



# DĀNAM AS DHARMA

**Didem GītāDevī BILGE**

Amrita Darshanam International Centre for Spiritual Studies  
Amrita Vishwa Vidyapeetham, Amritapuri Kerala, India

**Dr. M Rama Krishnan**

Professor, Amrita Darshanam International Centre for Spiritual Studies  
Amrita Vishwa Vidyapeetham, Amritapuri Kerala, India

## ABSTRACT

*Even though the spiritual path seems to be for individual progress, the journey depends on various components and interactions between them. In this work, one of these components, dānam -giving charity - was elaborately discussed through the guidance of ancient Indian texts such as, the Vedas, Upaniṣads, Bhagavad Gītā, Purāṇas etc. and the sayings of the Sages. The work explores the range and scope of the ethical ideal of dānam as a spiritual practice and experience.*

*In this context, the objective of this study is to see dānam from different perspectives and explore the core connection between dharma and dānam by depending on the Indian ancient scriptural texts. There are many areas, which were unknown to the proponents of dānam in yesteryears. This research is a continuous process that needs improvement as time goes by, and as such it is non-exhaustive. There remain some more relevant topics to be explored in continuation with this work such as cultural, psychological, sociological, political or economic.*

**Keywords:** charity, scriptural, cultural, Upaniṣads, Vedas, Gītā, Purāṇas

**Cite this Article:** Didem GītāDevī BILGE and Dr. M Rama Krishnan, Dānam as Dharma, International Journal of Management (IJM), 13(10), 2022, pp. 54-62. <https://iaeme.com/Home/issue/IJM?Volume=13&Issue=10>

## 1. INTRODUCTION

### BACKGROUND AND SIGNIFICANCE OF THE WORK

The world with the human beings and the nature has been facing so many challenges. In recent times, we find things getting worse than ever, it is not easy to cope with the situation. It is becoming more and more difficult to remember and to remind the universal ideals that support and strengthen humanity. Therefore cultivating good practices becomes much more important in today's life. Even though people need to support each other more than ever, the division between people on various norms is deepening day by day.

In these circumstances, it is necessary to revise and revive the perennial values that will ensure human unity and harmony. And, this is the obvious motivation for me to study in this topic.

## THE AIM AND THE OBJECTIVES OF THE WORK

The main intention in this work is to explore the significance of *dānam* with reference to the ethical ideals of *dharma* and to elaborate the practical and ethical implications of the correlation between these ideals. This study therefore aims to explore the nature and scope of the relation between the practical ideal of *dānam* or charity and the ethical ideal of *dharma*.

A major objective of this work is the detailed study of the concepts of *dānam* and *dharma*, which form the crux of the inquiry. It is further intended to bring out the points of intersection between them. The final and the most significant objective is to explore the scope of viewing the practical ideal of *dānam* or charity in the ethical context of *dharma*.

## DHARMA

*Dharma* is the Sanskrit term, which has been discussed for the centuries. Even though the reflection of the word has appeared in different forms and in different languages, the meaning remains the same. The outwardly conditions and circumstances change, but seeking inwardly keeps remaining us about life force of the mankind. Hence, doubtlessly we can say that as long as the humanity and concerns of humanity exist the studies on *dharma* will continue as such.

*Dharma* is the aim of life. *Dharma* simply means a law, which maintains the harmony of the universe. There is no a single living being who does not seek happiness. Everybody wants to live a happy, satisfied and fulfilled life. As the core of life is based on interaction in any kind, the relationship between other human beings, living and non-living beings sets in the centre of happy and peaceful life.

The Vedic scriptures acknowledge that each individual has essential and complementary goals necessary to live a peaceful and satisfying life. The most ancient and everlasting Indian-rooted religions of the world named *Sanātana Dharma*\* systematically describes these goals under the name of *Puruṣārthas*, which means "the goal of human life" or "the object of human pursuit". *Puruṣārthas* analyse these goal of life in four.

In this context, the first goal among these four goals is called "*artha*". *Artha* represents the most basic life purpose of human beings such as shelter, food, clothes etc. *Artha* consists of the security, protection, power, career, livelihood, financial comfort, economic well-being, politics and laws.

