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THE SANĀĀTANA ĀRYA DHARMA

by

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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, ಧೃಯತೇ ಪುಣ್ಯಾತ್ಮಭರಿತವಾ | ಧೃ=ಧರಿಸು + "ಅರ್ತ್ರಿ ಸ್ತು ಹುಸ್ತಿತಿ" — ಉಣಾದಿಸೂತ್ರಮ್ || I—136 || ಇತಿಮನ್ || ಧರ್ಮಃ= (1) ಶುಭಾದೃಷ್ಟಮ್ (ಶ್ಲೋಕ—ಎಕ ಎವ ಸುಹೃತ್ ಧರ್ಮೋ etc.) in


Hitopadesa. | ತತ್ಪರಾಯಃ || (2) ಪುಣ್ಯಂ | (3) ಶ್ರೇಯಃ |
 (4) ಸುಕೃತಮ್ | (5) ವೃಷಃ (ಇತ್ಯಮರಃ) I-4-24 || (6) ನ್ಯಾಯಃ
 (7) ಸ್ವಭಾವಃ | (8) ಆಚಾರಃ | (9) ಉಪಮಾ | (10) ಕೃತುಃ |
 ಯಥಾ ||—“ ಕೃತ್ವಾಪ್ರವರ್ಗ್ಯಂ ಧರ್ಮಾಖ್ಯಂ, ಯಥಾವದ್ವಿಜಸತ್ತ
 ಮಾಃ | ಚಕ್ರುಸ್ತೇ ನಿಧಿವದ್ರಾಜನ್, ತಥೈವಾಭಿಷವಂ ದ್ವಿಜಾಃ || ”
 ಇತಿ ಮಹಾಭಾರತೇ (VIX-88-21) || (11) ಅಹಿಂಸಾ (12) ಉಪ
 ನಿಷತ್—ಇತಿ ಮೇದಿನೀಕಾರಃ (ಸೇ—16) | ದಾನಾದಿಕೇ (ಕ್ಷೇಪೇ)—
 ಇತಿ ಹೇಮಚಂದ್ರಃ || ಯಥಾ—“ ಧರ್ಮಃ ” (ಪುಂ, ಕ್ಲೇ ||) (1) ಪ್ರಾಣಾ
 ಯಾನು, (2) ಸ್ತುತಾಧ್ಯಾನಂ (3) ಪ್ರತ್ಯಾಹಾರೋಽಥ (4) ಧಾರಣಾ |
 (5) ಸ್ಮರಣಂ ಚೈವ ಯೋಗೇಽಸ್ಥಿ, ಪಂಚಧರ್ಮಾ ಪ್ರಕೀರ್ತಿತಾಃ || ”
 ಯೋಗಸಾರೇ ||

2. Derivation of the word Sanatana :— ಸನಾಭವಃ
 ಸಾಯಂ, ಚಿರಂ, ಪ್ರಾಚ್ಛೇ, ಪ್ರಗೇ ಇತಿ (IV-8-23,) “ ಟ್ಯುಟ್ಯುಲಾ-
 ತುಟ್ಟಿ ” || =ವಿಷ್ಣುಃ, ಶಿವಃ, ಬ್ರಹ್ಮಾ, ಸಿತ್ಯಾಣಾಮತಿಥಿಃ (ಇತಿ ಹೇಮ
 ಚಂದ್ರಃ) | ದಿವ್ಯಮನುಷ್ಯಃ | ಅಸ್ಯ ಪ್ರಮಾಣಂ ‘ಸನಂದ’ ಶಬ್ದೇ
 ದ್ರಷ್ಟವ್ಯಃ | ಸಚಬ್ರಹ್ಮಣಃ ಪುತ್ರಃ | —ಯಥಾ | “ ಸನತ್ಕುಮಾರೋಽ
 ಧರ್ಮಶ್ಚ, ಸನಕಶ್ಚ, ಸನಾತನಃ | ಸನಂದಶ್ಚಾಪಿ, ಸೂರಶ್ಚ, ಯೇಽನ್ಯೇ
 ವಾಬ್ರಹ್ಮಣಃಸುತಾಃ || ವಿಚಕ್ಷಣಾನ ಯದ್ವಕ್ತುಂಕೇವಾನ್ಯೇಜಡ
 ಬುದ್ಧಯಃ || ” ಇತಿ ಬ್ರಹ್ಮವೈವರ್ದೇ, ಪ್ರಕೃತಿ ಖಂಡೇ, 31ನೇ
 ಅಧ್ಯಾಯ || ಸಚ ಜನಲೋಕವಾಸೀ—ಇತಿ ಕಾಶೀ ಖಂಡಮ್ ||
 ವಹ್ನಿಪುರಾಣ ಮತೇ ತಪೋಲೋಕವಾಸೀ || =ಸನಾತನಃ (ತ್ರಿ) ||
 ಸನಾಭವಃ (ಸಾಮಂ, ಚಿರಂ, ಇತಿ) || ನಿತ್ಯಂ—ಇತ್ಯಮರಃ || =ಸುನಿಶ್ಚಲಃ
 (ಇತಿವಿಶ್ವಃ) || —ಯಥಾ—ಮನುಃ || “ ಏಷೋಽನುಪಸ್ತುತಃ
 ಪ್ರೋಕ್ತೋಯೋಧ ಧರ್ಮಸ್ಸನಾತನಃ | ಅಸ್ಮಾದ್ಧರ್ಮಾನ್ನಚ್ಯವೇತ,
 ಕ್ಷತ್ರಿಯೋಘ್ನರಣೇರಿಪೋಃ || ”

