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# THE SANAATANA AARYA DHARMA

by

Mr. M. C. Krishnaswamy Iyengar

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Sri Raamapuram, Bangalore

# THE SANATANA ARYA DHARMA

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Mr. M. C. Krishnaswamy Iyengar, M.A., S.A.S., M.B.G.S., O.L.M.,  
Sri Ramapuram, Bangalore.

This is the name given to that most ancient and the best and noblest **Eternal Principle** on which all the traditional Aryan Laws of duty and righteousness are based and promulgated :—(the grace of God and all that it connotes.)

I (a). In the first place let us try to understand what is meant by **Dharma**. It is a *Via media* which one can tread without causing the least pain, hurt, pang or trouble to any other living being, whatsoever, wherever, and whenever one can by thought, word or deed. It is that conduct which is practised by good, pious and learned men who knew the truth as well as 'what is right' and were therefore, free from anger, malice, jealousy, hatred, avarice, greed, envy, etc., in their minds. Hence it is that it was and has been extolled universally. It is, indeed, what holds the various parts of the Universe without total disintegration at any time and runs them all in sound and wholesome channels. It is the *summum bonum* of safety, security, law and order, and good government *bonis avibus* (i.e. under good auspices) and all that these imply (viz:—peace, plenty and prosperity everywhere.) In fact, it is the 'Golden mean' of every thing noble and grand, that has been thought of, spoken and done, in the path of duties enjoined by law on every living organism in relation to every such other one in cosmos. To be brief, it may be said to be God's own invisible power or Will, by which the worlds are held together and allowed smoothly to move on without a clash. All else is wicked or mischievous and goes by the name of "Adharma".

1. Derivation of the word 'Dharma' :— ಧರ್ಮ  
ಲೋಕಾನ್, ಧಿರ್ಯತೇ ಪುಣ್ಯತ್ವಭರಿತವಾ । ಧ್ಯ=ಧರ್ಮ+“ಅತ್ಯಂಸ್ತ  
ಹುಸ್ತಿತ್” — ಉಣಾದಿಸೂತವೂ ॥ I—136 ॥ ಇತಿವಾಸ್ ॥ ಧರ್ಮಃ=  
(1) ತುಭಾದ್ಯಷ್ಟವೂ (ತೆಲ್ಲೀ—ಹಕ್ಕುವ ಸುಹ್ಕುತ್ತಾಧರೀಯ etc.,) in

Hitopadesa । తట్టర్యాయః ॥ (2) పుణ్యం । (3) శ్రీయః । (4) సుశ్రుతమా । (5) వ్యుషః ( ఇత్తమరః ) I-4-24 ॥ (6) నయ్యయః (7) స్పృభావః । (8) అచారః । (9) ఉపమా । (10) క్రతుః । యథా ॥—“ కృత్ప్రవగ్గోం ధర్మాఖ్యం, యథావద్దీజసత్తుమాః । జస్త్రస్తే విధివద్రాజనా, తట్టవాభిష్టవం ద్విజాః ॥ ” ఇతిపుణ్యాభారతీ (VIX-88-21) ॥ (11) అంధింసా (12) ఉపసిషత్తా—ఇతి మేధినీశారః (సీ—16) । దానాదిశీ (కీ.ఎచీ)—ఇతి హేమచంద్రః ॥ యథా—“ ధర్మః ” (పుం, కీ.ఎచీ) (1) ప్రాక్తాయావు, (2) స్తుథాధానం (3) ప్రత్యాక్షారోజ్యః (4) ధారకా । (5) స్తురణం జ్యేవ యోగీఽస్తు, పంజంధర్మః ప్రసేకితాః ॥” యోగసారీ ॥

2. Derivation of the word **Sanatana** :— సనాభవః సాయం, చిరం, వార్షీ, పుగీ ఇతి (IV-3-23,) “ టిప్పుటిప్పుల్లో—తుట్టి ” ॥ = విష్ణుః, తివః, బుక్కాట, పిత్రుణాముతిథిః ( ఇతి హేమచంద్రః ) । దివ్య మనుష్యః । అస్య ప్రవాణం ‘సనంద’ శబ్దీ ద్రుష్టవ్యః । సజబుక్కుణః పుత్రః । —యథా । “ సనత్మమారో, ధర్మత్మ, సనకత్మ, సనాతనః । సనన్నద్రూపి, సనర్మత్మ, యీఽన్మీ వాబిర్యుజఃసుతాః ॥ విజక్కుణాన యుద్ధచుంచేవాఽన్మేజడ బుద్ధయః ॥ ” ఇతి బుక్కుస్వేపర్తీ, ప్రశ్నతి ఖండే, తినే అధ్యాయః ॥ సజ జనలీఽశవాసి— ఇతి శాశీ ఖండమ్ ॥ వహ్నిపురాణ మతీ తపోలోఽశవాసి ॥ = సనాతనః (తీ) ॥ సనాభవః ( సాయం, చిరం, ఇతి ) ॥ నిత్యం-జత్యమరః ॥ = సునిత్యలః ( ఇతివిష్ణుః ) ॥— యథా—మనుః ॥ “ పుష్మో ఇ ను పుస్తతః ప్రోర్చోఽయోఽధ ధర్మ స్పునాతనః । అస్తుద్ధర్మాన్నజ్యేత, కౌత్రయోఽష్టురణీరప్రాణ ॥ ”

I (b). (1) ధర్మోఽహిసమస్తద్రవ్యగుణశర్యసు నిష్ఠా భగవతః కత్యాస్పృతక్షిః । (2) యతోఽభ్యదయు నితీయస సిద్ధః స్పునవ ధర్మః (3) సర్వంబల్మిదం యో ధరతి. యీనది, యతేవాస ధర్మః ॥

(1) The Lord's power of action in all objects, with their natural merits and tendencies in that behalf, (2) That which leads on to prosperity and bliss, (3) That which sustains all that is manifest from God-

downwards to the minutest object. These go by the name of **Dharma**

(c) Truth is the conical base on which it stands, its apex being **Ahimsa** (non-injury) and the other two sides **Akro'dha** (freedom from wrath) and **Adro'ha** (freedom from evil intent) respectively. Thus it is an  equilateral triangle of a perfect conical shape, if expressed geometrically; it is also "the limit of perfect recovery" of any thing, when expressed scientifically.

II. Now the term **Arya Dharma** and what it means:

(a) अतुर्म ( =ज्ञानम् ) (प्राप्तिंवा) योग्यः=अर्हः or अयुर्हः । स एव अयुर्हः । तस्य धर्मः । -अर्थादर्थः ॥

The one immutable attribute or power which is respected universally and which may be termed Supreme Knowledge or knowledge infinite, possessed by God chiefly and by Godly-men in a less degree (b) भगवत्सूर्यजगद्प्राप्तिवारः । शृणु, सुक्ति, लयादि वायनारः । भगवत्सूर्यजगद्प्राप्तिवारः ।

The duty of the Paramathman as regards the whole of created worlds (i. e. His unceasing duty of creation, protection, and destruction as done for the welfare of all the worlds) (c) अर्याणां कुलधर्माण्य=Kuleena, poojya guru साधुजनानानाम् (नायिं) सदाचारादि नित्यंकैर्यं व्याचक्तव्यं पूज्यकर्त्तृ=the everyday righteous or virtuous rites and duties done in discharge of our responsibilities as directed by our elders, saints and seers, who are well-versed, wise, worshipful, noble in their ancestry, and good in their nature and behaviour, and who practised what they knew best and also preached the same to others. (d) अर्हो योऽधर्मः स एव अर्थादर्थः । =ज्ञानम् तव्यम्, प्राप्तिव्यम्, वायज्ञगत्प्रवेष्टप्रत्यक्षितप्रत्ययम् तत्प्रवाचनम् । यदेवज्ञानेऽपदेश्चिक्षावाचम्प्रविन अवगन्तव्यम् तद्विदेश्चाः, तदेव व त नाम् वाच प्रतितः ॥