After fulfilling the basic needs, human beings further desire to enjoy wealth and what is offered by the material world. *Kāma* is the nurturing of the pleasures of life such as desire, passion and aesthetic enjoyment. While *artha* describes the purpose of creating material existence, *kāma* refers to the experiences of the enjoyments.

Here the third goal of life comes, *dharma*. *Dharma* takes a very important regulative role in human life. Because if wealth and pleasure become the most important life goals, this may disturb order and peace in life. "One can travel safely only if the vehicles on the road obey traffic rules. Similarly, it is only when each individual carries out his *dharma* sincerely that society can prevail and progress."<sup>[1]</sup> *Dharma*, controls the duties and the social values to maintain peace in society. *It* keeps mankind far from selfish way of living and gives explanation of accepting the deeds, which create peace in life with the divine order, including duties, rights, laws and virtues as life goals.

The goal is to understand oneself, to maintain harmony with the natural and social order, to reach the knowledge of truth, to be one with the divine power. So, *dharma* is a set of virtues that reminds human beings of humanity and humility to protect as well as to be protected by the divine.

And the final and the highest purpose of life is called “*mokṣa*”. *Mokṣa* is freedom, which leads to the goal of Supreme Good and the knowledge of the Self. *Mokṣa* represents the salvation from all the boundaries caused by the worldly life. It refers to highest form of surrendering by going beyond of all kind of wishes and desires.

Human being is very busy in life with pursuing different types of goals and also fulfilling these goals or desires. One has various roles in life like being a student, a child, a sibling, a wife/husband, a mother/father, an employee/employer etc. Whilst some of these goals may change according to cultures, age, gender and needs etc., the ideal does not change. With or without awareness, every human being follows the same goal in each role he/she takes; leading a peaceful and happy life. Only when each individual in the universe performs their own *dharma* -intrinsic nature- honestly and behaves considering the moral principles, peace and harmony can be victorious in the universe. Despite of all the changing goals and desires, unchanging *dharma* helps us performing the right action, in the right way and at the right time to maintain the moral culture.

If one wants to cultivate happiness in his/her own life, he/she should practice good behaviour. Good behaviour helps one to live in peace and harmony with the world. It keeps one away from sorrow, frustration and disappointment.

In this point of view, *Sanātana Dharma* uses the term *Ṣaḍṛpu* to describe the negative behaviours. *Ṣaḍṛpu* means the six enemies of the mind, which cause pain and pull one out of the unity. These enemies are *kāma*-lust, craze, desire; *krōdha*-anger, hatred; *lōbha*-greed, miserliness, narrow-mindedness; *mōha*-delusory emotional attachment; *mada*-pride, stubborn mindedness; *mātsarya*-envy, jealousy, show or vanity, and pride. “According to *Sanātana Dharma* one may never be truly happy and peaceful unless he/she defeats these enemies.” [2]

## 2. DĀNA

The *Bṛhadāranyaka Upaniṣad* in *Śukla Yajur Veda* recommends three characteristics of a good in the verse 5.2.3. It says;

tadethatrayan śikṣed daman dānam dayāmiti

Learn three cardinal virtues; self-restraint, charity and compassion for all life. [3]

As the *Upaniṣad* emphasizes, *dāna*-generosity is one of the most important actions that one should perform for a happy life. A human being has a tendency to collect, to hold and keep everything to oneself. In today’s world the culture of sharing is vanishing, even within the family members. Most individuals today only want to take not give. They aim to be as wealthy as they can and indulge in worldly pleasures. The definition of success in life is changing from giving to taking as much as possible in any sense.

In the chapter 17 of *Bhagavad Gītā*, where *Lord Kṛṣṇa* focuses on the importance of performing good actions he gives one of the best explanation of *dānam*. It goes as such:

dātavyam iti yad dāna dīyate ‘nupakāriṇe

deśe kāle ca pātre ca tad dānam sāttvikaṁ smṛitam // 17.20 //

That gift, which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be sāttvic. [4]

In this verse *Lord Kṛṣṇa* explains the qualities of that *sāttvic\* dānam* and after declaring the qualities the verse finishes by saying “*tat dānam sāttvikam smṛitam*”; such gifts are considered as *sāttvic*.