I (b). (1) ಧರ್ಮೋಹಿಸಮಸ್ತದ್ರವ್ಯಗುಣಕರ್ಮಸು ನಿಷ್ಠಾ
 ಭಗವತಃ ಕರ್ತೃತ್ವಶಕ್ತಿಃ | (2) ಯತೋಚ್ಛ್ರಯಃ ನಿಶ್ರೇಯಸಸಿದ್ಧಿಃ
 ಸ್ಥಿತಿವ ಧರ್ಮಃ (3) ಸರ್ವಂಖಲ್ವಿದಂ ಯೋ ದರತಿ ಯೇನಧಿ ಯತೇವಾಸ
 ಧರ್ಮಃ ||

(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) ಅರ್ಹಂ (=ಜ್ಞಾತುಂ) (ಪ್ರಾಪ್ತುಂವಾ) ಯೋಗ್ಯಃ=ಅರ್ಹಃ or ಅರ್ಯಃ | ಸ ಏವ-ಅರ್ಯಃ | ತಸ್ಯಧರ್ಮಃ | -ಅರ್ಯಧರ್ಮಃ ||

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) ಭಗವತ್ಸಃ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಾದಿ ವ್ಯಾಪಾರಃ | ಭಗವತ್ಸ್ಮರ್ದ್ವಜಗದ್ವ್ಯಾಪಾರಃ |

The duty of the Paramathman as regards the whole of ~~the~~ created worlds (i. e. His unceasing duty of creation, protection, and destruction as done for the welfare of

all the worlds) (c) ಆರ್ಯಾಣಾಂ ಕುಲಧರ್ಮಾಃ=Kuleena, poojya guru ಸಾಧುಜನಾನಾಮ್ (ನ್ಯಾಯ) ಸದಾಚಾರಾದಿ ನಿತ್ಯಂಕ್ರಿಯ ಮಾಣಕರ್ತವ್ಯ ಪುಣ್ಯಕರ್ಮ=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) ಅರಿಯೋ ಯೋ ಧರ್ಮಃ ಸ ಏವ ಅರ್ಯಧರ್ಮಃ | =ಜ್ಞಾತವ್ಯಂ, ಪ್ರಾಪ್ತವ್ಯಂ, ವಾಯಜ್ವಗತ್ಸ್ಮರೂಪ ಪ್ರಕೃತಿಪುರುಷ ತತ್ತ್ವಮ್ | ಯದೇವಜ್ಞಾನೋಪದೇಶೈಃ ಪ್ರಾಮುಖ್ಯೇನ ಅವಗತವ್ಯಂ ತದ್ವಿದೇಭ್ಯಃ, ತದೇವ ತನ್ನಾನ್ನಾ ಪ್ರತಿತಃ ||

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:—ಸರ್ವೇ ಜನಾಸ್ಸುಖಿನೋ ಭವಂತು । or ಲೋಕಾಸ್ಸಮಸ್ತಾಸ್ಸುಖಿನೋಭವಂತು । and ಸಮಸ್ತ ಸನ್ಮಂಗಳಾನಿ ಸಂತು or ಭವಂತು । ಇತ್ಯಾದಿ ॥ Amen !

III. Now what is Sanatana ? ‘ಶಾಶ್ವತಸ್ತು ಧೃವೋ 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,) **Anantha** (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 ಸನಾತನೋಯೋ ಧರ್ಮಃ = ನಿತ್ಯಂ ಕ್ರಿಯಮಾಣಂ ಪ್ರಕೃತಿಪುರುಷಯೋಃ ಕರ್ಮ । = 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 ಸ್ವಧರ್ಮ, ಕುಲಧರ್ಮ, ಜಾತಿಧರ್ಮ, which are done hereditarily from time immemorial in each family or household as they are all (ಪರಸ್ಪರಸ್ವರೂಪಸ್ವಭಾವನಿಷ್ಠಾಃ) 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. ಹಂಶ್ಯಂದ್ರ, ನಳ, ಮಾಂಧಾತಾ and the great ವಿಕ್ರಮಾದಿತ್ಯ 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 : — "ಪ್ರಿಯೋಹಿ ಜ್ಞಾನಿನೋಽತ್ಯರ್ಥಂ, ಅಹಂ ಸಚ ಮಮ ಪ್ರಿಯಃ || VII-17 || ದೈವೀಹೈಷಾಗುಣಮಯಾ, ಮಮ ಮಾಯಾ ದುರತ್ಯಯಾ || ನನಾಂದುಷ್ಯತಿನೋ ಮೂಢಾಃ, ಪ್ರಪದ್ಯಂತೇ ನರಾಧಮಾಃ | ಮಾಯಯಾಅಪಹೃತ ಜ್ಞಾನಾಃ, ಅಸುರಂಭಾವಮಾ ಶ್ರಿತಾಃ || VII-15 || ಬಹುನಾಂ ಜನ್ಮನಾಮಂತೇಜ್ಞಾನವಾಮಾಂ ಪ್ರಪದ್ಯತೇ | ವಾಸುದೇವಸ್ಸರ್ವಮಿತಿ, ಸಮಹಾತ್ಮಾಸುದುರ್ಲಭಃ || VII-19 || ಅವ್ಯಕ್ತಂ ವ್ಯಕ್ತಿಮಾಪನ್ನಂ, ಮನ್ಯಂತೇಮಾಮ ಬುದ್ಧಯಃ ಪರಂಭಾವಮಜಾನಂತೋ, ಮಮಾವ್ಯಯ ಮನುತ್ಮಮಮ್ || VII-24 || ನಾಹಂ ಪ್ರಕಾಶಸ್ಸರ್ವಸ್ಯ, ಯೋಗಮಾಯಾ ಸಮಾವೃತಃ | ಮೂಢೋಽಯಂನಾಭಿಜಾನಾತಿ, ಲೋಕೋ ಮಾಮಜಮವ್ಯಯಮ್ || VII-25 || ವೇದಾಹಂಸಮತೀತಾನಿ, ವರ್ತಮಾನಾನಿಚಾರ್ಜುನ, ಭವಿಷ್ಯಾಣಿ ಚ ಭೂತಾನಿ, ಮಾಂತುವೇದನಕಶ್ಚನ || VII-26 || ಅಭ್ಯಾಸಯೋಗಯುಕ್ತೇನ, ಜೇತಸಾನಾನ್ಯಗಾಮಿನಾ | ಪರಮಂ ಪುರುಷಂ ದಿವ್ಯಂ, ಯಾನ್ತೇಷ್ವಾರ್ಥಾನುಚಿಂತಯನ್ || VIII-8 || ಅನನ್ಯಜೇತಾಸ್ಸತತಂ

