

सामाजिक-नीतिकाव्य-गुच्छः
(पञ्च शतकानि द्वे दशके च)
मङ्गेश-वेङ्कटेश-नाडकर्णिना विरचितः

Sāmājika-Nīti-Kāvya-Gucchaḥ

A Bouquet of Poems on Social Ethics
With Transliteration, Word-to-word Meaning, Translation in verses,
and Annotation in English
by
Mangesh Venkatesh Nadkarni

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Recent Books by the same Author

- *Ethics for Our Times – Essays in Gandhian Perspective* (2011 first edition; 2014 enlarged second edition), Oxford University Press, New Delhi.
- *Social Science Research in India – Institutions and Practice* (Edited jointly with R S Deshpande) (2011), Academic Foundation, New Delhi
- *Handbook of Hinduism* (2013), Ane Books, New Delhi
- *The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy* (first edition 2017; enlarged second edition 2019), Routledge, South Asian Edition.
- परिसर-नीति-शतकम् (*A Century of Verses in Sanskrit on Environmental Ethics with Translation in English*) (2017), Chinmaya International Foundation, Kochy.
- गान्धि-तत्त्व-शतकम् (*A Century of Verses in Sanskrit on Gandhian Philosophy with Translation in English*) (2017), National Book Trust of India, New Delhi.
- *Decentralised Democracy in India – Gandhi's Vision and Reality* (2018), Routledge, South Asian Edition. (Jointly with N Sivanna and Lavanya Suresh; M V Nadkarni being the first author).
- *Socio-economic Change in India and the Broad-basing Process*. (Edited) (2020). Routledge, South Asia Edition, New Delhi.
- मानवधर्मः प्रजाप्रभुत्वं चेति शतकद्वयम् (*Two Centuries of Verses in Sanskrit on Humanitarianism and Democracy*)(2020), Manipal Universal Press, Manipal.
- *Aadhunika Odugarige Bhagavadgeete* (Kannada version of the book on the Bhagavad-Gita in English listed as the fourth above), (2020), Manohara Grantha Maalaa, Dharwad.

(For earlier books, please visit www.mvnadkarni.com.)

Preface (to be finalised)

I am happy that all my recent compositions in Sanskrit – five Śatakas (centuries of verses) and two Daśakas (tens of verses) – are coming together with this. All these compositions in Sanskrit are presented here with transliteration, word-to-word meaning, translation and annotation in English. The translation also is in the form of verses. This collection also includes a Benediction by Swami Advayananda and Foreword by Prof Madhav Gadgil to *Parisara-nīti-śatakam*, as also a Foreword by Prof G Haragopal to the combined publication of *Mānava-dharma-śatakam* and *Prajāprabhutva- śatakam* and an endorsement by Prof C T Kurien for the same.

My first Sanskrit work, *Parisara-nīti-śatakam*, which is on environmental ethics, was published in 2017 by Chinmaya International Foundation, Ernakulam. The second work, *Gandhi-tattva-śatakam*, which is on Gandhi's philosophy, was published by National Book Trust – India, New Delhi, in 2018. My third one, *Sanātana-dharma-tattva-śatakam*, which is on Hinduism, along with *Śāradā-daśakam* (a prayer to Sharada – the Goddess of learning, literature, fine arts and all intellectual activities in general, worshipped by Hindus and even by non-Hindus), was published by the Academy of Sanskrit Research, Melkote, (a wing of the Karnataka Sanskrit University, Bengaluru), first in 2018, and then as second edition in 2019. My fourth, *Mānava-dharma-śatakam* on humanitarianism, and the fifth, *Prajāprabhutva-śatakam* on democracy, were published together in one volume by Manipal Universal Press, Manipal, in 2020. All these publications include, along with the original Sanskrit verses, their translation into English verse, explanatory notes and references. Finally, *Mahalakshmi Daśakam* - a prayer to the Goddess of Wealth to end poverty and inequality in the world, was published in the reputed Sanskrit magazine, *Sambhāsanā Sandeśah*, in its special Vijaya Daśami issue in 2019. I am immensely grateful to all these publishers for their generosity in permitting to republish the originals here in one volume.

Bhartṛihari, an ancient Sanskrit poet, inspired me in writing my Śatakas. He wrote three celebrated Śatakas – *Nīti-śatakam* (on ethics), *Śringāra-śatakam* (on erotics), and *Vairāgya-Śatakam* (on renunciation). I was, however, attracted and inspired only by the first of these. All my five Śatakas are on ethics. While Bhartṛihari's emphasis was on virtue ethics or individual morality, my Śatakas are concerned with social ethics, which include individual moral responsibility too. I do not claim that just because I have composed five śatakas, I have excelled Bhartṛihari who wrote three. He was a genius, whose verses are not only much larger in length, but also more poetic and lyrical. His Sanskrit is more sophisticated, while mine is simple in language and metre which anybody with some acquaintance with Sanskrit can enjoy. What I can claim modestly is that my verses are more directly addressed to the present problems,

without implying that Bhartrihari is obsolete. Let me quote a jewel from his *Nīti-śatakam* which I liked best for its beauty, continuing relevance and profundity:

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।
अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारिणमिदं शीलं परं भूषणम् ॥

(Bhartrihari's *Nīti-śatakam*, Verse 82, M R Kale (ed.)(1971) *The Nīti and Vairagya Śatakas of Bhartrihari*. New Delhi: Motilal Banarasidass, p. 33)

It means: Affluence is adorned by kindly behaviour, valour by not boasting, knowledge by control of the senses, scholarship by humility, wealth by giving to the deserving, discipline by the absence of anger, power by forgiveness, and dharma by absence of hypocrisy; good character which is the root of all these, is the highest adornment for all.

It is expected of us all to be kind, compassionate and truthful, no doubt! But it is a very general statement. It becomes more meaningful if you apply it to actual problems we face day to day. Ethics is meant essentially for practice in a society. Ethics is also a discipline which guides us in overcoming dilemmas. For this, it is necessary to go beyond general principles into concrete details. I have been thinking deeply into various facets of ethics for quite a few years, which resulted in my books, *Ethics for Our Times – Essays In Gandhian Perspective* (enlarged second edition 2014, New Delhi: Oxford University Press), and *The Bhagavad Gita for the modern Reader – History, Interpretations and Philosophy* (enlarged second edition 2019, Abingdon & New York: Routledge). These writings were in English, and my love of Sanskrit cherished from childhood and the training I received as a social scientist (especially as an economist) together impelled me to put what I learnt into these five Śatakas. I thought that Sanskrit is saturated with traditional wisdom, and it is necessary to make it relevant by responding to contemporary issues. This is what I sought to achieve.

The first Śataka, *Parisara-nīti-śatakam*, is on environmental ethics. It makes an impassioned plea to safeguard nature and its environment, which we have been harming through our short-sighted goal of maximising personal and national income, - short-sighted because our very survival as human species depends on the health of nature and its environment and biodiversity. Air and water pollutions cause innumerable deaths which go unnoticed in our drive for economic growth. Destroying our bio-diversity amounts to behaving like the fool who cuts down the very branch of the tree on which he is sitting. The plea is not that we should not use nature, but that we should only use it sustainably without harming its regenerative capacity. Gandhi's advice to limit our wants is also relevant here, because it is the endless growth of our wants which leads to environmental disaster. Unsustainable exploitation of nature is not required for eradication of poverty; it will only aggravate poverty. The destruction of nature is very harsh on women who would be compelled to fetch water and fuel wood from greater distances. The poor, including poor women, depend directly on the health and productivity of nature. Let us not forget that:

The Earth is our only place, where we can live and flourish;
It's mankind's obligation to protect it and cherish.

(My English translation of the second verse in *Parisara-nīti-śatakam*. See the text below for the original Sanskrit verse.)

The second Śataka is *Gandhi-tattva-śatakam*, which is on Gandhi's thought and philosophy. He not only preached but also practiced it. He was an exemplar of ethics, - an ethics which is relevant in protecting nature and environment, nation building, and cultivation of human character. His philosophy addresses most of the important problems of today – strife and violence, religious intolerance, conflict resolution, poverty and social exclusion. Whether one aims at building up personal or national character, Gandhi advocated two key principles to follow – Truth and Ahimsa. For Gandhi, Truth is both an end in itself and also the means. Truth has both an epistemological aspect and also ontological. In the first aspect, we seek to know the truth; and in the second aspect we try to be what we aim at. He said, *be* the change that you aim at. This cannot be done without ahimsa. For Gandhi, ahimsa is not a negative principle, but very much a positive principle of love, actively reaching out to help, fighting (non-violently) to end injustice, and fellowship or brotherhood. Gandhi also stressed that Truth and Ahimsa are actually two faces of one coin only; you cannot separate the two. He honestly tried to be what he aimed at and taught. He famously declared once: 'My life is my message'. The very first verse in this Śataka says about Gandhi and his life:

Easy to find are those who preach with no attention to implementation,

but hard to find those noble lot whose life itself is an education.

(My English translation of the first verse in *Gandhi-tattva-śatakam*. See the text below for the original Sanskrit verse.)

The third Śataka is on *Sanātana Dharma*, - the traditional name for Hinduism. 'Sanātana' does not mean orthodox; it means everlasting. The Śataka offers a perspective which is different from some traditional approaches to the philosophy of Hinduism. It is a Gandhian perspective. Though the basic values and principles of Sanātana Dharma are everlasting, every religion including ours has to be interpreted according to the needs of the times, as the Śataka emphasises. The traditional views emphasised *Vairāgya/Virakti* or renunciation. Even Bhartrihari devoted an entire śataka to it. As the present śataka explains, Vairāgya is not escapism. In fact the Vedas, the two major epics, and the Gita have emphasised active engagement in the world, though ethically and for the welfare of the world. There is no bar on seeking to achieve the four human goals (*Puruṣārthas*- Dharma, Artha, Kāma, and Moksha), if done according to Dharma (ethics). Vairāgya only means non-surrender to materialism and extreme selfishness. Even *Moksha* need not be considered as a release from the cycle of births and deaths in a detested *samsara* (world) as traditionally interpreted, but as release from bondage to narrow limitations of mind and its weaknesses. Hinduism is a practical religion; it expertly harmonises the mundane with the transcendental, as the Śataka shows.

A second traditional misunderstanding is that observance of pollution and purity rules constitutes Hinduism. Making pollution and purity rules into a religion to the point of being unkind and inhuman is a false and cruel religion. Temples can be kept clean and tidy, without being bound by pollution and purity rules. Women and Dalits have been the special victims of such rules. Untouchability was an extreme outcome of these rules. This Śataka expects Hindus to atone for the past mistakes in their society by enabling Dalits to develop themselves and come into the mainstream on equal terms. Neither the caste system nor its extreme form – untouchability are part of Hindu philosophy and ethics. (See my *Handbook of Hinduism*, 2013, New Delhi: Ane Books, esp. Ch. 5 on 'Caste System is not Hinduism', pp. 113-148. It can be downloaded from my website: www.mvsnadkarni.com.) The ills in the society have to be eradicated, but this cannot be achieved by attributing them to the religion itself.

The essence of Hinduism, particularly as enshrined in the Gita and reiterated by Gandhi and other savants of Hinduism like Swami Vivekananda, lies in Karma-yoga – selfless service for the welfare of the world. Hinduism as presented in this Śataka is no narrow religion restricted to Hindus alone (see Verse 120 below). It has a universal appeal. Non-violence is a fundamental principle of Hinduism along with commitment to truth, according to Gandhi. Indulging in violence against some people in the name of cow-protection brings no credit (*punya*) but only sin (*pāpa*), as Verse 105 indicates. Violence can take several forms, including taking bribes and polluting the environment, as the Śataka says. The enormous garbage generated during Ganesha and Durga Pooja festivals does no credit to Hinduism. The practice of Hinduism has to be poor-friendly as well as environment-friendly.

The fourth Śataka here, the *Mānava-dharma-śatakam*, is on humanitarianism or on ‘Religion of Man’ as termed by Poet Rabindranath Tagore. This Śataka is so much influenced by his book, *The Religion of Man* (published first in 1930), that you can hear echoes of his ideas in my Śataka, particularly at the beginning and the end. However, the translation of *Mānava-dharma* as the ‘Religion of Man’ may sound being biased towards men as against women, which of course was not how Tagore meant. The essential idea of the Śataka is that ‘humanism’ or ‘humanitarianism’ is the religion of ‘being human and promoting human welfare ...’, and is the primary base of all religions, in the sense being compassionate, helpful, and respectful to all humans, and being considerate towards nature. Being human is not only being aware of human rights but also of duties. The humans are the most intelligent of all species (at least we believe so), by which they can go beyond what is given by nature. They can contribute positively to further the cause of evolution, or choose a self-destructive path of reversing the direction of evolution by endangering the future of humankind itself. The danger to the future of humankind lies in harming nature beyond repair, and also in the inability to settle disputes amicably without violence. The technology for both the dangers has been advanced so much that today we are in the most precarious position ever in the history of humankind. It is not enough to be intelligent and technologically competent. The humans need also to be wise, ethical and humane.

Mānava-dharma accepts what is good and common to all traditional formal religions, but rejects the narrow distinction between ‘us’ and ‘others’. *Mānava-dharma-śatakam* tries to present the fundamental principles of the universal ‘religion’ or ethics (dharma) common to all. It accepts the moral responsibility of all human beings as well as the basic rights of all, irrespective of gender, colour, religion, race or nationality, and any hierarchy. A few synonyms for ‘*Mānava-dharma*’ are used in the verses here – ‘*Nara-dharma*’, ‘*Mānavatva*’ and ‘*Mānavīyatā*’ to suit the metrical requirements.

The issue of human rights is important in Humanism. The scope of humanitarianism extends much beyond that of human rights, to emphatically cover duties. In a humane society, both are recognised. Though both the rights and duties are important for all the people, the Śataka takes the stand that rights are more important in the case of the weak, while duties are more important in the case of the strong. Moreover, Mānava Dharma is applicable as much to individuals as to institutions, especially the state. It is the duty of the state to not only maintain law and peace, but also improve welfare of all, especially to eradicate poverty. This is because poverty makes human rights a meaningless mirage. The test of Mānava Dharma is absence of poverty, destitution and deprivation. Though human rights are very basic to ensure human dignity and progress, they are not absolute. One person’s rights are subject to other persons’ rights. The right to property is particularly problematic. Every person has a right to subsistence, decent shelter fit for living, clean drinking water, basic health, education, and livelihood, which

gives him or her the right to earn and even accumulate for security of future. But this right does not confer a right to amass unlimited wealth. In the interest of reducing inequality, the state has a right to tax income above a reasonable limit, and use the proceeds to reduce poverty and deprivation. Liberty and equality have to go together in a balanced way.

The fifth and final Śataka here is on *Prajāprabhutva* or democracy. Though human rights exist universally irrespective whether the concerned state is a democracy or not, it is democracy which presents the best scope for the exercise of both human rights and duties. As M N Roy asserted, ‘no other system of governance devised so far is an improvement on the democratic. Theoretically, it still remains the best possible political organisation of society’. However, ‘... democracy is possible only on the basis of the humanist philosophy’ (M N Roy, 1952, *Radical Humanism*, pp. 25-26). It is only a democracy which can ensure human dignity for all and equal treatment of all before law, and make law itself fair and non-discriminatory.

Though India had some democratic forms of governance in the ancient times, they did not seem to have had a defined or uniform structure. Gandhi acknowledged the earlier existence of village democracies in India and recommended that the village panchayats should be revived. He strongly felt that centralisation of power either in the hands of one person or a central government located in the capital –even if elected – is not compatible with a true people’s democracy. We have now three tiers of democracy in India – at the national, the state and the local levels, that are formally built into the Constitution of India. We are, however, yet to appreciate the proper implications of democracy and our responsibilities therein. The *Prajāprabhutva-śatakam* brings out these implications and responsibilities lucidly.

The American Declaration of Independence in 1776, which gave a boost to modern democracy, included both equality and liberty as guiding principles of democracy, and asserted the right of everyone to pursuit of happiness. The declared goals of the French Revolution in 1789 were freedom, equality and fraternity. There has been some tension between the principles of liberty and equality, as some assert liberty as the more fundamental. In doing so, the negative liberties and rights – the right to life against harm by others, right to freedom against being held captive, right to property against unwilling appropriation by others, and right to freedom of expression against curbs by others or the state, are stressed as basic to democracy. Others emphasize positive rights of the poor, such as the right to food, employment, minimum healthcare and housing, and right to education, which also need to be safeguarded in a democracy. Elitist philosophers, however, argue that none has a right to deprive by force a person of his right to property through taxes even if it is to feed, clothe, educate, and house the poor, but such things have to be left to voluntary altruism of the propertied. Though there ought to be a scope for philanthropy and altruism in all societies, doing things which are vital to life and freedom of the poor subject only to charity, is deeply problematic in a democracy. First, because such charity may not be adequate to pull people above poverty and reduce disparity. Secondly, making such charity the only way to end deprivation goes against the principle of equality and dignity of the receivers and perpetuates patron-client relationship characterising feudalism. Major dependence on charity to solve the problem of inequality is not compatible with the spirit of democracy. It does not mean that there should be no philanthropy in democracy. There is always a scope for it, since taxation cannot be too burdensome and there should be some incentive to work, earn income and invest. Some degree of ‘functional inequality’ to give incentive to excel is necessary and has to be tolerated. There will be some inequality even in an egalitarian social democracy, because even here there will be scope for private enterprise. Even a communist country cannot do away with markets and cannot achieve perfect equality. As long as there is some inequality, there is scope for philanthropy and even

altruism. According to the *Bhagavadgītā*, a gift should not only be generous and unselfish, but also given without any contempt towards the receiver. When charity is of this kind, it ensures dignity both to the giver and receiver, and is compatible with democracy.

Social democracy is a golden mean between capitalism and communism, and can reconcile equality with freedom or liberty. Liberty in a democracy is meant for all, and not just a few. That is, all are entitled to equal freedom. If freedom has to be meaningful for all, as it should be, there has to be social, economic and political equality. It is not merely equality before law, but also equality in terms of wellbeing. Resources for access to wellbeing should be equally accessible to all. It may not be possible to achieve equality in outcomes, but democracy requires that there be equal opportunities for all. All may not be able to run equally fast in a race, but there should be a level playing field for all and all should have equal start in life. One may be born rich and another as poor, but democracy should ensure that poverty at birth is no obstacle at least in opportunities for healthcare and education. Hence, social democracies provide free both healthcare and uniform and universal education at least up to 18 years of age that is up to the 12th standard or pre-university level. We cannot leave everything to free market forces in a democracy. The state has to ensure that the inequality that remains is functional, and not one that deprives any one of equal opportunities.

A question arises about whether in removing serious disabilities or deprivation, the unit for corrective action should be the individual or the group. It is prudent to address both the deprived individuals and groups. When the whole groups, such as the former untouchables in India, suffer from disabilities, groups – rather than individuals alone - should be taken up for compensatory action. This has been rightly done in India through what is known as the positive discrimination, or affirmative action, or the reservation policy. Preferential treatment may look seemingly unjust for the non-reserved categories, but it is essential to remove disabilities of groups imposed by a long history of negative discrimination.

Responsibility comes with freedom. Citizens cannot leave everything to the sweet whims and fancies of leaders whom they periodically elect to run the government. Eternal vigilance is a price that democracy has to pay. In a democracy, where citizens are not vigilant in the affairs of the state and of the institutions where they have a stake, they lose their freedom and power. This is emphasized in the *Prajāprabhutvaśatakam*.

The success of democracy, especially a social democracy, depends on the cooperation and community spirit more than on competition. Capitalism may thrive on competition, but a democracy even if it allows private capital and markets, will thrive on mutual understanding and goodwill. That is why, along with liberty and equality, fraternity between all humans has to be stressed. M N Roy had emphasised strengthening cooperative economy as part of building a democratic and humane society (Roy, 1952, pp. 45-55).

The five Śatakas together provide basics of social and political ethics which all citizens and also the state and its functionaries in a democracy ought to know, particularly the young students. Such ideas are rare in Sanskrit and other traditional Indian literature, though not new in English. Poetry appeals to the heart more easily than scholarly prose. And Ethics should appeal to the heart also, not only to the head. I hope that the Śatakas do so. I wish their readers an enjoyable reading.

I am not a Sanskrit Pundit. I am basically an economist. I had, therefore, to seek a scrutiny by Sanskrit scholars to show mistakes in my Sanskrit compositions and suggest

corrections. In this task, I received valuable help from Prof Shrinivasa Varakhedi, Dr Gangadharan Nair, Dr Dilip Kumar Rana, Prof Veeranārāyana Pāndurangi, Prof P R Panchamukhi, and Shri Janardana Hegde. I am grateful to them all. If mistakes still remain, they are due only to my imperfection.

Thanks are due to my son, Makarand, and to my daughter-in-law, Amita, for help on the computer whenever I needed, and to my brother, Kishore, for affectionately going through all the verses of all the Śatakas with care and encouraging me.

I am immensely grateful to the publisher for bringing this book out in good time and form.

- Mangesh Venkatesh Nadkarni

Key to Transliteration¹
(In Alphabetical Order of Sanskrit)

अ	a	Son
आ	ā	Master
इ	i	If
ई	ī	Feel
उ	u	Full
ऊ	Ū	Boot
ऋ	ṛ	Krishna
ए	e	
ऐ	ai	
ओ	o	
औ	au	
अं	aṃ	
अः	aḥ	
क	Ka	
ख	Kha	Blockhead
ग	Ga	
घ	Gha	log-hut
ङ	ṅa	
च	Ca	Chain
छ	cha	catch-him
ज	Ja	

ण	ṇa	Under
त	ta	Gita
थ	tha	Thin
द	da	Then
ध	dha	This*
न	na	Singer
प	pa	
फ	pha	Loophole
ब	ba	
भ	bha	Abhor
म	ma	
य	ya	Yard
र	ra	
ल	la	
ळ	ḷa	
व	va	avert/awake
श	Śa	Cherish
ष	ṣa	Show
स	Sa	Sun
ह	Ha	Hot

¹ Note: Illustrations of pronunciation are mostly from Swami Harshananda (2013)- *A Concise Encyclopaedia of Hinduism*, Bengaluru: Ramakrishna Math, Vol. I, p. x.

झ	jha	Hedgehog
ञ	Ña	
ट	ṭa	Ten
ठ	ṭha	Anthill
ड	ḍa	Den
ढ	ḍha	

॥ श्री शारदा-दशकम् ॥

शारदाम्ब नमस्तुभ्यं वन्दे त्वां चित्स्वरूपिणीम् ।
स्थापिता भव मे चित्ते ज्ञानशक्तिप्रदायिनि ॥१॥

Oh! Mother Sharada! I bow to you!
I salute you who is Consciousness personified!
Be established in my mind,
Oh! the provider of the power of knowledge. (1)

त्वमेव परमं दैवं ज्ञानदा करुणामयी ।
तव कृपां विना सर्वं निरानन्दं निरर्थकम् ॥२॥

You are the highest Divine,
source of cognizance, and compassionate;
without your favour, nothing
has any joy, meaning or intent. (2)

बुद्धिदायिनि वाग्देवि विज्ञानोत्पत्ति-कारिणि ।
सर्वस्फूर्तिप्रदे दिव्ये सर्ववाङ्मय-धारिणि ॥३॥

Oh the Queen of Speech! You are the who grants wisdom,
the cause behind production of science,
the source of all inspirations,
and sustains all literature. (3)

संगीतस्यापि माता त्वं काव्यानां नर्तनस्य च ।
सर्वविज्ञानविद्यानाम् अपार-महिमा तव ॥४॥

You are the mother to music,
dance and poetry,
and of all arts and sciences;
your greatness has no boundary. (4)

दुर्गा त्वमेव लक्ष्मी त्वं त्वं ब्रह्मा च शिवो हरिः ।
त्वमेव हि जगज्जीवः सर्वमन्तर्गतं त्वयि ॥५॥

You only are strength, you are wealth,
You are the Auspicious Creator and Protector,
You are the very life of the world;

everything is within You alone for sure. (5)

यद्यदस्ति हि विश्वस्मिन् सुन्दरम् सृष्टिकारकम् ।
त्वमेव कारणं तस्य प्रसादस्ते सरस्वति ॥६॥

Whatever exists in this Universe
that is creative and endowed with beauty,
you are the cause of all that;
it is all your favour, Oh Saraswati! (6)

भजेऽहं पूर्णभक्त्या त्वां शरण्ये युक्तिदायिनि ।
देहि मे निर्मलं चित्तं साफल्यायायि भारति ॥७॥

I adore you with full devotion,
Oh the source of my refuge and reasoning ability!
Give me a clear mind
for fruitfulness, Oh Bharati! (7)

सामर्थ्यं देहि हे वाणि सत्यासत्य-विमर्शने ।
विना दम्भं तु सस्नेहं जगद्धित-प्रवृत्तये ॥८॥

Oh Vani, give me the power
to discriminate between true and untrue,
and to contribute to people's good,
without ostentation but with love. (8)

लेखनेषु च वाचां च व्यवहारेऽपि देहि मे ।
प्रसन्नतां च सामर्थ्यं सौजन्यमृजुतां प्रियम् ॥९॥

Give me clarity, competence, civility,
and a truthfulness which give pleasure,
in my writings, speech,
and also daily behaviour. (9)

अतीव पामरोऽहं वै विना तव दयालुताम् ।
वाग्बिचार-प्रदानेन कृतार्थं कुरु मां मुदा ॥१०॥

I am just stupid without your grace,
but be pleased to make me, - a poor person,
accomplished by gifting with
the power of thinking and expression. (10)

पठितव्यमिदं नित्यं दशकं क्षेमकारकम् ।
मनस्स्थैर्याय धैर्याय विधायीकार्यतेजकम् ॥११॥

This Dashakam has to be read daily
as it imparts confidence in plenty,
gives strength to the mind,
and stimulates creative activity. (11)

॥ इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना विरचितं श्रीशारदादशकम् ॥
(Here end the ten verses by M V Nadkarni in honour of Śri Śārādā.)

परिसर-नीति-शतकम्

Parisara-nīti-śatakam

A Century of Verses on Environmental Ethics

Benediction

I deem it a great privilege to write these words of benediction for the *Parisaranītiśataka* authored by Dr. Mangesh V. Nadkarni, an illustrious ecological economist of our times. That the book deals with mankind's responsibility towards the protection of his environment and ecology, is a pleasingly welcome change of genre in the realm of Sanskrit poetry.

The author has, taking inspiration from great poets of yore like Bhartṛihari, penned these profound, yet simple and mellifluous verses. Anyone with even a rudimentary knowledge of Sanskrit will be able to enjoy these verses that gently urge us to be proactive in taking care of this beautiful Earth that we call 'Our Home'. The author has also provided a word for word translation of the verses in English, making it easy to understand the original Sanskrit. The metrical English translation by the author is equally excellent and competes for glory with his Sanskrit poetry. The short notes that frequent the treatise give greater insight into the author's feeling-full heart, drawing our attention to the intensity of his feelings. Overall it is a very emotive work appealing passionately to the moral conscience of humanity urging us to be sensitive to our environment. The work combines, like all excellent treatises, elements of the head and the heart.

Indian culture has always been ecology-friendly: we call the earth 'Bhūmātā'; the rivers such as Gaṅgā, Yamunā, Narmadā, Kaverī are called mothers and their waters are considered to purify all those who bathe in them; the mountains are celebrated as fathers. Verily, the anecdote of Lord Kṛṣṇa enabling the worship of the Mount Govardhana in *Bhāgavata* is too well-known. Trees are revered and animals too worshiped as the manifestation of Divinity.

Such were the methods that our ancestors, who were sensitive to Nature, adopted to restrain the abounding selfish propensity of human beings to mindlessly deplete the natural resources that this wonderful earth abounds with even now despite the reckless human activity that has come to characterize the last and the present century.

The *Parisaranītiśataka* is sure to make all its readers poignantly pause and tenderly think and forcefully reflect on what each of us can do towards the cause of environmental protection and sustainable development of humans and our brother and sisters – the birds, animals, fishes, the trees and all living creatures. The Vedas tutor us in this when they offer the prayer for us to utter daily: “*śam no astu dvipade, śam catuspade* – let blessings abound on us the two-legged; let blessings also abound for the four-legged.” Indeed, we bless ourselves by loving and caring for Mother Nature. There is an urgency in this appeal for environmental protection, for without the welfare of Mother Nature, we shall not be.

May the grace of the Lord and the blessings of the Pūjya Gurudev Swami Chinmayananda be with the author and may this treatise attain fame and bring glory to the author. I pray that more such brilliant Sanskrit works emanate from the pen of Sri. Mangesh V. Nadkarni.