*Dānam* means sharing any kind, is the act of giving to others in need. It can be performed in many ways such as giving money, food, medicine, knowledge, skill, time, alms or services. *Dānam* is precisely sharing what we have according to our capacity. Sometimes a hearty smile, a kindly expression beaming from the eyes or exchanging some pleasantries can be a form of charity. All these are the forms of giving.

The *Tirukkural* is one of the classical holy books written in Tamil language. The *Tirukkural* 2.25 explains *dānam* as below;

variyaṙkkondru evadhe eekaimar rellām kuriyedhirppai īra thutaitththu

To give the destitute is true charity. All other gifts have the nature of a measured.

The wisdom behind *dānam* is significant as much as the *dānam* itself. *Dānam* is about thinking of giving a thing to the needy what the one needs and not something, which is not needed. Early or belated offering becomes ultimately and purposeless. That way of giving is *sāttvic* if it fulfils all these conditions. One should perform *dānam* wisely.

Taittirīya Upaniṣad verse 1.11.13 briefly determines the principles for giving as such:

śraddhayā deyam aśraddhayā adeyam śriyā deyam hriyā deyam bhiyā deyam samvidā deyam // 1.11.3 //

Give with śraddha (trust and belief), knowing to whom you are giving and having faith in the one to whom you give. When you give in charity, give it willingly, not unwillingly; give according to your wealth; give without any pretension; give in privacy and from own acquisition.<sup>[5]</sup>

A revered sage portrayed in Hindu traditions Veda Vyāsa in his smṛti, which is also seen in Skanda Purāṇa underlines the importance of being a true giver and says as such:

śateṣu jāyate śūrah sahasreṣu ca paṇḍitah |

vaktā dashasahasreṣu dātā bhavati vā na vā ||

Among a hundred is born one valorous; among a thousand an intelligent.

An orator among ten thousand; a true giver, may or may not be born!<sup>[6]</sup>

Charity becomes *sāttvic* according to the attitude of the one who gives, not in what is given or how much is given. It should be given with the awareness that it ought to be given, with the attitude as the duty. *Lord Kṛṣṇa* says “*dādavyamiti*” in the verse itself to express the importance of the attitude. In *sāttvic* giving, one does not consider even one’s own needs, but gives without any reservation. Anything, which is given with the expectation of a return contribution or reward, is only an exchange of courtesy or hospitality, so it is not *sāttvic dānam*. In *sāttvic dānam*, giving can be used as a motivated investment in some cases. Charity lies in giving to the one who cannot return it and with no feeling of distinction between the donor and recipient.

Usually when people give, they expect something in return. They will expect at least a verbal confirmation or favours from others in return for their act of giving in charity. Here *Lord Kṛṣṇa* says the “*anupakarine*” aspect of *sāttvic dānam*; “Do not expect anything in return.” Therefore the proper attitude of giving charity and performing good deeds is doing without expecting anything from anyone in return. *Dānam* is an expression of one’s respect, empathy, caring love for the people who are in need of real help.

*Lord Kṛṣṇa* also highlights the person to whom something given is worthy of the act of charity. In the final portion of the verse *Kṛṣṇa* says, “*deṣe kāle ca pātre*”, in the right time, at the right place, to the right person. *Dānam* is a sacred duty and it has to be performed with the sense of *dharma*.

