

CHAPTER II

Chapter II - Indian philosophical thoughts and aspects of character-building

II.1 Introduction

To understand the constitution of Universe and the functioning of Human machine, it is essential that one must get acquainted with Indian philosophy and associated commentaries of ancient seers. The brief description of this philosophy is presented here so that the Character Building which has intimate connection with the functioning of human machine is better understood. The Indian philosophical thoughts though originating from Vedic literature have undergone subtle opinion differences as far as the aspects of existence of God and its form, Dualism, rebirth and so on but basic value system and Character-Building aspects remains the same. There is also need to define; what is meant by Character and Character Building. What are the aspects of Character building? What are exactly the views expressed in Sanskrit literature? These along with the associated features are discussed in this chapter.

II.2.1 Indian Philosophical thoughts

Indian thoughts on Behavioral Science and *Bharatiya Mānasaśāstra* (Indian Psychological Science) which is useful in understanding Character Building from Sanskrit literature will be elaborated under this heading. The study of Cosmology, Ontology and *Yogaśāstra* (scientific and elaborative description of the concerned subject) are essential scientific preposition which are presented here with the help of *ṣaddarśanas* (The six system of Indian philosophical thoughts). The analytical study and understanding of Sanskrit literature especially Vedic Literature can facilitate the background of *vedānta* philosophy and terminology. This is being projected in nutshell through relevant concept covered in *Sad darśanas*. Never the less in depth study is advocated, before any treatise like the classic *Gītā*, *Upaniṣads* and *Vivekacūḍāmaṇi* are being studied. The six *darśanas* are as follows.

- (a) *Purvamīmāṃsā* of Jaimini
- (b) *Vedānta* of Vyāsa
- (c) *Vaiśeṣika* of Kaṇāda
- (d) *Nyāya* of Gautama
- (e) *Sāṃkhya* of Kapila
- (f) *Yoga* of Patañjali

For the purpose of our studies *Mīmāṃsā*, *Vaiśeṣika* and *Nyāya* would not assume that importance though some the basic principles enunciated there, are brought out in support of Character Building. Whereas, Vedanta covering the central theme of four *vedas*, *sāṃkhya* dealing with Cosmology and ontology bringing out cognitive functioning of psyche in human development and *Yogasūtras* of Patañjali covering the aspects of *Bhārtīya mānasa śāstra* are briefly projected.

II.2.2 Pūrvamīmāṃsā

Pūrvamīmāṃsā mainly deals with the rituals, forbidden acts, repentance and hospitality towards guest and so on. The significance of the same though important for that period, has to be reviewed to suite the present environmental condition keeping the basic fabric intact. The daily routine and specific occasional duties in the form of prayers, etiquettes and hospitality are required to be incorporated. They assume extreme importance especially for children and student in Character Building.

II.2.3 Vedāntadarśana

This *Vedāntadarśana* also known as *Uttaramīmāṃsā* is of Vyāsa. It is the ultimate philosophical summary of principle Vedas. The major part of this philosophy is covered in *Brahmasūtra* which itself requires the in-depth knowledge of Sanskrit language, a competent Guru to explain the intricacies of scriptural wisdom and equally competent student to understand it. However, a very elucidative commentaries in Sanskrit and other Indian languages are available for self-studies. Important concept of the Supreme, the living and inert kingdom of Universe along with *Jñāna*, *Upāsana*, *Mokṣa* and another vital concept of *Vedānta* are covered. As far as terminologies and concepts are concerned *Sāṃkhya* is the best and same is deliberated to a large extent.

II.2.4 Vaiśeṣika

Vaiśeṣika dealing mainly with the foundation of Indian philosophy covering *Padārthavijñāna* (a material science). They cover mainly *Dravya*- Elementary nine elements, *Guṇa*- twenty-four qualities, *Karma* - Action, *Sāmānya* - Common (belonging to one class like all trees or all human beings or all of them having common natural requirements, like all human beings having urge of hunger, sex and sleep), *Viśeṣa* -peculiar or distinguishing character and *Sāmavāya*- Intimate connection or relationship (like the bond of Hydrogen and Oxygen in water). Some aspects of these are covered below to highlight their signification in Character

Building. Most of these aspects are elaborated or mentioned in subsequent presentation in *Sāmkhyadarśana* or in the chapters of this thesis.