The knowledge that soul is not Matter but different from it (or Nature) and is very pure, effulgent, indestructible, all-pervading and eternal in composition; and that it has to be attained or realised by proper training or education is also called **Dharma** of the **Aryans**. (This can be got by a sound knowledge of

all the sciences when taught by proper masters; otherwise, the soul imprisoned in the gross body as it is, identifies itself with all the perceptions or experiences which it feels through the material mind and its subordinate senses. Then it is said to be merged in delusion, illusion, etc., all born out of ignorance. It then submits itself to joy and sorrow, love and hatred, etc., of the group of the opposites and dual verities and this undergoes a succession of births and deaths, which is neither real nor congenial to its pure nature.) This Arya Dharma includes such daily prayers resorted to by all as:—**సర్వే జనాస్మావిసోఽభవస్తు!** or **తోఽకాశ్మామస్తాస్మావిసోఽభవస్తు!** and **సమాప్తసప్తంగజానిసస్తు!** or **భవస్తు!** ఇత్తాది! **Amen!**

III. Now what is **Sanatana**? “ ಶಾತ್ಯತಸ್ಸು, ಧುರವೋ ನಿತ್ಯಸ್ಸದಾತನ ಸನಾತನಾಃ ” || says the ‘kosa’ It is the one eternal attribute or power of the One Being called **Atchyuta** (=That Supreme Being who does not abandon the faithful or devoted at all times and in all circumstances and places,) **Ananth** (Infinite) **Paramathma**—(Supreme soul) and **sanatana**—Primordial and Eternal; or simply ‘that which is Eternal and Supreme.’

IV. Now then, what to understand by the term **Sanatana Dharma**? It means only this ಸನಾತನೋದಯೋಽಧರ್ತಃ = ನಿತ್ಯಂ ಕ್ಷಯವಾಣಂ ಪ್ರಕೃತಿಪ್ರಾರ್ಥಯೋಃ ಕರ್ತೃಃ | It is the set of actions done by nature and soul together (conjointly or severally) every day in life for the welfare of all concerned, as enjoined by the **Sastras** and is ever the same, with very little modifications due to environments. Hence **Arya Dharma** may mean **Sanatana Dharma** and *Vice-Versa* (Vide :-IF(b)(1) and (2) above); but the latter includes ಸ್ವಧರ್ತ, ಕುಲಧರ್ತ, ಜಾತಿಧರ್ತ, which are done hereditarily from time immemorial in each family or household as they are all (ಪರಸ್ಪರಸ್ವರೂಪಸ್ವಾಧಾವನಿಷಾಂ) dependent on each other's nature and build of form. One who knows this kind of **Dharma** well and acts accordingly, without the slightest deviation therefrom, is indeed very rare among men. **Sri Rama**

who was none other than Hari, Vishnu or Narayana in human shape, could be quoted as the only example so far seen or heard of in this earth. ಹಂತ್ಯಂದ್ರ, ನೇಳ, ಮಾಂಧಾತಾ and the great ವಿಕರ್ವಾದಿತ್ಯ, come only next to Him, as do the other kings of the Solar and Lunar races of exceptionally noble qualities. ಸ್ವಧರ್ಮ connotes traditionally —descended traits and actions; ಕುಲಧರ್ಮ comes from parental (chiefly paternal) ancestry to the seventh remove; and ಜಾತಿಧರ್ಮ from maternal links up to the preceding seventh generation or even extending backwards up to the 21st.

V. If we but pray to the Lord of this Universe of ours and repeat, His holy names innumerable, with all due devotion, then it is said He will condescend to listen to them, as a parent does to the wailings of a dear child, and then come near and do the needful removing all fear, danger or other impending calamity, thus fulfilling our desires. "Call upon me in the day of trouble and I shall save you from all calamities and dangers"—so, says the Lord. "Trust in God and do the right, lest He might punish you for any wrong" is the command of the Holy Bible. Hence it is our incumbent duty to obey that commandment.

The Gita says: — “ಪ್ರಿಯೋರ್ಹಿ ಜ್ಞಾನಿನೋಽತ್ಯಥಂ, ಅಹಂ ಸಜ ಮಮ ಪಿರಯಃ ॥ VII-17 ॥ ದೈವಿಯೇಷ್ಯೇಷಾಗುಣಮಯಾ, ಮಮ ಮಾಯಾ ದುರತ್ಯಯಾ ॥ ನಮಾಂದುಷ್ಟಿತನೋ ಮಾಂಧಾಃ, ಪ್ರಪದ್ಯನ್ತೇ ನರಾಧಮಾಃ । ಮಾಯಾಯಾಭಾವಕೃತ ಜ್ಞಾನಾಃ, ಆಸುರಂಭಾವಮಾಃ ॥ VII-15 ॥ ಬಹುನಾಂ ಜನ್ಮನಾಮಂತೇಜ್ಞಾನವಾಮಾಂ ಪ್ರಪದ್ಯತೇ । ವಾಸುದೇವಸ್ವರ್ಪಮಿತಿ, ಸಮಾಂತಾಪ್ಯಾಸುದುರ್ಲಭಃ ॥ VII-19 ॥ ಅವ್ಯಕ್ತಂ ವ್ಯಕ್ತಿಮಾಪನ್ನಂ, ಮಷ್ಟನ್ತೇಮಾಮ ಬುದ್ಧಯಃ ಪರಂಭಾವಮಜಾನನ್ತೋ, ಮಮಾವ್ಯಯ ಮನುತ್ತಮನ್ ॥ VII-24 ॥ ನಾಹಂ ಪ್ರಶಾಶಸ್ವರ್ಪಸ್ಯ, ಯೋಗಮಾಯಾ ಸಮಾವೃತಕಃ । ಮಾಂತ್ರಿಂ ಯಂನಾಭಿ ಜಾನಾತಿ, ಲೋಕೋ ಮಾಮಜಮವ್ಯಯಮಾ ॥ VII-25 ॥ ವೇದಾಧಿಂಸಮಂತಿತಾನಿ, ವರ್ತಮಾನಾನಿಜಾಜುಂನ, ಭವಿಷ್ಯಾಣಿ ಚಭೂತಾನಿ, ಮಾಂತುವೇದನೆಂತ್ಯಾನ ॥ VII-26 ॥ ಅಭಾಯಸಯೋಗಯುತ್ತೋನ, ಜೀವತಸಾನಾನ್ಯಗಾಮಿನಾ । ಪರಮಂ ಪುರುಷಂ ದಿವ್ಯಂ, ಯಾನ್ಮಾಷಾಧಾರನುಚಿನ್ತಯನ್ ॥ VIII-8 ॥ ಅನನ್ಯಚೀತಾಸ್ವತತಂ