In Śrī Guru Smṛti,
Swami Advayananda,
President, Chinmaya International Foundation Shodha Sansthan.

Foreword

I have known Professor Mangesh V Nadkarni for some thirty-five years now, as a distinguished Ecological Economist and as an able administrator. I was therefore delighted to recently discover that he was also a gifted Sanskrit poet, the more so since I, too, am a lover of Sanskrit and of Bhartirihari. To guide human actions we need to understand how the world is constituted, and how it is changing— plain, empirical facts. But that is not adequate; we need to move beyond facts to the realm of values to ponder on what is right and what is wrong and in what direction we should be moving. Verse is a powerful medium, utilized since the dawn of human language to communicate the relevant facts and acknowledged values succinctly and in a memorable fashion. Such verses have taken many forms, beginning with folk songs and maturing into classic literature. Sanskrit has a wealth of classic literature, Vedas, Ramayana, Mahabharata, Puranas, compositions of Kalidasa and much more. This literature contains many memorable verses in the form of Subhashitas, some with environmental messages. One of my favourites is the advocacy of sustainable harvests in Mahabharata:

पुष्पं पुष्पं विचिन्वीत मूलच्छेदम् न कारयेत् ।

मालाकार इवारामे न यथाङ्गारकारकः ॥

- महाभारत ॥५३४॥१८॥

(One should pick just the flowers from a plant, as a gardener does, not uproot it whole like a charcoal-maker.)

Bhartirihari, some thousand or more years after Mahabharata composed three centuries of Subhashitas, *Shringara* (erotics), *Niti* (ethics), and *Vairagya* (renunciation). This Parisara Niti-Shatakam is a worthy successor to Bhartirihari's Nitishatakam, with easy flowing verses full of grace. Like Gita these verses are simple in language but deep and sophisticated in thought. Spreading of environmental values is more a matter of heart than head, and as Professor Nadkarni points out poetry touches hearts more easily than scholarly prose. I hope therefore that this remarkable set of verses in Sanskrit, a language followed all over India, though admittedly by a select few, would go a long way in making people aware of their ethical responsibilities towards the one and only planet that all of us share. Since my boyhood I have enjoyed Vaman Pandit's elegant Marathi rendering of Niti-Shatakam as much as Bhartirihari's original Sanskrit, and hope that there would be many many Vaman Pandits who would render this Parisara Niti-Shatakam in the many Indian languages, so that its message would spread far and wide.

--Madhav Gadgil, Buddha Purnima, 21 May 2016

परिसरनीतिशतकम्

समस्ते सौर-साम्राज्ये ह्यनन्या शोभते धरा ।

सर्व-सौकर्य-संपन्ना श्रेष्ठा वासाय जीविनाम् ॥१॥

*Samaste saura-sāmrājye ananyā śobhate dharā,
sarva-saukarya-sampannā śreṣṭhā vāsāya jīvinām. (1)*

Samaste – In the entire, *saura sāmrājye* – empire of the Sun, *dharā* – the earth, *śobhate* – shines splendidly, (and), *hi*- indeed, *ananyā* – uniquely; *sampannā* – richly endowed with, *sarva* – all, *saukarya* – facilities, *śreṣṭhā* – best suited, *vāsāya jīvinām* – habitat for (all) living beings.

In the entire empire of the Sun,
the Earth is uniquely resplendent;
best suited habitat for living things,
with facilities making a rich endowment. (1)

Note: The Earth, because of its advanced form of life and biodiversity, is unique in the solar system, and even in the universe, a similar planet is quite rare even if not non-existent. We do not know of any such planet elsewhere anyway. We need to appreciate the uniqueness and precious rarity of the Earth, and take care of it. We have no where else to go if we destroy it recklessly.

वसुन्धरा मनुष्याणाम् एकमेव सुखस्थलम् ।

तस्य संरक्षणं कार्यमनुरागेण गौरवात् ॥२॥

*Vasundharā manuṣyāṇām ekameva sukha-sthalam,
tasya samrakṣaṇam kāryamnurāgeṇa gauravāt. (2)*

Vasundharā – The earth, (is), *ekameva* – the only, *sukha-sthalam* – comfortable place, *manuṣyāṇām* - of mankind; *tasya (sthalasya)* – its, *samrakṣaṇam* – protection, *kāryam* – has to be done, *anurāgeṇa* – with love, (and), *gauravāt* – with respect.

The Earth is our only place,
where we can live and flourish.
It's mankind's obligation
to protect it and cherish . (2)

सौन्दर्य-संभृत-स्थानं सुषमं स्वगृहं त्विदम् ।

विरूपं विकृतं कर्तुं कथमर्हन्ति मानवाः ॥३॥

*Saundarya-sambhṛta-sthānam suṣamaṁ svagrham tvidam,
virūpaṁ vikṛtaṁ kartuṁ katham arhanti mānavāḥ. (3)*

Idam – This, *sthānam* – place, (is), *svagrham* – our home, *sambhṛta* – filled (with), *sushamam* – charming, *saundarya* – beauty, *tu* – surely. *Katham* – How, (are), *mānavāḥ* – humans, *arhanti* – authorised, *kartum* – to render, (it), , *virūpam* – ugly/ deformed, (and), *vikṛtam* – devastated/ vandalised?

This is a place filled with beauty,
our charming home surely.
What right do humans have
to vandalise and render it ugly? (3)

Note: It is not the intention of the verse to oppose any human intervention in nature. That would not be in the nature of man. What is insisted, however, is that any human intervention should add to the beauty, variety and usefulness of the world, and not detract from it.

स्रष्टुं चैवेप्सितं प्राप्तुं यन्त्र-तन्त्रज्ञ-साधने ।
मनुष्य-जातिर्जीवेषु निर्विवादं शिखामणिः ॥४॥

*Sraṣṭum caivepsitam prāptum yantra-tantrajña-sādhane ,
manuṣya-jātiḥ jīveṣu nirvivādam śikhāmaṇiḥ. (4)*

Sraṣṭum – To create, *ca-* and, *eva* – also, *prāptum* – to obtain, *īpsitam* – (what is) desired/ willed, (and), *yantra-tantra-sādhane* – in technology, *manuṣya-jātiḥ* – humankind, *jīveṣu* – among living beings, *nirvivādam* – indisputably/ undoubtedly, *śikhā-maṇiḥ* – is crest-jewel (comes at the top).

In obtaining or creating what is wished,
and in the achievements in technology,
mankind is at the top like crest-jewel,
among all beings, with no apology. (4)

समर्थाः मानवा अद्य ह्यपूर्वेण बलेन हि ।
नाकं वा नरकं कर्तुं पोषणं वा प्रदूषणम् ॥५॥

*Samarthāḥ mānavā adya hyapūrveṇa balena hi,
nākaṃ vā narakaṃ kartum poṣaṇaṃ vā pradūṣaṇam. (5)*

Mānavāḥ – humans, (are), *samarthāḥ* – capable, *adya* – today, *apūrveṇa* – with unprecedented, *balena* – (with) power, *hi* – surely, *kartum* – to create/ make, *nākaṃ* – heaven, *va* – or, *narakaṃ* – hell, *poṣaṇam* – protection, *vā* – or, *pradūṣaṇam* – pollution.

Having a competence as never before,
humans today can be so resolute
as to create heaven or hell
to protect or pollute. (5)

Note: It is entirely within the will and competence of man to control or even prevent pollution, even as he is the one to have caused it in the first instance.

पथ्यापथ्यविमर्शिन पालनीया क्षितिर्द्रुतम् ।
लोकक्षेमाय कर्तव्या विवेकेनैव योजना ॥६॥

*Pathyāpathya-vimarśena pālānīyā kṣitirdrutam,
lokaṣemāya kartavyā vivekenaiva yojanā. (6)*

Kṣitih – the earth, *pālanīya* – has to be protected, *drutam* – promptly/ fast, *vimarśena* – through deliberation (of), (what is), *pathya* – truly good/ wholesome, (and), *apathya* – bad/ harmful. *Lokakṣemāya* –For the welfare of people, *yojanā* – planning (of economic development activities), *kartavyā* – has to be done, *vivekena eva* –only through proper discrimination/wisdom.

Deliberating on what is truly good and what is bad,
the earth has to be protected promptly,
for the welfare of all
by planning very wisely. (6)

Note: The need to protect the earth and its life-supporting ability and the need to care for the welfare of the people are linked together. This will become evident in the verses below. Promptness or speedy action in the matter is specially emphasised.

पातिता पृथिवी चाद्य संकटे विषमे खलु ।
यत्कृतं मनुजैस्तस्य परिहारश्च तैर्भवेत् ॥७॥
Pātītā pṛthivī cādya saṅkaṭe viṣame khalu,
yat-kṛtam manujaistasya parihāraśca tairbhavet. (7)

Ca – And, *Pṛthivī* – the world, *pātītā* – (has been) brought, *adya* – today, (into), *viṣame* – terrible/ very difficult, *saṅkaṭe* – crisis, *khalu* – really; *yad* – what, *kṛtam* – is done, *manujaiḥ* – by men (humankind), *tasya* – of that, *parihāraḥ* – solution, *ca* – also, *bhavet* – should happen/ be done, *taiḥ* – by them.

The world today has been brought
into a terrible crisis really.
What is done by men,
has also to be solved by them surely. (7)

Note: Since the environmental crisis has been brought about by the recklessness of mankind, it is also their duty to solve the problem. We cannot just leave it to God. Nature has a capacity to repair the damage, if it is within sustainable limits. But the damage done during last hundred years seems to be beyond the automatic capacity of nature to heal, and that is why it is a crisis. But there is still a scope for damage correction, which requires man's intervention. Human will for repairing and reversing the damage is indispensable. It is our responsibility to resolve the crisis. The nature of the crisis has been described in the verses that follow.

हरिता सस्य-संपूर्णा भरिता जीवराशिभिः।
विजृम्भते स्म पृथ्वी वै बहुवैविध्यसंपदा ॥८॥
Haritā sasya-sampūrṇā bharitā jīvarāśibhiḥ,
viḥṛmbhate sma Pṛthvī vai bahuvaividhya-sampadā. (8)

Haritā – Green, *sasya-sampūrṇā* – full of plants/ vegetation, *bharitā* – filled with, *jīva-rāśibhiḥ* – with masses of living creatures, *Pṛthvī* – the earth, *viḥṛmbhate sma* – used to display in celebration, *bahuvaividhya* – great diversity, *sampadā* – of wealth.

Full with green vegetation
filled with masses of living creatures,
the earth used to display in celebration
its rich variety of features. (8)

गते शते च वर्षेषु जीववैविध्यसंपदः ।

जले स्थले समुध्वस्ताः लोकपुष्टिकराः खलु ॥९॥

*Gate śate ca varṣeṣu jīvavaividhyasampadaḥ,
jale sthale samudhvastāḥ loka-puṣṭikarāḥ khalu. (9)*

Gate śatavarṣeṣu – In the last hundred years, jīvavaividhya sampadah – treasures of bio-diversity, jale – in water, (as well as), sthale – on land, samudhvastāḥ – have greatly perished/significantly destroyed/disturbed, lokapuṣṭikarāḥ – (which were) supportive to people.

In the last hundred years,
treasures of bio-diversity grand,
supportive to people, have greatly perished
in water as well as on land. (9)

बहुलाऽरण्यनाशेन कर्बोत्सर्गाः प्रवर्धिताः ।

भू-वातावरणे तस्मादौष्णवृद्धिरजायत ॥१०॥

*Bahulā'raṇya nāśena karbotsargāḥ pravardhitāḥ,
bhū-vātāvaraṇe tasmād auṣṇavṛddhirajāyata. (10)*

Nāśena – Due to the destruction (of), araṇya – forest (s), bahula – in great quantity, karbotsargāḥ – carbon emissions, pravardhitāḥ – greatly increased; bhū-vātāvaraṇe – in the earth's atmosphere, tasmāt – thereby, auṣṇa-vṛddhiḥ – a rise in temperature, ajāyata – took place/happened .

With great many forests destroyed,
carbon emissions did multiply;
the earth's atmosphere became
heat-increasing thereby. (10)

पश्चादौद्योगिकक्रान्तेरुष्णतराऽभवद् धरा ।

वर्धमानस्य तापस्य त्वरितं दमनं शुभम् ॥११॥

*Paścāt audyogika-krānteh uṣṇatarā'bhavad dharā,
vardhamānasya tāpasya tvaritam damanam śubham. (11)*

Paścāt – After, audyogika-krānteh – the Industrial Revolution, dharā – the earth, abhavad – became, uṣṇatarā - warmer/hotter; tvaritam – speedy, damanam – suppression, vardhamānasya tāpasya – of the rising temperature, śubham – is very good/highly beneficial.

After the Industrial Revolution,
the earth became warmer.
Speedy suppression of the rising heat

would bring greater succour. (11)

विवृद्ध-तापमानेन द्रवीभवितुमुद्यताः।

हिमाद्रयो हिमौघाश्च जगतो दक्षिणोत्तरे ॥१२॥

*Vivṛddha-tāpamānena dravībhavitumudyatāḥ,
himādrayo himaughāśca jagato dakṣiṇottare. (12)*

Himādrayo – Icebergs, *ca* – and, *himaughāḥ* – glaciers, *udyatāḥ* – have started, *dravībhavitum* – to melt, *vivṛddha tāpamānena* – (due to) increased temperature, *dakṣiṇottare* – (both) in the south and the north, *jagato* – of the world.

In the world's north and south,
under heat increasing,
icebergs and glaciers
have started unfreezing . (12)

Note: The mass of ice in the polar regions has started melting, and so have the glaciers in the snowy mountains including the Himalayas.

उल्लङ्घनाय वेलानां सागराश्च समुद्यताः।

वर्षाकालोऽपि सर्वत्र तथैव चञ्चलोभवत् ॥१३॥

*Ullaṅghanāya velānāṃ sāgarāśca samudyatāḥ,
varṣākālo 'pi sarvatra tathaiiva cañcaloabhavat. (13)*

Sāgarah – The seas/oceans, (thereby), *samudyatāḥ* – tended to/are set to, *ullaṅghanāya* – to cross, *velānām* - the coastlines/shores, *ca* – and, *varṣākālah* – the rainy season, *sarvatra* – everywhere, *api* – also, *tathaiiva* – similarly, *cañcalah* – uncertain/ unstable, *abhavat* – became.

The oceans thereby
tended to cross the coastlines;
and the rain season too
is having uncertain times. (13)

अस्थिरवृष्टिकालाद्धि शुष्ककालः समागतः ।

त्यक्तदेहाऽत्महानेन बहुत्रस्ताः कृषीवलाः ॥१४॥

*Asthira-vṛṣṭikālāddhi śuṣkakālah samāgataḥ,
tyaktadehā 'tmahānena bahutrastāḥ kṛṣīvalāḥ. (14)*

Asthira- vṛṣṭikālāt hi – Due to unstable/ uncertain rain season, *śuṣka-kālah* – droughts, *samāgataḥ* – took place; *bahutrastāḥ* - greatly troubled/distressed, *kṛṣīvalāḥ* – farmers, *tyaktadehā 'tmahānena* – committed suicides.

Greatly distressed farmers
due to uncertain rain,
facing critical crisis,
committed suicide in vain. (14)

अतिवृष्टिरनावृष्टिः वर्तेते च पुनः पुनः ।

विनष्टाः बहुसंख्येषु दीनदेशेषु जीविकाः ॥१५॥

*Ativr̥ṣṭīranāvṛṣṭiḥ vartete ca punaḥ punaḥ,
vinaṣṭāḥ bahusaṅkhyeṣu dīnadeśeṣu jīvikāḥ. (15)*

Ativr̥ṣṭiḥ – Excessive rain/ deluge, *anāvṛṣṭiḥ* – drought/ scanty rains, *vartete* – exist/take place, *punaḥ punaḥ* – again and again/ very frequently, *ca* – and, (thereby), *dīna-deśeṣu* – in poor countries/regions, *jīvikāḥ* – livelihoods, *vinaṣṭāḥ* – (are) destroyed/ lost, *bahusaṅkhyeṣu* – in great numbers.

Droughts and deluges
take place again and again,
destroying livelihoods in lots
in many a poor domain. (15)

निर्वासिताः स्ववासेभ्यः दुष्काले आटकाः कृताः ।

पर्यटन्ति च वृत्त्यर्थं दूरं निर्गतिका इव ॥१६॥

*Nirvāsītāḥ svavāsebhyaḥ duṣkāle āṭakāḥ kṛtāḥ,
paryaṭanti ca vṛtyartham dūram nirgatikā iva. (16)*

āṭakāḥ – Migrants, *kṛtāḥ* – (are) rendered, *nirvāsītāḥ* – displaced, *svavāsebhyaḥ* – from own homes, *duṣkāle* – in bad times/ droughts, *ca* –and, *paryaṭanti* – wander, *vṛtyartham* – in search of employment, *dūram* – far, *iva* – like, *nirgatikāḥ* – destitutes/ with no support.

Those displaced from own homes
become migrants in droughts,
and wander in search of employment,
far and wide with no supports. (16)

ग्रामेभ्यो निर्धनत्वात् क्रमन्ति नगरीः प्रति ।

दुष्करस्तत्र वासस्तु कुस्थलेषु वसन्ति ते ॥१७॥

*Grāmebhyo nirdhanatvāt kramanti nagarīḥ prati,
duṣkarastatra vāsastu kusthaleṣu vasanti te. (17)*

Nirdhanatvāt – Due to poverty, *te* – they (farmers), *kramanti* – migrate/ go, *grāmebhyo* – from villages, *nagarīḥ prati* – to cities, *tatra* – there (in the cities), *vāsaḥ* – residence, *duṣkaraḥ* – hard/ difficult, *vasanti* – stay, *kusthaleṣu* – in the slums (in bivvies or tiny temporary-like shelters).

Poverty in villages,
pushes them to cities;
finding a place to reside there is hard,
so they live in bivvies. (17)

नगर्यो बहवो ह्यद्य वायुमालिन्यपीडिताः।

भूतैल-वाहनेभ्यश्च जाता नूनं प्रदूषिताः ॥१८॥

*Nagaryo bahavo hyadya vāyu-mālīnya-pīditāḥ,
bhū-taila-vāhanebhyaśca jātā nūnam pradūṣitāḥ. (18)*

Bahavah – Many, nagaryo – cities, adya – today/now/ presently, pīditāḥ hi – are quite distressed, (by), vāyu-mālīnya – dirty air, jātā pradūṣitāḥ – polluted (by), bhū-taila vāhanebhyaḥ – vehicles (run on) fossil fuels, nūnam - indeed.

Many cities today
are quite distressed by dirty air;
countless vehicles driven by fossil fuels
pollute without any care. (18)

अभावे पौरधर्मस्य प्लास्टिक्-कोशादिविक्षयान् ।

क्षिपन्ति वीथिपार्श्वेषु नागरिका इतस्ततः ॥१९॥

*Abhāve paura-dharmasya plāstic-kośādi vikṣayān,
kṣipanti vīthi-pārśveṣu nāgarikā itastataḥ. (19)*

Abhāve – In the absence, paura-dharmasya – of civic sense, nāgarikāḥ – citizens, kṣipanti – throw, plāstic-kośa – plastic covers/bags, ādi – and the like (etcetera), vikṣayān – wastes/dirt, vīthi-pārśveṣu- on road sides, itastataḥ – here and there (indiscriminately).

Citizens throw plastic bags
with no civic sense to guide,
and clutter other wastes here and there
on the unwilling road-side. (19)

कर्मिणश्चाविचारेण तत् स्थानेषु दहन्ति तान् ।

धूमो भवति सर्वत्र स्वास्थ्यनाशं करोति वै ॥२०॥

*Karṁiṇaścāvicāreṇa tat sthāneṣu dahanti tān,
dhūmo bhavati sarvatra svāsthya-nāśaṃ karoti vai. (20)*

Ca – And, karṁiṇaḥ – workers, dahanti – burn, tān – them, tat sthāneṣu – in the same (respective) places, avicāreṇa – thoughtlessly/ indiscriminately, dhūmaḥ –smoke, bhavati – takes place/ arises, sarvatra – everywhere, karoti – does, nāśam – harm/ destruction (to), svāsthya – health/ wellbeing, vai – surely.

Town workers burn them
in the same places thoughtlessly ,
causing smoke to rise everywhere,
harming health heartlessly. (20)

बालका अपि संत्रस्ताः श्वासकोशरुजाकरैः ।

स्थानं नास्ति च पर्याप्तं विहर्तुं क्रीडितुं तथा ॥२१॥

*Bālakā api santrastāḥ śvāsakośa-rujākaraiḥ,
sthānam nāsti ca paryāptam vihartum krīditum tathā. (21)*

Bālakāḥ – Children (lit. little boys), *api* – even/also, *santrastāḥ* – (are) tortured, *śvāsakośa-rujākaraiḥ* – by things that cause lung diseases; *ca* – and, *sthānam* – place, *nāsti* – is not there, *paryāptam* – enough/ adequate, *vihartum* – to roam about/ to walk for exercise or pleasure, *tathā* – similarly, *krīditum* – to play.

Even young children are tortured
by things that cause lung disease;
and there is not enough place
to play or walk for pleasure in peace. (21)

मलपूरित-निःस्रावान् त्यजन्ति पुरपालिकाः ।

सरसीषु स्रवन्तीषु शुद्धीकरण-वर्जितान् ॥२२॥

*Malapūrīta-niḥsrāvān tyajanti purapālikāḥ,
sarasīṣu sravantīṣu śuddhīkaraṇa-varjitān. (22)*

Purapālikāḥ – Municipalities, *tyajanti* – discharge, *niḥsrāvān* – effluents, *malapūrīta* – mixed with filth, *sarasīṣu* – into lakes/waterbodies, *sravantīṣu* – (and into) rivers or rivulets, (with), *śuddhīkaraṇa* – purification, *varjitān* – avoided.

Municipalities discharge
dirty and filthy effluents
without due purification
into lakes, rivers and even rivulets. (22)

उपभोगेन चात्यन्तं मलिनीकरणेन वा ।

जीवनाऽवश्यकं पेयमभवत् दुर्लभं जलम् ॥२३॥

*Upabhogena cātyantam malinī-karaṇena vā,
jīvanā 'vaśyakam peyam abhavat durlabham jalam. (23)*

Upabhogena – Due to consumption, *vā* – or, *atyantam* – excessive, *malinī-karaṇena* – due to polluting/making filthy, *jalam* – water, *peyam* – fit for drinking, *jīvanā 'vaśyakam* – necessary for life, *abhavat* – became, *durlabham* – scarce.

Due to excessive consumption
or making it dirty,
life's necessity like water is
facing serious scarcity. (23)

समत्वञ्च निसर्गेऽस्मिन् बहुरूपेण बाधितम् ।

भविष्यं हि मनुष्याणाम् अभवत् भीतिपूरितम् ॥२४॥

Samatvañca nisarge 'smin bahurupeṇa bādhitam,

bhaviṣyam hi manuṣyāṇām abhavat bhītipūritam. (24)

Samatvam ca – And balance/evenness, *nisarge asmin* – in this Nature, *bahurupeṇa* – in many aspects / ways/dimensions, *bādhitam* –(was) harmed; *bhaviṣyam* – the future, *manuṣyāṇām* – of humans/mankind, *hi* – even, *abhavat-* became, *bhīti-pūritam* – fearsome/ frightening.

With ecological balance
in many ways thus disturbed,
the very future of mankind
has become perturbed. (24)

मनुजातिः किमाश्चर्यं चित्रबुद्धिर्दुरध्यया ।

उत्कृष्टा बुद्धिचातुर्ये निकृष्टाऽचरणे हिते ॥२५॥

*Manujātiḥ kim āścaryam citrabuddhiḥ duradhyayā,
utkṛṣṭā buddhicāturye nikṛṣṭā'caraṇe hite. (25)*

Manujātiḥ – Of humankind, human species, *kim* – what, *āścaryam* –wonder! *citrabuddhiḥ* – Intriguing mind, *duradhyayā* – difficult to understand/decipher, *utkṛṣṭā* – best, *buddhi-cāturye* – in cleverness of intellect, *nikṛṣṭā* – worst, *ācharaṇe hite* – in benignity of behaviour.

Of what wonder is the human species!
Of intriguing mind, hard to decipher!
The best in cleverness of intellect, yet
the worst in benignity of behaviour! (25)

शोचनीयकथायां तु प्रकृतेर्ननु सम्प्रति ।

दीनानां दलितानां हि कष्टमेव विशिष्यते ॥२६॥

*śocanīya kathāyāṃ tu prakṛternanu samprati,
dīnānām dalitānām hi kaṣṭameva viśiṣyate. (26)*

Nanu śocanīya kathāyāṃ – In the surely regrettable story, *tu* – however, *prakṛteḥ* – of nature/environment, *samprati* – presently, *kaṣṭam* – the pain/ difficulty/ trouble, *dīnānām* – of the meek, (and), *dalitānām* – of the oppressed, *viśiṣyate* – stands out as special/prominent.

In this sad story, however,
of the nature presently,
pain of the meek and oppressed
stands out prominently. (26)

एकत्र धनिकाः कामान् यथेच्छं पूरयन्ति वै ।

अन्यत्र निर्धनास्सन्ति विफला उपजीवने ॥२७॥

*Ekatra dhanikāḥ kāmān yatheccham pūrayanti vai,
anyatra nirdhanāssanti viphalā upajīvane. (27)*

Ekatra – On one hand, *dhanikāḥ* – the rich, *pūrayanti* – quench/ satisfy/ meet, *kāmān* – desires/ wants, *yatheccham* – to heart's content/ without restraint, *vai* – surely; *anyatra* – on the other

hand, *nirdhanāh* – the poor/ moneyless, *santi* – are, *viphalāh* – who have failed, *upajīvane* – in subsistence.

On the one hand, the rich surely
quench desires to heart's insistence;
on the other hand are the poor
who fail to meet their subsistence. (27)

एकत्र विलसद्वासः अन्यत्र दुःखजीवनम् ।

नरैरेव हि वैषम्यं कृतं नेदञ्च ब्रह्मणा ॥२८॥

Ekatra vilasad-vāsaḥ anyatra duḥkhajīvanam,
naraireva hi vaiṣamyam kṛtam nedañca Brahmaṇā. (28)

Shining luxury on one side, *Ekatra* – On one side/place, *vilasad* – luxurious/ shining, *vāsaḥ* – residing/ living; *anyatra* – on the other side, *duḥkha-jīvanam* – living in misery. *Idam ca*– And this, *vaiṣamyam* – disparity, *kṛtam* – (was) made, *naraiḥ*– by men (humans), *eva* - only, *hi* – surely, *na* – not, *Brahmaṇā* – by Brahma the Creator.

Shining luxury on one side
on the other, living in miserable poverty;
not the Creator, but man only
made this disparity. (28)

Note: The disparity between luxurious living on one side and penury on the other, is a result of our social, economic and political system, created by man over time, and not by God. Since humans have created it, only humans have to change it by collective and co-operative effort, instead of leaving it to God and doing nothing about it. There are hundreds of thousand who are homeless, with no basic amenities for living, for no fault of theirs. The needs of the needy have to be met first, before indulging in excessive and wasteful consumption.

एकत्र भूरिभोगस्तु विद्युतश्च दिवानिशम् ।

दुर्लभाऽन्यत्र दीपाय रात्रौ हि निर्धने गृहे ॥२९॥

Ekatra bhūri-bhogastu vidyutaśca divāniśam,
durlabhā'nyatra dīpāya rātrau hi nirdhane gr̥he. (29)

Ekatra – On one side, *bhūri bhogaḥ* – excessive consumption, *vidyutaḥ* – of electricity, *tu* – indeed (expression for emphasis), *divā-niśam* – day and night; *anyatra* – on the other side, *dīpāya* – for lighting, *rātrau hi* – even at night, *durlabhaḥ* – scarce to obtain, *nirdhane gr̥he* – in a poor home.

Excess consumption of electricity
day and night on one side,
but on the other, scarce to obtain it in a poor home
even for lighting at night. (29)

Note: The disparity noted above is conspicuous in the case of electricity as the verse above rues. There are all-electric homes with air-conditioning and other amenities at one extreme, and at another, the poor school-going children, with no proper homes, have to depend on street-lights to do their homework and

study. The rich have to generate their own electricity by using solar energy wherever technically possible to do so. At present, the bulk of electricity consumption is by the rich.