It should be the bestowing of ought disposal to be shared with the deserving people. Charity ought to be made just when there is the need for it. *Bhaktivedanta Swāmi Prabhupāda* the commentator of *Bhagavad Gītā* explains beautifully the proper way of giving as follows, “Charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified *Brāhmaṇa* or *Vaiṣṇava* (devotee) or in temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth of it, then there is no spiritual advancement, in other words, indiscriminative charity is not recommended in the Vedic literature.”<sup>[7]</sup>

One very sacred point related to *deśa* is not postponing the idea of giving. To emphasise this point there is story, which is told in *Purāṇa*. One day *Karṇa* uses a gold cup, which he holds in left hand for the purpose of applying hair oil in his head. On that time *Kṛṣṇa* comes up to him and asks him to partake of that golden cup. By the time *Karṇa* goes back to wash it his fickle mind might just have a change and he may refuse to give the cup. Even though traditionally giving gift by the left hand is not right, *Karṇa* immediately hands over the golden cup to him by his left hand. This story empowers us to give on the right time and without losing any second.

Another guideline for *dharmic dānam* is “*pāthram*”, which insists on the principle - give to the deserving. If *dānam* is given to the undeserving person, the given thing might be squandered away or used to indulge an addiction and it will bring harm to both the giver and the receiver. So, the giver must give only after observing and knowing the nature of the person.

Survival is the most basic urge, of all living creatures. And food is the primary means of survival. So, *annadānam*, the aid of food is taking very important role among the other type of *dānam*. *Taittirīya Upaniṣad* says “*annaṃ hi bhūtānāṃ jyeṣṭham*”, which means the food is the most important to all life. So when you give food to someone you are not giving them a substance, you are literally giving them life.

Food is the basic need of the humankind to survive. Food is one of the most important source of life force. It is the common ground not only for the human being but for every living being. According to The Global Hunger Index 2020, the global level of hunger and malnutrition is alarming. Millions of children and adults suffer from malnutrition and starvation in the world. Mahatma Gandhi says “To a man with empty stomach, food is God.” Nourishing food is a must to devote the mind to higher things. The fundamental and the primary needs of the body must be fulfilled. Then only one can search for the ultimate reality. *Annadānam* performed to satiate such strong hunger is a very lofty gesture of giving.

In Sanskrit, there is a *Subhāṣitam*, a literary genre of Sanskrit epigrammatic poem, that says  
annadānaṃ mahādānaṃ vidyādānaṃ ataḥ param  
annena kṣaṇikā trptiḥ yāvajjīvaṅca vidyayā

Giving food to a person is a great deed, but giving *vidyā* (education) is even better. The satisfaction (obtained) from food is momentary, but that (obtained) from *vidyā* lasts a lifetime.

There is a universal saying “Give a man a fish and you feed him once, teach a man to fish and you feed him for life.” *Annadānam*, giving food to the needy one is a great philanthropic activity. But the contentment that food brings is temporary. Because the food is the charity for once. Food does not stay for long as it gets digested soon. But the education, on the contrary, remains the whole life. The greater *dānam* than *annadānam* is the act of imparting knowledge to others that is giving of education. That way, the *Vidya* stays alive and is carried from generation to generation. That is how scriptures were passed down from the ancient ages to the present times. *Vidyādānam* indeed is reckoned as the highest form of *dānam*.

### 3. DHARMA AS THE GUIDANCE OF DĀNAM

Modern life is a world of transactions and communication. It drags person from one situation to another. In this non-stop hustle and bustle, modern day living encourages people to seek success over everything else. But in the name of success people start believing that good carrier, fluffy bank account, expensive and luxury outfits, big cars or houses, give them fulfilment. Success without peace and harmony, success without fulfilment can lead one to disappointment.

*Dānam*, sharing or giving, makes one's life meaningful and kindles the joy of living. Through true charity, one forgets one's ego in service of others. Forgetfulness of oneself opens the door of great satisfaction and fulfilment. The feeling of fulfilment comes not because of the action itself, but through the attitude behind the action. Once we find the meaning behind giving, giving becomes a part of one's life.