యేఇ వోం స్వర్ణతీర్థయః । తస్యాకం సులభః పాథః, నిక్షే  
 ర్ముక్తశ్శ్యయోగః ॥ VIII-14 ॥ మాముపేత్త పుస్తజ్ఞస్త, దుః  
 ఖాలయమశాశ్వతమహా । నాశ్చివన్తమయాతాప్తమి, సంసిద్ధింపర  
 మాంగతాః ॥ VIII-15 ॥ మయాతాప్తమస్తమాంపాథః, దైవిం  
 ప్రక్తిమహాత్రతాః । భజత్తేనైన్యమనైశాః, జ్ఞాతాప్తభితాదిమయ్య  
 యమా ॥ IX-18 ॥ సతతం కేతాయనైశ్చమాం, యతన్తశ్శ  
 ద్విధవ్రతాః । నమశ్శ్యాన్తశ్శ్యమాంభుర్ము, నిత్యయుక్తా లపాసతీ ॥  
 IX-14 ॥ సమోజం పర్మభజతేషు, నమేద్వమైశస్తినప్రయః  
 యేఇ భజన్తితుమాం భుర్ము, మయితే తేను జాప్యహమా ॥ IX-29 ॥  
 అహంస్రేష్టప్రభవేలి మత్స్యర్థం ప్రవత్తతీ । ఇతి మత్స్య  
 భజన్తేమాం, బుధాభావ సమస్తతాః ॥ X-8 ॥ ముట్టితాపుద్గత  
 ప్రాణాః, చోధయన్తః పరస్పరమా । కథయన్తశ్శ్యమాం నిత్యం,  
 తుష్ణితిజ రమన్తిజ ॥ X-9 ॥ తేవాం సతతయుక్తానాం, భజ  
 తాం ప్రితిప్రార్పితమా । దదాము బుద్ధియోగంతం, యేఇన  
 మాముపయాన్తితీ ॥ X-10 ॥ తేవామేవానుశంపాథం, అహము  
 భుర్మునె జంతమః । నాశయావాయైత్తభావమైశాః, జ్ఞానె దిపేన  
 భాస్తతా ॥ X-11 ॥ బుద్ధాయివికుద్ధయాయుక్తోర్ము, ధృత్యాత్మానం  
 నియమ్యజ । శబ్దాద్ధిన్నిష్టపయాం స్తుతాత, రాగద్వేషాప్యదశ్శజ  
 ॥ XVIII-51 ॥ విశ్వాసేవి, లఘుప్రాతీ, యతవాక్యయమానసః  
 ధ్యానయోగపరోనిత్యం, వైరాగ్యంసముపాత్రతః ॥ XVIII-52 ॥  
 అహంకారం, బలం, దపం, కౌరిధం పంగ్రహమా ।  
 విముచ్ఛునిర్మమశ్శ్యమైనైశ్చే, బ్రహ్మభూయాయి కల్పతే ॥ బ్రహ్మభూత  
 ప్రసన్తాత్మా, నతోజతిన రాంశ్చత । సమస్మర్మేషు భూతేషు,  
 మధ్యతీం లభతే పరామా ॥ భుర్ముమాముభిజానాతి, యావాన్య  
 శ్శ్యస్తితత్తుపతః । తతోమాంతత్తుపత్తోలే జ్ఞాతాప్తా, విరతేతదన్త  
 రమా ॥ XVIII-53-55 ॥” Thus says భగవాం శ్రీ శ్రీ శ్శ్య  
 to a devout person bent upon prayer and the daily  
 repetition of the names of the Lord. He shall surely  
 reach the Lord one day or other. He need have no  
 doubts, fears or calamities of any kind at all times,  
 his mind being transfixed in the Lord. Others of a  
 wicked nature can never know Him or find Him in all  
 his divine glory.

I shall, therefore, vent my prayer to that Supreme  
 Being in these few lines as that act comprises and

comprehends all the Dharmas imaginable:—“ ಶ್ರೀಮಾರ್ತಿ  
 ಜಯತು ಗೋವಿನ್ದೇ (1) ವಿಷ್ಣು (2) ರಾಜಾಯಕೋ (3) ಹರಿ: ।  
 ವಿಭೂತಿ: ಕೃಷ್ಣೇ, ಮಾಹಾವೋಯಿ, ಹೃತಿ ಸೀತೇ ಶಿವ ಸಾತನಿ: ॥೧॥  
 ಅಕಾರವಾಚಕೋಯಸ್ಯ, ಯೋಗಕಾಲೇಶ್ವರತೋಹರೇಃ । (3) ತಂ ಶ್ರುತಿ  
 ಶ್ರೀಣಿ ನಿಶ್ಚೀಣಿ ಶ್ರಯಣೀಯಂ ಶ್ರಯಾನುಹೇ ॥ ೨ ॥ ಜಯತಾದಿಹ  
 ಲೋಕಾನಾಂ, ನಾಯಕೋ ಗರುಧಧಾಜಃ । ನಾಷಣ್ಯೇಭ್ಯಾಸ್ಯಯಾತ್ಮಾತಾ  
 ನಾರಾಯಣ (2) ಸವಾಹ್ಯಯತಃ ॥ ೩ ॥ ವಿಭಾರ್ತಿ ಚ ಪುರಾಣಾಧಾರನಾ,  
 ವೇದಾನಾತಾಷ್ಟಕ್ತಮಾಸ್ತಿತಃ । ವಿಷ್ಣುಂ (1) ಸದಾಹ್ಯದಿಧ್ವಾಯೀತಾ,  
 ಸಾಕಾರಂ ನಿಷ್ಪಲಂತು ವಾ ॥ ೪ ॥ ಇತಿಧರ್ಮಸಮಾಜ್ಯಯೇ ॥

(1) Let the Almighty, the supreme lord of heaven, the all-pervading spirit, the ever-effulgent giver of light and knowledge, the destroyer of all sins and the eternal purifier of souls and their elevator to Heaven, who is the presiding Deity of all the senses, in name, be victorious !!

(2) That Absolver of sins will I resort to as the greatest of all resorts who is indicated by the first letter of the Alphabet of all languages; whose name will be ever rumbling in my ears; and whose Glorious form is seen before me while in meditation. For He is beyond all description, depiction or conception imaginable and soars beyond the reach of the hymnal contained in all the scriptures.

(3) Let Him whose vehicle and pennon sign is the white-necked and golden-headed Eagle ( ಗರುಡ ) and who is the giver of the beatific vision of Bliss, as well as, the Preserver and Lord of the worlds and Preserver and Promulgator of the holy scriptures, be ever victorious !

(4) After having gone through all the traditional holy Lores and their imports and having mastered the various hymnals of the holiest of scriptures, one should, with a devout heart, ever meditate upon that Pervader of all things, animate or inanimate, either in a pure holy form or without one—for it is said in the Lord's song as :— “ ನೇಹಾಭಿಕ್ರಮನಾತೋಽಸ್ತಿ, ಪ್ರತ್ಯಾ  
 ವಾಯೋನವಿಷ್ಟಕೀ ಸ್ವಲ್ಪ ಮಷ್ಟಿಸ್ವಧರ್ಮಸ್ಯ, ಕಾರ್ಯ ತೇಮಹಿಂ ಭಯಾತಾ ॥೧-೯॥ i.e., In this ನಿಷ್ಪಾಮಾಕರ್ತ್ಯೋಗ the thing

began can never be destroyed nor can it meet with any impediments, till it bears fruit of a transcendental nature, beyond what is enjoyed in the cycles of births and deaths, which is highly frightful and pernicious in the end.

A holy man can never do wrong nor indulge in sin. If he does so, he becomes at once a hypocrite and impostor, if not a cheat. Hence all must beware of men of this character and shun them afar, as unworthy of good society. Otherwise, havoc of a terrible kind may ensue, which may be an “ill wind that blows nobody good” and end in a thorough devastation, disaster or catastrophe.

**VI.** Let us now turn our attention to what others have to say about this **Dharma** which is at once, noble, ancient and eternal and which refers to that Ancient Traditional Law of the Aryans (Hindus), which inculcated good morale everywhere and ensured the finest Law and Order in the fabric of human society, for its own stability, uniform progress, and prosperity. True education also aims at and leads to the same goal—Spiritual Freedom or Eternal Bliss. (E= out of, ducere= to lead ; i. e, Leading out of the mire of worldly existence into that holy Land of unlimited Knowledge and Bliss (from which there is no return.) It does indeed comprehend all the best religious doctrines adopted by the nobles among men for the well-being of the individual, the family, society, and eventually the country at large, and the nation as a whole, in its wider aspect.