विद्युदुत्पादने भूमेः खनिजाङ्गारयोजनैः ।

भवेद्वै वायुमालिन्यं कर्बोत्सर्गेण निर्भरम् ॥३०॥

*Vidyudutpādane bhūmeḥ khanijāṅgāra-yojanaiḥ,
bhaved vai vāyumālinyaṃ karbotsargeṇa nirbharam. (30)*

Vidyut-utpādane – In electricity generation, *yojane* – by using (through burning), *bhūmeḥ* – the earth's, *khanija-aṅgāra* – mined coal, *nirbharam* – excessive/ huge, *vāyu-mālinyam* – air pollution, *bhaved(d) vai* – is bound to take place, *karbotsargeṇa* – due to carbon emission.

In the generation of electricity
by burning coal,
there sure takes place huge air pollution
by way of carbon emission foul. (30)

विषमत्वं जगत्यां तु सर्गबाधस्य कारणम् ।

श्रीमद्भिर्भूरिभोगेन जातः परिसरे क्षयः ॥३१॥

*Viṣamatvaṃ jagatyām tu sarga-bādhasya kāraṇam,
śrīmadbhiḥ bhūribhogena jātaḥ parisare kṣayaḥ. (31)*

Viṣamatvam – Disparity, *jagatyām* – in the world, *kāraṇam* – (is) the cause, *sarga-bādhasya* – of the trouble to nature; *kṣayaḥ* – depletion/ exhaustion (of resources), *parisare* – in the environment, *jātaḥ* – (is) born/caused by, *bhūri* – excessive, *bhogena* – enjoyment/ consumption, *śrīmadbhiḥ* – by the rich.

Disparity in the world
causes troubles for nature's environment;
depletion of resources is born
from the affluent's excess enjoyment. (31)

Note: The verse means that limitless and unsustainable consumption by the rich has tragic consequences in both ways: rapid depletion of the earth's resources; and deprivation of the poor. The environmental crisis has thus an inseparable socio-economic dimension.

व्ययो निसर्गसम्पत्तेः बाधते दीनजीविकाः ।

असहायस्थितौ तेषां ते हि नश्यन्त्यकिञ्चनाः ॥३२॥

*Vyayo nisarga-sampatteḥ bādhatē dīnajīvikāḥ,
asahāya-sthitau teṣāṃ te hi naśyantyakiñcanāḥ. (32)*

Vyayaḥ – Depletion, *nisarga-sampatteḥ* - of natural resources, *bādhatē* – harms, *dīna* – poor, *jīvikāḥ* – livelihoods; *teṣāṃ asahāya-sthitau* – in their helpless situation, *te hi* – only they; *akincanāḥ* – the very poor; *naśyanti* – perish.

The depletion of natural resources

harms livelihoods of the poor;
only the very poor perish
without a help for sure. (32)

प्रकृतेः क्षय-भारेण प्रमदाः पीडिताः परम् ।

अभावे जल-काष्ठानां भवन्ति बलिजन्तवः ॥३३॥

*Prakṛteḥ kṣaya-bhāreṇa pramadāḥ pīditāḥ param,
abhāve jala-kāṣṭhānām bhavanti bali-jantavaḥ. (33)*

Pramadāḥ – women, *pīditāḥ* – (are) troubled, *param* – specially/ more, *bhāreṇa* – (due to) the burden (of), *kṣaya* – depletion, *prakṛteḥ* - of nature, natural resources; *abhāve* – in the scarcity, *jala-kāṣṭhānām* – of (drinking) water and fuelwood, (they), *bhavanti* – become; *bali-jantavaḥ* – sacrificed animals/victims.

The burden of depletion of natural resources
is specially harsh on women;
when water and fuelwood are scarce
the victims they become. (33)

Note: When forests or common lands are depleted of fuel wood, it is the women who have to walk far and wide in search of it and spend more time on it. The same story prevails when water resources decline. It robs them of opportunities for gainful work. When they do not earn, their status in the family tends to suffer.

प्रकृतेर्नाशनं रोद्धुं नायकत्वं धरन्ति ताः ।

ग्रामस्थ-महिलाः प्रायः निसर्गं प्रति जागराः ॥३४॥

*Prakṛternāśanam roddhum nāyakatvaṃ dharanti tāḥ,
grāmastha-mahilāḥ prāyaḥ nisargam prati jāgarāḥ. (34)*

Roddhum – To stop/prevent, *prakṛteḥ nāśanam* – destruction of nature, *tāḥ* – they, *dharanti* – hold/ take up, *nāyakatvam* – leadership; *grāmastha* – rural, *mahilāḥ* – women, *prāyaḥ* – mostly, *jāgarāḥ* – (are) awake/ alert/ sensitive, *nisargam prati* – towards nature.

In halting nature's destruction,
they hold the leadership;
where nature is concerned,
most rural women are sensitive. (34)

Note: Both in India and abroad, there have been several women who achieved eminence by leading movements on ecological or environmental issues. They have also been interested in improving the lives of women. The names of Indian women leaders like Medha Patkar, Vandana Shiva and Aruna Roy are well known. Apart from women with elite or educated background, many simple illiterate or semi-literate rural women also have taken up the cause of nature. Among them is Thimmakka from southern Karnataka who planted trees on roadsides for kilometres and looked after their growth in their initial years.

विद्यते न सुखोपायः उद्भूते सङ्कटे भुवः।

विवेकबुद्धयेऽस्माकं परीक्षाकाल आगतः ॥३५॥

*Vidyate na sukhopāyaḥ udbhūte saṅkaṭe bhuvah,
vivekabuddhaye 'smākaṃ parīkṣākāla āgataḥ. (35)*

Saṅkaṭe – In the crisis, *bhuvah* – of the earth, *udbhūte* – that has emerged, *na* – no, *sukhopāyaḥ* – easy solution, *vidyate* – exists; *asmākaṃ* – our, *parīkṣākālaḥ* – testing time, *āgataḥ* – has come, *vivekabuddhaye* – for our sense of discrimination/wisdom.

In the crisis that emerged on the earth,
there exists no easy solution.
A testing time has come for
our sense of discrimination. (35)

Note: Our consumption habits cannot any longer be based on whims, showmanship, rivalry, ostentation, and the like. Our decisions to consume or produce anything have to take note of consequences on our and others' wellbeing, and also on the health of the earth's resources and environment.

यन्त्र तन्त्राण्युपाश्रित्य किञ्चित् सौख्यं लभामहे ।

संकटस्य परीहारं न हि तेन तु कुर्महे ॥३६॥

*Yantra-tantrāṅyupāśritya kiñcit saukhyaṃ labhāmahe,
saṅkaṭasya parīhāraṃ tu na hi tena tu kurmahe. (36)*

Upāśritya – By depending, *yantra-tantrān* – on technology, *kiñcit* – a little, *saukhyam* – pleasure/ happiness/relief, *labhāmahe* – (we) obtain; *tu* – but, *tena* – thereby, *na kurmahe* – we cannot create/ contrive, *parīhāram* – solution, *sankaṭasya* – of the crisis; *hi* – surely.

We can get some relief
by depending on technology;
but cannot contrive an escape
from the cruel catastrophe. (36)

Note: We tend to solve environmental problems only through technology, but technology cannot always provide an easy and full solution. For example, waste can be collected and recycled, but not fully and inexpensively. It would be far more sensible to minimise waste at the source itself. Further energy use is required in processing wastes, which itself may be polluting. Even where a technological solution is technically feasible, it may not be adopted if it is not economical. In the meanwhile, depletion of resources and pollution goes on practically unabated. An example to show why technology, even if relevant and required, is not a full solution, follows in the next verse.

चिकित्सा शस्त्रवैद्येन हृद्रोगे तु सहायिका ।

स्वास्थ्यसम्पालनञ्चैवावश्यमन्यपथैरपि ॥३७॥

*Cikitsā śastravaidyena hṛdroge tu sahāyikā,
svāsthya-sampālanañcaivāvaśyam anyapathairapi. (37)*

Cikitsā – Treatment, *śastravaidyena* – by a surgeon, *hṛdroge* – in heart disease, *sahāyika* – is helpful; *tu* – but; *svāsthya-sampālanaṃ* –taking care of health, *ca eva* – also, *avaśyam* – (is) necessary, *anya pathairapi* – by other ways too.

Surgical treatment may help
in the diseases of heart;
but taking care of health
needs also other ways smart. (37)

Note: Even a heart-surgeon, a technologist by all means, tells the patient that surgery is not enough and advises proper diet, rest, exercise and meditation to relax. Technology is not all.

तथैव धरणेः कष्टे नह्यलं तन्त्रविद्यया ।
जीवने तु मनुष्याणाम् अवश्या नैतिकोन्नतिः ॥३८॥
*Tathaiva dharaneḥ kaṣṭe nahyalam tantravidyayā ,
jīvane tu manuṣyāṇām avashyā naitikonnatih. (38)*

Tathaiva – In the same way/ similarly, *dharaneḥ kaṣṭe* – in the difficulty of the earth, *na hi alam (nahyalam)* – it is not enough, *tantravidyayā* – with technology; *manuṣyāṇām jīvane-* in the life of mankind/people, *naitika unnatih (naitikonnatih)* – moral uplift, *avashyā* – is necessary.

Likewise in the earth's troubles,
not enough is technology;
A moral uplift in mankind's life itself
is an absolute necessity. (38)

Note: Just as a heart patient requires to overcome stress and have some discipline in life with or without surgery, a moral uplift in our life is needed to overcome environmental problems with or without technology. This is in the form of restraint on our wants, consideration of consequences on others and oneself of what we consume and produce, cultivating and nurturing a sense of beauty, care for nature including plant and animal life, and sharing our surplus wealth with the needy (as Mahatma Gandhi emphasised) instead of spending it all on ourselves.

मुख्यमुत्तरदायित्वं धनिकानां हि विद्यते ।
निग्रहश्चोपभोगानाम् अहार्यस्त्वरितं खलु ॥३९॥
*Mukhyam uttaradāyitvam dhanikānām hi vidyate,
nigrahaścopabhogānām ahāryastvaritam khalu. (39)*

Mukhyam – The main, *uttaradāyitvam* – responsibility, *vidyate* – remains, *dhanikānam* – of (with) the rich, *hi* –only; *ca* – and, *nigrahaḥ* – restraint, *upabhogānam* – of indulgence/(excess) consumption, *tvaritam* – quickly, *ahāryah* – (is) unavoidable, *khalu* – really.

The main responsibility
really remains with the rich,
of restraint on indulgence,
sure and brisk. (39)

Note: The environmental problem should not be tried to be solved by keeping many in poverty. This would be an unacceptable way of checking the consumption of resources of the earth. Regrettably this

has been the prevalent way, both between countries and within. The verse makes it clear, that the morally acceptable way is to restrain the consumption of the rich, voluntarily or compulsorily.

जगतो धनिकैस्सर्वैरदम्यशोषणेन हि ।

क्षतानि पञ्चभूतानि दूषितानि दुराशया ॥४०॥

*Jagato dhanikaissarvairadamyasoṣaṇena hi,
kṣatāni pañcabhūtāni dūṣitāni durāśayā (40)*

Pañca-bhūtāni - five basic elements of nature/creation (*prithvee*- earth ,land ; *āp* - water; *tejas* - light; *vāyu* - air; *ākāśa* - space), *kṣatāni* – are harmed/depleted, (and), *dūṣitāni* – polluted, *sarvaiḥ* – by all, *jagataḥ dhanikaiḥ* – the world's rich, (through), *adamyā* - unrestrained, *śoṣaṇena* – exploitation, *hi* – only, *durāśayā* – due to greed.

The endless enjoyment
and greed of all the world's rich
only has caused depletion and pollution
of all the five basics of life in our niche. (40)

भोक्तृत्व एव मन्तव्यो निग्रहो यदवश्यकः ।

व्ययशीलेन भोगेन भविष्यं हि प्रणश्यति ॥४१॥

*Bhoktrva eva tu mantavyo nigraho yadavaśyakaḥ,
vyayaśīlena bhogena bhaviṣyam hi praṇaśyati. (41)*

Bhoktrve – In the act of consumption, *eva* – only/ itself, *yad* – whatever, *avaśyakaḥ* – necessary, *nigrahaḥ* – control/check, *mantavyaḥ* – should be thought of. *Vyayashīlena bhogena* – By wasteful consumption, *bhaviṣyam* – future, *hi* –itself/ only/ surely, *praṇaśyati* – perishes/ faces destruction.

A check has to be thought
in very the act of consumption.
In wasteful consumption for sure,
future faces destruction. (41)

Note: If a voluntary check on wasteful use is not working, it would necessitate compulsory checks, such as by administrative rationing of scarce natural resources or by effectively taxing their consumption. A difficulty in relying on pricing or taxing as a tool to check wasteful consumption, is that the rich are not very sensitive to prices as they have enough incomes to buy expensive resources, and if the rise in prices covers all, the poor are deprived of adequate access to them even in meeting necessities. Obviously careful thinking is needed in devising compulsory checks. If only the rich understand and co-operate, voluntary checks are far better, but self-restraint on the part of the rich is too much to hope for in real life specially in the absence of an ethical orientation.

कठोपनिषदि प्रोक्तं श्रेयःप्रेयोविभेदनम् ।

श्रेय आत्मसुखायैव प्रेय इन्द्रियतोषणे ॥४२॥

*Kaṭhupanīṣadi proktaṃ śreyaḥ-preyo-vibhedanam,
śreya ātmasukhāyaiva preya indriya toṣaṇe. (42)*

Kaṭhopanīṣadi – In the *Kaṭhopanishad*, *proktam* – is told, *vibhedanam* – the difference/distinction, *śreyah-preyo* – (between) *shreyas* and *preyas*. *Śreyas* – (which is) happiness in the long run, *ātma-sukhāya* – (is) for the happiness of the soul/spiritual happiness, *eva-* only; *preyas* – (which is) momentary pleasure, *indriya-toṣaṇe* – (is) for sensual gratification.

The Kaṭhopanishad tells
of the difference between happiness and pleasure.
Happiness concerns the soul, and
pleasure is meeting sense pressure. (42)

आत्मसुखं चिरानन्दं चेन्द्रियैर्नश्वरं सुखम् ।
पृथ्व्यास्सम्पत्तिनाशोऽस्ति प्रेयोभोगेन नान्यथा ॥४३॥
Ātmasukham cirānandaṃ caindiyaisukhanaśvaram,
Prthvyāssampatti-nāś'osti preyo-bhogena nānyathā. (43)

Ātma-sukham – happiness of the soul, (is), *cirānandaṃ* – enduring/lasting happiness, *ca* – and (but), *indriyah sukha-naśvaram* – pleasure through the senses (is), momentary/transitory. *Prthvyāḥ* – the earth's, *sampatti-nāśaḥ- asti* – depletion/destruction of wealth/resources takes place, *preyo-bhogena* – by sensual enjoyment, *na* – not, *anyathā* – otherwise.

Happiness of the soul is what endures;
momentary is pleasure sensual;
Earth's resources deplete
by sensual pleasures, not by the spiritual. (43)

वस्तूनामुपभोगेषु स्वात्मानन्दो न वर्तते।
आत्मानन्दाय लोकानां प्रेयोभोगा न यौक्तिकाः ॥४४॥
Vastūnām upabhogeṣu svātmānando na vartate,
Ātmānandāya lokānaṃ preyo-bhogā na yauktikāḥ. (44)

Upabhogeṣu – In the enjoyment/consumption, *vastūnām* – of commodities/ material resources, *na vartate* – there is no, *ātmānandaḥ* – happiness of the soul; *ātmānandāya* – for the happiness of the soul, *lokānam* – of the people, *preyobhogāḥ* – sensual enjoyments (are), *na yauktikāḥ* – not relevant/suitable.

In the consumption of commodities,
there is no happiness of the soul;
to have such happiness for people
pleasure of senses can't be a goal. (44)

Note: The distinction between petty pleasures of senses (*Preya*) and happiness of the soul (*Shreya*) made here following the *Kaṭhopanishad* is similar or almost the same as the distinction made by Amartya Sen between enjoyment based on consumption of commodities and happiness of developing one's capabilities. He advises, in his book, *Commodities and Capabilities* (1985), that our objective has to be to develop capabilities, and not confined to consumption of commodities. Capability is a long term affair, and is source of enduring happiness. It is spiritual in nature, not just material. However, there can be no quarrel about some basic consumption of commodities to sustain and develop our

physical and intellectual capabilities. What is opposed is obsession or compulsive habits of excess or wasteful consumption, based on considerations other than need.

सर्वेषाम् अधिकारास्तु सन्त्यावश्यकताः प्रति ।

यात्रायै जीवनस्यापि ह्यनिवार्या भवन्ति ये ॥४५॥

*Sarveṣām adhikārāstu santyāvaśyakatāḥ prati,
yātrāyai jīvanasyāpi hyanivāryā bhavanti ye. (45)*

Adhikārāḥ – right, claim, *sarveṣām* – of all, *tu* – however/ surely, *santi* –exist, *āvaśyakatāḥ* *prati* – towards necessities, *ye* – which, *bhavanti* – become, *anivāryāḥ* – indispensable, *yātrāyai jīvanasya*– to carry on in one’s life, *api*- also.

All, however, have rights
to necessities surely;
which are indispensable needs
to carry on in life really. (45)

Note: Basic needs are not just to survive, but to live in atleast minimum comfort, that is , to carry on in one’s life smoothly. For example, food should in quality and quantity be such that it enables one to have at least minimum nutrition and energy to lead an active healthy life. The word, *Sharīra-yatra*, taken from the *Bhagavad-gītā* (III.8) captures this concept well. The last word, ‘really’, has a significance; it is not just living but really living, for which the basic needs are justified, and none should be derived of them.

स्वस्थं सुखमयञ्चैव सर्व इच्छन्ति जीवनम् ।

अनिन्द्या चेदृशी वाञ्छा सर्वेषां हितकारिणी ॥४६॥

*Svastham sukhamayāñcaiva sarva icchanti jīvanam,
anindyā cedrṣī vāñchā sarveṣāṃ hitakāriṇī. (46)*

Sarve – All, *icchanti* – desire/ aspire, *svastham* – healthy, *caiva* – and, *sukhamayam* – happy, *jīvanam* – life; *īdrṣī* –such, *vāñchā* – desire (noun), (is), *anindyā* – blameless, (and), *hitakāriṇī* – promoting good/wellbeing, *sarveṣām* – for all.

For a healthy and happy life,
all dearly aspire;
as it promotes the good of all,
blameless is such desire. (46)

परन्तु सुखभोगानां निग्रहः क्षेमकारकः ।

विलासिधनिकानां ते यदि सन्ति विशेषतः ॥४७॥

*Parantu sukhabhogānām nigrahah kṣemakārah,
vilāsī-dhanikānām te yadi santi viśeṣataḥ. (47)*

Parantu – however, *nigrahah* – control, *sukhabhogānām* – of enjoyments/consumption, *kṣemakārah* – promotes welfare/ is beneficial, *viśeṣataḥ* – especially, *yadi* – if, *te* –they, *santi* – are, *vilāsī-dhanikānām* – of (by) the luxury-loving rich.

A curb on enjoyments, however,
promotes long term bliss,
especially if they are
by the luxury-loving rich. (47)

Note: A curb on enjoyments especially of the rich doubly blesses – first by reducing pollution and depletion of natural resources, and secondly for the rich themselves by diverting their attention from the merely sensual to the sustainable spiritual happiness.

क्षेमं न राष्ट्रस्य निसर्गनाशे
मालिन्यसृष्टौ न च लोकसौख्यम् ।
उत्पन्नवृद्धिस्त्वनियम्य ध्वंसं
लोभेन युक्ता हि दुरर्थका नः ॥४८॥
Kṣemaṃ na rāṣṭrasya nisarga-nāśe
mālīnya-sṛṣṭau na ca lokasaukhyam,
utpanna-vṛddhistvanīyamya dhvaṃsaṃ
lobhena yuktā hi durarthakā naḥ. (48)

Kṣemaṃ – Welfare, *rāṣṭrasya* – of a country/nation, (is), *na* – not, *nisarga-nāśe* – in the destruction of nature; *ca* – and, *loka-saukhyam* – happiness of people, (is) *na* – not, *mālīnya-sṛṣṭau* – in creating pollution. *Utpanna-vṛddhiḥ* – Increase of production/income, *tu* – (for emphasis), *aniyamya* – without restraining, *dhvaṃsaṃ* – destruction (of environment), *hi* – indeed, *lobhena yuktā* – gripped by greed, (is), *durarthakā* – harmful/ bad economics, *naḥ* – for us.

A country's welfare is not in destroying nature;
nor is people's welfare in polluting it.
Surely, increasing production gripped by greed
with no restraints has harm in-built. (48)

Note: A country's welfare is actually reduced by nature's destruction, but it is not considered in national income accounting. People's happiness directly declines faced with pollution, but this does not go into the reckoning of costs of production. It is vicious economics to increase incomes and production without reckoning these costs or controlling them.

(The metrical form of this verse is different from others, consisting of eleven syllables in each quarter, or *pāda*, instead of eight as in other verses.)

उद्यमैरादिशः कार्यमुत्सर्गाणां बहुक्षयः ।
शुद्धीकरणयोगेन पुनरावर्तनेन च ॥४९॥
Udyamairādiśaḥ kāryam utsargāṇāṃ bahukṣayaḥ,
śuddhīkaraṇayogena punarāvartanena ca. (49)

Ādiśaḥ – first, of priority, *kāryam* – duty, *udyamaiḥ* – by (of) industries, (is), *bahukṣayaḥ* – minimisation, *utsargāṇām* – of emissions or effluents of waste, *śuddhīkaraṇa-yogena* – through purification treatment, *ca-* and, *punarāvartanena* – by recycling (of waste).

Minimisation of wastes is

the first duty of industries,
through recycling and
removing impurities. (49)

Note: There are technologies available to treat both emissions and effluents which can capture and recycle chemicals and other wastes before releasing them into the air or water. For example, cement dust emitted into air by cement industries can be captured and re-used.

लङ्घनं करणीयस्य जनघातं करोति वै ।

उद्यमेभ्यो जनाघातः प्रतिकूलः सुनिश्चितः ॥५०॥

*Laṅghanam karaṇīyasya janaghātaṃ karoti vai,
udyamebhyo janāghātaḥ pratikūlah suniścitaḥ. (50)*

Laṅghanam – Wilful neglect, *karaṇīyasya* – of (this) duty, *karoti* – inflicts/ causes, *janaghātam* – harm to people, *vai* –surely; *janāghātaḥ* - harm to the people, *udyamebhyaḥ* – for the industries, *pratikūlah* – (is) counter-productive/ working against, *sunīścitaḥ* – quite certainly.

Wilful neglect of this duty
surely harms people;
and harm to people works quite certainly
against industries terribly. (50)

समीपस्थ-जनेभ्यस्तु स्नेहाचारस्सदा शुभः ।

मालिन्याद् वायुवारीणां प्रक्षोभो वर्धते खलु ॥५१॥

*Samīpastha-janebhyastu snehācārassadā śubhaḥ,
mālinyād vāyu-vārīṇāṃ prakṣobho vardhate khalu. (51)*

Janebhyaḥ – With people, *samīpastha* – in the neighbourhood, *tu* –surely, *snehācārah* – friendly behaviour/treatment, (is), *sadā* – always, *śubhaḥ* – good/ beneficent; *mālinyāt* – due to pollution, *vāyu-vārīṇam* - of air and water, *hi* – however, *prakṣobhaḥ* – great agitation/ turbulence, *vardhate* – rises/ grows; *khalu* – really.

Friendly treatment of people
in the neighbourhood is always beneficent;
polluting water and air, however,
really makes them turbulent. (51)

Note: The people in the neighbourhood are directly affected by pollution of air and water, who therefore, feel greatly troubled and agitated by it.

मालिन्य-विषये ह्यस्ति सुयोग्यं राजशासनम् ।

पालनीयमदः सर्वं कापट्यमन्तरा सदा ॥५२॥

*Mālinya-viṣaye hyasti suyogyam rājaśāsanam,
pālānīyam adah sarvam kāpaṭyam antarā sadā. (52)*

Mālinya-viṣaye – Regarding pollution, *hyasti* – there surely is, *suyogyam* – proper, *rājaśanam* – law; *sarvam* – all, *adaḥ* – this, *pālanīyam* – has to be obeyed, (and), *sadā* – always, *kāpaṭyam antarā* – without cheating/deception.

There sure is proper law
governing pollution.
It should all be obeyed always
without any deception. (52)

शीघ्रलाभाय दुर्लक्ष्यं मालिन्यस्य नियन्त्रणम् ।
उद्यमा ये तु कुर्वन्ति सर्वे ते ह्यात्मघातिनः ॥५३॥
Śīghra-lābhāya durlakṣyaṃ mālinyasya niyantraṇam,
udyamā ye tu kurvanti te sarve hyātmaghātiṇaḥ. (53)

(Those), *udyamā(h)* – industries/enterprises, *ye* – which, *śīghra-lābhāya* – for the sake of making quick profits, *durlakṣyam kurvanti* - wilfully neglect, *niyantraṇam* – control, *mālinyasya* – of pollution, *te sarve*– all of them, *tu ātma-ghātiṇaḥ* – harm themselves, *hi* – indeed/alone.

Those industries which neglect
pollution control for quick profits,
would all be harming
themselves alone, those nitwits! (53)

उद्यमानां हितं तेषां मुद्रामौल्यं समाश्रितम् ।
तच्यावलम्बितं मौल्यं शीलाचरणमुद्यमे ॥५४॥
Udyamānām hitam teṣāṃ mudrā-maulyaṃ samāśritam,
tacyāvalambitaṃ maulyaṃ śīlācaraṇamudyame. (54)

Hitam – Advantage/profitability, *udyamānām* – of industries, *samāśritam* – relies well on, *teṣam* – their, *mudrā-maulyam* – brand value/image, *ca* - and (in turn), *tat* –that, *maulyam* – value, *avalambitam* – is dependent on, *śīlācaraṇam* – moral conduct/ integrity, *udyame* – in (running) the industry/enterprise.

The profitability of an industry
depends on its brand image;
the brand image depends in turn on
on its moral plumage. (54)

Note: Plumage to a bird is essential for it to be active; it also lends grace and beauty to it. Similar is the case with moral conduct for an industry.

उद्योगानां सुचारित्र्यं वर्तते सर्गरक्षणे ।
ग्राहकाणां च कारुणां निर्दोषं क्षेमवर्धने ॥५५॥
Udyogānām sucāritryaṃ vartate sarga-rakṣaṇe,
grāhakāṇāṃ ca kāruṇāṃ nirdoṣaṃ kṣemavardhane. (55)

Sucāritryam – good behaviour/ moral character, *udyogānām* – of industries, *vartate* – consists (in), *sarga-rakṣaṇe* – (in) the protection of nature, (and) *kṣema-var dhane* – (in) promoting welfare/happiness, *grāhakānām* – of consumers/buyers, *ca* – and, *kārūṇām* – of employees/workers, *nir doṣam* – without blemish.

Good behaviour of industries
lies in protecting environment,
and in promoting without blemish
buyers' and workers' contentment. (55)

Note: More than quick profits, it is the long term profitability of an industry or corporation that decides its destiny and attractiveness in the share market. Such a profitability depends on the sincerity with which it takes of environment and implements laws, and promotes the welfare of both buyers of its products and services, and of the workers in the company. That is why an industry which cheats in these respects harms itself significantly.

असन्तुष्टार्यदुयोगे ग्राहकाः कार्मिकास्तथा।
मालिन्येन च संत्रस्ताः समीपस्था जना ह्यपि॥५६॥
तदुयोगो हि कुख्यातिं लभते न धनागमम् ।
मुद्रामौल्यं च तस्यापि अधोगामि भविष्यति ॥५७॥
Asantuṣṭāryadudyoge grāhakāḥ kārmi kāstathā
mālinyena ca santrastāḥ samīpasthā janā hyapi, (56)
Tadudyogo hi kukhyātiṃ labhate na dhanāgamam,
mudrāmaulyaṃ ca tasyāpi adhogāmi bhaviṣyati. (57)

Yadudyoge – The industry in which, *grāhakāḥ* –buyers, *api* – also, *kārmi kāḥ* – workers, *asantuṣṭāḥ* – (are) unhappy, *ca* – and, *samīpasthāḥ janāḥ* – people in the neighbourhood, *mālinyena santrastāḥ* – (are) distressed by pollution (of environment), *tadudyogaḥ* – that/such an industry, *labhate* –gets, *kukhyātim* –disrepute, *hi* – only, *na* –not, *dhanāgamam* – coming/gain of wealth; *ca* –and, *tasya* – its, *mudrā-maulyam* –brand value, *adhogāmi bhaviṣyati*– will go downward.

