

## **Introduction:**

The Indian Epic Mahābhārata stands as a timeless treasure trove of wisdom, offering intricate narratives that delve into the complexities of human nature, ethics, and morality. While its overarching storyline is widely known, the untold stories within the Mahābhārata carry invaluable lessons that are often overlooked. Revisiting this epic opens doors to discovering these lesser-known tales, which hold profound significance in shaping moral values, particularly among children.

## **Importance of Revisiting the Mahābhārata:**

Exploring the untold stories of the Mahābhārata provides a holistic understanding of the epic, beyond its popular narrative. These stories present nuanced perspectives on virtues, vices, and the consequences of human actions, serving as invaluable moral guideposts for children. By delving into the complexities of characters' dilemmas and decisions, children gain insights into ethical dilemmas and moral reasoning.

The untold stories offer a diverse array of moral lessons, from the importance of honesty and integrity to the consequences of hubris and greed. Each narrative presents opportunities for school children to reflect on their own behavior and cultivate virtues that contribute to personal growth and societal harmony.

Moreover, the Mahābhārata's rich cultural and historical context provides a unique lens through which children can explore Indian heritage and values. By engaging with these stories, children not only enrich their moral compass but also develop cross-cultural empathy and understanding.

## **Report Structure:**

The Mahābhārata book published by Gita Press, Gorakhpur in six volumes was followed throughout for this study. Mahābhārata has 18 Parvas. The eighteen main Parva (books) of the text are further divided into a few chapters which are also referred to as Parvas. For example, Adi Parva which is the 1st book, has Anukramanika, Paushya, Pauloma, Asteek Parvas and few more as part of it.

In the current comprehensive reading, eight Parvas were covered.

1. Adi Parva (The Book of the Beginning)
2. Sabha Parva (The Book of the Assembly Hall)
3. Vana Parva (The Book of the Forest)
4. Udyoga Parva (The Book of the Effort)
5. Drona Parva (The Book of Drona)

6. Karna Parva (The Book of Karna)
7. Stri Parva (The Book of the Women)
8. Shanti Parva (The Book of Peace)

We have identified key verses which can fit into one of the two categories: 1) Nīti 2) Stritva. Further, Nīti was divided into two parts: 1) Nīti śikṣā and 2) Nīti kahāniyāṃ. While the three categories are not necessarily exclusive and a definite overlap between these is often present, we have indicated only one of these categories to a given set of verses for the sake of ease of presentation and comprehension.

In the report below, findings from exhaustive reading of the eight parvas mentioned above are provided. When appropriate, a summary is given in the beginning and key relevant verses from each of the three categories (1) Nīti śikṣā, (2) Stritva, and (3) Nīti kahāniyāṃ. While describing and interpreting these verses, either a reference to Gita Press edition is given or the verse is reproduced verbatim. A very brief comment to highlight the essence of each verse or set of verses is given. Detailed meaning, while given in some situations, is typically avoided. This is a deliberate choice for this report since our collective experience of reading the verses and their meaning has indeed been very enriching and fulfilling; we urge the content creators/teachers to use this list as the preliminary guide to get started from these listed verses. It is to be mentioned that there may be some inhomogeneity in the presentation of the materials in different parvas as it was a collective effort of several interns.

It is important to note that basic ideas and terminologies of Hindu Dharma are very much part and parcel of the original text and no attempt is made to discuss those complex ideas/topics. A series of articles discussing some of these ideas that may be relevant for youth and kids are in the planning phase. Given the list of relevant verses below, this task will be easier for everyone interested. The authors/teachers can use some of these ideas and incidents from the Itihāsa (i.e., Rāmāyaṇa and Mahābhārata) texts and propose some possible activities for School and College going students. For example, the story of Arjuna's exile for 12 years serves as a good case study of choosing the right path in case of an ethical dilemma. The instructors or teachers can use this context and let the students discuss the most appropriate options along with the rationale for their choices. A good amount of discussion can also be focused about the insistence of Arjuna to go on exile despite Yudhisthira's pardoning of Arjuna's act. It is expected that by incorporating these narratives into educational curricula and storytelling sessions, we can instill timeless values and foster character development, nurturing a generation of morally conscious and empathetic individuals.



## 1. Adi Parva

### Summary:

The study delves into key sections of the Mahabharata as presented in the Gita Press translation by Pt. Ram Narayan Datta Shastri Pandey 'Ram'. The report|observation is entirely based on Adi Parva, Sambhava Parva, Sabha Parva. The study examines the stories sending out a clear indication of Neeti, and Dharma as a principle in practice throughout the period. It also examines the depth of strong women characters like Satyawati, Shakuntala, Draupadi, and several others and highlights the definition of Strītvā (or India's feminism) and their relevance as educational content. The report concludes by emphasizing the significance of incorporating these tales and lessons into the curriculum to promote a broader perspective on leadership, anger management, violence, sorrow, complex human emotions, ethics, and a constant practice of Dharma while enduring values. The content to be designed into a curriculum is categorized into three, namely primary, secondary, and grad levels of education.

### Main Findings:

1. **Exemplary Women Characters:** The study identifies several women characters in the Mahabharata who exhibit extraordinary qualities, including Shakuntala, Satyawati, Jaratkaru, Kunti, Amba, and Draupadi. Their stories can be used to draw inferences or lay out a definition of what Strītvā means and has looked like in Itihāsa. The examples serve as inspirational narratives for students, shedding light on the strength, characteristics and resilience of women in challenging circumstances.
2. **Ideal Leadership:** The Mahabharata provides examples of kings who embody the qualities of ideal leaders (Prajā-palaks), such as Parikshit, Janmejaya, Shantanu, Yayati, Puru Dushyant and several others. Their stories can be used to impart lessons on leadership and governance.
3. **Ethical Lessons:** The teachings of Yayati and Dundubh's lessons on ahimsa to Ruru offer valuable insights into Dharma and ethical living. These lessons can be shared with students of all age groups.
4. **Unique Stories with Lessons:** Several lesser-known stories in the Mahabharata contain unique lessons. These include the tales of the three students (Aruni, Ved and Upmanyu), Garun and the snake siblings, Asteek, Shukracharya and Brihaspati, the snake clan, among others, which can enrich the curriculum with diverse narratives.
5. **Companionship in Dharma:** The concept of the wife as a companion in Dharma (sahdharmcharini) is a recurring theme in the Mahabharata. Characters like Shakuntala exemplify this by choosing the path of Dharma and motivating her husbands to do the same. This highlights the importance of mutual commitment to Dharma within a partnership.
6. **Roles played by women in society:** Many findings and observations indicate that women used to play pivotal roles in family structures, their Rajyas, and social structures as well. Their roles included decision-making, constant following and leading toward the path of

Dharma, reviving the clans (as evident in the case of Kshatriya women), holding the families together, strategizing and even performing rites (Taaran) for Pitras (referring to Madhvi and Yayati's story).

### **Key Verses: Nīti śikṣā**

**Gita press, Anukramanika Parva: Verse 72**

To ensure the proper propagation and teaching of Dharma, Brahma himself assisted and encouraged Vyas to pen this piece to be read and taught for eternity.

**Gita Press, Paushya Parva: Chapter 3 Verses 21- 188**

Shishya Dharma: Using the three students of Upadhyay as a medium, Vyas has explained what a student should be like.

**Gita Press, Pauloma Parva: Chapter 5, Verses 13- 34**

It is important to be mindful of what we speak even if it is to entertain a child.

While Agni Dev shows strength of character by speaking the truth and truth exclusively, it is arguable that his speech may have landed Pauloma in trouble and caused Maharshi Bhrigu to curse him.

**Gita Press, Pauloma Parva, Chapter 11, Verses 1-19**

Ahimsa was preached as the best virtue(uttam dharma) to Ruru by Rishi Sahastrapadan.

**Gita Press, Pauloma Parva, Chapter 18 Verses 1-14**

A depiction of how society and macro functioning of the society is managed.

Also, the Samudra manthan explains a lot about introspection, its outcomes, and how and what should be consumed or left out.

**Gita Press, Pauloma Parva, Chapter 18, Verses 14-31**

Samudra Manthan can be viewed as an exercise to introspect, accept and fix all good and evil within.

**Gita Press, Asteek Parva, Chapter 20, Verse 4**

Dyoot(Betting) of any kind, with anyone can only deliver destructive outcomes.

**Gita Press, Asteek Parva, Chapter 28, Verses 2-21**

One must not inflict pain on a being leading a Brahman's(here scholar's) life. Even mighty Garud, who could digest Nishadas (fishermen, who killed fishes for a living) could not digest a Brahman. In these verses Vinta explains several reasons for the same.

### Gita Press, Asteek Parva, Chapter 29, Verse 3

Another notable point here is that the Brahmin ending up in Garud's mouth was married to a Nishad, which shows the marriages between people from different backgrounds or Kuls.

### Gita Press, Asteek Parva Adhyay 36, Verse 8

Sheshnaag despite being born as a naag(snake) like 1000 others to Rishi Kashyap and Kadru chose to lead a life of Tapasvi and walk on a path inspired by Dharma. While at the same time, many of his brothers were leading a different life involving cheating, troubles to other people and many other immoral activities. Not only did he pave his way towards an eternally fulfilling and Nīti śikṣā-sangat life, but also did his part towards the samaj(society) by holding the Prithvi still following Vishnu's word.

### Gita Press, Asteek Parva, Chapter 37, Verse 34

When the discussion was held on how to free the naags(snakes) from the curse of their mother, despite various suggestions involving deceit, violence, and many other wrongful tricks, many including Vasuki chose to stick to a naitik(moral) path.

Here, it is also noteworthy that being an elder brother to all, Vasuki organically assumes full responsibility of all good and bad that is to happen to his brothers and attempts to protect them all. And like a good leader, he gave a chance for everyone to express.

### Gita Press, Asteek Parva, Chapter 41, Verses 20-32

Shameek tells his son Shringi how anger is an enemy and hampers our moral conduct and decision-making in a negative way,

Here he underlines the fact that his son in fact has led the life of a scholar and is well-versed in many forms of knowledge and still because of his anger, he feels the need to impart knowledge.

### Gita Press, Asteek Parva, Chapter 41, Verses 29-32

We constantly hear about the way a Raja or leader must behave and conduct himself|herself. Rishi Shameek explains to his son how a good leader deserves the respect and rightfulness from his people. Raja deserves a part of Dharma, cultivated by the people, who he protects and nurtures like a father.

### Gita Press, Asteek Parva, Chapter 49, Verses 8-18

Ugrashrava ji explains to Janmejaya what a great Raja| leader his father Raja Pareekshit was.

In this explanation, there is a narration of all the good qualities expected from a leader. Leading by example, Pareekshit would maintain peace and harmony among people from all castes, he would ensure protection, prosperity and peace for all.

### Gita Press, Asteek Parva, Chapter 58, Verses 21-26

Asteek was given a chance to receive two vardaans, one each from Raja Janmejaya and Naagraaj Vasuki.

While he used the first vardaans to free Nagraaj Vasuki's clan from the curse of Mata Kadru, his second wish was that the snakes do not cause any pain to people around.

He showed exemplary courage, wisdom and ethical strength in all his actions and led a dharmic life ahead.

Asteek was born for a predetermined purpose and his mother Jaratkaru couldn't be deterred despite several hardships in her life and continued to live and guide Asteek towards his duty for Naag kul.

#### **Gita Press, Sambhava Parva, Chapter 72, Verses 14-15**

Pita(Father) is not just a person defined by a biological relation, but also the person who provides food, and the person who saves lives.

Here, Rishi Kanva explains different definitions of a father.

#### **Gita Press, Sambhava Parva, Chapter 74, Verses 16-100**

Definition of an ideal son (Duties of a son).

Shakuntala explains what a son means and deserves.

It is explained here that the motherhood of a woman is something to be celebrated and not just the mothers.

#### **Gita Press, Sambhava Parva, Chapter 76, Verse 21,**

Shukracharya whole-heartedly accepts Kach who is the son of Brihaspati, his opponent.

It is shown here how it is important to respect someone's gyaan and virtues above all.

#### **Gita Press, Sambhava Parva, Chapter 76, Verse 35-36**

Why is intoxication wrong, especially for a Brahmin?

#### **Gita Press, Sambhava Parva, Chapter 79, Verses 1-8**

Shukracharya explains his daughter Devyani how a person who can control his|her anger is superior and more likely to succeed.

Shukracharya explains to her how anger kills judgement and deviates one from the path of Dharma.

Probably, if Sharmishtha had not placed her ego higher than that of Devyani and didn't hurt her, she wouldn't have become a daasi.

Similarly, had Devyani been able to forgive Sharmishtha, she wouldn't have brought her to husband's place and face a fateful future.

Moral of the story being, one can not make good decisions under the influence of ego or anger.

#### **Gita Press, Sambhava Parva, Chapter 85, Verses 13-14**

वृद्धावस्था में कामनाओं का परित्याग कर देना चाहिए

*Gita Press, Sambhava Parva, Chapter 85, Verse 27*

A son must inherit his father's property or legacy on the basis of merit and not on the basis of age.

*Gita Press, Sambhava Parva, Chapter 87, Verses 5-13*

Yayati explains Puru what an ideal society should look like

*Gita Press, Sambhava Parva, Chapter 88, Verse 4*

Excessive pride in your virtues, achievements or knowledge will only cause you to fall from the pedestals that you have earned, and all you have gained may and will go away.

Raja Yayati though had achieved and learned a lot in his life to have earned a place in Swarga, but his *ahankara* led him to a downfall.

*Gita Press, Sambhava Parva, Chapter 90, Verse 10*

While it may look like that the Bhartiya Samaj(Indian Society) and sex education do not go that well, such texts are proof enough that this type of education, awareness and a conversational ease around these topics, has existed in our history.

It may have declined or weakened in the past several years of colonialism followed by a distorted|manipulated history and confused mind sets, but it's about time that we bring back Bharat's rich culture of knowledge, discussions and the right sources of education.

*Gita Press, Sambhava Parva, Chapter 91, Verses 2-9*

शिष्य, गृहस्थ, मुनि और संन्यासी का धर्म

*Gita Press, Sambhava Parva, Chapter 100, Verses 1-32*

Shantanu was a good king. And the way Vaishampayan defines and explains his Rajya could be used as an example for an ideal society and an ideal leader.

*Gita Press, Sambhava Parva, Chapter 137, Verses 31,32*

When Arjun asks Bheem to be gentle, he despite being an elder brother obeys Arjun keeping his ego aside as they entrusted each other's decision-making entirely.

*Gita Press, Sambhava Parva, Chapter 138, Verse 8*

Even after becoming the greatest archer in the world, Arjun still aimed to attain excellence in other skills. His quest for knowledge was extraordinary and commendable.

*Gita Press, Sambhava Parva, Chapter 138, Verse 14*

Dronacharya blesses Arjun with the special agnivesh astra(Brahmashir) gifted by his teacher to himself and asks Arjun to be true to his yoddhya dharma and not hesitate to confront anyone in the battleground including himself(his guru).

*Gita Press, Sambhava Parva, Chapter 139, Verses 6-23*

Kanik's lessons to Dhritarashtra teach a lot about Raja's Dharma, diplomacy, danda and several other aspects of managing a state.

*Gita Press, Sambhava Parva, Chapter 139, Verses 23-50*

The tale of clever Jackal is an important one for learning politics and diplomacy.

*Gita Press, Sambhava Parva, Chapter 140, Verse 7*

Vidur exposes Dhritrashtra's intentions to kill Pandavas for the sake of his sons. And he clearly states how this means that he has given up Sanatan Dharma by doing so.

- Sanatan Dharma stands against hurting others for the sake of your children, family or loved one

*Gita Press, Sambhava Parva, Chapter 145, Verse 7*

After reaching Varnavat, Pandavas managed to stay at the houses of people from all sections of the society.

*Gita Press, Sambhava Parva, Chapter 145, Verse 23-26*

Strategic planning by Yudhishtir here highlights the power in harnessing anger and emotions for the better cause or for your security and welfare rather than just fueling the anger untimely to no cause.

*Gita Press, Sambhava parva(Bakvadh Parva), Chapter 172 Verses `1-50*

The story of Raja Samvaran and Maharshi Vasishtha told by Gandharv highlights the necessity of an advisor(purohit) for a king.

*Gita Press, Sambhava parva(Vaivahik Parva), Chapter 206, Verse 22*

Dhritrashtra's words to Yudhishtir highlight the following:

A good leader can turn unfavourable situations into favourable ones.

The praja(public) has enough trust in Yudhishtir to follow him to a new location that needs to be worked upon.

*Gita Press, Sambhava parva (Arjun Vanvas Parva), Chapter 212, Verse 20*

Dharma: Arjun breaks the system that was agreed upon to follow the Dharma as needed at the moment. He also has the best interests of his brother, the king in mind.

*Gita Press, Sambhava parva (Arjun Vanvas Parva), Chapter 212, Verse 27, 31*

पश्चात्ताप- अर्जुन स्वयं वन में जाने का मन बना चुके थे, क्योंकि वो तय हुई बात के खिलाफ नहीं जाना चाहते थे युधिष्ठिर का छोटे भाई के प्रति प्रेम- तय नियम का लोप होने पर भी अर्जुन को रोकने के लिए उनका आग्रह

### Key Verses: Stritva

*Gita Press, Paushya Parva, Chapter, Verse 99, 111*

Women as half of the husbands (ardhangini) in decision making and duty.

While Gurupatni made the decision of receiving Kundala as Gurudakshina on Upadhyay Veda's behalf, Kshatrani(Raja Paushya's wife) not only happily hands over the Kundala, but also beware Uttank of a possible threat from Nagraj Takshak.

#### Gita Press, Sambhava Parva, Chapter 73, Verse 34

When asked to seek a blessing, Shakuntala asks Rishi Kanva to bless her husband with an eternal following of dharma. This depicts the strength of character and a profound vision about what is needed for the king and country's future.

#### Gita Press, Sambhava Parva, Chapter 74, Verses 16-100

Shakuntala initially merely narrates the story of the birth of Bharat, then expresses how Bharat deserves to be the heir to Dushyant's throne.

Upon various allegations and constant denial by Dushyant, she then very passionately explains, and later gets rightfully furious and demands what she herself and her son deserves.

She also explains how pure menstruation and menstruating women are.

Here, one can also find a very solid definition of a wife (patni) is.

#### Gita Press, Sambhava Parva, Chapter 93, Verses 13-15

Historically, it can be seen that in a Hindu family, the daughters and her children are just as significant as the sons and their kids, for the Taaran(posthumous rituals) of fathers(elderly).

Not just that, Yayati here quotes how this case is a superlative.

Last rites performed by the grandchild from the daughter's side(Dauhitra) were considered superior to all.