(1) **Manu** says in his Law—Code :— “**धारणा** दृढ़मित्रायाः धर्मैर्दृढ़रूपैर्मृत्युतः । धर्मप्रवक्तौर्हेत्वा, धर्मोर्धर्मैर्दृष्टिरूपैः ॥ तस्माद्धर्मैर्दृष्टिरूपैः, व्याधैर्दृष्टिरूपैः क्लेशवद्भिर्ता ॥8-15॥ व्युष्मेहैर्भगवान्दृष्टिः, तस्मैयुःकुरुते वृलम् । व्युष्मलंतं विद्यर्दीवा, स्तु साकृदृष्टिं न लैहेपयेत् ॥8-16॥ एक एव सुकृदृष्टिरूपः, निधनैर्व्युष्मनुयातियः । तरीक्षणमित्राकृतं, सर्वमृष्टदीर्घगच्छ ॥8-17॥ i. e., As it bears and maintains all without the least distinction or transgression, it is called **Dharma** (from the Sanskrit verbal root धृ= ‘to bear’ and ‘maintain.’) It is the foundation of every thing. If it is tilted

even a little, all foundation crumbles and things are destroyed at once; but, if it be carefully looked after, it protects all. So never meddle with it, lest it should destroy all with its vehement impact. He who meddles unfairly with it, is a destroyer of **Dharma**. Him (the destroyer) the celestials call a **Vrishala**—a heinous wretch. So beware of meddling therewith in any way. For, it is only **Dharma**—the righteousness of our thoughts, words, and deeds, that follows us to death and to worthy realms reserved for us thereafter. It follows us like a true friend; all else separates or is destroyed with our bodies.

(2). ಯಂ ಪ್ರಥಗ್ರಹಂಚರಣಾಃ, ಪ್ರಥಗ್ರಹಂಫಲ್ಯಾಷಣಾಃ । ಪ್ರಥಗ್ರಹಂಚರಣಾಃ, ಸ್ವಮಂಚಂಸಿ, ತಸ್ಮಾಲ್ಪಂಧರಾತ್ಮನೇನಮಃ ॥ 11—51 ॥ ವಿದ್ವಿಧಿಸ್ಮೀವಿತಸ್ಪದಿಃ ನಿತ್ಯಮಂದ್ಯೇಷರಾಗಿಭಿಃ । ಹೃದಯೇನಾಭ್ಯಾನುಜ್ಞಾತೋರ್, ಯೋಧರ್ಹಸ್ತಾಂಭೋಧತ ॥ II—1 ॥ “Obeisance be to Him, whom the followers of various faiths, desirous of obtaining fruits eagerly sought after, worship according to their best concepts and who in order to please them, appears to them, as they desire (in order to fulfil their wishes.) Hence try to know Him well, whom the learned and pure in heart daily adore and serve as dictated by their conscience (which is free from hate or love) and who goes by the name of **Dharma**” (This they do for their own edification or emancipation.)

ಉತ್ತರಾಂ

(a) ಯಜ್ಞಾರ್ಥತ್ವರ್ಹಂಕೋಽಸ್ತತ್ತ, ಲೋಕೋಽಯಂಕರ್ತಂಧನಃ । ತದಧರ್ಂ ಕರ್ತಕೋನ್ತೇಯ, ಮಾತ್ರ ಪಂಗಸ್ತಮಾಚರ ॥ 3—9 ॥

(b) ಶ್ರೀಯಾನ್ವೇತಧರೀಷ್ಯೋ ವಿಗುಣಾಃ, ಪರಧರಾತ್ಮವನುಷ್ಣಿತಾತ್ । ಸ್ವಧರ್ಮೀ ನಿಧನಂ ಶ್ರೀಯಃ, ಪರಧರೀಷ್ಯೋಭರೂಪಹಃ ॥ 3—35 ॥

(c) ಶ್ರೀಯಾನ್ವೇತಪ್ರಮಾಂಯಾಂಧಜ್ಞಾತಾ, ಜ್ಞಾನಯಂಜ್ಞಾಃ ಪರಂತಹ । ಸರ್ಪಂಕರಾತ್ಮಿಲಂ ವಾರ್ಥ, ಜ್ಞಾನೇ ಪರಿಸವಾಪ್ಯತೇ ॥ 4—33 ॥

(d) ತದ್ವಿಧಿಪ್ರಜ್ಞಾನೇನ, ಪರಪ್ರತ್ಯೇನ, ಸೀವಯಾ । ಉಪದೇಶ್ಯೋಂತಿ ತೇಜ್ಞಾನಂ, ಜ್ಞಾನಿನಸ್ತತ್ವದರ್ಶಿನಃ ॥ 4—34 ॥

(e) ಚಾತುರ್ವಾರ್ಥಂ ಮಯಾಸೃಷ್ಟಂ, ಗುಣಕರ್ಮವಿಭಾಗಃ । ತಸ್ಯಕರ್ತಾರಮಂ ಮಾಂ, ವಿದ್ಯಾಕರ್ತಾರಮವ್ಯಯಮಾ ॥ 4—18 ॥

(f) ನ ಮಾಂ ಕರ್ಮಾಣಿ ಲಂಪನ್ತಿ, ನ ಮೇಕರ್ಪಂತೀ ಸ್ವಂತಾ । ಇತಿ ಮಾಂಯೋಽಭಿಜಾನಾತಿ, ಕರ್ಮಭಿನ್ರಂಬಂಧಂತೇ ॥ 4—14 ॥

(g) ಕರ್ಮಾಣಿ ಕರ್ಮಯಃಪತ್ಯೋತಾ, ಅಕರ್ಮಂ ಚ ಕರ್ಮಯಃ । ಸ ಬಂದ್ರಿ

మాన్మనుష్టేసు, స యుక్తః కృష్ణ కర్తృత్వం ॥ 4-18 ॥ (h) యస్య  
సర్వీసనూరంభాః, కానుసంకల్పవిజేతాః । జ్ఞానాగ్నిధగ్ం కర్మ  
ణిం, తమాకుః హండితం బుధాః ॥ (i) త్యక్తాప కర్మఫలాసంగం  
నిత్యత్ప్రేత్తుః నిరాక్రయః । కర్మణ్యభిప్రవృత్తీర్షి, న్యేవకించిక్షే  
ర్మాతి సః ॥ (j) నిరాక్రిర్యత బిత్తుతాత్, త్యక్తసర్వదరిగ్రహః ।  
కారిరం కేవలం కర్మ, కుర్మన్నాప్తేతి కాల్పివమూ ॥ 4-19 to 21 ॥  
(k) త్రేయాస్మిధర్మాత్మీ విగుణః, పరధరాత్మానుష్టితాతా ।  
స్వభావనియతం కర్మ, కుర్మన్నాప్తేతి చేల్చిషమూ ॥ 18-47 ॥  
(l) సకచంకర్మకౌస్త్రేయ, సదోవమపి నత్యజీతా । సర్వారంభా  
ణి దోషేణ, ధూనేనాగ్నిరివాన్వతాః ॥ 18-48 ॥ (m) యజ్ఞ  
దానతపః కర్మ, న తష్ణిజ్యం కార్యమేవతత్త్వం యజ్ఞేణ, దానం, తప  
శీపువ, పావనాని మన్మిషిణాం ॥ (n) ఏతాన్యషితు కర్మాణి, సంగం  
త్యక్తాపఫలానిజి । కర్తృవార్య నిఃతి మేపాథి, నిష్టితం మాతముత్త  
మమూ ॥ 18-5&6\* As regards Dharma which connotes  
holy duties and actions, the Lord says in his  
“Song Divine” to Arjuna thus :—

