

TWENTY VALUES OF AN ENLIGHTENED MIND

This text is based on the book
“*The Value of Values*”
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Jñāna - values

In the Bhagavad Gītā, there are a few verses that deal with what we may call ‘**values**’. The Gītā calls these values **jñāna**, which means knowledge. However, **jñāna**, used in the sense of values, is not the knowledge of the self that is both the means and the end of Vedantic teaching. Here, **jñāna** stands for the collection of qualities of the mind in the presence of which, in a relative measure, knowledge of the self can take place; in the substantial absence of which, self-knowledge does not take place, no matter how adequate is the teacher or how authentic is the teaching.

Lord Kṛṣṇa enumerates twenty qualities of the mind, which he terms ‘**jñāna**’ or knowledge

The 20 values

1. **AMĀNITVAM**
absence of conceit
2. **ADAMBHITVAM**
absence of pretence
3. **AHIMSĀ**
not hurting
4. **KṢĀNTIḤ**
glad acceptance
5. **ĀRJAVAM**
rectitude
6. **ĀCĀRYOPĀSANAM**
service to the teacher
7. **ŚAUCAM**
inner and outer purity
8. **STHAIRYAM**
steadfastness
9. **ĀTMAVINIGRAHAḤ**
mastery over the mind
10. **INDRIYĀRTHEṢU VAIRĀGYAM**
dispassion towards sense objects
11. **ANAHANĶĀRAḤ**
absence of self-importance
12. **JANMA-MṚTYU-JARĀ-VYĀDHI-DUḤKHA-DARŚANAM**
reflection on the limitations of birth, death, old age, sickness and pain
13. **ASAKTIḤ**
absence of a sense of ownership
14. **ANABHIṢVAŅGAḤ PUTRA-DĀRA-GRHĀDIṢU**
absence of obsession to son, wife, house and so on
15. **NITYAM SAMACITTATVAM IṢṬA-ANIṢṬA-UPAPATTIṢU**
constant equanimity towards desirable and undesirable results
16. **MAYI ANANYA-YOGENA BHAKTIḤ AVYABHICĀRIṆĪ**
unswerving devotion to Me characterised by non-separateness from Me
17. **VIVIKTADEŚASEVITVAM**
preference for a secluded place
18. **ARATIḤ JANASAMSADI**
absence of craving for social interaction
19. **TATTVA-JÑĀNĀRTHA-DARŚANAM**
commitment to Self-knowledge
20. **ADHYĀTMA-JÑĀNA-NITYATVAM**
understanding the ultimate validity of Self-knowledge

Knowledge

These are declared to be **knowledge** and what is opposed to it is **ignorance**.

As we have seen, ‘**knowledge**’ as used here does not mean knowledge of the self but stands for those qualities that prepare the mind for the knowledge of the self. **Jñāna** indicates those qualities of the mind that must be present for the **vastu**, the truth, to be known. The list of values constituting **jñāna** is long but the qualities are interrelated. They define a harmonious frame of mind in which knowledge can occur.

Each of the terms used by Lord Kṛṣṇa highlights a certain attitude, the value for which must be discovered personally, in order that the attitude becomes a natural aspect of the seeker’s mind.

When the total value of these values is understood, one sees that these attitudes have the highest personal value for everyone.