ಯೋ ಮಾಂ ಸ್ಮರತಿ ನಿತ್ಯಶಃ | ತಸ್ಯಾಹಂ ಸುಲಭಃ ಪಾರ್ಥ, ನಿತ್ಯ
ಯುಕ್ತಸ್ಯ ಯೋಗಿನಃ || VIII-14 || ಮಾಮುಪೇತ್ಯ ಪುನರ್ಜನ್ಮ, ದುಃ
ಖಾಲಯಮಶಾಶ್ವತಮ್ | ನಾಶ್ಚ ವನ್ತಿ ಮಹಾತ್ಮನಃ, ಸಂಸಿದ್ಧಿಂ ಪರ
ಮಾಂಗತಾಃ || VIII-15 || ಮಹಾತ್ಮಾನಸ್ತು ಮಾಂ ಪಾರ್ಥ, ದೈವೀಂ
ಪ್ರಕೃತಿಮಾಶ್ರಿತಾಃ | ಭಜನ್ತು ನನ್ಯಮನಸೋ, ಜ್ಞಾತ್ವಾ ಭೂತಾದಿ ಮವ್ಯ
ಯಮ್ || IX-18 || ಸತತಂ ಕೀರ್ತಯನ್ತೋ ಮಾಂ, ಯತಃ ಸ್ತಶ್ಚ
ದೃಢವ್ರತಾಃ | ನಮಸ್ಯಂತಶ್ಚ ಮಾಂ ಭಕ್ತ್ಯಾ, ನಿತ್ಯಯುಕ್ತಾ ಉಪಾಸತೇ ||
IX-14 || ಸಮೋಜಹಂ ಸರ್ವಭೂತೇಷು, ನ ಮೇದ್ವಷ್ಟೋಜಸ್ತಿನಸ್ತ್ರಿಯಃ
ಯೇ ಭಜಂತಿ ತು ಮಾಂ ಭಕ್ತ್ಯಾ, ಮಯಿತೇ ತೇಷು ಜಾಪ್ಯಹಮ್ || IX-29 ||
ಅಹಂ ಸರ್ವಸ್ಯ ಪ್ರಭವೋ ಮತ್ತಸ್ಸ ರ್ವಂ ಪ್ರವರ್ತತೇ | ಇತಿ ಮತ್ಪ್ರಾ
ಭಜನ್ತೇ ಮಾಂ, ಬುಧಾಭಾವ ಸಮನ್ವಿತಾಃ || X-8 || ಮಚ್ಛಿತ್ತಾಮದ್ಗತ
ಪ್ರಾಣಾಃ, ಬೋಧಯಂತಃ ಪರಸ್ಪರಮ್ | ಕಥಯಂತಶ್ಚ ಮಾಂ ನಿತ್ಯಂ,
ತುಷ್ಯಂತಿ ಚ ರಮಂತಿ ಚ || X-9 || ತೇಷಾಂ ಸತತಯುಕ್ತಾನಾಂ, ಭಜ
ತಾಂ ಪ್ರೀತಿಪೂರ್ವಕಮ್ | ದದಾಮಿ ಬುದ್ಧಿಯೋಗಂತಂ, ಯೇನ
ಮಾಮುಪಯಾಂತಿ ತೇ || X-10 || ತೇಷಾಮೇವಾನುಕೂಲಪಾರ್ಥಂ, ಅಹಮ
ಜ್ಞಾನ ಜಂತಮಃ | ನಾಶಯಾಮ್ಯಾತ್ಮಭಾವಸೋಃ, ಜ್ಞಾನ ದೀಪೇನ
ಭಾಸ್ವತಾ || X-11 || ಬುದ್ಧ್ಯಾವಿಶುದ್ಧಯಾಯುಕ್ತೋ, ಧೃತ್ಯಾತ್ಮಾನಂ
ನಿಯಮ್ಯ ಚ | ಶಬ್ದಾದಿನ್ವಿಷಯಾಂ ಸ್ತುಕ್ತಾ, ರಾಗದ್ವೇಷಾವೃದ್ಧಸ್ಯ ಚ
|| XVIII-51 || ವಿವಿಕ್ತಸೇವೀ, ಲಘ್ವಾಶೀ, ಯತವಾಕ್ಯಾಯಮಾನಸಃ
ಧ್ಯಾನಯೋಗಪರೋ ನಿತ್ಯಂ, ವೈರಾಗ್ಯಂ ಸಮುಪಾಶ್ರಿತಃ || XVII-52 ||
ಅಹಂಕಾರಂ, ಬಲಂ, ದರ್ಪಂ, ಕಾಮಂ, ಕ್ರೋಧಂ ಪರಿಗ್ರಹಮ್ |
ವಿಮುಚ್ಯಂತಿ ರ್ಮಮಶ್ಯಾನ್ತೋ, ಬ್ರಹ್ಮಭೂಯಾಯ ಕಲ್ಪತೇ || ಬ್ರಹ್ಮಭೂತ
ಪ್ರಸನ್ನಾತ್ಮಾ, ನ ಶೋಚತಿ ನ ಕಾಂಕ್ಷತಿ | ಸಮಸ್ಸರ್ವೇಷು ಭೂತೇಷು,
ಮದ್ಭಕ್ತಿಂ ಲಭತೇ ಪರಮಮ್ || ಭಕ್ತ್ಯಾಮಾಭಿಜಾನಾತಿ, ಯಾವಾನ್ಯ
ಶ್ಚಾಸ್ತಿ ತತ್ತ್ವತಃ | ತತೋ ಮಾಂತತ್ತ್ವತೋ ಜ್ಞಾತ್ವಾ, ವಿಶತೇ ತದನನ್ತ
ರಮ್ || XVIII-53-55 ||