(a) Actions other than those done by way of sacrifice would bind the man. Hence, O son of Kunthi ! perform them accordingly, free from all thoughts of self. (b) One's own Dharma, however inferior it may be to another's, is by far better than that of that other person, superior though it be. Even death would be more welcome in one's own sphere of duties than in that of another, which is attended with fear and danger. (c) O, Terror of foes ! the sacrifice of knowledge of self is far superior to that of wealth and other things most coveted. O, Partha ! all actions done by way of sacrifice, end in that knowledge only. (d) Learn that, falling at the feet of a preceptor, by questioning him humbly and serving him. For, the wise and those who have seen the Reality shall impart that knowledge to thee. (e) The four-fold division of Society into classes was made by me, according to their inherent merits and aptitudes for action. Although I am their author, know me to be free from action, as well as, indestructible (or imperishable). (f) Actions pollute Me not, nor have I any desire for their fruits. He, who knows me as such, shall never be affected by action. (g) He that

seeth inaction in action is the wisest of all men. He is the true ascetic—Yogi; he hath performed all actions (without attachment.) (h) The wise call him a Pandit whose actions are free from selfish desires and are all burnt by the fire of knowledge. (i) He that remaineth contented and free from all attachments for the fruits of his actions, and hence, self-possessed shall not be affected, although he fully engageth himself in action. (j) Having no desire of any kind, he, that hath controlled his senses and mind, is free from all sorts of temporal concerns, performing actions merely for the sustenance of the body and, therefore, does never incur sin. (k) Karmas of one's own class, though (they may appear) defective, are better than duties of another class, though well done. By performing actions belonging to one's own class (and well-suited to one's own nature and taste) one incurreth no sin. (l) O, Arjuna! one must never abandon a natural hereditary duty (being born for it) though it be attended with evil. For all actions have an envelope of evil, as fire has that of smoke. (m) Pure actions such as sacrifice, gifts and austerities—should never be abandoned. They should be duly performed, as they purify the minds of the wise. (n) O, Partha! even these should be performed by giving up all attachments to them and to their fruits. That is my decided opinion; and it is the best decision of all.

## VII. Derivation of 'Sanatana Dharma', :-

- (1) ಸನಾತನಸ್ಯ = ಪರಮಾತ್ಮನಿಃ, ಧರ್ಮಃ = ಧಾರಕಃ ।
- (2) ಸನಾತನ ಪರಮಾತ್ಮನಾ ಸ್ತುತಿಸಾದಿತೋ ಯೋ ಧರ್ಮಃ ।
- (3) ಸನಾತನ ಶಾಂತಿ ಸೌ ಧರ್ಮಶಿಷ್ಟ ( ಪಾರಬೀನಪೂರ್ವ, ಧಾರಕವೂ, ಶಾಂತಿತಪೂರ್ವ ಆದ ಧರ್ಮ )
- (4) ಸನಾತನಃ ( ಪರಮಾತ್ಮಾ ), ಧರ್ಮಃ ( ಧಾರಕೋ ) ಯಸ್ಯಾಜಿತ್ಯಸಿ
- (5) ಸನಾತನೇ ಯಾಧಾತಧಾ, ಧರ್ಮಃ ( ಧಾರಕಃ )
- (6) ಸನಾತನಂ ( ಶಾಂತಂ ), ಕರೋತಿ ವಾನವ ವಿಶಿ, = ಸನಾತನಯತಿ । ಸನಾತನಯತಿ = ಸನಾತನಃ । ಸನಾತನ ಶಾಂತಿ ಧರ್ಮಶಿಷ್ಟ ।

These have been already well explained above in English. नेत्रः is first, दृष्टिः is secondary. All should speak नेत्रः and act up to the Dictates of the दृष्टिः.

ಶಾಸ್ತ್ರಮೂರ್ತಿ of Manu. Dharma is of various kinds—as,

- (1) ಪ್ರಸ್ತಾತ ಧರ್ಮಃ = good acts of the laity.
- (2) ವಿಶ್ವತ ಧರ್ಮಃ=good acts of the clergy and the godly and pious.
- (3) ಸಾಮಾನ್ಯ ಧರ್ಮಃ=various ordinary acts.
- (4) ವಿಶೇಷ ಧರ್ಮಃ=various special acts of duty.
  - (a) ವರ್ದ್ದ ಧರ್ಮಃ=Acts of 4 different but otherwise equal classes of society.
  - (b) ಆಶ್ರಮ ಧರ್ಮಃ=Acts of the bachelor, the house-holder, the mendicant and the sage who has renounced the world.
  - (c) ವಯೋಧರ್ಮಃ=Acts according to age.
  - (d) ದೇಶಧರ್ಮಃ= Acts suited to place.
  - (e) ಕಾಲಧರ್ಮಃ=Acts suited to times.
  - (f) ಆಸದ್ಧರ್ಮಃ=Emergency acts, such as when danger is ahead and life is involved, etc.;

and many others too numerous to mention, as codified by Parasara for the Kali Age—as far as possible;

**VIII.** The two Indian Epics, the puranas, the law and other codes say as follows :—(a) ಆನ್ಯಶಂಕ್ಯಂ ಪರೋ ಧರ್ಮಃ । (b) ಅಹಂಸಾ ಪರಮೋ ಧರ್ಮಃ ॥ Cessation from cruelty is the greatest Dharma ; (c) ಸತ್ಯೇಧರ್ಮಃಪ್ರತಿಷ್ಠಿತಃ Dharma rests on Truth: examples—Harischandra and Rama-chandra. (d) ಯತ್ನೋಧರ್ಮಸ್ತತೋಜಯಃ । ಯತ್ರ ಸತ್ಯಂ ತತ್ತ್ವಂ ವಿಜಯಃ ॥ ಸತ್ಯೇವ ಲೋಕಾನ್ನ ಯತ್ । ಧರ್ಮ್ಯ ಸತ್ಯಂ ಪ್ರತಿಷ್ಠಿತವ್ಯಃ ॥ Wherever there is Dharma, there is Victory; where there is Truth, there is Happiness; by truth one can conquer the Worlds; everything rests on Dharma, indeed. (e) ಸತ್ಯೇಷಾಮೇವ ಧರ್ಮಾಣಾಮುತ್ತಮೋ ವ್ಯಾಖ್ಯಾಪೋನಿಧಃ:

ಭಾಗವತಪುಷ್ಟಿ, ಭಕ್ತಾನಾತ್ಮಕರೀರವರ್ತಾ ॥ The doctrine prescribed in the Vishnu cult is the supreme one; for Lord Vishnu protecteth His devotees, who worship Him only, as if they were His own body. (f) ಅಯಂತು ಪರಮೋಧರೀಷ್ಟಿ, ಯದೇಷ್ಟಿಗೇನಾತ್ಮದರ್ಶನವರ್ತಾ ॥ Seeing the soul by practice of yoga is the greatest Dharma. (g) ರಾಮೋ ವಿಗ್ರಹವಾರ್ಥರ್ತಿಃ । ಕೃಷ್ಣೋಧರ್ತಸ್ವನಾತನಃ ॥ Sri Rama is spoken of as the embodiment of Dharma and Sri Krishna as the Ancient and Eternal Law itself. (h) ಆಚಾರ ಲಕ್ಷ್ಮಿತೋಧರ್ತಿ, ಸ್ವಾತ್ಮಸ್ವಾತ್ಮಜಾರಲಕ್ಷ್ಮಿಜಾಃ ॥ ಆಗಮಾನಾಂಹಿ ಸರ್ವೀಣಾ, ಮಾಚಾರಃ ತ್ರೈಷ್ಟಿಂಬಜ್ಯತೀಃ ॥ ಆಚಾರಃ ಪರಮೋ (ಪ್ರಥಮೋ) ಧರೀಷ್ಟಿ, ಧರ್ತಸ್ಯಪ್ರಭರ್ತಿಷ್ಟಿತಃ । ತಸ್ಮಾದಸ್ಯೇನ ಸಂಯುಕ್ತೋ, ನಿತ್ಯಂ ಸಾಂದಾತ್ಮವಾನ್ವಿತಃ ॥ ಏವ ಮಾಚಾರತೋದೃಷ್ಟಾಪ, ಧರ್ತಸ್ಯಮುನಯೋ ಗತಿವರ್ಗಃ । ಸರ್ವಸ್ಯತಪಸೋ ಮಾಲಂ, ಆಚಾರಂ ಜಗ್ಯಹುಃಪರಮ್ ॥ ಆಚಾರಪರಭವೋಧರೀಷ್ಟಿ, ಧರ್ತಾಧಾರ್ಯಾಯುವಿರ್ವಧತೀಃ ॥ ಆಚಾರಾಳಿಭತೀಃ ಜ್ಞಾನಂ, ಆಚಾರಾಳಿಭತೀಧನಂ । ಆಚಾರಾದಾಯುರಾರೋಗ್ಯಂ, ಕಾರ್ಯಚಾರಾತ್ಮೀರ್ವಿತಮುತ್ತಮಾವರ್ತಾ ॥ Good conduct is the first and greatest Dharma, as told by our holy scriptures; for it is spoken of as the vehicle and source of Dharma. By it, the twice-born have self-control which leads one to penance; hence it is that the Sages stuck fast to it. The good love it and practice it; for, it gives longevity, right knowledge, wealth, health, and prosperity, as well as, the greatest fame. Its presiding deity is **Atchyuta** —the one God who never lets go His devotees to slip by. (i) ಆಹಂಕರಣಿಭಾತಾನಿ, ಪ್ರವಿಶಣಿಯಮಾಲಯಂ । ಶೇಷಾಃ ಸಾಂಪರಮಿಜಫಲತ್ವಿ, ಕಿಮಾಳ್ಜಿರ್ಯಮತಃಪರಮ್ ಆಹಂಕರಣಿಧರ್ತಸ್ಯ, ಯೋನಿ ಸಾಂಧಿಸಮಾಗಮಃ । ವೋಹಜಾಲಸ್ಯಯೋನಿಹಿರ್ವ, ಮಾಂಡ್ಯರೇವ ಸಮಾಗಮಃ ॥ Every day we see men dying; yet the rest of us think we will live for ever (which is false, ridiculous and most wonderful). Day in and day-out, the company of the good is the source of all Dharma; but company with the perverse (or ignorant) leads one to continuous delusion and thence to perdition.

