Dharma to religion therefore limits its significance. Dharma is also that quality in a person which is conducive to happiness and ultimately to moksha. Similarly, translating it simply as duty can make it appear to be a rigid set of obligations.

Rigveda

The earliest Vedic text of Indian ethical thought does not speak of Dharma as a personal virtue but of Ṛta. It refers to an order that governs the sunrise, the seasons, and truth. It is a way of life that the gods themselves have to follow. This is crucial because the order is not imposed by a single entity but is an inherent property of the system itself, which even powerful entities are obligated to follow. An algorithm, too, does not stand above the social system in which it operates.

"*Ekam sat vipra bahudha vadanti*"

"*Truth is one, but the wise call it by many names*."
(Rigveda 1.164.46)

Dharmaśāstras

Texts such as the Manusmriti and other Dharmaśāstra literature codify Dharma elaborately. There are rules for kingship (Rājadharma), rules for different stages of life (Āśramadharma), rules for one's station and occupation (Varṇadharma), and rules that apply to everyone regardless of position (Sādhāraṇadharma).

Mahabharata and Bhagavad Gita

The Mahabharata is one of the most important historical sources for studying Indian ethical thought because it does not present morality as simple or

uncomplicated. The Shanti Parva is especially significant as an important textual source for studying the relationship between personal and public responsibility. One such example can be seen when Yudhishthira, who is troubled by the consequences of the conflict, is instructed by Bhishma on Dharma, kingship, justice, governance, and social responsibility. This is crucial to an understanding of Dharma.

"A king who seeks to conquer his enemies must first conquer his own five senses. Only a ruler who has mastered his own mind can successfully bring his subjects and adversaries under control." (Shanti Parva, Chapter 69, Verse 4)

Dharma is not a simple set of rules; rather, it depends upon context. For example, a soldier has a different responsibility from a teacher, a ruler has a different responsibility from a trader, and a citizen has a different responsibility from a political leader. This is one of the reasons why Dharma is useful in contemporary discussions of professional and institutional ethics.

Let us now take the example of Arjuna's moral crisis in the Bhagavad Gita, one of the most famous examples of conflicting responsibilities in Indian literature. In the war, Arjuna faces a moral conflict between his role as a warrior and his familial relationships. The very first thing he does is question his situation. This is philosophically important because ethical action often begins with reflection. When his duty as a warrior requires him to fight kinsmen and teachers, Krishna's response is not a simple command but a sophisticated ethical teaching centred on Nishkama Karma.

"You have a right to your actions, but never to the fruits of your actions." (Gita 2.47)

This is a striking counterpoint to how many algorithmic systems are designed today. Machine-learning systems are, by design, strongly outcome-oriented. They have little architectural space for the Nishkama Karma principle, in which right action is understood independently of and prior to the fruit it yields. The Gita subsequently explores the concepts of karma, swadharma, knowledge, detachment, and action. The idea of swadharma, meaning one's own responsibility or duty, can be brought into dialogue with contemporary professional ethics. For example, a teacher's swadharma involves responsibility towards students; a doctor's responsibility is towards patients; and a judge has responsibilities towards justice. The Gita also insists that one's own duty, however imperfect, is preferable to performing someone else's Dharma perfectly.

"Śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt."

"Better is one's own dharma, though imperfectly performed, than the dharma of another well performed." (Gita 3.35)

This cautions against uncritically importing ethical frameworks or governance models from one domain into another domain with fundamentally different moral stakes.

Hence, the question of swadharma—what ethical responsibilities arise from the roles we occupy in society—is highly significant in modern society. Here comes the idea of lokasaṅgraha. It can roughly be understood as sustaining social order and promoting collective welfare. The difference between lokasaṅgraha and modern society is that modern society often celebrates individual achievements such as my career, my success, my freedom, and my wealth, whereas lokasaṅgraha introduces another dimension: how does my action affect the larger social world? For example, a researcher must consider society, a politician the citizens, a business leader employees and consumers, a citizen the community, and a technology developer its users. Hence, the idea of lokasaṅgraha begins with individual interest but moves towards social responsibility and ultimately collective welfare. This makes lokasaṅgraha highly relevant to contemporary discussions of citizenship, corporate social

responsibility, and sustainable development. In the modern world, where people can become primarily concerned with what is theirs, lokasaṅgraha offers a principle through which individual efforts can contribute to the collective welfare of everyone.

The Concept of Karma

This is another important concept in Indian ethical thought. It is often misunderstood as a simplistic system of reward and punishment. To understand it, we need to consider the law of causation, which broadly suggests that every action has consequences.

Naśyantyeke prapadyante jīvantyeke maranti ca |

karmaṇā vadhyate jantuḥ vidyayā tu pramucyate ||

"Some perish, some progress, some live, and some die. A living being is bound tightly by their own Karma (actions), but is liberated only through Vidya (true spiritual knowledge)". (Shanti Parva, Adhyaya 241, Shloka 7)

We can apply this to modern society in various ways. Since everything has a cause and every cause has an effect, this concept becomes significant in our digital age. Consider the consequences of spreading misinformation, exploiting workers, manipulating public opinion during elections, developing unsafe technologies, or discriminating through institutional systems. What we need to understand is that although an action may originate with an individual, its consequences may extend far beyond the person who performs the original action.

The Concept of Karma in the Algorithmic Age

The traditional concept of karma asks us to consider the consequences of human action, but today human actions are increasingly mediated through technological systems. Algorithms determine or influence many aspects of our lives. What information becomes visible? What videos are recommended? How is online content prioritised? How are certain decisions automated, and what advertisements do users receive? An algorithm does not merely process information; it actively participates in shaping human behaviour. Since algorithms have an important role to play in our lives and society, the wider question of who is responsible for the consequences generated by an algorithm is highly relevant.

Though an algorithm cannot work on its own and cannot simply be treated as a moral agent, responsibility for its consequences lies with the people and institutions that design the system, select the data, define its objectives, deploy the technology, and monitor its consequences. Thus, in the concept of algorithmic karma, if something goes wrong with a technological decision, the ethical question is not merely whether the algorithm made a mistake, but who designed the conditions under which that mistake became possible. This brings ancient ethical thought—particularly the idea that an algorithm does not stand above the social system in which it operates—into direct conversation with contemporary AI ethics.

The Concept of Ahimsa

Ahimsa occupies an important place in several Indian ethical traditions, although its formulation and philosophical significance differ across Hindu, Buddhist, and Jain contexts. Nonviolence is connected to the recognition that living beings are vulnerable to harm. The harm we mean here is not limited to physical violence; it can also be psychological, social, economic, environmental, and, in the modern sense, digital. Let us take cyberbullying as an example. A person may cause considerable psychological harm to another through words on a screen without physically touching another individual. The psychological harm can be profound even when there is no physical contact.

When we talk about ahimsa in a contemporary context, it can mean an ethical commitment to recognising and reducing avoidable harm to human beings, other living beings, and the environment. This

brings in the concepts of environmental ethics, animal ethics, digital ethics, and public policy, where we should avoid intentionally causing harm.

The Concept of Satya

"Satyaṃ vada, Dharmaṃ cara." — Taittiriya Upanishad (1.11.1)

"Speak the truth. Practice righteousness (Dharma)."

The principle of Satya, or truthfulness, appears in several Indian traditions. The idea of truth is broader than the question, "Should I tell a lie?" Ancient Indian ethical thought would also ask: what responsibility do I have for the information I create and share? Society now faces problems such as fake news, deepfakes, manipulated photographs, misinformation, and AI-generated falsehoods. This makes the concept of Satya relevant to contemporary media literacy and AI literacy. Much of the media we consume can contain misinformation. An ethically responsible digital citizen should therefore develop the habit of checking and verifying content and sharing it responsibly instead of blindly forwarding misinformation.

Dharma in the Algorithmic Age

Historically speaking, Dharma was invoked precisely in situations where individual actions met with systematic consequences. The Dharmaśāstras distinguish Rājadharma from other forms of Dharma. The king holds a distinct and heavier ethical burden than ordinary individuals. A farmer's Dharma is different from that of a king because the scale of consequences differs.

This can be applied to algorithmic systems as well. A single decision made while designing a recommendation system, loan approval system, or hiring algorithm can affect thousands or even millions of people. However, the people who design these systems usually do not make individual decisions about every person affected by them. This makes algorithmic power different from ordinary human decision-making. Responsibility is spread across programmers, companies, data, and automated systems, while the consequences can be very large. For example, an engineer may not personally decide to reject a particular person's loan application; instead, an algorithm may make that decision based on historical data. The problem is that historical data can contain inequalities and prejudices that already exist in society. When these patterns are used by an algorithm, existing discrimination can be repeated. This is where the idea of Dharma becomes relevant. Dharma can be understood as a principle of right conduct, responsibility, and maintaining a just social order. Therefore, people who design and use algorithms have a responsibility to ensure that these systems do not unfairly harm people.

Algorithmic Bias as Adharma

The concept of Adharma can help us understand algorithmic bias. Adharma refers to actions or conditions that go against what is considered right, just, or morally proper. For example, imagine a facial-analysis system that works accurately for some groups of people but makes more mistakes when identifying people with darker skin. A particularly important study is "Gender Shades," by Joy Buolamwini and Timnit Gebru. Similarly, imagine a hiring algorithm that repeatedly gives lower scores to applications associated with women.

From a purely technological perspective, these may be described as problems with a system or as cases of algorithmic bias, but from an ethical perspective there is a deeper question: how fairly is the system treating people? If an algorithm disadvantages people because of characteristics such as gender or skin colour that are not relevant to the decision, it can be understood as a form of Adharma. This is where Dharma becomes important. If certain ethical duties apply to all people, then fairness and non-harm should also guide the technologies created by human beings. Therefore, algorithmic ethics should not be concerned only with whether a system is fast, efficient, or technically accurate, but also with

whether it is fair, whether it causes unnecessary harm, whether it treats people equally, and who should be held responsible when the system causes harm. These questions allow the ancient ethical idea of Dharma to enter contemporary discussions about artificial intelligence and technology. In this sense, algorithmic Dharma can be understood as the responsibility to design and use algorithms in ways that uphold fairness, truth, non-harm, and the welfare of society.

Conclusion

The challenge of the algorithmic age is therefore not simply to create more intelligent machines, but to create and govern them responsibly. Selected concepts from different Indian ethical traditions provide useful conceptual resources for thinking about contemporary algorithmic responsibility. Technology may be created by machines, but responsibility ultimately belongs to human beings. The ancient question of Dharma remains relevant because technology has increased the scale at which human actions can affect others. As the Bhagavad Gita reminds us,

"Lokasaṅgraham evāpi sampaśyan kartum arhasi."
— Gita 3.20

"You should act, keeping in view the welfare of the world."

In the age of artificial intelligence, this ancient principle can be read as a call to place human welfare, fairness, and responsibility at the centre of technological design. Perhaps this is the essence of Dharma in the contemporary age: to ensure that what we create serves not merely what is possible, but what is beneficial to the world.



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Ms. Sagarika B is working as an Assistant Professor in the Department of English. She is an avid reader, a creative artist and someone who likes learning things. She loves philosophy, history, archaeology and logic. She is passionate about promoting critical thinking, cultural understanding, and meaningful academic inquiry. She was among the few selected for the SSTSS programme and had the opportunity to study at the ISEC, Bengaluru, enriching her academic engagement with interdisciplinary perspectives.

विज्ञान

DISCIPLINE SECTIONS

Science and Technology

ಭಾರತೀಯ ಜ್ಞಾನ ಪರಂಪರೆಯಲ್ಲಿ ಆಯುರ್ವೇದ ಜೀವನಶೈಲಿಯ ಮಹತ್ವ

ಸದೃಢ ಮನಸ್ಸು ಮತ್ತು ದೇಹಕ್ಕಾಗಿ ನಾವೇನು ಮಾಡಬೇಕು?

By Ms. Pooja M G · Assistant Professor, Department of Microbiology ·

"ಮನಸಿದ್ದರೆ ಮಾರ್ಗ" ಎಂಬ ಗಾದೆಮಾತಿದೆ ಅದರ ಅರ್ಥ ಇಷ್ಟೇ, ನಮ್ಮ ಮನಸ್ಸು ಶುಚಿಯಾಗಿದ್ದರೆ ನಾವು ಮಾಡುವ ಕಾರ್ಯದಲ್ಲಿ ಯಶಸ್ಸು ನಮಗೆ ದೊರೆಯುವುದು ಖಚಿತ. ಹಾಗಾದರೆ ಮನಃಶುದ್ಧಿಗೆ ನಾವೇನು ಮಾಡಬೇಕು ಎಂಬ ಪ್ರಶ್ನೆ ಸಹಜವಾಗಿ ನಮ್ಮಲ್ಲಿ ಮೂಡುತ್ತದೆ.

ಸದೃಢವಾದ ಮನಸ್ಸು ಸದೃಢವಾದ ದೇಹದಲ್ಲೇ ನೆಲೆಸಿರುತ್ತದೆ, ಹಾಗಾಗಿ ಮೊದಲು ನಾವು ನಮ್ಮ ದೇಹವನ್ನು ಶುಚಿಯಾಗಿ ಇಟ್ಟುಕೊಳ್ಳಬೇಕು. ಆಯುರ್ವೇದದ ಪ್ರಕಾರ ಶರೀರವು ತ್ರಿದೋಷ (ವಾತ, ಪಿತ್ತ ಮತ್ತು ಕಫ) ಸಿದ್ಧಾಂತದಿಂದ ಮಾಡಲ್ಪಟ್ಟಿದೆ .ಇವುಗಳ ಏರುಪೇರು ಅನಾರೋಗ್ಯಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ.

ತ್ರಿದೋಷಗಳನ್ನು ಸಮದೂಗಿಸಲು ಆಯುರ್ವೇದ ಜೀವನ ಶೈಲಿಯು ಮಹತ್ವದ ಪಾತ್ರ ವಹಿಸುತ್ತದೆ.

> *"ಆಯುರ್ವೇದದ ಪ್ರಕಾರ ಶರೀರವು ತ್ರಿದೋಷ (ವಾತ, ಪಿತ್ತ ಮತ್ತು ಕಫ) ಸಿದ್ಧಾಂತದಿಂದ ಮಾಡಲ್ಪಟ್ಟಿದೆ.ಇವುಗಳ ಏರುಪೇರು ಅನಾರೋಗ್ಯಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ."*



Source: Sivananda.org (Ayurveda Wellness Course).

ಆಯುರ್ವೇದ ಎನ್ನುವ ಪದವು ಮೂಲತಃ ಸಂಸ್ಕೃತ ಭಾಷೆಯಾಗಿದ್ದು ಇದರ ಅರ್ಥ ಹೀಗಿದೆ ಇಲ್ಲಿ ಆಯುಃ ಅಂದರೆ ನಮ್ಮ ಆಯುಷ್ಯವೂ ಮತ್ತು ವೇದ ಎಂದರೆ ಸಂಪೂರ್ಣ ತಿಳುವಳಿಕೆ ಎನ್ನುವುದಾಗಿದೆ. ನಮ್ಮ ಜೀವನದ ಸಂಪೂರ್ಣ ತಿಳುವಳಿಕೆಯ ಜ್ಞಾನ ಆಯುರ್ವೇದದಲ್ಲಿ ಅಡಗಿದೆ.

ಜ್ಞಾನಿಗಳು ಹೇಳುವಂತೆ "Sound mind in a sound body" ಆರೋಗ್ಯವಂತ ದೇಹದಲ್ಲಿ ಶಾಂತಿಯುತ ಮನಸ್ಸು ನೆಲೆಸಿರುತ್ತದೆ ಎನ್ನುವುದು ನಮಗೆಲ್ಲ ತಿಳಿದಿರುವ ಸಂಗತಿ.

ಒಂದು ವಿಷಯದ ಬಗ್ಗೆ ನಾವು ಸಂಪೂರ್ಣವಾಗಿ ಅರ್ಥೈಸಬೇಕು ಎಂದಾದರೆ ಅದಕ್ಕೆ ನಮ್ಮ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಸ್ಥಿತಿಯೂ ಸಮತೋಲನದಲ್ಲಿ ಇರಬೇಕು. ಅದು ನಮ್ಮ ದೇಹದ ತ್ರಿದೋಷಗಳ ಸಮತೋಲನದ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿದೆ.

ದೈನಂದಿನ ದಿನಚರಿ ಮತ್ತು ಬ್ರಾಹ್ಮ ಮುಹೂರ್ತ

ಈ ತ್ರಿದೋಷಗಳನ್ನು ಸಮದೂಗಿಸಲು ಆಯುರ್ವೇದ ಜೀವನಶೈಲಿಯ ಮುಖ್ಯ ಹಂತವೆಂದರೆ ಶಿಸ್ತಿನಿಂದ ಕೂಡಿದ ದಿನಚರಿ. ಅಂದರೆ ನಮ್ಮ ದೈನಂದಿನ ಚಟುವಟಿಕೆಗಳು ನಮ್ಮ ದೇಹ ಮತ್ತು ಮನಸ್ಸಿನ ಮೇಲೆ ನೇರ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ.

