



Dharma Concept In Mahabharata-An Introduction

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ABSTRACT

The theme of the article is the dharma concept in Mahabharata. Dharma is a unique concept found in no other culture. Dharma is upholding one's duties and upholding virtues. Simply put, Dharma refers to one's conduct. One is said to be virtuous if he upholding virtues. A person can be said to be moral only if he conducts himself in the right way, fulfilling his duties, upholding values and virtues, considering the good etc. After a general introduction described the origin and structure of the Mahabharata and some background information about the Mahabharata as seen in the context of Dharma. Dharma is the cornerstone of the epic Mahabharata. Dharma make its presents felt is different contexts in the Mahabharata. Dharma is an entity beyond the concept of duty. Denotes the God of justice. Stands for all kinds of qualities. Dharma is the essence of Lord Krishna message to Arjuna in the Mahabharata. When a warrior feels despondent and averse to battle, he is lifted up by moral advice.

Key words

Mahabharata, Dharma, Kauravas and Pandavas, Bhagavad Gita, Kurukshetra battle, Adharma, Advice of dharma

TITLE

This work entitled "Dharma concept in Mahabharata - An Introduction". This work gives us a clear understanding of the values of Dharma. At the same time, we understand how we can apply the values of dharma in our daily life and to what extent we can make it useful.

Introduction

Mahabharata

According to Indian belief epics are two "The Ramayana and the Mahabharata". The most important of these is the Mahabharata. Epics are a poetry dedicated to the common people who could not comprehend the Vedas. The Mahabharata is as valuable work that has influenced the way of life, thought and culture of the people for centuries. This is because the Mahabharata stories

as written with and inseparable connection with human life. The Mahabharata is not just a text, it is a tradition 'construction in the extra ordinary form, of its text'. In its present form, the text consisting of over 1 lakh stanzas is eight times the size of the 'Iliad' and 'Odyssey' combined making in the longest known poem in literary history. It is unique and instinctive in the sense that it is an encyclopedia of ancient Indian culture and lore with an epic embedded within it. It covers most of the knowledge of Indian tradition, culture, religion, mythology, legal ethics, philosophy, state craft, art of war, history and ethics.

Origin and Development

The Mahabharata was written by Veda Vyasa.

भरतानां महज्जन्मतस्माद् भारतमुच्यते
महत्वात् भारवत्वाच्च महाभारतमुच्यते ॥¹

It is a popular interpretations. That is because 'Bharat' became the life story of the Indian natives. It is popularly and gravity (fullness and weight) Vyasa sought to the advice of Brahma to find a suitable person to write this long poem of his clean and fast. Vyasa was compelled to appoint 'Ganapati' for this on the advice of his grandfather. Although reluctant ganapati and this work took over. He says that there are eight thousand and eight hundred verses which are difficult to understand the meaning. However Ganapathi overcome all this and completed his endeavor beautifully. According to Vyasa Maharshi, Ganapathis writing speed was faster than expected. The Mahabharata was written in about 3 years. It contains about 1 lakh verses. Vyasa Maharshi himself wrote a samhita containing about twenty - four thousand verses, omitting all the anecdotes in it. Hence it is said that this samhita is called 'Bharat' and the great poem of one lakh verses is called 'Mahabharata'.

There is a document called वेदानध्यापयाभास महाभारतपञ्चम् ² It is said that Vyasamuni taught his disciples the vedas and not the Mahabharata as the 5th veda. Vyasamaharshi compiled the Mahabharata with the idea of propagating clerical culture among the people on order to change the vedas which had turned mankind into a monopoly. For this reason to the Mahabharata is called the Panchamaveda. The Mahabharata is timeless. It is one in which the images of each of the changing periods are reflected in a mirrors. The Mahabharata has been written to complete the imagination in accordance with the three dimensions of time. That is why the Mahabharata survives to this day. The chronological analysis of the poem Mahabharata should begin where the name of an epic and the name of a nation coexist. Our constitution states that the name of India and the name of 'Bharata' are one and the same. This is not just a coincidence. At the conceptual level even the concept of a united nation is formed first.

The Arshabharata culture is the first concept of united India is born spontaneously where it has been entrenched for thousands of years. Therefore, culture which is fundamental to the concept of a nation, India has a root that does not disintegrate for any political reason. The time honoured three dimensional nature of the Mahabharata is due to the fact that the great ideas of such a deep rooted culture are conveyed in a story.

Vyasa Maharshi had not written the Mahabharata with the sole intention of 'entertaining'. His aim was to present great ideas and ideals to the community and lead them to be a noble, energetic and sublime goal of human life. He portrays a variety of life experiences and realities through each

of the characters. Man's competitions greed and strife for everything lead man to ruin. The same characteristics we see everyday among today's.