The industry in which unhappy are the buyers and the workers
also the people in the neighbourhood distressed by nature's blight,
such an industry gets only disrepute and not any gain in wealth;
its brand value too takes a downward slide. (56 &57)

तस्मात् मालिन्य-सम्भूतेः निग्रहो लाभदायकः ।
उपेक्षा तु निसर्गस्य सर्वेभ्यो हानिकारिका ॥५८॥
Tasmāt mālinya-sambhūteḥ nigraho lābhadāyakaḥ,
upekṣā tu nisargasya sarvebhyo hānikārikā. (58)

Tasmāt – Therefore, *nigrahaḥ* – control, *mālinya-sambhūteḥ* – of the production/creation of pollution, *lābhadāyakaḥ* –(is) profitable; *tu* – but, *upekṣā* – indifference/ neglect, *nisargasya* – of nature, *hāni-kārikā* – is loss making/ unprofitable/ depriving, *sarvebhyaḥ* – for all.

That is why profitable is
the control of pollution;
neglect of nature leads
all to deprivation. (58)

कृषिक्षेत्रेऽपि हानिर्वै निसर्गस्य सुविस्तृता ।
विद्यते सलिले भूम्यां सस्येषु च समीरणे ॥५९॥
Kṛṣīkṣetre 'pi hānirvai nisargasya suviṣṭṛtā,
vidyate salile bhūmyāṃ sasyeṣu ca samīraṇe. (59)

Kṛṣī-kṣtre-api – Even in agriculture, *suviṣṭṛtā* – quite wide spread, *hāniḥ* – injury/ loss, *nisargasya* – of nature, *vidyate* – is there, *vai* – surely, *salile* – in water, *bhūmyām* – on land, *sasyeṣu* – in plants, *ca* – and, *samīraṇe* – in the air.

There takes place injury to nature
quite widespread in agriculture;
in water and on land,
in plants and in the air. (59)

कीटनाशिरसास्सन्ति प्रयोगाधिक्य-बाधकाः।
रोगोपरोधकाश्चैव कृत्रिमोत्पन्न-वर्धकाः ॥६०॥
Kīṭa-nāśi-rasāssanti prayogādhiyka-bādhakāḥ,
rogopadhakāścaiva kṛtrimotpanna-vardhakāḥ. (60)

Kīṭa-nāśi-rasāḥ – Chemical insecticides, *santi* - are, *prayogādhiyka-bādhakāḥ* – harmful in excessive use; *ca eva* – and so (are), *rogopadhakāḥ* – pesticides, (and), *kṛtrimotpanna-vardhakāḥ* – artificial/chemical fertilisers.

In excessive uses, chemical insecticides
are sure to harm,
so are pesticides and
chemical fertilisers darn. (60)

मृत्तिका-स्थित-वैराटाः ये सन्ति सस्यपोषकाः ।
नश्यन्त्यतिव्ययेनैषां साधनानामचिन्तया ॥६१॥
Mṛttikāsthita-vairāṭāḥ ye santi sasyapoṣakāḥ,
naśyantyativyayenaiṣāṃ sādhanānām acintayā. (61)

Vairāṭāḥ – Earth-worms, *sthita* – staying, *mṛttikā* – (in) soil, *ye* – which, *santi* – are, *sasyapoṣakāḥ* – plant nourishing, *naśyanti* – perish/ get destroyed, *acintayā* – by thoughtless, *ativyayena* – over-use, *eṣāṃ sādhanānām* – of these (chemical) inputs.

Earth-worms in the soil
which nourish plants,
perish under thoughtless use

of these chemical clans. (61)

Note: There are families (clans) of chemical inputs which have a common outcome of harm for natural nutrients in the soil – insecticides, pesticides, weedicides, and chemical fertilisers. These easily available chemicals also come in handy for distraught farmers intent upon committing suicides. So they have become farmer-cides also!

भ्रमरा मधुकर्तारः परागाधानकास्तथा।

बहुत्रस्ता भवन्त्येतैः साधनैश्चाप्यजीवकैः ॥६२॥

*Bhramarā madhukartārah parāgādhānakāstathā,
bahutrastāh bhavantyetaiḥ sādhanaiścāpyajīvakaiḥ. (62)*

Bhramarāḥ – large black bees/ flower beetles, *madhukartārah* – honey bees, *tathā* – similarly (other) *parāgādhānakāḥ* – pollinators, *ca api* – also, *bhavanti* – become, *bahutrastāḥ* – greatly distressed/ harmed, *etaiḥ ajīvakaiḥ sādhanaiḥ* – by these inorganic inputs (chemicals).

Pollinators like flower beetles
and honey-bees
are greatly harmed
by chemicals these . (62)

Note: Pollinators are absolutely essential for agriculture and horticulture. There is a great variety of them like honey bees, bumble bees, flower beetles, pollen wasps, butterflies, moths, and birds. Their populations are at high risk under an extensive use of chemical pesticides and insecticides, threatening the very future of agriculture and horticulture in the world.

एतेषान्त्वतिमुख्या वै सस्येषु फलकारकाः ।

तेषां कुण्ठितसंख्याभिः पतन्ति च फलोदयाः ॥६३॥

*Eteṣāntvati-mukhyā vai sasyeṣu phalakārakāḥ,
teṣāṃ kuṅṭhita-saṅkhyābhiḥ patanti ca phalodayāḥ. (63)*

Eteṣān – these (pollinators), *tu* – however, *ati-mukhyāḥ* – are important/ crucial, *vai* – surely, *phalakārakāḥ* – (as they) cause fruition, *sasyeṣu* – among plants; *teṣāṃ kuṅṭhita saṅkhyābhiḥ* – due to fall in their populations, *phalodayāḥ* – harvests of fruits, *patanti* –fall, *ca* – too.

But in agriculture, pollinators
are crucial for causing fruition;
when their population falls,
harvests too suffer diminution. (63)

अत्यन्त-जलसेकेन भूमिर्भवत्यनुर्वरा ।

नष्टमूल्या च मौढ्येन क्षाराणां सञ्चयेन वै ॥६४॥

*Atyanta-jalasekena bhūmirbhavatyanurvarā,
naṣṭamūlyā mauḍhyena kṣārāṇāṃ sañcayena vai. (64)*

Atyanta-jala-sekena – By too much irrigation, *maudhyena* – foolishly, *bhūmiḥ* – land, *bhavati* – becomes, *anurvarā* – infertile, *ca-* and, *naṣṭa-mūlyā* – gets useless, *kṣarāṇām sañcayena* – due to accumulation of salts, *vai* – of course.

Owing to heavy irrigation,
priceless land becomes infertile,
foolishly lost of course
by making land saline. (64)

Note: Heavy irrigation in lands unsuitable for it, such as black cotton soils, causes accumulation of salts, and makes land saline and thus infertile. Farmers are often advised not grow heavily irrigated crops or water-loving crops in lands unsuitable for them. They get a few good crops initially, but within a few years, land becomes infertile. Even where light irrigation is advised, heavy irrigation is given under a foolish belief that more water is better for crops. This is a double loss – loss of scarce water, and of scarce and valuable land. It is very costly to bring back saline lands into fertile ones. What is particularly tragic here is that the whole thing is a man-made disaster.

'अति सर्वत्र वर्ज्यं हि ' पूर्वजैर्भाषितं हितम् ।
कृष्यद्यमेऽपि तद्युक्तम् अद्य यद्यपि न प्रियम् ॥६५॥
'*Ati sarvatra varjyam hi*' *pūrvajairbhāṣitam hitam*,
kṛṣyudyame'pi tadyuktam adya yadyapi na priyam. (65)

Ati – Excess, *sarvatra* – everywhere, *varjyam* – should be avoided, *hi* - surely, *bhāṣitam*– (so) was said, *pūrvajaih* – by our ancestors, *hitam* – (which advice is) wholesome; *kṛṣyudyame* – in agriculture, *api* – also/ too, *tad-yuktam* – that (is) proper/ relevant, *yadyapi* – even if, *na* – not, *priyam* – liked, *adya* - nowadays.

'Excess should be shunned everywhere',
so was said in the past as beneficial;
in agriculture also today
it fits well even if not palatable. (65)

कृषीवलाश्रिता पूर्वे स्वरूढ-साधनानि हि ।
आपणानाश्रयन्त्यद्य विनष्टं स्वावलम्बनम् ॥६६॥
Kṛṣīvalāśritā pūrve svarūḍha-sādhanāni hi,
āpaṇān āśrayantyadya vinaṣṭam svāvalambanam. (66)

Kṛṣīvalāḥ –farmers, *śritāḥ* – depended *pūrve* – in the past, (on), *svarūḍha* – self-grown, self-produced, *sādhanāni* – inputs, *hi* –indeed; *adya* – today, (they) *āśrayanti* – depend, *āpaṇān* – on markets/ shops; (thus), *svāvalambanam* – (their) self-reliance, (is), *vinaṣṭam* – cut down.

Farmers in the past who
used inputs self-grown ,
depend today on the market
with self-reliance mown. (66)

परस्ताद्धरितक्रान्तेः बहवो लघुक्षेत्रिकाः ।

प्रक्षिप्ताः पण्यवीथीषु बहुहान्या निपीडिताः ॥६७॥

*Parastāt harita-krānteḥ bahavo laghu-kṣetrikāḥ,
prakṣiptāḥ paṇyavīthīṣu bahuhanyā nipīditāḥ. (67)*

Parastāt – After, harita-krānteḥ – the green revolution, bahavaḥ – many, laghu-kṣetrikāḥ – small farmers/holders, (were), prakṣiptāḥ – thrown, paṇyavīthīṣu – into the market, (and were), nipīditāḥ – troubled, bahu-hānya – by heavy losses.

After the Green Revolution,
small farmers many
were thrown into the market
and suffered losses heavy. (67)

अजीविकानि द्रव्याणि न्यूनिकृत्य हलोद्यमे ।

कष्टान्निस्तरणं शक्यं वर्धयेत् स्वावलम्बनम् ॥६८॥

*Ajīvikāni dravyāṇi nyūnikṛtya halodyame,
kaṣṭānnistarāṇaṃ śakyaṃ vardhayet svāvalambanam. (68)*

Nyūnikṛtya – (By) minimising, aajīvikāni – inorganic/chemical, dravyāṇi – materials/inputs, halodyame – in agriculture/farming, nistarāṇam – relief/escape/solution, (is), śakyaṃ – possible, kaṣṭāt – from difficulty/trouble; vardhayet – enhance/ increase, svāvalambanam – self-reliance.

By minimising inorganic inputs
and self-reliance expanding,
a relief from trouble
is possible in farming. (68)

अपूर्वजनवृद्ध्या हि विभक्ताः भूमिधारणाः ।

आर्थिकक्षमता तेषाम् अत्यन्तं कुण्ठिताऽभवत् ॥६९॥

*Apūrva-janavṛddhyā hi vibhaktāḥ bhūmidhāraṇāḥ,
ārthika-kṣamatā teṣām atyantam kuṇṭhitā'bhavat. (69)*

Apūrva-janavṛddhyā – Due to unprecedented population increase, bhūmidhāraṇāḥ – landholdings, vibhaktāḥ – (got) divided/ sub-divided; teṣām – their, ārthika-kṣamatā – economic viability, kuṇṭhitā abhavat – declined/fell, atyantam –very much.

Due to population increase,
landholdings got divided;
with their economic viability
very much declined. (69)

Note: The crisis in agriculture is thus many fold. Uncertainty in rain, price-instability, depletion of soils, increasing scarcity of water, declining population of pollinators, increased dependence on the market purchased costly inputs, and decreasing economic viability of land holdings which are becoming smaller under population pressure – they have all contributed to this crisis. This has made a vital economic sector as agriculture unattractive to farmers.

हलौद्यमाज्जनानामुत्क्रमा क्षेत्रेतरेष्वपि ।

प्रारम्भतो हि प्रागेव अपर्याप्ताः परन्तु ते ॥७०॥

*Halodyamāt janānām utkrama kṣetretareṣvapi,
prārambhato hi prāgeva aparyāptāḥ parantu te. (70)*

Utkramāḥ – departures, migrations; *janānām* – of people; *halodyamāt* – from agriculture/farming; *kṣetretareṣu* – into other fields/occupations/vocations, *api* – also, *prārambhataḥ* – began/ started, *prāg-eva* – even earlier, *hi* – of course; *parantu* –but, *te* – they (migrations), *aparyāptāḥ* – (are) inadequate.

Migration of people from farming
into other occupations seen,
started even earlier of course,
but enough that has not been . (70)

Note: Migration of people from agriculture, that has been seen for quite sometime, has not been enough to lighten the pressure of population there. The average size of landholdings has continued to fall. The economic sectors outside agriculture have not created adequate job opportunities fast enough to gainfully absorb people migrating from agriculture. The next verse tells about Mahatma Gandhi's solution to the problem, which is environmentally also benign.

कृषीतर-विभागेषु भूयस्यो ननु जीविकाः ।

औटजैरुद्यमैः कार्या इत्थं गान्धिरबोधयत् ॥७१॥

*Kṛṣītara-vibhāgeṣu bhūyasyo nanu jīvikāḥ,
auṭajairudyamaiḥ kāryā itthaṃ Gāndhirabodhayat. (71)*

Kṛṣītara-vibhāgeṣu – In the non-agricultural sectors, *bhūyasyo* – most, *jīvikāḥ* – jobs/ livelihoods, *kāryāḥ* – should be created, *auṭajaiḥ udyamaiḥ* – through cottage industries, *nanu-* surely, *ittham* – thus, *Gāndhirabodhayat*– Gandhi taught.

Jobs be maximised
through many a cottage industry
in the sectors non-agricultural,
so is the teaching by Gandhiji. (71)

विकेन्द्रीकरणं कर्तुं व्याप्तुं च सर्वदेशतः ।

कृष्युत्पादाश्रिताः शक्ताः ग्रामोद्योगाः प्रजाहिते ॥७२॥

*Vikendrīkaraṇaṃ kartuṃ vyāptuṃ sarvadeśataḥ,
kṛṣyutpādāśritāḥ śaktāḥ Grāmodyogāḥ prajāhite. (72)*

Grāmodyogāḥ – village industries, *kṛṣyutpāda-āśritāḥ* – based on agricultural produce, *śaktāḥ* – (are) able, *kartuṃ* – to do, *vikendrīkaraṇam* – decentralisation, *vyāptuṃ* – to spread, *sarvadeśataḥ* – throughout the country, *prajāhite* – for people's good/welfare.

Village industries based on farm produce
can decentralise and spread
through the entire country,
and provide people's bread. (72)

कर्बानिलं लघूकर्तुं ग्रामोद्योगाः विशेषतः ।

जीविकावृद्धये चैव समर्था वै अनेकधा ॥७३॥

*Karbānilam laghūkartum grāmodyogāḥ viśeṣataḥ,
jīvikā-vṛddhaye caiva samarthā vai anekadhā. (73)*

Gramodyogāḥ – village (cottage) industries, *viśeṣataḥ* – especially, *samarthāḥ* – are able, *vai* – surely, *laghūkartum* – to reduce/ minimise, *karbānilam* – carbon gases, *caiva* – and also, *jīvikā-vṛddhaye* – to achieve an increase in employment/livelihoods, *anekadhā* – in several ways.

Village industries specially
help carbon gases to minimise,
and in manifold ways
cause job numbers to rise. (73)

व्यतिरिक्ताः महोद्योगाः कुर्वन्ति ह्यधिकाधिकम् ।

कर्बोत्सर्गं तु लाभार्थं न्यूनीकुर्वन्ति जीविकाः ॥७४॥

*Vyatiriktāḥ mahodyogāḥ kurvanti hyadhikādhikam,
karbotsargam tu lābhārthe nyūnikurvanti jīvikāḥ. (74)*

Vyatiriktāḥ – Different, contrasting, *hi-* indeed, (are), *mahodyogāḥ* – large industries, (which), *kurvanti* – create, *adhikādhikam* – maximum, *karbotsargam* – carbon emissions, *lābhārthe* – for the sake of profits, (and), *nyūnikurvanti* – minimise, *jīvikāḥ* – jobs.

Quite in contrast are large industries,
that emit carbons maximum,
and for the sake of making profits
create jobs in the minimum. (74)

कार्मिकाः बृहदुद्योगे भवन्ति यन्त्रभागवत् ।

ग्रामोद्योगेषु केनापि स्वात्म-भागो न विस्मृतः ॥७५॥

*Kārmikāḥ bṛhadudyoge bhavanti yantra-bhāgavat,
grāmodyogeṣu kenāpi svātma-bhāgo na vismṛtaḥ. (75)*

Kārmikāḥ – workers, *bṛhadudyoge* – in large industry, *bhavanti* – become, *yantra-bhāgavat* – like a cog in the machine; *tu* – but, *grāmodyogeṣu* – in village industries, *svātmabhāgah* – the role of one's own self, *na vismṛtaḥ* – is not forgotten/lost, *kenāpi* – by anybody (worker).

Workers in large industry
become cogs in the machine;
but in village industries,

self-alienation is not seen. (75)

आनेतुमुद्यमान्सर्वान् ग्रामोद्योगे न शक्नुमः ।

अद्यत्वेऽर्थव्यवस्थायां तदशक्यं न संशयः ॥७६॥

*Ānetum udyamān sarvān grāmodyoge na śaknumaḥ,
adyatve'rthavyavasthāyām tad aśakyaṃ na samśayaḥ. (76)*

Na śaknumaḥ – we cannot/are not able, *ānetum* – to bring, *udyamān sarvān* – all industries/enterprises, *grāmodyoge* – under village industry; *adyatve-* in the present, *artha-vyavasthāyām* – in the economic system, *tad* –that, *aśakyaṃ* – is not possible, *na samśayaḥ* – without doubt.

We cannot bring all enterprises
under village industries only;
in the economic order of today,
that is impossible, undoubtedly. (76)

उत्सर्ग-रहितास्सर्वे ग्रामोद्योगा न सन्ति तु ।

उद्योगेष्वपि सर्वेषु संशुद्धीकरणं विधिः ॥७७॥

*Utsarga-rahitāssarve grāmodyogā na santi tu,
udyogeṣvapi sarveṣu saṃśuddhīkaraṇaṃ vidhiḥ. (77)*

Sarve – All, *grāmodyogāḥ* – village industries, *tu-* however, *na* – (are) not, *rahitāḥ* – without, *utsarga* – emissions and effluents of waste. *Sarveṣu* – In all, *udyogeṣu* – industries, *api* – also, *saṃśuddhīkaraṇaṃ* – effective cleansing, *vidhiḥ* – is an inviolable rule/ indispensable/ without alternative.

Not all village industries, however,
are free from waste release;
effective cleansing in all industries
has any way no alternative. (77)

यद् यद् कुर्मो वयं तस्योदरकः भवति किन्नु तु ।

एतस्यापेक्षिता प्रज्ञा इतरान्ध स्वयं प्रति ॥७८॥

*Yad yad kurmo vayaṃ tasyodarkaḥ bhavati kinnu tu,
etasyāpekṣitā prajñā itarānśca svayaṃ prati. (78)*

Yad yad – whatever, *kurmah vayam* – we do, *kinnu tu* – what, *tasya* – its, *udarkaḥ* – outcome/ consequences, *bhavati* – happens/occurs, *prajñā* – the awareness, *etasya* – of this, *apekṣitā* – is expected/ needed, *itarānśca svayaṃ prati* - about others as well as on one's own self.

What outcome occurs
from whatever we do,
on others as well as one's own self,
expected is its awareness due. (78)

Note: None should be rash in actions or speech, but be aware of their consequences.

स्वाधिकारान् तु सर्वेऽपि भोक्तुमर्हन्ति विष्टपे ।

अलङ्घ्याः यदि नो न्याय्यं मूलभूतास्तु सन्ति ते ॥७९॥

*Svādhikārān tu sarve'pi bhoktum arhanti viṣṭape,
alaṅghyāḥ yadi no nyāyyaṃ mūlabhūtāstu santi te. (79)*

Sarve'pi – All, *arhanti* – are entitled, *bhoktum* – to enjoy, *mūlabhūtāḥ* – basic, fundamental, *svādhikārān* – own rights, *viṣṭape* – in the world, *te santi* – they are, *alaṅghyāḥ* – inviolable, *tu* – surely, *nyāyyaṃ no yadi* – unless under due law/legal process.

Certain rights in this world
every person is entitled to;
they are fundamental and inviolable,
except under lawful process due. (79)

Note: The fundamental rights of any person cannot be violated, except when law permits such a violation, such as when a person is arrested on charges of murder. Even the arrested persons have certain rights, such as being informed of the charge under which the arrest is made, and to basic necessities like being provided with food and water. It is necessary to remember about the rights in the context of environmental ethics, because industries or development projects might trample on the rights to livelihood, right to clean air for breathing, and to clean drinking water. This is as bad as inflicting painful punishment on the innocent.

ते संत्युद्दिश्य जीवित्वं पेयनीरञ्च जीविकाम् ।

वासयोग्यं गृहं चाऽपि चित्तशान्तिं निरामयम् ॥८०॥

*Te santyuddiśya jīvitvaṃ peya-nīrañca jīvikām,
vāsayogyam gṛhaṃ cā'pi, cittaśāntiṃ nirāmayam. (80).*

Te santi – they (the rights) are, *uddiśya* – addressed to/ concerning, *jīvitvam* – life, *jīvikām* – livelihood/ employment, *ca* – and, *peyanīram* – drinking water, *vāsayogyam* – fit to reside, *gṛham* – house, *citta-śāntim* – peace of mind, *cā'pi* – and also, *nirāmayam* – freedom from disease.

These rights concern life and livelihood,
drinking water, a house fit to live,
peace of mind, and also
freedom from disease. (80)

जनो वा जनसङ्घातः उद्योगो वा प्रशासनः ।

नार्हति सूदनं कर्तुं स्वाम्यानामीदृशां ननु ॥८१॥

*Jano vā janasaṅghātaḥ udyogo vā praśāsanah,
nārhati sūdanam kartuṃ svāmyānām īdrśām nanu. (81)*

Janaḥ – People, *vā* – or, *janasaṅghātaḥ* – a group of people, *udyogaḥ* – industry, *vā* – or, *praśāsanah* – Government, *na arhati* – is not authorised/qualified/fit, *kartum* – to do, *sūdanam* – destruction/ violation, *īdrśām* – of such *svāmyānām* – (of) rights, *nanu* – surely.

No government or industry,
people or group of them,
is fit enough to destroy
any of such rights, ahem! (81)

आर्थिककार्यकल्पास्तु बहूनां हि सुखप्रदाः ।

अन्ये केचिज्जनाः दुःखं लभन्ते तादृशैः क्रमैः ॥८२॥

*Ārthikakāryakalpāstu bahūnām hi sukhapradāḥ.
anye kecijjanāḥ duḥkhaṃ labhante tādrśaiḥ kramaiḥ. (82).*

Tu – Though, ārthika kāryakalpāḥ – development projects, bahūnām – for many people, sukhapradāḥ – are beneficial, hi -surely; anye kecit janāḥ – some other people, labhante – get, experience, duḥkham – sorrow/ disaster, tādrśaiḥ kramaiḥ– due to such steps/works.

Development projects
bring luck to some;
some others, however,
have only sorrow to come. (82).

अधिकास्सन्ति सङ्ख्यायां यद्यपि सुखिनो जनाः ।

तदापि च दुरालक्ष्यं नार्हन्ति केऽपि दुःखिताः ॥८३॥

*Adhikāssanti saṅkhyāyām yadyapi sukhino janāḥ,
tadāpi ca durālakṣyaṃ narhanti ke'pi duḥkhitāḥ. (83)*

Yadyapi – Even if, sukhino –happy, janāḥ –people, santi – are, adhikāḥ – more, saṅkhyāyām – in numbers, tadāpi – even then, ke api – any, duḥkhitāḥ – unhappy persons, na arhanti - do not deserve, durālakṣyam – neglect.

Even if people happy
are in numbers more,
people unhappy
none should ignore. (83)

Note: Any principle that if the majority is happy with a decision or a development project, a minority who suffer as a result of it, can be sacrificed, would go against the fundamental principle that all individuals have certain basic rights as described in previous verses. In such cases, the minority's loss has to be duly and adequately compensated so that they are not worse off.

जल-विद्युत्-प्रकल्पेषु क्षेत्राण्यपि गृहाणि च ।

जलस्यान्तर्निमज्जन्ति तेन नश्यन्ति जीविकाः ॥८४॥

*Jala-vidyut-prakalpeṣu kṣetrāṇi grhāṇi ca
jalasyāntarnimajjanti, tena naśyanti jīvikāḥ. (84)*

Jala-vidyut-prakalpeṣu – In hydro-electric projects, kṣetrāṇi – lands, ca – and, api – also, grhāṇi – houses, nimajjanti jalasya antaḥ – go under water; tena – thereby, jīvikāḥ – livelihoods, naśyanti – get destroyed.

In hydro-electric projects,
houses as well as lands
go under water,
thus ruining livelihoods. (84)

जीवितं दुःखितानां तु सर्वेभ्योऽपि महत्तमम् ।

पुनरुज्जीवनं तेषां प्रकल्पेनैव कल्पयेत् ॥८५॥

*Jīvitam duḥkhitānām tu sarvebhyo'pi mahattamam;
punarujjīvanam teṣām prakalpenaiva kalpayet. (85)*

Jīvitam – Life and livelihoods, *duḥkhitānām* – of those who have suffered, *mahattamam* – is of highest importance, *tebhyaḥ* – for them, *prakalpen eva* – by/as a part of the project itself, *teṣām* – their, *punarujjīvanam* – rehabilitation, *kalpayet* – should be planned/designed/done.

Their life and livelihoods have highest value
for those who have suffered;
as a part of the project itself, they must all be
duly compensated and restored.(85)

तथैव कल्पयेत् तेषां पुनर्वासं ह्यतिद्रुतम् ।

प्रकल्प-परिणामेन न कोऽपि दुःखितो भवेत् ॥८६॥

*Tathaiva kalpayet teṣām punarvāsam hyatidrutam,
prakalpa-pariṇāmena na ko'pi duḥkhito bhavet. (86)*

Tathaiva (Tatha eva) – in the same way/ likewise, *teṣām* – their, *punarvāsam* – resettlement, *kalpayet* – should be arranged, *hyati (hi ati)* – very, *drutam* – speedily. *Prakalpa-pariṇāmena* – Due to the project/ as a result of the project, *na ko'pi* – no one, *duḥkhitaḥ bhavet* – should suffer/ be unhappy/worse off.

Likewise they be resettled
without any time-loss;
no one should be worse off
for the project's cause. (86)

अनेकेषु प्रकल्पेषु प्रणश्यन्त्यरण्यान्यपि ।

यद्यपि निर्जनास्सन्ति समृद्धाः जीवराशिभिः ॥८७॥

*Anekeṣu prakalpeṣu praṇśyantyaraṇyānyapi,
yadyapi nirjanāssanti samrddhāḥ jīvarāśibhiḥ. (87)*

Anekeṣu prakalpeṣu – In several projects, *araṇyāni* – forests, *api* – also, *praṇśyanti* – perish; *yadyapi* – even if, *nirjanāḥ* – uninhabited, *santi* – (they) are, *samrddhāḥ* – endowed well/ rich, *jīvarāśibhiḥ* – with massive bio-diversity/ life forms/ masses of plants and animals .

In many a project,
perish forests too;

endowed richly with life forms
even though with people few. (87)

अरण्यान्यनिवार्याणि नराणां भाविजीवने ।
नाशस्तेषां न चास्मभ्यः कदापि हितकारकः ॥८८॥
Araṇyānyanivāryāṇi narāṇām bhāvi-jīvane,
naśasteṣāṃ na ca smabhyaḥ kadāpi hitakāraḥ. (88)

Araṇyāni – forests, (are), *anivāryāṇi* – indispensable, *bhāvi-jīvane* – in the future/ forthcoming life, *narāṇām* – of humans; *ca* – and, *teṣāṃ* – their, *nāśaḥ* – destruction, *asmabhyaḥ* – for us, *kadāpi na* – (is) never, *hitakāraḥ* – beneficial.

For humans' future life,
forests are indispensable;
their ruin for us can't
ever be beneficial. (88)

कर्बोत्सर्गान् समाकृष्य स्वेष्वेवं सस्यराशिषु ।
मह्यास्तापं लघूकर्तुं कान्ताराः उपकारिणः ॥८९॥
Karbotsargān samākṛṣya sveṣvevaṃ sasyarāśiṣu,
mahyāstāpaṃ laghūkartuṃ kāntārāḥ upakāriṇaḥ. (89)

Samākṛṣya – By absorbing, *karbotsargān* – carbon emissions, *sveṣu* – within own, *sasyarāśiṣu* – in the mass of plants/trees, *kāntārāḥ* – forests, *upakāriṇaḥ* – are useful, *evam* – thus, *laghūkartuṃ* – in minimising, *tāpam* – temperature/heat, *mahyāḥ* – of the earth.