ಬ್ರಾಹ್ಮೇ ಮುಹೂರ್ತೇ ಉತ್ತಿಷ್ಠೇತ್ ಸ್ವಸ್ಥೋ
ರಕ್ಷಾರ್ಥಮಾಯುಷಃ।

ವಾಗ್ಭಟರ ಮಾತಿನಂತೆ ಮುಂಜಾನೆ ಬ್ರಾಹ್ಮ ಮುಹೂರ್ತದಲ್ಲಿ ಎಚ್ಚರಗೊಳ್ಳುವುದರಿಂದ ಮನುಷ್ಯನ ಆರೋಗ್ಯ ಮತ್ತು ಆಯುಷ್ಯವು ವೃದ್ಧಿಗೊಳ್ಳುತ್ತದೆ. ಬ್ರಾಹ್ಮ ಮುಹೂರ್ತದ ಸಮಯದಲ್ಲಿ ಪರಿಶುದ್ಧವಾದ ಗಾಳಿಯು ಬೀಸುವುದರಿಂದ ಇದು ನಮ್ಮ ಶ್ವಾಸಕೋಶದ ಆರೋಗ್ಯವನ್ನು ಕಾಪಾಡುತ್ತದೆ. ವೈಜ್ಞಾನಿಕ ಸಂಶೋಧನೆಯ ಪ್ರಕಾರ ಬ್ರಾಹ್ಮ ಮುಹೂರ್ತವು ನಮ್ಮ ದೈನಂದಿನ ಜೀವಗಡಿಯಾರವಾದ circadian rhythm ಅನ್ನು ಸರಿದೂಗಿಸಲು ಸಹಕಾರಿ. ಇದರಿಂದ ಹಾರ್ಮೋನುಗಳ ಸರಿಯಾದ ಉತ್ಪಾದನೆ, ನಿದ್ರೆಯ ಗುಣಮಟ್ಟ ಮತ್ತು ಏಕಾಗ್ರತೆ ಹೆಚ್ಚಾಗುತ್ತದೆ. ಎದ್ದ ನಂತರ ಶೌಚಕರ್ಮವನ್ನು ಸರಿಯಾಗಿ ಮಾಡಬೇಕು ಇದರಿಂದ ಹೊಟ್ಟೆಯಲ್ಲಿನ ಮಲಿನಗಳು ಹೊರಹೋಗಿ ದೇಹ ಶುದ್ಧವಾಗುತ್ತದೆ. ಬೆಳಗ್ಗೆ ಎದ್ದ ನಂತರದಲ್ಲಿ ದಂತಧಾವನ ಮಾಡುವುದು ಅತಿಮುಖ್ಯವಾಗಿದೆ. ದಂತಧಾವನೆಗೂ ಮತ್ತು ಆರೋಗ್ಯಕ್ಕೂ ನೇರವಾದ ಸಂಬಂಧವಿದೆ.

ಚರಕರು ಹೇಳಿರುವಂತೆ

ಭಕ್ಷಯೇದ್ ದಂತಪವನಂ ದಂತಮಾಂಸಾನ್ಯಬಾಧಯನ್
ನಿಹಂತಿ ಗಂಧಂ ವೈರಸ್ಯಂ ಜಿಹ್ವಾದಂತಾಸ್ಯಜಂ ಮಲಂ
ನಿಕೃಷ್ಣಂ ರುಚಿಮಾಧತ್ತೇ ಸದ್ಯೋ ದಂತವಿಶೋಧನಂ
ಸೌಗಂಧ್ಯಂ ಭಜತೇ ತೇನ ತಸ್ಮಾಜ್ಜಿಹ್ವಾಂ ವಿನಿರ್ಲಿಖೇತ್॥
(ಚರಕ ಸಂಹಿತಾ, ಸೂತ್ರಸ್ಥಾನ, ಅಧ್ಯಾಯ 5 ಮಾತ್ರಾಶಿತೀಯ ಅಧ್ಯಾಯ, ಶ್ಲೋಕ ೭೦ -೭೮)

ಸಹಜವಾಗಿ ರಾತ್ರಿ ಸೇವಿಸಿದ ಆಹಾರವು ಪಚನವಾದಾಗ ಅದರಲ್ಲಿನ ಮಲಿನ ಅಂಶವು ಗಂಟಲಿನ ಮೂಲಕ ಬಾಯಿಗೆ ಬಂದು ಕುಳಿತಿರುತ್ತದೆ ಇದನ್ನು ಸ್ವಚ್ಛ ಮಾಡದೇ ಬಿಟ್ಟರೆ ನಮಗೆ ಹಲವಾರು ತೊಂದರೆಗಳನ್ನು ಉಂಟುಮಾಡುತ್ತದೆ. ಇದನ್ನು ಸರಿದೂಗಿಸುವುದರಲ್ಲಿ ದಂತಧಾವನೆಯು ಅಗ್ರ ಸ್ಥಾನ ಪಡೆದಿದೆ.

ನಮಗೆ ತಿಳಿದಿರುವಂತೆ ಹಿಂದೆ ದಂತಧಾವನೆಗೆ ವಿವಿಧ ರೀತಿಯ ಮರದ ಕಡ್ಡಿಗಳನ್ನು ಬಳಸುತ್ತಿದ್ದರು. ದಂತಧಾವನೆಗೆ ಮುಖ್ಯವಾಗಿ ಕಟು (ಖಾರ), ತಿಕ್ತ (ಕಹಿ) ಹಾಗೂ ಕಷಾಯ (ಒಗರು) ಗುಣಗಳಿಂದ ಕೂಡಿದ ಕಡ್ಡಿಗಳನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಸುಶ್ರುತರು ಹೇಳಿದಂತೆ ಖಾರದಲ್ಲಿ ಹೊಂಗೆ ಕಡ್ಡಿಯೂ ಕಹಿರಸದಲ್ಲಿ ಬೇವಿನ ಕಡ್ಡಿಯೂ ಶ್ರೇಷ್ಠವಾದುದು. ದಂತ ದಂತಧಾವನೆಗೆ ಮುಖ್ಯವಾಗಿ ೧೨ ಅಂಗುಲ (೧ ಅಡಿ) ಅಳತೆಯ ಕಡ್ಡಿಯನ್ನು ಬಳಸಬೇಕು. ಹಾಗೆಯೇ ನಾವು ಪೂರ್ವ ಮತ್ತು ಉತ್ತರ ದಿಕ್ಕಿಗೆ ಮುಖ ಮಾಡಿ ದಿನಕ್ಕೆ ಎರಡು ಬಾರಿ ಹಲ್ಲುಗಳನ್ನು ಸ್ವಚ್ಛಗೊಳಿಸುವುದರಿಂದ, ನಾವು ನಂತರದಲ್ಲಿ ತಿಂದ ಆಹಾರವು ಸರಿಯಾಗಿ ಜೀರ್ಣವಾಗಲು ಸಹಕಾರಿಯಾಗುತ್ತದೆ.

ಕಾಷ್ಠಗಳು (ಮರದ ಕಡ್ಡಿಗಳು)	ಉಪಯೋಗಗಳು
ಆಲದ ಮರದ ಕಡ್ಡಿ	ಜೀರ್ಣಶಕ್ತಿಗೆ ಸಹಾಯಕಾರಿ
ಉತ್ತರಣಿ ಗಿಡದ ಕಡ್ಡಿ	ಧೈರ್ಯ ಮತ್ತು ಧ್ವನಿವರ್ಧನ
ದಾಳಿಂಬೆ ಗಿಡದ ಕಡ್ಡಿ	ಹಲ್ಲುಗಳ ಸೌಂದರ್ಯವೃದ್ಧಿಗೆ
ಅರ್ಜುನ ಮರದ ಕಡ್ಡಿ	ದೃಢತೆ ಹೆಚ್ಚಿಸುತ್ತದೆ
ಬಿಲ್ವದ ಮರದ ಕಡ್ಡಿ	ಸಂಪತ್ತು ವೃದ್ಧಿಗೆ

(ಆಧಾರ: ಚರಕ ಸಂಹಿತಾ, ಸೂತ್ರಸ್ಥಾನ, ಅಧ್ಯಾಯ ೫ ಮಾತ್ರಾಶಿತೀಯ ಅಧ್ಯಾಯ, ಶ್ಲೋಕ ೭೧-೭೩)

ವ್ಯಾಯಾಮ, ನಸ್ಯ ಮತ್ತು ಔಷಧೀಯ ಧೂಮಪಾನ

ಇದಾದ ನಂತರ ನಾವು ದೈಹಿಕ ವ್ಯಾಯಾಮವನ್ನು ಮಾಡಬೇಕು. ಮುಖ್ಯವಾಗಿ ಪ್ರಾಣಾಯಾಮದಂತಹ ವ್ಯಾಯಾಮವನ್ನು ಮಾಡುವುದರಿಂದ ನಮ್ಮ ಶ್ವಾಸಕೋಶಕ್ಕೆ ಸರಿಯಾಗಿ ರಕ್ತ ಸಂಚಾರ ಮಾಡಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ ಮತ್ತು ಮನಸ್ಸಿಗೆ, ದೇಹಕ್ಕೆ ಒಳ್ಳೆಯ ಆರೋಗ್ಯವನ್ನು ನೀಡುತ್ತದೆ.

ವಾತ, ಪಿತ್ತ, ಕಫ ತ್ರಿದೋಷಗಳು ಮದಬಂದ ಆನೆ ಇದ್ದಂತೆ; ದಿಕ್ಕಿಲ್ಲದೆ, ಗುರಿಯಿಲ್ಲದೆ ಸಾಗುತ್ತದೆ ಹಾಗೆ ತ್ರಿದೋಷಗಳನ್ನು ಹತೋಟಿಯಲ್ಲಿಡಲು ಅಭ್ಯಂಗ ಮತ್ತು ನಸ್ಯ ಸಹಾಯಕಾರಿ. ಇಲ್ಲಿ ನಸ್ಯ ಎಂದರೆ ಸ್ನೇಹಿಯಾದ ಎಣ್ಣೆ ಅಥವಾ ತುಪ್ಪವನ್ನು ಮೂಗಿನೊಳಗೆ ಹಾಕಿಕೊಳ್ಳುವುದು ಇದರಿಂದ ನಮ್ಮ ತ್ರಿದೋಷಗಳನ್ನು ಹತೋಟಿಯಲ್ಲಿಡಲು ಉಪಕಾರಿ. ನಮ್ಮ ಮೆದುಳಿಗೆ ನಸ್ಯ ಮಾರ್ಗವೇ ಮೂಲಮಾರ್ಗವಾದ್ದರಿಂದ ಈ ಸ್ನೇಹಿಯು ನಮ್ಮ ನರಮಂಡಲವನ್ನು ಚೆನ್ನಾಗಿಡಲು ಸಹಾಯಕ.

ನಾವು ಉಸಿರಾಡುವ ಗಾಳಿಯು ನಮಗೆ ಪರಿಸರವು ಕೊಟ್ಟ ಉಡುಗೊರೆ ನಾವು ಅದನ್ನು ಕಲುಷಿತ ಮುಕ್ತವಾಗಿರುವಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಕಲುಷಿತ ಗಾಳಿಯು ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗೆ ಒಂದು ಮುಖ್ಯ ಕಾರಣ ಹಾಗಾದರೆ ಇದಕ್ಕೆ ನಾವೇನು

ಮಾಡಬೇಕು ಎಂಬ ಪ್ರಶ್ನೆ ಸಹಜವಾಗಿ ಮೂಡುತ್ತದೆ. ಆಯುರ್ವೇದದಲ್ಲಿ ಇದಕ್ಕೆ ಉತ್ತಮ ಉತ್ತರವೆಂದರೆ ಔಷಧೀಯ ಧೂಮಪಾನ. ಅಂದರೆ ಔಷಧೀಯ ಪದಾರ್ಥಗಳನ್ನು ತುಪ್ಪ ಅಥವಾ ಎಣ್ಣೆಯೊಂದಿಗೆ ಹೊತ್ತಿಸಿ ಅದರಿಂದ ಬಂದ ಹೊಗೆಯನ್ನು ನಾವು ತೆಗೆದುಕೊಳ್ಳಬೇಕು. ನೆನಪಿಡಿ, ಹೊಗೆ ತೆಗೆದುಕೊಳ್ಳುವಾಗ ಮೂಗಿನಿಂದ ತೆಗೆದುಕೊಂಡು ಬಾಯಿಂದ ಹೊರಬಿಡಬೇಕು. ಇದರಿಂದ ಕೆಮ್ಮು, ನೆಗಡಿ, ಮತ್ತು ಕೂದಲಿನ ಸಮಸ್ಯೆ, ಬಾಯಿಯ ದುರ್ವಾಸನೆ ಹಾಗೂ ಕಫ ಉಪಶಮನವಾಗಲು ಸಹಕಾರಿಯಗುತ್ತದೆ. ಅದಲ್ಲದೆ ವೇದಕಾಲದಿಂದಲೂ ಧೂಪನ ಮಾಡುವ ಪದ್ಧತಿಯಿದೆ "ಧೂಪಂ ದರ್ಶಯಾಮಿ" ಎಂದು ದೇವರ ಪೂಜೆಯಲ್ಲಿ ಹೇಳುವ ಪದ್ಧತಿ ರೂಢಿಯಲ್ಲಿದೆ. ಧೂಪದಿಂದ ಬರಿ ನಮ್ಮ ದೇಹವಷ್ಟೇ ಅಲ್ಲ, ನಮ್ಮ ಸುತ್ತಲಿನ ಪರಿಸರವು ಶುದ್ಧವಾಗಿ ರೋಗಕ್ಕೆ ಕಾರಣವಾಗುವ ಅಂಶಗಳು ನಾಶವಾಗುತ್ತವೆ. ಔಷಧೀಯ ಧೂಪನದಿಂದ ವಾತಾವರಣದಲ್ಲಿನ ಕೆಲವು ಸೂಕ್ಷ್ಮಜೀವಿಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಬಹುದು ಎಂದು ಅಧ್ಯಯನಗಳು ತಿಳಿಸಿವೆ.

ಅಭ್ಯಂಗ ಮತ್ತು ಸ್ನಾನದ ಮಹತ್ವ

ದಿನಚರಿಯಲ್ಲಿ ಅಭ್ಯಂಗಕ್ಕೇ ಆಯುರ್ವೇದದಲ್ಲಿ ವಿಶೇಷ ಸ್ಥಾನವಿದೆ. ಅದರ ಮಹತ್ವವನ್ನು ಒಂದು ಪುರಾಣ ಕಥೆಯೊಂದಿಗೆ ತಿಳಿಯೋಣ. ಹಿಂದೆ ಪುರಾಣ ಕಥೆಗಳಲ್ಲಿ ಒಂದಾದ ರಾಮಾಯಣದಲ್ಲಿ, ಮಹಾರಾಜ ದಶರಥನ ನಿಧನದ ಸಮಯದಲ್ಲಿ ರಾಮನು ವನವಾಸದಲ್ಲಿದ್ದಾಗ ಅವನ ತಮ್ಮನಾದ ಭರತನು ರಾಜ್ಯದಲ್ಲಿ ಇರಲಿಲ್ಲ. ನಿಧನದ ವಿಷಯ ತಿಳಿದ ಭರತನು ರಾಜ್ಯಕ್ಕೆ ಹಿಂದಿರುಗಲು ಸುಮಾರು ಒಂದು ವಾರ ಬೇಕಾಗಿತ್ತು. ಅಂತಿಮ ಸಂಸ್ಕಾರಕ್ಕಾಗಿ ಅಲ್ಲಿನ ಜನರು ದೇಹವನ್ನು ರಕ್ಷಣೆ ಮಾಡಲು ತೈಲದಲ್ಲಿ (ಎಣ್ಣೆಯಲ್ಲಿ) ಇರಿಸಲಾಗಿತ್ತಂತೆ. ಇದರಿಂದಾಗಿ ದೇಹವು ಕೆಡದೇ ಸುರಕ್ಷಿತವಾಗಿತ್ತು. ಈ ಕಥೆಯಿಂದ ನಮಗೆ ತಿಳಿಯುವುದೇನೆಂದರೆ ತೈಲ ಮಾರ್ಗದಲ್ಲಿ ಕ್ರಿಮಿಗಳು ತಮ್ಮ ಅಸ್ತಿತ್ವವನ್ನು ಕಳೆದುಕೊಳ್ಳುತ್ತವೆ. ಹಲವಾರು ಅಧ್ಯಯನಗಳ ಪ್ರಕಾರ ತೈಲ ಅಭ್ಯಂಗನವು ಚರ್ಮದ ಆರೋಗ್ಯ ಕಾಪಾಡುವ ಜೊತೆಗೆ ಸೂಕ್ಷ್ಮಜೀವಿಗಳ ಬೆಳವಣಿಗೆಯನ್ನು ತಡೆಯುತ್ತದೆ.

ಹಾಗಾದರೆ ಅಭ್ಯಂಗ ಎಂದರೇನು?

ಅಭ್ಯಂಗ ಎಂದರೆ ಎಣ್ಣೆ, ತುಪ್ಪ ಮುಂತಾದ ಸ್ನೇಹಯುಕ್ತ ದ್ರವ್ಯಗಳಿಂದ ಅಂಗಾಂಗಗಳಿಗೆ ಹಚ್ಚುವುದು.