- (a) *Dravya*—The nine elements apart from Earth (*Prthivi*) etc. includes Soul (*Ātma*) and Mind (*manas*) which has a significant bearing on personality development.
- (b) *Guna*- Similarly all the twenty-four *guṇās* are having effect on personality development, the prominent amongst them is group of nine, consisting of Intellect (*Buddhi*), Pleasure (*Sukha*), Pain (*Duhkha*), Desire (*Ichā*), Hatred (*dveṣa*), Moral and righteous followings (*Dharma*), Opposite of dharma (*Adharma*), Impression on memory by birth or cultivated (*saṁskāra*) and Word in the form of sound or written text (*śabda*).
- (c) *Karma* –Self-explanatory, like movement, gravity related action and reaction, shrinkage and expansion. The universe, solar system, terrestrial movement and working machine of all living and non-living are governed by these principles.
- (d) *Sāmānya*—Common attributes like all normal human beings; having two eyes, two hands, one heart etc. but having a special cognitive faculty unlike other animals. This is also one of the important attribute which advocates that natural tendencies should not be curbed but allowed to flourish in healthy environment. Judicious control on certain aspects, especially in student life is elaborated in subsequent chapters.
- (e) *Viśeṣa*—Self-explanatory. Though all human beings have common attributes, each one differs in distinguishing characteristic, physically as well as in cognitive ability. This is what exactly is to be kept in mind in Character Building, by having common platform and specific requirements of each individual, especially in education and upbringing.
- (f) *Samavāya*— Again very important aspect, like all good habits generates Character of a man. One has to develop this *Samavāya* relationship, between genetics of the individual to the behavioral and functional level.

II.2.5 Nyāya

Nyāya offers guidelines on moral values and ethical practices. Like other *Darśanas*, *Nyāya* offers more practical aspects related to law, theorems, purpose and supposition. Some of them are mentioned below to comprehend their significance in present context. In fact, the first verse

of first chapter of *Nyāya Darśana* spell out the total subject matter. The attributes are mentioned by correlating their colloquial meaning without much going in to Vedantic significance. As visualized each one of them, have significant contribution for Character Building but because of their expansive nature are not elaborated.

- (a) *Pramāṇa* – Measure, testimony or evidence.
- (b) *Prameya*–Theorems or preposition subjected to be proved or discussed.
- (c) *Samśaya*– Raising doubts about authenticity. This attribute has a positive or negative connotation.
- (d) *Prayojanam* – Purpose or application.
- (e) *Draṣṭānta*–Proof or supporting evidence.
- (f) *Siddhānta* – Proven dictates as per *Shastras*.
- (g) *Avayava* – Part of logical argument or syllogism. They are five of them.
- (h) *Tarka*– Supposition, conjecture or reasoning; supported by intuition and knowledge.
- (i) *Nirṇaya* – Verdict or judgment.
- (j) *Vitandā*–Forceful arguments supported by body language, logical statements, reasoning and even using unpleasant words to win over the opponent.
- (k) *Hetvābhāsa*–The statement or proposition which are contrary to the purpose. Like for boarding train, one has to reach at appropriate time but statement that ‘train always do not run-in time’ is *hetvābhāsa*.
- (l) *Chala*– To hammer the opponent without understanding what he is trying to say is *chala*.
- (m) *Jāti*– To argue without context or just whiling away time in discussion is *jāti* which are 24 in numbers.
- (n) *Nigrahasthānam*–To be adamant on own views or not to be flexible to accept the convincing argument.

II.2.6 *Sāṃkhya* of Kapila

Sāṃkhya philosophical thoughts are the major backbone of *Vedānta*, however it professes the discernable and abstract elements, functioning of human body as well as behavioral system which will be very useful in understanding of the subject of Character Building. Brief mention in aphoristic forms with their dictionary meaning are only given as their elaborative implication is covered wherever they are appearing. The Universe consist of two main elements i.e.,

Living-*Cetanatattva* and Nonliving- *Jaḍatattva*. There are two parts of *Jaḍatattva* designated as *Prakṛti* and *Vikṛti* or *Vikāra*. The elements of this *Prakṛti* are as follows.

(a) *Aṣṭau prakṛtayaḥ* (Eight original elements)

- (i) *Mulaprakṛtiḥ* (Original source material of the world)
- (ii) *Mahat-tattva - Buddhi* (The derivative of original in the form of intellect)
- (iii) *Ahaṁkāraḥ* (consciousness)

Tanmātra (तन्मात्रा elements manifestation)

- (iv) *Śabda* (Sound)
- (v) *Sparśa* (Air)
- (vi) *Rūpa* (Fire)
- (vii) *Rasa* (Water)
- (viii) *Gandha* (Earth)

It may sound complex, however the efforts are made here to simplify with the following statements.