Maadhvi and Yayati's story conveys a strong message to a society where myths around the daughters' vanshaj not being acceptable to the father are largely prevalent

#### Gita Press, Sambhava Parva Chapter 102, Verses 61-73

While Amba reflects a strong character who stood up for herself and demanded to leave for the man she had committed to, Bheeshma like a chivalrous man, arranges for her to leave and takes a morally correct decision despite rightfully winning the 3 women as wives for Vichitraveerya in a Swayamvara.

#### Gita Press, Sambhava Parva Chapter 103, Verses 1-11

Satyavati, even after facing a series of fateful events and immense sorrow continues to show strength and keeps functioning like a queen to a Rajya that is in dire need of an heir. She demands for Bheeshma to take over, and on receiving no as an answer, she strategizes alternative solutions and devises a plan to do the needful.

#### Gita Press, Sambhava Parva Chapter 104, Verse 34

Satyavati speaks to her son Vyaas about how a mother and father have equal rights on their children and in this case, it is very evident that these rights are not limited and are as valid as leading the blood line (kul) ahead

#### Gita Press, Sambhava parva, Chapter 107, Verses 12 and 17

With the story of Dharmraj and Mandavya, two notable principles are highlighted.

First is that just like a little amount of good deeds multiplies to bring ten times more good to the doer, similarly, an adharmi action will cause a larger amount of pain later on in life.

One being the age according to which Danda and paap will be taken into account, here it is mentioned that below the age of 14, one shall be forgiven for wrong actions and above these wrong doings shall be called as paap.

Basically, when you are fully aware of your actions and its implications, you must expect a punishment according to that.

*Gita Press, Sambhava parva, Chapter 114, Verse 38-40*

For the larger good, it is advised to let one go.( One that will become the cause for the ultimate havoc).

Let one son go for the welfare of the whole family, let one family go for the welfare of a village, one village for the whole nation and let the whole earth go for the welfare of Aatma.

*Gita Press, Sambhava parva, Chapter 124, Verse 11*

Madri's reasons to follow Pandu after his demise and being Sati:

Madri was assertive about what she desired to do while explaining her intent to follow Pandu. It takes great courage to admit such a weakness that Madri herself may not be a completely unbiased mother to all 5 kids. Madri has excellent knowledge of politics and very well understands that in the events to come, Kunti shall have an upper hand given her strong family background.

*Gita Press, Sambhava Parva, Chapter 153, Verses 8-12*

The story of Bheem and Hidimba are more than enough to state the assertion of will(of choosing one's partner and being able to discuss the matter freely) constantly visible through the entire period of time.

*Gita Press, Sambhava Parva(Bakvadh Parva), Chapter 158, Verses 3,4*

The little girl shows exemplary courage by convincing her parents to let her be sacrificed for the sake of her entire family. The arguments presented by her show great virtues, skills and intent to follow Dharma.

*Gita Press, Sambhava Parva (Bakvadh Parva), Chapter 161, Verse 20, 21*

Kunti presents the strength of character by prioritizing her duties towards the samaj first, keeping her personal interests and the fear of losing her own child aside.

Besides, she is aware of the favors they have taken by the Brahmin family and intends to return those, and at the same time ensuring that an asset like Bheem as per the potential he possesses.

This also goes on to show the level of confidence this mother has on her son.

*Gita Press, Sambhava parva(Vaivahik Parva), Chapter 198, Verses 5-12*

Kunti's blessings to Draupadi include some very useful and practical lessons such as those of following Dharma, respecting elderly and younger ones alike, daan, and several more.

It is also noteworthy that Kunti blesses Draupadi to have a constant feeling of love in her heart for her husbands and that she is always motivated to follow Dharma.

*Gita Press, Sambhava parva(Vaivahik Parva), Chapter 211, Verse 29*

Draupadi was married to the 5 Pandava brothers and in order to maintain mutual respect among the brothers and respect towards Draupadi a system was put in place.

A system that is respectful to Draupadi: despite her being married to 5 brothers, she will only be with one person at a time, and long enough to be comfortable with the person. The adjustments were to be made by the men and the privacy to be respected at all costs.

The rule stated that When Draupadi is with one brother, she will be treated as Bhabhi(brother's wife) by the remaining 4.

*Gita Press, Sambhava parva(Vaivahik Parva), Chapter 213*

Women being assertive of what they need and want: There are several instances where women have asked men to be their companions and where they have asserted what they desire of, such as Devyani, Hidimba and here Ulupi.

*Gita Press, Sambhava parva(Arjun Vanvas Parva), Chapter 214, Verse 18*

Equality: Arjun introduces himself with both father's and mother's names

*Gita Press, Sambhava parva(Arjun Vanvas Parva), Chapter 214, Verse 23*

Women for carrying the family names, and blood lines; Chitrangada was like a son to her father, which here refers to "the carrier of the vansh"

*Gita Press, Sambhava parva(Subhadra Haran Parva), Chapter 220, Verse 17*

Draupadi expressed herself very vocally. This expression also states that multiple marriages of men, no matter what the circumstances were, was not something usual in the society.

*Gita Press, Sambhava parva(Subhadra Haran Parva), Chapter 220, Verse 22*

Subhadra, despite being a princess and rich in all virtues, admired Draupadi and offered her respect to her, while Draupadi also reciprocated with warmth and love.

**Key Verses: Nīti kahāniyām**

*Gita Press, Pauloma Parva, Chapter 8-9, Verses 1-27, Verses 1-12*

Ruru (Fiance) gives half his age (aayu) to bring Pramadvava (Ruru's fiancee) back to life after her death due to a snake bite. This is complementing the story of Savitri (Wife) bringing back

her Satyavan (Husband) from the Yamaraj. The commitment from the male character for his would-be-wife is impeccable.

[Gita Press, Pauloma Parva, Chapter 18, Verse 45](#)

Vishnu takes Mohini Avatar to deceive Asuras for a larger purpose.

Lesson: When you make an effort, you will get the needed support, but for that you need to get up and begin doing the action

[Gita Press, Asteek Parva, Chapter 27, Verses 15-16](#)

Garud is a son who wants to ensure freedom for the mother and agrees to accomplish any task or pay anything in the world in order to earn his mother the freedom from slavery. This is a very interesting story for kids, majorly in primary sections as it has all the right elements to entertain and enlighten the kids.

[Gita Press, Asteek Parva, Chapter 29, Verses 13-44](#)

The tale of turtle and elephant does not only tell how partition in a family could lead to irreversible destruction, but also has a lesson on the importance of unity, morality in a family structure, and mutual respect towards elders and youngsters alike. Gurus have taught this message as “an elder brother is like a father and he must see his younger brother as a son”.

Here, an underlying message of shastras is also noteworthy, he who does not morally obey family structure, peace and respect, will end up in ‘tamasi yonis’.

[Gita Press, Sambhava Parva, Chapter 76-79,](#)

The story of Shukracharya, Kach, Devyani and the Asuras

## 2. Sabha Parva

### Key Verses: Nīti śikṣā

*Gita Press, Sabha parva, Chapter 1, Verse 7*

Arjun admired the rightful gratitude offered by Mayasur and asked for nothing in return of his kindness

*Gita Press, Sabha parva, Chapter 5, Verses 17-111*

Strategic knowledge and politics: These are all the right questions any leader or king needs to ask himself and his ministers from time to time. These lessons are of great importance for running a state and ensuring internal and external security, integrity and welfare of the state and its people.

*Gita Press, Sabha parva, Chapter 5, Verse 32*

It is important that you keep it consistent and gain trust of the people you need services from.

*Gita Press, Sabha parva, Chapter 5, Verse 55*

Leadership: A leader's duty toward the bereaved families of his|her army.

*Gita Press, Sabha parva, Chapter 7, Verse 3*

A ministry that keeps on functioning without fear, hindrances and lethargy is ideal.

*Gita Press, Sabha Pava (Rajsooyarambh Parva), Chapter 13, Verse 7*

Leadership: It is important for a leader to realize that they are indebted by their people and do not own them like commodities

*Gita Press, Sabha Pava (Rajsooyarambh Parva), Chapter 13, Verse 49-51*

Friendship: A friend will not speak the words for you to like them or the words that would benefit themselves. Yudhishtir has complete awareness about where he could get an honest opinion from, that is a true friend.

This kind of awareness about seeking opinions from the right set of people is another quality that a leader, or for that matter anyone in general, must possess.

*Gita Press, Sabha Pava (Rajsooyarambh Parva), Chapter 15, Verse 16-17*

Krishna guides Yudhishtir in the direction of Rajsooya Yagya. Following is an important lesson:

To acquire a kingdom or to achieve any similar humongous tasks, one needs to win through these parameters: fighting your enemies (including the inactivity, inner weakness like self doubt etc), being a good leader to your team, absolute focus, resources, and good policies.

*Gita Press, Sabha Pava (Rajsooyarambh Parva), Chapter 17, Verse 10*

Dharma: Shri Krishna says that even if you die fulfilling your purpose towards the society|nation|team, it is totally worth it.

*Gita Press, Sabha Parva (JarasandhvadhParva), Chapter 22, Verse 11-12*

Krishna scolds Jarasandh on how wrong he is in thinking that sacrificing the life of a human is actually going to make Bhagwan Shiva. Bali, sacrifice etc. have never meant killing another human being.

*Gita Press, Sabha Parva (Rajsooya Parva), Chapter 35 Verse 3*

बड़े अनुष्ठान के लिए, घर या समाज के सभी लोगों को उनके योग्य कामों की नियुक्ति किया जाना एक सरल बात है।  
ये बात इसका उदाहरण है

*Gita Press, Sabha Parva (Rajsooya Parva), Chapter 38, Verses 1, 6*

Despite being hurt and offended by what Shishupal had said about Shri Krishna, Yudhishtir being a generous host and a composed person, used nothing but a mellowed tone and soft words to calm him down.

At the same time, Bheeshma reacted rather angrily for he was much older than Shishupal and thoroughly knew and understood that his decision of Agra pooja for Shri Krishna was the only right decision.

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 46, Verse 23*

Leadership: Yudhishtir realized that he may end up being the reason for an ultimate war and several deaths and hence, like a caring father, he decided to move out of everyone's way in order to save them from this brutal fate.

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 49, Verse 15*

Jealousy is a strong and negative emotion. It not only affects your aura or personality but also leads you to a path of bad decisions

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 49, Verse 47*

जहां प्रेम सही रास्ता दिखाता है वहीं मोह गलती कराता है।

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 54, Verse 2*

Dhritrashtra gives a good lesson about jealousy. He also explains how Yudhishtir has earned what he has and he rightly deserves it.

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 56, Verse 18*

In the last chapter( Chapter 54) Duryodhana managed to manipulate his father and convinced him to walk on a path inspired by Adharma. Had Dhritarashtra showed more strength in his character and firmness in his decisions, the entire history would be different today.

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 59, Verses 4-21*

The debate in this chapter summarizes the arguments of both the parties(or we say two different types of people), ones who love betting, and the ones who stand against it.

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 61, Verse 26*

The fighters didn't have a caste, they were chosen on the basis of merits and used to live together.

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 64, Verse 18*

The verse explains how noble men (Sadhu) and weak men behave differently in situations involving anger.

### Key Verses: Strīva

*Gita Press, Sabha Parva (Dyoot Parva), Chapter 67, Verses 50-54*

The questions posed by Draupadi for the entire court show a lot about how fierce, intelligent, smart and brave Draupadi actually was.

### 3. Vana Parva

#### Summary:

This overall study and research covers the Vana Parva. The female characters, their personalities along with the stories related to them which gives different aspects of womanhood; ethics, dharma; dilemmas regarding dharma and finding solutions over them were all studied. Not only these, but also stories which tell about the ethics, morals and dharma were found which could be a great source for the ethical teachings to the kids.

#### Main Findings:

##### **Nīti Aspects:**

1. **Diplomacy:** Mahābhārata's Vana Parva not only discusses ethics, morals, etc. but also includes how a king should behave, how he should be politically smart and all the tactics to be used by the King. During the episode of Bhīma's garvahaṛaṇa at mountain Gandhamādana, after Hanumāna reveals himself, he advises Bhīma about diplomacy and polity. The volume also includes many incidents where the king's duties and responsibilities are discussed.
2. **Ethics:** As the Vana Parva majorly includes discussions about dharma and advice given by different sages to Pāṇḍavas along with the tīrthayātrās as well. Thus, the overall volume includes many discussions about ethics, morals and dharma.
3. **Moral Stories:** Many stories give important lessons for the kids. There are many stories which are not much known by people but those would be simpler for the children to understand about ethics and morals.

**Strītvā Aspects:** Strītvā is found to be quite different in the ancient times as compared to the one which is interpreted by today's people. The only way to interpret and understand the womanhood in the ancient time is the study of the ancient times.

1. **Female Characters:** Overall characters from these parvas like Lopamudrā, Urvaśī, Damayantī, Reṇukā, etc. show the womens' status of that time period. The different nature of women and the way of presentation gives an idea of their life in earlier periods.
2. **Roles played by women :** The women played different roles rather than being constrained to household works which are mostly interpreted. Their roles in decision making, the role of treasurer played by Draupadī is a highlight.

#### **Key Verses: Nīti śikṣā**

विग्रहो हि महाप्राज्ञ स्वजनेन विगर्हितः ।  
अधर्म्यमयशस्यं च मा राजन्प्रतिपद्यथाः ॥७॥

Arguing with close people is considered extremely condemnable. He is an increaser of unrighteousness and wealth; So King! do not quarrel with your relatives.

### Relevance

Not to get involved in fights with the people whom you are close to. This could be interpreted as even if small banter are quite common amongst people, it should be made sure that the fights should not be extremized in order to keep one's relations intact.

This interpretation won't work in the case of *vastraharaṇa* of Mahābhārata as it was the most disturbing and unjust incidence which could not definitely be acceptable; but when situation is not at such extreme level, this thought should be taken into consideration.

क्षमा स्विच्छ्रेयसी तात उताहो तेज इत्युत /  
एतन्मे संशयं तात यथावद्ब्रूहि पृच्छते ॥३॥

- Mahābhārata 3.28.3

Bali asked - Father! Between forgiveness and anger, is forgiveness or anger better? This is my doubt. I ask for its solution. You decide the correct answer to this question

### Relevance

Here, the dilemma has been expressed that whether forgiveness is right or anger. Then the discussion commences where it is discussed how and when depending upon the situation a person should be angry or should forgive. If a person only forgives, he would be taken for granted resulting into nothing; also when a person just gets angry the whole time, no one will approach him/her even during problem which leads to loss; and when any one of these two is in position, it would be affecting largely on the people.

हते पशौ तदा देवास्तमूचुर्भरतर्षभ /  
मा परस्वमभिद्रोग्धा मा धर्मान्सकलान्नशीः ॥८॥

- Mahābhārata 3.114.8

Bharat Shrestha! When the animal was abducted, the gods said to them - 'You should not betray others' money (do not take the share of others), do not wish to take all the yajñabhas that are the means of *dharma*.

### Relevance

This highlights that it is not right to take anyone's else's share.

येषां चान्नानि भुञ्जीत यत्र च स्यात् प्रतिश्रयः ।  
स त्वं प्रतिश्रयेऽस्माकं पूज्यमानः सुखोषितः ॥

- Mahābhārata 3.157.22

It's not appropriate to betray those whose food one has eaten and who has given one resort.

### Relevance

This shows that when a person had been with one when he|she had needed them the most, then their help should be honoured a lot.

उवाच च महादेवो दत्त्वा मेऽस्त्रं सनातनम् ।  
न प्रयोज्यं भवेदेतन्मानुषेषु कथञ्चन ॥52॥

- Mahābhārata 3,167.52

By giving me his eternal weapon, Lord Śiva again said - 'You should not use this weapon on humans in any way.

### Relevance

The use of weapons should be done at the right time and not on innocent people. The difference between right and wrong should be understood.

मोघमन्नं विन्दति चाप्रचेताः स्वर्गाल्लोकाद् भ्रश्यति शीघ्रमेव ।  
भीतं प्रपन्नं यो हि ददाति शत्रवे सेन्द्रा देवाः प्रहरन्त्यस्य वज्रम् ॥

- Mahābhārata 3.194.14

The king who gives shelter to a fearful creature in the hands of his enemy, his food and drink is fruitless. That generous-hearted person soon becomes corrupt from heaven and the gods like Indra strike him with thunderbolts.

### Relevance

The one who has to come your resort, you should give him|her shelter. If you hand him|her over to their enemy, the fault is on your side as that person had trusted you and you betray that person for your selfishness.

स एष जनको राजा दुर्वृत्तमपि चेत् सुतम् ।  
दण्ड्यं दण्डे निक्षिपति तथा न ग्लाति धार्मिकम् ॥

- Mahābhārata 3.207.29

This king Janak punishes the miscreant, even if he is his own son, considering him as punishable and does not allow any pious soul to suffer.

### Relevance

The right should be appreciated and wrong should be punished, then it might be anyone, even one's own son, etc.

यद्भूतहितमत्यन्तं तत्सत्यमिति धारणा /  
विपर्ययकृतोऽधर्मः पश्य धर्मस्य सूक्ष्मताम् //४//

- Mahābhārata 3.209.4

The result of which is of immense benefit to the living beings is actually *satya*. On the contrary, that which causes harm to someone or takes the lives of others, even if it appears to be *satya*, is actually *asatya* and *adharma*. Thinking this way, see how subtle is the movement of *dharma*.

यदा तु कश्चिज्जातीनां बाह्यः प्रार्थयते कुलम् /  
न मर्षयन्ति तत्सन्तो बाह्येनाभिप्रमर्षणम् //३//

- Mahābhārata 3.244.3

When an outsider attacks their clan, then the best men do not tolerate the disrespect of their clan by that outsider.

### Relevance

This is applicable in most of the situations today. This policy should also be followed by the companies and even the government policies as well.

When an outsider attacks us, all of us should be facing it as a unit keeping our differences aside.

ततस्तथोक्तं पितरं रामो विज्ञाय वीर्यवान् /  
वनं प्रतस्थे धर्मात्मा राजा सत्यो भवत्विति //२७//

- Mahābhārata 3.277.28

Lord Śrīrāma was a very righteous man. After knowing about his father's vow, he went to the forest for protection of the truth.

### Relevance

The importance of vow, commitment; not just of one's own, but even of others and the urge to protect it is an important factor to be taken into consideration.

तामुवाच स धर्मात्मा नृशंसं बत ते कृतम् /  
पतिं हत्वा कुलं चेदमुत्साद्य धनलुब्धया //३३//

अयशः पातयित्वा मे मूर्ध्नि त्वं कुलपांसने /  
सकामा भव मे मातरित्युक्त्वा प्ररुद ह ॥३४ ॥

- Mahābhārata 3.277.33,34

Bharata was a very righteous person. After listening to his mother, he said to her - mother! What a cruel act you have done by falling prey to the greed for money? Murdering your husband and destroyed this clan. 'You fulfil your wish by applying a stigma on my head.' Saying this, Bharata started crying bitterly.