Structure of Mahabharata

The epic is divided into eighteen major sections known as Parvas. Each parvas is subdivided into 18 chapters

The story of the Kauravas and the 'Pandavas' is based on the Mahabharata. Maharshi teaches us the story of Kauravas and Pandavas how different the world of hatred and contempt is. This book has been translated into many long waxes. It tells the story of 250 years of kings from Shantanu to Janamejayan. The mystery of this is the Panchali costume that took place during the gambling. The Kauravas, Sri Krishna, Bhishma, Karna, Panchali, Kunthi, Gandhari and Shakuni are not all mere creations. But all of them have an image of eternity and familiarity with each other, and we can find in them the nature of the Mahabharatas. Similarly, the characters in the Mahabharata are so natural and memorable that they present their life experiences with great skill and admirations. It is because of these thoughts that we will checking for tears each and every character the Mahabharata and alayse the true and false of these characters.

Dharma

Dharma is the word in the heart of the Mahabharata. The epic has not been able to fully interpret that word. In it dharma remains a remnant. The balance sheet on Dharma and the universe. The word Dharma is derived from Sanskrit roots. From the word 'dhar' it means to support. Epic has it that morality sustains society, the individual and the world. The Mahabharata is an attempt to elaborate on what Dharma is the Mahabharata is an epic that explains in great detail about the Purusharthas. It can be said that there is no other book that has given such as explanation of Purusharthas. The emphasis here is on the virtue of men selfish people have may day dreams of ignoring Dharma. Dharma should be protected by ignoring iniquity. If we save Dharma, Dharma will save as too. If we ignore it, we will be ignored.

"धर्म एव हतो हन्ति ।
धर्मो रक्षति रक्षितः ॥" ³

That is the principle only Dharma will win in the End. Pandavas of Dharma and Kauravas of adharma. Though the story of the Mahabharata, Vyasa teaches us to give dharma advice. Uphold truth and virtue. यतो धर्मस्ततो जयः। that is his sentence.

In the structure of the Mahabharata dharma is a central theme that keeps returning to Bhishma's conclusion that all human problems are subtle. What is Dharma? A fundamental question of dharma is discussed, with each character asking questions of someone more experienced in Dharma. The conflict between the Pandavas and the Kauravas, the dialogues on matters of Dharma, these two statements give structure to the entire epic. All the stories and dialogues in 'Vana Parva' is another parva with a complete explanation of Dharma.

Dharma concept in Mahabharata

Mahabharata focuses on the history of Lord Krishna and his pious chiefs, the pandavas. The Mahabharata contains many important parts of enlightenment. Such as Yakshaprasnam, Viduravakyam, Sanatsujatheeyam, Bhagavat Geetha, Anugeetha and Santhyamusasana parvas. Similarly, great verses have been written in the Mahabharata in the form of excellent and interesting literature.

धर्मं चर सत्यं वद are two doctrines consisting of 4 letters. Dharma should be performed and truth should be told. There is no prosperity for human beings without righteousness and honesty. All prosperity is based on truth. If they are disrespected without respecting them with devotion. It means that human beings will face degradation. Truth and Dharma are the two pillars that keep the world from falling apart.

The Mahabharata advises that one should attain Moksha by experiencing meaningless desires without deviating from the Dharma. The message of the entire Mahabharata says that all deeds without Dharma will be removed from Moksha. What is meant by the word Dharma here is that there are many dharmas.

1. The Dharma of the clan
2. The Dharma of Individuals
3. The Dharma of Husband
4. The Dharma of Wife
5. The Dharma of Father
6. The Dharma of Son
7. The Dharma of brothers/sisters
8. The Dharma of friends is special dharma for all the characters.

The characters interact with each other and with the community as whole. The Mahabharata needs to be re-read in the midst of such virtues and vices that have existed in the social system for at least four thousand years. According to the great scholars there is no other word in Indian philosophy that there is as relevant as the word Dharma. The Mahabharata is a commentary on the Dharmapada. The message of the Mahabharata is to observe Dharma. Therefore there are many different interpretations of Dharma in the Mahabharata that sometimes confuse us.

- अहिम्सा परमो धर्मः (non - violence is the ultimate virtue)⁴
- आचारप्रभवो धर्मः (Dharma is based on morality)
- आन्यशंस्यं परोधर्मः (kindness is the greatest virtue)
- नास्तिसत्यसमो धर्मो (There is no virtue equal to truth)⁵

Dharma is described in many ways in the Mahabharata. It is said that Dharma is not one sided but multifaceted. They are different in each person's life. It is not the same dharma to be used as a member of the human community, as a part of the community in which one lives, or as an individual. In the Mahabharata, the dharmas of a social being were called Varnasrama dharmas. Brahmanas, Kshatria, Vysya and Sudra's are Varnadharma is the dharma of each an everyone. Asramadharma are obligatory practices during the life span of Brahmacharya, Garhasthya, Vanaprastha and Sanyasa (asceticism). Varnasramadharma are a combination of these two dharmas.