In the *Bhagavad Gītā*, Lord Kṛṣṇa continues giving more explanation on *dānam* to clarify the proper way of performing. The 17<sup>th</sup> Chapter verses 21 and 22 state,

yat tu pratyupakārārtham phalam uddiśhya vā punaḥ  
dīyate cha parikliṣṭam tad dānam rājasam smṛitam” //17.21//

And, that gift, which is given with a view to receive something in return, or looking for a reward, or reluctantly, is held to be *Rajasic*.<sup>[8]</sup>

adeśha-kāle yad dānam apātrebhyaśh cha dīyate  
asat-kṛitam avajñātam tat tāmasam udāhṛitam // 17.22 //

The gift that is given at a wrong place and time, to unworthy persons, without respect or with insult is declared to be *Tamasic*.<sup>[9]</sup>

According to the verses, the charity given with a view to gain some advantages is *rajasic*\*\* charity. The Janeshwari comment on this verse is as follows:

“Just as one feeds the cow for its milk, or the seed after constructing a grain-cellar to store the grain or invites relations to a function in order to get presents, or gives presents to a married who has taken a religious vow (not accept such presents) or to lend money after recovering interest in advance, or charges a fee from a patient before treating him, so charity given with a view to gain some advantages. Charity of this type is *rajasic* charity.”<sup>[10]</sup>

True charity should be voluntary. When the *dānam* is given with the expectation of something in return, with any ulterior motive behind it is not *sāttvic dānam*. *Rajasic dānam* is a gift given reluctantly, with an object of receiving in return, or for the sake of rewards.

*Svāmi Dayanānanda Sarasvatī* describes *rajasic dānam* as “giving with a cameraman around, publicising the charity for furthering one's own ends.”<sup>[11]</sup> And additionally *Svāmi Śivānanda Sarasvatī* says “That charity, which advertises ceases to be charity. It is only pride or ostentation.”<sup>[12]</sup> This kind of attitude is not recommended in scriptures. *Lord Kṛṣṇa* advises giving whatever is to be given without thinking, and forgetting what is given after. “One who is able to give is rich; not necessarily one who has money. However much one may have, one is poor if one cannot part with it, and a person who has only one rupee is rich if he/she is ready to give it to a needy person.”<sup>[14]</sup> *Dānam* should be given detached from the result and without any other ulterior motivate behind. Sometimes charity is given under some liability or at the requisition of a superior. Such charities are also not recommended in Vedic Scriptures. Because such acts of charity are said to be motivated by some passion. The charity thus performed creates trouble and produces repentance or disappointment afterwards.

Sometimes, even in voluntary philanthropy the motivation may arise from the sense of hierarchy. In true charity the main feeling of charity should be compassion, not to show one's wealth or power. *Dharmic* actions should guide to humility. If one does any action to show others one owns superiority, those action may lead the actor to injustice, unrighteousness or *adharmā*.

Parents also should be first in the needy list. Without awareness human being sometimes cannot see and may ignore the nearest and dearest one. It is also *dharma*, one of the most important duties of children, to take care of their aged parent, but the parents should never have such expectations from their children. Then it becomes a mere business transaction, a *rajasic* gift. At the same time one has a responsibility to take care of one's own parents who brought him/her up and of Mother Nature who protects throughout the life. "Charity begins at home, but it should go abroad. The whole world is our home."<sup>[15]</sup>

Mother Nature is the divine mother, the biggest giver of all. In that era of Vedas the nature, the animals, trees, rivers, mountains, planets etc. all were seen as divine, as Devi. This *Subhāṣitam* explains beautifully how the nature gives selflessly:

paropakārāya phalanti vṛkṣaḥ / paropakārāya vahanti nadyaḥ  
paropakārāya duhanti gāvaḥ / paropakārārtamidam śarīram

Trees bear fruits for others sake. Rivers flow for others to use. Cows give milk for all. And this body of ours too is meant to serve others.

Mother Nature gives the world continuously without hesitation. Nature is the main resource, which accommodates the main energy sources like the sun, the wind, the rivers and lakes, the animals, the plants. Nature is our first mother, which keeps all living beings alive. So to protect Nature is *dharma*. And damaging, destroying or taking more than what is needed just to fulfil one's selfish interest is *adharmā*. *Manusmṛti* 8.15 says, "*dharmo rakṣati rakṣitaḥ*" "those who protect the dharma are protected by the dharma."<sup>[16]</sup> *Dharma* protects human beings when they offer the same protection to it. It is important not to forsake virtues and never to destroy nature.