- If *Mulaprakṛti* is taken as the original matter of the Universe, then *Cetana tattva* can be assumed to be the derivative of *Mulaprakṛti* and designated as *Puruṣa*. *Puruṣa* is *Brahma*, as well *Jīvaśṛṣṭi*. Never the less *Sāṁkhya* philosophy do not advocate the concept of Almighty.
- *Mahat-tattva* is *Citta* or *Buddhi*, which resides in *Puruṣa* or *Jīva*, as a repository and guiding factor for conduct of activities related to universe and living things.
- *Ahaṁkāraḥ* – Consciousness is a factor which motivates for taking action.
- *Tanmātras* are five basic elements which sustains environmental necessities for *Puruṣa*, its products are known as *Pancamahabhūtas*.
- *Prakṛti* and *Vikṛti* are relative terms, as lot of interdependence are cited by the learned commentators of *Vedantic* philosophy, especially when the question crops up ‘What came first, Chicken or the Egg’.

(b) *Ṣoḍaśa-vikārāḥ* (Sixteen derivatives of *Prakṛti* or secondary elements)

Manah (mind)

Mahabhutani:

- (i) *Ākāśa* (space)
- (ii) *Vāyuḥ* (air)
- (iii) *Agniḥ* (fire)

(iv) *Jalam* (water)

(v) *Prthivi* (Earth)

Jñānendriyani (sense organs):

(vi) *Śrotrah* (ear)

(vii) *Sparsa* (touch, skin)

(viii) *Cakṣu* (eyes)

(ix) *Jihvā* (tongue)

(x) *Ghrāṇam* (nose)

Karmendriyāṇi (organs of action)

(xi) *Vāṇi* (speech)

(xii) *Hastam* (hands)

(xiii) *Pādām* (legs)

(xiv) *Upastha* (organ of generation)

(xv) *Pāyu* (the anus)

(c) *Guṇāḥ* (qualities)

Traiguṇyam (three type of qualities)

(i) *Satva* (trans active - purity of action)

(ii) *Rajas* (active - with sensual pleasure)

(iii) *Tamas* (inactive - Leading to the corrupt practices)

Sattva is a state of equanimity, serene and poised thoughts, *Rajas* is a state of passion, desire and agitation, whereas *Tamas* is a state of ignorance and inertia.

II.3.1 Different personality of human beings - *Sāṃkhya*

जन्ममरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च ।

पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ सा. का. १८॥

Having varied rules for birth and death, inner core tendencies and three qualities (गुणाः) different personalities are developed. Therefore, predominance of any of the three qualities or combination of them will make the personality or character of a man.

II.3.2 More concept of *Sāṃkhya*

a) *Pañcadṛagyonayaḥ* or *Karmayonayaḥ* or *Jñānendriyaḥ*. Five organs of perception

– Eyes, ears, nose, tongue and skin.)

- b) *Chittaḥ* – Memory, Collected, piled up, heaped up, gathered, accumulated and acquired consciousness and reasoning faculty acting in the interest of the individual.
- c) *Vāyuh* or *Prāṇaḥ* (Life force). The seat of *Prāṇa* ḥ is heart.
- d) *Mānas* (mind) – Deliberation and Conceptualization of thoughts.
As the mind resides in heart the *Prāṇaḥ* is a vehicle, its journey is to and from heart to head where *Chittaḥ* resides.
- e) *Buddhi* - Intellect, Determination and identifying truth of the object.
- f) *Ahaṅkara* – Consciousness or ‘I ’ness.

II.3.3 *Pañcakośavidyā*

The functioning of human body is given by the model of *Sāṃkhya* is *Pañcakośavidyā* (The knowledge about five sheaths of human body). Following are the five *kośas* (sheaths) of human body, however some commentators have added sixth as *Chittamayakośa*.

- (a) *Annamayakośa* (The gross material body sustained by food)
- (b) *Prāṇamayakośa* (Vital force sustaining the life and functioning of body)
- (c) *Manomamayakośa* (The cognitive sheath)
- (d) *Vijñānamayakośa* (Sheath of intelligence)
- (e) *Ānandamayakośa* (Blissful and inner most sheath of the body)

II.4.1 The model entitled *Samāyukta*

For the purpose of Character Building a modified model is suggested keeping in view the basic philosophy of *Sāṃkhya*. A modified version *Samāyukta* is put forwarded on the *Sāṃkhya* philosophy pertaining to the *Kośa* (Sheath of the human body), to cover the Character-Building aspect. The necessity is felt as the stages before the birth of a child is equally important where the effort could be made to lay foundation for Character Building. After the eighth stage the soul comes back to the first stage.