ಆಯುರ್ವೇದದ ಪ್ರಕಾರ,

ಅಭ್ಯಂಗಮಾಚರೇನ್ನಿತ್ಯಂ ಸ ಜರಾಶ್ರಮವಾತಹಃ
ದೃಷ್ಟಿಪ್ರಸಾದಪುಷ್ಟ್ಯಾಯುಃ ಸ್ವಪ್ನಸುತ್ವಕ್ದಾರ್ಢ್ಯಕೃತ್ ॥ (ಅಷ್ಟಾಂಗ ಹೃದಯ, ಸೂತ್ರಸ್ಥಾನ, ಅಧ್ಯಾಯ ೨, ದಿನಚರ್ಯಾ ಅಧ್ಯಾಯ, ಶ್ಲೋಕ ೮)

ಅಭ್ಯಂಗದ ಉಪಯೋಗ ಮತ್ತು ಮಹತ್ವವನ್ನು ಈ ಶ್ಲೋಕದಲ್ಲಿ ಹೇಳಲಾಗಿದೆ. ದಿನನಿತ್ಯ ಅಭ್ಯಂಗ ಮಾಡುವುದರಿಂದ ನಮ್ಮ ಆಯಸ್ಸು ಹೆಚ್ಚುತ್ತದೆ ಮತ್ತು ಮಾನಸಿಕ ಹಾಗೂ ದೈಹಿಕ ಶಕ್ತಿ ಹೆಚ್ಚಾಗುತ್ತದೆ; ದೇಹದಲ್ಲಿ ಕಾಡುವ ವಾತದೋಷವನ್ನು ಇದು ಪರಿಹರಿಸುತ್ತದೆ. ಕಣ್ಣಿಗೆ ತಂಪನ್ನು ನೀಡಿ ದೃಷಿಯನ್ನು ತೀಕ್ಷ್ಣವಾಗಿಸುತ್ತದೆ. ದೇಹಕ್ಕೆ ಪೋಷಣೆ ನೀಡಿ ಮಾಂಸಖಂಡಗಳನ್ನು ಸದೃಢಗೊಳಿಸುತ್ತದೆ. ರಾತ್ರಿ ಒಳ್ಳೆಯ ನಿದ್ರೆಗೆ ಸಹಕಾರಿಯಾಗುತ್ತದೆ ಮತ್ತು ಚರ್ಮದ ಆರೋಗ್ಯವನ್ನು ಕಾಪಾಡುತ್ತದೆ. ಇಷ್ಟೆಲ್ಲಾ ಲಾಭಗಳಿರುವುದರಿಂದ ನಾವು ಪ್ರತಿನಿತ್ಯ ಅಭ್ಯಂಗವನ್ನು ಮಾಡಲೇಬೇಕು. ಹಾಗಾದರೆ ಅಭ್ಯಂಗವನ್ನು ಯಾವಾಗ ಮಾಡಬೇಕು?

ಸಾಮಾನ್ಯವಾಗಿ ಅಭ್ಯಂಗವನ್ನು ಬೆಳಿಗ್ಗೆ ಖಾಲಿ ಹೊಟ್ಟೆಯಲ್ಲಿ, ಎಣ್ಣೆ ಅಥವಾ ತುಪ್ಪವನ್ನು ಬೆಚ್ಚಗೆ ಮಾಡಿ ಅಂಗಾಂಗಗಳಿಗೆ ಹಚ್ಚಬೇಕು. ಮೊದಲು ತಲೆ, ಮುಖ, ಕಿವಿ, ಕುತ್ತಿಗೆ, ಕೈ, ಎದೆ, ಹೊಟ್ಟೆ, ಬೆನ್ನು, ಕಾಲು ಮತ್ತು ಕೊನೆಗೆ ಪಾದಗಳಿಗೆ ಅಭ್ಯಂಗವನ್ನು ಮಾಡಬೇಕು. ಹೀಗೆ ಸುಮಾರು ೧೦-೧೫ ನಿಮಿಷಗಳ ಕಾಲ ಮಾಡಬೇಕು. ಅಭ್ಯಂಗವು ಅಜೀರ್ಣ ಸಮಸ್ಯೆ ಇರುವವರಿಗೆ ಹಾಗೂ ಜ್ವರ, ವಾಂತಿ, ಬೇಧಿ ಸಂದರ್ಭಗಳಲ್ಲಿ ನಿಷಿದ್ಧ. ಅಭ್ಯಂಗದ ನಂತರ ಸ್ನಾನ ಮಾಡಬೇಕು. ಸ್ನಾನವು ಆಯುರ್ವೇದದಲ್ಲಿ ಒಂದು ಪವಿತ್ರ ಸ್ಥಾನ ಪಡೆದಿದೆ.

ದೀಪನಂ ವೃಷ್ಯಮಾಯುಷ್ಯಂ ಸ್ನಾನಮೂರ್ಜಾಬಲಪ್ರದಂ
.ಕಂಡೂಮಲಶ್ರಮಸ್ವೇದತಂದ್ರಾತೃಷ್ಣಾದಾಹಪಾಪ್ಮಜಿತ್ ॥
(ಅಷ್ಟಾಂಗ ಹೃದಯ, ಸೂತ್ರಸ್ಥಾನ, ಅಧ್ಯಾಯ ೨, ದಿನಚರ್ಯಾ ಅಧ್ಯಾಯ, ಶ್ಲೋಕ ೧೭)

ಸ್ನಾನದಿಂದ ಆಗುವ ಲಾಭವನ್ನು ಈ ಶ್ಲೋಕದಲ್ಲಿ ವರ್ಣಿಸಲಾಗಿದೆ. ಸ್ನಾನದಿಂದ ನಮ್ಮ ಜಠರ ಅಗ್ನಿಯು ಚೈತನ್ಯಗೊಳ್ಳುತ್ತದೆ. ದೇಹ ಮತ್ತು ಮನಸ್ಸಿಗೆ ಉಲ್ಲಾಸ ನೀಡುತ್ತದೆ. ಸ್ನಾನದಿಂದ ಆಯುಷ್ಯ ವೃದ್ಧಿಗೊಳ್ಳುತ್ತದೆ. ಚರ್ಮಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಕಾಯಿಲೆಗಳನ್ನು ದೂರವಿಡಲು ಸ್ನಾನವೂ ಸಹಾಯಕಾರಿ. ಸ್ನಾನದಿಂದ ಚರ್ಮದ ಕೊಳೆ ಮತ್ತು ಬೆವರು ತೊಳೆದು ದೇಹ ಶುದ್ಧಿಯಾಗುತ್ತದೆ ಹಾಗೂ ಸ್ನಾನದಿಂದ ಬಾಯಾರಿಕೆ, ಸೆಕೆ ಕಡಿಮೆಯಾಗುತ್ತದೆ. ಮುಖ್ಯವಾಗಿ ನಮ್ಮಿಂದ ಪ್ರತಿನಿತ್ಯ ಆಗುವ ಪಾಪವನ್ನು ಕಳೆಯಲು ಇದು ಸಹಾಯಕಾರಿ. ಸ್ನಾನವು ಇಷ್ಟೆಲ್ಲಾ ಲಾಭಗಳನ್ನು ಒಳಗೊಂಡಿದೆ. ಸ್ನಾನದಿಂದ ಇಷ್ಟೆಲ್ಲಾ ಪ್ರಯೋಜನಗಳಿರುವಾಗ, ಅದನ್ನು ಬಿಸಿ ನೀರಿನಿಂದ ಮಾಡಬೇಕೇ ಅಥವಾ ತಣ್ಣೀರು ಉಪಯೋಗಿಸಬೇಕೇ ಎಂಬುದು ಹಲವರ ಪ್ರಶ್ನೆ.

ಆಯುರ್ವೇದದ ಪ್ರಕಾರ ದೇಹಕ್ಕೆ ಉಗುರು ಬೆಚ್ಚಗಿನ ನೀರು ಹಾಗೂ ತಲೆಗೆ ತಣ್ಣೀರು ಹಿತಕರ. ತಲೆ ಸ್ನಾನವನ್ನು ಬಿಸಿ ನೀರಿನಿಂದ ಮಾಡುವುದರಿಂದ ಕ್ರಮೇಣ ನಮ್ಮ ದೃಷ್ಟಿ ಬಲ ಕಡಿಮೆಯಾಗಿ ಕೂದಲು ಉದುರುವ ಸಮಸ್ಯೆ ಜಾಸ್ತಿಯಾಗುತ್ತದೆ.

ಆಹಾರ ಪದ್ಧತಿ ಮತ್ತು ತ್ರಿಗುಣಗಳು

ಸ್ನಾನದ ನಂತರ ಆಹಾರವನ್ನು ಸೇವಿಸಬೇಕು ಆಹಾರ ಸೇವಿಸುವ ಮುನ್ನ ಹಿಂದಿನ ದಿನದ ಆಹಾರವು ಸಂಪೂರ್ಣವಾಗಿ ಜೀರ್ಣವಾಗಿ ನಮಗೆ ಚೆನ್ನಾಗಿ ಹಸಿವಿರಬೇಕು. ಹಸಿವಿರದೆ ತಿಂದ ಆಹಾರವು ಸರಿಯಾಗಿ ಜೀರ್ಣವಾಗದೆ ಹಲವಾರು ಸಮಸ್ಯೆಗಳಿಗೆ ಕಾರಣವಾಗಬಹುದು.

ಮನೆಯ ಆಹಾರ ಪದ್ಧತಿಯು ವ್ಯಕ್ತಿಯ ಆರೋಗ್ಯವನ್ನು ನಿರ್ಧರಿಸುವಲ್ಲಿ ಪ್ರಥಮ ಸ್ಥಾನ ಹೊಂದಿದೆ. ಅಡುಗೆ ಮಾಡುವುದು ಒಂದು ಜವಾಬ್ದಾರಿಯುತ ಪ್ರಕ್ರಿಯೆಯಾಗಿದೆ. ಅಡುಗೆ ಮಾಡುವವರ ಮನಸ್ಥಿತಿಯೂ ಆಹಾರದ ಮೇಲೆ ಬಹಳ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ. ಅಡುಗೆ ಮಾಡುವಾಗ ನಮ್ಮ ಮನಸ್ಸು ಶಾಂತಿಯುತವಾಗಿರಬೇಕು.ಆಗ ಹಿತವಾದ ಶುದ್ಧವಾದ ಆಹಾರ ತಯಾರಾಗುತ್ತದೆ.

ಕಾಲಕ್ಕೆ ತಕ್ಕಂತೆ ಕುಣಿಯಬೇಕು ಎಂಬ ಮಾತು ನಮಗೆ ತಿಳಿದಿರುವ ಸಂಗತಿ. ಋತುವಿಗೆ ಅನುಗುಣವಾಗಿ ಆರೋಗ್ಯ ಮತ್ತು ಜೀವನ ಶೈಲಿಯನ್ನು ಬದಲಾಯಿಸಿಕೊಳ್ಳುವುದು ಆರೋಗ್ಯ ಸಂರಕ್ಷಣೆಯ ಮುಖ್ಯ ತತ್ವವಾಗಿದೆ. ನಮ್ಮ ಸಂಪೂರ್ಣ ಆಲೋಚನೆಗಳು ನಮ್ಮ ಆಹಾರದ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿವೆ.

ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮನು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಆಹಾರವನ್ನು ಮೂರು ವಿಧವಾಗಿ ಹೇಳುತ್ತಾರೆ.

ಸಾತ್ವಿಕ, ರಾಜಸಿಕ ಮತ್ತು ತಾಮಸಿಕ.

ಆಯುಃಸತ್ತ್ವ ಬಲಾರೋಗ್ಯಸುಖಪ್ರೀತಿವಿವರ್ಧನಾಃ . ರಸ್ಯಾಃ ಸ್ನಿಗ್ಧಾಃ ಸ್ಥಿರಾ ಹೃದ್ಯಾ ಆಹಾರಾಃ ಸಾತ್ತ್ವಿಕಪ್ರಿಯಾಃ ॥ (ಗೀತೆ ೧೭.೮)

ಯಾವ ಆಹಾರವು ನಮಗೆ ದೀರ್ಘ ಆಯಸ್ಸನ್ನೂ, ಸತ್ವಗುಣವನ್ನೂ, ಆರೋಗ್ಯವನ್ನೂ, ಮನಃಶಾಂತಿಯನ್ನೂ, ಹೆಚ್ಚಿಸುತ್ತದೋ, ಮತ್ತು ಮನಸ್ಸಿಗೆ ಮೆಚ್ಚುವಂತದೂ ಅಂತಹ ಆಹಾರವು ಜಿಡ್ಡಿನಿಂದ ಕೂಡಿದ್ದು ನಮ್ಮ ದೇಹದಲ್ಲಿ ಶಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸಲು ಸಹಕಾರಿ. ಇಂಥ ಆಹಾರವು ಸಾತ್ವಿಕ ಆಹಾರವಾಗುತ್ತದೆ. ಇಂಥ ಆಹಾರವನ್ನು ಸೇವಿಸುವ ವ್ಯಕ್ತಿಯ ಮನಸ್ಸು ಸಾತ್ವಿಕವಾಗಿ ಅಂದರೆ ಶಾಂತಿಯುತವಾಗಿ, ಮತ್ತು ಸಂಸ್ಕಾರಯುತವಾಗಿ ಇರುತ್ತದೆ. ಸಾತ್ವಿಕ ಆಹಾರದ ಪಟ್ಟಿಯಲ್ಲಿ ಹದವಾಗಿ ಬೇಯಿಸಿದ ತರಕಾರಿಗಳು, ಹಸುವಿನ ಹಾಲು, ತುಪ್ಪ, ಮುಂತಾದವುಗಳು ಸೇರಿವೆ.

ಕಟ್ವಮ್ಲಲವಣಾತ್ಯುಷ್ಣತೀಕ್ಷ್ಣರೂಕ್ಷವಿದಾಹಿನಃ. ಆಹಾರಾ ರಾಜಸಸ್ಯೇಷ್ಟಾ ದುಃಖಶೋಕಾಮಯಪ್ರದಾಃ॥ (ಗೀತೆ ೧೭.೯)

ಅತಿ ಹುಳಿ, ಅತ್ಯಂತ ಕಹಿ, ಉಪ್ಪು, ಖಾರ, ಬಿಸಿ ಮತ್ತು ದೇಹಕ್ಕೆ ದಾಹವನುಂಟುಮಾಡುವ ಆಹಾರವು ರಾಜಸಿಕವಾಗಿದೆ. ರಾಜಸಿಕ ಎಂದರೆ ಚಟುವಟಿಕೆಯಿಂದ ಮುನ್ನುಗುವ ಗುಣ ಆದರೆ ಇದು ಅತಿಯಾದರೆ ಮನಸ್ಸು ತಳಮಳದಿಂದಲೂ ಭಯದಿಂದಲೂ ಕೂಡಿರುತ್ತದೆ. ಆದರೆ ಉತ್ತಮ ಮಿತಿಯಲ್ಲಿರುವ ರಾಜಸಿಕತೆಯು ಸಮಾಜಕ್ಕೆ ಉಪಕಾರಿ. ಇದು ಅತಿಯಾದಲ್ಲಿ ಗರ್ವ, ಅಹಂಕಾರ ಮತ್ತು ಮತ್ಸರಕ್ಕೆ ಕಾರಣವಾಗುತ್ತದೆ. ನೋಡುವ ದೃಶ್ಯಗಳು, ಅತಿಯಾದ ವ್ಯಾಯಾಮ, ಅತಿಯಾದ ಪ್ರಯಾಣ ರಾಜಸಿಕತೆಯನ್ನು ಪ್ರಚೋದಿಸುತ್ತದೆ. ಕರಿದ ಪದಾರ್ಥಗಳು, ಅತಿಯಾದ ಮಸಾಲೆಯಿಂದ ಕೂಡಿದ ಪದಾರ್ಥಗಳು ಈ ಪಟ್ಟಿಯಲ್ಲಿವೆ.

ಯಾತಯಾಮಂ ಗತರಸಂ ಪೂತಿ ಪರ್ಯುಷಿತಂ ಚ ಯತ್ .ಉಚ್ಛಿಷ್ಟಮಪಿ ಚಾಮೇಧ್ಯಂ ಭೋಜನಂ ತಾಮಸಪ್ರಿಯಂ॥ (ಗೀತೆ ೧೭.೧೦)

ನಾವು ಸೇವಿಸುವ ಆಹಾರವು ಆರಿದ್ದರೆ (ಒಂದು ಯಾಮ ಅಂದರೆ ೩ ಗಂಟೆಗಳ ಕಾಲ ಹಳೆಯದಾಗಿದ್ದರೆ), ಹಳಸಿದ್ದರೆ, ದುರ್ಗಂಧವಾಗಿದ್ದರೆ, ಅಥವಾ ಅಶುದ್ಧವಾಗಿದ್ದರೆ ಅದು ತಾಮಸಿಕ ಆಹಾರವಾಗುತ್ತದೆ. ಈ ರೀತಿಯ ಆಹಾರವು ನಮಗೆ ಆಲಸ್ಯ, ಅತಿನಿದ್ರೆ ಮತ್ತು ರೋಗಗಳನ್ನು ತರುತ್ತದೆ. ಅತಿಯಾದ ತಾಮಸಿಕ ಗುಣದ ವ್ಯಕ್ತಿಯ ಜೀವನವು ಅತಿಯಾದ ಆಹಾರ ಸೇವನೆ, ಅತಿಯಾದ ಕಾಮ ಚಟುವಟಿಕೆ ಮತ್ತು ಮಾದಕ ವಸ್ತುಗಳ ಸೇವನೆಯಲ್ಲಿ ತೊಡಗುತ್ತದೆ. ಇದರ ಪರಿಣಾಮ ಅವರ ಮನಸ್ಥಿತಿಯೂ ಕೂಡ ಭಾರವಾಗಿರುತ್ತದೆ. ಅಂತವರು ತಮಗೆ ತಾವು ಸಹಾಯ ಮಾಡಿಕೊಳ್ಳಲಾಗದ ಸ್ಥಿತಿಗೆ ತಲುಪುತ್ತಾರೆ. ತಾಮಸಿಕ ಆಹಾರವು ಜೀವದ ಪೋಷಣೆಗೆ ಯೋಗ್ಯವಲ್ಲ. ಜೀರ್ಣವಾಗದ ಗಡಸು ಆಹಾರ, ಹೆಚ್ಚು ಮಾಂಸಾಹಾರ ಮುಂತಾದವುಗಳು ಮುಖ್ಯವಾಗಿ ಈ ಪಟ್ಟಿಯಲ್ಲಿದೆ. ಮಾದಕ ವಸ್ತುಗಳು ಮತ್ತು ಡ್ರಗ್ಸ್ ಇವೆಲ್ಲ ತಾಮಸಿಕ ಗುಣವನ್ನು ಪ್ರಚೋದಿಸುತ್ತದವೆ.