By absorbing carbon emissions
within own trees growing,
forests are useful thus in
reducing global warming. (89)

समाहृत्य हि पर्जन्यान् भूजलानां प्रवर्धनम् ।
काननानि प्रकुर्वन्ति नदीनां जनकान्यपि ॥९०॥
Samāhṛtya hi parjanyaṅ bhūjalānāṃ pravardhanam,
kānanāni prakurvanti nadīnāṃ janakānyapi. (90)

Samāhṛtya – By collecting/ absorbing, *parjanyaṅ* – rain/ rainwaters, *hi* – itself/ themselves (expression for emphasis), *sarve* – all, *kānanāni* – forests, *prakurvanti* – do, *pravardhanam* – enrichment/ increase, *bhūjalānāṃ* – of groundwaters; (they are), *api* – also, *janakāni* – creators, *nadīnāṃ* – of rivers.

By absorbing rainwater itself,
forests replenish aquifers,
and also generate
streams and rivers. (90)

वनद्रुमाः मनुष्याणां महाभाग्यं महानिधिः ।
ओषधीनां निवासाश्च निर्जराः यदि रक्षिताः ॥९१॥

*Vanadrumāḥ manuṣyāṇāṃ mahābhāgyam mahānidhiḥ,
oṣadhīnāṃ nivāsāśca nirjarāḥ yadi rakṣitāḥ. (91)*

Vanadrumāḥ – forests and trees, (are), *mahābhāgyam* – a great fortune, *mahānidhiḥ* – great treasure, *manuṣyāṇāṃ* – of people/mankind, *ca* - and, *nivāsāḥ* – home, *oṣadhīnāṃ* – of medicinal herbs; (they are), *nirjarāḥ* – unperishable/ lasting, *yadi* – if, *rakṣitāḥ* – protected (from destructive human intervention).

Forests and trees are mankind's great fortune,
a great treasure trove,
home for medicinal herbs;
if only protected, they will ever grow. (91)

Note: Forests are often considered as nuisance in the march of agriculture and urbanisation. It is not generally appreciated that we found most of our food resources originally from them, such rice, wheat and fruits. This process of discovery from them should not be presumed as having come to an end. Forests thrive by themselves, if only they are not hindered by human intervention. Sadly, humans have been their greatest enemies though they have benefited endlessly from them.

वनसम्पदमाश्रित्य वसन्ति बहवो जनाः ।
वनेष्वितरवासेषु ग्रामेषु नगरेषु च ॥९२॥
*Vanasampadam āśritya vasanti bahavo janāḥ,
vaneṣvitaravāseṣu grāmeṣu nagareṣu ca. (92)*

Bahavo – Many, *janāḥ* – people, *vasanti* – live, *āśritya* – depending on, *vanasampadam* – forest wealth, *vaneṣu* – in the forests, *itara-vāseṣu* – in abodes elsewhere, *grāmeṣu* – in villages, *nagareṣu ca* – and in cities.

Using forest wealth
live many people, a few
in forests, and also elsewhere
in villages and cities too. (92)

Note: Even people not living in forests, depend on forest wealth in many ways directly and indirectly. Livelihoods of several people in villages and cities are based on forest resources.

समृद्धानामरण्यानां यदि सन्ति विपत्तयः ।
प्रायोजित-प्रकल्पेण सन्त्यजेतमसंशयम् ॥९३॥
*Samṛddhānām araṇyānāṃ yadi santi vipattayah,
prāyojita-prakalpeṇa santyajet tam asaṃśayam. (93)*

Yadi- If, *vipattayah* – great dangers/harms, *santi* – exist, *saṃṛddhānām araṇyānām* – for richly endowed forests, *prakalpeṇa* – from a project, *prāyojita* –planned/ about to be undertaken, *santyajet* – (we/they) should give up, *tam* – that (project), *asaṃśayam* - undoubtedly.

If great dangers exist
for forests endowed richly,
from any project planned,
just give up that undoubtedly. (93)

एकदा विपिनं नष्टं दुस्साध्योस्य पुनर्भवः ।

पुनस्थापनमन्यत्र कथं तस्य सुसम्भवम् ॥९४॥

*Ekadā vipinaṃ naṣṭaṃ dussādhyosya punarbhavaḥ,
punasthāpanamanyatra katham tasya susambhavam. (94)*

Ekadā – once, *vipinam* – a forest, *naṣṭam* – is lost/destroyed, *dussādhyah* – very hard to have, *asya* – its, *punarbhavaḥ* – (its) rebirth/ regrowth. *Katham* – How, *tasya puna-sthāpanam* – (is) its replacement/ compensatory remaking/ re-establishment, *api* –also, *anyatra* – elsewhere, *susambhavam* – easily possible?

Once a forest is lost,
it's hard to have its recovery;
how possibly elsewhere
re-placed can it be? (94)

Note: If projects proposed to be started happen to be at the cost of rich forests, it is usual for interested technocrats, bureaucrats and politicians to console saying that they will grow them elsewhere. But such forests are irreplaceable, and a rich forest lost once, is lost forever.

तस्मात् कान्तारनाशस्य प्रतिबन्धो विधीयताम् ।

वनवासि-जनानाञ्च संरक्षया जीविका ध्रुवम् ॥९५॥

*Tasmāt kāntāra-nāśasya pratibandho vidhīyatām;
vanavāsi-janānāñca saṃrakṣyā jīvikā dhruvam. (95)*

Tasmāt – Therefore, *pratibandhah* – prohibition, *kāntāra-nāśasya* – of forest destruction, *vidhīyatām* – should be mandatory; *ca* – and, *jīvikāḥ* – livelihoods, *vanavāsi-janānām* – of people living in forests, *saṃrakṣyā* – should be protected, *dhruvam* – definitely, surely.

Necessary, therefore, is prohibition
of forest destruction;
and so is surely forest living people's
livelihood protection. (95)

उद्यमा एव कष्टा न स्फुट-मालिन्य-कारकाः ।

धार्मिकोत्सव-चर्याश्च कुप्रसिद्धा भवन्त्यपि ॥९६॥

*Udyamā eva kaṣṭā na sphuṭa-mālinya-kārakāḥ;
dhārmikotsava-caryāśca kuprasiddhā bhavantyaṃpi. (96)*

Udyamāḥ – Industries (and other enterprises including agriculture), (are), *na* – not, *eva* - the only, *kaṣṭāḥ* – difficult (to deal with), *sphuṭa-mālinya-kārakāḥ* – sources of conspicuous dirt

creation, *dhārmika-utsava-caryāḥ* – Performances of religious festivals, *api* – also, *bhavanti* – become, *kuprasiddhāḥ* – notorious.

Industries are not the only
sources of waste creation;
notorious has also become
religious festivals' celebration. (96)

जनैरनाद्रियन्ते हि प्रायशः स्वच्छतां प्रति ।

दुर्गा-गणेश-पूजासु निक्षेपास्सर्ववर्तिनः ॥९७॥

Janairanādrīyante hi prāyaśaḥ svacchatām prati,
Durgā-Gaṇeśa-pūjāsu nikṣepāḥ sarva-vartinaḥ. (97)

Janaiḥ – Many people, *hi* – surely, *anādrīyante*– disregard/ act negligent, *prayaśaḥ* –mostly, *svacchatām prati* – towards cleanliness; *Durgā-Gaṇeśa-pūjāsu* – during the worship of Durga and Ganesha (in their respective festivals), *nikṣepāḥ* – litter/ thrown wastes, *sarva-vartinaḥ* - are spread all over.

In worshipping Durga and Ganesha,
many disregard cleanliness,
with litter everywhere,
creating huge ugliness. (97)

संलिप्तान् विषवर्णैर्हि दुर्गा-विघ्नेश -विग्रहान् ।

पयस्सु ते विसर्जन्ति कुर्वन्ति च प्रदूषणम् ॥९८॥

Samliptān viṣavarṇairhi Durgā-Vighneśa-vigrahān,
payassu te visarjanti kurvanti ca pradūṣaṇam. (98)

Te – They (people), *visarjanti* – immerse, *Durgā-Vighneśa-vigrahān* – idols of Durga and Vighnesha (Ganapati), *samliptān viṣa-varṇaiḥ* – coloured with toxic paints, *payassu* – in water-bodies, *ca* – and, *kurvanti* – create, *pradūṣaṇam* – pollution.

They immerse in water bodies
Durga and Ganesha idols holy
but painted with toxic colours unduly,
and create pollution unholy. (98)

Note: There is nothing in the Shastras to necessitate colouring the idols with toxic paints, or using new idols every year for the festival. Unpainted clay idols can very well do, and they have a beauty of their own. The immersion can be so arranged as to even reuse the clay. A recent trend is to use idols made with plaster of Paris which further adds to pollution. The public celebration of Ganesha festival is not an ancient practice, and was started only in the early 20th century by Lokamanya Balagangadhar Tilak, mainly to use it as a part of the freedom struggle. There is now an undeclared competition to make bigger and bigger idols in public celebrations. It is a ghastly sight to see the disfigured immersed idols in ponds and lakes piled up one on another. There is also unacceptable level of noise in the environment on many roads during these festivals, with songs relayed through loudspeakers disturbing the whole neighbourhood. It is ironical that we use holy idols to create unholy pollution.

क्षिपन्ति त्याज्यवस्तूनि विग्रहैस्सह ते जनाः ।

किं न भवति कालुष्यात् पङ्कमयो जलाशयः ॥९९॥

*Kṣipanti tyājyavastūni vighrahaissaha te janāḥ,
kiṃ na bhavati kāluṣyāt paṅkamayo jalāśayaḥ. (99)*

Te janāḥ – Those people, kṣipanti – throw, tyājya-vastūni – unwanted wastes, vighrahiḥ-saha – along with idols. Kim na – Does not, kāluṣyāt – due to (this) foulness, jalāśayaḥ – the water body, bhavati – become, paṅkamayo – full of dirt?

Along with idols people throw
huge amounts of waste,
and create maximum pollution
in water bodies chaste. (99)

कथं विन्दति साफल्यं भक्तिर्मालिन्यकारिका ।

शुद्धं परिसरं वाऽपि प्रदूषितं हि करोति या ॥१००॥

*Katham vindati sāphalyaṃ bhaktirmālinyakārikā,
śuddhaṃ parisaram vā'pi pradūṣitaṃ karoti yā .(100)*

Katham – how, (can), bhaktiḥ – worship, vindati – get/ obtain, sāphalyam – success, yā - which, mālinyakārikā– is dirt creating, vā: 'pi – and even, karoti – makes, śuddham – clean, parisaram – environment/neighbourhood, pradūṣitam – polluted.

How can worship get success,
that creates dirt, and turns
quite clean environs
into polluted ones? (100)

ग्रामेषु नगरेश्चैव भूजलं बहुशोषितम् ।

क्षयस्तस्याधिको जातः पूरण-शक्तये परम् ॥१०१॥

*Grāmeṣu nagareścaiva bhūjalaṃ bahuśoṣitam,
kṣayastasyādhiko jātaḥ pūraṇaśaktaye param. (101)*

Grāmeṣu - In villages, ca eva – and also, nagareṣu – in cities, bhū-jalam – ground water, bahuśoṣitam – (is) over-exploited; tasya – its, kṣayah – depletion, jātaḥ – became, adhikaḥ – more, param –than/beyond, (its), pūraṇa-śaktaye – replenishment capacity.

Ground waters are over-exploited,
in villages as also cities,
their depletion rates exceeding
replenishment capacities. (101)

अत्यन्तं च कृषिक्षेत्रे यवक्षार-प्रयोगतः ।

भूजलं दूषितं भूतं वर्धितं जलनाशनम् ॥१०२॥

*Atyantam ca kṛṣi-kṣetre yavakṣāra-prayogataḥ,
bhūjalam dūṣitam bhūtam vardhitam jala-nāśanam. (102)*

Atyantam – (With) excessive, *yavakṣāra-prayogataḥ* – use of urea/nitrates, *kṛṣi-kṣetre* – in agriculture, *bhūjalam* – ground water, *bhūtam* – became, *dūṣitam* – polluted; (thus), *jala-nāśanam* – depletion of (drinking) water, *vardhitam* – has increased.

With excessive use of nitrates in agriculture,
getting ground water also polluted,
drinking water already scarce
becomes only more depleted. (102)

खनिज-द्रव्य-शोधार्थं गिरि-देशेषु नाशिताः ।

बहुमूल्या हि कान्ताराः उध्वस्था मृत्तिका तथा ॥१०३॥

*Khanija-dravya-śodhārthe giri-deśeṣu nāśitāḥ,
bahumūlyā hi kāntārāḥ udhvasthā mṛttikā tathā. (103)*

Śodhārthe – In search of, *khanija-dravya* – minerals, *giri-deśeṣu* – in hilly regions, *bahumūlyā* – very precious, *kāntārāḥ* – forests, *hi* – even (added for emphasis), *nāśitāḥ* – are destroyed; *tathā* – likewise, *udhvasthā* – dug up/devastated, *mṛttikā* – soil.

For the sake of extracting
minerals in hilly regions,
even precious forests are destroyed
likewise dug up soils, in legions. (103)

मृत्तिका-राशि-युक्तानि पर्जन्ये प्रवहन्ति हि ।

जलानि ननु कुर्वन्ति नदीः सङ्कुचिता मृदा ॥१०४॥

*Mṛttikā-rāṣi-yuktāni parjanya pravahanti hi,
jalāni nanu kurvanti nadīḥ saṅkucitā mṛdā. (104)*

Parjanya – When it rains, *jalāni* – waters, *mṛttika-rāṣi-yuktāni* – mixed with huge quantities of soil, *hi* – surely, *pravahanti* – flow down, *nanu kurvanti* – and make, *nadīḥ* – rivers, *saṅkucitāḥ* – clogged/constricted, *mṛdā* – with soil.

When it rains, waters
mixed with huge amount of soil,
flow down and foil
the free flow of rivers with eroded earth. (104)

शोचनीयमिदं सर्वं परं शक्तेस्तु धारणे ।

प्रकृतेः शोषणं नूनं लोकक्षेम-विनाशकम् ॥१०५॥

*Śocanīyam idaṃ sarvaṃ paraṃ śaktestu dhāraṇe
prakṛteḥ śoṣaṇaṃ nūnaṃ lokakṣema-vināśakam. (105)*

Idam sarvam – All this, *śoṣaṇam* – exploitation, *prakṛteḥ* – of nature, (is), *param* – beyond, *śakteḥ tu dhāraṇe* – (its) carrying capacity/ sustainability, (which is), *vināśakam* – destructive, (of), *lokakṣema* – people’s welfare, (is), *nūnam* – surely, *śocanīyam* – regrettable/saddening.

It’s saddening that all this
exploitation of nature surely
is beyond its sustainability,
and destructive of people’s welfare clearly. (105)

मतभेदानतिक्रान्ता नीतिः परिसरं प्रति ।
पालनीया हि सा सर्वैः सर्वदेशेषु सर्वथा ॥१०६॥
Mata-bhedān-atikrāntā nītiḥ parisaram prati,
pālanīyā hi sā sarvaiḥ sarvadeśeṣu sarvathā . (106)

Parisaram prati nītiḥ – Ethics towards environment, *atikrāntā* – has transcended, *matabhedān* – religious differences; *sā* – she (*nītiḥ* – Ethics), *pālanīyā* – has to be observed/ followed, *sarvaiḥ* – by all, *sarvadeśeṣu* – in all countries, *sarvathā* – by all means/ at all times/ absolutely.

Ethics towards environment
transcends religious differences;
has to be followed with respect
in all countries by all means. (106)

Note: Though environmental ethics has to be observed strictly especially by rich countries, poorer countries also should follow it. This is because even the latter have rich people in them whose demands on nature are high; and also because the poor countries in the process of becoming rich should not follow the same path which was taken by the present rich countries in the past which has created the environmental crisis.

ग्रामीणा नागरिकाश्च तथाऽनूढाः कुटुम्बिनः ।
प्रकृतिं परिरक्षन्तु श्रद्धया व्याजमन्तरा ॥१०७॥
Grāmīṇā nāgarikāśca tathā ’nūḍhāḥ kuṭumbinaḥ,
prakṛtiṃ parirakṣantu, śraddhayā vyājamantarā. (107)

Grāmīṇāḥ – Villagers, *nāgarikāḥ ca* – and citizens, *tathā* – similarly, *anūḍhāḥ* – the unmarried (untied/uncaught), *kuṭumbinaḥ* – family persons/ householders, (all), *parirakṣantu* – should protect, *prakṛtim* – nature, *śraddhayā* – with honest commitment, (and), *antarā* – without, *vyājam* – cheating.

Villagers and citizens,
householders and the uncaught, -
all should care for nature
honestly and without mischievous thought. (107)

Note: In many small ways, environment has to be cared for at homes also, such as by avoiding any wasteful use of water, composting organic waste at home if possible, waste segregation by type at source, minimising the use of air-conditioners and cars, switching off lights and fans not in use, using LED bulbs, not allowing stove flame to go beyond the bottom of the vessels while cooking, installing

rain-water harvesting and solar generators, and keeping some place for gardening around the house and not paving the whole unbuilt area with cement so that rainwater soaks into the ground.

वर्तमान-जनानां तु नियोगो न हि विद्यते ।
आगामि जन्मनां कर्तुं जीविकायास्तु नाशनम् ॥१०८॥
Vartamāna janānām tu niyogo na hi vidyate,
āgāmi janmanām kartuṃ jīvikāyāstu nāśanam. (108)

Niyogo na hi vidyate – There is no authorisation at all, *vartamāna-janānām* - of (for) present people/ generations, *nāśanam kartum* – to do destruction, (of), *jīvikāyāḥ* – livelihoods, (of), *āgāmi* – future; *janmanām* - generations .

The present generations
do not have the right to deprive
the our future generations of their right
to livelihood and rejoice. (108)

पूर्वजेभ्यो यथा प्राप्ता सुभोग्या सा वसुन्धरा ।
तथैव भावि जन्मभ्यः देयाऽस्माभिः सुपालिता ॥१०९॥
Purvajebhyo yathā prāptā subhogyā sā vasundharā ,
tathaiva bhavijanmabhyaḥ deya'smābhiḥ supālītā. (109)

Purvajebhyaḥ – From ancestors, *yathā* – how, (we), *prāptā* – obtained/ received, *sa vasundharā* – the earth, *subhogyā* – fit to enjoy well, *tathaiva (tathā eva)* – just so/ in the same way, *bhāvi janmabhyaḥ* – for future people, descendants, (it), *deyā* – should be given / passed on, *asmābhiḥ* – by us, *supālītā* – well/nicely protected.

We received from ancestors
the earth fit to nicely enjoy,
we should give it just so,
well cared, to descendants for their joy. (109)

यस्मात् मनुष्यजातिर्हि सर्वजीवेषु धीमती ।
आयतिं प्रति पृथ्व्याः सा तस्मादुत्तरदायिनी ॥११०॥
Yasmāt manuṣya-jātirhi sarvajīveṣu dhīmatī ,
āyatim prati pṛthvyāḥ sā tasmāduttaradāyinī . (110)

Yasmāt – Because, *manuṣyajātīḥ* – humankind/ human species, *hi-* surely, *dhīmatī* – is (most) intelligent, *sarvajīveṣu* – among all beings/species, *tasmāt* – therefore, *sā* - she (it), *uttaradāyinī* – is responsible, *pṛthivyāḥ āyatim prati* – towards the future of the world/earth.

Because among all beings in the world
the most intelligent is the humankind,
she has also the responsibility
to safeguard the future by applying her mind. (110)

Note: The status of being the most intelligent among all beings does not confer the right to exploit the world greedily, but on the contrary, assigns the duty of safeguarding it, of being a trustee, as the Buddha is said to have preached more than two millennia ago. The humankind is referred to as ‘she’, because its equivalent word in Sanskrit has the feminine gender.

निर्व्याजाचारमुद्दिश्य प्रस्तुतं शतकं मया ।

अभ्यासः पठनं वास्य पर्याप्तं नेति मे मतिः ॥१११॥

*Nirvyājācāramuddiśya prastutaṃ śatakam mayā ,
abhyāsaḥ paṭhanam vāsya paryāptaṃ neti me matiḥ. (111)*

Ācāram uddiśya – For implementing/ observing in practice, *nirvyāja* –honestly, *śatakam* – (this) collection of a hundred (verses), *prastutam* – is presented, *mayā* – by me. *Paryāptam na* – Not enough is, *asya* – its, *abhyāsaḥ* - study, *vā*– or, *paṭhanam* – recitation/ reading, *iti me matiḥ* – so is my view.

The *śatakam* is here presented
for honest implementation;
not enough is its mere study,
nor its reading or recitation. (111)

नह्यलं द्रव्यभोगेण देवभक्त्या च नह्यलम् ।

अनिलोऽपि हलाहलं पर्यावरण-दूषणात् ॥११२॥

*Nahyalam dravyabhogeṇa devabhaktyā ca nahyalam,
anilo 'pi halāhalaṃ paryāvaraṇa-dūṣaṇāt. (112)*

Nahyalam (Nahi alam) – not enough, *dravya-bhogeṇa* – with the enjoyment of wealth/ possession, *ca* – and, *nahyalam* – not enough, *devabhaktyā* – with devotion to God. *Anilo 'pi (anilah api)* – even the air (becomes), *halāhalaṃ* – deadly venom/poison, *paryāvaraṇa-dūṣaṇāt* – by polluting the environment.

Devotion to God is not enough,
nor is enjoyment of possession.
In the neglect of environment,
even air becomes deadly poison. (112)

Note: How even the air that we breathe can become deadly poison was demonstrated unforgettably on the night of December 2 and 3 in 1984, through gas leak from Union Carbide India factory at Bhopal. Within hours of the leak, the streets of Bhopal were littered with thousands of human corpses, and carcasses of cows, buffaloes, goats, street dogs and birds. Here again, it is the poor who suffered the maximum loss both in terms of own life and animals owned which died. The immediate human deaths were estimated to be 3800, while many more died a slow death. It took a long time to clean up the toxic mess. Compensation to victims was settled only in October 2003. It was a chemical pesticide manufacturing factory that produced this disaster. (For details, see M V Nadkarni, *Ethics for Our Times: Essays in Gandhian Perspective*, 2nd edition, 2014, Oxford University Press, pp. 256-9).

नाशोद्यतमनुष्येभ्यः सुबुद्धिं देहि धीश्वर ।

यैः सर्गं प्रति तादात्म्यं सामरस्यमुपेक्षितम् ॥११३॥

*Nāśodyata-manuṣyebhyaḥ subuddhiṃ dehi Dhīśwara,
yaiḥ sargaṃ prati tādātmyaṃ sāmarasyamupekṣitam. (113)*

Dhīśwara – Lord of Intellect!/ God! *Dehi* – Give, *subuddhim* – good sense/wisdom, *manuṣyebhyaḥ* – to humans, *nāśodyata* – (who are) bent upon destruction, *yaiḥ* – by whom, *tādātmyam* – unity/ oneness, (and), *sāmarasyam* – harmony/ synergy, *sargaṃ prati* –towards nature/creation, *upekṣitam* – (is) neglected.

Oh Lord! Give good sense
to men bent upon destruction,
who have ignored oneness
and harmony with Creation! (113)

Note: A conspicuous change in the attitude of humans towards nature after the Industrial Revolution is that they now look upon nature as something with which they are in conflict, something to be conquered. Earlier, the attitude was mainly one of working with it, modifying it in harmony with it. In the modern situation, man has forgotten that he is an inseparable part of nature. This probably is the basic cause behind the environmental crisis which mankind is facing. When man realises that he would inevitably perish if nature perishes, and that his survival and future happiness will depend on working synergetically or harmoniously with nature, there is a way out of the crisis. New discoveries in science and developments in environment-friendly technology will be a help and not a hindrance in this. A moral uplift of mankind, especially through the control of greed and being considerate to all others including nature, is also indispensable. The Divine is invoked to impart the necessary wisdom to mankind for success in this task.

॥ इति मङ्गेश-वेङ्कटेश-नाडकर्णिना विरचितं परिसरनीतिशतकम् ॥
(Here ends the Century of Verses by M V Nadkarni on Environmental Ethics.)

गान्धि-तत्त्व-शतकम्

Gandhi-tattva-śatakam

A Century of Verses on Gandhi's Philosophy

गान्धि-तत्त्व-शतकम्

सुलभ्याः नीतिबोधाय स्वानुष्ठाने न लक्षिताः ।

धीरास्तु दुर्लभाः येषां जीवनमेव बोधनम् ॥१॥

*Sulabhyāḥ nītibodhāya swānuṣṭhāne na lakṣitāḥ,
dhīrāstu durlabhāḥ yeṣāṃ jīvanam eva bodhanam. (1)*

Nīti-bodhāya – For preaching morals, (are), *sulabhyāḥ* – easy to find, (those who are) *na lakṣitāḥ* – not attentive, *swānuṣṭhāne* – to implementation in person; *tu* – but, *durlabhāḥ* – hard to find, (are those), *dhīrāḥ* – noble persons, *yeṣāṃ* – whose, *jīvanam eva* – life itself, (is), *bodhanam* – an instruction/education.

Easy to find are those who preach
with no attention to implementation,
but hard to find those noble lot
whose life itself is an education. (1)

महात्मगान्धिना यद् यद् उपदिष्टमनुष्ठितम् ।

निर्व्याजं सरलं मुक्तं संतोषेण स्वजीवने ॥२॥

*Mahātma-Gāndhinā yad yad upadiṣṭam anuṣṭitam,
nirvyājam saralam muktam santoṣeṇa swajīvane. (2)*

Yad yad – whatever, *upadiṣṭam* – was preached, *mahātma-Gāndhinā* – by the noble-souled Gandhi, *anuṣṭitam* – was put into practice, *nirvyājam* – without deceit, *saralam* – in a straightforward manner, *muktam* – openly, *santoṣeṇa* – happily, *swajīvane* – in (his) own life.

Whatever the noble-souled Gandhi preached,
was put into practice straight;
without deceit and openly,
and happily in to his own life great. (2)

जगति मनुजास्सर्वे प्रमादैरेव बाधिताः ।

गान्धिनाऽपि कृतानेके प्रमादाः स्वस्य जीवने ॥३॥

*Jagati Manujāssarve pramādaireva bādhitāḥ,
Gāndhinā'pi kṛtāneke pramādāḥ svasya jīvane. (3)*

Sarve – All, *manujāḥ* – human beings, *jagati* – in the world, (are), *bādhitāḥ* – troubled, *pramādaiḥ* - by mistakes; *Gāndhinā api* – by Gandhi also, *aneke* – several, *pramādāḥ* – mistakes, *kṛtāḥ* – (may have been) made, *svasya jīvane* – in own life.

All born as humans suffer
being mistake-making type,
Gandhi too may have made
several of them in his life. (3)

कदापि गान्धिना मिथ्याऽभियोगो न च गर्वतः ।

कृतो दोषविमुक्तेश्च दम्भमुक्तस्स सर्वदा ॥४॥

*Kadāpi Gāndhinā mithyā'bhiyogo na ca garvataḥ,
kṛto doṣa-vimukteṣca dambha-muktassa sarvadā. (4)*

Garvataḥ – Arrogantly, mithyā – false, abhiyogo(ah) – claim, kadāpi na kṛtaḥ – was never made, Gāndhinā – by Gandhi, doṣa-vimukteḥ – of being free from any blemish; ca – and (for), saḥ – he, (was), sarvadā – always, dambha-muktaḥ – free from hypocrisy.

Gandhi never made arrogantly
a false claim of being free
from any blemish; for,
he never had any hypocrisy. (4)

गान्धिना विनियुक्तं तु पूर्णं स्वजीवनं खलु ।

राष्ट्रहिताय निस्स्वार्थमुत्साहेन सकौशलम् ॥५॥

*Gāndhinā viniyuktaṃ tu pūrṇaṃ svajīvanam khalu,
rāṣṭra-hitāya niṣsvārtham utsāhena sakauśalam. (5)*

Gāndhinā – By Gandhi, viniyuktaṃ – was devoted, tu – however, pūrṇam – entire, svajīvanam – own life, khalu – really, rāṣṭra-hitāya – for the welfare of the nation (country), niṣsvārtham – selflessly, utsāhena – with enthusiasm, sakauśalam - skillfully.