- (i) *Ātmamayakośa*
- (ii) Embryonic stage
- (iii) *Prāṇamayakośa*
- (iv) *Annamayakośa*
- (v) *Chittamayakośa*
- (vi) *Manomayakośa*
- (vii) *Vijñānamayakośa*

II.4.2 Eightfold elements of nature and human body.

The eightfold constituents of Universe as well as human body has been elaborated in simplest language in Chapter 7th of *Gītā*. These along with their significance is required to be understood as they form the basic ingredients of universe. These elements are as follows. (BG 7.4)

- (a) Earth (भूमिः)
- (b) Water (आपः)
- (c) Fire (अनलः)
- (d) Air (वायुः)
- (e) Space (आकाशः)
- (f) Mind (मनः)
- (g) Intellect (बुद्धिः)
- (h) Ego (अहङ्कारः)

Out of these, first five are gross material elements whereas next three are subtle. As per *Sāṃkhya chetanatattva* offers life, whereas *Mahat* from *Vedānta* does the same. Without going into debate on philosophical aspect of whether *Sāṃkhya* accepts the *Īśwara* (God) or not, as in *Vedānta*; these eight elements have a bearing on Character Development hence should be studied, understood and made use off.

II.4.3 The model *Vibuddhaḥ* - allegory of human system

The classical model of Chariot and Rider, which is stated in *Katha Upanisad* and used by the commentators to explain the cognitive system which drives the human mechanism. This model is presented with some addition/modification and designated as *Vibuddhaḥ* (awakened, expanded or blossomed.)

II.4.4 The original model

The rider is self that is Soul who is taking up the journey to accomplish the mission on account of responsibility bestowed in him or say for Consciousness.

The model given in *Katha Upanisad* is as follows:

Nerve center consisting of *Ahaṁkāraḥ*, *Buddhi*, *Mānasa* and *Citta* is the Charioteer. The Chariot represents the body of the rider. The Chariot is driven by the Charioteer, who represents the *Buddhi* (Intellect). The reins which control horses are represented by *Mānasa*.

II.4.5 The modified model designated as *Vibuddhaḥ*

The seat of Mind is in the Heart and it communicates with *Buddhi* through *Prāṇa*. The *Citta* directs or maneuvers the chariot depending on the interest of the Charioteer. The Horses represent the senses which are driven by the rider-*Buddhi*. The energy, the power which propels the movement and maneuvering, is represented by *Prāṇa* in a horse as well as Charioteer. *Prāṇa* which has a seat in the heart of the rider (Charioteer is not a different personality but represents the rider). The *Prāṇa* of the rider communicates with the *Buddhi* which is a decision making or Nerve center of the rider. The Chariot has to negotiate deferent types of terrain, environment and obstacles, therefore requirement of *Viveka* - *Buddhi* and skill which are main attributes of Character Building. The *Ātmā* is entity, which is indestructible, pure and resides in the body of the rider so long as *Prāṇa* is active. The *Ahaṁkāraḥ*, *Buddhi*, *Citta* and *Manas* not being any physical organs but are mechanism of cognitive system (gaining knowledge through thoughts and senses) whose broad functions have been defined by the scriptures. They are many times intermixed, generalized and complimentary to each other and commonly labeled as Mind. For example, the decision related to emotion are taken by Mind and not by Intellect or *Citta* but they are still complimentary. The Universal Soul is God almighty and Individual Soul merges with it on realization. Similarly Individual Soul separates from God almighty on germination and resides in the body of individual. The constituents of the *Antaḥ-karaṇa* which can be further scientifically analyzed through the hormones secreted and neurotic functioning of body mechanism especially the brain.

II.5.1 Yoga of Patañjali

Yogasūtras of Patanjali is a master piece as a working manual, especially for Students on the aspect health, study, moral values and life style training. The *Sūtras* are compact and concise and in aphoristic form. For understanding and training, an expert *Guru*, who has in depth knowledge of *Vedānta* and self-experience in Yogic practices is essential. In absence of such personality, recognized Institution and Organization are available throughout the country, as well as in the Western and other part of the world. Many time they are associated with some cult, mission or philosophy. The aspirant can learn the basics from these Institution and

formulate his own strategy with self-study with suitable mentor who is well versed with Yogic practices and philosophy.