ಸದಾ ಆರೋಗ್ಯವಾಗಿ, ಸುಖಿಯಾಗಿ ಜೀವಿಸುವವರು ಸಾತ್ವಿಕ ಆಹಾರವನ್ನು ಸೇವಿಸಬೇಕು. ಸಂತೋಷದ ಸಂಗತಿಯೆಂದರೆ, ಸಾತ್ವಿಕ, ರಾಜಸಿಕ ಮತ್ತು ತಾಮಸಿಕ ಎಂಬ ಗುಣಗಳು ಬೇರೆ ಬೇರೆ ವ್ಯಕ್ತಿಗಳಲ್ಲಿ ಇರುವುದಿಲ್ಲ. ಈ ಮೂರು ಗುಣಗಳೂ

ಪ್ರತಿಯೊಬ್ಬರಲ್ಲಿಯೂ ವಿಭಿನ್ನ ಪ್ರಮಾಣದಲ್ಲಿ ಅಡಗಿವೆ. ಆದರೆ ಕೆಲವರಲ್ಲಿ ಸಾತ್ವಿಕ ಗುಣ ಹೆಚ್ಚು ಪ್ರಾಬಲ್ಯ ಹೊಂದಿದ್ದರೆ, ಮತ್ತೆ ಕೆಲವರಲ್ಲಿ ರಾಜಸಿಕ ಅಥವಾ ತಾಮಸಿಕ ಗುಣಗಳು ಹೆಚ್ಚಾಗಿ ಕಾಣಿಸಿಕೊಳ್ಳಬಹುದು. ನಮ್ಮ ಆಲೋಚನೆಗಳು, ಆಹಾರ ಪದ್ಧತಿ, ಜೀವನಶೈಲಿ ಮತ್ತು ನಡವಳಿಕೆಯ ಮೂಲಕ ಯಾವ ಗುಣವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳಬೇಕು ಎಂಬುದನ್ನು ನಾವು ಸ್ವತಃ ನಿರ್ಧರಿಸಬಹುದು. ಆದ್ದರಿಂದ ನಮ್ಮ ಜೀವನದ ದಿಕ್ಕನ್ನು ರೂಪಿಸಿಕೊಳ್ಳುವ ಶಕ್ತಿ ನಮ್ಮ ಕೈಯಲ್ಲೇ ಇದೆ.

ಆರೋಗ್ಯಕರ ಮತ್ತು ಸಂತೋಷಕರ ಜೀವನವನ್ನು ನಡೆಸಲು ಪೌಷ್ಟಿಕ ಹಾಗೂ ಸಾತ್ವಿಕ ಆಹಾರವು ಅತಿಮುಖ್ಯ. ಯಾವ ಆಹಾರವನ್ನು, ಯಾವ ರೀತಿಯಲ್ಲಿ ಮತ್ತು ಎಷ್ಟು ಪ್ರಮಾಣದಲ್ಲಿ ಸೇವಿಸಬೇಕು ಎಂಬ ಅರಿವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳುವುದು ನಮ್ಮೆಲ್ಲರ ಜವಾಬ್ದಾರಿಯಾಗಿದೆ. ಉತ್ತಮ ಆಹಾರ ಪದ್ಧತಿಯೇ ಉತ್ತಮ ಆರೋಗ್ಯ ಮತ್ತು ಉತ್ತಮ ಜೀವನಕ್ಕೆ ಭದ್ರ ಅಡಿಪಾಯವಾಗುತ್ತದೆ.

ನಿದ್ರೆಯ ಮಹತ್ವ ಮತ್ತು ನಿಯಮಗಳು

ನಮ್ಮ ಜೀವನದ ಇನ್ನೊಂದು ಮುಖ್ಯ ಅವಿಭಾಜ್ಯ ಅಂಗ ನಿದ್ರೆ. ನಿದ್ರೆಯು ನಮ್ಮ ಜೀವನದ ಸಮತೋಲನ ಕಾಪಾಡುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತಿದೆ. ನಿದ್ರೆಯು ನಮ್ಮ ದೈನಂದಿನ ಜೀವನದ ಒಂದು ಅತಿಮುಖ್ಯ ಭಾಗ. ಯಾವಾಗ ಎಷ್ಟು ನಿದ್ರೆ ನಮ್ಮ ದೇಹಕ್ಕೆ ಅವಶ್ಯಕ ಮತ್ತು ಯಾವ ಸಮಯದಲ್ಲಿ ನಿದ್ರೆ ಮಾಡಬೇಕು ಎಂಬುದು ನಮ್ಮ ದೇಹದ ಆರೋಗ್ಯವನ್ನು ನಿರ್ಧರಿಸುತ್ತದೆ.

ನಮ್ಮ ಜೀವನದ ಇನ್ನೊಂದು ಮುಖ್ಯ ಅವಿಭಾಜ್ಯ ಅಂಗ ನಿದ್ರೆ. ನಿದ್ರೆಯು ನಮ್ಮ ಜೀವನದ ಸಮತೋಲನ ಕಾಪಾಡುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತಿದೆ. ನಿದ್ರೆಯು ನಮ್ಮ ದೈನಂದಿನ ಜೀವನದ ಒಂದು ಅತಿಮುಖ್ಯ ಭಾಗ. ಯಾವಾಗ ಎಷ್ಟು ನಿದ್ರೆ ನಮ್ಮ ದೇಹಕ್ಕೆ ಅವಶ್ಯಕ ಮತ್ತು ಯಾವ ಸಮಯದಲ್ಲಿ ನಿದ್ರೆ ಮಾಡಬೇಕು ಎಂಬುದು ನಮ್ಮ ದೇಹದ ಆರೋಗ್ಯವನ್ನು ನಿರ್ಧರಿಸುತ್ತದೆ.

ಸಾಮಾನ್ಯವಾಗಿ ಆರೋಗ್ಯವಂತ ವ್ಯಕ್ತಿಗೆ ಪ್ರತಿದಿನ ಕನಿಷ್ಠ ೬-೭ ಗಂಟೆಗಳ ಗುಣಮಟ್ಟದ ನಿದ್ರೆ ಅತ್ಯಗತ್ಯ. ಉತ್ತಮ ನಿದ್ರೆಯು ದೇಹಕ್ಕೆ ವಿಶ್ರಾಂತಿ ನೀಡುವುದಷ್ಟೇ ಅಲ್ಲದೆ ಮನಸ್ಸಿಗೂ ನೆಮ್ಮದಿಯನ್ನು ನೀಡುತ್ತದೆ. ಆದ್ದರಿಂದ ಸುಖಕರ ಮತ್ತು ಆರಾಮದಾಯಕ ನಿದ್ರೆಗೆ ಈ ಸರಳ ಅಭ್ಯಾಸಗಳನ್ನು ರೂಢಿಸಿಕೊಳ್ಳಬಹುದು.

- ಮಲಗುವ ಮುನ್ನ ಸೇವಿಸುವ ರಾತ್ರಿಯ ಊಟವು ಹಗುರವಾಗಿದ್ದು, ಸುಲಭವಾಗಿ ಜೀರ್ಣವಾಗುವಂತಿರಲಿ.
- ಮೊಬೈಲ್, ಲ್ಯಾಪ್‌ಟಾಪ್, ಟಿವಿ ಮುಂತಾದ ಇಂದ್ರಿಯಗಳನ್ನು ಉತ್ತೇಜಿಸುವ ಸಾಧನಗಳ ಬಳಕೆಯನ್ನು ಮಲಗುವ ಮುನ್ನ ಸಾಧ್ಯವಾದಷ್ಟು ಕಡಿಮೆ ಮಾಡಿ.
- ದಿನವಿಡೀ ನಡೆದ ಘಟನೆಗಳಲ್ಲಿ ಸಂತೋಷ ನೀಡಿದ ಕ್ಷಣಗಳು ಮತ್ತು ಒಳ್ಳೆಯ ಅನುಭವಗಳನ್ನು ನೆನಪಿಸಿಕೊಳ್ಳಿ. ಇದು ಮನಸ್ಸಿಗೆ ನೆಮ್ಮದಿ ನೀಡುತ್ತದೆ.
- ಮಲಗುವ ಮುನ್ನ ನಿಮಗೆ ಆತ್ಮೀಯವಾದ ವ್ಯಕ್ತಿಯೊಂದಿಗೆ ಅಥವಾ ನಿಮ್ಮ ಸಾಕುಪ್ರಾಣಿಯೊಂದಿಗೆ ಸ್ವಲ್ಪ ಸಮಯ ಕಳೆಯಿರಿ. ಇದು ಮನಸ್ಸನ್ನು ಹಗುರಗೊಳಿಸುತ್ತದೆ.
- ಮಲಗುವ ಮುನ್ನ ದೇವರನ್ನು ಸ್ಮರಿಸಿ ಅಥವಾ ಪ್ರಾರ್ಥನೆ ಮಾಡಿ. ಇದು ಮನಸ್ಸಿಗೆ ಶಾಂತಿ ಮತ್ತು ಸಕಾರಾತ್ಮಕತೆಯನ್ನು ತುಂಬುತ್ತದೆ.

ಈ ಸರಳ ಅಭ್ಯಾಸಗಳನ್ನು ನಮ್ಮ ದಿನಚರಿಯಲ್ಲಿ ರೂಢಿಸಿಕೊಂಡರೆ ಉತ್ತಮ ನಿದ್ರೆಯ ಜೊತೆಗೆ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಆರೋಗ್ಯವೂ ಉತ್ತಮವಾಗಿರುತ್ತದೆ. ಆರೋಗ್ಯಕರ ಮನಸ್ಸು ಮತ್ತು ದೇಹವು ವ್ಯಕ್ತಿಯ ಜೀವನದಲ್ಲಷ್ಟೇ ಅಲ್ಲ, ಕುಟುಂಬದಲ್ಲಿಯೂ ಸಂತೋಷ, ನೆಮ್ಮದಿ ಮತ್ತು ಸೌಹಾರ್ದವನ್ನು ಬೆಳೆಸಲು ಸಹಕಾರಿಯಾಗುತ್ತದೆ.

ಆಯುರ್ವೇದದ ಪ್ರಕಾರ ಕನಸುಗಳಿಂದ ಕೂಡಿದ ನಿದ್ರೆಯು ಪರಿಪೂರ್ಣವಾಗುವುದಿಲ್ಲ. ಈ ಶ್ಲೋಕದಲ್ಲಿ ವರ್ಣಿಸುವಂತೆ:

ಪೂರ್ವದೇಹಾನುಭೂತಾಂಸ್ತು ಭೂತಾತ್ಮಾ ಸ್ವಪತಃ ಪ್ರಭುಃ
ರಜೋಯುಕ್ತೇನ ಮನಸಾ ಗೃಹ್ಣಾತ್ಯರ್ಥಾನ್ ಶುಭಾಶುಭಾನ್॥

(ಸುಶ್ರುತ ಸಂಹಿತಾ, ಶಾರೀರಸ್ಥಾನ, ಅಧ್ಯಾಯ ೪
ಗರ್ಭವ್ಯಾಕರಣ ಶಾರೀರ, ಶ್ಲೋಕ ೩೬)

ಕನಸುಗಳು ನಾವು ನೋಡಿದ ಹಿಂದೆ ಅನುಭವಿಸಿದ ಅಥವಾ ಸಂಭವಿಸಿದ ಘಟನೆಗಳ ಮೇಲೆ ನಿರ್ಧಾರವಾಗಿರುತ್ತವೆ. ಮನಸ್ಸು ರಜೋಗುಣ ಪ್ರಭಾವಿತವಾಗಿ ಹಿಂದೆ ನಡೆದ ಅಶುಭ ಘಟನೆಗಳನ್ನು ಗ್ರಹಿಸುತ್ತದೆ. ಆದ್ದರಿಂದ ಕನಸಿನಿಂದ ಕೂಡಿದ ನಿದ್ರೆಯು ಅಪೂರ್ಣ. ಪರಿಪೂರ್ಣ ನಿದ್ರೆಗೆ ಮೇಲೆ ತಿಳಿಸಿರುವ ಎಲ್ಲಾ ಕ್ರಮಗಳ ಪಾಲನೆ ಅತ್ಯಗತ್ಯ.

ಸಾಮಾನ್ಯವಾಗಿ ಕೆಲವೊಬ್ಬರಿಗೆ ಹಗಲು ನಿದ್ರೆ ಮಾಡುವ ಅಭ್ಯಾಸವಿರುತ್ತದೆ. ಹಾಗಾದರೆ ಹಗಲು ನಿದ್ರೆಯು ಅನುಕೂಲವೂ ಅಥವಾ ಅನಾನುಕೂಲವೊ ಎಂಬುದು ಹಲವರ ಪ್ರಶ್ನೆ.

ಆಯುರ್ವೇದದ ಪ್ರಕಾರ ಹಗಲು ನಿದ್ರೆಯು ದೇಹದಲ್ಲಿ ಕಫವನ್ನು ಹೆಚ್ಚಿಸುತ್ತದೆ, ಹಾಗಾಗಿ ಕಫ ದೇಹದಲ್ಲಿ ಕಡಿಮೆಯಾದ ಸಂದರ್ಭದಲ್ಲಿ ವೈದ್ಯರ ಸಲಹೆ ಮೇರೆಗೆ ಹಗಲು ನಿದ್ರೆ ಮಾಡಬಹುದು. ಸ್ವಾಭಾವಿಕವಾಗಿ ವಯಸ್ಸಾದ ವ್ಯಕ್ತಿಗಳ ದೇಹದಲ್ಲಿ ಕಫವು ಕಡಿಮೆಯಾಗಿ ಬೇರೆ ತೊಂದರೆ ಉಂಟಾದಾಗ ಅಂತಹ ಸಮಯದಲ್ಲಿ ಹಗಲು ನಿದ್ರೆ ಅವಶ್ಯಕ. ಬೇಸಿಗೆ ಕಾಲದಲ್ಲಿ ದೇಹವು ಬಿಸಿಲಿನಿಂದ ಬಳಲಿದಾಗ ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಹಗಲು ನಿದ್ರೆ ಮಾಡಬಹುದು. ಹಾಗೇ ಚಿಕ್ಕ ಮಕ್ಕಳು ರಾತ್ರಿ ಎಚ್ಚರವಾಗಿರುವುದರಿಂದ ನಿದ್ರೆ ಸಾಕಾಗುವುದಿಲ್ಲ,ಆದ್ದರಿಂದ ಅವರಿಗೆ ಹಗಲು ನಿದ್ರೆಯ ಅವಶ್ಯಕತೆ ಇರುತ್ತದೆ. ಪ್ರತಿದಿನವೂ ದೂರ ಪ್ರಯಾಣ ಮಾಡುವವರು ಮತ್ತು ದೇಹಕ್ಕೆ ಶ್ರಮವಾಗುವ ಕೆಲಸ ಮಾಡುವವರಿಗೆ ಹಗಲು ನಿದ್ರೆ ಲಾಭದಾಯಕ. ಇನ್ನು ವಾಂತಿ, ಬೇಧಿ ಅಥವಾ ಜ್ವರ ಬಂದಿರುವಂತಹ ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳ ಸಮಯದಲ್ಲಿ ಹಗಲು ನಿದ್ರೆ ಅವಶ್ಯಕ. ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ರಾತ್ರಿ ಪಾಳಿಗಳಲ್ಲಿ ಕೆಲಸ ಮಾಡುವವರ ಸಂಖ್ಯೆ ಹೆಚ್ಚು, ಆದ್ದರಿಂದ ಅಂತವರಿಗೆ ಹಗಲು ನಿದ್ರೆ ಉಪಯುಕ್ತ. ಆದರೆ ನೆನಪಿಡಿ, ಇಂತಹ ಸಂದರ್ಭಗಳಲ್ಲಿ ಹಗಲು ನಿದ್ರೆಯನ್ನು ರಾತ್ರಿಯ ನಿದ್ರೆಯ ಅರ್ಧದಷ್ಟು ಮಾತ್ರ ಮಾಡಬೇಕು. ಹಗಲಿನ ಸಮಯವು ನಿದ್ರೆಗೆ ಯೋಗ್ಯವಲ್ಲ; ರಾತ್ರಿಯ ನಿದ್ರೆಯಿಂದ ಆಗುವ ಲಾಭವನ್ನು ಹಗಲು ನಿದ್ರೆಯು ಅರ್ಧದಷ್ಟು ಸಮಯದಲ್ಲೇ ನೀಡುತ್ತದೆ.