### Relevance

The relation between mother and child, especially the son is quite special. Even then, when Bharata got to know what Kaikeyī had done was wrong to his brother which led to his father's death, he took the resort of truth and righteousness. This shows that how much ever you might be close to each other or whatever might be the relation, a person should choose to always be on the truth's side.

चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते ।  
योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः ॥

- Mahābhārata 3.313.111

The one who is evil-doing even after studying all the four Vedas is even more inferior in his inferiority than the Shudra. The one who is ready for (daily) Agnihotra and has the senses is called 'Brahmin'.

### Relevance

This part tells that just one's birth in certain family doesn't make the one talented or skilled.

### Key Verses: Strīva

उभे संध्ये पठेन्नित्यं नारी वा पुरुषो यदि ।  
आपदं प्राप्य मुच्येत बद्धो मुच्येत बन्धनात् ॥

- Mahābhārata 3.3.77

If a man or a woman recites this stotra on both the evenings, he becomes free from problems even if he falls into them. A man in bondage becomes free from bondage.

### Relevance

Here, it is mentioned, whoever, men or women performs *sandhyā*, he or she will be free if bondages. The person whose *upanayana saṃskāra* has been performed is only allowed to

perform *sandhyā*; *upanayana saṃskāra* being the ritual for commencement of studies, it shows that women used to study in those time period. This verse comes so naturally in a flow which tells that it was quite a common practice of women studying.

स्त्रीधर्मिणी वेपमाना रुधरेण समुक्षिता /  
एकवस्त्रा विकृष्टास्मि दुःखिता कुरुसंसदि //62//

- Mahābhārata 3.12.62

I was menstruating, there were blood splatters on my clothes, there was only one piece of clothing on my body and I was trembling with shame and fear. In that condition, I, this sad little girl, was dragged to the court of the Kauravas.

### Relevance

This verse is the part of conversation between Draupadī and Kṛṣṇa. Though here Draupadī is just explaining about her pain after the incidence of dice game and her disrobing, she easily without any hesitation mentions that she was menstruating during the scene of *vastraharaṇa*. Though this is just an expression of her pain, there was no taboo about talking about it.

तव पित्राभ्यनुज्ञातां स्वयं च गृहमागताम् ।  
यस्मान्मां नाभिनन्देथाः कामबाणवशंगताम् ॥  
तस्मात् त्वं नर्तनः पार्थ स्त्रीमध्ये मानवर्जितः ।  
अपुमानिति विख्यातः षण्ढवद् विचरिष्यसि ॥

- Mahābhārata 3.46.49,50

Urvaśī said- Arjuna! On the advice of your father Indra, I myself came to your house and am getting injured by Kama's arrow, yet you do not respect me. Therefore, you will have to live as a dancer without respect among women. You will be called impotent and your entire behavior will be like that of eunuchs.

### Relevance

Urvaśī who was attracted towards Arjuna curses him because he rejects her. Though she was just a nymph and he was Indra's son, she cursed him. Though its effect got reduced to one year, he had to suffer the one year of the curse.

कस्त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन /  
प्राप्तोऽस्यमरवद्वीर ज्ञातुमिच्छामि तेऽनघ //२०//  
कथमागमनं चेह कथं चासि न लक्षितः /  
सुरक्षितं हि मे वेश्म राजा चैवोग्रशासनः //२१//

- Mahābhārata 3.56.20,21

Who are you? All your body parts are flawless and extremely beautiful. You are increasing the fire of desire in my heart. Sinless hero! You reached here like gods. Are. I would like to be introduced to you. How was it possible for you to come to this abode? How did no one see you? This palace of mine is very safe and the rule of the king here is very strict - he gives very harsh punishment to the criminals.'

### Relevance

Here, Damayantī on the day of her swayamvara itself gets attracted to Nala as she though knowing him, sees him for the first time. She openly expresses her desire towards him. Afterwards even after many complicated situations where Nala had come as a messenger of Gods to make Damayantī choose them, she was adamant on choosing her life partner.

इच्छामि त्वां स्रग्विणं च भूषणैश्च विभूषितम् /  
उपसर्तुं यथाकामं दिव्याभरणभूषिता ॥१८॥

- Mahābhārata 3.97.18

I want you to be adorned with beautiful necklaces and jewelery and I too want to be adorned with divine ornaments and to experience the pleasure of intercourse with you as per my wish.

### Relevance

Here, Lopāmudrā expresses her desire of consummating the way she wants to with her husband. Though it had her respect as well that the clothes of a *tapasvin* shouldn't get maligned due to this, she put forth her desire for the way, she wants the intercourse to happen.

ततो विपाप्मा द्रविडेषु राज; न्समुद्रमासाद्य च लोकपुण्यम् |  
अगस्त्यतीर्थं च पवित्रपुण्यं; नारीतीर्थान्यथ वीरो ददर्श ॥४॥

- Mahābhārata 3.118.4

Janamejaya! After bathing in Godāvarī, he became pure and from there, roaming in Draviḍa country, he went to the holy shore of the world's holy sea. After taking bath there, brave Paṇḍavas went ahead and visited the most holy Agastyatīrtha and Narīrthas.

### Relevance

The concept of Narīrthas are dedicated to the nymphs. The nymphs are said to be freed from the curse by Arjuna. Thus those waters where those nymphs were living being crocodiles from great time started to be known as the Narīrthas.

देवदानवयक्षाणां किंनरोरगरक्षसाम् /  
जेता स दृष्टो दुष्टानां महावीर्यो महाबलः ॥  
यस्तु सर्वाणि भूतानि त्वया सह विजेष्यति /  
स हि मे भविता भर्ता ब्रह्मण्यः कीर्तिवर्धनः ॥

-Mahābhārata 3.224.8,9

King! The one who conquers Gods, Demons, Yakshas, Kinnars, Nagas, Rakshasas and evil demons; Whose valour is great and strength is extraordinary and who can conquer all living beings by staying with you, that brave man who is well-wishers of Brahmins and who increases his fame will be my husband.

### Relevance

Here, the girl has her own choice of choosing her husband. A woman should have the choice always to choose with whom does she want to spend her life. This was the reason why mostly in the ancient times, *swayaṃvaras* used to take place.

सर्वं राज्ञः समुदयमायं च व्ययमेव च ।

एकाहं वेद्मि कल्याणि पाण्डवानां यशस्विनाम् ॥५३॥

- Mahābhārata 3.233.53

Satyabhāmā! I alone kept and knew the accounts of whatever income, expenditure and savings the Yudhiṣṭhira and the other Paṇḍavas had.

### Relevance

Here, the verse tells that Draupadī was the manager of the treasure possessed by the Paṇḍavas. This becomes a highlighting point for womanhood as Draupadī was the treasurer of Paṇḍavas.

भार्याभिहर्ता निर्वैरो यश्च राज्यहरो रिपुः ।

याचमानोऽपि सङ्ग्रामे न स जीवितुमर्हति ॥४६॥

- Mahābhārata 3.271.46

If an enemy who kidnaps one's wife and usurps one's kingdom is found in battle, he should not be left alive even if he begs for his life.

### Relevance

Women should always be respected. If someone tries to forcibly kidnap any woman, that person is not at all forgivable.

## **4. Udyog Parva**

### **Summary**

In Udyog Parva, excerpts emphasize the value of hospitality by showing that even people who fly across the world to a valiant warrior in need will joyfully leave after receiving meals. By highlighting the need of giving and consideration when entertaining guests, this understanding of the nature of kindness and its enormous effects on many travellers could significantly improve the hospitality chapter of the NEP textbook.

A section of the Mahābhārata known for its strategic and political arguments, the Udyog Parva, also gently explores female principles that are relevant to modern viewpoints. Queen Draupadi's persona becomes a potent representation of feminist assertion and agency. She defies conventions through her behaviour and presence, which reflects the gender dynamics of the time.

As demonstrated by her bold confrontation during the game of dice, Draupadi's unwavering resolve and outspoken opposition to societal injustice exemplify her fortitude and refusal to be cast aside. She is a perfect example of a feminist who fights for one's rights in a patriarchal culture because she demands justice despite all odds.

Additionally, Draupadi's multidimensional personality is seen in her duties as a wife, mother, and queen, which illustrates her capacity to manage a variety of obligations while keeping her uniqueness. She provides kids with a complex understanding of gender roles and the value of self-empowerment in the contexts of family and politics through her participation in the Udyog Parva.

These characters' inclusion in the curriculum is consistent with the 2023 National Education Policy's focus on a variety of viewpoints. Students can engage in debates about gender roles, individualism, and empowerment by analysing these portrayals. Such participation encourages not only critical thinking but also the equality, respect, and open-mindedness that are essential for creating a society that is inclusive.

Further, inclusion of children's tales from the Mahābhārata's "Udyogparva" is highly valuable for the 2023 National Education Policy (NEP). These tales provide a timeless storehouse of knowledge, moral quandaries, and leadership skills that appeal to young minds. In addition to fostering a greater awareness of our cultural past, these stories also help students develop their critical thinking, empathy, and decision-making abilities by immersing them in stories of bravery, ethics, and strategic thinking.

### **Key Verses: Nīti śikṣā**

सेनोद्योगपर्व

द्वितीय अध्याय

*लब्ध्वा हि राज्यं पुरुषप्रवीराः सम्यक्प्रवृत्तेषु परेषु चैव ।*

*ध्रुवं प्रशान्ताः सुखमाविशेयुस्तेषां प्रशान्तिश्च हितं प्रजानाम् ॥ ३ ॥*

#### **Relevance**

The inclusion of it in the NEP textbook promotes values of moral leadership and all-encompassing development, pointing the way for future leaders to engage in honourable and peaceful government practises.

पंचमोऽध्यायः

(Said by lord Krishna after the speech of king drupada stating that pandav should send do to ask help from the kings)

*एतच्च पूर्वं कार्यं नः सुनीतमभिकाङ्क्षताम् ।*

*अन्यथा ह्याचरन् कर्म पुरुषः स्यात् सुवालिशः ॥ २ ॥*

#### **Relevance**

It emphasises how important ethical behaviour and adherence to moral principles are for a comprehensive education, making it pertinent for inclusion in the NEP textbook to teach moral principles in pupils.

दशमोऽध्यायः

ऋषय ऊचुः

सकृत् सतां संगतं लिप्सितव्यं ततः परं भवितानातिक्रामेत् भव्यमेव ।

सत्पुरुषेण संगतं तस्मात् सतां संगतं लिप्सितव्यम् ॥ २३ ॥

ऋषि बोले- एक बार साधु पुरुषोंकी संगतिकी अभिलाषा अवश्य रखनी चाहिये । साधु पुरुषोंका संगप्राप्त होनेपर उससे परम कल्याण ही होगा । साधुपुरुषोंके संगकी अवहेलना नहीं करनी चाहिये । अतःसंतोंका संग मिलनेकी अवश्य इच्छा करे ॥ २३ ॥

दृढं सतां संगतं चापि नित्यंब्रूयाच्चार्थं ह्यर्थकृच्छ्रेषु धीरः ।

महार्थवत् सत्पुरुषेण संगतंतस्मात् सन्तं न जिघांसेत धीरः ॥ २४ ॥

### Relevance

Including this passage in the textbook of the National Education Policy (NEP) can instil values of ethical companionship, fostering character development and informed decision-making among students.

सेनोद्योगपर्व

पंचदशोऽध्यायः

शल्य उवाच

एवमुक्तः स भगवाञ्छच्या तां पुनरब्रवीत् ।

विक्रमस्य न कालोऽयं नहुषो बलवत्तरः ॥ १ ॥

विवर्धितश्च ऋषिभिर्हव्यकव्यैश्च भामिनि ।

नीतिमत्र विधास्यामि देवि तां कर्तुमर्हसि ॥ २ ॥

भामिनि! ऋषियोंने हव्य और कव्य देकर उसकीशक्तिको बहुत बढ़ा दिया है । अतः मैं यहाँ नीतिसे काम लूँगा । देवि! तुम उसी नीतिका पालन करो ॥ २ ॥

### Relevance

Considering that Nahush was more powerful than Indra at the time, Indra is recommending you to follow Nīti śikṣā's instructions. when one cannot defeat an enemy via military force. One ought to make use of

संजययानपर्व

अष्टाविंशोऽध्यायः

## संजयको युधिष्ठिरका उत्तर

लुप्तायां तु प्रकृती येन कर्म निष्पादयेत् तत् परीप्सेद् विहीनः ।

प्रकृतिस्थश्चापदि वर्तमान उभौ गह्यौ भवतः संजयैतौ ॥ ४ ॥

अविनाशमिच्छतां ब्राह्मणानां प्रायश्चित्तं विहितं यद् विधात्रा ।

सम्पश्येथाः कर्मसु वर्तमानान् विकर्मस्थान् संजय गर्हयेस्त्वम् ॥ ५ ॥

### Relevance

In this instance, Yudhishtira explains what is aapaddharma . This might be incorporated into the New Education Policy (NEP) textbook to help students make responsible decisions and develop moral values and practical wisdom.

(Refer गीता and रामचरित मानस)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ ६६ ॥

काम, क्रोध और लोभ--ये आत्माका नाश करनेवाले नरकके तीन दरवाजे हैं; अतः

इन तीनोंको त्याग देना चाहिये ॥ ६६ ॥

चत्वारि राज्ञा तु महाबलेन वर्ज्यान्याहः पण्डितस्तानि विद्यात् ।

अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्न दीर्घसूत्रं रभसैश्वरणैश्च ॥ ६९ ॥

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।

निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ७८ ॥

ऐश्वर्यं या उन्नति चाहनेवाले पुरुषोंको नींद, तन्द्रा (ऊँचना), डर, क्रोध, आलस्य तथा

दीर्घसूत्रता (जल्दी हो जानेवाले काममें अधिक देर लगानेकी आदत)--इन छहः दुर्गुणोंको

त्याग देना चाहिये ॥ ७८ ॥

षडेव तु गुणाः पुंसा न हातव्याः कदाचन ।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ ८१ ॥

मनुष्यको कभी भी सत्य, दान, कर्मण्यता, अनसूया (गुणोंमें दोष दिखानेकी प्रवृत्तिका अभाव), क्षमा तथा धैर्य--इन

छः गुणोंका त्याग नहीं करना चाहिये ॥ ८१ ॥

Sanjay was offering advice on how a monarch should behave (See Kautiliya Arthashastra ).

## Relevance

These passages emphasise moral principles that are essential for effective leadership, urging the surrender of undesirable qualities like want, rage, and greed in favour of cultivating beneficial traits like honesty, charity, and patience. By incorporating these lessons into the National Education Policy (NEP), we can develop ethically sound leaders who are capable of acting responsibly and compassionately.

सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः

प्रायशो ये अर्वि नश्यति कृतमूला अपीश्वराः ॥ ९१ ॥

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।

महच्च दण्डपारुष्यमर्थदूषणमेव च ॥९२॥

प्रज्ञा च कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥ ९९ ॥

## Relevance

The verses underline crucial traits and values for moral behaviour and successful leadership. They place a strong emphasis on ethical decision-making, self-control, emotional intelligence, and conflict resolution. The NEP curriculum's inclusion of these lessons improves students' soft skills by encouraging empathy, resiliency, and moral leadership for all-around personal and professional development.

(Refer कौटिलीय अर्थशास्त्र and मनुस्मृती – राजधर्म प्रकरण )

प्रजागरपर्व

चतुस्त्रिंश्ध्यायः

धृतराष्ट्र के प्रति विदुरजी के नीतियुक्त वचन

वनस्पतेरपक्वानि फलानि प्रचिनोति यः ।

स नाप्नोति रसं तेभ्यो बीजं चास्य विनश्यति ॥ १५ ॥

यस्तु पक्वमुपादत्ते काले परिणतं फलम् ।

फलाद् रसं स लभते बीजाच्चैव फलं पुनः ॥ १६ ॥

किन्नु मे स्यादिदं कृत्वा किन्नु मे स्यादकुर्वतः ।

इति कर्माणि संचिन्त्य कुर्याद् वा पुरुषो न वा ॥ १९ ॥

### Relevance

(By comparing timely decision-making to the timely picking of ripe fruit, these verses demonstrate the idea of timely decision-making and its implications. In the context of managerial science, they emphasise the significance of making timely judgments to produce fruitful outcomes while taking into account the possible effects of actions or inactions, aligning with efficient decision-making processes.)

सप्तत्रिंशोऽध्याय

धृतराष्ट्रके प्रति विदुरजीका हितोपदेश

तस्मिन् यथा वर्तते यो मनुष्यस्तस्मिंस्तथा वर्तितव्यं स धर्मः ।

मायाचारो मायया वर्तितव्यः साध्वाचारः साधुना प्रत्युपेयः ॥ ७ ॥

(This advocate treating others as they treat you.)

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ १५ ॥

### Relevance

(Within the framework of the New Education Policy (NEP), it can help students develop the virtues of constructive criticism and openness by motivating them to cherish and engage with many points of view for comprehensive personal and intellectual growth.)

बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे ।

यत् तु बाहुबलं नाम कनिष्ठं बलमुच्यते ॥ ५२ ॥

अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते ।

तृतीयं धनलाभं तु बलमाहुर्मनीषिणः ॥ ५३ ॥

यत् त्वस्य सहजं राजन पितृपैतामहं बलम् ।

अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम् ॥ ५४ ॥

येन त्वेतानि सर्वाणि संगृहीतानि भारत ।

यद् बलानां बलं श्रेष्ठं तत् प्रज्ञाबलमुच्यते ॥ ५५ ॥

### Relevance

This excerpt could be used to help students grasp the many facets of leadership and bring them toward a comprehensive understanding of moral decision-making and efficient government in the National Education Policy (NEP) textbook on ethics and governance.

अष्टात्रिंशोऽध्याय

विदुरजीका नीतियुक्त उपदेश

नविश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत् ।

विधासाद् भयमुत्पन्नं मूलान्यपि निकृन्तति ॥ ९ ॥

### Relevance

This Sanskrit verse emphasises the importance of not mindlessly believing people who lack credibility while also avoiding having unreasonable doubts about the reliable. It demonstrates how irrational fear, which results from misguided faith, can destroy even strong foundations. This idea fits with the idea of prudent trust, which should be highlighted in the NEP textbook. It also fits with the idea of critical thinking and discernment.

प्रयोजनेषु ये सक्ता न विशेषेषु भारत ।

तानहं पण्डितान् मन्ये विशेषा हि प्रसज्धिनः ॥ ४४ ॥

### Relevance

This verse emphasises the significance of people concentrating on jobs that match their necessary capacities, given that over-involvement might result in problems. The need of balanced engagement as a vital quality of an efficient and content employee should be emphasised in the NEP textbook.