Thus says ಭಗವಾನ್ ಶ್ರೀ ಕೃಷ್ಣ
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:—“ ಶ್ರೀನಾರಾಯಣಃ (1) ವಿಷ್ಣು (2) ರ್ನಾರಾಯಣೋ (3) ಹಂಃ । ವಿಭುಃ ಕೃಷ್ಣೋ, ಮಹಾನಾಮಯಾ, ಹೃಷೀಕೇಶಸ್ತನಃ ॥ ೧ ॥ ಅಕಾರವಾಚಕೋಯಸ್ಯ, ಯೋಗಕಾಲೇಶ್ರುತೋಹರೇಃ । (2) ತಂ ಶ್ರುತಿಶ್ರೇಣಿ ನಿಶ್ರೇಣೀಶ್ರುತಯಣೀಯಂ ಶ್ರುತಾನುಹೇ ॥ ೨ ॥ ಜಯತಾದಿಹಲೋಕಾನಾಂ, ನಾಯಕೋ ಗರುಡಧ್ವಜಃ । ಪಾಷಣ್ಣೇಭ್ಯಸ್ತ್ರಯಾತ್ರಾತಾನಾರಾಯಣ (2) ಸಮಾಹ್ವಯಃ ॥ ೩ ॥ ವಿಚಾರ್ಯ ಚ ಪುರಾಣಾರ್ಥಾನ್, ವೇದಾಂತಾನ್ಭಕ್ತಿಮಾಸ್ಥಿತಃ । ವಿಷ್ಣುಂ (1) ಸದಾಹೃದಿಧ್ಯಾಯೇತ್, ಸಾಕಾರಂ ನಿಷ್ಕಲಂತು ವಾ ॥ ೪ ॥ ಇತಿಧರ್ಮಸಮುಚ್ಚಯೇ ॥

(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 Lore 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 :— “ ನೇಹಾಭಿಕ್ರಮನಾತೋಜಸ್ತಿ, ಪ್ರತ್ಯವಾಯೋನವಿದ್ಯತೇ ಸ್ವಲ್ಪ ಮಪ್ಯಸ್ಯ ಧರ್ಮಸ್ಯ, ತ್ರಾಯತೇಮಹತೋಭಯಾತ್ ॥ II-9 ॥ i.e., In this ನಿಷ್ಕಾಮಕರ್ಮಯೋಗ the thing

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 ಪೃಥಗ್ಧರ್ಮಚರಣಾಃ, ಪೃಥಗ್ಧರ್ಮಫಲೈಷಿಣಃ | ಪೃಥಗ್ಧರ್ಮೈಸ್ಸಮರ್ಚಯಂತಿ, ತಸ್ಮೈ ಧರ್ಮಾತ್ಮನೇ ನಮಃ || 11—51 || ವಿದ್ವದ್ಭಿಃ ಸೇವಿತಸ್ತದ್ಭಿಃ ನಿತ್ಯಮದ್ವೇಷರಾಗಿಭಿಃ | ಹೃದಯೇನಾಭ್ಯನುಜ್ಞಾತೋ, ಯೋಧರ್ಮಸ್ತನ್ನಿಬೋಧತ || 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.)

3. ^{ಶ್ರೀಶಾ} (a) ಯಜ್ಞಾರ್ಥಾತ್ಪರ್ಮಣೋಽನ್ಯತ್ರ, ಲೋಕೋಽಯಂಕರ್ಮಬಂಧನಃ | ತದರ್ಥಂ ಕರ್ಮಕೌಂತೇಯ, ಮುಕ್ತ ಸಂಗಸ್ಸಮಾಚರ || 8—9 || (b) ಶ್ರೀಯಾನ್ಸ್ವಧರ್ಮೋ ವಿಗುಣಃ, ಪರಧರ್ಮಾತ್ಸ್ವನುಸ್ಮಿತಾತ್ | ಸ್ವಧರ್ಮೇ ನಿಧನಂ ಶ್ರೀಯಃ, ಪರಧರ್ಮೋಭಯಾವಹಃ || 8—35 || (c) ಶ್ರೀಯಾನ್ದ್ರವ್ಯಮಯಾದೃಜ್ಞಾತ್, ಜ್ಞಾನಯಜ್ಞಃ ಪರಂತಪ | ಸರ್ವಂ ಕರ್ಮಾಲಂ ಪಾರ್ಥ, ಜ್ಞಾನೇ ಪರಿಸಮಾಪ್ಯತೇ || 4—38 || (d) ತದ್ವಿದ್ವಿಪ್ರಃ ಪ್ರಣಿಪಾತೇನ, ಪರಿಪ್ರಶ್ನೇನ, ಸೇವಯಾ | ಉಪದೇಕ್ಷ್ಯಂತಿ ತೇ ಜ್ಞಾನಂ, ಜ್ಞಾನಿನಸ್ತತ್ತ್ವದರ್ಶಿನಃ || 4—34 || (e) ಜಾತುರ್ದೃಷ್ಟಂ ಮಯಾಸೃಷ್ಟಂ, ಗುಣಕರ್ಮವಿಭಾಗಶಃ | ತಸ್ಯ ಕರ್ಮಾರಮುಪಿ ಮಾಂ, ವಿದ್ವ್ಯಕರ್ಮಾರಮವ್ಯಯಮ್ || 4—18 || (f) ನ ಮಾಂ ಕರ್ಮಣಿ ಲಿಂಪಂತಿ, ನ ಮೇ ಕರ್ಮಫಲೇ ಸ್ಪೃಹಾ | ಇತಿ ಮಾಂಯೋಽಭಿಜಾನಾತಿ, ಕರ್ಮಭಿರ್ನಸಬದ್ಧತೇ || 4—14 || (g) ಕರ್ಮಣ್ಯ ಕರ್ಮಯಃ ಪಶ್ಯೇತ್, ಅಕರ್ಮಣಿ ಚ ಕರ್ಮಯಃ | ಸ ಬುದ್ಧಿ