ಹಾಗಾದರೆ ಹಗಲು ನಿದ್ರೆಯನ್ನು ಯಾವ ಸಮಯದಲ್ಲಿ ಎಷ್ಟು ಹೊತ್ತು ಮಾಡಬಹುದು ಎಂಬ ಪ್ರಶ್ನೆ ಸಹಜವಾಗಿ ಮೂಡುತ್ತದೆ. ಆಯುರ್ವೇದದ ಪ್ರಕಾರ ಹಗಲು ನಿದ್ರೆಗೆ ಅರ್ಹರಾದವರು ಸಾಮಾನ್ಯವಾಗಿ ಊಟದ ಮೊದಲು ೪೫ ನಿಮಿಷ ಅಥವಾ ೧ ಗಂಟೆ ಮಾತ್ರ ಮಾಡಬೇಕು ಹಾಗೂ ಊಟ ಮಾಡಿದ ತಕ್ಷಣ ನಿದ್ರಿಸುವುದನ್ನು ತಪ್ಪಿಸಬೇಕು. ನೆನಪಿಡಿ, ಹಗಲು ನಿದ್ರೆ ಮಾಡುವಾಗ ಹೊಟ್ಟೆಯು ಸಂಪೂರ್ಣ ಖಾಲಿಯಾಗಿರಬೇಕು ಮತ್ತು ಇದು ಅಭ್ಯಾಸವಾಗಬಾರದು; ಇದು ಆರೋಗ್ಯದ ದೃಷ್ಟಿಯಿಂದ ಒಳ್ಳೆಯದಲ್ಲ. ರಾತ್ರಿಯ ನಿದ್ರೆಯೇ ಆರೋಗ್ಯಕರ. ಆದರೆ ಆಯುರ್ವೇದದಲ್ಲಿ ಸೂಚಿಸಿದ ವಿಶೇಷ ಸಂದರ್ಭಗಳಲ್ಲಿ ಮೇಲಿನ ನಿಯಮ ಅನುಸರಿಸಿ ಹಗಲು ನಿದ್ರೆ ಮಾಡಬಹುದು.

ಉಪಸಂಹಾರ

ಈ ಮೇಲೆ ತಿಳಿಸಿದ ಆಯುರ್ವೇದದ ಜೀವನಶೈಲಿಯ ತತ್ವಗಳನ್ನು ನಮ್ಮ ದಿನನಿತ್ಯದ ಬದುಕಿನಲ್ಲಿ ಅಳವಡಿಸಿಕೊಂಡು ಅನುಸರಿಸಿದರೆ, ಆರೋಗ್ಯಕರ, ಸಂತೋಷಕರ ಮತ್ತು ಸಮತೋಲನಯುತ ಜೀವನವು ನಮ್ಮದಾಗುತ್ತದೆ. ಉತ್ತಮ ಆರೋಗ್ಯವೇ ಜೀವನದ ಎಲ್ಲ ಸಾಧನೆಗಳಿಗೆ ಮೂಲ ಮಾರ್ಗವಾಗಿದೆ. ಆರೋಗ್ಯವಂತ ವ್ಯಕ್ತಿ ತನ್ನ ಗುರಿಗಳನ್ನು ಸಾಧಿಸುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದಿರುತ್ತಾನೆ. ಆದ್ದರಿಂದಲೇ "ಆರೋಗ್ಯವೇ ಮಹಾಭಾಗ್ಯ" ಎಂದು ನಮ್ಮ ಹಿರಿಯರು ಹೇಳಿರುವುದು ಅರ್ಥಪೂರ್ಣವಾಗಿದೆ. ಆರೋಗ್ಯವನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುವುದು ಪ್ರತಿಯೊಬ್ಬರ ಮೊದಲ ಆದ್ಯತೆಯಾಗಿರಬೇಕು.

ಭಾರತೀಯ ಜ್ಞಾನ ಪರಂಪರೆಯ ಅಮೂಲ್ಯವಾದ ಕೊಡುಗೆ ಆಯುರ್ವೇದ. ಇದು ಕೇವಲ ರೋಗಗಳನ್ನು ಗುಣಪಡಿಸುವ ಶಾಸ್ತ್ರವಾಗದೆ ನಮ್ಮ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಸಮತೋಲನದ ಬೆಳವಣಿಗೆಗೆ ಸಹಾಯಕಾರಿ. ಆರೋಗ್ಯವೆಂದರೆ ಕೇವಲ ರೋಗವಿಲ್ಲದ ಸ್ಥಿತಿಯಲ್ಲ, ಇದು ದೈಹಿಕ, ಮಾನಸಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಕ್ಷೇತ್ರದ ಸಮಗ್ರ ಸ್ಥಿತಿಯಾಗಿದೆ. ಆರೋಗ್ಯವಂತ ವ್ಯಕ್ತಿಯೇ ಸಮಾಜಕ್ಕೆ ಅರ್ಥಪೂರ್ಣ ಕೊಡುಗೆಗಳನ್ನು ನೀಡಬಲ್ಲನು. ಆದ್ದರಿಂದ ನಮ್ಮೆಲ್ಲರ ಉದ್ದೇಶ ಯಾವಾಗಲೂ ಅರ್ಥಪೂರ್ಣ ಜೀವನ ಹಾಗೂ ಅರ್ಥಪೂರ್ಣ ಸಮಾಜವಾಗಿರಲಿ.



ABOUT THE AUTHOR

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She is very much passionate about exploring India's rich knowledge traditions. Her work focuses on Ayurveda as an integral part of the Indian Knowledge System and its enduring significance.

मानविकी

DISCIPLINE SECTIONS

Humanities and Social Sciences

Rediscovering the Wisdom of India: Reconnecting Education with Life

By Dr. Sathish Babu H. N. · Assistant Professor, Department Biotechnology & Genetics ·

Introduction: Education Beyond Degrees

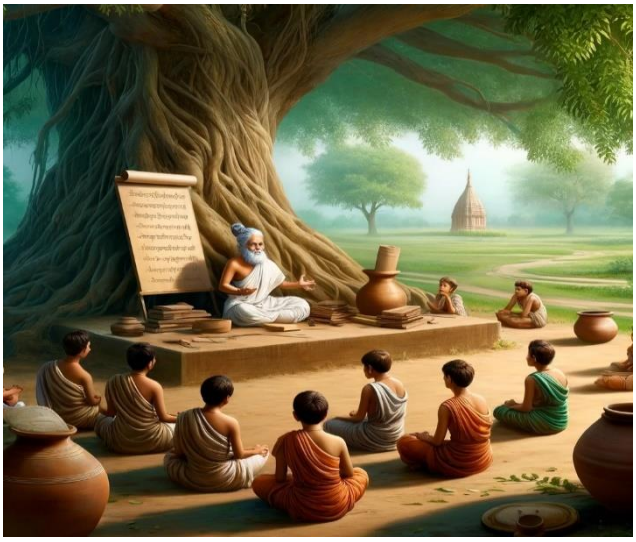
What is the purpose of education? Is it merely to acquire degrees, secure employment, earn money, and achieve material success? Or should education also help us understand ourselves, our minds, our emotions, our relationship with nature, and the deeper purpose of human life?

In my understanding, one of the most significant contributions of India's ancient knowledge systems is their emphasis on understanding the human being and Mother Nature. Indian Knowledge Systems (IKS), encompassing the Vedas, Upanishads, Bhagavad Gita, Yoga Sutras, Puranas, and numerous philosophical, scientific, agricultural, and medical traditions, offer profound insights into human well-being and harmonious living.

> *"…greater emphasis is needed on self-awareness, emotional maturity, ethical reflection, and environmental responsibility."*

Unfortunately, I discovered many of these foundational concepts only in my forties. As an educator with a background in science, I began exploring these ideas with curiosity and an open mind. What I encountered was not merely philosophical knowledge but a framework for understanding life and navigating its challenges.

In this article I share ten frameworks that shaped my understanding, and then suggest how they can enrich education.



Source: The Life Navigator (thelifenavigator.com).

Understanding the Human Being

Indian philosophical traditions provide several frameworks for understanding the different dimensions of human existence. These concepts, when studied in their appropriate philosophical and traditional contexts, encourage self-awareness and reflection.

1. Pancha Koshas: The Five Sheaths

The Taittiriya Upanishad describes five koshas, or sheaths, through which human experience is understood:

- Annamaya Kosha: The physical body, sustained by food.
- Pranamaya Kosha: The vital-energy dimension associated with life processes and breath.
- Manomaya Kosha: The mental and emotional dimension.
- Vijnanamaya Kosha: The dimension of discernment, understanding, and wisdom.
- Anandamaya Kosha: The innermost sheath associated with bliss.

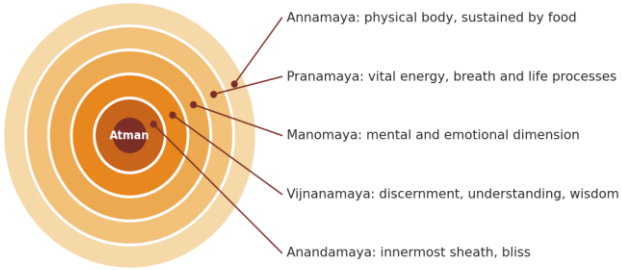


Figure 1. The five koshas, with Atman at the centre (illustrative diagram).

These five sheaths offer a way to reflect on our physical, vital, mental, intellectual, and experiential dimensions. Beyond these sheaths, Vedantic teachings explore Atman, the Self or consciousness, which is not simply another sheath.

This framework encouraged me to look beyond the physical body and recognise the interconnectedness of our thoughts, emotions, understanding, and actions.

2. The Seven Chakras

Traditional yogic systems describe seven major chakras: Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha, Ajna, and Sahasrara.



Figure 2. The seven chakras and their traditional locations (symbolic diagram).

These are understood within yogic traditions as subtle centres associated with different dimensions of human experience and spiritual practice. Chakras are traditional yogic concepts, not anatomical structures identified by modern science.

Learning about these concepts introduced me to a traditional vocabulary for reflecting on the relationship between body, mind, awareness, and spiritual development.

3. The Three Shariras

Vedantic philosophy describes three bodies:

- **Sthula Sharira:** The gross or physical body.
- **Sukshma Sharira:** The subtle body, associated with the mind, senses, and vital functions.
- **Karana Sharira:** The causal body, the deepest, seed-like level of latent impressions.

This framework encourages us to look beyond our physical identity and examine the subtler dimensions of experience. Vedantic texts traditionally relate these three bodies to the states of waking, dreaming and deep sleep, which we explore next.

4. States of Consciousness: The Four Avasthas

Indian philosophical traditions, especially the Mandukya Upanishad, describe four states of consciousness known as the avasthas. They invite us to observe how awareness changes through waking, dreaming and deep sleep, and to ask what remains constant while experience changes.

- Jagrat (Waking): Awareness of the external world through the senses. We experience this state while studying, working and interacting with our surroundings.
- Svapna (Dreaming): Awareness of an inner dream world during sleep. The mind presents experiences that may feel real without direct contact with the external world.
- Sushupti (Deep Sleep): Dreamless sleep in which there is no awareness of particular external objects, thoughts or dreams.
- Turiya (The Fourth): Turiya is the underlying consciousness present through waking, dreaming and deep sleep. It is not another sleep stage, but the unchanging basis of these changing experiences.

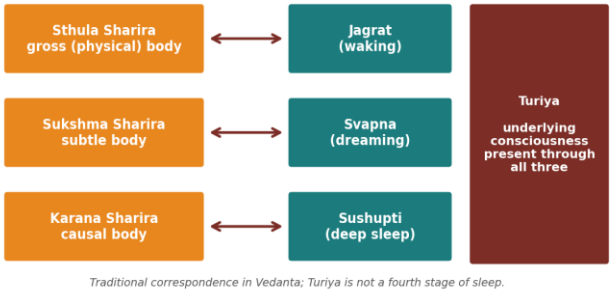


Figure 3. The three bodies and the states of consciousness, with Turiya as the underlying awareness (illustrative diagram).

In education, understanding the four states of consciousness encourages students to reflect on the nature of awareness and observe how their thoughts and experiences change. This knowledge can develop self-awareness and curiosity about dreams, perception and consciousness, while helping students distinguish philosophical ideas from scientific explanations. Reflecting on everyday experiences, such as waking from a vivid dream, can encourage them to question how they perceive reality. It can also introduce them to India's philosophical traditions and promote thoughtful discussion about the nature of the self. These are traditional philosophical descriptions rather than clinical or scientific categories. Turiya belongs to the deeper discipline of Vedanta and Yoga, and should not be equated with deep sleep, ordinary relaxation or simply feeling calm.

Understanding Nature and Tendencies

Beyond the individual, Indian traditions also describe the nature in which we live and the tendencies that shape our behaviour.

5. Panchabhutas: The Five Elements

Indian traditions describe the material world through the five elements:

- Akasha: space.
- Vayu: air.
- Agni: fire.
- Jala: water.
- Prithvi: earth.



Figure 4. The five elements and the senses traditionally associated with them (illustrative diagram).

These elements form an important part of traditional Indian cosmology and provide a framework for contemplating the relationship between human beings and the natural world.

They remind us that human existence is inseparable from nature and that our well-being depends on

maintaining a respectful and sustainable relationship with our environment.

6. Trigunas: Understanding Human Tendencies

The three gunas—Sattva, Rajas, and Tamas—are described in Indian philosophical traditions, particularly the Bhagavad Gita and Samkhya philosophy.

- Sattva: Clarity, harmony, balance, and understanding.
- Rajas: Activity, desire, ambition, and restlessness.
- Tamas: Inertia, dullness, and resistance to change.

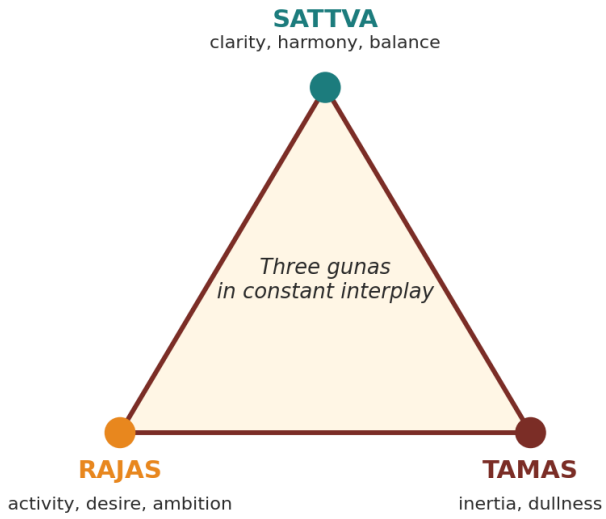


Figure 5. The three gunas (illustrative diagram).

Recognising these tendencies can encourage us to reflect on our behaviour, motivations, and mental states. Rather than judging ourselves or others, we can learn to observe our tendencies and cultivate greater balance and clarity.

Understanding the Mind and Emotions

The next three frameworks look at how likes, impulses and emotions move the mind.

7. Raga and Dvesha: Likes and Dislikes

Raga and Dvesha refer to attachment and aversion—our attraction towards certain experiences and resistance towards others. They are described among the kleshas (afflictions) in the Yoga Sutras.

Much of our emotional disturbance arises when we become excessively attached to what we like or strongly resist what we dislike.

By recognising these tendencies, we can learn to respond to situations with greater awareness rather than being driven entirely by impulses, expectations, and emotional reactions.

8. Arishadvargas: The Six Inner Enemies

Indian ethical and spiritual traditions describe six tendencies that can disturb discernment and harmonious living. Known as Arishadvargas, or the six inner enemies, they invite us to examine the impulses behind our thoughts and actions.

- Kama: Uncontrolled desire or craving, especially for sensual pleasures.
- Krodha: Anger or hostility that clouds judgement and can lead to harmful reactions.
- Lobha: Greed or excessive craving for possessions, wealth, or power.
- Moha: Delusion or attachment that prevents us from seeing situations clearly.
- Mada: Pride, arrogance, or an inflated sense of one's own importance.
- Matsarya: Jealousy or resentment towards another person's success or good fortune.

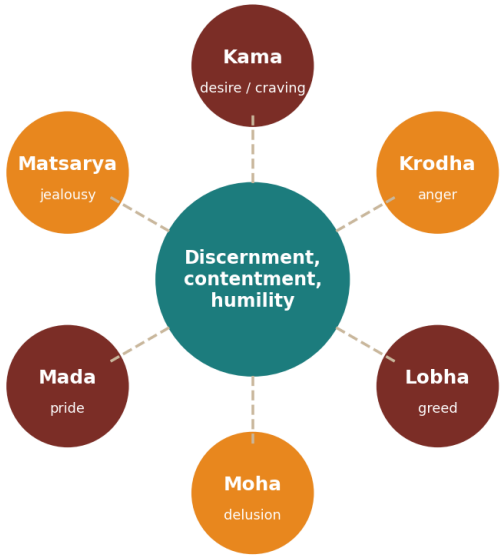


Figure 6. The six inner enemies and the qualities that help us respond (illustrative diagram).

The purpose of this framework is to recognise and regulate these tendencies, rather than condemn every desire or emotion. A wish to learn can motivate growth, while an unchecked craving can dominate our choices. Similarly, recognising anger gives us an opportunity to pause before responding.

In education, students can explore these ideas through everyday examples: wanting more than we need, reacting harshly when disappointed, or feeling threatened by a classmate's achievement. Discernment, patience, contentment, humility, and appreciation of others can help us respond more thoughtfully.

9. Navarasas: Understanding the Nine Emotions

One of the most fascinating concepts I encountered was Navarasa, the nine rasas or aesthetic-emotional experiences described in Indian traditions of art, literature, and performance.

The nine rasas and their English translations are:

- Shringara: Love, romance, and beauty.
- Hasya: Laughter, joy, and mirth.
- Karuna: Sorrow, compassion, and empathy.
- Raudra: Anger, fury, and wrath.
- Veera: Courage, heroism, and valour.
- Bhayanaka: Fear, terror, and anxiety.
- Bibhatsa: Disgust and aversion.
- Adbhuta: Wonder, amazement, and awe.
- Shanta: Peace, tranquillity, and calmness.



Figure 7. The nine rasas (illustrative diagram).

Strictly, a rasa is the aesthetic experience of an emotion (bhava) evoked through art; for example, Raudra corresponds to the emotion of anger (krodha). Here we borrow this vocabulary to name our own feelings.

Understanding these emotions helps us develop a vocabulary for recognising our emotional experiences.