एकोनचत्वारिंशोऽध्याय

धृतराष्ट्रके प्रति विदुरजीका नीतियुक्त उपदेश

न वृद्धिर्बहु मन्तव्या या वृद्धिः क्षयमावहेत् ।

क्षयोऽपि बहु मन्तव्यो यः क्षयो वृद्धिमावहेत् ॥ ६ ॥

जो वृद्धि भविष्यमें नाशका कारण बने, उसे अधिक महत्त्व नहीं देना चाहिये और उस क्षयका भी बहुत आदर करना चाहिये, जो आगे चलकर अभ्युदयका कारण हो ॥

न स क्षयो महाराज यः क्षयो वृद्धिमावहेत् ।

क्षयः स त्विह मन्तव्यो यं लब्ध्वा बहु नाशयेत् ॥ ७ ॥

महाराज! वास्तवमें जो क्षय वृद्धिका कारण होता है, वह क्षय नहीं है; किंतु उस लाभको भी क्षय ही मानना चाहिये, जिसे पानेसे बहुत-से लाभोंका नाश हो जाय || ७ ||

### Relevance

This passage might be included in the National Education Policy (NEP) textbook under the heading of long-term planning to provide students with important insights into the process of strategic thinking. It focuses on the significance of differentiating between sustainable growth and prospective setbacks, advising readers to take into account both advancement and its underlying causes for sound decision-making..

Expert advice should be taken and implemented.

*सुव्याहतानि धीराणां फलतः परिचिन्त्य यः ।*

*अध्यवस्यति कार्येषु चिरं यशसि तिष्ठति ॥ ३३ ॥*

जो धीर पुरुषोंके वचनोंके परिणामपर विचार करके उन्हें कार्यरूपमें परिणत करता है, वह चिरकालतक यशका भागी बना रहता है ।

*असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि ।*

*उपलभ्यं चाविदितं विदितं चाननुष्ठितम् ॥ ३४ ॥*

अत्यन्त कुशल दिद्वानोंके द्वारा भी उपदेश किया हुआ ज्ञान व्यर्थ ही है, यदि उससे कर्तव्यका ज्ञान न हुआ अथवा ज्ञान होनेपर भी उसका अनुष्ठान न हुआ ।

*नष्ट समुद्रे पतितं नष्टं वाक्यमशृण्वति ।*

*अनात्मनि श्रुतं नष्टं नष्टं हुतमनग्रिकम् ॥ ४० ॥*

समुद्रमें गिरी हुई वस्तु विनाशको प्राप्त हो जाती है; जो सुनता नहीं, उससे कही हुई बात भी विनष्ट हो जाती है; अजितेन्द्रिय पुरुषका शास्त्रज्ञान और राखमें किया हुआ हवन भी नष्ट ही है ।

*स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च ।*

*एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः ॥ ५ ॥*

आलस्य, मद-मोह, चंचलता, गोष्ठी, उद्ण्डता, अभिमान और स्वार्थत्यागकका अभाव-- ये सात विद्यार्थियों-के लिये सदा ही दोष माने गये हैं ।

*सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम् ।*

सुखार्थी वा त्यजेद् विद्यां विद्यार्थी वा त्यजेत् सुखम् ॥ ६ ॥

सुख चाहनेवालेको विद्या कहाँसे मिले? विद्या चाहनेवालेके लिये सुख नहीं है; सुखकी चाह हो तो विद्याको छोड़े और विद्या चाहे तो सुखका त्याग करे ।

### Relevance

The verses stress seven negative characteristics for students: laziness, arrogance, self-centeredness, fickleness, inactivity, and restlessness. To help students achieve balanced learning and personal growth, these realisations ought to be included in the NEP textbook as crucial do's and don'ts.

पञ्चत्वारिंशोऽध्यायः

गुण-दोषोंके लक्षणोंका वर्णन और ब्रह्मविद्याका प्रतिपादन

सनत्सुजात उवाच

शोकः क्रोधश्च लोभश्च कामो मानः परासुता ।

ईर्ष्या मोहो विधित्सा च कृपासूया जुगुप्सुता

द्वादशैते महादोषा मनुष्यप्राणनाशनाः । ११ । ।

सनत्सुजातजी कहते हैं- राजन्! शोक, क्रोध, लोभ, काम, मान, अत्यन्त निद्रा, ईर्ष्या, मोह, तृष्णा, कायरता, गुणोंमें दोष देखना और निन्दा करना-ये बारह महान् दोष मनुष्योंके प्राणनाशक हैं ॥ १३ ॥

### Relevance

These verses highlight the significance of understanding the twelve vices, such as grief, anger, greed, desire, ego, envy, delusion, etc., as they can lead to the destruction of human lives. The inclusion of this knowledge in the NEP textbook would aid students in understanding the value of identifying and controlling these vices, which would promote holistic human growth.

द्विसप्ततितमोऽध्यायः

युधिष्ठिरका कृष्णसे अपना अभिप्राय निवेदन करना, श्रीकृष्णका दूत बनकर कौरवसभामें जानेके लिये

उद्यत होना और इस विषयमें उन दोनोंका वार्तालाप

श्रीभगवानुवाच

कुले जातस्य वृद्धस्य परवित्तेषु गृह्यतः ।

लोभः प्रज्ञानमाहन्ति प्रज्ञा हन्ति हता द्वियम् ॥ १८ ॥

मनुष्य उत्तम कुलमें जन्म लेकर और वृद्ध होनेपर भी यदि दूसरोंके धनको लेना चाहता है तो वह लोभ उसकी विचारशक्तिको नष्ट कर देता है। विचारशक्ति नष्ट होनेपर उसकी लज्जाको भी नष्ट कर देती है ॥ १८ ॥

हीरहता बाधते धर्म धर्मो हन्ति हतः श्रियम्

श्रीहता पुरुषं हन्ति पुरुषस्याधनं वधः ॥ १९ ॥

नष्ट हुई लज्जा धर्मको नष्ट कर देती है। नष्ट हुआ धर्म मनुष्यकी सम्पत्तिका नाश कर देता है और नष्ट हुई सम्पत्ति उस मनुष्यका विनाश कर देती है, क्योंकि धनका अभाव ही मनुष्यका वध है ॥ १९ ॥

प्रज्ञालाभे हि पुरुषः शास्त्राण्येवान्ववेक्षते ।

शास्त्रनिष्ठः पुनर्धर्मं तस्य हीरद्रुमुत्तमम् ॥ ३५ ॥

हीमान् हि पापं प्रद्वेष्टि तस्य श्रीरभिवर्धते ।

श्रीमान् स यावत् भवति तावद् भवति पूरुषः ॥ ३६ ॥

प्रज्ञाकी प्राप्ति होनेपर पुरुष केवल शास्त्रवचनोंपर ही दृष्टि रखता है। शास्त्रमें निष्ठा होनेपर वह पुनः धर्म करता है। धर्मका उत्तम अंग है लज्जा, जो धर्मके साथ ही आ जाती है। लज्जाशील मनुष्य पापसे द्वेष रखकर उससे दूर हो जाता है। अतः उसकी धन-सम्पत्ति बढ़ने लगती है। जो जितना ही श्रीसम्पन्न है, वह उतना ही पुरुष माना जाता है ॥ ३५-३६ ॥

### Relevance

These ancient lines stress that a person born into a prestigious family who, while being old, seeks other people's money, loses his discernment to greed and loses his dignity. This emphasises how crucial moral values are for regulating behaviour and upholding one's integrity. A responsible and ethical society can be fostered by include such timeless wisdom in the NEP's code of conduct since it can help people develop a sense of integrity and values.

(refer Concept of मात्स्यन्याय from मनुसमृती and अर्थशास्त्र

क्षत्रियः क्षत्रियं हन्ति मत्स्यो मत्स्येन जीवति ।

थवा श्वानं हन्ति दाशार्हं पश्य धर्मो यथागतः ॥ ४८ ॥

क्षत्रिय क्षत्रियको मारता है, मछली मछलीको खाकर जीती है और कुत्ता कुत्तेको काटता है। दशाहनन्दन! देखिये; यही परम्परासे चला आनेवाला धर्म है ॥ ४८ ॥

Including the verse "क्षत्रियः क्षत्रियं हन्ति..." in the NEP textbook under the concept of "Matsya Nyay" illustrates how different organisms interact within the ecosystem, where the stronger may prey upon the weaker, highlighting the notion of proportional justice. This ancient verse illustrates the essence of this natural event and how it relates to the idea of justice using the analogies of fish, dogs, and warriors.

सप्तसप्ततितमोऽध्यायः

श्रीकृष्णका भीमसेनको आश्वासन देना

श्रीभगवानुवाच

सुमन्त्रितं सुनीतं च न्यायतश्चोपपादितम् ।

कृतं मानुष्यकं कर्म दैवेनापि विरुध्यते ॥ ८ ॥

अच्छी तरह विचारपूर्वक निश्चित किये हुए, उत्तम नीतिसे युक्त तथा न्यायपूर्वक सम्पादित किये हुए मानव-सम्बन्धी पुरुषार्थसाध्य कर्म भी कभी दैववश बाधित हो जाते हैं उनकी सिद्धिमें विघ्न पड़ जाता है ॥ ८ ॥

दैवमप्यकृतं कर्म पौरुषेण विहन्यते ।

शीतमुष्णं तथा वर्षं क्षुत्पिपासे च भारत ॥ ९ ॥

भारत! दैवकृत कार्य भी समाप्त होनेसे पहले पुरुषार्थद्वारा नष्ट कर दिया जाता है। जैसे शीतका निवारण वस्त्रसे, गरमीका व्यजनसे, वर्षाका छत्रसे और भूख-प्यासका निवारण अन्न और जलसे हो जाता है ॥ ९ ॥

यदन्यद् दिष्टभावस्य पुरुषस्य स्वयंकृतम् ।

तस्मादनुपरोधश्च विद्यते तत्र लक्षणम् ॥ १० ॥

प्रारब्धके अतिरिक्त जो पुरुषका स्वयं अपना किया हुआ कर्म है, उससे भी फलकी सिद्धि होती है। इस विषयमें यथेष्ट उदाहरण मिलते हैं ॥ १० ॥

लोकस्य नान्यतो वृत्तिः पाण्डवान्यत्र कर्मणः ।

एवंबुद्धिः प्रवर्तते फलं स्यादुभयान्वये ॥ ११ ॥

पाण्डुनन्दन! पुरुषार्थको छोड़कर दूसरे किसी साधनसे--केवल दैवसे मनुष्यका जीवन-निर्वाह नहीं हो सकता। ऐसा विचारकर उसे कर्ममें प्रवृत्त होना चाहिये। फिर प्रारब्ध और पुरुषार्थ दोनोंके सम्बन्धसे फलकी प्राप्ति होगी ॥ ११ ॥

य एवं कृतबुद्धिः स कर्मस्वेव प्रवर्तते ।

नासिद्धौ व्यथते तस्य न सिद्धौ हर्षमश्लुते / १२ ॥

जो अपनी बुद्धिमें ऐसा निश्चय करके कर्ममें ही प्रवृत्त होता है, वह फलकी सिद्धि न होनेपर दुःखी नहीं होता और फलकी प्राप्ति होनेपर भी हर्षका अनुभव नहीं करता ॥ १२ ॥

नातिप्रहीणरश्मिः स्यात् तथा भावविपर्यये ।

विषादमच्छेद् ग्लानिं वाप्येतमर्थं ब्रवीमि ते ॥ १४ ॥

मनोभाव बदल जाय अथबवा प्रारब्धके अनुसार कोई विपरीत घटना घटित हो जाय, तो भी सहसा अपने तेज और उत्साहको सर्वथा नहीं छोड़ना चाहिये। विषाद एवं ग्लानिका अनुभव नहीं करना चाहिये--यह बात भी मैंने तुम्हें आवश्यक समझकर बतायी है ॥

This verse's inclusion emphasises how crucial it is to keep one's inner fortitude and excitement, especially in the face of hardship or unforeseen difficulties. It underlines that people shouldn't lose their vigour and optimism in the face of challenging conditions or depressing feelings. This is a great addition to the National Education Policy's curriculum because it emphasises the need of ethical resilience and keeping a balanced mentality, which is in line with the concept of "Nīti śikṣā."

त्रयशीतितमोऽध्यायः

श्रीकृष्णका हस्तिनापुरको प्रस्थान, युधिष्ठिरका माता कुन्ती एवं कौरवोंके लिये संदेश तथा श्रीकृष्णको मार्गमें दिव्य

महर्षियोंका दर्शन

वैशम्पायन उवाच

दुर्योधनश्च दुष्टात्मा कर्णश्च सहसौबलः ।

न च शत्रुवज्ञेयो दुर्बलोऽपि बलीयसा ॥ १३ ॥

“कोई अत्यन्त बलवान क्यों न हो; उसे अपने दुर्बल शत्रुकी भी अवहेलना नहीं करनी चाहिये; (उससे सतर्क रहना चाहिये ।) फिर दुर्योधन, कर्ण और शकुनि तो दुष्टात्मा ही हैं । उनसे तो सावधान रहनेकी अत्यन्त आवश्यकता है ॥ १३ ॥

### Relevance

This passage from an old book highlights a key Nīti śikṣā value in the National Education Policy (NEP): "Don't underestimate the opponent." It emphasises the necessity of maintaining vigilantness even while facing foes who appear to be weaker, reminding us that even those of ethically dubious character, like Duryodhana, Karna, and Shakuni, can exhibit unexpected strength. This lesson emphasises the importance of exercising caution and strategic awareness in a variety of life circumstances.

एकनवतितमोऽध्यायः

श्रीकृष्णका दुर्योधनके घर जाना एवं उसके निमन्त्रणको

अस्वीकार करके विदुरजीके घरपर भोजन करना

नाहं कामाजत्र संरम्भात्र द्वेषान्नार्थकारणात् ।

न हेतुवादाल्लोभाद् वा धर्मं जह्यां कथंचन ॥ २४ ॥

“राजन! मैं कामसे, क्रोधसे, द्वेषसे, स्वार्थवश, बहानेबाजी अथवा लोभसे भी किसी प्रकार धर्मका त्याग नहीं कर सकता ॥ २४ ॥

सम्प्रीतिभोज्यान्यत्रानि आपद्भोज्यानि वा पुनः ।

न च सम्प्रीयसे राजन् न चैवापद्रता वयम् ॥ २५ ॥

“किसीके घरका अन्न या तो प्रेमके कारण भोजन किया जाता है या आपत्तिमें पड़नेपर । नरेश्वर ! प्रेम तो तुम नहीं रखते और किसी आपत्तिमें हम नहीं पड़े हैं ॥ २५ ॥

### Relevance

The verses stress that one shouldn't give up on holiness out of selfishness, dishonesty, lust, rage, or other negative emotions. The essay emphasises the significance of upholding moral behaviour regardless of one's desires or difficulties, making it pertinent for inclusion in the National Education Policy (NEP).

विदुर उवाच

यत्र सूक्त दुरुक्ते च समस्यान्मधुसूदन ।

न तत्र प्रलपेत् प्राज्ञो बधिरेष्विव गायनः ॥ १३ ॥

“मधुसूदन! जहाँ अच्छी और बुरी बातोंका एक-सा ही परिणाम हो, वहाँ विद्वान् पुरुषको कुछ नहीं कहना चाहिये। वहाँ कोई बात कहना बहरोंके आगे राग अलापनेके समान व्यर्थ ही है ॥ १३ ॥

### Relevance

The verse's inclusion in the National Education Policy (NEP) is in line with the Nīti śikṣā concept because it conveys the idea that wise people should hold their opinions to themselves, just like deaf people should refrain from singing to other deaf people when there are equal chances of good and bad outcomes. This emphasises the value of discernment and tacit silence, providing helpful moral advice in difficult situations. The verse's inclusion in the National Education Policy (NEP) is in line with the Nīti concept because it conveys the idea that wise people should hold their opinions to themselves, just like deaf people should refrain from singing to other deaf people when there are equal chances of good and bad outcomes. This poem emphasises the value of discernment and tacit silence, providing helpful moral advice in difficult situations.

पञ्चनवतितमोऽध्यायः

कौरवसभामें श्रीकृष्णका प्रभावशाली भाषण

भगवान् उवाच

ते पुत्रास्तव कौरव्य दुर्योधनपुरोगमाः ।

धर्मार्थी पृष्ठतः कृत्वा प्रचरन्ति नृशंसवत् ॥ ९ ॥

कुरुनन्दन! दुर्योधनादि आपके पुत्र धर्म और अर्थको पीछे करके क्रूर मनुष्योंके समान आचरण करते हैं ॥ ९ ॥

यत्र धर्मो हधर्मेण सत्यं यत्रानृतेन च ।

हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥ ४८ ॥

“जहाँ सभासदोंके देखते-देखते अधर्मके द्वारा धर्मका और मिथ्याके द्वारा सत्यका गला घोंटा जाता हो, वहाँ वे सभासद् नष्ट हुए माने जाते हैं ॥ ४८ ॥

विद्धो धर्मो हाधर्मेण सभां यत्र प्रपद्यते ॥ ४९ ॥

न चास्य शल्यं कृन्तन्ति विद्धास्तत्र सभासदः ।

धर्म एतानारुजति यथा नद्यनुकूलजान् ॥ ५० ॥

“जिस सभामें अधर्मसे विद्ध हुआ धर्म प्रवेश करता है और सभासद्गण उस अधर्मरूपी काँटेको काटकर निकाल नहीं देते हैं, वहाँ उस काँटेसे सभासद् ही विद्ध होते हैं (अर्थात् उन्हें ही अधर्मसे लिप्त होना पड़ता है)। जैसे नदी अपने

तटपर उगे हुए वृक्षोंको गिराकर नष्ट कर देती है, उसी प्रकार वह अधर्मविद्ध धर्म ही उन सभासदोंका नाश कर डालता है” || ४९-५० ||

### Relevance

Verse like these from ancient writings emphasise the value of moral behaviour in an assembly as well as the essence of good administration. Such scriptures stress that when justice reigns, the assembly prospers, but where wickedness establishes itself, even the wise members are put at risk. This highlights the crucial part that moral behaviour plays in efficient government and group decision-making.

पञ्चविंशत्यधिकशततमोऽध्यायः

भीष्म, द्रोण, विदुर और धृतराष्ट्रका दुर्योधनको समझाना

भीष्म उवाच

धर्म्यमर्थ्य महाबाहुराह त्वां तात केशवः ।

तदर्थमभिपद्यस्व मा राजन् नीनशः प्रजाः ॥ ४ ॥

“वत्स! महाबाहु केशवने तुमसे धर्म और अर्थके अनुकूल ही बात कही है। राजन! तुम उसे स्वीकार कर लो; प्रजाका विनाश न करो ॥ ४ ॥

### Relevance

This line from an old book is used to highlight the importance of good governance in the National Education Policy (NEP). It emphasises the harmony between morality and wealth and counsels rulers to defend these values for the benefit of their people and the promotion of a fair and peaceful society.