ಮಾನ್ಯನುಷ್ಠಾನಮ್, ಸ ಯುಕ್ತಃ ಕೃತ್ಸ್ನ ಕರ್ಮಕೃತ್ || 4-18 || (h) ಯಸ್ಯ ಸರ್ವೇ ಸಮಾರಂಭಾಃ, ಕಾಮಸಂಕಲ್ಪವರ್ಜಿತಾಃ | ಜ್ಞಾನಾಗ್ನಿಧಗ್ಧಕರ್ಮಾಣಿ, ತಮಾಹುಃ ಪಂಡಿತಂ ಬುಧಾಃ || (i) ತ್ಯಕ್ತ್ವಾ ಕರ್ಮಫಲಾಸಂಗಂ ನಿತ್ಯತೃಪ್ತೋ ನಿರಾಶ್ರಯಃ | ಕರ್ಮಣ್ಯಭಿವೃದ್ಧೋಽಪಿ, ನೈವಕಿಂಚಿತ್ಕುರೋತಿ ಸಃ || (j) ನಿರಾಶೀರ್ಯತ ಚಿತ್ತಾತ್ಮಾ, ತ್ಯಕ್ತಸರ್ವಪರಿಗ್ರಹಃ | ಶಾರೀರಂ ಕೇವಲಂ ಕರ್ಮ, ಕುರ್ದನ್ನಾಪ್ನೋತಿ ಕಿಲ್ಬಿಷಮ್ || 4-19 to 21 || (k) ಶ್ರೇಯಾಸ್ಸಧರ್ಮೋ ವಿಗುಣಃ, ಪರಧರ್ಮತ್ಸನುಷ್ಠಿತಾತ್ | ಸ್ವಭಾವನಿಯತಂ ಕರ್ಮ, ಕುರ್ದನ್ನಾಪ್ನೋತಿ ಕಿಲ್ಬಿಷಮ್ || 18-47 || (l) ಸಹಜಂ ಕರ್ಮಕೌಸ್ತೇಯ, ಸದೋಷಮಪಿ ನ ತ್ಯಜೇತ್ | ಸರ್ವಾರಂಭಾಹಿ ದೋಷೇಣ, ಧೂಮೇನಾಗ್ನಿರಿವಾವೃತಾಃ || 18-48 || (m) ಯಜ್ಞದಾನತಪಃ ಕರ್ಮ, ನ ತ್ಯಾಜ್ಯಂ ಕಾರ್ಯಮೇವತತ್ ಯಜ್ಞೋ, ದಾನಂ, ತಪಶ್ಚೈವ, ಪಾವನಾನಿ ಮನೀಷಿಣಾಂ || (n) ವಿತಾನ್ಯಪಿತು ಕರ್ಮಾಣಿ, ಸಂಗಂ ತ್ಯಕ್ತ್ವಾ ಫಲಾನಿಚ | ಕರ್ಮವ್ಯಾ ನೀತಿ ಮೇ ಪಾರ್ಥ, ನಿಶ್ಚಿತಂ ಮತಮುಕ್ತಮಮ್ || 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 ~~the~~ 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

saath 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 = ಪರಮಾತ್ಮನಃ, ಧರ್ಮಃ = ಧಾರಕಃ ।
- (2) ಸನಾತನ ಪರಮಾತ್ಮನಾ ಪ್ರತಿಪಾದಿತೋ ಯೋ ಧರ್ಮಃ ।
- (3) ಸನಾತನ ಶ್ವಾ ಸೌ ಧರ್ಮಶ್ಚ (ಪ್ರಾಚೀನವೂ, ಧಾರಕವೂ, ಶಾಶ್ವತವೂ ಆದ ಧರ್ಮ)
- (4) ಸನಾತನಃ (ಪರಮಾತ್ಮಾ), ಧರ್ಮಃ (ಧಾರಕೋ) ಯಸ್ಯ ಇತ್ಯಪಿ
- (5) ಸನಾತನೇ ಯಥಾತಥಾ, ಧರ್ಮಃ (ಧಾರಕಃ)
- (6) ಸನಾತನಂ (ಶಾಶ್ವತಂ), ಕರೋತಿ ಮಾನವ ಮಿತಿ, = ಸನಾತನಯತಿ । ಸನಾತನಯತೀತಿ = ಸನಾತನಃ । ಸನಾತನ ಶ್ವಾ ಸೌ ಧರ್ಮಶ್ಚ ।

