

Vinaya: Strategies to reinforce a Responsible and Disciplined Society

विनय-मूलो दण्डः प्राणमूर्तां योग-क्षेम-आवहः ॥
कौटिलीयम् अर्थशास्त्रम् ०१.५.०२ ॥
The power of the state is rooted in self-discipline, which brings security and prosperity to the citizens. (Kautilya's Arthashastra: 1.05.02)

As India awoke to "life and freedom" after the British Raj ended and was replaced by Independent India, the framers of the Constitution bore great responsibility. This constitution, that shall define this country for centuries to come, was supposed to carve out a Democratic Republic from an erstwhile colony, and citizens with rights and respect from erstwhile subjects without any. The Constitution of the Republic of India was written in the shadows of two centuries of oppression, suppressed individual and collective identities, and erasure of cultural heritage. A carefully crafted, living document was being created to ensure no voice is left unheard, no stomach goes empty to sleep, no childhood passes without education, and no old age without familial warmth. This document, the longest constitution in the world, was not just drafted for a newly independent country. It was drafted for a dream: India, that is Bharat.

The exclusion of Fundamental Duties from the initial Constitution was not an omission, but a deliberate choice. "Subjects" who were forced to follow colonial orders and decrees with minimal rights to be identified as humans, let alone citizens, were at the base of this dream. Citizens of this new country were expected to innately love and respect what was hard earned; hence citizen duties were considered unsaid moral obligations. However, as a dynamic document, when the need arose, the Swaran Singh Committee suggested Fundamental Duties be a part of the Constitution. As part of the landmark 42nd Amendment Act in 1976, 10 Fundamental Duties were added as Part IV - A of the Indian Constitution. In 2002, one more duty was added by the 86th Amendment Act - finalising 11 Fundamental Duties for the citizens of India.

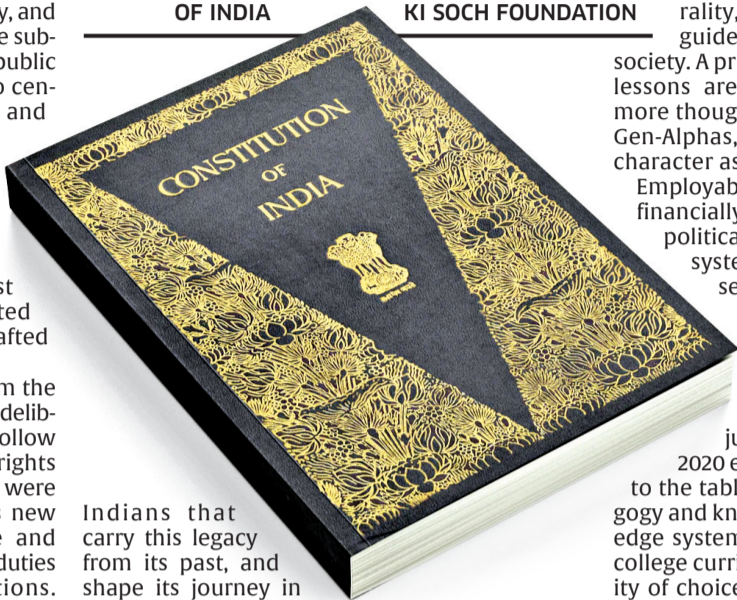
These 11 duties are the moral, social, and national obligations of every citizen of this country - thus "fundamental" in nature. The Supreme Court's Ranganath Mishra judgment 2003 held that Fundamental Duties should not only be enforced by legal sanctions but also by social sanctions. As we celebrate 77 years of being the Republic of India, we carry on our shoulders the heritage of 5000 years of civilisational grandeur despite centuries of challenging seasons that have threatened this heritage. This responsibility is to be shouldered at a national level - but more so at an individual level. The Republic of India is a cumulative whole of 1.4 billion



JUSTICE AK SIKRI
FORMER JUDGE,
SUPREME COURT
OF INDIA



TEJUSVI SHUKLA
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KI SOCH FOUNDATION



Indians that carry this legacy from its past, and shape its journey in the future.

While laying emphasis on self-discipline being at the root of any prosperous society, and an essential characteristic of any leader, Kautilya in his Arthashastra points out that this may not always be innate, but is also acquired (कृतकः स्वभाविकश्च विनयः ॥ ०१.०५.०३ ॥). This leader-like stature is developed through vinaya or training and education. The 11th Fundamental Duty added in 2002 (as a citizen's responsibility enforcing the Right to Education Act, 2002) incidentally happens to have acknowledged this aspect. Kautilya suggests that this education shall involve four elements: anvikshiki, trayi, varta, and dandaniti. Each of these withhold timeless relevance and adequate parallels with modern requirements.