For instance, when I become angry, can I recognise that I am experiencing Raudra? When I feel fear, can I identify Bhayanaka? Can I distinguish between an emotion arising within me and my deeper identity as the observer of that emotion?

This simple practice of observing and identifying emotions can become a meaningful starting point for mindfulness and emotional self-awareness.

Understanding Action and Consequence

10. Cause and Effect: From Science to Indian Knowledge Systems

One of the fundamental principles of science is that every observable effect has underlying causes or conditions. Events do not occur in isolation; they arise through interactions between various factors.

For example, in biology, a change in gene expression can influence cellular functions and ultimately affect an organism's phenotype. Similarly, in nature, the water cycle, food chains, and ecological relationships demonstrate interconnected chains of cause and effect.

Indian Knowledge Systems explore this principle through the concept of Karya-Karana Siddhanta (Cause and Effect).

- Karya: Effect or outcome.
- Karana: Cause or underlying factor.

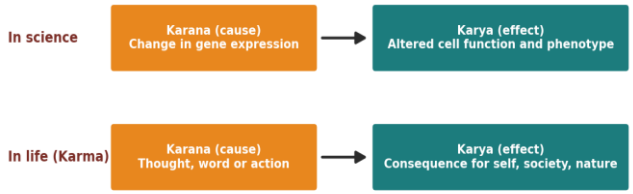


Figure 8. Cause (Karana) and effect (Karya) in science and in life (illustrative diagram).

Indian philosophical traditions, including Samkhya and Vedanta, examine the relationship between causes and their effects, although they interpret this relationship differently.

The Bhagavad Gita also emphasises Karma, highlighting the relationship between actions, intentions, and consequences.

Understanding this principle encourages us to recognise that our thoughts, words, and actions have consequences for ourselves, society, and nature.

When students understand cause and effect, they learn to think before acting, take responsibility for their choices, and appreciate the interconnectedness of life.

Bringing Indian Knowledge into Education

The present education system has made good contributions to scientific understanding, technological progress, and professional development. However, in my view, greater emphasis is needed on self-awareness, emotional maturity, ethical reflection, and environmental responsibility.

Our children learn mathematics, science, languages, and technology. But how much structured opportunity do they receive to understand their own minds, recognise emotions, manage desires, develop discernment, and reflect on the purpose of life?

I believe Indian Knowledge Systems can complement modern education by addressing these dimensions.

We need not reject modern science or scientific inquiry to appreciate our traditional knowledge. Rather, we should encourage a meaningful dialogue between the two, distinguishing philosophical insights, cultural traditions, empirical evidence, and scientific explanations.

Our educational institutions can introduce age-appropriate concepts from the Upanishads, Bhagavad Gita, Yoga Sutras, Indian arts, and traditional ecological knowledge through discussions, activities, stories, reflection, and practical experiences.

My Personal Journey and a Vision for the Future

Exploring these concepts helped me understand myself and handle different situations in life with greater awareness. I began recognising my emotional reactions, observing my thoughts, and reflecting on my behaviour.

I also introduced some of these ideas to my daughter. She began trying to identify her emotional states and understand how to respond to them. Watching her

explore these ideas reinforced my belief that children can benefit from age-appropriate exposure to such knowledge.

My concern is that, while appreciating the contributions of Western science, technology, and education, we overlook the richness of our own intellectual heritage.

Globalisation and consumerism have undoubtedly brought opportunities, but their emphasis on material consumption, economic growth, and relentless productivity also raises important questions about human well-being, environmental sustainability, and the meaning of a fulfilling life.

We should learn from the achievements of different civilisations without losing confidence in our own traditions. India's knowledge systems deserve serious study, critical examination, preservation, and meaningful integration into contemporary life.

As an educator and a student of Indian Knowledge Systems, I am trying to bring this change into my own world and share these ideas with those who are interested.

Let us educate our students not merely to make a living, but also to understand life. Let us reconnect knowledge with wisdom, progress with responsibility, and education with human well-being.

Let us join hands to rediscover India's timeless wisdom and work towards a more conscious, compassionate, and sustainable world.



ABOUT THE AUTHOR

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Dr. Sathish Babu earned his Ph.D. from the University of Hamburg, Germany. After over a decade in the industry, he transitioned to academia with a passion for inspiring young minds and shaping future generations.

For the past three years, he has been serving as an Assistant Professor in the Department of Biotechnology and Genetics. Beyond biotechnology, he is deeply passionate about value education, spirituality, and Indian Knowledge Systems, striving to connect younger generations with India's rich heritage and timeless wisdom.

A proud farmer at heart, Dr. Sathish Babu also cherishes his connection with the land, reflecting his belief in sustainable living, humility, and a harmonious relationship with nature.

ग्रन्थसमीक्षा
Book Review

The Difficulty of Being Good by Gurucharan Das

By Ms. P. Haritha · Assistant Professor, Department of Humanities ·

INTRODUCTION

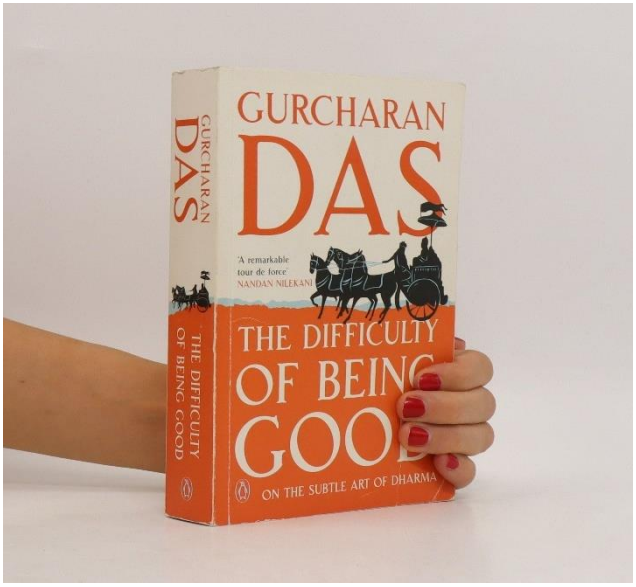
In an era when achievement is predominantly measured by material wealth, authority, and prestige, Gurucharan Das offers perspective on timeless concept of dharma—the moral compass that directs human actions. Grounded in the teachings of the Mahabharata, Das examines the enduring principle of dharma—the ethical framework that governs human conduct—and explores whether maintaining virtue remains attainable in a society preoccupied with personal advancement and material desires.

Dharma: The Eternal Dilemma

Das characterizes dharma not as an inflexible set of rules but as a fluid concept requiring careful judgment when facing competing obligations. Yudhishthira's hesitation, Bhishma's devotion, and Arjuna's ethical conflict transcend historical accounts; they mirror contemporary struggles encountered in academic institutions, professional organizations, and civic spheres.

> *"The Difficulty of Being Good operates simultaneously as a philosophical inquiry and an ethical imperative."*

According to Das, dharma necessitates decisions that balance individual aspirations with communal responsibilities—an undertaking that remains image. All styles are in the Styles gallery on the Home tab.



Source: bookbot.com

Ethics In a Modern World

The work distinguishes itself through its effectiveness in connecting historical moral predicaments to present-day circumstances. Duryodhana's envy mirrors the dishonesty that weakens institutional governance in contemporary times; Karna's commitment to Duryodhana raises questions regarding participation in morally questionable institutions. Das contends that ethics differs from flawlessness; rather, it entails acknowledging human limitations while pursuing moral excellence. In this context, he encourages readers to confront their own moral compromises and contemplate: which principles are we willing to forfeit in pursuit of righteousness?

Dharma And Social Life

One of Das's most significant contributions is his examination of dharma's communal dimensions. Ethical conduct extends beyond individual practice; it establishes the foundations of trust, fairness, and empathy that sustain societal bonds. The deterioration of dharma precipitates social fragmentation. The Mahabharata provides cautionary lessons regarding this potential disintegration, and Das applies these insights to modern institutions where greed and self-centeredness compromise the common good. His position is unambiguous: virtue must be practiced collectively rather than in isolation, representing a shared responsibility.

The sophistication of Das's analysis manifests in its rejection of one-dimensional solutions. Instead, it encourages rigorous examination. The difficulty inherent in moral conduct is precisely what confers genuine value upon goodness—it necessitates bravery, self-denial, and willingness to resist the temptation of convenience. For academics, learners, and members of society, the work functions as a critical instrument that raises challenging yet vital inquiries: Are we upholding dharma? Do our actions strengthen or weaken the social structure?

The Difficulty of Being Good operates simultaneously as a philosophical inquiry and an ethical imperative. Through its sophisticated integration of dharma, morality, and social engagement, Gurucharan Das prompts fundamental reconsideration of goodness within the modern context. His work transcends mere information dissemination—it provokes, inspires, and obligates us to conduct ourselves with moral integrity.

Nevertheless, the questions it presents may constitute its most valuable offering:

- Given the demanding nature of goodness, does its pursuit remain justified in a culture that elevates ambition above moral principle?
- Is Dharma sustainable in an environment where achievement is measured exclusively by outcomes, disregarding the processes through which they are attained?
- Most significantly, do our actions reinforce social cohesion, or do they gradually undermine it?

Through these inquiries, Das underscores that learning encompasses far more than information acquisition; it involves cultivating the moral fortitude to practice goodness—regardless of inconvenience, regardless of personal sacrifice.



ABOUT THE AUTHOR

Mrs. P. Haritha, Assistant Professor, Department of Humanities

Ms. P. Haritha is working as Assistant Professor in Psychology. She has a keen interest in Indian literature, arts, and culture. An avid reader of world literature, she draws inspiration from the philosophical insights of Socrates, Aristotle, Marcus Aurelius, and Kahlil Gibran

ग्रन्थदीपिका
Library Spotlight

ಮನೆಗೊಂದು ಚಿಕ್ಕ ಲೈಬ್ರೆರಿ ಇರಲಿ

ಪುಸ್ತಕಗಳಿಗಾಗಿ ಒಂದು ಪುಟ್ಟ ಜಾಗವಿರಲಿ; ಮನೆಗೊಂದು ಚಿಕ್ಕ ಗ್ರಂಥಾಲಯ ಇರಲಿ

By Kiran Nandi · Librarian, Department of Library and Information Centre ·

ಮನೆಯೊಂದು ಪರಿಪೂರ್ಣವಾಗಬೇಕಾದರೆ ಅಲ್ಲಿ ಪುಸ್ತಕದ ಚಿಕ್ಕ ಸಂಗ್ರಹವೂ ಇರಬೇಕು. ಹಾಗೆಂದು ಅದನ್ನು ಅಸ್ತವ್ಯಸ್ತವಾಗಿ ಇಡಬಾರದು. ಇದಕ್ಕಾಗಿ ಸಣ್ಣದೊಂದು ಲೈಬ್ರೆರಿಯನ್ನು ನಿವಾಸದಲ್ಲಿ ಸಿದ್ಧಪಡಿಸಿಕೊಳ್ಳಬೇಕು.ಈಗ ಪ್ರತಿಯೊಂದು ಮನೆಯಲ್ಲೂ ಹೋಂ ಲೈಬ್ರೆರಿ ಎಂಬುದು ಸಾಮಾನ್ಯವಾಗಿ ಜನಪ್ರಿಯವಾಗುತ್ತಿದೆ. ದೊಡ್ಡವರು ಮಾತ್ರವಲ್ಲ ಮಕ್ಕಳಿಗೆ ಕಲಿಕೆಗೆ ಅಗತ್ಯವಾದ ಕಾರ್ಟೂನ್, ಕ್ರಾಫ್ಟ್‌ಗಳ ಸಂಗ್ರಹ ಮಾಡಲು ಇದು ಅತಿ ಅವಶ್ಯಕ ಎಂಬ ಸನ್ನಿವೇಶ ನಿರ್ಮಾಣವ ಆಗಿದೆ. ಆದರೆ ಮನೆಯಲ್ಲಿ ಲಭ್ಯವಿರುವ ಜಾಗದಲ್ಲೇ ಲೈಬ್ರೆರಿ ನಿರ್ಮಿಸುವುದು ಅಷ್ಟು ಸುಲಭವಲ್ಲ. ಅದೊಂದು ಕಲೆ ಎಂದರೆ ತಪ್ಪಾಗಲಾರದು. ಹೀಗಾಗಿ ಲೈಬ್ರೆರಿಗಾಗಿಯೇ ಮನೆಯ ಮೂಲೆಯಲ್ಲೊಂದು ಜಾಗ ಕಲ್ಪಿಸುವುದು ಸ್ವಲ್ಪ ಕಷ್ಟವಾದರೂ ಅಸಾಧ್ಯವೇನಲ್ಲ.

> *"ಪುಸ್ತಕಗಳು ಕೇವಲ ಜ್ಞಾನವನ್ನು ನೀಡುವ ಸಾಧನಗಳಲ್ಲ; ಅವು ನಮ್ಮ ವ್ಯಕ್ತಿತ್ವವನ್ನು ರೂಪಿಸುವ, ಕಲ್ಪನಾಶಕ್ತಿಯನ್ನು ಬೆಳೆಸುವ ಮತ್ತು ಮನಸ್ಸಿಗೆ ನೆಮ್ಮದಿ ನೀಡುವ ಉತ್ತಮ ಸಂಗಾತಿಗಳು."*



Source: The Librarianologist, Facebook.

ಮನೆ ಗ್ರಂಥಾಲಯ

ಹೋಮ್ ಲೈಬ್ರೆರಿ ಅಥವಾ ನಿವಾಸದಲ್ಲೇ ಗ್ರಂಥಾಲಯದಲ್ಲಿ ನಮ್ಮ ಇಷ್ಟದ ಪುಸ್ತಕ ಮತ್ತು ಇತರ ವಸ್ತುಗಳನ್ನು ಸಂಗ್ರಹಿಸಿಡಬಹುದು. ಇದರ ಜತೆಗೆ ಮಕ್ಕಳ ಕಲಿಕೆಗೆ ಅಗತ್ಯವಾದ ಪುಸ್ತಕಗಳನ್ನೂ ಇಲ್ಲಿಡಬಹುದು. ಇದೊಂದು ನಿವಾಸದಲ್ಲಿ ಸಂಪೂರ್ಣ ವೈಯಕ್ತಿಕವಾದಜಾಗವಾಗಿರುತ್ತದೆ.

'ಚಿಕ್ಕ ಅಪಾರ್ಟ್‌ಮೆಂಟ್‌ನಲ್ಲಿ ತುಂಬಾ ಜಾಗವನ್ನು ಆಕ್ರಮಿಸದ ರೀತಿಯಲ್ಲಿ ಲೈಬ್ರೆರಿಯನ್ನು ನಿರ್ಮಿಸಲು ಸುವ್ಯವಸ್ಥಿತ ಯೋಜನೆ ರೂಪಿಸಬೇಕು. ಲಿವಿಂಗ್ ರೂಂನಲ್ಲಿರುವ ಟಿವಿ ಸುತ್ತಲಿನ ಖಾಲಿ ಜಾಗ ಅಥವಾ ಬೆಡ್ ರೂಂ, ಎಂಟ್ರೆನ್ಸ್‌ನ ಪ್ಯಾಸೇಜ್‌ನಲ್ಲಿ ಕೂಡ ಇದನ್ನು ನಿರ್ಮಿಸಲು ಸಾಧ್ಯವಿದೆ. ಇದಕ್ಕೆ ಸಾಕಷ್ಟು ವಿಸ್ತಾರವಾದ ಜಾಗ ಬೇಕಾಗಿಲ್ಲ. ಇನ್ನು ಕೋಣೆಯೊಂದು ಸ್ವಲ್ಪ ದೊಡ್ಡದಿದ್ದರೆ ರೂಂ ಡಿವೈಡರ್ ಬಳಸಿ ಕೂಡ ಲೈಬ್ರೆರಿ ನಿರ್ಮಿಸಲು ಸಾಧ್ಯವಿದೆ'

ಎಂದು ಮುಂಬಯಿ ಮೂಲದ ವಿನ್ಯಾಸಕಾರರಾದ ಮಿನಿ ಭಟ್ ಸಲಹೆ ನೀಡುತ್ತಾರೆ.