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

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

- (1) ಪ್ರವೃತ್ತಿ ಧರ್ಮಃ = good acts of the laity.
- (2) ನಿವೃತ್ತಿ 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) ವರ್ಗ ಧರ್ಮಃ = Acts of ~~the~~ 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) ಅಪಧರ್ಮಃ = Emergency acts, such as when danger is ahead and life is involved, etc.;

and many others too numerous to mention, ^{here,} 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) ಅನ್ಯಶಂಸ್ಯಂ ಪರೋ ಧರ್ಮಃ । (b) ಅಹಿಂಸಾ ಪರಮೋ ಧರ್ಮಃ ॥ Cessation from cruelty is the greatest Dharma ; (c) ಸತ್ಯೇಧರ್ಮಃ ಪ್ರತಿಷ್ಠಿತಃ Dharma rests on Truth : examples—Harischandra and Ramachandra. (d) ಯತೋಧರ್ಮಸ್ತತೋಜಯಃ । ಯತ್ರ ಸತ್ಯಂ ತತಸ್ಪುವಮ್ ॥ ಸತ್ಯೇನ ಲೋಕಾನ್ವಯತಿ । ಧರ್ಮೇ ಸರ್ವಂ ಪ್ರತಿಷ್ಠಿತಮ್ ॥ 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) ಸರ್ವೇಷಾಮೇವ ಧರ್ಮಾಣಾಮುತ್ತಮೋ ವೈಷ್ಣವೋನಿಧಿಃ

ಧರ್ಮಕ್ಕೆ ಭಗವಾನ್ನಿಷ್ಟು, ಭಕ್ತಾನಾತ್ಮಕರೀರವತ್ || 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
 ಪರಮೋಧರ್ಮೋ, ಯದ್ಯೋಗೇನಾತ್ಮದರ್ಶನಮ್ || Seeing the soul
 by practice of yoga is the greatest Dharma. (g) ರಾಮೋ
 ವಿಗ್ರಹವಾಢಧರ್ಮಃ | ಕೃಷ್ಣೋಧರ್ಮಸ್ಸನಾತನಃ || Sri Rama is
 spoken of as the embodiment of Dharma and Sri Krishna
 as the Ancient and Eternal Law itself. (h) ಆಚಾರ
 ಲಕ್ಷಣೋಧರ್ಮಸ್ಸನ್ನಸ್ತಾಚಾರಲಕ್ಷಣಾಃ || ಆಗಮಾನಾಂಹಿ ಸರ್ವೇಷಾ,
 ಮಾಚಾರಃ ಶ್ರೇಷ್ಠ ಉಚ್ಯತೇ || ಆಚಾರಃ ಪರಮೋ (ಪ್ರಥಮೋ) ಧರ್ಮೋ,
 ಧರ್ಮಸ್ಯಪ್ರಭುರುಚ್ಯುತಃ | ತಸ್ಮಾದನೇನ ಸಂಯುಕ್ತೋ, ನಿತ್ಯಂ ಸ್ಯಾ
 ದಾತ್ಮವಾನ್ದಿಸಜಃ || ಏವಮಾಚಾರತೋದೃಷ್ಟಾಪ್ತ, ಧರ್ಮಸ್ಯಮುನಯೋ
 ಗತಿಮ್ | ಸರ್ವಸ್ಯತಪಸೋಮೂಲಂ, ಆಚಾರಂ ಜಗೃಹುಃಪರಮ್ || ಆ
 ಚಾರಪ್ರಭವೋಧರ್ಮೋ, ಧರ್ಮಾದಾಯುರ್ವಿವರ್ಧತೇ || ಆಚಾರಾಲ್ಲಭತೇ
 ಜ್ಞಾನಂ, ಆಚಾರಾಲ್ಲಭತೇಧನಂ | ಆಚಾರಾದಾಯುರಾರೋಗ್ಯಂ, ಹ್ಯಾ
 ಚಾರಾತ್ಪೀರ್ತಮುತ್ತಮಾಮ್ || 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 pros-
 perity, as well as, the greatest fame. Its presiding
 diety is Atchyuta —the one God who never lets go
 His devotees to slip by. (i) ಅಹನ್ಯಹನಿಭೂತಾನಿ, ಪ್ರವಿಶಂತಿ
 ಯಮಾಲಯಂ | ಶೇಷಾಃ ಸ್ಥಾವರಮಿಚ್ಛಂತಿ, ಕಿಮಾಶ್ಚರೈಮತಃಪರಮ್
 ಅಹನ್ಯಹನಿಧರ್ಮಸ್ಯ, ಯೋನಿ ಸ್ನಾಧುಸಮಾಗಮಃ | ಮೋಹಜಾಲಸ್ಯಯೋ
 ನಿರ್ಹಿಮೂಢೈರೇವ 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) ಶ್ರುತಿವಿಭಿನ್ನಾ, ಸ್ಮೃತಯೋವಿಭಿನ್ನಾ, ನೈಕೋಮುನಿರ್ದ್ಯ