II.5.2 The structure of *Yogasūtras*

The *yogasūtras* are covered in four *Pādāḥ* (Chapters) namely *Samādhi* (Meditative state), *Sādhana* (Practice and accomplishment), *Vibhūti* (Supper human state) and *Kaivalyapādaḥ* (Identification with Supreme). There are total 196 *sūtras* in aphorism format which can be accommodated in just about six pages of A-4 size paper with normal font size of 12, whereas most of the commentaries are running in to printed book format, ranging from 100 to 600 pages. The commentaries are written by reputed and learned scholars as well academicians and practitioners, in Sanskrit, English and other languages. This is one of the most accepted, respected, practiced and used as a guide in imparting yogic teachings. This is just to project the point that it is most accepted and recognized manual, almost matching with *Bhagavadgītā*. The next chapter and thereafter the *Sūtras* of Patañjali will be bringing out the Character-Building aspect in more details however few *sūtras* are quoted here to demonstrate the beauty, compactness and clarity of this great scripture. The *Sūtras* are reproduced in Sanskrit with *Sandhi-vigraha* as no doubt should be left in understanding.

II.5.3 Demonstrative *Sūtras*

- (a) *Yogaścittarvṛtti nirodhaḥ* (Yoga is restraint or control of waves or impulses generating from *cittaḥ*) PYS 1.2
- (b) *Abhyāsa vairāgyābhyām tannirodhaḥ* {practice and renunciation (can) prevent these (waves)} PYS 1.12
- (c) *Tasya vācakaḥ praṇavaḥ* (He is known as *Praṇavaḥ* (it is the word om –ॐ) signifying almighty) PYS 1.27
- (d) *Tapasvādhyā īśvarapraṇidhānāni kriyāyogaḥ* (the performance of yoga is achieved by having intense dedication, self-study and faith in almighty) PYS 2.1
- (e) *Sukhānuśayī rāgaḥ* {(desire is generated by) a close attachment and affection (or love, sex and so on)} PYS 2.7
- (f) *Brahmacaryapraṭishṭhāyām vīryalābhaḥ* (Celibacy establishes gain in energy) PYS 2.38
- (g) *Sthira sukhamāsanam* {posture (is) established (with) steady (and) comfortable disposition)} PYS 2.46

The effort is made to convey literary meaning of the above quoted *Sutras* and it can be seen that much more is required in the form background information of context and Vedanta to ascertain the meaning. Minimum extra words in English are offered in the bracket. Still lot more is left to the learned interpreter and commentator to draw their views depending knowledge, wisdom and practice. General term *Yoga* which known to the people is about *Āsanās*, for which Patañjali just says two words as given above in, para II.4.3 (g) and leaves rest to *Haṭha-yoga* (it is art and science of postures together with mind. The exercise is for limbs, mussels from toe to head, including internal organs). Similar is the case with Pranayama. This point is emphasized so that rest is related to training of mind or total concept Indian philosophical thought, which can be practiced and be part of human activity. Secondly this art and science is flexible enough depending upon the capacity, aptitude and interest for everybody irrespective of age and individual capacity and interest. (PYS 1.21& 22)

II.6.1 Definition of the important Sanskrit terms relevant to the study.

Sanskrit being one of the oldest and scientifically evolved language and moreover when it comes to translate or convey the meaning without recipient having no background needs elaboration. For example, the *Yogī* can be translated as an Ascetic or *śraddhā* can be Unflinching Faith. However, these words will be elaborated to take the recipient to the nearest intended meaning. All along this thesis efforts are made to convey the meaning of Sanskrit words for their intended meaning and the same are given below as an example.

II.6.2 YOGĪ

The one who follows the *Yoga*. For the purpose of this study of Character Building and being the subject of discussion, a normal person i.e. student and an adult following household activity is assumed as *Yogi*. The household duties are not necessary for a married person only but those having social commitment for all. The definition *Yogi* as pronounced in *Gītā* (BG 6) and nicely summed up by Swami Vivekananda while dealing Raja - Yoga is as ‘A *Yogī* must avoid two extremes of luxury and austerity’. *Yogī* as well as *Sannyasi* is defined in BG, Chapter 6 from verse 1 to 9 and only that part appropriate for the student and house holder is picked up as follows.