When a charity is given in disrespectful attitude without due attention, it is called *tamasic*<sup>\*\*</sup> charity. *Dānam* at the wrong place and in the wrong time is *tamasic dānam*. It is very important to whom the charity is given. *Tamasic dānam* is that, which is given to undeserving persons, without regard or with disdain. *Dānam* should not lead to distraction of the person; it should be for the welfare. *Tamasic dānam* is charity that is done to distract others, or that given without knowledge of its purpose or its recipient. Out of love and kindness one gives *dānam*, but if the charity given encourages the receiver to intoxication or gambling, such charity is not beneficial; rather sinful for both the giver and receiver side of charity. The giver should not promote any negativities or unethical attitudes. The idea of "just giving" is not required; it should be given wisely and with sensible awareness.

One important point to be considered here is that the era of the scriptures and the era that we live now are not the same. The circumstances are entirely different. So, it is necessary to apply the teachings according to the current conditions. "People in those age were completely selfless, living amongst each other with faith and mutual understanding, abiding by higher values."<sup>[17]</sup> says Amma. In the time of the Vedas, it was much more important to do charity through money or the food or something materialistic. That is why the rich were encouraged to give charity as money or food. But in modern life, the needs of the people and circumstances have changed. Today, we have governmental and non-governmental agencies responsible for charity. Wise person always remember *dharma*, always acts accordingly, and sees everyone equal. Whether it is human being, living or non-living being he/she always remembers the connection in between. Realizing this is the spiritual perfection.

The knowledge and awareness of *dānam* as the necessary ethical practice will lead us to the practice of sharing as one of the most basic human virtues. It is a quality that testifies to the depth of one's humanity and one's capacity for self-transcendence. This is practice of being content with what you need, taking what you need, and living simple without grabbing what others need becomes the guiding light to one's karma. *Dānam* is thus the path of action to improve the life as a whole. *Dānam* extinguishes the difference between the rich and poor and creates generosity that is rooted in equality.

In Yogic perspective *Karma Yoga*<sup>\*\*\*</sup> explains selfless service simply as putting the needs of others before one's own. Human being normally tends to decide performing any action in line with their likes and dislikes. Actions arise from desires. Desires determine the priorities or the preferences. Selfless action changes this tendency in reverse. The one who practice *Karma Yoga* does not worry about one's own comfort. Instead, *karma yoga* is a practice of adjusting and adapting to all situations and obstacles even the uncomfortable ones. Every action has multiple results and the result of any action is beyond one's control. Hence, performing any action with the expectation of peace and happiness may end up with disappointment as well. Sharing your time and skills for the benefits of others and for the sake of all without an expectation is also one other type of *dānam*, which increases the good qualities within the human being. "Every good action is charity. Giving water to a thirsty, being kind and loving, to forget and forgive some harm done to you, a kind word said to a suffering is charity."<sup>[18]</sup> Any action with the attitude behind "I want security and happiness not only myself but both for myself and as well as for every living being" enriches the harmony and peace all around the world. This is the *dharmic* way living.

#### 4. CONCLUSION

From the study carried out here, it becomes clear that as humanity stays, the importance of *dānam* - charity - will continue, at least until the dream of all equal humanity is realized. An individual cannot uplift oneself without uplifting others. We have tried to see *dānam* from a different perspective. It is not merely the practice of donating money or food, but includes so many dimensions like imparting knowledge, extending skills and even giving a hearty smile. Through this work, there is the recognition of the fact that times have changed from the age of scriptures to that of modernity. And definitely this should be taken into account when we interpret *dānam* as *dharma*. Both the ideals have added meanings and dimensions in the present-day world. For example, *dānam* today is not merely the act of charity from a rich to a poor person. It has assumed the status of organizational activities that involve governmental and non-governmental agencies. Moreover, *dānam* is a mode of exchange between nations in this age of global crises like the pandemic situation. No nation can withhold its possessions without sharing them internationally.