ಸೃವಚಃ ಪ್ರಮಾಣಂ । ಧರ್ಮಸ್ಯ ತತ್ತ್ವಂ ನಿಹಿತಂ ಗುಹಾಯಾಂ, ಮಹಾ
ಜನೋಯೇನ ಗತಸ್ತಪನ್ಯಾಃ ॥ 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) ಪರಾಪಕಾರನಿರತಾಃ,
ಉದ್ವೃತ್ತಾಘಾತುಕಾಃ ಪುನಃ । ಸ್ವಯಂ ಕ್ಷಿಣ್ಣವಿನಶ್ಯಂತಿ ಸಂಜ್ಞಲ್ಪೇನ ವಿಧೇ
ಧ್ರುವಮ್ ॥ (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) ಪ್ರಭವಾರ್ಥಾಯ ಭೂತಾನಾಂ, ಧರ್ಮಪ್ರವಚನಂ ಕೃತಮ್ ।
ಯಃ ಸ್ಯಾತ್ಪ್ರ ಭವಸಂಯುಕ್ತಃ, ಸ ಧರ್ಮ ಇತಿ ನಿಶ್ಚಯಃ ॥ (b) ಧಾರ
ಣಾಧರ್ಮ ಇತ್ಯಾಹುಃ, ಧರ್ಮೇಣ ವಿಧೃತಾಃ ಪ್ರಜಾಃ । ಯಃ ಸ್ಯಾತ್ಪ್ರಾ
ರಣ ಸಂಯುಕ್ತಃ, ಸ ಧರ್ಮ ಇತಿ ನಿಶ್ಚಯಃ ॥ (c) ಸರ್ವೇಷಾಂ ಯಃ
ಸುಹೃನ್ನಿತ್ಯಂ, ಸರ್ವೇಷಾಂ ಚ ಹಿತೇರತಃ । ಕರ್ಮಣಾ, ಮನಸಾ, ವಾಚಾ,
ಸಧರ್ಮೋ ವೇದಸಜ್ಜನಾಃ ॥ ಮಹಾಭಾರತೇ ॥ 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 ಸೌಖ್ಯಂ? ನಿತ್ಯಮು
ರೋಗಿತಾ ಜಗತಿ । ಕಃ ಸ್ನೇಹಃ? ಸದ್ಭಾವಃ । ಕಿಂ ಪಾಂಡಿತ್ಯಂ? ಪರಿ
ಜ್ಞೇದಃ ॥ **Dharma** is **Kindness** to living beings. Freedom
from illness or malady everyday in this world is
happiness; good intention is **friendship** and discretion
(between good and bad) or right understanding is
wisdom. (b) ಶ್ರೂಯತಾಂ ಧರ್ಮಸರ್ವಸ್ವಂ, ಯದುಕ್ತಂ ಗ್ರನ್ಥ
ಕೋಟಿಭಿಃ । “ ಪರೋಪಕಾರಃ ಪುಣ್ಯಾಯ, ಪಾಪಾಯ ಪರಪೀಡನಮ್ ॥
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) ವಿದೇಶೇಷು ಧನಂ ವಿದ್ಯಾ, ವ್ಯಸನೇಷು ಧನಂ ಮತಿಃ । ಪರಲೋಕೇ
ಧನಂ ಧರ್ಮಃ, ಶೀಲಂ ಸರ್ವತ್ರ ವೈಧನಮ್ ॥ 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 ಸಂತೋಷಾತ್ಪರಂ ಸುಖಂ । ನ ತೃಷ್ಣಾಯಾಃ 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, ನಿದ್ರಾ, ಭಯ, ಮೈಥುನೇ ಚ, ಸಾಮಾನ್ಯಮೇ ತತ್ಪಶುಭಿರ್ನುರಾಣಾಂ । ಧರ್ಮೋ ಹಿ ತೇಷಾಮಧಿಕೋವಿಶೇಷೋ, ಧರ್ಮೇಣ ಹೀನಾಃ ಪಶುಭಿಃ ಸಮಾನಾಃ || 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 । ಪಾತ್ರತ್ವಾ ದ್ಧನಮಾಪ್ನೋತಿ, ಧನಾದ್ಧರ್ಮಂ ತತ ಸ್ಸುಖಮ್ || 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) ಶ್ರೂಯತಾಂ ಧರ್ಮಪರ್ದಪ್ತಂ, ಶ್ರುತ್ವಾ ಚೈವಾವಧಾರ್ಯತಾಂ । ಆತ್ಮನಃ ಪ್ರತಿಕೂಲಾನಿ, ಪರೇಷಾಂ 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. “ಅರ್ಥಾಃ ಪಾದರಸೋಪಮಾ, ಗಿರಿನದೀವೇಗೋಪಮಂ ಯೌವನಂ । ಆಯುಷ್ಯಂ ಜಲಲೋಲಬಿಂದುಚಪಲಂ, ಫೇನೋಪಮಂ ಜೀವಿತಂ । ಧರ್ಮಯೋನಕರೋತಿ ನಿಂದಿತಮತಿಃ, ಸ್ವರ್ಗಾರ್ಗಲೋ ದ್ವಾಟನಂ । ಪಶ್ಚಾತ್ತಾಪಯುತೋಜರಾಪರಿಗತಃ, ಶೋಕಾಗ್ನಿನಾದ -ಹೃತೇ” || “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 ದುರ್ಯೋಧನ)”