Anvikshiki or logical reasoning is the primary element sowing the seeds of curiosity in every individual - the rationale to question, verify, judge, and act parting ways from a herd mentality. An act of selfless service or an act of self-reliance germinates through logical thinking, which may not be crum-

bled under the rote learning frameworks that make securing 90 per cent marks the end goal. This needs to be founded on robust knowledge or Trayi which encompasses training in fundamental secular and cultural knowledge such that manipulation of the self becomes difficult. With information overload in the 21st century, most societal damage emerges from unawareness and lack of purpose. Situating one's situational awareness within the ideals of the Constitution, cultural plurality, and civilisational grandeur helps guide one's curiosity and judgement as a society. A primer could be ensuring moral science lessons are re-inculcated in school syllabi in more thoughtful forms, to adapt to the needs of Gen-Alpha's, for the development of strength in character as they grow up.

Employable training that shall secure the youth financially, and by consequence socially and politically is the second element of Kautilya's system of training. Varta or a training in secular sciences, forms the third crucial element of Kautilya's training schedule. The final element essentially holds the three and their relevance together - Dandaniti. Danda acts as the protector of order and faith in justice. The National Education Policy of 2020 envisioned similar reforms and brought to the table a fresh outlook of looking at pedagogy and knowledge systems. Indigenous knowledge systems were offered space in school and college curriculum, creative learning and flexibility of choices for students collectively breathed fresh air into the long colonised structures of tutoring, instead of guided learning. Six years old, the Policy is a fresh idea with a wide horizon yet to cover. Kautilya's ideas - ancient, but of contemporary relevance - thus offer critical guides to ensure that good vinaya leads to acquired self discipline in all citizens.

Having accomplished this, citizens become aware of the universe and themselves - developing a strength of character that makes them leaders, instead of blind followers. These leaders envision, craft, create, and drive themselves, while driving the country with them. These leaders are not affected by distractions. While taking responsibility and accountability, they drive the country forward. The spirit of the National Education Policy 2020 leads us in this direction, but a long walk lies waiting ahead - leading us to a Viksit Bharat. The dream of India, that is Bharat is a magnificent dream that has to be seen by 1.4 billion pairs of eyes, every day, with conviction and onus of the country's future on every shoulder that breathes its name.

Yaksha Prashna from the Mahabharata and Fundamental Duties

One day in the Kamyaka forest, as the Pandavas neared the end of their twelve-year exile the brothers became very exhausted due to heat. Yudhishtira sent Sahadeva to fetch water. At a serene lake, a celestial voice of the Yaksha cautioned Sahadeva, "This is my lake. Answer my questions before drinking." Sahadeva ignored it, and as he drank he fell lifeless. Nakula, Arjuna, and Bhima followed, each neglecting the voice and perishing by the water's edge.

Looking for his brothers, the grief-stricken Yudhishtira arrived near the lake. Heeding the Yaksha's command, he engaged in a profound dialogue of over 125 questions on ethics, dharma, and human nature through which he proved his mastery of righteous conduct. The Yaksha probed, "What is happiness?" Yudhishtira replied, "proper conduct." This echoes our fundamental duty 51A(e); promoting harmony and brotherhood transcending religious, linguistic, or regional divides.

"Who makes one enlightened, birth, character, or learning?" "Character alone," said Yudhishtira, aligning with fundamental duty 51A(j); striving for excellence in individual and collective life. The Yaksha asked, "What is the invincible enemy and the incurable disease?" Yudhishtira replied, "anger and greed." These vices undermine our fundamental duty pertaining to abjuring violence and safeguarding public property.

To Yaksha's question "what is the highest duty?", Yudhishtira answered "Ahimsa or non-violence." Yaksha asked, "what is the loftiest thing?" to which

Dharmaraja replied "knowledge," tying with the fundamental duty 51A(k); parents' duty to educate children aged 6-14. To Yaksha's question regarding the friend of the dying?, Yudhishtira answered "charity."

Impressed by Dharmaraja's responses and humility, the Yaksha revealed



himself as Yama, God of Dharma and Yudhishtira's father.

He offered to revive only one brother. Yudhishtira chose Nakula, his step-brother from Madri so that both Kunti and Madri could have a living son for justice sake. This selflessness moved Yama to revive all. The episode underscores dharma's essence. Ethical conduct fosters societal harmony; character drives excellence, and non-violence ensures peace. These ancient truths mirror modern fundamental duties.

WISDOM WORD SEARCH

D H A R M A I F Q W R
A G A L I B A N D H I
N S A M V I D H A N A
D Y W S A B H A P Y K
A P A E G J K L M A N
R A J Y A L A I A R I
H A T A A D F G H T T
T Y H A O S E V A H I
O B P D E F G H I A L
L K A R T A V Y A Z D

WORDS TO FIND

Artha, Danda, Dharma, Kartavya, Niti, Nyaya, Rajya, Sabha, Samvidhana, Seva

ARTHA: Purposeful economic activity and the creation of public wealth.

DANDA: The "rod of punishment", the lawful application of authority.

DHARMA: The ethical foundation that upholds the social and cosmic order.

KARTAVYA: The inherent duty and responsibility of every citizen and ruler.

NITI: The science of political ethics and strategic statecraft.

NYAYA: The principle of justice and logical reasoning in governance.

RAJYA: The state or kingdom functioning under the rule of law.

SABHA: An assembly of wise counselors and representatives.

SAMVIDHANA: The systemic framework that organizes and structures society.

SEVA: The concept of leadership as a form of selfless service.