This work has been focussing on the question 'What is the proper and genuine mode of *dānam*?' We could see that the ancient scriptures contain sufficient explanations to this point.

And it is mentioned earlier, times have changed, and hence our perspectives of *dānam* are to be changed. For example, the term 'donation' today refers to the practice of blood donation and organ donation. So, it is time to review the conventional notions of *dānam* by incorporating such new conceptions and requirements, and it is certainly a new avenue open for further studies.



## NOTES

\**Sanātana Dharma*: Sanātana Dharma is the name of the most ancient religions of the world. The word “sanātana” means eternal or everlasting. That, which is not within time, but beyond time, which is ever new - never old, has neither beginning nor end etc. “Dharma” literally means ‘duty’, and it connotes a way of life for realizing the ultimate reality, which is eternal and helps one to know the eternal. Dharma also refers to customary observances and prescribed conduct in terms of justice, virtue or morality. So, in general Sanātana Dharma can be translated as “eternal religion,” “eternal law,” and “ancient and continuing guideline”

\*\**Sāttva, Rajas, Tamas*: They are the three guṇas, qualities and tendencies. Sāttva is the quality of balance, harmony, purity and peacefulness. Rajas is the quality of passion, activity, egoism and dynamism. Tamas is the quality of delusion, dullness, violence and ignorance.

\*\*\**Yoga*: Yoga is one of the Indian philosophical approach, which is set under Sanātana Dharma. Its composite path is proposed to unite the individual and the universal or the worldly life and the spiritual life. Yoga prescribes the practitioner four interconnected paths to self-realization and harmonious coexistence. They are the Karma yoga-the path of action, Bhakti yoga-the path of devotion, Jñāna yoga-the path of knowledge and Raja yoga-the path of science.

## REFERENCES

- [1] Menon, R. (2022). Amritam Gamaya, *Lead Us to Immortality* (Part 1): Mata Amritanandamayi Mission Trust Kollam, Mumbai India.
- [2] Pūjaśrī Candrasekharendra Saraswatī Svāmī (2018). *Hindu Dharma, The Universal Way of Life*: Bharatiya Vidya Bhavan, India
- [3] Radhakrishnan, S. (2012). *The Principal Upaniṣads*: Harper Collins, Great Britain
- [4] Swami Sivananda, (2014). *Bhagavad Gita Text and Commentary*: The Divine Life Society, India
- [5] Swami Chinmayananda, (1958). *Taittiriya Upanishad*: Central Chinmaya Mission Trust, India
- [6] Skanda Purana <https://blog.practicalsanskrit.com/2010/07/brave-smart-wise-giver.html>
- [7] Bhaktivedanta, Swāmī Prabhupāda (2002), *Bhagavad Gita As It Is*: Bhaktivedanta Book Trust, India
- [8] Swami Sivananda, (2014), *Bhagavad Gita Text and Commentary*: The Divine Life Society, India
- [9] Swami Sivananda, (2014), *Bhagavad Gita Text and Commentary*: The Divine Life Society, India
- [10] Yardi, M.R, (2011), *The Jnaneshwari, Bharatiya Vidya Bhavan*: Pune Kendra India
- [11] Swami Dayananda, (2013), *The Teaching of the Bhagavad Gita*: Vision Books, New Delhi
- [12] Swami Sivananda, (2006), *Bliss Divine*: The Divine Life Society, India
- [13] Swami Dayananda, (2013), *The Teaching of the Bhagavad Gita*: Vision Books, New Delhi
- [14] Swami Chinmayananda (2002), *The Art of Man Making*: Central Chinmaya Mission Trust, India
- [15] Swami Sivananda, (2006), *Bliss Divine*: The Divine Life Society, India
- [16] Swami Sivananda, (1994), *Stories From the Mahabharata*, The Divine Life Society, India
- [17] Swami Amritaswarupananda, (1991), *Awaken, Children! V3*: Mata Amritanandamayi Mission Trust Kollam, India.
- [18] Swami Sivananda, (2006), *Bliss Divine*: The Divine Life Society, India