His entire life was devoted
to the country's welfare really,
with enthusiasm, selflessness
and skillfully. (5)

निस्स्वार्थ-श्रद्धया तस्य प्रेरिताः विविधाः जनाः ।

अभूतपूर्वसंख्यायां राष्ट्रकार्येऽभवन् रताः ॥६॥

*Niṣsvārtha-śraddhayā tasya preritāḥ vividhāḥ janāḥ,
abhūta-pūrva-saṅkhyāyāṃ rāṣṭrakārye'bhavan ratāḥ. (6)*

Preritāḥ – Inspired, tasya niṣsvārtha-śraddhayā – by his selfless commitment with faith, vividhāḥ janāḥ – a variety of people, abhavan – became, ratāḥ - engaged, rāṣṭra-kārye – in the service to the country, abhūta-pūrva-saṅkhyāyāṃ – in unprecedented numbers.

Inspired by his selfless commitment,
a variety of people became engaged,
in working for the country
in numbers unprecedented. (6)

सामान्यजनताश्चापि देशाभिमान-चोदिताः ।

परित्यज्य निजोद्योगानाह्वाने गान्धिनो रताः ॥७॥

*Sāmānya-janatāścāpi deśābhimāna-coditāḥ,
parityajya nijodyogān āhvāne Gāndhino ratāḥ. (7)*

Sāmānya – Common, *Janatāḥ* – people, *cāpi* – also, *deśābhimāna-coditāḥ* – inspired by pride in the country, *parityajya* – left, *nijodyogān*- their own business/work, (and), *ratāḥ* – became engaged, *āhvane Gāndhināḥ* – in (responding to) the call of Gandhi.

Even common people at large,
inspired by country's pride,
left their own work, and joined
Gandhi's side. (7)

विच्छिद्य जातिभेदान् हि बालका युवकास्त्रियः ।

गान्धिनाऽऽकर्षिताः सर्वेऽशिक्षिताः शिक्षितास्तथा ॥८॥

*Vicchidya jātibhedān hi bālakā yuvakāstriyaḥ,
Gāndhinā'ākarsitāḥ sarve śikṣitāḥ śikṣitāstathā . (8)*

Vicchidya – Cutting down, *jātibhedān* - caste differences, *bālakāḥ* – children, *yuvakāḥ* – the young, *striyaḥ* – women, *śikṣitāḥ* – the uneducated, *tathā* – as well as/ and, *śikṣitāḥ* - the educated, *sarve* – all, *ākarsitāḥ* – were attracted, *Gāndhinā* – by Gandhi.

Children, adults and women,
cutting down many a caste wall,
educated and the uneducated,
Gandhi attracted them all! (8)

स्वातन्त्र्य-समरे नैवाकर्षिताः केवलं तु ते ।

आर्थिकोद्धारकार्येपि समाजोन्नति-साधने ॥९॥

*Svātantrya-samare naivākarsitāḥ kevalam tu te,
ārthikoddhāra-kāryepi samājonnati-sādhane. (9)*

Te- They (people), *ākarsitāḥ* - were attracted, *tu* –however, *naiva (na eva) kevalam* – not only, *svātantrya-samare* – in the Freedom Struggle, *ārthikoddhāra-kāryepi* – (but) also in the task of economic development, (and), *samājonnati-sādhane* – in securing social uplift.

People were attracted by Gandhi
not only in Freedom Movement,
but also in securing social uplift
and economic development. (9)

जनोद्धार-समस्या तु गाम्भीर्येण विचारिता ।

गान्धिना सर्वदृष्टिभ्यः समग्रं चिन्तया सह ॥१०॥

Janoddhāra-samasyā tu gāmbhīryeṇa vicāritā,

Gāndhinā sarvadriṣṭibhyaḥ samagram cintayā saha. (10)

Samasyā – The problem (of), *Janoddhāra* – people’s uplift, (was), *tu* – however, *vicāritā* – reflected upon, *gāmbhīryeṇa* – in great depth, *Gāndhinā* – by Gandhi, *sarva-driṣṭibhyaḥ* – from all viewpoints, *samagram* – comprehensively/holistically, (and), *cintayā saha* – with great concern/care.

The problem of people’s uplift
received deep reflection,
by Gandhi in all aspects
holistically and with great attention. (10)

सर्वे गान्धिविचारा न लभ्यन्त एकपुस्तके ।
विकीर्णा बहवस्तावलेखनेष्वव्यवस्थिताः ॥११॥
Sarve Gāndhi-vicārā na labhyanta eka-pustake,
vikīrṇā bahavastāvallekhaneṣvavyavasthitāḥ. (11)

Sarve – All, (of), *Gāndhi-vicārāḥ* – Gandhi’s thoughts, *na labhyante* – are not found, *eka pustake* – in one book; *tāvat* – so, *bahavaḥ*- many, (are), *vikīrṇāḥ* – scattered, *lekhaneṣu* – in (his) writings/articles and letters, *avyavasthitāḥ* – unsystematically.

All of Gandhi’s thoughts are not found
in one place in a single tome,
but are spread over many writings,
without any particular mode. (11)

संग्रह-लेख-मालानां शतग्रन्थाः प्रकाशिताः ।
अन्तर्जाले च ते लभ्या अध्येतुरुपकारकाः ॥१२॥
Saṅgraha-lekha-mālānām śata-granthāḥ prakāśitāḥ,
antarjāle ca te labhyā adhyetuh upakārakāḥ. (12)

Śatagranthāḥ – A hundred volumes, *prakāśitāḥ* – have been published, *saṅgraha-lekha-mālānām* – consisting of all (his) writings/works; *ca* – and, *te* – they, *labhyāḥ* – are available, *antarjāle* – on the internet; (they are), *upakārakāḥ* – useful, *adhyetuh* – for scholars.

A hundred volumes have been published*
collecting all his works,
they are available on the internet,
and useful for scholars to get their perks. (12)

**Collected Works of Mahatma Gandhi* (1958-). New Delhi: Government of India, Ministry of Information and Broadcasting, Publications Division.

तेषामपि विशेषेण हिन्द-स्वराज्यपुस्तकम् ।
गान्धेरात्मचरित्रं च विचारैस्तस्य पूरिते ॥१३॥

*Teṣām api viśeṣeṇa Hind Swarājya-pustakam,
Gāndherātmacaritram ca vicāraistasya pūrite. (13)*

Teṣām – Among them, *api viśeṣeṇa* – especially, *Hind Swarājya pustakam* – a book entitled ‘*Hind Swarājya*’ (*Hind Swaraj*), *ca* – and, *Gāndheh* – Gandhi’s, *ātma-caritram* – Autobiography, *pūrite* – are (both) filled, *vicāraih tasya-* with his thoughts.

Among them especially,
a book called Hind Swaraj,
and his Autobiography
are filled with his thoughts. (13)

‘कथा मम प्रयोगाणां सत्येन सह’ इत्यपि ।
तस्यात्म-चरितं ख्यातं गान्धिन एव सञ्ज्ञितम् ॥१४॥
*‘Kathā mama prayogāṇāṃ Satyena saha’ ityapi,
tasyātma-caritaṃ khyātaṃ Gāndhina eva sañjñitam. (14)*

Tasya – His, *ātmacaritam-* autobiography, *khyātam-* is known, *ityapi* – also as, ‘*Kathā-* The Story, *mama prayogāṇam* – of My Experiments, *Satyena sah* – with Truth’, *sañjñitam* – named, *Gāndhinā-* by Gandhi, *eva* – only.

His autobiography is also
known as ‘The Story
of My Experiments with Truth’,
as Gandhi himself named. (14)

यद्यद् अनुष्ठितं तेन सत्यस्यान्वेषणे कृतम् ।
विना कापट्य-मार्गेण विनयेन च निर्भयम् ॥१५॥
*Yad yad anuṣṭhitam tena satyasyānveṣaṇe kṛtam,
vinā kāpaṭya-mārgeṇa vinayena ca nirbhayam. (15)*

Yad yad – Whatever, *anuṣṭhitam* – was implemented, *tena-* by him, *kṛtam* – was done, *anveṣaṇe* – in pursuit, *satyasya* – of Truth, *vinā* – without, *kāpaṭya-mārgeṇa* – deceit/hypocrisy, *vinayena* – with discipline, *ca* – and, *nirbhayam* – without fear.

Whatever was implemented by him,
was done in pursuit of Truth,
without any deceit and fear,
but with discipline. (15)

जीवनस्याशयः सत्यं लक्ष्यमपि च गान्धिने ।
जीवन-साधनं सत्यमाधारश्चापि सत्कृतम् ॥१६॥
*Jīvanasyāśayaḥ satyam lakṣyamapi ca Gāndhine,
jīvana-sādhanam satyamadhāraścāpi satkṛtam. (16)*

Gāndhine- For Gandhi, *jīvanasya āśayah* – the purport of life, (is), *satyam* Truth, *lakṣyam api* – (its) aim/purpose too, *satyam* – Truth, (is), *jīvana-sādhanam* – the means of life/living, *ca* – and, *ādhārah api* – the very basis (of life), (is), *satkṛtam* – made of Truth.

For Gandhi, the purport of life is Truth,
its purpose too,
the means of living are Truth,
the basis of life itself is made of Truth. (16)

सत्यमेव परब्रह्म सत्यमेव सदाशिवः ।
सत्यात्परं न देवोऽस्ति सत्यं जगन्नियामकम् ॥१७॥
Satyameva Parabrahma satyameva Sadāśivaḥ,
satyāt param na devo: 'sti satyaṃ jaganniyāmakam. (17)

Satyameva – Truth alone, (is), *Parabrahma* - the Ultimate, *Satyameva* – Truth alone, (is), *Sadāśivaḥ* – Shiva the Ever Auspicious; *Satyāt param* – beyond Truth, *na devo: 'sti* – there is no God, *satyam* – Truth, (is), *Jaganniyāmakam* – what governs/regulates/rules the world.

Truth alone is the Ultimate,
Truth alone is the Ever Auspicious,
There is no God beyond Truth,
Truth is what rules the world. (17)

सत्यात् परतरं नास्ति विना सत्यं निरर्थकम् ।
असत्य-जीवनं शून्यं सत्येनैव हि पूर्णता ॥१८॥
Satyāt parataram nāsti vinā satyaṃ nirarthakam,
asatya-jīvanam śūnyaṃ satyenaiva hi pūrṇatā. (18)

Nāsti – There is nothing, *parataram* – higher, *satyat* – than Truth; *vina* – without, *satyam* – Truth, *nirarthakam* – (it/anything is) meaningless; *asatya-jīvanam* – a life of falsehood, *śūnyam* – (is) void/empty; *pūrṇatā* – perfection, (comes), *satyena eva hi* – only with Truth.

There is nothing higher than Truth,
without Truth everything is meaningless,
empty is a life of falsehood,
only with Truth comes perfectness. (18)

सत्येनैव सुखं जातं सुगमं जीवनं कृतम् ।
जीवयात्रा कृता साध्या सत्येनैव हि नान्यथा ॥१९॥
Satyenaiva sukham jātam sugamaṃ jīvanam kṛtam,
jīvayātrā kṛtā sādhyā satyenaiva hi nānyathā. (19)

Sukham – Happiness, *jātam* – is born, *satyena* – from Truth, *eva* – alone; *jīvanam*- life, *kṛtam* – is made, *sugamam* – smooth-going; *jīvayātrā* – life’s travel, *kṛtā* – is made, *sādhyā* – possible, *satyena eva hi* – only by (following) Truth, *nānyathā* – not otherwise.

Happiness is born of Truth alone,
life is made smooth going;
life’s travel is made possible
only by Truth, not otherwise. (19)

असंख्य-संकट-ग्रस्तमसत्यं शान्ति-घातकम् ।
विग्रहाणां च बीजं वै निद्रानाशस्य कारणम् ॥२०॥

Asaṅkhyā-saṅkaṭa-grastam asatyam śānti-ghātakam,
vigrahāṇām ca bījam vai nidrā-nāśasya kāraṇam. (20)

Asatyam – Falsehood, *hi*- on the other hand, (is), *grastam* – stricken, (by), *asaṅkhyā* – countless, *saṅkaṭa* – sorrow(s)/ difficulties/predicaments, *ghātakam* – destroyer (of), *śānti* - peace, *ca* – and, *bījam* – the seed, *vigrahāṇām* – of conflicts, *vai*- surely, *kāraṇam* – the cause, *nidrā-nāśasya* – of loss of sleep.

Falsehood on the other hand
is the source of countless sorrows deep,
destroyer of peace, the sure seed of conflicts,
and the cause of loss of sleep. (20)

गान्धिरभिनिविष्टश्च ज्ञातुं किं सुखदायकम् ।
व्यक्तिभ्यश्च समाजाय ह्युभयाभ्यां हितेच्छुकः ॥२१॥

Gāndhirabhiniviṣṭaśca jñātum kiṃ sukhadāyakam,
vyaktibhyaśca samājāya hyubhayābhyāṃ hitecchukāḥ. (21)

Gāndhiḥ – Gandhi, *tu* – however, *abhiniviṣṭaḥ* – was engaged/interested, *jñātum* – in knowing, *kiṃ* – what, *sukha-dāyakam* – gives happiness, *vyaktibhyaḥ* – to individuals, *ca* – and, *samājāya* – to society (at large), (for), (he was), *hi* – of course, *hitecchukāḥ* – desirous of welfare, *ubhayābhyām* – for both (individuals and also society).

Gandhi, however, was interested in
knowing what gives happiness
to individuals as also to society, for,
he desired the welfare of both. (21)

सत्यानुसरणं योग्यं समाजाय नराय च ।
उभयोरपि कल्याणं साध्यं तेन हि मङ्गलम् ॥२२॥

Satyānūsaraṇam योग्यam samājāya narāya ca,
ubhayorapi kalyāṇam sādhyam tena hi maṅgalam. (22)

Satyānusaraṇam – Pursuit of/ Following Truth, (is), *yogyam* – proper/due, *samājāya* – for the society, *ca* – and, *narāya* – for individual, *kalyāṇam* – welfare, *ubhayoḥ-* of both, *api* – also, (is), *sādhyam* – is possible, *tena* – by this, (and), *maṅgalam* – prosperity (too).

For the Society and individuals,
pursuit of Truth is due,
the welfare of both is possible
by this, and prosperity too. (22)

सत्यनीतेर्मुखान्येव वाणीकृत्योस्समन्वयः ।
अहिंसाऽस्तेयमव्याजं धैर्यं स्थैर्यं प्रसन्नता ॥२३॥

Satyanītermukhānyeva vāṇī-kṛtyossamanvayaḥ,
ahimsā'steyam-avyājam dhairyam sthairyam prasannatā. (23)

Mukhāni – The (various) aspects to/ faces of, *satya-nīteḥ* – the ethics of Truth, (are), *eva* – just: *samanvayaḥ* – consistency between, *vāṇī-kṛtyoḥ* – speech and action, *ahimsā-* non-violence, *asteyam* – non-stealing, *avyājam* – honesty/non-deceit, *dhairyam* – courage, *sthairyam* – steadiness/steadfastness, *prasannatā* – a pleasing disposition.

Ethics of truth have various aspects:
Consistency between speech and action,
nonviolence, non-stealing, and non-deceit,
courage, steadiness, and pleasantness. (23)

उदारत्वं च कारुण्यं सक्रिया न्यायमित्रता ।
लोकहितार्थमुत्साह एते वै सत्य-सूचकाः ॥२४॥

Udāratvaṃ ca kāruṇyam sakriyā nyāya-mitratā,
loka-hitārtham utsāha ete vai satya-sūcakāḥ. (24)

Udāratvam – generosity, *ca-* and, *kāruṇyam* –compassion, *sakriyā* –active, *nyāyamitratā* – justice-friendliness/ love for justice, *loka-hitārtham utsāhaḥ* - enthusiasm for people's welfare, *ete vai* – these surely (are), *satya-sūcakāḥ* – indicative of (following) Truth.

Generosity and compassion,
active love for justice,
enthusiasm for people's welfare, -
these surely indicate being true. (24)

अहिंसायास्तु गूढार्थः सत्यस्यान्यमुखं खलु ।
गान्धिनालोचितं चेति नैव सूदनवर्जनम् ॥२५॥

Ahimsāyāstu gūḍhārthaḥ satyasyānyamukhaṃ khalu,
Gāndhinālocitaṃ ceti naiva sūdana-varjanam. (25)

Gūḍhārthaḥ – The deep meaning, *Ahimsāyāḥ* – of Non-violence, *tu* – however, (is), *anyamukham* – another aspect/face, *satyasya* – of Truth, *khalu* – really, *ca iti* – and thus, (was),

ālocitam – thought, *Gāndhinā* – by Gandhi, *na eva* – not just, *sūdana-varjanam* – avoidance of killing.

In a wider sense, non-violence is
only another face of Truth;
thus was thought by Gandhi,
not just avoidance of killing. (25)

अहिंसया तु निर्दिष्टः क्रोधमत्सरयोर्दमः ।

सर्व लोकेषु वात्सल्यमद्वेषोऽरिचयस्य च ॥२६॥

Ahiṃsayā tu nirdiṣṭaḥ krodha-matsarayordamaḥ,
sarva-lokeṣu vātsalyam adveṣo 'ricayasya ca. (26)

Ahiṃsayā – By Ahimsa, *tu* – surely (expression for emphasis), *nirdiṣṭaḥ* – is indicated/meant, *krodha-matsarayorḥ damaḥ* – control of anger and jealousy, *vātsalyam* – love, *sarva-lokeṣu* – for all people, *ca* - and, *adveṣaḥ* – non-hatred, *ari-cayasya* – of all enemies.

By non-violence is meant
control of anger and jealousy,
love for all people, and
non-hatred even for enemy. (26)

अहिंसा-सत्य-निर्व्याजा आङ्ग्ल-शासन-रोधने ।

प्रायोजिताः प्रभावेण साफल्येन च गान्धिना ॥२७॥

Ahiṃsā-satya-nirvyājā, āṅgla-śāsana-rodhane,
prāyojitāḥ prabhāveṇa sāphalyena ca Gāndhinā. (27)

Ahiṃsā – Nonviolence, *satya*- truth, *nirvyājāḥ* – openness/ transparency/ non-deceit, (- these), (were), *prāyojitāḥ* – used, *Gāndhinā* – by Gandhi, *āṅgla-śāsana-rodhane*- in opposing the British rule, *prabhāveṇa* – significantly/ strongly, *ca*- and, *sāphalyena* – effectively/fruitfully.

Non-violence, Truth, and non-deceit
were used by Gandhi
in opposing the British rule,
significantly and effectively. (27)

दुष्टताया विरोधे ते योग्यतराः प्रमाणिताः ।

भारते हिंसकास्त्रेभ्यः स्वातन्त्र्य-समरे खलु ॥२८॥

Duṣṭatāyā virodhe te yogyatarāḥ pramāṇitāḥ,
Bhārate hiṃsakāstrebyaḥ swātantrya-samare khalu. (28)

Te – They (the principles of Non-violence, Truth and Non-deceit), *pramāṇitāḥ* – proved to be, *yogyatarāḥ* – more suitable/capable, *virodhe* – in opposing/ overcoming, *duṣṭatāyāḥ* – cruelty/ wickedness, *swātantrya-samare* – in the Freedom Struggle, *Bhārate* – in India,

hiṃsakāstrebyaḥ – than violent/cruel weapons (like *lāṭhis* and guns used by the British against freedom fighters), *khalu* - really.

In the courageous Freedom Struggle in India,
these principles proved to be
more capable of overcoming wickedness,
than weapons of cruelty. (28)

अहिंसायाः न भावस्तु कातर्यमिति गान्धिना ।

व्याख्यातं बहुधा तेन भाषणेषु च लेखने ॥२९॥

Ahiṃsāyāḥ na bhāvastu kātaryam iti Gāndhinā,
vyākhyātaṃ bahudhā tena bhāṣaṇeṣu ca lekhane. (29)

Bhāvaḥ – The meaning, *ahiṃsāyāḥ* – of non-violence, *na* – (is) not, *kātaryam* – cowardice, *iti* – so, *vyākhyātam* – was told, *Gāndhinā* – by Gandhi, *bahudhā*- many times, *bhāṣaṇeṣu* – in speeches, *ca* – and, *lekhane* – in writing.

Cowardice is not the meaning
of non-violence, so was Gandhi telling
again and again,
in speeches and in writing. (29)

आवश्यकं महाधैर्यमहिंसा-सैनिकेषु वै ।

परा हिंसा तु कातर्यादित्युक्तं गान्धिना स्फुटम् ॥३०॥

Āvaśyakam mahādhairyam ahiṃsā-sainikeṣu vai,
parā hiṃsā tu kātaryādityuktaṃ Gāndhinā sphuṭam. (30)

Mahādhairyam – Great courage, (is), *āvaśyakam* – necessary, *ahiṃsā-sainikeṣu* – among soldiers of non-violence, *vai* – surely; *parā hiṃsā* – better is violence, *kātaryāt* – than cowardice, *ityuktaṃ* – so was told, *Gāndhinā* – by Gandhi, *tu* – surely (expression for emphasis), (and), *sphuṭam* – clearly.

For non-violent soldiers,
great courage is necessary;
better is violence than cowardice,
so was told by Gandhi clearly. (30)

उत्पद्यन्ते समाघाताः समाजे हि शासनेऽपि च ।

समाधानं तु तेषां वै गान्धिमार्गेण दृश्यते ॥३१॥

Utpadyante samāghātāḥ samāje hi śāsane'pi ca,
samādhānam tu teṣāṃ vai Gāndhimārgeā dṛśyate. (31)

Samāje – In the society, *ca* – and, *śāsane*- in governance, (there), *utpadyante* – arise, *samāghātāḥ* – conflicts, *hi* – surely; *tu* – but, *teṣāṃ* – their, *samādhānam* – solution, *dṛśyate* – is seen, *vai* – only, *Gāndhi-mārgena* – in the path shown by Gandhi.

In the society as also in governance,
there arise conflicts many,
but their solution lies only
in the path shown by Gandhi. (31)

कलहानां समाधानं हिंसायां न हि विद्यते ।
वर्धन्ते भूयसा ते तु दावाग्नि-सदृशः खलु ॥३२॥
*Kalahānāṃ samādhānaṃ hiṃsāyāṃ na hi vidyate,
vardhante bhūyasā te tu dāvāgni-sadrśaḥ khalu. (32)*

Samādhānam - Resolution, *Kalahānām* – of conflicts, *na vidyate* – does not exist, *hiṃsāyām* – in violence, *hi* – surely; *te* – they, *tu* – only, *vardhante* – aggravate, *bhūyasā* – very much, *sadrśaḥ* – like, *dāvāgni* – forest fire, *khalu* – really.

Resolution of conflicts is not
there through violent ire,
they only aggravate by it
really like forest fire. (32)

स्वार्थापेक्षाः हि भिन्दन्ति राष्ट्राणि च जनानपि ।
हिंसाचाराः परित्याज्याः संवादः केवलं वरम् ॥३३॥
*Swārthāpekṣāḥ hi bhindanti rāṣṭrāṇi ca janānapi,
himsācārāḥ parityājyāḥ samvādaḥ kevalam varam. (33)*

Swārthāpekṣāḥ – Selfish interests, *hi* – only, *bhidanti* – divide/break, *rāṣṭrāṇi* – nations, *ca* – and, *janān* – people; *tu* – but, *himsācārāḥ* – violence, *parityājyāḥ* – should be firmly rejected, (since), *kevalam* - only, *samvādaḥ* – dialogue, *varam* – superior/morally acceptable.

Selfish interests only divide
nations and people,
violence has to be firmly rejected then,
only dialogue is morally agreeable. (33)

संलापे वर्धते ज्ञानं स्नेहभावः परस्परम् ।
शमनं द्वेषभावस्य साध्यं निस्स्वार्थ-चेतसा ॥३४॥
*Saṃlāpe vardhate jñānaṃ snehabhāvaḥ parasparam,
śamanaṃ dveṣa-bhāvasya sādhyam nissvārtha-cetasā. (34)*

Saṃlāpe – In (friendly) dialogue, *vardhate* – grows/increases, *jñānam* – understanding, (and), *snehabhāvaḥ* – friendly feeling, *parasparam* – to each other; *śamanaṃ* – allaying, *dveṣa-bhāvasya* – of feeling of hatred, *sādhyam* – is possible, *nissvārtha-cetasā* – through consciousness of selflessness.

Mutual understanding grows

through dialogue and friendly feeling too,
alleviation of hatred is possible
through conscious unselfishness true. (34)

आप्नुवन्ति च सस्नेहं विभेदेष्वपि सम्मतम् ।

दर्पत्यागेन सर्वेषां क्षेमस्यालोचनेन च ॥३५॥

*Āpnuvanti ca sasnehaṃ vibhedeṣvapi sammatam,
darpatyāgena sarveṣāṃ kṣemasyālocanena ca. (35)*

Vibhedeshu api – Even in conflicts (of interest), (the parties concerned), *apnuvanti* – obtain, *sammatam* – an agreement, *sasneham* – with affection/love (for each other), *darpatyagena* – by abstaining from arrogance, *ca* - and, *alocanena* – by thinking, *sarvesham kṣemasya* – of the welfare of all (parties/people concerned).

Even in conflicts of interest,
agreement is possible with love,
by abstaining from arrogance, and
thinking of the welfare of all. (35)

सर्वपक्षाश्च विन्दन्ति स्वार्थत्यागेन सर्वथा ।

उग्रबुद्ध्याऽऽपदुत्पत्तिः संधिकार्ये तु सर्वदा ॥३६॥

*Sarvapakṣāśca vindanti svārtha-tyāgena sarvathā,
ugrabuddhyā'padutpattiḥ sandhikārye tu sarvadā. (36)*

Ca – And, *sarva-pakṣāḥ* – all the (concerned) parties, *vindanti* – gain, *svārtha-tyāgena sarvathā* – by giving up selfishness by all means; *tu* – however, *āpadutpattiḥ* – risk/ danger arises, *ugrabuddhyā* – from/by extreme/stern/rigid attitude, *sandhi-kārye* – in (any) task of conciliation, *sarvadā* – always.

By giving up a bit of the self,
all the parties gain,
there is always a danger from rigidity
in any task of conciliation. (36)

सम्मतं यदि दुस्साध्यं न्यायस्य निकषस्तदा ।

उपयुक्तं तु सर्वेभ्यः दुराग्रहं त्यजेत्सदा ॥३७॥

*Sammataṃ yadi dussādhyam nyāsyā nikaṣastadā,
upayuktaṃ tu sarvebhyaḥ durāgraham tyajet sadā. (37)*

Yadi – If, *sammataṃ* – agreement, *dussādhyam* – is difficult, *tadā* – then, *nikaṣaḥ* – the criterion, *nyāsyā* – of justice/fairness, *sarvebhyaḥ* – for all, *upayuktaṃ* – is useful; *tu* – but, (all), *tyajet* - should abandon, *durāgraham* – narrow insistence/headstrongness, *sadā* – ever/always.

If agreement is difficult, then

use all the criteria of fairness,
but always abandon
narrow headstrongness. (37)

साधना यन्त्रतन्त्राणामुत्पन्न गतिरेव च ।
नागरिकत्वचिह्नानि नैवेति गान्धिनो मतम् ॥३८॥
*Sādhanā yantra-tantrāṇām utpanna-gatireva ca,
nāgarikatvacihnāni naiveti Gāndhino matam. (38)*

Sādhanā – Achievement, *yantra-tantrāṇām* – of technology, *ca* – and, *utpanna-gati* – rate of growth of production, (are), *na* – not, *eva cihnāni* – the only signs, *nāgarikatva* – of civilisation; *iti* – thus, *matam* – was the thought/opinion, *Gāndhinaḥ* – of Gandhi.

Achievement in technology
and growth of production
are not, for Gandhi really,
the only signs of civilisation. (38)

अहिंसाऽश्रय- निर्णीता मनुष्याणां तु सभ्यता ।
अहिंसा-सत्य-निर्व्याजा लोक-प्रगति-रूपकाः ॥३९॥
*Ahiṃsā: 'śraya nirṇītā manuṣyāṇāṃ tu sabhyatā ,
ahiṃsā-satya-nirvyājā loka-pragati-rū pakāḥ. (39)*

Sabhyatā – Civilisation, *tu*-however, *manuṣyāṇām* - of humankind, *nirṇītā* – is determined/judged, (by), *ahiṃsā-āśraya* – (its) dependence on non-violence; *ahiṃsā-satya-nirvyājāḥ* – non-violence, truth and non-deceit, (are), *rūpakāḥ* – the ones which shape/form, *loka-pragati* – progress of people.