अष्टाविंशत्यधिकशततमोऽध्यायः

श्रीकृष्णका दुर्योधनको फटकारना और उसे कुपित होकर

सभासे जाते देख उसे कैद करनेकी सलाह देना

धर्मार्थावभिसंत्यज्य संरम्भं योऽनुमन्यते ।

हसन्ति व्यसने तस्य दुर्हकी नचिरादिव ॥ ३० ॥

“जो धर्म और अर्थका परित्याग करके क्रोधका ही अनुसरण करता है, उसे शीघ्र ही विपत्तिमें पड़ा देख उसके शत्रुगण हँसी उड़ाते हैं ॥ ३० ॥

## Relevance

This verse emphasises that choosing wrath over righteousness and material prosperity quickly results in hardship, which invites mocking from hardships similar to laughter from the dark clouds of impending tragedy. This realisation acts as a forceful reminder inside the NEP textbook, illuminating the dangers of disobeying moral and practical laws while succumbing to negative emotions, and providing priceless life lessons.

द्वात्रिंशद्दधिकशततमोऽध्यायः

श्रीकृष्णके पूछनेपर कुन्तीका उन्हें पाण्डवोंसे कहनेके लिये संदेश देना

यत्र दानपतिं शूरं क्षुधिताः पृथिवीचराः ।

प्राप्य तुष्टाः प्रतिष्ठन्ते धर्मः कोऽभ्यधिकस्ततः ॥ २८ ॥

भूतलपर विचरनेवाले भूखे मानव जहाँ दानपति, शूरवीर क्षत्रियके समीप पहुँचकर अन्न-पानसे पूर्णतः संतुष्ट हो अपने घरको जाते हैं, वहाँ उससे बढ़कर दूसरा धर्म क्या हो सकता है? ॥ २८ ॥

## Relevance

The extract highlights the inherent virtue of hospitality by demonstrating that even individuals who travel the globe and come to a brave warrior in need will return happily after receiving food. This understanding of the essence of benevolence and its tremendous effects on many travellers could greatly enhance the hospitality chapter of the NEP textbook by emphasising the need of generosity and consideration when hosting visitors.

षट्त्रिंशद्दधिकशततमोऽध्यायः

दुर्योधनके द्वारा भीष्मजीका प्रधान सेनापतिके पदपर अभिषेक और कुरक्षेत्रमें पहुँचकर शिविर-निर्माण

दुर्योधन उवाच

ऋते सेनाप्रणेतारं पृतना सुमहत्यपि ।

दीर्यते युद्धमासाद्य पिपीलिकपुटं यथा ॥ २ ॥

“पितामह! कितनी ही बड़ी सेना क्यों न हो? किसी योग्य सेनापतिके बिना युद्धमें जाकर चींटियोंकी पंक्तिके समान छिलन्न-भिन्न हो जाती है ॥ २ ॥

न हि जातु द्वयोरबुद्धिः समा भवति कर्हिचित् ।

शौर्यं च बलनेतृणां स्पर्थते च परस्परम् ॥ ३ ॥

“दो पुरुषोंकी बुद्धि कभी समान नहीं होती। यदि दोनों ओर योग्य सेनापति हों तो उनका शौर्य एक-दूसरेकी होड़में बढ़ता है | ३ |

यते च महाप्राज्ञ हैहयानमितौजसः ।

अभ्युब्रुवद्विणाः सर्वे समुच्छितकुशध्वजाः ॥ ४ ॥

“महामते! सुना जाता है कि समस्त ब्राह्मणोंने अपनी कुशमयी ध्वजा फहराते हुए पहले कभी अमिततेजस्वी हैहयवंशके क्षत्रियोंपर आक्रमण किया था ॥ ४ ॥

तानभ्ययुस्तदा वैश्याः शूद्राश्चैव पितामह ।

एकतनु त्रयो वर्णा एकतः क्षत्रियर्षभाः ॥ ५ ॥

“पितामह! उस समय ब्राह्मणोंके साथ वैश्यों और शूद्रोंने भी उनपर धावा किया था। एक ओर तीनों वर्णके लोग थे और दूसरी ओर चुने हुए श्रेष्ठ क्षत्रिय ॥ ५ ॥

ततो युद्धेष्वभज्यन्त त्रयो वर्णाः पुनः पुनः ।

क्षत्रियाश्च जयन्त्येव बहुलं चैकतो बलम् ॥ ६ ॥

“तदनन्तर जब युद्ध आरम्भ हुआ, तब तीनों वर्णोंके लोग बारंबार पीठ दिखाकर भागने लगे। यद्यपि इनकी सेना अधिक थी तो भी क्षत्रियोंने एकमत होकर उनपर विजय पायी ॥ ६ ॥

ततस्ते क्षत्रियानेव पप्रच्छुद्धिजसत्तमाः ।

तेभ्यः शशंसुर्धर्मज्ञा याथातथ्यं पितामह ॥ ७ ॥

“पितामह! तब जन श्रेष्ठ ब्राह्मणोंने क्षत्रियोंसे ही पूछा--हमारी पराजयका क्या कारण है? उस समय धर्मज्ञ क्षत्रियोंने उनसे यथार्थ कारण बता दिया ॥ ७ ॥

वयमेकस्य शृण्वाना महाबुद्धिमतो रणे ।

भवन्तस्तु पृथक् सर्वे स्वबुद्धिवशवर्तिनः ॥ ८ ॥

“वे बोले--हमलोग एक परम बुद्धिमान् पुरुषको सेनापति बनाकर युद्धमें उसीका आदेश सुनते और मानते हैं। परंतु आप सब लोग पृथक्-पृथक् अपनी ही बुद्धिके अधीन हो मनमाना बर्ताव करते हैं ॥ ८ ॥

ततस्ते ब्राह्मणाश्चकुरेकं सेनापतिं द्विजम् ।

नये सुकुशलं शूरमजयन क्षत्रियांस्ततः ॥ ९ ॥

“यह सुनकर उन ब्राह्मणोंने एक शूरवीर एवं नीति-निपुण ब्राह्मणको सेनापति बनाया और क्षत्रियोंपर विजय प्राप्त की ॥

९ ॥

एवं ये कुशल शूरं हितेषितमकल्मषम् /

सेनापतिं प्रकुर्वन्ति ते जयन्ति रणे रिपून् ॥ १० ॥

“इस प्रकार जो लोग किसी हितैषी, पापरहित तथा युद्ध-कुशल शूरवीरको सेनापति बना लेते हैं, वे संग्राममें शत्रुओंपर अवश्य विजय पाते हैं ॥ १० ॥

प्रजागरपर्व

त्रयस्त्रिंशोऽध्यायः

धृतराष्ट्र विदुर संवाद

Here Sanjay is stating Pandit Lakshanas to Dhritarashtra

आत्मज्ञानं समारम्भस्तितिक्षा धर्मानित्यता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ १५ ॥

निषेवते प्रशस्तानि निन्दितानि न सेवते ।

अनास्तिकः श्रद्धधान एतत् पण्डितलक्षणम् ॥ १६ ॥

क्रोधो हर्षश्च दर्पश्च हीः स्तम्भो मान्यमानिता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ १७ ॥

यस्य कृत्यं न जानन्ति मन्त्र वा मन्त्रितं परे ।

कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ १८ ॥

यस्य कृत्यं न विद्मन्ति शीतमुष्णं भयं रतिः ।

समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ १९ ॥

यस्य संसारिणी प्रज्ञा धर्मार्थानुवर्तते ।

कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २० ॥

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।

न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः ॥ २१ ॥

क्षिप्रं विजानाति चिरं शुणोति विज्ञाय चार्थं भजते न कामात् ।

नासम्पृष्टो व्युपयुद्धक्ते परार्थे तत् प्रज्ञानं प्रथमं पण्डितस्य ॥ २२ ॥

नाप्राप्यमभिवाउछन्ति नष्ट नेच्छन्ति शोचितुम् ।

आपत्सु च न मुहान्ति नराः पण्डितबुद्धयः ॥ २३ ॥

निश्चित्य यः प्रक्रमते नानतर्वसति कर्मणः ।

अवन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते ॥ २४ ॥

जो पहले निश्चय करके फिर कार्यका आरम्भ करता है, कार्यके बीचमें नहीं रुकता, समयको व्यर्थ नहीं जाने देता और चित्तको वशमें रखता है, वही पण्डित कहलाता है ॥ २४ ॥

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।

हितं च नाभ्यसूर्यन्ति पण्डिता भरतर्षभ ॥ २५ ॥

भरतकुलभूषण! पण्डितजन श्रेष्ठ कर्मोंमें रुचि रखते हैं, उन्नतिके कार्य करते हैं तथा भलाई करनेवालोंमें दोष नहीं निकालते ॥ २५ ॥

न हृष्यत्यात्मसम्माने नावमानेन तृप्यते ।

गाडो हृद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ २६ ॥

जो अपना आदर होनेपर हर्षके मारे फूल नहीं उठता, अनादरसे संतप्त नहीं होता तथा गंगाजीके हृद (गहरे गर्त)-के समान जिसके चित्तको क्षोभ नहीं होता, वही पण्डित कहलाता है ॥ २६ ॥

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।

उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ २७ ॥

जो सम्पूर्ण भौतिक पदार्थोंकी असलियतका ज्ञान रखनेवाला, सब कार्योंके करनेका ढंग जाननेवाला तथा मनुष्योंमें सबसे बढ़कर उपायका जानकार है, वह मनुष्य पण्डित कहलाता है ॥ २७ ॥

प्रवृत्तवाक् चित्रकथ ऊहवान् प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते ॥ २८ ॥

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ॥ २९ ॥

जिसकी विद्या बुद्धिका अनुसरण करती है और बुद्धि विद्याका तथा जो शिष्ट पुरुषोंकी मर्यादाका उल्लंघन नहीं करता, वही पण्डितकी संज्ञा पा सकता है ॥ २९ ॥

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्थाश्चाकर्मणा प्रेषुर्मूढ इत्युच्यते बुधैः ॥ ३० ॥

बिना पढ़े ही गर्व करनेवाले, दरिद्र होकर भी बड़े-बड़े मनोरथ करनेवाले और बिना काम किये ही धन पानेकी इच्छा रखनेवाले मनुष्यको पण्डितलोग मूर्ख कहते हैं ॥ ३० ॥

स्वमर्थ यः परित्यज्य परार्थमनुतिष्ठति ।

मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३१ ॥

जो अपना कर्तव्य छोड़कर दूसरेके कर्तव्यका पालन करता है तथा मित्रके साथ असत् आचरण करता है, वह मूर्ख कहलाता है ॥ ३१ ॥

अकामान् कामयति यः कामयानान् परित्यजेत् ।

बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥ ३२ ॥

जो न चाहनेवालोंको चाहता है और चाहनेवालोंको त्याग देता है तथा जो अपनेसे बलवानके साथ वैर बाँधता है, उसे मूढ़ विचारका मनुष्य कहते हैं ॥ ३२ ॥

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।

कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ३३ ॥

जो शत्रुको मित्र बनाता और मित्रसे द्वेष करते हुए उसे कष्ट पहुँचाता है तथा सदा बुरे कर्मोंका आरम्भ किया करता है, उसे मूढ़ चित्तवाला कहते हैं ॥ ३३ ॥

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।

चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ३४ ॥

भरतश्रेष्ठ । जो अपने कामोंको व्यर्थ ही फैलाता है, सर्वत्र संदेह करता है तथा शीघ्र होनेवाले काममें भी देर लगाता है, वह मूढ़ है ॥ ३४ ॥

श्राद्धं पितृभ्यो न ददाति दैवतानि न चार्चति ।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥ ३५ ॥

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ ३६ ॥

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।

यश्च कुध्यत्यनीशानः स च मूढतमो नरः ॥ ३७ ॥

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।

अलभ्यमिच्छन् नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥ ३८ ॥

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते- ।

कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ३९ ॥

## Relevance

They may provide young minds with insights into moral and practical facets of life, fostering character development and moral values, if they were included in the NEP textbook as children's stories.

## Key Verses: Strīva

सेनोद्योगपर्व

द्वादशोऽध्यायः

देवता-नहुष-संवाद, बृहस्पतिके द्वारा इन्द्राणी की रक्षा तथा इन्द्राणीका नहुषके पास कुछ समय की अवधि माँगनेके लिये जाना

जहि क्रोधमिमं साधो न कुप्यन्ति भवद्विधाः ।

परस्य पत्नी सा देवी प्रसीदस्व सुरेश्वर ॥ ३ ॥ ।

साधो! आप इस क्रोधको त्याग दीजिये। आप- जैसे श्रेष्ठ पुरुष दूसरोंपर कोप नहीं करते हैं। अतः प्रसन्न होइये। सुरेश्वर!

शची देवी दूसरे इन्द्रकी पत्नी हैं ॥ ३ ॥

निवर्तय मनः पापात् परदाराभिमर्शनात् ।

देवराजोऽसि भद्रं ते प्रजा धर्मेण पालय ॥ ४ ॥

'परायी स्त्रियोंका स्पर्श पापकर्म है। उससे मन को हटा लीजिये। आप देवताओंके राजा हैं। आपका कल्याणहो। आप

धर्मपूर्वक प्रजाका पालन कीजिये' ॥ ४ ॥

नाहमिच्छामि नहुषं पतिं देवर्षिसत्तम ।

शरणागतास्मि ते ब्रह्मंस्त्रायस्व महतो भयात् ॥ १५ ॥

देवर्षियोंमें श्रेष्ठ ब्राह्मणदेव! मैं नहुषको नअपना पति बनाना नहीं चाहती; इसीलिये आपकीशरणमें आयी हूँ। आप इस महान् भयसे मेरी रक्षा कीजिये' ॥ १५ ॥

*बृहस्पतिरुवाच*

*शरणागतं न त्यजेयमिन्द्राणि मम निश्चयः ।*

*धर्मज्ञां सत्यशीलां च न त्यजेयमनिन्दिते ॥ १६ ॥*

बृहस्पतिने कहा- इन्द्राणी! मैं शरणागतका त्याग नहीं कर सकता, यह मेरा दृढ़ निश्चय है। अनिन्दिते! तुम धर्मज्ञ और सत्यशील हो; अतः मैं तुम्हारा त्याग नहीं करूँगा ॥ १६ ॥

### Relevance

This exemplifies the value of autonomy, dignity, and protection for women, which is consistent with feminism's guiding ideals. This section, which falls under the topic of feminism in the NEP textbook, would highlight the historical background of women's agency and the necessity of protecting their rights..

अष्टात्रिंशोऽध्याय

विदुरजीका नीतियुक्त उपदेश

*पूजनीया महाभागाः पुण्याश्च गृहदीप्तयः ।*

*स्त्रियः श्रियो गृहस्योक्तास्तस्माद् रक्ष्या विशेषतः ॥ ११ ॥*

स्त्रियाँ घरकी लक्ष्मी कही गयी हैं। ये अत्यन्त सौभाग्यशालिनी, आदरके योग्य, पवित्र तथा घरकी शोभा हैं; अतः इनकी विशेषरूपसे रक्षा करनी चाहिये ॥ ११ ॥

### Relevance

This lyric underlines the value of women as beloved and honourable members of families, comparing them to the personification of wealth. Its placement in the NEP textbook on feminism highlights the conventional recognition of women's essential role in family and society, advancing conversations on empowerment and gender equality.

द्रयशीतितमोऽध्यायः

द्रौपदीका श्रीकृष्णसे अपना दुःख सुनाना और श्रीकृष्णका

उसे आश्वासन देना

*द्रौपदी उवाच*

यत्र मां भगवान् राजा श्वशुरो वाक्यमब्रवीत् ।

वरं वृणीष्व पाञ्चालि वराहासि मता मम ॥ २७ ॥

उस सभामें मेरे ऐश्वर्यशशाली श्वशुर राजा धृतराष्ट्रने मुझे (आदर देते हुए) कहा --'पांचालराजकुमारी! मैं तुम्हें अपनी ओरसे मनोवांछित वर पानेके योग्य मानता हूँ। तुम कोई वर माँगो" ॥ २७ ॥

अदासाः पाण्डवाः सन्तु सरथाः सायुधा इति ।

मयोक्ते यत्र निर्मुक्ता वनवासाय केशव ॥ २८ ॥

तब मैंने उनसे कहा--'पाण्डव रथ और आयुधों-सहित दासभावसे मुक्त हो जायँ।' केशव! मेरे इतना कहनेपर ये लोग वनवासका कष्ट भोगनेके लिये दासभावसे मुक्त हुए थे ॥ २८ ॥

### Relevance

The extract focuses on a scene in which Draupadi displays her political agency by accepting a favour from King Dhritarashtra, displaying her bravery and self-awareness. Incorporating this chapter into the National Education Policy's (NEP) feminism textbook would highlight Draupadi's political awareness and empowerment, highlighting her significance as a symbol of resiliency and a proponent of gender equality.

नवतितमोऽध्यायः

श्रीकृष्णका कुन्तीके समीप जाना एवं युधिष्ठिरका कुशल- समाचार पूछकर दुःखोंका स्मरण करके विलाप करती हुई

कुन्तीको आश्वासन देना

कुन्ती उवाच

गत्वा ब्रूहि महाबाहो सर्वशस्त्रभूतां वरम् ।

अर्जुन पाण्डवं वीर द्रौपद्याः पदवीं चर ॥ ८० ॥

“महाबाहो! तुम पाण्डवोंके पास जाकर सम्पूर्ण शस्त्रधारियोंमें श्रेष्ठ पाण्डुनन्दन वीर अर्जुनसे कहना कि तुम द्रौपदीके बताये हुए मार्गपर चलो ॥ ८० ॥

न दुःखं राज्यहरणं न च द्यूते पराजयः ।

प्रत्राजनं तु पुत्राणां न मे तद् दुःखकारणम् ॥ ८५ ॥

यत् तु सा बृहती श्यामा एकवस्त्रा सभां गता ।

अश्रुणोत् परुषा वाचः किं नु दुःखतरं ततः ॥ ८६ ॥

'राज्य छिन गया, यह कोई दुःखका कारण नहीं है। जूएमें हार जाना भी दुःखका कारण नहीं है। मेरे पुत्रोंको वनमें भेज दिया गया, इससे भी मुझे दुःख नहीं हुआ है; परंतु मेरी श्रेष्ठ सुन्दरी वधूको एक वस्त्र धारण किये जो सभामें जाना पड़ा और दुष्टोंकी कठोर बातें सुननी पड़ीं, इससे बढ़कर महान् दुःखकी बात और क्या हो सकती है? ॥ ८५-८६ ॥

*स्त्रीधर्मिणी वरारोहा क्षत्रधर्मरता सदा ।*

*नाभ्यगच्छत् तदा नाथं कृष्णा नाथवती सती ॥ ८७ ॥*

“सदा क्षत्रियधर्ममें अनुराग रखनेवाली मेरी सर्वांगसुन्दरी बहू कृष्णा उस समय रजस्वला थी। वह सनाथ होती हुई भी वहाँ किसीको अपना नाथ (रक्षक) न पा सकी ॥ ८७ ॥

### Relevance

The inclusion of this passage from the Mahābhārata in the National Education Policy (NEP) highlights the topics of feminism and societal roles by portraying Kunti's reaction to her daughter-in-humiliation law's in a moving way. Her concerns about her daughter-in-dignity law's and the complex interaction between gender dynamics and responsibility in ancient society are revealed in Kunti's passionate talk with Lord Krishna during his peace trip to Hastinapur.