IX. (a) ಶ್ರುತಿರ್ಪಾಳಿನಾಶಿ, ಸ್ತುತಿಯೋವಿಭಿನ್ನಾ, ಸ್ನೇಹೋಮುನಿಷಿ

ಸ್ವಾರ್ಥಃ ಪ್ರಮಾಣಂ । ಧರ್ಮಸ್ವರೂಪಂ ನಿಹಿತಂಗುಹಾಯಾಂ, ಮಹಾ ಜನೋಯೇನ ಗತಸ್ವರೂಪನಾಂ ॥ The scriptures vary widely and their makers also vary in their interpretations. The correct definition of **Dharma** lies for ever a secret; so we shall have to follow in the footsteps of the great generality. The contrast is :—(b) ಪರಾಪರಾರ್ಥಿರತಾ(ಃ), ಉದ್ದ್ವಲತ್ವಾರ್ಥಾತ್ಮಕಾಃ ಪುನಃ । ಸ್ವಯಂ ಕ್ಷೇತ್ರೇ ವಿನಂಜನೈಸಜ್ಞಲೇನವಿಧೀ ಧ್ರುವವರ್ಮ ॥ (please note this)—“Those who indulge in doing always evil to others and are merciless and irresponsibly way-ward, shall perish of themselves by the will of Fate (or the Creator.)”

X. (a) ಪ್ರಭವಾಧಾರ್ಯಭೂತಾನಾಂ, ಧರ್ಮಪ್ರವರ್ಚನಂಕ್ಷತವ್ಯಾ । ಯಃ ಸಾರ್ಥಕಃ, ಭವಸಂಯುಕ್ತಃ, ಸ ಧರ್ಮ ಇತಿ ನಿಶ್ಚಯಃ ॥ (b) ಧಾರಣಾದರ್ಶ ಇತ್ಯಾಕುಮಃ, ಧರ್ಮೇಣ ವಿಧಿತಾಃ ಪ್ರಜಾಃ । ಯಃ ಸಾರ್ಥಕಾರಣ ಸಂಯುಕ್ತಃ, ಸ ಧರ್ಮ ಇತಿ ನಿಶ್ಚಯಃ ॥ (c) ಸರ್ವೇಷಾಂಯಃ ಸುಹೃದ್ವಿತ್ಯಂ, ಸರ್ವೇಷಾಂ ಚ ಹಿತೀರತಃ । ಕರ್ಮಣಾ, ಮನಸಾ, ವಾಚಾ, ಸಧರ್ಮೋ ವೇದಸಜ್ಜನಾಃ ॥ ಮಾರ್ತಾಭಾರತೀ ॥ For the birth and well-being of all beings, **Dharma** is sought after and taught. That is called **Dharma** by the good, which supports all the subjects of a state, does good all round, acts like a friend-in-need, keeps everything in proper order and within proper bounds and leads all to prosperity and happiness by good words, thoughts, and deeds.

XI. (a) ಕೋಧರ್ಮೋ? ಭೂತದಯಾ ಕಿಂ ಸಾಖ್ಯಂ? ವಿತ್ಯಮ ರೋಗಿತಾ ಜಗತಿ । ಕಿಂಸ್ವೇಹಃ? ಸದಾಖಂವಃ । ಕಿಂ ಪಾಂಡಿತ್ಯಂ? ಪರಿಚ್ಯೇದಃ ॥ **Dharma** is **Kindness** to living beings. Freedom from illness or **malady** every day in this world is **happiness**; good intention is **friendship** and discretion (between good and bad) or right understanding is **wisdom**. (b) ಶ್ಲೋಯತಾಂ ಧರ್ಮಸರ್ವಸ್ವಂ, ಯಂದುಕ್ತಂ ಗ್ರಹಣ ಕೋಟಿಭಿಃ । “ಪರೋಪಕಾರಃ ಪುಣ್ಯಾಯ, ಪಾಪಾಯ ಪರಪೀಡನವ್ಯಾ ॥ Doing good to others is **virtue** and injury to others is **vice**; thus declare the various texts written on **Dharma** and its **essence**, which are innumerable. Please listen.” (c) ಏದೇಶೇಷು ಧನಂ ವಿದ್ಯಾ, ವ್ಯಾಸೇಷು ಧನಂ ಮತಃ । ಪರಲೋಕೇ ಧನಂ ಧರ್ಮಃ, ಶೀಲಂ ಸರ್ವತ್ರಜ್ಞೇಧನವ್ಯಾ ॥ **sound learning** is

wealth in a foreign land; firm will in adversity; virtue or righteousness in the next world (i.e., when we die); but good character, every where. (d) ಕ್ಷಮಾತುಲ್ಯಂ ತಪೋ  
ನಾಸ್ತಿ, ನ ಸಂತೋಷಾತ್ಮರಂ ಸುಖಂ । ನ ತೃಷ್ಣಾ ಯಾಃ ಪರೋವ್ಯಾಧಿಃ, ನ  
ಚ ಧರ್ಮೋದಯಾಸಮಃ ॥ Forbearance is the greatest penance;  
contentment is the best happiness; greed is the greatest  
bane of life; and nothing can be called Dharma which  
is *not* equal to kindness (in all respects). (e) ಆಹಾರ, ನಿದಾರ,  
ಭಯ, ಮೈಥುನೇ ಚ, ಸಾಮಾನ್ಯವೇ ತಪ್ತಿಶಿಭಿರ್ದುರಾಣಾಂ । ಧರ್ಮೋ  
ಹಿ ತೇವಾಪುಧಿಕೋವಿಶೇಷೋ. ಧರ್ಮೋಽ ಹೀನಾಃ ಪಶುಭಿಷ್ಟುಮಾನಾಃ ॥  
Eating, sleeping, fear and copulation are common to  
both man and brute; but there is one thing uncommon  
between the two and that is **Dharma** (righteousness),  
without which **man** casts his lot with that of the **brute**,  
(f) ವಿದ್ಯಾದದಾತಿ ವಿನಯಂ, ವಿನಯಾದ್ಯಾತಿ ಪಾತ್ರತಾಂ । ಪಾತ್ರತಾಪ್ತ  
ಧ್ವನಮಾಪ್ತೋತಿ, ಧನಾಧ್ಯರ್ಥಂ ತತ ಸ್ವಲ್ಪವೂ ॥ Deep learning  
gives **modesty** which leads on to fitness (for any thing);  
and **fitness** in its turn makes one get riches, righteousness,  
and happiness, in due succession (g) ಶೂರಿಯತಾಂ  
ಧರ್ಮಸರ್ವಸ್ವಂ, ಶೂರಾಪ್ತಃ ಚೈವಾವಧಾರ್ಯತಾಂ । ಆತ್ಮನಃ ಪ್ರತಿಕೂಲಾನಿ,  
ಪರೇವಾಂ ನ ಸಮಾಚರೇತ್ ॥ Never intend doing anything to  
others which you wish not for yourself at any time as  
being **harmful**. Hear and note this (for ever), as it is the  
whole essence of Dharma.