Civilisation of mankind is judged by
recourse to non-violence;
non-violence, truth and non-deceit
are the ones which shape human progress. (39)

मतधर्मविभेदास्तु शान्तिनाशनहेतवः ।
तस्माद्धर्म-विचारे वै गान्धिना बहुचिन्तितम् ॥४०॥
*Matadharmavibhedāstu śānti-nāśana-hetavaḥ,
tasmāt dharma-vicāre vai Gāndhinā bahucintitam. (40)*

Matadharmavibhedāḥ – Religious/religion, *vibhedāḥ* – differences/ divides, *tu* – however, (are), *śānti-nāśana-hetavaḥ* – causes of disturbances of peace; *tasmāt* – therefore, *dharma-vicāre* – in the matter of religion, (it was), *bahucintitam* – much reflected upon, *Gāndhinā*- by Gandhi.

Religious differences
cause breach of peace in religion;
hence, Gandhi gave much thought
over the matter of religion. (40)

नानामतानुयायीनां स्नेह-सौहार्द-हेतवे ।

अर्पितं तेन संपूर्णमन्तपर्यन्तजीवनम् ॥४१॥

*Nānāmatānuyāyīnām sneha-sauhārda-hetave,
arpitam tena sampūrṇam anta-paryanta-jīvanam. (41)*

Sneha-sauhārda-hetave – For the sake of (promoting mutual) affection and friendship, *nānā-matānuyāyīnām* – between followers of different religions/faiths, *sampūrṇam* – entire, *jīvanam*- life, *anta-paryanta* – up to the end, *arpitam* – was dedicated, *tena* – by him (Gandhi).

For promoting harmony and love
between followers of different faiths,
Gandhi dedicated entire life
up to the last breaths. (41)

एको देवश्च लक्ष्यञ्च मार्गा मतानि वै पृथक् ।

विभिन्न पथ मात्रेण किमर्थं बन्धुता-क्षयः ॥४२॥

*Eko devasca lakṣyañca mārḡā matāni vai pṛthak,
vibhinna-patha-mātreṇa kimartham bandhutā-kṣayah. (42)*

Eko devaḥ – (There is only) one God, *lakṣyam ca* –and one goal, (though there are), *mārḡāḥ* – roads/approaches, *matāni* – religions, (are), *vai* – indeed, *pṛthak* - different; *vibhinna-patha-mātreṇa* – just because paths are different, *kimartham* – why (should there be), *bandhutā-kṣayah* – loss of brotherhood?

There is only one God though several faiths,
one goal – but different paths people prefer;
why then incur loss of brotherhood,
just because paths differ? (42)

आन्तर्यं सर्वधर्माणामहिंसा सत्यशीलता ।

अन्योन्य-मत-विद्वेषः सुशीलं प्रत्यसङ्गतः ॥४३॥

*Āntaryam sarvadharmāṇām ahiṃsā satyaśīlatā,
anyonya-mata-vidveṣaḥ suśīlam pratiasaṅgataḥ. (43)*

Āntaryam – The inner essence, *sarva-dharmāṇām* – of all religions, (consists of), *ahiṃsā* – non-violence, (and), *satyaśīlatā* – commitment to truth/veracity; *anyonya-mata-vidveṣaḥ* – mutual hatred of religions, (is), *asaṅgataḥ* – inconsistent, *suśīlam prati* – with moral integrity.

The essence of all faiths is
non-violence and veracity,
but hatred of others' religions
does not go with integrity. (43)

अज्ञानं परधर्माणां द्वेषस्य मुख्यकारणम् ।
परिहार्यं तदज्ञानं चिन्तितमिति गान्धिना ॥४४॥

*Ajnānaṃ paradharmāṇāṃ dveṣasya mukhyakāraṇam,
parihāryaṃ tadajñānaṃ cintitam iti Gāndhinā. (44)*

Ajnānam – Ignorance, *paradharmāṇām* – of/about other religions, *mukhya-kāraṇam* – is the main reason, *dveṣasya* – for hatred, (but), *tad* – that, *ajñānam* – ignorance, *parihāryam* – can be removed, *iti* – so/thus, *cintitam* – was thought, *Gāndhinā* – by Gandhi.

Ignorance of other religions
is the main cause of hatred,
but that can be removed,
Gandhi thus reflected. (44)

नानामतगतानां च धर्मग्रन्था निरूपिताः ।
गान्धेः प्रार्थन-मेलासु नियमेन च सादरम् ॥४५॥

*Nānāmatagatānāṃ ca dharmā-granthā nirūpitāḥ,
Gāndheḥ prārthana-melāsu niyamena ca sādaram . (45)*

Dharma-granthāḥ – Sacred books, *nānā-matagatānām* – of the followers of various religions, *nirūpitāḥ* – were recited/presented, *prārthana-melāsu* – during/in the prayer meetings, *Gāndheḥ* – of Gandhi, *niyamena* – regularly, *ca* – and, *sādaram* – with due regard.

Sacred books of different faiths
were recited during
Gandhi's prayer meetings
regularly and with due regard. (45)

गान्धिना न कृता चेष्टा धर्मस्यैकस्य वर्धने ।
परस्परमतज्ञानमेव तेन प्रबोधितम् ॥४६॥

*Gāndhinā na kṛtā cheṣṭā dharmasyaikasya vardhane,
paraspara-mata-jñānam eva tena prabodhitam. (46)*

Na – no, *cheṣṭā* – attempt, *kṛtā* – was made, *Gāndhinā* – by Gandhi, *vardhane* – in the development, *dharmasya ekasya (dharmaikasya)* – of one/united religion; *paraspara-mata-jñānam* – mutual understanding between religions, *eva* – only, *prabodhitam* – inspired/encouraged, *tena* – by him.

No attempt was made by Gandhi
to unite all religions into one;
only for mutual understanding between them,
encouragement by him was given. (46)

यदा यदैक धर्मस्य स्थापनं परिचेष्टितम् ।

भिन्नमतैस्तदा सृष्टः धर्म एव हि नूतनः ॥४७॥

*Yadā yadaika dharmasya sthāpanam paricheṣṭitam,
bhinnamataistadā sṛṣṭaḥ dharma eva hi nūtanah. (47)*

Yadā yadā – whenever, *sthāpanam* – establishment, *eka-dharmasya-* of a single religion, *paricheṣṭitam* – it was tried (in the past), *bhinna mataiḥ* – with different religions, *tadā* – then, *nūtanah* – (a) new, *dharmah* – religion, *eva hi* - only, *sṛṣṭaḥ* – was created.

Whenever it was tried in the past
to form one religion united
out of different faiths,
a new religion itself was created. (47)

एकोऽपि मतधर्मश्च मुक्तोऽपूर्णतया न तु ।

तथापि च नीतिपाठाः लभ्यन्ते तेष्वसंशयम् ॥४८॥

*Eko 'pi matadharmascha mukto: 'pūrṇatayā na tu,
tathāpi ca nītipāṭhaḥ labhyante teṣvasaṁśayam. (48)*

Na tu ekopi – Not even one, *matadharmah* – religion, *mukto* – is free, *apūrṇatayā* – from imperfection; *ca* – and, *tathāpi* – even then, *nītipāṭhāḥ* – lessons on ethics, *labhyante* – are found, *teṣu* – in them, *asaṁśayam* – undoubtedly.

Not even a single religion
is free from imperfection;
even then, without doubt, can be found
from them many a moral lesson. (48)

तस्मादेव न सन्त्यक्ता मतधर्मा हि गान्धिना ।

सर्वे सम्मानितास्तेन विनान्धश्रद्धया धिया ॥४९॥

*Tasmādeva na santyaktā mata-dharmā hi Gāndhinā,
sarve sammānitāstena vināndhaśraddhayā dhiya. (49)*

Tasmādeva – That is why, *mata-dharmāh* – religions, *na santyaktāh* – were not abandoned/ given up, *hi* – surely, *Gāndhinā* – by Gandhi; *sarve* – all, *sammānitāh* – were highly respected, *tena* – by him, (but), *vinā* – without, *andha-śraddhayā* – blind belief, *dhiyā* – with understanding.

That is why Gandhi did not
reject religions at all,
he respected them all highly,
but without blind belief. (49)

स्वधर्मो मातृवत्तस्मान्मातृद्रोहो मतान्तरम्।

अशान्तिकारणं मत्वा विरुद्धं तद्धि गान्धिना ॥५०॥

*Svadharmo mātrvat tasmāt mātrdroho matāntaram,
asānti-kāraṇam matvā viruddham taddhi Gāndhinā. (50)*

Svadharmah – one's own religion, *mātrvat* – is like (one's) mother; *tasmāt* – hence, *matāntaram* – religious conversion, *mātrdroho* – is treachery against mother, (and also), *matva* – regarding it, *asānti-kāraṇam* – as peace disturbing; *tad hi* - it therefore, *viruddham* – was opposed, *Gāndhinā* – by Gandhi.

One's religion is like one's mother, hence,
religious conversion is treachery against her;
also it is peace-disturbing, so
Gandhi's opposition to it was bitter. (50)

तर्कबुद्धेर्विना श्रद्धा न ग्राह्या क्वापि गान्धिना ।

धर्मग्रन्थाश्च शास्त्राणि तर्काद् बहिष्कृतानि न ॥५१॥

*Tarkabuddhervinā śraddhā na grāhyā kvāpi Gāndhinā,
dharmagranthāśca śāstrāṇi tarkād bahiṣkṛtāni na. (51)*

Śraddhā – Belief, *vina* – without, *tarka-buddheḥ* – logical reasoning/ rationality, *na grāhyā* – was not acceptable, *kvāpi* – at any time/place, *Gāndhinā* – for Gandhi, ; *dharmagranthāḥ* – sacred books of religions, *ca* – and , *Śāstrāṇi* – *Śāstras* or ancient law books like the *Manusmṛti*, (were), *na-* not, *tarkad bahiṣkṛtāni* – deemed outside of logic.

Belief without logic surely was not
for Gandhi acceptable;
sacred books and the *Śāstras*
are not without logic sustainable. (51)

तथापि तर्कसीमा वै गान्धिनाङ्गीकृताः स्फुटम् ।

आत्मानुभूतिजिज्ञासा तर्कातीतेति सम्मतिः॥५२॥

*Tathāpi tarkasīmāh vai Gāndhināṅgīkṛtāḥ sphuṭam,
ātmānubhūti-jijnasa tarkatitēti sammatih. (52)*

Tathā api – Even then, *tarka-sīmāḥ* – limits of logic, *aṅgīkṛtāḥ* – were conceded, *vai* – surely, *Gāndhinā* – by Gandhi, *sphuṭam* – clearly; (for example), *ātmānubhūti-jijnasa* – the quest for experiencing/understanding the Self, *sammatih* – is accepted, *tarkātītā iti*– as beyond reasoning/logic.

Even then the limits of logic
were by Gandhi clearly conceded,
experiencing the Self as beyond logic
was, for example, accepted. (52)

गान्धेर्नासीदुचिः काचित् शास्त्रोक्त-विधिकर्मसु ।

मतीय-भगवद्ज्ञाने तानि भेदकराणि यत् ॥५३॥

*Gāndhernāsīdruciḥ kācit śāstroкта-vidhikarmasu,
matīyabhagavadjnāne tāni bhedakarāṇi yat. (53)*

Gāndheḥ – Gandhi, na āsīt – had no, ruciḥ – interest, kācit – even to a little extent/ at all, vidhikarmasu – in rituals/ rites, śāstroкта – according to/as told in the Śāstras, (and), (in), matīya – sectarian/religious, bhagavad-jnāne – theories about God/theology, yat – because, tāni – they, (are), bhedakarāṇi- dividers (of people).

Gandhi had no interest at all
in religious rites
and in theology, since their kind
divides rather than unites. (53)

नीतिपाठास्तु भिन्नेषु समरूपा मतेष्वपि ।

धर्मो नास्ति विना नीतेर्नीतिरेवैक्यकारिणी ॥५४॥

*Nītipāṭhāstu bhinneṣu samarūpā mateṣvapi ,
dharmo nāsti vinā nīternītirevaikya-kāriṇī. (54)*

Tu – However, api – even, bhinneṣu mateṣu – in different religions, nītipāṭhāḥ – moral lessons/ethics, (are), tu- indeed, samarūpā – similar; nāsti - there is no, dharmah- religion, vinā –without, nīteḥ – ethics; nītiḥ eva – ethics only, (is), aikya-kāriṇī – the one which unites.

However, even in different faiths,
lessons in ethics are quite alike;
there is no religion without ethics,
ethics is the one which can unite. (54)

नीचोच्च-जाति-भावास्तु हिन्दूधर्मस्य शत्रवः ।

निन्दिता गान्धिनैवं ते जातिभेदो न नैतिकः ॥५५॥

*Nīcocca-jāti-bhāvāstu Hindū-dharmasya śatravaḥ,
ninditā Gāndhinaivaṃ te jātibhedo na naitikaḥ.(55)*

Tu – However, nīcocca- jāti-bhāvāḥ – the feelings/attitudes of high and low caste/ hierarchy, (are), śatravaḥ- enemies, Hindū-dharmasya – of Hinduism; evam – thus, (were), te -they, ninditāḥ – were condemned, Gāndhinā – by Gandhi; jāti-bhedaḥ – caste differentiation/discrimination, (is), na – not, naitikaḥ – ethical.

Attitudes of high and low in caste
are enemies of Hinduism,
thus were they condemned by Gandhi;
caste discrimination is not moralism. (55)

अस्पृश्यता विशेषेण महादुष्टा च निर्घृणा ।

एवं हि तीक्ष्ण-शब्देषु धिक्कृतं गान्धिना स्वयम् ॥५६॥

*Aspr̥śyatā viśeṣeṇa mahāduṣṭā ca nirghr̥ṇā,
evam hi tīkṣṇa-śabdeṣu dhikkṛtam Gāndhinā svayam. (56)*

Aspr̥śyatā – Untouchability, *viśeṣeṇa* – especially, (is), *mahāduṣṭā*- very wicked, *ca*- and, *nirghr̥ṇa* – inhuman/merciless/shameless; *evam* - thus, *tīkṣṇa-śabdeṣu* – in strong words, (it was), *dhikkṛtam* – condemned, *Gāndhinā* – by Gandhi, *svayam* - himself .

Very wicked and inhuman is
untouchability especially,
Gandhi condemned it thus
himself very strongly. (56)

विषमता मनुष्येषु ह्यवज्ञया श्रमं प्रति ।

इति गान्धिविचारस्तु विज्ञेयो विज्ञमानवैः ॥५७॥

*Viṣmatā manuṣyeṣu hyavajnayā śramam prati,
iti Gāndhi-vicārastu vijñeyo vijñamānavaiḥ. (57)*

Viṣmatā – Disparity, *manuṣyeṣu*- among people/in humankind, (is), *avajnayā* – due to contempt, *prati* – towards, *śramam* – (body/manual) labour, *hi* - indeed; *iti* – such, *vicārah* – thought, *Gāndhi* – of Gandhi, *tu*- however, *vijñeyo* – has to be understood, *vijñamānavaiḥ* – by wise people.

Disparity among people is
due to contempt towards labour;
this thought by Gandhi has to be
known by the wise all over. (57)

ये जनाः पन्किले कार्ये रताः वा दुष्करे बहु ।

अर्जयन्ति बहु स्वल्पं ते भूयोऽर्हन्ति यद्यपि ॥५८॥

*Ye janāḥ paṅkile kārye ratāḥ vā duṣkare bahu,
arjayanti bahu svalpam te bhūyo 'rhanti yadyapi. (58)*

Janāḥ – People, *ye* – who, *ratāḥ* – are engaged, *paṅkile* – in dirty, *kārye* – work, *vā* – or, *bahu duṣkare* – in strenuous/difficult (work), *arjayanti* – earn, *bahu svalpam* – very little, *yadyapi* – though, (they), *arhanti* – deserve, *bhūyaḥ*- more.

People engaged in
dirty and difficult chore,
earn very little, though
deserving much more. (58)

अनुभवन्ति दारिद्र्यं स्वशरीर-श्रमे स्थिताः ।

येन केन प्रकारेण तेऽन्यजनैः प्रशोषिताः ॥५९॥

*Anubhavanti dāridryaṃ swa-śarīra-śrame sthitāḥ,
yena kena prakāreṇa te 'nya-janaiḥ praśoṣitāḥ. (59)*

(Those who are), *sthitāḥ* – dependent upon/ established, *svaśarīra-śrame* – in own manual labour, *anubhavanti* – experience, *daridryam* – poverty; *yena kena prakāreṇa* – in some way or the other, *te* – they, *praśoṣitāḥ* – thoroughly exploited, *anya-janaiḥ* – by other people.

They experience poverty
who depend on own manual labour,
they are exploited by the rest
in some way or the other. (59)

गान्धेरास्तामुपायौ द्वौ समस्यायाः निवृत्तये ।
श्रमिकान् प्रति ह्येकस्तु द्वितीय इतरान् प्रति ॥६०॥
*Gāndherāstām upāye dvau samasyāyāḥ nivṛttaye,
śramikān prati hyekastu dvitīya itarān prati. (60)*

Nivṛttaye – For the solution, *samasyāyāḥ* – of (this) problem, (there were), *dvau* – two, *upāye* – strategies, *Gāndheḥ-* of Gandhi; *ekāḥ tu* – one (was), *prati* – for, *śramikān* – workers/ labourers, (and), *dvitīya* – the second, (was), *itarān prati* – for others.

To solve this problem
Gandhi had strategies two,
one for the workers, and
a second one for others too. (60)

विचिन्त्य स्वाधिकारान् तु श्रमिकास्सन्तु जागराः ।
इतरश्रमिकैः साकं रक्षेमुस्तानिति क्रमः ॥६१॥
*Vicintya swādhikāran tu śramikāssantu jāgarāḥ,
itara-śramikaiḥ sākaṃ rakṣemustānniti kramaḥ. (61)*

Vicintya – Having given thought to, *swādhikārān* – own rights, *śramikāḥ santu* – let the workers remain, *jāgarāḥ* - alert/awake, (and), *sākaṃ* – along with, *itara-śramikaiḥ* – other workers, *rakṣemuḥ* – should protect, *tān* – them (the rights); *iti* – thus, *kramaḥ* – is the way/course.

Giving thought to own rights
let the workers be awake,
and joining with other workers,
protect them, this way. (61)

श्रमिकानमदाबादे चम्पारणे च कर्षकान् ।
सत्याग्रहे समायोज्य साहाय्यं गान्धिना कृतम् ॥६२॥
*Śramikān Amadābāde Campāraṇe ca karṣakān,
Śramikān Amadābāde Campāraṇe ca karṣakān,*

satyāgrahe samāyojya sāhāyyam Gāndhinā kṛtam. (62)

Sāhāyyam kṛtam – Help was given, *Gāndhinā* – by Gandhi, *śramikān* – to (mill-) workers, *Amadābāde* – in Ahmedabad, *ca* – and, *karṣakān* – peasants, *Campāraṇe* – in Champaran (Bihar), *samāyojya* – by uniting/organising (them), *satyāgrahe* – in their peaceful struggle (against exploiters).

Gandhi helped through organising
mill workers in Ahmedabad
and peasants in Champaran
in their peaceful struggles hard. (62)

कर्तव्यमधिकारश्च नाणकस्य मुखद्वयम् ।
स्थितौ तौ नित्यसंयुक्तौ गान्धिनैवमुदीरितम् ॥६३॥
*Kartavyam adhikāraśca nāṇakasya mukhadvayam,
sthitau tau nitya-saṃyuktau Gāndhinaivamudīritam. (63)*

Kartavyam – duty, *ca* – and, *adhikārah* – right(s), (are), *mukha-dvayam* – are two faces, *nāṇakasya* – of (one) coin; *tau* – they (both), (are), *nitya-saṃyuktau* – always joined together; *evam* – thus, *udīritam* – was put forth, *Gāndhinā* – by Gandhi.

Duties and rights, however,
are two faces of one coin,
they always go together;
thus did Gandhi enjoin. (63)

श्रमिकाश्चोपदिष्टास्तु प्राप्तुं प्रशिक्षणं हितम् ।
मद्यपानं परित्यक्तुं भवितुं गौरवान्विताः ॥६४॥
*Śramikāścopadiṣṭāstu prāptuṃ praśikṣaṇam hitam,
madyapānam parityaktuṃ bhavituṃ gauravānvitāḥ. (64)*

Śramikāh – workers, *upadiṣṭāḥ* – were advised (by Gandhi), *tu* – however, *prāptum* – to get, *hitam* – proper/suitable, *praśikṣaṇam* – education/ training, (and), *parityaktum* – to give up, *madyapānam* – drinking liquors, *bhavitum* – so that they become, *gauravānvitāḥ* – respectable.

Workers were advised
to get properly educated,
and give up drinking,
to become duly respected. (64)

श्रीप्रभावसुयुक्तानां कार्यं महत्तरं स्मृतम् ।
तेषां न्यायदयापूर्णाचरणमेव भूषणम् ॥६५॥
*Śrīprabhāva-suyuktānām kāryam mahattaram smṛtam,
teṣāṃ nyāya-dayā-pūrṇācaraṇameva bhūṣaṇam. (65)*

Kāryam – Duty, *śrīprabhāvasuyuktānam* – of the wealthy, (is), *smṛtam-* is regarded as, *mahattaram* – more important/crucial (than in the case of the poor); *teṣām* – for them, *ācaraṇam* – a behaviour/conduct, (which is), *pūrṇa* – full of, *nyāya* – justice, (and), *dayā-* compassion/mercy, *eva-* only, *bhūṣaṇam* – looks good.

Duties in the case of the rich and powerful
are more crucial than in the case of the poor;
for them a just and compassionate conduct
alone looks good for sure. (65)

देहश्रमो न तैस्त्याज्यः कुत्सनं तत् प्रति त्यजेत् ।
सर्वहिताय कुर्याद् वै कायकं प्रीतिपूरितम् ॥६६॥

Dehaśramo na taistyājyaḥ kutsanam tad prati tyajet,
sarvahitāya kuryāt vai kāyakam prīti-pūritam. (66)

Dehaśramo(-aḥ) – manual labour/body work, *na tyājyaḥ* – should not be given up, *taiḥ* – by them (the rich and powerful), (but), *kutsanam-* contempt, *tad prati* – towards it, *tyajet* – should be given up; *sarva-hitāya* – for the welfare of all, *kāyakam* – manual labour, *kuryāt* – should be done, *vai* – surely, *prīti-pūritam* – with love.

Body work should not be given up by them,
but give up treating it as small;
body work is to be surely done
with love for the welfare of all. (66)

गान्धिना प्रेरिताः सर्वाः स्त्रियश्च पुरुषा अपि ।
वर्तितुं देशकार्ये वै श्रमदानेन शर्मणा ॥६७॥
Gāndhinā preritāḥ sarvāḥ striyaśca puruṣā api,
vartitum deśakārye vai śramadānena śarmaṇā. (67)

Sarvāḥ – All, *striyaḥ* – women, *ca-* and, *puruṣāḥ* – men, *api* – also, *preritāḥ* – were urged, *Gāndhinā* – by Gandhi, *vartitum* – to remain engaged, *vai* – surely, *deśakārye* – in the country's work, *śramadānena* – through gifting/contributing (own) labour, *śarmaṇā* – happily.

Women as well as men
were all urged by Gandhi
to engage themselves in country's work
though voluntary labour happily. (67)

श्रमस्तु घटको मुख्य उत्पादनस्य वृत्तिषु ।
श्रमिकाणां हितेनैव देशसौख्यं प्रवर्धते ॥६८॥
Śramastu ghatako mukhya utpādanasya vṛttiṣu
śramikāṇāṃ hitenaiva deśa-saukhyam pravardhate. (68)

Śramah – Labour, *tu* – indeed, *mukhyaḥ* – is an important, *ghatakaḥ* – factor/agent, *vṛttiṣu* – in the processes, *utpādanasya* – of production; *eva-* only, (through), (securing), *hītena* – the welfare, *śramikāṇām* – of workers, *deśa-saukhyam* – happiness of the country, *pravardhate* – increases much.

Labour is indeed an important
factor in the production process;
only by ensuring workers' welfare,
can a country gain more happiness. (68)

यदा यन्त्राण्युपाश्रित्य श्रमिकाणां नियोजनम् ।
अल्पीकृतं तदा वृद्धिः दारिद्र्यस्य ध्रुवा खलु ॥६९॥
Yadā yantrāṅyupāśritya śramikāṇām niyojanam,
alpīkṛtaṃ tadā vṛddhiḥ dāridryasya dhruvā khalu. (69)

Yadā – when, *niyojanam* – employment, *śramikāṇām* – of labour, *alpīkṛtam* – is minimised, *yantrān upāśritya* – by depending on machines, *tadā* – then, *vṛddhiḥ* – increase, *dāridryasya* – of poverty, *dhruvā* – is certain, *khalu* – really.

When employment is minimised
by depending on machinery,
there takes place certainly
a real growth of poverty. (69)

प्रकटितो विरोधस्तु यन्त्र-मोहाय गान्धिना ।
विशेषेण यदा तस्मात् निरुद्योगत्वमागतम् ॥७०॥
Prakaṭito virodhastu yantramohāya Gāndhinā,
viśeṣeṇa yadā tasmāt nirudyogatvamāgatam. (70)

Virodhaḥ – Opposition, *prakaṭitaḥ* – was expressed, *Gāndhinā* – by Gandhi, *tu* – only, (was), *prati* – towards, *yantra-mohāya* – for infatuation/obsession with machinery, *viśeṣeṇa* – especially, *yadā* – when, *tasmāt* – thereby, *nirudyogatvam* – unemployment, *āgatam* – came/was caused.

Gandhi's opposition was only
towards obsession with machinery,
(not machinery *per se*), when thereby
unemployment resulted especially. (70)

दारिद्र्यस्य लघूद्योगैर्गान्धिनोक्तं निवारणम् ।
ग्रामोद्योगैर्विशेषेण देशेऽशेषे प्रसारितैः ॥७१॥
Dāridryasya laghūdyogaiḥ Gāndhinoktaṃ nivāraṇam,
grāmodyogairviśeṣeṇa deśe 'śeṣe prasāritaiḥ. (71)

Nivāraṇam – Removal, *dāridryasya* – of poverty, *uktam* – as told by Gandhi, *laghūdyogaiḥ* – is through small industries, *viśeṣeṇa* – especially, *grāmodyogaiḥ* – village industries, *prasāritaiḥ* – spread/scattered, *deśe 'śeṣe-* in the whole country.

Removal of poverty, as told by Gandhi,
is through industries small,
especially village industries,
spread in the country over all. (71)

तथापि कठिनं कार्यं दारिद्र्यस्य निवारणम् ।

श्रीमतां दुर्बलानां न वैषम्यं हितसाधकम् ॥७२॥

Tathāpi kaṭhinam kāryam dāridryasya nivāraṇam
śrīmatām durbalānām na vaiṣamyam hitasādhakam. (72)

Tathāpi – Even then, *nivāraṇam* – removal, *dāridryasya* – of poverty, (is), (a), *kaṭhinam* – difficult, *kāryam* – task; *vaiṣamyam* – the disparity, (between), *śrīmatām* – the rich, (and), *durbalānām* – the poor, (is) *na* – not, *hitasādhakam* – good, beneficial.

Even then, it is a difficult task
to remove poverty,
and indeed, between the rich and the poor
never good is disparity. (72)

सर्वेषां प्रेरका नूनमर्थाभिवृद्धये मताः।

अर्थार्जनेप्यदासत्वं सर्वेषां हितकारकम् ॥७३॥

Sarveṣām prerakāh nūnam arthābhivṛddhaye matāḥ,
arthārjanepyadāsatvaṃ sarveṣām hitakārakam. (73)

Prerakāḥ – Incentives, (are), *nūnam* – surely, *matāḥ* – considered (necessary), *sarveṣām* – for all, *arthābhivṛddhaye* – for economic development; *adāsatvam* – non-slavery/ some freedom, *arthārjane* – in creating/earning wealth, (is), *api* – also, *hitakārakam* – is beneficial/good, *sarveṣām* – for all.

Incentives are necessary
for economic development;
some freedom is beneficial for all
also in economic betterment. (73)

Note: Some freedom is necessary for economic development as incentives have no meaning without freedom, and incentives are certainly necessary. But this freedom is not absolute and has to be consistent with the rights of others. There can arise a conflict between the need for incentives and the rights of others particularly against exploitation, and this conflict was tried to be resolved by Gandhi.