अष्टाविशत्यधिकशततमोऽध्यायः

श्रीकृष्णका दुर्योधनको फटकारना और उसे कुपित होकर

सभासे जाते देख उसे कैद करनेकी सलाह देना

*कश्चान्यो भ्रातृभार्या वै विप्रकर्तुं तथाहति ।*

*आनीय च सभा व्यक्त यथोक्ता द्रौपदी त्वया ॥ ८ ॥*

“तेरे सिवा दूसरा कौन ऐसा अधम होगा, जो अपने बड़े भाईकी पत्नीको सभामें लाकर उसके साथ वैसा अनुचित बर्ताव करेगा। जैसा कि तूने द्रौपदीके प्रति स्पष्टरूपसे न कहने योग्य बातें कहकर दुर्व्यवहार किया है ॥ ८ ॥

*कुलीना शीलसम्पन्ना प्राणेभ्योऽपि गरीयसी ।*

*महिषी पाण्डुपुत्राणां तथा विनिकृता त्वया ॥ ९ ॥*

“द्रौपदी उत्तम कुलमें उत्पन्न, शील और सदाचारसे सम्पन्न तथा पाण्डवोंके लिये प्राणोंसे भी अधिक आदरणीय उन सबकी महारानी है। तथापि तूने उसके प्रति अत्याचार किया ॥ ९ ॥

### Relevance

These verses decry Draupadi's unjust treatment of her while highlighting her honour and tenacity. This would highlight the relevance of opposing gender-based discrimination and fostering respect for women's rights and dignity if it were included in the NEP textbook on feminism.

एकोनत्रिंशदाधिकशततमोऽध्यायः

धृतराष्ट्रका गान्धारीको बुलाना और उसका दुर्योधनको समझाना

वैशम्पायन उवाच

कृष्णस्य तु वचः श्रुत्वा धृतराष्ट्रो जनेश्वरः ।

विदुरं सर्वधर्मज्ञं त्वरमाणोऽभ्यभाषत ॥ १ ॥

वैशम्पायनजी कहते हैं--जनमेजय! श्रीकृष्णका यह कथन सुनकर राजा धृतराष्ट्रने

सम्पूर्ण धर्मोंके ज्ञाता विदुरसे शीघ्रतापूर्वक कहा-- ॥ १ ॥

गच्छ तात महाप्राज्ञां गान्धारीं दीर्घदर्शिनीम् ।

आनयेह तया सार्धमनुनेष्यामि दुर्मतिम् ॥ २ ॥

“तात! जाओ, परम बुद्धिमती और दूरदर्शिनी गान्धारीदेवीको यहाँ बुला लाओ। मैं

उसीके साथ इस दुर्बुद्धिको समझा-बुझाकर राहपर लानेकी चेष्टा करूँगा ॥

यदि सापि दुरात्मानं शमयेद् दुष्टचेतसम् ।

अपि कृष्णस्य सुहृदस्तिष्ठतेम वचने वयम् ॥ ३ ॥

“यदि वह भी उस दुष्टचित्त दुरात्माको शान्त कर सके तो हमलोग अपने सुहृद् श्रीकृष्णकी आज्ञाका पालन कर सकते

हैं ॥ ३ ॥

अपि लोभाभि भूतस्य पन्थानमनुदर्शयेत् ।

दुर्बुद्धेर्दुःसहायस्य शमार्थं ब्रुवती वचः ॥ ४ ॥

“दुर्योधन लोभके अधीन हो रहा है। उसकी बुद्धि दूषित हो गयी है और उसके सहायक दुष्ट स्वभावके ही हैं। सम्भव

है, गान्धारी शान्तिस्थापनके लिये कुछ कहकर उसे सन्मार्गका दर्शन करा सके ॥ ४ ॥

गान्धार्युवाच

आनायय सुतु क्षिप्रं राज्यकामुकमातुरम् ।

न हि राज्यमशिष्टेन शक्यं धर्मार्थलोपिना ॥ १० ॥

आमुमासं तथापीदमविनीतेन सर्वथा ।

गान्धारीने कहा--महाराज! राज्यकी कामनासे आतुर हुए अपने पुत्रको शीघ्र बुलवाइये । धर्म और अर्थका लोप करनेवाला कोई भी अशिष्ट पुरुष राज्य नहीं पा सकता, तथापि सर्वथा उद्धण्डताका परिचय देनेवाले उस दुष्टने राज्यको प्राप्त कर लिया है ॥ १०॥

### Relevance

Dhritarashtra urgently asked Gandhari, a wise and foresighted person, to convince Duryodhana not to pursue war when he was unwilling to hear Dhritarashtra's advice and Krishna's wisdom. This incident demonstrates the complex interaction of personalities and choices, providing a thought-provoking addition to the NEP textbook on feminism and highlighting the significant influence and knowledge of women in significant historical circumstances.

त्रयस्त्रिंशद्दीर्घकशततमोऽध्यायः

कुन्तीके द्वारा विदुलोपाख्यानका आरम्भ, विदुलाका रणभूमिसे भागकर आये हुए अपने पुत्रको कड़ी फटकार देकर पुनः युद्धके लिये उत्साहित करना

कुन्त्युवाच

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

विदुलायाश्च संवादं पुत्रस्य च परंतप ॥ १ ॥

कुन्ती बोली—शत्रुओंको संताप देनेवाले श्रीकृष्ण! इस प्रसंगमें विद्वान् पुरुष विदुला

और उसके पुत्रके संवाद-रूप इस पुरातन इतिहासका उदाहरण दिया करते हैं ॥

अत्र श्रेयश्च भूयश्च यथावद् वक्तुमरहसि ।

यशस्विनी मन्युमती कुले जाता विभावरी ॥ २ ॥

क्षत्रधर्मरता दान्ता विदुला दीर्घदर्शिनी ।

विश्रुता राजसंसत्सु श्रुतवाक्या बहुश्रुता ॥ ३ ॥

विदुला नाम राजन्या जगरहे पुत्रमौरसम् ।

निर्जितं सिन्धुराजेन शयानं दीनचेतसम् ॥ ४ ॥

इस इतिहासमें जो कल्याणकारी उपदेश हो, उसे तुम युधिष्ठिरके सामने यथावत् रूपसे फिर कहना । विदुला नामसे प्रसिद्ध एक क्षत्रिय महिला हो गयी हैं, जो उत्तम कुलमें उत्पन्न, यशस्विनी, तेजस्विनी, मानिनी, जितेन्द्रिया, क्षत्रिय-

धर्मपरायणा और दूरदर्शिनी थीं। राजाओंकी मण्डलीमें उनकी बड़ी ख्याति थी। वे अनेक शास्त्रोंको जाननेवाली और महापुरुषोंके उपदेश सुनकर उससे लाभ उठानेवाली थीं। एक समय उनका पुत्र सिन्धुराजसे पराजित हो अत्यन्त दीनभावसे घर आकर सो रहा था। राजरानी विदुलाने अपने उस औरस पुत्रको इस दशामें देखकर उसकी बड़ी निन्दा की ॥

### Relevance

Including the story of Vidula in the textbook aligns with the concept of feminism by showcasing a strong and empowered woman who, despite societal norms, displays leadership, wisdom, and resilience. Vidula's encouragement of her son to stand up against invaders reflects her determination to protect her family and kingdom, exemplifying the role of women in championing their rights and safeguarding their community's well-being. This narrative inspires students to appreciate historical instances where women played pivotal roles and emphasizes the importance of gender equality and empowerment.

अष्टषष्ट्याधिकशततमोऽध्यायः

कौरवपक्षके रथियों और अतिरथियोंका वर्णन, कर्ण और

भीष्मका रोषपूर्वक हक तथा दुर्योधनद्वारा उसका वारण

भीष्म उवाच

सत्यवत्यास्वनुमते विवाहे समुपस्थिते ।

उवाच वाक्यं सब्रीडा ज्येष्ठा काशिपतेः सुता ॥ ४ ॥

सत्यवतीकी अनुमतिसे जब विवाहका कार्य उपस्थित हुआ, तब काशिराजकी ज्येष्ठ पुत्री अम्बाने कुछ लज्जित होकर मुझसे कहा-- ॥ ४ ॥

भीष्म त्वमसि धर्मज्ञः सर्वशास्त्रविशारदः ।

श्रुत्वा च वचन धर्म्यं महान् कर्तुमिहाहसि ॥ ५ ॥

'भीष्म! तुम धर्मके ज्ञाता और सम्पूर्ण शास्त्रोंके ज्ञानमें निपुण हो। मेरी बात सुनकर मेरे साथ धर्मपूर्ण बर्ताव करना चाहिये

॥ ५

मया शाल्वपतिः पूर्व मनसाभिवृतो वरः ।

तेन चास्मि वृता पूर्व रहस्यविदिते पितुः ॥ ६ ॥

“मैंने अपने मनसे पहले शाल्वराजको अपना पति चुन लिया है और उन्होंने भी एकान्तमें मेरा वरण कर लिया है। यह पहलेकी बात है, जो मेरे पिताको भी ज्ञात नहीं है ॥ ६ ॥

कथं मामन्यकामां त्वं राजधर्ममतीत्य वै ।

वासयेथा गृहे भीष्म कौरवः सन् विशेषतः ॥ ७ ॥

'भीष्म! मैं दूसरेकी कामना करनेवाली राजकन्या हूँ। तुम विशेषतः कुरुवंशी होकर राजधर्मका उल्लंघन करके मुझे अपने घरमें कैसे रखोगे? ॥ ७ ॥

एतद् बुद्धया विनिश्चित्य मनसा भरतर्षभ ।

यत् क्षमं ते महाबाहो तदिहारब्धुमहसि ॥ ८ ॥

“महाबाहु भरतश्रेष्ठ! अपनी बुद्धि और मनसे इस विषयमें निश्चित विचार करके तुम्हें जो उचित प्रतीत हो, वही करना चाहिये ॥ ८ ॥

स मां प्रतीक्षते व्यक्त शाल्वराजो विशाम्पते ।

तस्मान्मां त्वं कुरुश्रेष्ठ समनुज्ञातुमहसि ॥ ९ ॥

'प्रजानाथ! शाल्वराज निश्चय ही मेरी प्रतीक्षा करते होंगे; अतः कुरुश्रेष्ठ! तुम्हें मुझे उनकी सेवामें जानेकी आज्ञा देनी चाहिये ॥ ९ ॥

कृपां कुरु महाबाहो मयि धर्मभूतां वर ।

त्वं हि सत्यव्रतो वीर पृथिव्यामिति नः श्रुतम् ॥ १० ॥

'धर्मात्माओंमें श्रेष्ठ महाबाहु वीर! मुझपर कृपा करो। मैंने सुना है कि इस पृथ्वीपर तुम सत्यव्रती महात्मा हो" ॥ १० ॥

पञ्चज्वसप्तत्याधिकशततमोऽध्यायः

अम्बाका शाल्वके यहाँ जाना और उससे परित्यक्त होकर

तापसोंके आश्रममें आना, वहाँ शैखावत्य और अम्बाका संवाद

भीष्म उवाच

ततोऽहं समनुज्ञाप्य कालीं गन्धवतीं तदा ।

मन्सत्रिण श्वर्विजश्चैव तथैव च पुरोहितान् ॥ १ ॥

समनुज्ञासिषं कन्यामम्बां ज्येष्ठां नराधिप ।

भीष्मजी कहते हैं--नरेश्वर! तब मैंने माता गन्धवती कालीसे आज्ञा ले मन्त्रियों, ऋत्विजों तथा पुरोहितोंसे पूछकर बड़ी राजकुमारी अम्बाको जानेकी आज्ञा दे दी ॥ १ ६ ॥

सप्तसप्तत्याधिकशततमोऽध्यायः

अकृतव्रण और परशुरामजीकी अम्बासे बातचीत

मम तु व्यसनस्यास्य भीष्मो मूलं महाव्रतः ।

येनाहं वशमानीता समुक्षिप्य बलात् तदा ॥ ३८ ॥

मेरी इस विपत्तिका मूल कारण महान् व्रतधारी भीष्म है, जिसने उस समय बलपूर्वक मुझे उठाकर रथपर रख लिया और इस प्रकार मुझे वशमें करके वह हस्तिनापुर ले आया ॥ ३८ ॥

अष्टसप्तत्याधिकशततमोऽध्यायः

अम्बा और परशुरामजीका संवाद, अकृतव्रणकी सलाह, परशुराम और भीष्मकी रोषपूर्ण बातचीत तथा उन दोनोंका युद्धके लिये कुरुक्षेत्रमें उतरना

भीष्म उवाच

यं चापि विशुद्धात्मन् पुराणे श्रूयते विभो ।

मरुत्तेन महाबुद्धे गीतः श्लोको महात्मना ॥ ४७ ॥

“गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।

उत्पथप्रतिपन्नस्य परित्यागो विधीयते” ॥ ४८ ॥

“विशुद्ध हृदयवाले परम बुद्धिमान् राम! पुराणमें महात्मा मरुत्तेके द्वारा कहा हुआ यह श्लोक सुननेमें आता है कि यदि गुरु भी गर्वमें आकर कर्तव्य और अकर्तव्यको न समझते हुए कुपथका आश्रय ले तो उसका परित्याग कर दिया जाता है

|

स त्वं गुरुरिति प्रेमणा मया सम्मानितो भृशम् ।

गुरुवृत्ति न जानीषे तस्माद् योत्स्यामि वै त्वया ॥ ४९ ॥

“आप मेरे गुरु हैं, यह समझकर मैंने प्रेमपूर्वकत आपका अधिक-से-अधिक सम्मान किया है; परंतु आप गुरुका-सा बर्ताव नहीं जानते; अतः मैं आपके साथ युद्ध करूँगा ।

यो यथा वर्तते यस्मिंस्तस्मिन्नेव प्रवर्तयन् ।

नाधर्म समवाप्नोति न चाश्रेयश्च विन्दति ॥ ५३ ॥

“जो जैसा बर्ताव करता है, उसके साथ वैसा ही बर्ताव करनेवाला पुरुष न तो अधर्मको प्राप्त होता है और न अमंगलका ही भागी होता है ।

अर्थ वा यदि वा धर्म समर्थो देशकालवित् ।

अर्थसंशयमापतन्नः श्रेयान्निःसंशयो नरः ॥ ५४ ॥

“अर्थ (लौकिक कृत्य) और धर्मके विवेचनमें कुशल तथा देश-कालके तत्त्वको जाननेवाला पुरुष यदि अर्थके विषयमें संशय उत्पन्न होनेपर उसे छोड़कर संशयशून्य हृदयसे केवल धर्मका ही अनुष्ठान करे तो वह श्रेष्ठ माना गया है ।

एकोनाशीरत्याधिकशततमोऽध्यायः

संकल्पनिर्मित रथपर आरूढ़ परशुरामजीके साथ भीष्मका युद्ध प्रारम्भ करना

भीष्म उवाच

ततोऽहं बाणपातेषु त्रिषु वाहान् निगृहा वै ।

अवतीर्य धनुन्यस्य पदातिरीषिसत्तमम् ॥ १२ ॥

अभ्यागच्छं तदा राममर्चिष्यन् द्विजसत्तमम् ।

अभिवाद्य चैनं विधिवदद्ब्रुवं वाक्यमुत्तमम् ॥ १३ ॥

जब वे तीन बार मेरे ऊपर बाणोंका प्रहार कर चुके, तब मैं घोड़ोंकी रोककर और धनुष रखकर रथसे उतर गया और उन ब्राह्मणशिरोमणि मुनिप्रवर परशुरामजीका समादर करनेके लिये पैदल ही उनके पास गया । जाकर विधिपूर्वक उन्हें प्रणाम करनेके पश्चात् यह उत्तम वचन बोला-- ॥

योत्स्ये त्वया रणे राम सदृशेनाधिकेन वा ।

गुरुणा धर्मशीलेन जयमाशास्व मे विभो ॥ १४ ॥

“भगवन् परशुराम! आप मेरे समान अथवा मुझसे भी अधिक शक्तिशाली हैं। मेरे धर्मात्मा गुरु हैं। मैं इस रणक्षेत्रमें आपके साथ युद्ध करूँगा; अतः आप मुझे विजयके लिये आशीर्वाद दें” ।

राम उवाच

एवमेतत् कुरुश्रेष्ठ कर्तव्यं भूतिमिच्छता ।

धर्मो होष महाबाहो विशिष्टेः सह युध्यताम् ॥ १५ ॥

परशुरामजीने कहा--कुरुश्रेष्ठ! अपनी उन्नतिके चाहनेवाले प्रत्येक योद्धाको ऐसा ही करना चाहिये। महाबाहो! अपनेसे विशिष्ट गुरुजनोंके साथ युद्ध करनेवाले राजाओंका यही धर्म है ।

षडशीरत्याधेकशततमोऽध्यायः

अम्बाकी कठोर तपस्या

गमिष्यामि तु तत्राहं यत्र भीष्मं तपोधन ।

समरे पातयिष्यामि स्वयमेव भृगूद्धह ॥ १ ॥

'भृगुश्रेष्ठ तपोधन! अब मैं वहीं जाऊँगी, जहाँ ऐसी बन सकूँ कि समरभूमिमें स्वयं ही भीष्मको मार गिराऊँ' ॥ १ ॥

एवमुक्त्वा ययौ कन्या रोषव्याकुललोचना ।

तापस्ये धृतसंकल्प्या सा मे चिन्तयती वधम् ॥ १० ॥

ऐसा कहकर रोषभरे नेत्रोंवाली वह राजकन्या मेरे वधके उपायका चिन्तन करती हुई तपस्याके लिये दृढ़ संकल्प लेकर वहाँसे चली गयी ।

विचरामि महीं देवि यथा हन्यामहं नृपम् ।

एतद् व्रतफलं देवि परमस्मिन् यथा हि मे ॥ ३३ ॥

देवि! मैं इस भूतलपर विभिन्न तीर्थोंमें इसीलिये विचर रही हूँ कि योग्य बनकर मैं स्वयं ही भीष्मको मार सकूँ। भगवति! इस जगत्में मेरे व्रत और तपस्याका यही सर्वोत्तम फल है, जैसा मैंने आपको बताया है” ।