ಪುಸ್ತಕಗಳ ಸಂಖ್ಯೆ

ಮನೆ ಲೈಬ್ರೆರಿ ಕುರಿತು ಇನ್ನೊಬ್ಬರು ವಿನ್ಯಾಸಕಾರರಾದ ಅದಿತಿ ವೋರಾ ಇನ್ನಷ್ಟು ಸಲಹೆಯನ್ನು ನೀಡುತ್ತಾರೆ. ಮುಖ್ಯವಾಗಿ ಎಷ್ಟು ಪುಸ್ತಕಗಳು ನಿಮ್ಮ ಸಂಗ್ರಹದಲ್ಲಿವೆ ಮತ್ತು ಅವುಗಳಲ್ಲಿ ಎಷ್ಟು ಸಂಖ್ಯೆಯ ಪುಸ್ತಕಗಳು ಹೊರನೋಟಕ್ಕೆ ಕಾಣಬೇಕು ಎಂಬುದನ್ನು ಮೊದಲು ನಿರ್ಧರಿಸಬೇಕು. ಒಂದು ವೇಳೆ ಸ್ಥಳದ ಅಭಾವ ಇದ್ದರೆ ತುಂಬಾ ಇಷ್ಟವಾದ ಪುಸ್ತಕಗಳನ್ನು ಗೋಡೆಯಲ್ಲಿ ಶೆಲ್ಫ್‌ಗಳನ್ನು ನಿರ್ಮಿಸಿ ಅಲ್ಲಿ ಅವುಗಳನ್ನು ಕಾಣುವಂತೆ ಇಡಲು ಸಾಧ್ಯವಿದೆ.ಉಳಿದ ಪುಸ್ತಕಗಳನ್ನು ಬೇರೆಡೆ ಸಂಗ್ರಹಿಸಿ ಇಡಬಹುದಾಗಿದೆ. ಒಂದು ವೇಳೆ, ಎಲ್ಲಾ ಪುಸ್ತಕಗಳೂ ಕಾಣುತ್ತಲೇ ಇರಬೇಕು ಎಂದಾದರೆ ಡೈನಿಂಗ್ ಅಥವಾ ಲೀವಿಂಗ್ ರೂಂ ಗೋಡೆಯಲ್ಲಿ ವಿಸ್ತಾರವಾದ ಶೆಲ್ಫ್‌ಗಳನ್ನು ನಿರ್ಮಿಸಬೇಕು. ಇದು ಆ ಕೊಠಡಿಗೆ ಹೆಚ್ಚಿನ ಆಲಂಕಾರಿಕ ಮೆರುಗನ್ನು ನೀಡಲು ಕೂಡ ನೆರವಾಗುತ್ತದೆ ಎಂದವರು ಹೇಳಿದರು. ಇನ್ನು ಮಾರುಕಟ್ಟೆಯಲ್ಲಿ ಸಿಗುವ ಚಿಕ್ಕ ಸಿದ್ಧ ಬಾಕ್ಸ್‌ಗಳ ಮೂಲಕ ಕೂಡ ಸಣ್ಣ ಲೈಬ್ರೆರಿ ನಿರ್ಮಿಸಲು ಸಾಧ್ಯವಿದೆ. ಇದಕ್ಕೆ ನಿಮ್ಮಿಷ್ಟದ ಬಣ್ಣವನ್ನು ಬಳಿಯಬಹುದು ಅಥವಾ ವಾಲ್‌ಪೇಪರ್ ಮೂಲಕ ಅಂದವನ್ನು ಹೆಚ್ಚಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

ಸ್ಟೈಲ್ ಅಗತ್ಯ

ಲೈಬ್ರೆರಿಯಲ್ಲಿ ಪುಸ್ತಕಗಳನ್ನು ಯಾವತ್ತೂ ಬಣ್ಣಗಳ ಆಧಾರದಲ್ಲಿಯೇ ಜೋಡಿಸಬೇಕು. ಮನೆಯಲ್ಲಿರುವ ಫರ್ನಿಚರ್ ಸೇರಿದಂತೆ ಇತರ ವಸ್ತುಗಳ ಬಣ್ಣಗಳಿಗೆ ಅವುಗಳು ಹೊಂದಾಣಿಕೆಯಾಗುವಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಅಂತಹ ಬಣ್ಣದ ಪುಸ್ತಕಗಳು ಇರದಿದ್ದರೆ ಅದಕ್ಕೆ ಪೂರಕವಾದ ಬಣ್ಣದ ಪುಸ್ತಕಗಳನ್ನಾದರೂ ಇಡಬೇಕು.

ಇದರ ಜತೆಗೆ ಪುಸ್ತಕ ಓದಿಕೊಂಡು ನೋಟ್ ಮಾಡಿಕೊಳ್ಳುವ ಅಭ್ಯಾಸವಿದ್ದರೆ ಆಗ ಅಲ್ಲಿ ಒಂದು ಚಿಕ್ಕ ಟೇಬಲ್ ಮತ್ತು ಚೇರ್ ಇರಬೇಕು. ದೊಡ್ಡ ಪುಸ್ತಕಗಳನ್ನು ಕೈಯಲ್ಲಿ ಹಿಡಿದುಕೊಂಡು ಓದಲು ಕಷ್ಟವಾಗುತ್ತದೆ. ಆಗ ಬುಕ್ ಸ್ಟ್ಯಾಂಡ್ ಕೂಡ ಅಗತ್ಯವಾಗುತ್ತದೆ. ಒಟ್ಟಿನಲ್ಲಿ ಮನೆಯಲ್ಲೊಂದು ಲೈಬ್ರೆರಿಯನ್ನು ಸುಲಭವಾಗಿ ಸಿದ್ಧ ಮಾಡಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಿದ್ದು, ಇದಕ್ಕೆ ಸಾಕಷ್ಟು ಪೂರ್ವ ಯೋಜನೆ ಮಾಡಿಕೊಳ್ಳುವುದು ಆವಶ್ಯಕ.

ಮನೆಗೊಂದು ಚಿಕ್ಕ ಗ್ರಂಥಾಲಯ ಇರಲಿ!

ಪುಸ್ತಕಗಳೊಂದಿಗೆ ಬೆಸೆದುಕೊಳ್ಳುವ ಮನೆ... ಜ್ಞಾನದೊಂದಿಗೆ ಬೆಳೆಯುವ ಕುಟುಂಬ

ಮನೆಯೊಂದು ಸಂಪೂರ್ಣವಾಗಬೇಕಾದರೆ ಅಲ್ಲಿ ಪುಸ್ತಕಗಳಿಗೂ ಒಂದು ಪುಟ್ಟ ಜಾಗವಿರಬೇಕು. ಪುಸ್ತಕಗಳು ಕೇವಲ ಜ್ಞಾನವನ್ನು ನೀಡುವ ಸಾಧನಗಳಲ್ಲ; ಅವು ನಮ್ಮ ವ್ಯಕ್ತಿತ್ವವನ್ನು ರೂಪಿಸುವ, ಕಲ್ಪನಾಶಕ್ತಿಯನ್ನು ಬೆಳೆಸುವ ಮತ್ತು ಮನಸ್ಸಿಗೆ ನೆಮ್ಮದಿ ನೀಡುವ ಉತ್ತಮ ಸಂಗಾತಿಗಳು. ಹೀಗಾಗಿ ಮನೆಯಲ್ಲೊಂದು ಚಿಕ್ಕ ಗ್ರಂಥಾಲಯವನ್ನು ರೂಪಿಸಿಕೊಳ್ಳುವುದು ಉತ್ತಮ ಅಭ್ಯಾಸ ಮಾತ್ರವಲ್ಲ, ಮನೆಯ ಸೌಂದರ್ಯವನ್ನೂ ಹೆಚ್ಚಿಸುವ ಒಂದು ಸುಂದರ ಕಲ್ಪನೆ.

ಇತ್ತೀಚೆನ ದಿನಗಳಲ್ಲಿ ಹೋಮ್ ಲೈಬ್ರರಿ ಅಥವಾ ಮನೆ ಗ್ರಂಥಾಲಯದ ಪರಿಕಲ್ಪನೆ ಜನಪ್ರಿಯವಾಗುತ್ತಿದೆ. ಹಿರಿಯರಿಗೆ ಸಾಹಿತ್ಯ, ಕಾದಂಬರಿ, ಜೀವನಚರಿತ್ರೆ, ಆತ್ಮಚರಿತ್ರೆ, ಜ್ಞಾನ-ವಿಜ್ಞಾನ ಹಾಗೂ ಇತರ ಆಸಕ್ತಿಯ ಪುಸ್ತಕಗಳನ್ನು ಸಂಗ್ರಹಿಸಲು ಇದು ಸಹಕಾರಿಯಾಗುತ್ತದೆ. ಅದೇ ರೀತಿ ಮಕ್ಕಳಿಗಾಗಿ ಕಥೆ, ಕಾರ್ಟೂನ್, ಕ್ರಾಫ್ಟ್, ಸಾಮಾನ್ಯ ಜ್ಞಾನ ಮತ್ತು ಕಲಿಕೆಗೆ ನೆರವಾಗುವ ಪುಸ್ತಕಗಳನ್ನು ಒಂದೇ ಕಡೆ ವ್ಯವಸ್ಥಿತವಾಗಿ ಇರಿಸಬಹುದು.

ಮನೆಯ ವಿಸ್ತೀರ್ಣ ಕಡಿಮೆಯಿದ್ದರೂ ಚಿಕ್ಕ ಗ್ರಂಥಾಲಯ ನಿರ್ಮಿಸುವುದು ಅಸಾಧ್ಯವೇನಲ್ಲ. ಅದಕ್ಕೆ ಬೇಕಾಗಿರುವುದು ದೊಡ್ಡ ಕೋಣೆಗಿಂತ ಸೃಜನಶೀಲ ಚಿಂತನೆ ಮತ್ತು ಸೂಕ್ತ ಯೋಜನೆ.

ಮನೆಯಲ್ಲೇ ಗ್ರಂಥಾಲಯಕ್ಕೆ ಜಾಗ ಎಲ್ಲಿ?

ಮನೆ ಚಿಕ್ಕದಾಗಿದ್ದರೆ ಪ್ರತ್ಯೇಕ ಕೊಠಡಿಯನ್ನು ಗ್ರಂಥಾಲಯಕ್ಕಾಗಿ ಮೀಸಲಿಡುವ ಅಗತ್ಯವಿಲ್ಲ. ಲಿವಿಂಗ್ ರೂಂನಲ್ಲಿರುವ ಟಿವಿಯ

ಸುತ್ತಲಿನ ಖಾಲಿ ಜಾಗ, ಬೆಡ್‌ರೂಂನ ಒಂದು ಮೂಲೆ, ಪ್ರವೇಶದ್ವಾರದ ಪ್ಯಾಸೇಜ್ ಅಥವಾ ಮೆಟ್ಟಿಲಿನ ಕೆಳಭಾಗವನ್ನೂ ಪುಸ್ತಕಗಳಿಗಾಗಿ ಬಳಸಿಕೊಳ್ಳಬಹುದು.

ಕೋಣೆಯೊಂದು ಸ್ವಲ್ಪ ವಿಶಾಲವಾಗಿದ್ದರೆ ರೂಂ ಡಿವೈಡರ್ ಬಳಸಿ ಅದರ ಒಂದು ಭಾಗವನ್ನು ಗ್ರಂಥಾಲಯವನ್ನಾಗಿ ರೂಪಿಸಬಹುದು. ಗೋಡೆಯಿದ್ದಕ್ಕೂ ಶೆಲ್ಫ್‌ಗಳನ್ನು ಅಳವಡಿಸುವುದರಿಂದ ಕಡಿಮೆ ಜಾಗದಲ್ಲೇ ಹೆಚ್ಚಿನ ಪುಸ್ತಕಗಳನ್ನು ವ್ಯವಸ್ಥಿತವಾಗಿ ಇಡಬಹುದು.

ಪುಸ್ತಕಗಳ ಸಂಖ್ಯೆ ಮುಖ್ಯವೇ?

ಮನೆ ಗ್ರಂಥಾಲಯವನ್ನು ರೂಪಿಸುವಾಗ ಮೊದಲು ನಮ್ಮ ಬಳಿ ಎಷ್ಟು ಪುಸ್ತಕಗಳಿವೆ ಮತ್ತು ಅವುಗಳಲ್ಲಿ ಎಷ್ಟು ಪುಸ್ತಕಗಳನ್ನು ಎಲ್ಲರಿಗೂ ಕಾಣುವಂತೆ ಪ್ರದರ್ಶಿಸಬೇಕು ಎಂಬುದನ್ನು ನಿರ್ಧರಿಸಬೇಕು.

ಜಾಗದ ಕೊರತೆಯಿದ್ದರೆ ಹೆಚ್ಚು ಇಷ್ಟವಾದ ಅಥವಾ ಪದೇಪದೇ ಓದುವ ಪುಸ್ತಕಗಳನ್ನು ಗೋಡೆಯ ಶೆಲ್ಫ್‌ಗಳಲ್ಲಿ ಅಲಂಕರಿಸಬಹುದು. ಉಳಿದ ಪುಸ್ತಕಗಳನ್ನು ಮುಚ್ಚಿದ ಕಪಾಟುಗಳಲ್ಲಿ ಅಥವಾ ಸೂಕ್ತವಾದ ಸಂಗ್ರಹಣಾ ಪೆಟ್ಟಿಗೆಗಳಲ್ಲಿ ಇಡಬಹುದು.

ಎಲ್ಲಾ ಪುಸ್ತಕಗಳೂ ಕಣ್ಣಿಗೆ ಕಾಣುವಂತೆ ಇರಬೇಕೆಂದಿದ್ದರೆ ಲಿವಿಂಗ್ ರೂಂ ಅಥವಾ ಡೈನಿಂಗ್ ಪ್ರದೇಶದ ಗೋಡೆಯಿದ್ದಕ್ಕೂ ವಿಶಾಲವಾದ ಶೆಲ್ಫ್‌ಗಳನ್ನು ನಿರ್ಮಿಸಬಹುದು. ಇದರಿಂದ ಪುಸ್ತಕಗಳ ಸಂಗ್ರಹಕ್ಕೆ ಸೂಕ್ತ ಜಾಗ ದೊರೆಯುವುದರ ಜೊತೆಗೆ ಮನೆಯ ಒಳಾಂಗಣಕ್ಕೂ ವಿಶಿಷ್ಟವಾದ ಅಂದ ಬರುತ್ತದೆ.

ಮಾರುಕಟ್ಟೆಯಲ್ಲಿ ದೊರೆಯುವ ಸಿದ್ಧ ಶೆಲ್ಫ್‌ಗಳು, ಮರದ ಬಾಕ್ಸ್‌ಗಳು ಅಥವಾ ಮಾಡ್ಯುಲರ್ ಶೆಲ್ಫ್‌ಗಳನ್ನು ಬಳಸಿ ಕೂಡ ಪುಟ್ಟ ಗ್ರಂಥಾಲಯವನ್ನು ಸುಲಭವಾಗಿ ಸಿದ್ಧಪಡಿಸಬಹುದು. ಇವುಗಳಿಗೆ ಮನೆಯ ಒಳಾಂಗಣಕ್ಕೆ ಹೊಂದುವ ಬಣ್ಣವನ್ನು ಬಳಿಯಬಹುದು ಅಥವಾ ವಾಲ್‌ಪೇಪರ್ ಬಳಸಿ ಇನ್ನಷ್ಟು ಆಕರ್ಷಕಗೊಳಿಸಬಹುದು.

ಪುಸ್ತಕಗಳ ಜೋಡಣೆಯಲ್ಲೂ ಇರಲಿ ಶಿಸ್ತು

ಪುಸ್ತಕಗಳನ್ನು ಶೆಲ್ಫ್‌ನಲ್ಲಿ ಅಸ್ತವ್ಯಸ್ತವಾಗಿ ಇಡುವ ಬದಲು ಒಂದು ನಿರ್ದಿಷ್ಟ ಕ್ರಮದಲ್ಲಿ ಜೋಡಿಸುವುದು ಉತ್ತಮ. ವಿಷಯ, ಲೇಖಕರ ಹೆಸರು, ಭಾಷೆ ಅಥವಾ ಪುಸ್ತಕದ ಗಾತ್ರದ ಆಧಾರದ ಮೇಲೆ ಪುಸ್ತಕಗಳನ್ನು ವಿಂಗಡಿಸಬಹುದು.

ಮನೆಯ ಅಲಂಕಾರಕ್ಕೂ ಹೆಚ್ಚಿನ ಪ್ರಾಮುಖ್ಯತೆ ನೀಡುವವರು ಪುಸ್ತಕಗಳ ಬಣ್ಣ ಮತ್ತು ಶೆಲ್ಫ್‌ಗಳ ವಿನ್ಯಾಸಕ್ಕೂ ಗಮನ ನೀಡಬಹುದು. ಮನೆಯ ಫರ್ನಿಚರ್ ಮತ್ತು ಒಳಾಂಗಣದ ಬಣ್ಣಗಳಿಗೆ ಹೊಂದಿಕೆಯಾಗುವ ರೀತಿಯಲ್ಲಿ ಪುಸ್ತಕಗಳನ್ನು ಜೋಡಿಸಿದರೆ ಗ್ರಂಥಾಲಯವು ಮನೆಯ ಅಲಂಕಾರದ ಒಂದು ಭಾಗವಾಗಿಯೇ ಕಾಣುತ್ತದೆ.

ಆದರೆ ಪುಸ್ತಕಗಳ ಅಂದಕ್ಕಿಂತ ಅವುಗಳನ್ನು ಸುಲಭವಾಗಿ ಹುಡುಕಿ ಓದಲು ಸಾಧ್ಯವಾಗುವಂತೆ ವ್ಯವಸ್ಥೆ ಮಾಡುವುದು ಹೆಚ್ಚು ಮುಖ್ಯ

ಓದಿಗೆ ಬೇಕಾದ ಪುಟ್ಟ ಮೂಲೆಯೊಂದು

ಮನೆ ಗ್ರಂಥಾಲಯವೆಂದರೆ ಕೇವಲ ಪುಸ್ತಕಗಳನ್ನು ಇಡುವ ಸ್ಥಳವಾಗಿರಬಾರದು. ಅದು ಓದುವ ಮನೆಯಾಗಬೇಕು.

ಪುಸ್ತಕ ಓದುವಾಗ ಟಿಪ್ಪಣಿಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳುವ ಅಭ್ಯಾಸವಿದ್ದರೆ ಶೆಲ್ಫ್‌ಗಳ ಪಕ್ಕದಲ್ಲಿ ಚಿಕ್ಕ ಟೇಬಲ್ ಮತ್ತು ಆರಾಮದಾಯಕವಾದ ಕುರ್ಚಿಯನ್ನು ಇಡಬಹುದು. ದೊಡ್ಡ ಗಾತ್ರದ ಪುಸ್ತಕಗಳನ್ನು ಓದಲು ಬುಕ್‌ಸ್ಟ್ಯಾಂಡ್ ಸಹಾಯಕವಾಗುತ್ತದೆ.