XII. “ಅಥಾರಃ ಪಾದರನೋಪಮಾ, ಗಿರಿನದೀವೇಗೋಪಮಂ  
ಯೋವನಂ । ಆಯುಷ್ಯಂ ಜಲಲೋಲಬಿಂದುಷಪಲಂ, ಫೇನೋಪಮಂ  
ಜೀವಿತಂ । ಧರ್ಮಂಯೋನಕರೋತಿ ನಿನ್ನಿತಮತಿಃ, ಸ್ವರೂಪಗಳೋ  
ದಾಪನಂ । ಪಶ್ಚಾತ್ತಾಪಯುತೋಜರಾಪರಿಗತಃ, ತೋಕಾಗ್ನಿನಾದ  
-ಹ್ಯತೇ” ॥ “Riches are volatile like mercury; youth  
fleets (and disappears quickly) like the course of the  
**mountain-torrent**; the span of life (on earth) is but  
transitory like a **water-drop**; life itself flits like a  
**bubble**; so he who, with a perverse mind, does not do  
**Dharma**, the opener of the door-bolt of heaven, shall  
have to repent for it later on in his extreme old age  
and will be consumed by the fire of sorrow. (Example:  
ಧೃತರಾಷ್ಟ್ರ and his wicked son ದುರ್ಘೋಧನ) ”

XIII. ಸತ್ಯಂಮಾತಾ, ಪಿತಾಜ್ಞಾನಂ, ಧರ್ಮೋಭಾರತಾ, ದಯಾಸಹಿಂ ಶಾಸ್ತ್ರಿಃ ಪತ್ನಿ, ಕ್ಷಮಾಪುತ್ರಃ, ಪದೇತೀ ಮಂಬಾಧಾನ್ಯವಾಃ ॥ Truth is my mother; right knowledge is my father; Dharma my brother; compassion my friend; tranquility my wife and forbearance my son. These six, indeed, are my dearest kith and kin. (b) ಯೇಷಾಂ ನ ವಿದ್ಯಾ, ನ ಕರ್ಮಾ, ನ ದಾನಂ, ಜ್ಞಾನಂ, ನ ಶೀಲಂ, ನ ಗುಣಾ, ನ ಧರ್ಮಃ । ತೇ ಮತ್ಯ ಲೋಕೇ ಭುವಿ ಭಾರತ್ಯಾತಾ, ಮನುಷ್ಯರೂಪೇಣ ಮೃಗಾಭಾರತಿ ॥ Those, who have no sound learning, penance, benevolence, right knowledge, good character, merits or virtues, nor good acts of wholesome intent, may be rightly called a burden to this earth of ours, since they roam about only as brutes in human shape, eking their livelihood exactly like those brutes, (though endowed with reason, intellect, etc.,)

XIV (a) 1 ಇಜಾಂ 2 ಇಧ್ಯಾಯನ 3 ದಾನಾಸಿ, 4 ತಪಃ 5 ಸತ್ಯಂ, 6 ಧೃತಿಃ, 7 ಕ್ಷಮಾ, 8 ಅಲೋಚಿಂ ಇತಿಮಾರ್ಗೀಽಯಂ, ಧರ್ಮಸ್ವಾಷ್ಟವಿಧಃ ಸ್ತುಲತಃ ॥ ತತ್ತ್ವಪೂರ್ವಾಭಿಶ್ಚ ತುರ್ಪರ್ಮೋ, ದಮಾಭಧಿನುಪಿ ಸೇವ್ಯತೇ । ಉತ್ತರಸ್ತು ಜತುರ್ಪರ್ಮೋ, ಮಹಾತ್ಮನ್ಯೇವ ತಷ್ಟಂ ॥ ಹಿತೋಪದೇಶೀತೇ ॥

1 Sacrifice, 2 sound learning, 3 benevolence and 4 penance; 5 truth, 6 fearless determination, 7 forbearance and 8 freedom from greed or avarice; these are the **eight-fold** paths of Dharma. The first four are pursued even for a mere show (just like a fop or dandy); but the latter four can only exist in a greater soul (i. e. a magnanimous heart). (b) ಸತ್ಯಂ, ದಯಾ, ದವೋ, ದಾನಂ, ಮಾರ್ಗವಂ ಹೀರಜಾಪಲಂ । ಸ್ವದಾರರತಿ ರದೋಽಹಿಂ ಹೋ, ಸವಕಂ ಧರ್ಮಲಕ್ಷಣಂ ॥ Truth, compassion, control of the internal senses, benevolence, mercy, shyness (in doing any thing against conscience) non-fickleness, enjoying one's own wife, freedom from evil intent against any one—These nine are the characteristics of Dharma ॥ (ಧರ್ಮ ಸಮುಚ್ಚಯೇ) ॥ (c) ದಶಲಕ್ಷಣಕೋಧರ್ಮಃ ಸೇವಿತವ್ಯಃ ಪ್ರಯತ್ನತಃ । ಧೃತಿಃ, ಕ್ಷಮಾ, ದಮಾ, ದವಾ, ನಸೀಯಂ, ಕೌಚಮಿಸ್ತಿರು ನಿಗ್ರಹಃ । ಹೀರಿ, ಧ್ವಿದಾಂತ, ಸತ್ಯ, ಮಂಕಾರಾಧೋ, ದಕ್ಷಂ ಧರ್ಮಲಕ್ಷಣಮಾ ॥ These are the ten characteristics of Dharma viz—1 Fearless stability, 2 forbearance, 3 mind-control, 4 non-stealing,

5 purity (of the heart) 6 control of the ten senses, 7 sense of shame (in doing prohibited deeds), 8 sound learning, 9 truth, and 10 freedom from wrath. One must needs practice the above ten, in order to be Dharmic in thought, word and deed, trying his utmost.

XV.

॥ ಸರ್ವ ಧರ್ಮ ಸಾರ್ಥಕಃ ॥

1 “ ಅಹೋದ್ವಯಃ್ಯಮಹಾತ್ಮ್ಯ, ಮಹೋವೀರ್ಯಮಹೋಬಲಂ ।  
ಮನ್ತ್ರರತ್ನಂ ಶುಭಕರಂ, ವೇದಸಾರಂ, ಸನಾತನವೂ ॥

2 ಸರ್ವ ಪಾಪ ಕ್ಷಯಕರಂ, ಸರ್ವಷ್ಟಾಂಶಾ ವಿವರ್ಧನಂ ।  
ಶ್ರೀಕರಂ, ಲೋಕವರ್ತ್ಯಂ ಚ, ಸತ್ಯಂ ಸಂಸಾರತಾರಕವೂ ॥  
॥ ಕಶ್ಯಪಸಂಹಿತೆ ॥

3 ಅತೀತಾನಾಗತ ಜ್ಞಾನಂ, ಅತ್ಯುತತ್ತ್ವವ ಪ್ರಕಾಶಕಂ ।  
ಸರ್ವವೀದಾರ್ಥವಿಜ್ಞಾನಂ, ಸರ್ವಶಾಸ್ತ್ರಾರ್ಥದರ್ಶನವೂ ॥