सप्ताशीत्याधिकशततमोऽध्यायः

अम्बाका द्वितीय जन्ममें पुनः तप करना और महादेवजीसे  
अभीष्ट वरकी प्राप्ति तथा उसका चिताकी आगमें प्रवेश

भीष्म उवाच

ततस्ते तापसाः सर्वे तपसे धृतनिश्चयाम् ।

दृष्ट्वा न्यवर्तयंस्तात किं कार्यमिति चाब्रुवन् ॥ १ ॥

भीष्मजी कहते हैं--तात! उस जन्ममें भी उसे तपस्या करनेका ही दृढ़ निश्चय लिये देख सब तपस्वी महात्माओंने उसे रोका और पूछा--“तुझे क्या करना है?” ।

तानुवाच ततः कन्या तपोवृद्धानृषींस्तदा ।

निराकृतास्मि भीष्मेण भ्रंशिता पतिधर्मतः ॥ २ ॥

तब उस कन्याने उन तपोवृद्ध महर्षियोंसे कहा--'भीष्मने मुझे ठुकराया है और मुझे पतिकी प्राप्ति एवं उसकी सेवारूप धर्मसे वंचित कर दिया है ।

वधार्थं तस्य दीक्षा मे न लोकार्थं तपोधनाः ।

निहत्य भीष्म गच्छेयं शान्तिमित्येव निश्चयः ॥ ३ ॥

“तपोधनो! मेरी यह तपकी दीक्षा पुण्यलोकोंकी प्राप्तिके लिये नहीं, भीष्मका वध करनेके लिये है। मेरा यह निश्चय है कि भीष्मको मार देनेपर मेरे हृदयको शान्ति मिल जायगी ।

यत्कृते दुःखवसतिमिमां प्राप्तास्मि शाश्वतीम् ।

पतिलोकाद् विहीना च नैव स्त्री न पुमानिह ॥ ४ ॥

नाहत्वा युधि गाड्यं निवर्तिष्ये तपोधनाः ।

एष मे हृदि संकल्पो यदिदं कथितं मया ॥ ५ ॥

“जिसके कारण मैं सदाके लिये इस दुःखमयी परिस्थितिमें पड़ गयी हूँ और पतिलोकसे वंचित होकर इस जगतमें न तो स्त्री रह गयी हूँ न पुरुष ही। उस गंगापुत्र भीष्मको युद्धमें मारे बिना तपस्यासे निवृत्त नहीं होऊँगी। तपोधनो! यही मेरे हृदयका संकल्प है, जिसे मैंने स्पष्ट बता दिया |

### Relevance

The narrative of Amba is included in the NEP textbook to show the difficulties and battles women confront against unfair social conventions. The story resonates with the idea of feminism by portraying Amba's pursuit of justice and her unrelenting resolve, providing a historical perspective on gender disparities and igniting conversations about empowerment and gender equality.

### त्रयोविंशोऽध्यायः

अर्जुनके द्वारा दुर्गादेवीकी स्तुति, वरप्राप्ति और अर्जुनकृत दुर्गास्तवनके पाठकी महिमा

संजय उवाच

धारराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।

अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ॥ १ ॥

संजय कहते हैं--दुर्योधनकी सेनाको युद्धके लिये उपस्थित देख श्रीकृष्णने अर्जुनके हितके लिये इस प्रकार कहा ॥ १

॥

श्रीभगवानुवाच

शुचिर्भूत्वा महाबाहो संग्रामाभिमुखे स्थितः ।

पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥ २ ॥

श्रीभगवान् बोले--महाबाहो! तुम युद्धके सम्मुख खड़े हो। पवित्र होकर शत्रुओंको

पराजित करनेके लिये दुर्गा देवीकी स्तुति करो ॥ २ ॥

**Key Verses: Nīti kahāniyām**

विदुर उवाच

विचित्रमिदमाश्चर्यं मृगहन् प्रतिभाति मे ।

प्लवमानौ हि खचरौ पदातिरनुधावसि ॥ ६ ॥

शाकुनिक उवाच

पाशमेकमुभावेतौ सहितौ हरतो मम ।

यत्र वै विवदिष्येते तत्र मे वशमेष्यतः ॥ ७ ॥

### Relevance

This passage from the narrative illustrates an enthralling conversation between a hunter and a wise man about birds in flight and their exchange. Combining such intriguing experiences with the readings from the NEPs course might appeal to impressionable minds and foster curiosity and thoughtful consideration of nature's intricacies.

## 5. Drona Parva

### Summary:

Following are the interpretation and presentation of some of the verses from the ***Droṇaparva*** and ***Strīparva*** of the **Mahābhārata**. Some verses teach about the leadership qualities which can be included in the text books of Class 11 & 12 as youth from this age group choose their career right after this stage of learning and the leadership lessons will definitely help them in any career they choose in future. Again, there are other verses which let us know about the morality and ethics one should follow. In some of those verses, the consequences of wrong thought or wrong doings ultimately results in loss are well reflected. These verses with the teaching of ethics or moral values should be included in the text-books of the age group of 8-14 through different stories or a lesson on moral values which include 5-10 verses focusing on a set of values. In doing so, it is worthy to be mentioned here that unlike the children of 14 years, children of 8 years of age may not grasp the meaning of every values. Therefore, selection of verses should be done considering the understanding pattern of a particular age or stage. For this section of student, ethical lessons should be delivered through short stories. There are other verses in the Mahābhārata which should be inserted in the text-books for higher educational level like Teacher training course or Counselor training from the standpoint of dealing mental illness of student and how a teacher or a counselor can be supportive in such cases.

Overall, almost all the following verses are dealt with mental well-being or mental health in a way or other. The mental state of Indian society is in a phase of rapid evolution. Therefore, reminding oneself of the glorious past and understanding their essence, can, definitely bring back the necessary balance for us to develop the mature being. The insertion of selective verses in the text-books would provide the students with the tools necessary for the development of their personality through moral development from a very early age. It has dynamic and positive influence in one's attitude. They will be able to rise above the greed, jealousy, anger, hatred that give rise to all forms of conflicts and social disturbances in a proper stage of life. The outcome of such high quality learning materials will definitely be a harmonious development of human being with more holistic which serve the very aim of NEP 2020.

### Key Verses: Nīti śikṣā

#### **Gita Press, Droṇaparva, Chapter 5, Verses 16-17**

When Karṇa reached the battlefield, Duryodhana asked him that whom he considered worthy to be commander-in-chief after Bhīṣma. Then Karṇa said that a person who is the most skillful one, who has earned required experience and, who is respected by fellow members as well, is accepted worthy to be a Leader.

अन्योन्यस्पर्धिनां ह्येषां यद्येकं यं करिष्यसि ।

शेषा विमनसो व्यक्तं न योत्स्यन्ति हितास्तव ॥

अयं च सर्वयोधानामाचार्यः स्थविरो गुरुः ।

युक्तः सेनापतिः कर्तुं द्रोणः शस्त्रभृतां वरः ॥

These verses from the mouth of Karna, who himself was a apt leader portray the very basic concept of leadership. Every person who has skill cannot be made leader. With skill, the person must have enough experience of practical use of that skill for a certain period of time which automatically enhances the quality of any skill. But even after having a long term experience with skill, a person cannot be considered as a good leader if one cannot earn respect or exert a positive influence by performance among fellow members. Everyone will follow the advice, command or instruction of a leader for whom they carry a deep sense of respect.

**Relevance:** These verses can be included in lessons for Leaders. Our current students are the future leaders of our nation, be it in the field of politics, economics, business, or in society at large. If they are taught these lessons on leadership quality from a very young age, they will prosper in these areas. There are many living examples of successful leaders from all over the world. If our students can get to know that our own ancient Indian culture and history has such successful leaders, they will automatically resonate with both the ancient and present modern leaders and their quality and thus, it will improve the learning outcome and overall development of the student as well. The teachings of leadership and teamwork

### **Gita Press, Droṇaparva, Chapter 37, Verse 4**

When Abhimanyu killed a big part of Kaurava army, though afraid, the rest of the soldiers attacked him from all around to protect their King Duryodhana.

ततः कृतज्ञा बलिनः सुहृदो जितकाशिनः ।

त्रास्यमाना भयाद् वीरं परिवव्रुस्तवात्मजम् ॥

This verse reflects that even afraid a true warrior never gives up who is skillful, brave, and ambitious. In life, a person faces many moments when seeing a stronger opponent in front one becomes afraid. But if one has the skill and desire to achieve something with courage one can face the fear. The mere presence of a stronger opponent cannot distract a person who seeks victory. It is often seen that though well prepared, many students either escape or try to escape in the exam. In some cases, it is seen that due to the fear of not getting the highest position, students get anxiety attacks resulting in poorer performance leading to loss of confidence for future endeavours.

**Relevance:** This verse will work for mental illness, how to overcome fear. The current verse is remarkably showing the necessity of attending any kind of examination, be it in school level or higher educational level without the fear of passing or failure, without the fear of losing against the stronger competitors. This verse simply indicates how to face challenges fearlessly. If we can see the greater picture, it will create a healthy competitive mindset among our future generation which will ultimately be beneficial for society. As NEP 2020 stresses on the mental wellbeing of students, the insertion of this verse will surely aid in this venture.

### **Gita Press, Droṇaparva, Chapter 75, Verses 2-3**

When furious Arjuna took vow to kill Jayadratha at the death of his son Abhimanyu, Kṛṣṇa asked him that before taking such decision why Arjuna did not make any consultation with his brothers and Kṛṣṇa, because such decision might bring insult for them if failed.

भ्रातृणां मतमज्ञाय त्वया वाचा प्रतिश्रुतम् /

सैन्धवं चास्मि हन्तेति तत्साहसमिदं कृतम् //

असम्मन्त्र्य मया सार्धमतिभारोऽयमुद्ध्यतः/

कथं तु सर्वलोकस्य नावहास्या भवेमहि //

Decisions taken in anger and haste, often, brings undesired consequences. Anger also takes away the ability of right judgement, and as a result, people make wrong decisions. Moreover, while working in a team, a person is not expected to take any decision in haste coming under the influence of anger without any consultation of others. When a person does so, it adversely affects the team work and brings an unwelcome outcome.

**Relevance:** These verses can rightly be included in the textbooks for anger management of students as the words of Kṛṣṇa clearly asks about the emotional stability of a person in anger and, haste as well. Students often driven by anger involve themselves with unhealthy activities, lose the decision making ability and other mental illnesses in the long term. Such kind of verse can be utilised to create contents not only with the idea, but also with its application as and when required and thus, it will serve as one of the goals of NEP 2020 that aims at essential learning and critical thinking.

### **Gita Press, Droṇaparva, Chapter 80, Verse 7**

When Arjuna was sad again and again for the death of Abhimanyu, Kṛṣṇa said it to Arjuna and reminded him about his vow. He said that one should not mourn too much for undesired consequences, as it leads to lack of effort in one's endeavours.

किमर्थं च विषादस्ते तद् ब्रूहि द्विपदां वर /

न शोच्यं विदुषां श्रेष्ठ शोकः कार्यविनाशनः //

In this verse, Kṛṣṇa advises Arjuna not to be sad anymore and make efforts for his future endeavours. Our students often need emotional support and guidance when they are overpowered by failure followed by sorrow and loss of enthusiasm in study.

**Relevance:** This verse can be included in the textbooks for training the counsellor as well as for teachers who can uphold the spirit of students in their effort because; this very verse explains that when a person aims for a certain goal, often failure or undesired result comes along with its way that obviously makes anyone sad. But sadness of losing must not make any obstacle towards the goal. If a person becomes sad over an undesired loss for a long time, often it leads to inactivity. Sadness can overpower the activity and enthusiasm of a person leading either to the total withdrawal of performance or to loss of energy while performing. The NEP 2020 focuses not only on students but also on the comprehensive reform of both teachers, and the Teacher training program. In such case, the current verse is thought to be serve best in both the cases.

### **Gita Press, Droṇaparva, Chapter 100, Verse 5**

This verse is said by Sañjaya when Arjuna was fighting fearlessly alone among the Kaurava army.

आपत्सु रथौघेषु प्रभूतगजवाजिषु /

नासम्भ्रमत् तदा पार्थस्तदस्य पुरुषानति//

Through this it can be understood that Patience and Courage are two of the most powerful weapons for a challenger or a fighter.

**Relevance:** This verse can be included as the ethics essential for students, as it has been observed that, while facing challenges, students, both of high intellect or of comparatively low intellect, lose patience as well as courage easily. If they learn about the heroes of our past glories, they will definitely imbibe these fundamental ethics at a very tender age. As the NEP aims at holistic development of a student, this verse will help in fostering emotional as well ethical development of a child.

### **Gita Press, Droṇaparva, Chapter 130, Verse 11**

After breaking Droṇa's army and killing many brave soldiers, when Arjuna, Bhīma and Sātyaki were about to approach Jayadratha, Duryodhana asked Droṇa what to do next for the future instead of thinking over what has happened already.

एवं गते तु क्रित्येऽस्मिन् ब्रूहि यत् ते विवक्षितम् /

यद् गतं गतमेवेदं शेषं चिन्तय मानद //

The spirit of Duryodhana is reflected through this verse which says that whatever happened already, no one can undo it. Therefore, it is better to make efforts for future endeavours without losing hope without pondering over the past results.

**Relevance:** This positive attitude of Duryodhana should be given priority in the textbooks for training the teachers and counsellors so that they can imbibe this quality in them when failure touches them. Teachers play an important part in education institutes and so is their attitude towards success and failure. If teachers possess a positive attitude then only they can teach this to students in any stages of learning as our students often seem to get stuck at the past events especially of failures. If students can also imbibe this lesson from early stages of school, there will be a holistic advancement in the growth of a future generation and a society as a whole and, thus, it will help in achieving the goal of NEP 2020 that aims at the overall development of student and teacher as well.

### **Gita Press, Droṇaparva, Chapter 143, Verse 22**

In the battlefield, to save Sātyaki from Bhuriśravā, Arjuna cut the right hand of Bhuriśravā. When Bhuriśravā insulted Arjuna, the latter uttered this verse saying that one must protect the team members especially when they are employed for one greater achievement.

न चात्मा रक्षितव्यो वै राजन् रणगतेन हि /

यो यस्य युज्यतेऽर्थेषु स वै रक्ष्यो नराधिपो //

Team work always works best in any endeavour because when team members work together with each others' support towards a common goal, they can achieve far more or even seemingly impossible goals. In this context it is worthy to be mentioned that one of the reasons behind Pāṇḍavas' victory and Kauravas' loss in the Kurukṣetra war is that every single warrior in their team work together with a motive of Yudhiṣṭhira' regain of power with supporting each other in anyhow. Unlike Pāṇḍavas, the army of Kauravas consisted with those who fought for their respective goals, either to take revenge on Kṛṣṇa, Arjuna, Bhīma or other Pāṇḍavas.

**Relevance:** This verse can be included in the lessons for leadership quality which teaches that a successful leader always works in a team, for a team and by a team. If such a lesson of leadership and teamwork is included in school curricula it will help students to imbibe such qualities needed for future leaders and, thus, fulfilling the aim of NEP 2020 in making India as a skilled nation.

### **Gita Press, Droṇaparva, Chapter 144, Verses 25-26**

In connection with Sātyaki, who fought in the battle with unconquered manner, these verses are uttered by Sañjaya where he mentioned about the characteristic features of Vṛṣṇīya, people from Vṛṣṇī clan who are undefeated in battle.

जेतारो वृष्णिवीराणां किं पुनर्मानवा रणे |

ब्रह्मद्रव्ये गुरुद्रव्ये ज्ञातिस्वे चाप्यहिंसकाः||

एतेषां रक्षितारश्च ये स्युः कस्याञ्चिदापदि |

अर्थवन्तो न चोत्सिक्ता ब्रह्मण्याः सत्यवादिनः ||

It is very much true that people who possess morality in their mind, speech and action always achieve success. No matter how life makes twists and turns, but the ethics they uphold, never let them lose life's battle. A person with ethics is always without pride and whoever is independent has determination to win by own strength only. Such a person never disrespects the relatives, and is always ready to serve the elders. An ethically strong individual never indulges in violence for obtaining wealth from others. People with ethics are truthful, and ever ready to help others who are in distress.

**Relevance:** Therefore, these verses can be included as the ethics essential for a holistic development of a student. Honesty, truthfulness, respect and compassion for others, hard-work, cooperation, self-discipline are some of the moral ethics which should be inculcated in our students. These moral values are considered worthy in building up the character of a student and thus, insertion of these verses in school curricula will definitely fulfil the goal of NEP 2020 which aims at building a student's character and creating a well-rounded individual.

### **Gita Press, Droṇaparva, Chapter 145, Verse 27**

माङ्गमिङ्गति किञ्चिन्मे संतप्तस्य महेषुभिः |

योत्स्यामि तु यथाशक्त्या त्वदर्थं जीवितं मम ||

This verse let us know that to save Jayadratha, Karṇa fought with Arjuna at the request of Duryodhana though he was tired after fighting with Bhīma. Karṇa did so as he had already committed to give his life for Duryodhana. This verse rightly shows us that the best man for a job is not only the one with the best capabilities, but also one with the greatest commitment. Because commitment helps a person stick to the goal both in good times and in bad times while carrying out a specific course of action.

**Relevance:** This verse can be included in the lessons for leadership quality. It is an essential quality not only for one who is the leader but also for all the team members.

### Key Verses: Nīti kahāniyāṁ

#### Gita Press, Droṇaparva, Chapter 114, Verse 49 & Chapter 151, Verse 14

Sañjaya blamed Dhṛtarāṣṭra for the destruction of Kauravas and told him that if he had accepted Vidura's advice earlier, the present situation of Kauravas would not have happened.

सुहृदां हितकामानां वाक्यं यो न शृणोति ह ।

स महद् व्यसनं प्राप्य शोचते वै यथा भवान् ॥

Droṇa said to Duryodhana that if the latter would have listened to the good words of Vidura before, he would not attain such a deplorable condition.

योऽवमन्य वचः पथं सुहृदामासकारिणाम् ।

स्वमतं कुरुते मूढः स शोच्यो नचिरादिव ॥

The core message of these verses is that we should listen to the good advice of our well-wishers. Those who don't pay attention to well wishers, they will grieve falling into misery. Vidura repeatedly asked Duryodhana not to start battle with the Pāṇḍavas and suggested him to return the legitimate property to king Yudhiṣṭhira. When Duryodhana did not listen to him, Vidura approached Dhṛtarāṣṭra with the same request and asked the latter to stop Duryodhana before landing in a disaster. But, neither the son nor the father paid any heed to Vidura's advice and the rest is history for the Kurus.