XIII. ಸತ್ಯಂ ಮಾತಾ, ಪಿತಾ ಜ್ಞಾನಂ, ಧರ್ಮೋ ಭ್ರಾತೃತಾ, ದಯಾ ಸಖಾ ಶಾಂತಿಃ ಪತ್ನೀ, ಕ್ಷಮಾ ಪುತ್ರಃ, ಸರ್ವೇತೇ ಮಮ ಬಾನ್ಧವಾಃ || Truth is my mother; right knowledge is my father; Dharma my brother; compassion my friend; tranquillity my wife and forbearance my son. These six, indeed, are my dearest kith and kin. (b) ಯೇಷಾಂ ನ ವಿದ್ಯಾ, ನ ತಪೋ, ನ ದಾನಂ, ಜ್ಞಾನಂ, ನ ಶೀಲಂ, ನ ಗುಣಾ, ನ ಧರ್ಮಃ | ತೇ ಮರ್ತ್ಯ ಲೋಕೇ ಭುವಿ ಭಾರಭೂತಾ, ಮನುಷ್ಯರೂಪೇಣ ವೃ ಗಾಶ್ವರಸ್ತಿ || 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 ಇಜ್ಯಾ 2 ಸಧ್ಯಯನ 3 ದಾನಾನಿ, 4 ತಪಃ 5 ಸತ್ಯಂ, 6 ಧೃತಿಃ, 7 ಕ್ಷಮಾ, 8 ಅಲೋಭ ಇತಿ ಮಾರ್ಗೋಽಯಂ, ಧರ್ಮಸ್ಯಾಷ್ಟ ವಿಧಃ ಸ್ಮೃತಃ || ತತ್ರ ಪೂರ್ವಶ್ಚ ತು ರ್ವರೋ, ದ ಮ್ಭಾರ್ಥಮಪಿ ಸೇವ್ಯತೇ | ಉತ್ತರಸ್ತು ಚತುರ್ದರೋ, ಮಹಾತ್ಮನೈವ ತಿಷ್ಠತಿ || ಹಿತೋಪದೇಶೇ || 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, ದನೋ, ದಾನಂ, ಮಾದರ್ವಂ ಪ್ರೀತಚಾಪಲಂ | ಸ್ವದಾರರತಿ ರದೋ ಹೋ, ನವಕಂ ಧರ್ಮಲಕ್ಷಣಂ || Truth, compassion, control of 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, ಸ್ತೀಯಂ, ಶೌಚಮಿನ್ದ್ರಿಯ ನಿಗ್ರಹಃ | ಪ್ರೀ, ರ್ವಿದ್ಯಾ, ಸತ್ಯ, ಮಕ್ರೋಧೋ, ದಶಕಂ ಧರ್ಮಲಕ್ಷಣಮ್ || 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 ಧರ್ಮಸಾರಃ ॥

- 1 “ ಅಹೋದ್ವಯಸ್ಯ ಮಹಾತ್ಮ್ಯ, ಮಹೋವೀರ್ಯ ಮಹೋಬಲಂ ।
ಮನ್ತ್ರರತ್ನಂ ಶುಭಕರಂ, ವೇದಸಾರಂ, ಸನಾತನಮ್ ॥
- 2 ಸರ್ವ ಪಾಪ ಕ್ಷಯಕರಂ, ಸರ್ವಪುಣ್ಯ ವಿವರ್ಧನಂ ।
ಶ್ರೀಕರಂ, ಲೋಕವಶ್ಯಂ ಚ, ಸತ್ಯಂ ಸಂಸಾರತಾರಕಮ್ ॥
॥ ಕಶ್ಯಪಸಂಹಿತೆ ॥
- 3 ಅತೀತಾನಾಗತ ಜ್ಞಾನಂ, ಆತ್ಮತತ್ತ್ವ ಪ್ರಕಾಶಕಂ ।
ಸರ್ವವೇದಾರ್ಥವಿಜ್ಞಾನಂ, ಸರ್ವ ಶಾಸ್ತ್ರಾರ್ಥದರ್ಶನಮ್ ॥
- 4 ಮಾನಸಂ ವಾಚಿಕಂ ಪಾಪಂ, ಕಾಯಿಕಂ ಚ ತ್ರಿಧಾಕೃತಂ ।
ದ್ವಯಸ್ಮರಣಮಾತ್ರೇಣ, ನಾಶಂಯಾನ್ತಿ ಸು ನಿಶ್ಚಯಮ್ ॥
- 5 ಸರ್ವೇಷಾಂ(ಮೇವ)ವೇದಮನ್ತ್ರಾಣಾಂ ಮನ್ತ್ರರತ್ನಂ ಶುಭಾವಹಂ ।
ಸ ಕೃತ್ಸ್ಮರಣಮಾತ್ರೇಣ ದದಾತಿ ಪರಮಂ ಪದಮ್ ॥
- 6 ಮನ್ತ್ರರತ್ನಂ, ದ್ವಯಂ, ನ್ಯಾಸಃ, ಪ್ರಪತ್ತಿ, ಶೃರಣಾಗತಿಃ ।
ಲಕ್ಷ್ಮೀನಾರಾಯಣಾ ಯೇತಿ, ಹಿತಂ ಸರ್ವ ಫಲ ಪ್ರದಮ್ ॥
॥ “ ಪಾಂಚರಾತ್ರೇ ” ॥

This is the true essence of all Dharma :—

1 How great is the sublimity of the **Dwaya 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

interpretet 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 (ಪ್ರಪತ್ತಿ) 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 illumined 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 Trinity is its spirit and divine Love, its core.*

“ಅನನ್ಯಾಶ್ಚಿತ್ತಂ ಯನ್ನೋಮಾಂ, ಯೇ ಜನಾಃ ಪರ್ಮಪಾಸತೇ |
ತೇಷಾಂ ನಿತ್ಯಾಭಿಯುಕ್ತಾನಾಂ, ಯೋಗಕ್ಷೇಮಂ ವಹಾಮ್ಯಹಮ್ ||
ಅನನ್ಯ ಜೇತಾಸ್ತತಃ, ಯೋ ಮಾಂ ಸ್ಮರತಿ ನಿತ್ಯಶಃ | ತಸ್ಯಾಹಂ
ಸುಲಭಃ ಪಾರ್ಥ ! 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.” “ಅನನ್ಯಾ ರೋಘವೇಷಾಹಂ ಭಾಸ್ವರೇಣ 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 !!

|| ಹಂ ಶಾಸ್ತ್ರಾ ಶಾಸ್ತ್ರಾ ಶಾಸ್ತ್ರಾ ||

END