- (a) *Yogī* should be full with fire and action. Here fire and action is implied by having an urge to utilize the human birth as an instrument to perform his expected duties in earnest way (BG 6.1)

- (b) Giving away the materialistic tendencies and sensual pleasure. *Yogī* keeps away from desired ridden thoughts to accomplish his mission as a student or householder. (BG 6.2)
- (c) Tranquility and Quietude are the hallmark of *Yogi* in performance of all activities. (BG 6.3)
- (d) For *Yogī*, Self is friend as well as enemy. (BG 6.5)
- (e) Knowledge and wisdom are supreme for *Yogī*. (BG 6.8)
- (f) The *Yogi* is one who respects, regards and maintains excellent relationship with all. (BG 6.9)

II.6.3 *Śraddhā*

Śraddhā is a Sanskrit word which can be described by dictionary meaning as unflinching faith, however it is a word which is untranslatable as most of the scholars including Swami Vivekananda has proclaimed this fact. He has beautifully described it which is being covered in subsequent Chapters. The word has been used number of times in different context in BG also and Chapter 17th exclusively deals with it.

The activities of Food intake (आहारः), sacrificial act (यज्ञः), Austerity (तपः) and Gift (दानः) are dealt in this chapter with varied level of Faith – *śraddhā*, (श्रद्धा) depending upon divergent temperament and tendencies of the seeker. After having classified *Śraddhā* in to three categories of *Sāttvika* (Hyperactive), *Rājasika* (Active) and *Tāmasika* (Dull), Lord Krishna explains the preference of food intake (आहारः) in each of these categories. Food intake has an immense significance as far as physical body of sheaths are concerned. Food intake can be Preference of food depending upon type of *Shraddha* or effect of different type of food on psychological set up individual.

II.7 VALUES AND ETHICS

Though Values and Ethic have some commonality in meaning they differ in some vital subtlety which can be cleared when their definition is proclaimed as follows.

- (a) Values: The dictionary meaning which can be extracted in the contest of Character Building are –
 - (i) Importance or Usefulness.
 - (ii) Standards of behavior.

The values can be briefly summed up as those qualities which individual is expected to follow based on traditional wisdom. There can be differences in value system based on different culture, religious thought and teaching of legendary personalities. However, they can never have negativity in accepting those values in principle. For example, when lady enters the gathering or even in a family function, the Indian Armed force personal will stand up and pay his respect.

(b) Ethics: A moral principle.

The Sanskrit literature are the hallmark of the concept and attributes of morality which professes the virtues for Character Building. They more or less of universal nature, unlike values. The subject matter for this dissertation offers predominance to ethics covered in Sanskrit literature, never the less the values are also encompassed, as illustrated by citing some examples as follows. The author of the book ‘Value Education and Professional Ethics’ while discussing the subject of ‘VALUE CRISIS AT CULTURAL LEVEL’ says that ¹“At the popular level the most talked about point of cultural crisis is the fast changing lifestyles, particularly amongst the urban middle class. Food habits, dress, forms of greetings, common curtsies, mods of entertainment, interpersonal relationship-particularly between the members of opposite sex-have all changed.” The reason for quoting this reference is to reinstate, that all these aspects of Values are covered in next Chapter where in the Gita, *Vivekacūḍāmaṇi* and other Sanskrit literature are analyzed from the point of view of Character Building. They are universal as far as Indian philosophical thoughts are concerned.

II.8 Conclusion

There are some concepts which are required to be studied before embarking on the Sanskrit classics because of the wide range of background and complexity involved. Similarly, the commonly known factor for Character Building and Personality Development prevalent are required to be known. These along with the following aspects are covered in this Chapter.

(a) Potential of Sanskrit literature in Character Development.

(b) The importance scriptural concept for Character Building.

¹ Sharma, Ram Pratap, *Value Education and Professional Ethics*, Kanishka Publishers, New Delhi, 2011, P.8

- (c) Importance of elaboration of Sanskrit words in conveying the intended meaning.
- (d) The role played by values and ethics in Character Development.
- (e) Significance of *darśanaśāstra* in character building.

Character Building is the process which can be successfully achieved by tricolor formula; encouraging the hereditary skills and trends, nurturing subliminal impression on cognitive system right from embryonic stage to adulthood and conscious and deliberate effort by imbibing value system throughout life cycle of a person. There is voluminous material on Personality Development. Some attributes and elements, off the cuff are collated in this chapter before embarking on aspects of Character Development based on Sanskrit literature.