ಸಾಧ್ಯವಾದರೆ ಓದುವ ಸ್ಥಳದಲ್ಲಿ ಸೂಕ್ತವಾದ ಬೆಳಕಿನ ವ್ಯವಸ್ಥೆ ಮಾಡಬೇಕು. ನೈಸರ್ಗಿಕ ಬೆಳಕು ದೊರೆಯುವ ಕಿಟಕಿಯ ಪಕ್ಕದಲ್ಲಿರುವ ಜಾಗವನ್ನು ಓದುವ ಮೂಲೆಯಾಗಿ ಬಳಸಿಕೊಂಡರೆ ಇನ್ನಷ್ಟು ಆಹ್ಲಾದಕರ ಅನುಭವ ಸಿಗುತ್ತದೆ.

ಮಕ್ಕಳಿಗೊಂದು ವಿಶೇಷ ಪುಸ್ತಕದ ಮೂಲೆ

ಮಕ್ಕಳಿಗಾಗಿ ಪ್ರತ್ಯೇಕ ಪುಸ್ತಕದ ಮೂಲೆಯನ್ನು ರೂಪಿಸುವುದು ಉತ್ತಮ. ಅವರ ವಯಸ್ಸಿಗೆ ಅನುಗುಣವಾದ ಕಥೆಪುಸ್ತಕಗಳು, ಚಿತ್ರಪುಸ್ತಕಗಳು, ಸಾಮಾನ್ಯ ಜ್ಞಾನ, ವಿಜ್ಞಾನ, ಕಲೆ-ಕರಕುಶಲ

ಮತ್ತು ಚಟುವಟಿಕೆ ಆಧಾರಿತ ಪುಸ್ತಕಗಳನ್ನು ಸುಲಭವಾಗಿ ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಕೆಳಗಿನ ಶೆಲ್ಫ್‌ಗಳಲ್ಲಿ ಇರಿಸಬಹುದು.

ಮಕ್ಕಳು ಸ್ವತಃ ಪುಸ್ತಕವನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡು ಓದುವಂತಹ ವಾತಾವರಣವನ್ನು ಮನೆಯಲ್ಲಿ ಸೃಷ್ಟಿಸುವುದು ಅವರಲ್ಲಿ ಓದುವ ಹವ್ಯಾಸ, ಕಲ್ಪನಾಶಕ್ತಿ ಮತ್ತು ಸ್ವಯಂ ಕಲಿಕೆಯ ಮನೋಭಾವವನ್ನು ಬೆಳೆಸಲು ಸಹಕಾರಿಯಾಗುತ್ತದೆ.

ಚಿಕ್ಕ ಜಾಗ, ದೊಡ್ಡ ಕನಸು

ಮನೆ ಗ್ರಂಥಾಲಯ ನಿರ್ಮಿಸಲು ದೊಡ್ಡ ಬಜೆಟ್ ಅಥವಾ ವಿಶಾಲವಾದ ಕೋಣೆ ಅಗತ್ಯವಿಲ್ಲ. ಮನೆಯಲ್ಲಿರುವ ಒಂದು ಸಣ್ಣ ಮೂಲೆಯನ್ನು ಸಹ ಸೃಜನಶೀಲವಾಗಿ ಬಳಸಿಕೊಳ್ಳಬಹುದು. ಮುಖ್ಯವಾಗಿ ಬೇಕಾಗಿರುವುದು ಪುಸ್ತಕಗಳ ಮೇಲಿನ ಪ್ರೀತಿ, ಅವುಗಳನ್ನು ವ್ಯವಸ್ಥಿತವಾಗಿ ಇಡುವ ಆಸಕ್ತಿ ಮತ್ತು ಓದುವ ಅಭ್ಯಾಸ ಬೆಳೆಸುವ ಮನೋಭಾವ.

ಒಟ್ಟಿನಲ್ಲಿ, ಮನೆಗೊಂದು ಚಿಕ್ಕ ಗ್ರಂಥಾಲಯ ಎಂದರೆ ಕೇವಲ ಪುಸ್ತಕಗಳ ಸಂಗ್ರಹವಲ್ಲ. ಅದು ಮನೆಯಲ್ಲಿನ ಜ್ಞಾನ, ಸಂಸ್ಕೃತಿ ಮತ್ತು ಓದುವ ಪರಂಪರೆಯ ಪ್ರತೀಕ. ಪುಸ್ತಕಗಳ ನಡುವೆ ಬೆಳೆದ ಮಕ್ಕಳು ಜ್ಞಾನವನ್ನು ಮಾತ್ರವಲ್ಲ, ಉತ್ತಮ ಆಲೋಚನೆಗಳನ್ನೂ ತಮ್ಮದಾಗಿಸಿಕೊಳ್ಳುತ್ತಾರೆ.

ಹಾಗಾಗಿ ಮನೆ ಎಷ್ಟೇ ಚಿಕ್ಕದಾಗಿರಲಿ... ಪುಸ್ತಕಗಳಿಗಾಗಿ ಒಂದು ಪುಟ್ಟ ಜಾಗವಿರಲಿ.

ಮನೆಗೊಂದು ಚಿಕ್ಕ ಗ್ರಂಥಾಲಯ ಇರಲಿ; ಪ್ರತಿದಿನವೂ ಒಂದು ಪುಟ ಓದುವ ಅಭ್ಯಾಸವಿರಲಿ!



ABOUT THE AUTHOR

Mr. Kiran Nandi, Librarian, Department of Library and Information Centre.

He is an experienced library professional serving as Librarian at the Library and Information Centre, M. S. Ramaiah College of Arts, Science and Commerce – Autonomous, Bengaluru. With over 23 years of experience in Library and Information Science, he is dedicated to advancing academic excellence, research, and innovative library services. He holds M.Sc., M.L.I.Sc., M.Phil., PGDCA, and K-SET qualifications and is currently pursuing his Ph.D. at Adichunchanagiri University. He has presented research papers at National and International conferences and published scholarly articles in reputed journals. His professional interests focus on research, digital transformation, smart libraries, and the evolving role of libraries in education and sustainable development.

छात्राङ्गणम् | अनूदितगीतानि

STUDENT CORNER

Student Corner | Translated Songs

Vazhkai – Life By Bharathiyar

By Ms. Jasmitha M · I sem B.A., Department of Humanities ·

Life is a journey

So many experiences along the way

It is long like the deep sea

In it there are both joy and sorrow

We were born on this earth

We grow up learning through the days

Live until the day of death

Make the world worthy

Yesterday has passed

Tomorrow has not come

Only this present moment is yours

Understand this well, you too

Life comes only once

Do not waste the days in vain

Think deeply

Live a meaningful life

Learn, do good, live

Love everyone with compassion

Consider the world as your own

Live a noble life.



Source: Vocal Media.



NAME OF THE AUTHOR

Ms. Jasmitha M, I Sem B.A., Department of Humanities

छात्राङ्गणम् | अनूदितगीतानि

STUDENT CORNER

Student Corner | Translated Songs

'Govina Hadu' (The Song of the Cow)

This is a translation of 'Govina Hadu' which is a very popular and heartfelt Kannada folksong which narrates a heart-touching story.

By Ms. Pooja M · V Sem B.A., Department of Humanities ·

In the midst of the vast earth, amid the sixty-six countries there lived Kalinga, a cow herd, let me narrate his story.

He would wake up at sunrise and bathe in the river

And apply the Tilak on his forehead and dress neatly

He would play the flute under a blooming mango tree

And call the cows to come to him in a loving manner

"Gange come, Gauri come, Tungabhadra, you also come

Kamadhenu you too come" he would call them lovingly

"Punyakoti you also come, Punyavahini you too come

Come sacred one full of virtues" he called them affectionately

Listening to the sweet voice of the cowherd, all the cows would come to him

He would milk them and fill the milk vessels to the brim

Then he would let the cattle out of the cowshed, and then let them walk towards the forest

They would walk together like a big cloud



Source: AI-generated image using ChatGPT.

Between the rocky hills and mountains, through the dense plants and bushes,

They began grazing on the fresh green grass

Deep within the mountains lived a tiger named Arbhutana

He hadn't eaten food since seven days and was suffering from hunger

With great force,

He suddenly attacked the herd of cows

Unable to fight back

The cows ran in fear in different directions

Then, the cow Punkyakoti thinking of her calf

Begins to head back home

The evil tiger saw her and thought,

"I finally found my food"

The tiger came front of her blocked her way

He said angrily "you foolish cow, I'm going to kill you and tear you apart immediately'

Punkyakoti says "tiger king, I have a small request, I have a calf at home waiting for me,

I will feed him milk, and come back within no time"

The tiger replied, "you have already fallen into my hands when I'm really hungry

If I let you go, will you really come back?"

"I swear by the three gods that I will come back, I swear by the sun and the moon that I will come back,

I swear by mother earth that I will come back" promised Punyakoti

Since, she promised to return,

She was allowed to leave

She immediately returned to her shed

And fed her little calf affectionately

"Do not graze too far, don't climb the mountain,

There are evil tigers there, stay safe with your herd", warned Punyakhoti to her calf

"I have made a promise to the evil tiger to return,

I only came back to see you" said Punkyakhoti

"Mother, why should you go to die?

Stay here with all the other cows," cried her calf

"I won't break my promise, I won't do something wrong,

I have decided firmly to return to the tiger"

"Truth is our mother and father, truth is our entire family,

If we break our promise, even Lord Achyuta won't be pleased with us" replied Punyakoti to her calf

"Whose milk shall I drink mother? Whose company shall I join to live mother?

Beside whom shall I sleep mother? Who truly wishes well for me"? Asks her calf

"My sisters, my mothers, my companions,

Please look after my calf as your own, he has become an orphan",

"Do not hurt him when he comes from the front, do not kick him when he comes from behind

Treat him as your own calf, for he is now without a mother", requested Punyakhoti to the other cows

"You have become a mother without a child, and I will become a child without a mother

I will go into the tiger's mouth with you", cried the calf

Punyakoti embraced her calf and said goodbye,

Feeling that the debt between mother and child has been fulfilled

She went to the sacred river, bathed herself and purified her body

And went to the mouth of the tiger's cave and called out to the tiger

"Here is my flesh, here is my blood, here is my body

Eat me and be satisfied, and may you live happily upon this earth"

The Tiger looked at Punyakoti and thought to himself,

"If I kill and eat this innocent cow, will Lord Narahari really be pleased with me?"

He said, "You're like my own sister, what would I gain by killing you?"

I would rather fall at your feet and give up my own life"

"Tiger king, please listen to me calmly, why should you die because of me?

I have come here willingly so do what you must" said Punyakoti

"Hearing Punyakoti's words the tiger's eyes fill with tears

Thinking deeply about his actions, he realised the wrong he had done"

He folded his hands and prayed to the three gods and looked towards all eight directions,

And suddenly jumped in to the sky and gave up his own life



NAME OF THE AUTHOR

Ms. Pooja M, V Sem B.A., Department of Humanities.

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STUDENT CORNER

Student Corner | Translated Songs

Aadi Jyothi Banyo

By Mr. G. S. Niroop · I Sem B.A., Department of Humanities ·

Come, O primal Light, come to us now!

Come, O Supreme Light, come to us now!

Come, O primal Light, come to us now!

Come, Supreme Light, come to us now!

Come, O Divine Master of Light!

Come, my own Supreme Light!

Come as the sacred form of Manteswamy!

Come as the lord and Master of Manteswamy!

O Father, when your miracles arrive,

Manifesting right upon our tongues,

O Guru of Righteousness!
O Lord Siddhayya, come, take your place,

Manteswamy....

O Lord lingama, come to us, pray!

Boring twelve Kandugas of hemp leaves,

And grind them down to absolute peace.

Mix Six Kandugas of slaked lime neat,

To make the potent blend complete.

Is this the sacred juice the Master prepared?

Or is it the divine poison the serpent King Shared?

O Lord linganna, come to us, pray!

O Master, come and guide our way!



Source: AI-generated image using ChatGPT.

For the miracles that seemed out of sight.

Have manifested now in glorious light!

O Lord Siddhayya, come, take your place.

Bless us, o Master, with your holy grace!

O Lord linganna, come to us,pray

Hey hey hey……

Original Version

ಆದಿ ಜ್ಯೋತಿ ಬನ್ಯೋ...
ಪರಂಜ್ಯೋತಿ ಬನ್ಯೋ...
ಆದಿ ಜ್ಯೋತಿ ಬನ್ಯೋ...
ಪರಂಜ್ಯೋತಿ ಬನ್ಯೋ...
ಪ್ರಭು ಜ್ಯೋತಿ ಬನ್ಯೋ
ನನ್ನ ಪರಂಜ್ಯೋತಿ ಬನ್ಯೋ

ಮಂಟೇದ ಲಿಂಗು ಬನ್ಯೋ...
ಮಂಟೇದ ಒಡೆಯ ಬನ್ಯೋ...
ಅಯ್ಯಾ ಪದವನಾಡೊ
ನಾಲ್ಸೆಮ್ಯಾಲೆ ಬಂದೊದಗೊ
ಧರ್ಮಗುರುವೇ...
ಸಿದ್ದಯ್ಯಾ ಸ್ವಾಮಿ ಬನ್ಯೋ...
ಮಂಟೇದಾ...
ಲಿಂಗಯ್ಯಾ ನೀವೇ ಬನ್ಯೋ...

ಹನ್ನೆರಡು ಕಂಡುಗ...
ಭಂಗಿ ಸೊಪ್ಪ ತರಿಸಿ...
ಆರು ಕಂಡುಗ...
ಹಸಿ ಸುಣ್ಣ ಬೆರೆಸಿ...
ಅಯ್ಯ ಸಿದ್ಧಪಡಿಸಿದ ರಸವೊ
ಅದು ನಾಗರಾಜನ ಇಸವೋ....
ಸಿದ್ದಯ್ಯಾ ಸ್ವಾಮಿ ಬನ್ಯೋ
ಮಂಟೇದಾ...

ಲಿಂಗಯ್ಯಾ ನೀವೇ ಬನ್ಯೋ...
ಅಯ್ಯಾ ಬಾರದ ಪಾವಡಕೆಲ್ಲ
ಬಂದೊದಗೊ ಘನನೀಲಿ
ಸಿದ್ದಯ್ಯಾ ಸ್ವಾಮಿ ಬನ್ಯೋ...
ಪಾವಡಾ....

ಲಿಂಗಯ್ಯಾ ನೀವೇ ಬನ್ಯೋ...
ಹೇ.... ಹೇ..ಹೇ...
ಹೇ.... ಹೇ..ಹೇ...
ಹೇ.... ಹೇ..ಹೇ...



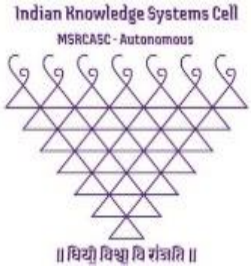
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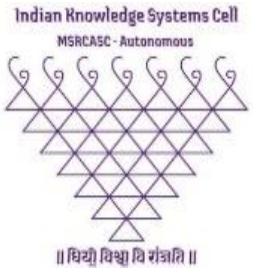
Mr. G. S. Niroop, I Sem B.A., Department of Humanities.

अध्ययन-निर्देशाः
Suggested Readings

Sl. No.	Title	Chapter/Section	Authors/Editors
1	Rājanīti Ratnākara of Caṇḍeśvara	Taraṅgas 4 & 5	Ed.: Kashiprasad Jayaswal
2	Dharmakośa	Rājanītikāṇḍa Part 1	Ed.: Laxmanshastri Joshi
3	Vīramitrodaya	Rājanīti Prakāśa	Mahamahopadhya Mitra Mishra Ed.: Vishnu Prasad
4	Nārada Smṛti	Chapter 3	Ed.: Dr. Ramachandra Varma Shastri
5	Yājñavalkya Smṛti	Vyavahāra Adhyāya, Prakaraṇa 1	-
6	Caraka Saṃhitā	Sūtrasthāna, Chapters 5 & 6	Transl: P V Sharma
7	Aṣṭāṅga Hṛdayam	Sūtrasthāna, Chapters 2 – 8	Transl: Dr. R Vidyanath
8	Suśruta Saṃhitā	Sūtrasthāna, Chapters 45 & 46 Uttara Tantra, Chapter 64	Ed.: Kaviraj Kunja Lal Bhishagratna
9	Bhagavadgītā	Chapters 2, 3, 14, 16, 17 & 18	-
10	The Difficulty of Being Good	-	Gurucharan Das
11	The Principal Upanishads	-	Dr. S Radhakrishnan
12	The Yoga Sutras of Patanjali: With Insights from Traditional Commentators	-	Ed: E F Bryant
13	The Nāṭyaśāstra	Chapters 6 & 7	Transl: Manomohan Ghosh
14	A History of Indian Philosophy	-	Surendranth Dasgupta
15	Introduction to Indian Knowledge System: Concepts and Applications	-	B Mahadevan, V R Bhat & P R N Nagendra

Sl. No.	Title	Chapter/Section	Authors/Editors
16	Gender Shades: Intersectional Accuracy Disparities in Commercial Gender Classification	-	Joy Buolamwini & Timnit Gebru
17	Dharma in Hindu Ethics	-	Austin B Creel
18	Disorienting Dharma: Ethics and the Aesthetics of Suffering in the Mahābhārata	-	Emily T Hudson
19	The Cultural Heritage of India	Volume 3	Ed: Haridas Bhattacharya
20	Pratibimba 2026 – The IKS Cell's Newsletter	-	Ed: Tanisha Rathore


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JIJÑĀSĀ

INDIAN KNOWLEDGE SYSTEMS: TRADITION, RESEARCH, AND CONTEMPORARY RELEVANCE

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