**Relevance:** These verses could be turned into a Nīti kahāniyāṁ through the character of Vidura and, it will enable the students with sound judgement through listening first, then think and then do your own duty. Through this story, students will learn that one of the reasons behind the great fall of Kauravas is that they did not listen to the good advice of Vidura, who was a scholar, an experienced elderly figure and most importantly, a well-wisher of Kauravas.

#### Gita Press, Droṇaparva, Chapter 150, Verse 18 & Chapter 159, Verse 88

मम लुब्धस्य पापस्य तथा धर्मपिचायिनः ।

व्यायामेन जिगीषन्तः प्राप्ता वैवस्वतक्षयम् ॥

धिगस्तु मम लुब्धस्य यत्कृते सर्वबान्धवाः /

सुखार्हा परमं दुःखं प्राप्नुवन्त्यपराजिताः //

In these verses, Duryodhana lamented and regretted that for his greed only, his great warrior friends and brothers lost their lives who were never defeated before. Duryodhana, being a mighty warrior, competent leader and ruler, ultimately faced a cruel death due to his selfish and excessive desire.

**Relevance:** The character of Duryodhana displays that consequence of greed eventually leads to loss at the end, and thus, these verses can be included in a Nīti kahāniyāñ as the ethics essential for a holistic development of a student. If a student is taught to be free from any greed, small or big, in the initial stages of schooling, it will help the society as a whole.

## 6. Stri Parva

Key Verses: Nīti śikṣā

### Gita Press, Strīparva, Chapter 2, Verse 25

When Dhṛtarāṣṭra was mourning over the total annihilation of Kaurava army, Vidura tried to console him. Vidura said that youth, beauty, life, accumulated wealth, good health and company of loved ones - these are not eternal. Knowing that these things are fleeting, the learned should never become addicted to them.

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः |

आरोग्यं प्रियसंवासो गृह्येदेषु न पण्डितः ||

**Relevance:** This verse can be included in the lessons on moral ethics for students of any age and period as this verse teaches that youth and beauty vanishes and wealth diminished and life flies, and therefore, one should not possess unhealthy attachment or addiction to these. Such kind of enlightened and conscious knowledge will help students to identify, recognise and solve their problems at any stage of their life and that is why this verse can be included in the school curricula for achieving NEP's aim for holistic learning.

## 7. Karna Parva

### Key Verses: Nīti kahāniyām

#### **Gita Press, Karṇaparva, Chapter 41, Verses 10-70**

Karṇa was all set to fight with Arjuna and proudly told his charioteer Śalya that he would kill Arjuna and Kṛṣṇa. Karṇa was praising himself again and again. Admiring the prowess of Arjuna, Śalya advised Karṇa to take refuge at Arjuna. Śalya told the story of an arrogant crow who was intoxicated with pride and insulted the birds that were equal to him and superior to him. Once he invited a great swan for a competition of flying high in the sky to prove his ability. But failed, the crow had to ask the swan for help to save himself from death.

**Relevance:** Arrogance and foolishness often result in failure. If one acquires skill, it does not allow him to insult the strength or weakness of others. One should use his proficiency with the sense of responsibility and wisdom. Qualities should make a person more down to earth and sensible but not overconfident. Healthy competition in the workplace or life is always welcome which has positive impacts for the competitors. But unhealthy competition which involves arrogance, desire of being superior to others or tearing others down often leads to low level of performance, or even failure. Hence, this story can be included in the text-book from which students could learn that if they have skill or proficiency in a particular field then they should not insult others with pride or they should use their skills wisely or in a responsible manner. At the same time, they will also learn about healthy competition. If students get such lessons in their initial stage of understanding their responsibility as a human being or as a part of our society, it will make the foundation of the pillars of their holistic development more concrete which serves the very aim of NEP 2020.

## **8. Shanti Parva**

### **Summary:**

The Shanti Parva of the Mahābhārata, also known as the "Book of Peace," is a significant section that contains various stories, dialogues, and discourses on ethics, morality, and governance. Within its narratives, several stories exemplify profound ethical values that have transcended time and continue to inspire individuals across cultures. This summary aims to explore some of these stories and the ethical principles they depict.

### **Main Findings:**

#### **Story 1: The Story of Yaksha Prashna**

One of the most renowned stories from Shanti Parva is the tale of Yaksha Prashna. In this narrative, Yudhishtira, the eldest of the Pandavas, encounters a Yaksha (a celestial being) who asks him a series of challenging questions. Through his humility, wisdom, and adherence to truth, Yudhishtira not only answers the questions but also learns valuable lessons about righteousness, duty, and the transient nature of life (Shloka: Mahābhārata, Shanti Parva, Section 302-307).

#### **Story 2: The Sacrifice of Nimi**

Another compelling story from Shanti Parva is the tale of King Nimi, who, despite being cheated by the gods, remains steadfast in his adherence to dharma (righteousness). Even after his body disintegrates, he continues to exist in the form of a celestial being, emphasizing the importance of upholding ethical values even in the face of adversity (Shloka: Mahābhārata, Shanti Parva, Section 189-194).

#### **Story 3: The Dialogue between Yudhishtira and Bhishma**

In a poignant dialogue between Yudhishtira and Bhishma, the latter imparts profound wisdom on governance, duty, and morality. Bhishma advises Yudhishtira on the qualities of an ideal ruler, stressing the importance of justice, compassion, and integrity in leadership (Shloka: Mahābhārata, Shanti Parva, Section 44-52).

#### **Story 4: The Story of Suka**

The narrative of Suka, the son of Vyasa, illustrates the significance of renunciation and detachment in leading a virtuous life. Despite being born into a lineage of great sages, Suka chooses the path of asceticism, emphasizing the value of spiritual enlightenment over material pursuits (Shloka: Mahābhārata, Shanti Parva, Section 174-179).

**Story 5: Story of Shibi Rishi:**

In the story, Shibi Rishi, a virtuous king, promises to protect a dove from a hawk. When the hawk demands the dove as prey, Shibi offers himself instead, to fulfill his promise and protect the innocent bird. Impressed by Shibi's sacrifice, the gods intervene and reveal their true identities, restoring Shibi and the dove to their original forms. The moral of the story highlights the noble virtues of sacrifice, compassion, and the fulfillment of promises, emphasizing the importance of integrity and selflessness in one's actions.

**Story 6: Story of the Crane and the Crab:**

This story illustrates how a crane tricks a crab by pretending to be its friend but ultimately consumes it. The moral lesson teaches children to be wary of deceitful individuals and to choose friends wisely.

**Story 7: The Brahmin and the Pigeon:**

A Brahmin cares for an injured pigeon and nurses it back to health, demonstrating the importance of kindness and empathy towards all living beings.

**Story 8: The Story of King Nriga:**

King Nriga mistakenly gives away a cow that belonged to someone else and faces the consequences of his actions. The moral lesson emphasizes the importance of honesty and the repercussions of one's deeds.

**Story 9: Story of the Frog and the Serpent:**

This story warns against the dangers of greed through the tale of a frog who desires to become a king but ends up being swallowed by a serpent. The moral lesson teaches contentment and the perils of excessive ambition.

**Story 10: The Story of the Ungrateful Crane:**

A crane betrays the trust of a group of fish who had sheltered it during a drought, highlighting the negative consequences of betrayal and ingratitude.

**Story 11: Story of King Janaka and Nachiketa:**

King Janaka imparts wisdom to Nachiketa about the impermanence of life and the importance of detachment. The moral lesson teaches children to focus on spiritual growth and inner peace rather than material possessions.

**Story 12: The Story of the Dog's Funeral:**

Bhishma narrates the tale of a dog who remains loyal to its master even in death, showcasing the virtues of loyalty and devotion.

**Story 13: The Story of Ajamila:**

This story revolves around the redemption of Ajamila, who despite leading a sinful life, finds salvation through the power of divine grace and sincere repentance. The moral lesson emphasizes the concept of forgiveness and the potential for transformation.

**Story 14: The Tale of King Rantideva:**

King Rantideva demonstrates exemplary compassion by distributing food even when his own family suffers from hunger. The moral lesson teaches the value of generosity and selflessness.

**Story 15: The story of the lazy camel** from the Shanti Parva of the Mahābhārata teaches several moral lessons:

- **Importance of Diligence:** The story highlights the consequences of laziness and the importance of being diligent in our efforts. The camel's laziness leads to his downfall, while the hardworking donkey thrives.
- **Value of Resourcefulness:** The donkey in the story is resourceful and adapts to different situations, whereas the camel relies solely on his own convenience and suffers as a result. This underscores the importance of being adaptable and resourceful in life.
- **Consequences of Greed and Overindulgence:** The camel's greed for more food leads to his demise. This teaches us the dangers of excessive greed and overindulgence, and the importance of moderation in our desires.

- **Respect for One's Duties:** The donkey fulfills its duty diligently, whether it's carrying loads or guarding the tent. This emphasizes the importance of respecting one's responsibilities and duties, no matter how mundane they may seem.
- **Wisdom in Decision-Making:** The story also highlights the importance of making wise decisions. The camel's decision to refuse work and demand more food seems convenient at first, but it ultimately leads to his downfall. This teaches us to think carefully about the consequences of our actions before making decisions.

Overall, the story of the lazy camel teaches us important lessons about the virtues of diligence, resourcefulness, moderation, respect for duties, and wise decision-making.

**Story 16: The Story of the Pigeon Couple** from the Shanti Parva of the Mahābhārata teaches several moral lessons:

- **Faithfulness and Loyalty:** The unwavering loyalty and love between the pigeon couple, who remained devoted to each other even in the face of adversity, highlights the importance of faithfulness and loyalty in relationships.
- **Sacrifice:** The male pigeon's willingness to sacrifice himself to save his mate demonstrates the ultimate act of selflessness and sacrifice for the well-being of a loved one.
- **Courage and Determination:** Despite being in a dire situation, the female pigeon's courage and determination to find a solution and save her mate exemplify the importance of perseverance and bravery in overcoming obstacles.
- **Compassion and Empathy:** The compassionate actions of the ascetic towards the pigeon couple, by offering his own flesh to save the male pigeon, showcase the importance of kindness, empathy, and compassion towards all living beings.
- **Gratitude:** The gratitude shown by the pigeon couple towards the ascetic for his kindness serves as a reminder of the importance of being grateful for the help and support received from others.

Overall, this story from the Mahābhārata emphasizes the values of love, sacrifice, compassion, and gratitude, urging readers to emulate these virtues in their own lives.

**Story 17: The story of King Paurika being born as a jackal** and later becoming a minister to a tiger is indeed a thought-provoking tale found in the Shanti Parva of the Mahābhārata. This story teaches several moral lessons:

- **Destiny and Karma:** The story underscores the belief in destiny and karma. King Paurika's incarnation as a jackal is a result of his past actions or karma. It shows that one's deeds in past lives can have significant consequences in future lives.
- **Humility and Acceptance:** Despite being a king in his previous life, Paurika accepts his new form as a jackal and learns to adapt to his circumstances. This teaches the importance of humility and acceptance in the face of adversity.
- **Adaptability and Resourcefulness:** As a jackal, Paurika learns to survive in the forest by using his wit and resourcefulness. This highlights the importance of adaptability and making the best out of any situation.
- **Service and Loyalty:** When Paurika becomes a minister to the tiger, he serves faithfully and loyally despite the inherent danger. This emphasizes the virtues of service and loyalty, even in challenging or risky situations.
- **Wisdom and Diplomacy:** Paurika's role as a minister requires him to be wise and diplomatic in his dealings with the tiger and other animals. This teaches the value of wisdom and diplomacy in leadership and governance.

Overall, the story of King Paurika imparts timeless moral lessons about karma, humility, adaptability, service, loyalty, wisdom, and diplomacy, which are relevant for individuals and leaders in any age.

**Story 18:** The story of Shankha and Likhita, two brothers from the Mahābhārata, imparts several moral lessons:

- **Sibling Bond and Unity:** The story underscores the importance of sibling bonds and unity. Despite their differences and the misunderstandings that arise between them, Shankha and Likhita ultimately reconcile and demonstrate the strength of their brotherly relationship.
- **Forgiveness and Reconciliation:** The story highlights the power of forgiveness and reconciliation in healing rifts and restoring harmony in relationships. Likhita's willingness to forgive Shankha for his past transgressions exemplifies the virtue of

letting go of resentment and embracing forgiveness for the greater good.

- **Selflessness and Sacrifice:** Shankha's willingness to sacrifice his own happiness for the sake of his brother's well-being reflects the value of selflessness and sacrifice. His act of relinquishing his claim to the throne in favor of Likhita demonstrates a willingness to prioritize others' needs above one's own desires.
- **Humility and Acceptance:** Shankha's acceptance of his brother's superiority and his humility in acknowledging Likhita's greater wisdom exemplify the virtues of humility and acceptance. It teaches the importance of recognizing and respecting the strengths and abilities of others, even if they surpass our own.
- **Fulfillment through Duty:** Likhita's fulfillment of his duty as the rightful heir to the throne, despite his initial reluctance, emphasizes the importance of fulfilling one's responsibilities and duties in life. It underscores the idea that true fulfillment and contentment can be found in fulfilling one's obligations and embracing one's role in society.

Overall, the story of Shankha and Likhita teaches valuable lessons about forgiveness, reconciliation, selflessness, humility, and the importance of fulfilling one's duties and responsibilities, ultimately emphasizing the significance of familial bonds and unity in navigating life's challenges.

### **Key Verses: Nīti śikṣā**

#### ***Gīta Press, Shanti Parva: Chapter 2, Verses 9-15***

While studying with pandavas under Guru Dronacharya, Karna was jealous of Arjun's Dhanurveda. He wanted to excel at it and be the number one. He asks Drona to let him know about the truth of Brahmasthra. Drona learns about Karna's jealousy and replies that only Brahmins are eligible to know the truth.

#### ***Gīta Press, Shanti Parva: Chapter 2-3,5, Verses 23-29, Verses 30-32, Verses 11-12***

During his youth, Karna earns curses on three separate occasions: first, Parashurama curses him that his Brahm Astra will fail him; second, Bhumi the Earth goddess curses him that she will swallow his chariot wheel at an important moment; third, a Brahmin curses him for the sin of killing a cow that his weapons and pride will fail him when he needs them most.

#### ***Gīta Press, Shanti Parva: Chapter 6, Verses 10***

Yudhishtira curses that no woman would be able to hide any secrets on knowing that her mother's silence has made him a killer of his elder brother Karna.

***Gita Press, Shanti Parva: Chapter 23, Verses 20-24***

The story of Shankha and Likhita, two brothers from the Mahābhārata, imparts several moral lessons such as Sibling Bonds and Unity, Forgiveness and Reconciliation, Selflessness and Sacrifice, Fulfillment through Duty, Humility and Acceptance.

***Gita Press, Shanti Parva: Chapter 24, Verses 11-13***

Vyas Maharshi tells the story of Hayagriya's and explains how a work started by a person could be interrupted by Daivik forces, and the same could be succeeded when everything fits in right place. At the same time, if the work doesn't succeed even after giving 100 % (Dharma Artha Kama Moksha), it won't attribute paap to the doer.

***Gita Press, Shanti Parva: Chapter 113, Verses 18-20***

The story of the lazy camel explains how a king should be. The story emphasizes Importance of Diligence, Value of Resourcefulness, Consequences of Greed and Overindulgence, Respect for One's Duties.

***Gita Press, Shanti Parva: Chapter 132, Verses 12-20***

Why we should not insult others and take insult from others is explained in this sloka.

***Gita Press, Shanti Parva: Chapter 139, Verses 42***

The story of Brahmadutt and the Pigeon "Pujani" explains probable five reasons for enmity and depicts why not to believe the enemy. They are 1. For women 2. For House and Property 3. For the sake of caste and other reasons 4. For speaking harsh words. 5. Not following time. The story

***Gita Press, Shanti Parva: Chapter 141-145, Verses 9-20***

The Story of the Pigeon Couple explains duties of householders and how a husband should be protecting his wife.

***Gita Press, Shanti Parva: Chapter 117, Verses 22-23***

The story of the dog and Muni in a forest explains why we should not be friendly with people of lower caste or mentality. To protect a dog from an attack of a cheetah which used to be always at his footsteps as a disciple, the Muni transforms the dog into a cheetah which kills him at the end.

***Gita Press, Shanti Parva: Chapter 49, Verses 29***

In a poignant dialogue between Yudhishtira and Bhishma, the latter imparts profound wisdom on governance, duty, and morality. Bhishma advises Yudhishtira on the qualities of an ideal ruler, stressing the importance of justice, compassion, and integrity in leadership.

***Gita Press, Shanti Parva: Chapter 117, Verses 22-23***

The narrative of Suka, the son of Vyasa, illustrates the significance of renunciation and detachment in leading a virtuous life. Despite being born into a lineage of great sages, Suka chooses the path of asceticism, emphasizing the value of spiritual enlightenment over material pursuits

***Gita Press, Shanti Parva: Chapter 113, Verses 18***

In the story, Shibi Rishi, a virtuous king, promises to protect a dove from a hawk. When the hawk demands the dove as prey, Shibi offers himself instead, to fulfill his promise and protect the innocent bird. Impressed by Shibi's sacrifice, the gods intervene and reveal their true identities, restoring Shibi and the dove to their original forms. The moral of the story highlights the noble virtues of sacrifice, compassion, and the fulfillment of promises, emphasizing the importance of integrity and selflessness in one's actions.

***Gita Press, Shanti Parva: Chapter 153, Verses 9***

The story of a dead brahmana boy coming back to life shows that Whether someone we love or someone we hate, once his time is over and he is dead, no one will again become alive. All living beings in this world suffer the same fate.

***Gita Press, Shanti Parva: Chapter 153, Verses 113-116***

In the above story, the vulture and the fox play with the emotions of the boys's family. This shows that one should never feel depressed and with firmness and strong decision should keep trying hard for his goals.

***Gita Press, Shanti Parva: Chapter 111, Verses 22***

The story of cruel king who was after death was born as a fox explain how a king cannot rule a large country without the assistance of a minister.

***Key Verses: Nīti kahāniyāṃ***

***Gita Press, Shanti Parva: Chapter 137, Verses 3-12***

The Three Fishes story explains the essence of taking the right decisions at the right time.

***Gita Press, Shanti Parva: Chapter 5, Verses 11-12***

Narada explains the three curses of karna and explains how Karma plays its role when the time comes. Story of Jarasandha and Indra asking for a chest and earrings.

***Gita Press, Shanti Parva: Chapter 138, Verses 18-46***

A person who knows when to make friendship with enemies and when to avodi conflicts can attain siddhi and become great. Example : Cat and Rat story.

***Gita Press, Shanti Parva: Chapter 138, Verses 70-82***

Characteristics of a person who helps another. Story of Cat (The lomesh), the rat (palith), Nevala and the owl.

***Gita Press, Shanti Parva: Chapter 138, Verses 196 to 198***

The moral of the above two stories is not to believe any one in any situation.