Marvels of India

KAILASHNATH TEMPLE, ELLORA

A Marvel of Indian Craftsmanship: The Kailashnath (Kailash) Temple at Ellora epitomises Bharat's architectural genius by uniting monumental scale, advanced engineering and refined sculptural artistry in a single rock-cut complex.

Monolithic Engineering Feat: Kailasa (Cave 16) is the world's largest monolithic rock-cut temple, carved top-down from a single basalt cliff of the Charanandri hills. Over 200,000 tonnes of rock were removed through a subtractive process, isolating and sculpting a freestanding, multi-storied temple. This irreversible method demanded exceptional planning and precision.

Architectural and Artistic Excellence: Rising about 32 metres and stretching nearly 78 metres, the temple rivals major structural shrines. Its walls, pillars and ceilings display dense narrative reliefs from the Ramayana, Mahabharata and Shaiva Puranic legends, along with life-sized animal sculptures.

Civilisational Significance: Conceived as a terrestrial Mount Kailash, the temple served as a Shaiva pilgrimage centre and a symbol of Rashtrakuta imperial power. Situated within the multi-religious Ellora complex, now a UNESCO World Heritage Site, it reflects Bharat's inclusive civilisational ethos.



Did you know?

Kautilya's Arthashastra (1.5.2) argues that a state's prosperity isn't just about laws, but the Vinaya (self-discipline) of its citizens. He believed that while some discipline is innate, true civic responsibility is acquired through education mirroring our 11th Fundamental Duty to provide education to children.

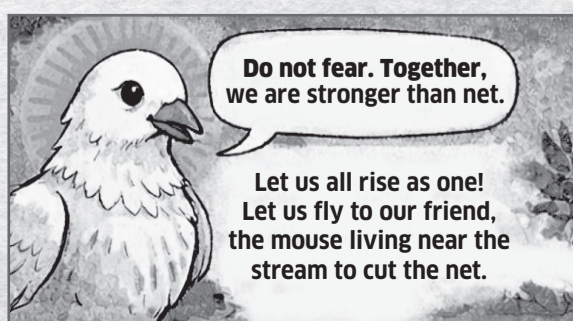
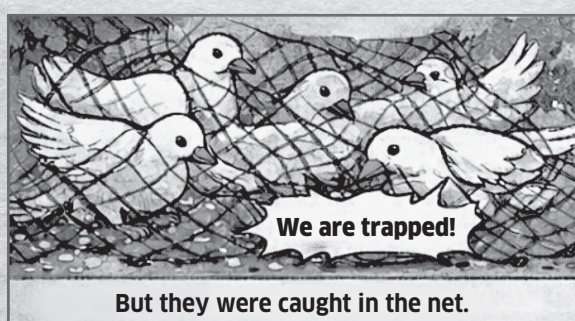
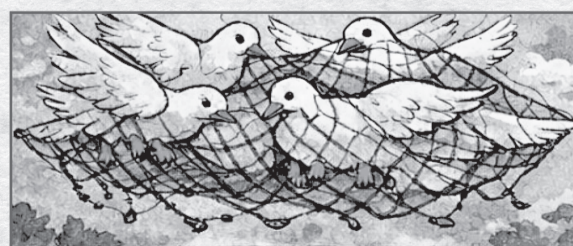
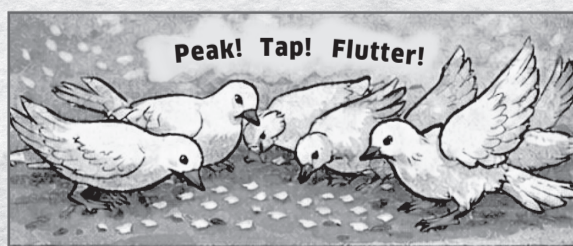
QUIZ Governance (Fundamental Duties)

Questions	Option A	Option B	Option C	Option D
1 King Ashoka ordered tours by his officers every five years to - "inspect and preach Dhamma (moral and social code of conduct) in his dominions in addition to their regular duties, and to teach his people to obey parents, be liberal to friends, relatives, Brahmanas and Sramanas/Monks, and to abstain from killing animals". In which Girnar Rock Edict was this expressed?	2nd	3rd	4th	5th
2 Jain teachings advocate the 5 main vows to follow Dharma or duty. Which of them means "Don't steal from others"?	Virya	Aparigraha	PRAJNA	Asteya
3 "Do not destroy the forest where tigers roam and do not kill the tigers that live in forests." Which ancient text is this taken from?	Mahabharata	Susruta Samhita	Buddhacharita	Garuda Purana
4 In which civilization did the people show a very good civic sense amongst all other ancient civilizations?	Mesopotamian	Chinese	Indus Valley	Greek
5 Thirukkural by the poet Thiruvalluvar in the Tamil Sangam Age deals with three important concepts. Which of these mean Virtue/Righteous Living?	Aram	Inbam	Porul	Kurinji

ANSWERS: 1 - B, 2 - D, 3 - A, 4 - C, 5 - A

hitopadesha

A Hunter, Trapped Doves and A Mouse



MORAL OF THE STORY: Unity is strength