Dharma is the observance of humanity, social manner is ideals and con-science. Dharma is way of life that follows example of the great without disregarding humanity. In the Mahabharata, the verse 'यतो धर्मस्ततो जयः' is crowned with the advice given by Vyasa. The Pandavas and Kauravas started fighting for victory. Duryodana and Arjun approach Lord Krishna for help at the same time. Duryodana accepts Narayana's army. Parthan also drew the unarmed Krishna. It was another occasion to receive the blessings of the Gurus.

Duryodana went to his mother Gandhari. But Gandhari said when he learned that his son was not ready to withdraw from the war. Fool, listen what I say. Do not go to war 'yato dharmasthato Jayah'. Where there is virtue that part will succeed. The father, children, uncle and friends have confirmed the war and the son have arrived to congratulate them on their victory. Mother Gandharis had not been consulted before. Kurukshetra, the battle field, is a temple of dharma. Bhagavad Gita begins with the word Dharma.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

यामकाः पाण्डवाश्चैव किमकुर्वत सञ्जयः ॥⁶

Even the lord incarnated to save dharma. Why it is that even Vyasa Maharshi wrote the Mahabharata to tell and understand the धर्मार्थकाममोक्षाः through the story. Vyasa is lamenting. But these men who speech dharma do not perform dharma. Moreover, he collects sin by hard work. When Duryodhana insists that the Pandavas will not be given even as much soil as they can get with a needle, he exposes the iniquity there.

Krishna came to Hastinapuri with a messenger and told Duryodana, I do not violate the Dharma in thought word and deed. It is also said in Shantiparva that a fool who does not recognize the Dharma - dharmas goes through a cycle of non - violence is the ultimate birth and death. Virtue and ultimate penance is non- violence itself (Anusasanaparva). Dharma is truth. He who speaks the dharma, and he who speaks the dharma is called the one who tells the truth. The war that started with Dharma went through adharma.

Draupadi loses after losing himself to country and his brothers. Draupadi asks if it is dharma itself. How a person who has mortgaged himself is mortgaging something else. Yudhishtiras misunderstanding when he lost everything in gambling was at a time when he was hailed by all as the king of kings gambling here is a symbol of an overly generous but easily hurt human condition. Mahabharata says that here we can reply on Dharma for our salvation. That time follow as: this is the question that Yakshan asked Dharmaputra when he was getting ready to drink the water of the lake to quench his thirst. How does a man find virtue? The right answer will save him and his brothers, and the wrong answer will result in the death of all. The Dharmaputras say that commonsense is of little use in trying to find Dharma because its foundation is not secure. There is also the opinion that the Mahabharata is a profound by knowledgeable but epic in terms of dharma.

In the Mahabharata Dharmavyati is played by the jealous Duryodana and his uncle Shakuni. The atrocities in the Mahabharata begin when Duryodhan, with the help of Shakuni, begins to poison and kill Bhimasena as a child. From then on, both of them violated the Dharma and became a heap of iniquities. Later in order to maintain in the caste system. The following the caste system who

escaped from Arakkillam is ready to forgive the great Dhritarashtra and Duryodana. But the jealous, Duryodana along with Shakuni, defeated the Pandavas by playing tricks. Thus the kingdom took over everything the righteous pandavas were only able to fulfill the duty of the enslaved even when their wife was stripped naked in the Rajyasabha. Dharma does not allow only slaves to do anything else after losing by betting on themselves. Iswara also advises that Dharma is to be zealous and not to show mercy to the wicked.

CONCLUSION

After all the Mahabharata is still considered to be one of the best Hindu scriptures and philosophies. As it deals with various aspects of the world, including the Purusharthas (meaning of Dharma, Artha, Kama and Moksha). It is safe to say that there is no book that goes into so much detail about moral liberation.

धर्मे चार्थे च कामेच मोक्षो च ।

भरतर्षभ, यदिहास्तितदन्यत्र यन्नेहास्ति न तत् क्वचित् ॥

That is what the Mahabharatha says, similarly the importance of the Mahabharata as a poetic and epic both as a scripture to grow. Characters in Mahabharata do different things to uphold Dharma. Dharma has many interesting aspects. Mahabharata is filled with many such incidents. All of these teach us lessons to apply in our lives. It is also an eternal truth, a rumors. Therefore, its status increases.

धर्मशास्त्रमिदं पुण्यं अर्थशास्त्रमिदं परम्
मोक्षशास्त्रमिदं प्रोक्तं व्यासेनतिबुद्धिना
भारतं सर्वशास्त्राणामुत्तमं भरतर्षभ ॥

For all these reasons, dharma can be considered as the greatest doctrine of Indian philosophy. Briefly we can give a definition of dharma like this. Dharma is the conduct consistent and humanity, social decency, noble ideals and conscience.

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END NOTE

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