4 ಮಾನಸಂ ವಾಚಿಕಂ ಪಾಪಂ, ಕಾಯಿಕಂ ಚ ತ್ರಿಧಾಕೃತಂ  
ದ್ವಯಸ್ಯರಣವಾತ್ತೀರ್ಣ, ನಾಶಂಯಾನ್ಮಿ ಸು ನಿತ್ಯಯವೂ ॥

5 ಸರ್ವೀಣಾಂ (ನೇವ) ವೇದಮನಸ್ತಾಣಾಂ ಮನ್ತ್ರರತ್ನಂಶುಭಾವಹಂ  
ಸಕ್ಷಾಸ್ತ್ರರಣವಾತ್ತೀರ್ಣ ದದಾತಿ ಪರಮಂ ಪದವೂ ॥

6 ಮನ್ತ್ರರತ್ನಂ, ದ್ವಯಂ, ನಾಯಸಃ, ಪ್ರಪತ್ತಿ, ಶೃಂಗಾರಾಗತಿಃ ।  
ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಯೀಡತಿ, ಹಿತಂ ಸರ್ವಫಲ ಪ್ರದವೂ ॥  
॥ “ ಪಾಂಚರಾತ್ತೀರ್ಣ ” ॥

This is the true essence of all Dharma :—

1 How great is the sublimity of the **Dwanya Mantra** taught to Lakshmi by Lord Narayana? How great the virility, and its prowess? It is the gem among Mantras, auspicious, the most ancient and eternal essence of all scriptures.

2 It is the destroyer of all sins and the enricher of all virtues. It bestows riches on the repeater, it attracts all to itself, and is nothing but the Truth. It tranships all from this ocean of worldly existence (which is never an unmixed evil).

3 It giveth a knowledge of the past and future, it showeth the reality of the soul, it instructs all about the truth of the Scriptures, and it is the

interpreter of the latent meanings of all the sciences.

4 By meditating upon its true meaning the three sins, committed by word, thought and deed, all vanish in no time.

5 Of all the incantations, this gem of a Mantra is, indeed, exceptionally wholesome; for its mere recollection leads one to the Land of Bliss (or the highest Heaven)

6 The Prime Mantra, the Dwayam, reliance on providence, devotional humility (त्वंत्तः) and self-surrender to the Lord, with his consort Lakshmi by His side, is the five-sided duty which is wholesome to all and bestows all that we desire.

**XVI.** These are the fundamental tenets of Hinduism whether of the Sankhya or Yoga systems of practice in philosophy, and these are the stepping stones on which the structure of vedantic Thought has been built up in Vedantism or the worship of one God, on which unity of mankind is based, though His forms might be many or nil and the ways of his worship, innumerable. It is said, that God resides in an Eternal Abode of Light and 'knowledge supreme' called the Supreme Heaven (or simply Heaven or The Better Land) changeless and imperishable, with all His subordinate Angels and the liberated enlightened souls of pure and perfect wisdom. The Aryans are the first nation who evolved this "Religion of the one God," though they, by admixture and contact with other equally civilised and cultured nations, came to admit of other tutelary deities, lesser gods or demi-gods who have been supposed to preside over all things, exhibiting power, fame, riches, genius, beauty and other such eventually perishable things of the Universe, but holding their power and position as derived from God. Truth, virtue or Dharma, righteous conduct, right knowledge, holy and pure thoughts and such like are said to be possessed by an individual after a cycle of innumerable births and deaths, when he once again comes to take his birth as an illuminated soul without any kind of failings, fear or misgivings. He will then be steady, firm and pure, and would command the rest of the world. He would then be called a

**Prophet or Angel of God** sent down by **Him** to guide  
mistaken mankind in the right path of **His** divine grace  
and glory.

**XVII.** Sometimes it pleases God Himself to come down, correct and reclaim erring man by guiding him in the right path. Such were the Avatars of **Sir Rama** and **Krishna** the heroes of our two great and immortal Epics, the **Ramayana** and the **Mahabharata**. Though belonging to two of the most distinguished Royal families, that ever ruled the earth, they led such pure perfect but simple lives, as to show us, erring men, by example and precept, how to lead happy and contented lives based on truth, righteousness, virtue, etc., with a loving nature and co-operative temperament, full of tolerance and forbearance to the utmost extent. Such were the basic characteristics of the Hindus. Hence they worshipped these two manifestations of god as God Himself on earth in human shape. The two Epics re-count their life-history and adventures in such glowing terms, but in simple and graceful language that even the purest heart is ennobled by a mere perusal or hearing of them. They contain, besides the above, innumerable moral stories and pieces of advice for all, predicaments and situations that might arise in man's life, serving thereby as a **panacea** for all our ills or woes and guidance for our future well-being and progress. Hence it is that they are considered as **epitomes** of **Sanatana Arya Dharma**, if not the essence of the **Vedas**, **Smrithis**, etc., the Holy Scriptures of the Hindus. Unless we study, at least these two Epics and imbibe their wholesome teachings and advice and put them into daily practice, we cannot become a great Nation worthy of our ancestry, high civilisation and admirable culture in every direction. So do not neglect this **Sanatana Arya Dharma** in preference to foreign **Dharma** and systems of Education which lead us no where but to the quagmire of the heinous hell. Be not such learned imps, but follow in the footsteps of our own **Sanatana Arya Dharma** as ~~above~~ delineated and you shall be saved from all danger or ruin.

**XVIII.** This **Sanatana Dharma** of the Aryans includes many **Dharmas** which are as various and innumerable as the created objects of the Universe themselves; for they are 84 lakhs of species in number. To

delineate them all here is, therefore a herculean task and quite out of the prescribed limits of this article. Man's intellectual flights and all his activities and attainments are really circumscribed and never boundless. But his ambition alone remains boundless and ever soars aloft. 'A contented mind alone is a continual feast'; and it is that alone that can enjoy happiness and bliss.

**XIX.** Godly souls alone can know and enjoy these fruits of human joy. So, purify your bodies, minds, and souls by a self-imposed practice of right thinking, fine speaking, and voluntarily doing good to one and all you come in contact with, in your daily life 'ever trusting in God and doing only the right things' as enjoined by the Sastras or Scriptures. But never be selfish and greedy; for 'unselfishness is the essence of life *As Variety is its spice and divine Love, its core.*

“**ಅನ್ನಾತ್ಮಿನ್ಯಾಸ್ಯಾಂ ಯಾನ್ಮೂಲೋವಾಂ, ಯೋ ಜನಾಃ ಪರ್ಯಾಪಾಸತೇ ।**  
**ತೇಷಾಂ ನಿತ್ಯಾಭಿಯುಕ್ತಾನಾಂ, ಯೋಗಕ್ಷೇಮಂ ವಧಾಮ್ಯಹವ್ಯಾ ॥**

ಅನ್ನಾ ಚೇತಾಸ್ಯತತಂ, ಯೋವಾಂ ಸೃತಿನಿತ್ಯಃ । ತಸ್ಯಾಹಂ  
ಷುಲಭಃಪಾಥ್ರ ! ನಿತ್ಯಯುಕ್ತ ಸ್ಯಯೋಗಿನಃ ॥ ಗೀತಾ ॥” so says  
the Bhagavan Sri Krishna to all his true devotees  
whose actions and knowledge are but two wings to the  
bird of **Bhakthi** (or True devotion) which tries to fly  
hurriedly to the feet of God for a permanent resort and  
rest; and against all the attacks of evil birds of prey  
in order to take its final refuge in Him. “To him  
O, Arjuna ! who remembers me with inseparable mind at  
all times, to such a yogi of merged concentration, I am  
easy of access. “**ಅನ್ನಾರಾಘಿವೇಷಾಹಂ ಭಾಸ್ಯರೇಣ ಪ್ರಭಾ-  
ಯಥಾ**” || “I am inseparable from Sri Rama as the  
sun's ray is from the sun” says Seetha in the  
Ramayana. Remember these as the final goal for all  
created souls rolling in the inescapable eddies of the  
whirlpool of human existence. And this is the true  
Essence of **Sanatana Dharma** also. Amen !!