आर्थिक-प्रेरकैस्सन्धिः वैषम्यस्यापसारणे ।

गान्धिना यत्नितं गाढं न्यास-कल्पनया हृदा ॥७४॥

Ārthika-prerakaissandhiḥ vaiṣamyasyāpasāraṇe

Gāndhinā yatnitam gādham nyāsa-kalpanayā hrdā. (74)

Sandhiḥ – Reconciliation, *ārthika-prerakaiḥ* – with economic incentives, *apasāraṇe*- in the removal/reduction, *vaiṣamyasya* – of disparity/inequality (between the rich and the poor), *yatnitam* – was tried, *gādham* – hard, (and), *hrdā* – wholeheartedly, *Gāndhinā* – by Gandhi, *kalpanayā* – through the concept of, *nyāsa* – trust/trusteeship.

Reconciliation with providing economic incentives
in reducing disparity between the rich and poor
was tried hard and wholeheartedly by Gandhi
through the concept of trusteeship for sure. (74)

अतिव्ययो न कर्तव्यो धनाढ्यैर्भोगकर्मणि ।

प्रजाहिताय दातव्यो भागोऽप्यर्थार्जनस्य च ॥७५॥

Ativyayo na kartavyo dhanādhyairbhogakarmani,
prajāhitāya dātavyo bhāgo 'pyarthārjanasya ca. (75)

Ativyayo – Excessive expenditure, *bhogakarmani* – on consumption / enjoyment, *na kartavyo* – should not be incurred, *dhanādhyaiḥ* – by the rich/ wealthy, *ca* – and, *bhāgo* – a part, *arthārjanasya* – income earned, *dātavyo* – should be offered/dedicated, *prajā-hitāya* – for people's benefit/welfare.

Excessive expenditure on enjoyment
is not to be incurred by the rich,
and a part of the income earned has to be
dedicated to people's benefit. (75)

समाजेऽर्थार्जनं शक्यं सहकारितया ननु ।

न्यास इति प्रणीतव्यमगत्यस्याधिकं धनम् ॥७६॥

Samāje 'rthārjanam śakyam sahakāritayā nanu,
nyāsa iti praṇītavyam agatyasyādhikam dhanam. (76)

Arthārjanam – Earning an income/ creation of wealth, *samāje* – in the society, *śakyam* – is possible, *sahakāritayā* – through (mutual) co-operation, *nanu* - surely; (therefore), *dhanam* – money/wealth, *adhikam* – in excess, *agatyasya* – of requirement/necessity, *praṇītavyam* – should be treated, *iti* – as, *nyāsaḥ (nyasa)* - a trust (for others' benefit, not for one's own use).

For an income to be earned,
co-operation in the society is a must;
any excess income above needs
should therefore be treated as a Trust. (76)

वर्तन्ते धनिकास्तस्माल्लोके निक्षेपधरिणः ।

न्यासतत्त्वं समादिष्टं प्रजाहिताय गान्धिना ॥७७॥

Vartante dhanikāstasmāt loka niṣepadhāriṇaḥ,

nyasatattvam samādiṣṭam prajāhitāya Gāndhinā. (77)

Tasmāt - Therefore, *dhanikāḥ* – the rich, *varānte* – are, *nikṣepa-dhāriṇaḥ* – trustees, *loke* – in the society/world; *nyāsa-tattvam* – the theory/ principle of trust/trusteeship, *samādiṣṭam* – was taught/preached, *Gāndhinā* – by Gandhi, *prajāhitāya* – in the interest of people's welfare.

The rich therefore should be trustees,
not exploiters, in the society;
so was taught by Gandhi for people's good
the principle of being trustee. (77)

यद्येतद् धनिकैर्बुद्ध्या स्वार्थेन चोपरोधितम् ।
राजस्वमिति ह्युद्वर्त तेषां ग्राह्यं तदा दृढम् ॥७८॥
Yadyetad dhanikairbuddhyā svārthena coparodhitam,
rājasvamiti hyudvartam teṣāṃ grāhyam tadā dṛḍham. (78)

Yadi – If, *etad* – this (principle), *uparodhitam* – resisted/ opposed/not followed, *dhanikaiḥ* – by the rich, *buddhyā* - deliberately/purposely, *ca* – and, *svārthena* – selfishly, *tada* - then, *teṣāṃ* – their, *udvartam* – surplus (earnings/ income/ wealth over needs of necessary consumption and investment), *grāhyam* – has to be taken, *hi* – surely, *rājasvam iti* – as tax owed to the government, *dṛḍham* - firmly.

If this principle is resisted deliberately
and selfishly by the affluent,
then their surplus has to be obtained firmly
as a tax owed to the government. (78)

यद्यपि गान्धिनैवेष उपायस्तु विचारितः।
तदापि तेन शिष्टो वै ह्यधिकमैच्छिको विधिः ॥७९॥
Yadyapi Gāndhinaiveṣa upāyastu vicāritaḥ,
tadāpi tena śiṣṭo vai hyadhikamaicchiko vidhiḥ. (79)

Yadyapi – though, *eṣaḥ* – this, *upāyaḥ* – solution, (was), *vicāritaḥ* – considered/ thought of, *Gāndhinā* – by Gandhi, *tu* – indeed, *tadāpi* – even then, *aicchiko* – the voluntary, *vidhiḥ* – method/procedure/way/option, *śiṣṭo* – was approved, *adhikam* – even more, *tena* – by him.

Though this solution was
by Gandhi himself considered,
the voluntary way was
by him even more preferred. (79)

गान्धिनः कल्पनेयं तु प्रत्येकं परमो जनः।
स्वातन्त्र्य-हरणं वर्ज्यं कस्याप्यन्यायतः खलु ॥८०॥
Gāndhinaḥ kalpaneyaṃ tu pratyekaṃ paramo janaḥ,

svātantrya-haraṇam varjyam kasyāpyanyāyataḥ khalu. (80)

Gāndhinaḥ – In Gandhi's, *kalpaneyam* – considered view/idea, *tu* – indeed, *pratyekam*-every, *janaḥ*- individual, *vai* – surely, *paramo* – is important; *svātantrya-haraṇam* – depriving the freedom, *kasyāpi* – of anybody, *anyāyataḥ* – unjustly, (should), *varjyam* – be avoided, *khalu* – really.

Every individual is important
in Gandhis' considered view;
his freedom should never be taken away
unjustly for a purpose untrue. (80)

राज्यस्य सार्वभौमत्वे गान्धिरासीदनन्दितः ।
न्यायार्पणे च सर्वेषां राज्यानां स सशङ्कितः ॥८१॥
Rājyasya sārvabhaumatve Gāndhirāsīdananditaḥ,
nyāyārpaṇe ca sarveṣāṃ rājyanāṃ sa saśaṅkitaḥ. (81)

Gāndhih – Gandhi, *āsīt* – was, *ananditaḥ* – unhappy, *sārvabhaumatve* – about the sovereignty, *rājyasya* – of the state; *ca* – and, *sah* – he, *saśaṅkitaḥ* - was very sceptical, *sarveṣāṃ* – of all, *rājyānām* – the states, *nyāyārpaṇe* – about their dedication to justice.

About the sovereignty of the state,
Gandhi was hardly ever happy,
and quite sceptical of all the states
about their dedication to equity. (81)

समस्त-राज्यशक्तिस्तु हिंसाचरणमाश्रिता ।
राज्याधिकारिणस्तस्मात् प्रलुब्धा हिंसया ननु ॥८२॥
Samasta-rājyaśaktistu hiṃsācaraṇam aśritā,
rājyādhikāriṇastasmāt pralubdhāḥ hiṃsayā nanu. (82)

Rājyaśaktiḥ – The power of the state, *samasta* – as a whole/ in toto, *aśritā* – is dependent upon, *hiṃsācaraṇam* – acting violently; *tasmāt* – hence, *rājyādhikāriṇaḥ* – those in charge of the state (political leaders and bureaucrats), *pralubdhāḥ* – are tempted, *hiṃsayā* – by violence, *nanu* – indeed.

Whole power of the state depends
upon the power to be violent;
authorities in charge of the state, therefore,
are tempted by it though indecent. (82)

अन्तर्गतानि हिंसायां प्रजाधिकार-मर्दनम् ।
प्रजाः खेदयितुं शक्तिरुत्कोचस्य निरीक्षणम् ॥८३॥
Antargatāni hiṃsāyāṃ prajādhikāra-mardanam,
prajāḥ khedayituṃ śaktirutkocasya nirīkṣaṇam. (83)

Himsāyām – In the (scope of) violence, *antargatāni* – are included, *mardanam* – crushing, *prajādhikāra* – citizen rights, *śaktiḥ* – power, *khedayitum* – to harass, *prajāḥ* – citizens, (and), *nirīkṣaṇam* – expectation/demanding, *utkochasya* – of bribe.

Violence includes the crushing down
of citizens' rights,
power to harass them,
and demanding bribes. (83)

प्रकृतिं प्रति हिंसाऽपि हिंसायाः प्रमुखं मुखम् ।
बाधते मनुजान् सर्वान् पशून्नपि च खेचरान् ॥८४॥
Prakṛtiṃ prati hiṃsā: 'pi hiṃsāyāḥ pramukhaṃ mukham,
bādhate manujān sarvān paśūnnapi ca khecarān. (84)

Himsā – violence, *prakṛtiṃ prati* – towards nature/environment, *api* – also, (is), *pramukham mukham* – a prominent face, *himsāyāḥ* – of violence; (it), *bādhate* – harasses, *sarvān* – all, *manujān* – humans, *api* – also, *paśūn* – animals, *ca* – and, *khecarān* – birds.

Violence to nature is also
a prominent face of violence,
it harasses all – humans,
animals and birds. (84)

लोकहिताय हातव्यं निसर्ग-घातमक्षमम् ।
जना ग्रामेषु प्रायश्च मृदुलाः प्रकृतिं प्रति ॥८५॥
Loka-hitāya hātavyaṃ nisarga-ghātam-akṣamam,
janā grāmeṣu prāyaśca mṛdulāḥ prakṛtiṃ prati. (85)

Loka-hitāya – For the sake of people's wellbeing, *akṣamam*- improper/non-forbearing, *nisarga-ghātam* – injury to nature, *hātavyam* – should be avoided; *ca*- and, *janāḥ* – people, *grāmeṣu* – in the villages, (are), *prāyaḥ* – mostly, *mṛdulāḥ* – gentle/tender, *prakṛtiṃ prati* - towards nature. (85)

For the sake of people's wellbeing,
avoid injury to nature that is improper,
but luckily people in the villages mostly
are quite gentle to nature. (85)

राज्योद्देशो हि लोकानां हितरक्षणमेव तु ।
तदापि नायकाः प्रायः मग्नास्सन्ति स्वपोषणे ॥८६॥
Rājyoddeśo hi lokānāṃ hitarakṣaṇameva tu,
tadāpi nāyakāḥ prāyaḥ magnāssanti svapoṣaṇe. (86)

Rājyoddeśo(-aḥ) – The purpose of the state, *hi* – itself, (is), *hitarakṣaṇam* – protection/promotion of the welfare, *lokānām* – of people, *eva* – only, *tu* – indeed; *tadāpi* – even then, *nāyakāḥ* – leaders, *prāyaḥ* – mostly, *santi* – are, *magnāḥ* – absorbed, *svapoṣaṇe* – in looking after themselves/ their own welfare.

The purpose of the state is to
promote people's felicity,
but leaders mostly are engaged
in ensuring their own prosperity. (86)

तस्मादेव रुचिर्नासीद् गान्धिनो राज्यशासिते

समाजवाद-नीतेऽपि प्रभु-प्रणीत-शासने ॥८७॥

Tasmādeva rucirnāsīd Gāndhino rājya-śāsīte,
samājavāda-nīte`pi prabhu-praṇīta-śāsane. (87)

Tasmāt eva – That is why, *Gāndhinah* - Gandhi's, *rucih* – liking, *na āsīt* – was not in, *rajya-śāsīte* – state regulated, *śāsane* – governance, *prabhu-praṇīta* – conducted by mighty leaders, *samājavāda-nīte api* – even if inspired by the socialist ideology.

That is why Gandhi did not like
State-regulated governance
by a few strong persons,
though of socialist countenance. (87)

अनासक्तः तथाप्येष प्रशासने ह्यराजके ।

यद्यपि कैश्चिदेषोऽपि पृथक्त्वेन हि व्याकृतः ॥८८॥

Anāsaktaḥ Tathāpyeṣa praśāsane hyarājake,
yadyapi kaiscīdeṣo`pi pṛthkṭvena hi vyākṛtaḥ. (88)

Tathāpi – Even then, *eṣaḥ* – he, *anāsaktaḥ* – was not interested, *hi-* at all, *arājake śāsane* – in anarchy without governance, *yadyapi* – though, *eṣo api* – he also, *vyākṛtaḥ* – was interpreted, *pṛthakṭvena* – differently, *kaiscid* – by some people.

Even so he was uninterested
in anarchy without a government,
though he was interpreted by some
in a way which was different. (88)

समाधानं समस्यायाः काङ्क्षितं ननु गान्धिना ।

विकेन्द्रीकृत-राज्ये हि जनेभ्यः स्वानुशसिते ॥८९॥

Samādhānam samasyāyāḥ kāṅkṣitaṃ nanu Gāndhinā ,
vikendrikṛta-rājye hi janebhyaḥ svānuśāsīte. (89)

Samādhānam – The solution, *samasyāyāḥ* – to the problem, *kāṅkṣitam* – was sought, *tu* – indeed, *Gāndhinā* – by Gandhi, *nanu* – indeed, *vikendrikṛta rājye* – in a decentralised state, *hi* – only, *svānuśāsīte* – self-governed, *janebhyaḥ* – by people.

For this problem, Gandhi sought
indeed a solution real
in a decentralised state
self-governed by people. (89)

विद्यते नेदृशे राज्य एकैक-केन्द्रमेव तु।
राज्यशक्तिर्विकीर्णास्ति ग्रामेषु नगरेषु च ॥९०॥
Vidyate nedrśe rājya ekaika-kendrameva tu,
rājyaśaktirvikīrṇāsti grāmeṣu nagareṣu ca. (90)

Idrśe – In such, *rājye* – a (decentralised) state, *ekaikam* – just a single, *kendram eva* – centre only, *na vidyate* – does not exist; (but), *rājyaśaktiḥ* – power of the state, *vikīrṇā asti* – is scattered/distributed, *grāmeṣu* – in villages, *ca* – and, *nagareṣu* – in cities.

In such a decentralised state,
there is not just a single centre;
but state power lies scattered
among all villages and cities. (90)

हिन्दस्वराज इत्युक्तं गान्धिना राज्यमीदृशम् ।
ग्रामस्थजनबाहुल्याद् ग्रामस्वराज च श्रुतम् ॥९१॥
Hind-svarāja ityuktaṁ Gāndhinā rājyamīdrśam,
grāmastha-jana-bāhulyād Grāma-svarāja ca śrutam. (91)

Idrśam – Such, *rājyam* – a (decentralised) state, *uktam* – was called, *iti* – as, *Hind-svarāj* – Hind-svaraj (Home rule), *Gāndhinā* – by Gandhi; *ca* – and, *grāmastha-jana-bāhulyāt* – since bulk of the people stay in villages, (it was), *śrutam* – known as, *Grāmasvarāj* – self rule by villages.

Such a decentralised state
was called by Gandhi as Hind Svaraj;
with the bulk of people living in villages,
it was also known as Grama-svaraj. (91)

आरभ्य वेदकालाद्धि ग्रामेषु सन्ति भारते ।
प्रजाशासित-संस्थास्तु यद्यपि न निरन्तरम् ॥९२॥
Ārabhya vedakālāddhi grāmeṣu santi Bhārāte,
prajāśāsita-saṁsthāstu yadyapi na nirantaram. (92)

Arabhya – Beginning with, *Vedakālāt* - the Vedic times, *hi* – indeed, *saṁsthāḥ* – institutions, *prajā-śāsita* – ruled by citizens/people, *santi* – have been existing, *Bharate* – in India, *grāmeṣu* – in villages, *tu* – surely, *yadyapi* – though, *na* – not, *nirantaram* – continuously.

Since the Vedic times,
in Indian villages there have been
institutions ruled by people,
though not continuously seen. (92)

आख्याता वेदकालेषु विदथा इत्यनेकशः ।

उक्ता पञ्चायताश्चैव क्रमशस्तदनन्तरम् ॥९३॥

Ākhyātā Vedakāleṣu Vidathā ityanekaśaḥ,
uktāḥ Pañcāyatāścaiva kramaśastadanantaram. (93)

(They), *ākhyātāḥ* – were referred, *vedakāleṣu* – in the vedic times, *vidathāḥ iti* – as *Vidathas*, *anekaśaḥ* – often/several times; *ca* -and, *tadanantaram* – thereafter, *kramaśaḥ* – gradually, *uktāḥ*- were called, *pañcāyatāḥ iti* – as Panchayats.

Often referred as *Vidathas*
in the Vedic times,
came to be known as *Panchayatis*
gradually thereafter. (93)

तदाप्येतास्तु संस्था वै नासन् कदापि सक्षमाः ।

उच्चशासन-प्राबल्ये विकसिता हि नाभवन् ॥९४॥

Tadāpyetāstu saṁsthā vai nāsan kadāpi sakṣamāḥ,
uccaśāsana-prābalye vikāsitā hi nābhavan. (94)

Tadāpi – Even then, *etāḥ* – these, *saṁsthāḥ* – institutions, *na āsan* – were not, *sakṣamāḥ* – efficacious/effective /competent, *kadāpi* – at any time, *tu* – indeed/ enough; (they), *na abhavan vikāsitāḥ* – did not become developed, *prābalye* – under the dominance of, *uccaśāsana* – the high(er) government.

Even then these institutions never had
the competence enough to cherish;
with the higher government dominating,
they could not at all flourish. (94)

मध्ये नेतृ-प्रजानां वै व्यवधानं बहुस्थितम् ।

केन्द्रीकृत-प्रजाराज्ये विध्युक्तवरणादपि ॥९५॥

Madhye netr-prajānām vai vyavadhānaṁ bahusthitam,
kendrikṛta-prajārajye vidhyukta-varanādapi. (95)

Bahu – Great, *vyavadhānam* – separation/distance, *sthitam* – exists, *madhye* – between, *netṛ* – leaders, (and), *prajānām* – citizens/ people, (in), *kendrikṛta* – centralised, *prajārajye* – democracy, *api* – in spite of, *vidhyukta* – regular/procedure-wise, *varaṇāt* – election(s).

Great difference exists
between leaders and citizens,
in centralised democracies,
despite regular elections. (95)

सुलभ्यास्ते न वर्तन्ते वरणानानन्तरं वृताः ।

निवेदनाय दुःखानां नेतारस्तु जनैर्ननु ॥९६॥

Sulabhyāste na vartante varaṇāntaram vṛtāḥ,
nivedanāya duḥkhānām netārastu janairnanu. (96)

Varaṇāntaram – after the election(s), *vṛtāḥ* – the elected, *netārah* – leaders, *vartante* - are, *na* – not, *sulabhyāḥ* – easy to get, *nivedanāya* – for reporting, *duḥkhānām* – sorrows/ grievances, *janaiḥ* – by people, *nanu*- really.

After the elections,
the elected leaders are hard to find,
for people to convey
their hardships and attract their mind. (96)

सुसाध्यं ग्रामराज्येषु परस्पर-समागमः ।

निवेदनं च कष्टानां निवारणं न दुष्करम् ॥९७॥

Susādhyam grāmarājyeṣu paraspara-samāgamah,
nivedanam ca kaṣṭhānām nivāraṇam na duṣkaram. (97)

Paraspara – mutual, *samāgamah* – meeting/association, *susādhyam* – is easy/quite possible, *gramarājyeṣu*- in village regimes (in Panchayati-Raj); *ca* – and, *nivedanam*- reporting, *kaṣṭhānām* – of difficulties/hardships, (and), (their), *nivāraṇam* – redressal, *na duṣkaram* – are not difficult/ hard/ severe (compared with centralised states).

Mutual meeting in village regimes
is much easier,
reporting one's hardships and
their redressal both are not severe. (97)

मुख्यतो ग्रामराज्येषु सर्वे जनास्तु भागिनः ।

युवकाश्च स्त्रियो वृद्धाः समं ग्रामस्य शासने ॥९८॥

Mukhyato grāmarājyeṣu sarve janāstu bhāginah,
yuvakāśca striyo vṛddhāḥ samam grāmasya śāsane. (98)

Mukhyataḥ – What is important, *grāmarājyeshu* – in village regimes, *sarve* – all, *janāḥ* – people, -- *yuvakaḥ* – youngsters, *striyaḥ* – women, *ca* - and, *vṛddhāḥ* – the old, -- (are),

samam – equal, *bhāginaḥ* – participants, *śāsane* – in the governance, *grāmasya* – of the village.

What is important, in village regimes
all people – young and old ones,
and women too, are equal participants
in the village governance. (98)

सशक्तीकरणं तेषां ग्रामराज्यस्य कल्पना ।
निर्धना भूमिहीनाश्च सर्वे हि समभागिनः ॥९९॥
Saśaktīkaraṇam teṣāṃ Grāmarājyasya kalpanā,
nirdhanā bhūmihīnāśca sarve hi samabhāgiṇaḥ. (99)

Teṣām – their (people's), *saśaktīkaraṇam*- empowerment, (is), *kalpanā* – the purpose/the very idea, *grāmarājyasya* - of the village regime(s); *nirdhanāḥ* - the poor, *ca* – and, *bhūmihīnāḥ* – the landless, (are), *sarve* – all, *hi* – indeed, *samabhāgiṇaḥ* – equal players/ participants.

People's empowerment is the
very purpose of village governments,
including the poor and landless,
all as equal participants. (99)

परावरेषु पार्थक्यं न कुर्यादिति गान्धिना ।
ग्रामराज्यस्य सारो तु सर्वदेशाय शिक्षितः ॥१००॥
Parāvareṣu pāṛthakyaṃ na kuryāditi Gāndhinā,
grāmarājyasya sāro tu sarvadeśāya śikṣitaḥ. (100)

Pāṛthakyaṃ – Discrimination /Differentiation, *parāvareṣu* – in (between) the high and the low (in governance), *na kuryāt* – should not be made; *iti* – thus, *sāro* (*saraḥ*) – the essence, *grāmarājyasya* – of village regimes, *śikṣitaḥ* – was taught, *sarva-deśāya* – to the whole country/ nation.

Between the high and the low,
there should be no discrimination;
thus was taught by Gandhi in the matter of
village regimes all over the nation. (100)

Note: By this, Gandhi meant that there should be no discrimination not only within villages between the strong and the weak, but also between central and state governments on the one hand and village regimes on the other. He would not permit vertical differences. The relation between different tiers of governments was perceived by Gandhi in terms of widening horizontal circles.

पञ्चायति-प्रभुत्वानि ग्रामेषु नगरेषु च ।
पर्याप्त-शक्तियुक्तानि भवितव्यानि निश्चितम् ॥१०१॥
Pañcāyati-prabhutvāni grāmeṣu nagareṣu ca,
paryāpta-śaktiyuktāni bhavitavyāni niścitam. (101)

Pañcāyati-prabhuṭvāni – Local governments, *grāmeṣu* – in the villages, *ca* – and, *nagareṣu* – in cities/towns, *bhavitavyāni* – should become, *paryāpta-śakti-yuktāni* – equipped with adequate power, *niścitam* – surely.

Local governments
should become equipped
both in villages and towns, with
adequate powers assured. (101)

Note: Adequate powers including those to raise resources are necessary for local governments to carry out the greater responsibilities they would have under decentralised democracy.

उद्भवन्ति तु कष्टानि धन-प्रणयने खलु ।
यदाऽर्थ-व्यवहारास्ते केन्द्रीकृता नु देशतः ॥१०२॥
Udbhavanti tu kaṣṭāni dhana-praṇayane khalu,
yadā'rtha-vyavahārāste kendrīkṛtā nu deśataḥ. (102)

Kaṣṭāni – Difficulties, *udbhavanti* – arise, *tu* – indeed, *dhana-praṇayane* – in managing/ensuring the finances, *khalu* – really, *yadā* – when, *artha-vyavahārāḥ* – economic affairs, *kendrīkṛtāḥ nu* – are so centralised, *deśataḥ* – over the country.

Difficulties arise indeed
in managing the kitty,
when economic affairs are
centralised over the country. (102)

Note: The economy tends to be centralised when most of the production or economic activity is meant for the national and international market. In such a case, the ability to raise resources or tax revenues is also centralised at the higher levels of the government, such as the central and the state, leaving little for the local governments particularly in villages.

तस्मादेवोपदिष्टा तु विकेन्द्रीकृत-वित्तता ।
ग्रामोद्योग-प्रभावेन सर्वकोणेषु विस्तृता ॥१०३॥
Tasmādevopadiṣṭā tu vikendrīkṛta-vittatā,
grāmodyoga-prabhāvena sarvakoṇeṣu viṣṭṛtā. (103)

Tasmāt eva – That is why, *vikendrīkṛta* – decentralised, *vittatā* – economy, *upadiṣṭā* – was advised (by Gandhi), *tu* – indeed, (which), *viṣṭṛtā* – is spread, *sarva-koṇeṣu* – in all corners, (of the country), *grāmodyoga-prabhāvena* – through the impact of village industries.

That is why Gandhi advised
a decentralised economy,
which, with village industries, covers
all corners of the country. (103)

ग्रामोद्योगा हि कुर्वन्ति ग्रामराज्यं प्रभायुतम् ।
निरर्थकं प्रजातन्त्रं विकेन्द्रीकरणं विना ॥१०४॥

*Grāmodyogā hi kurvanti Grāmarājyaṃ prabhāyutam,
nirarthakaṃ prajātantraṃ vikendrikaraṇaṃ vinā. (104)*

Grāmodyogāḥ hi – Only the village industries, *kurvanti* – make, *grāmarājyaṃ* – village regime, *prabhāyutam* – splendourous/ glorious/ powerful. *Prajātantraṃ* – Democracy, *nirarthakaṃ* – is meaningless/ purposeless, *vinā* - without, *vikendrikaraṇaṃ* – decentralisation.

Only the village industries
make a village regime glorious,
for a democracy without
decentralisation is purposeless. (104)

यशोऽस्ति ग्रामराज्यस्य जातिभेद-निवारणम् ।
अन्योन्य-प्रीति-विश्वासौ विना तेषां न सभ्यता ॥१०५॥

*Yaśo'sti grāmarājyasya jātibheda-nivāraṇam,
anyonya-prīti-viśvāsau, vinā teṣāṃ na sabhyatā. (105)*

Yaśah – the success, *grāmarājyasya* – of a village regime, *asti* – is/means, *nivāraṇam* – the removal, *jātibheda* – of caste-discrimination, (and), *anyonya* – mutual, *prīti* – love, (and), *viśvāsau* – trust, (since), *vinā teṣāṃ* – without them, (there can be), *na* – no, *sabhyatā* – civilization.

But the success of a village regime
lies in removing caste discrimination,
and in mutual love and trust, for
without them there can be no civilization. (105)

गान्धिनः कष्टसाध्यास्तु सदरथाः सुखकारकाः ।
वर्तते साधने तेषां मनुष्याणां कृतार्थता ॥१०६॥

*Gāndhinaḥ kaṣṭa-sādhyāstu sadarthāḥ sukhakārakāḥ,
vartate sādhanē teṣāṃ manuṣyāṇāṃ kṛtārthatā. (106)*

Gāndhinaḥ – Gandhi's, *sadarthāḥ* – ideals/ good intentions/goals, (are), *kaṣṭa-sādhyāḥ* – realised with difficulty, (though), *sukha-kārakāḥ* – (they) would lead to happiness; (but), *teṣāṃ sādhanē* – in achieving them, (lies), *kṛtārthatā* – the fulfilment, *manuṣyāṇām* – of human beings.

Gandhi's goals may be difficult to realise,
though raising happiness is their intent,
but it is in their achievement
that there is human fulfilment. (106)

सदरथाः गान्धिना सर्वे स्वाभ्यासे परिवर्तिताः ।

सर्वभाविसन्ततिभ्यः प्रेरणा तस्य जीवनम् ॥१०७॥

*Sadarthāḥ Gāndhinā sarve svābhyāse parivartitāḥ,
sarvabhāvi-santatibhyaḥ preraṇā tasya jīvanam. (107)*

Sarve – all, *sadarthāḥ* – ideals, *parivartitāḥ* – were transformed, *svābhyāse* – in terms of own practice, *Gāndhinā* – by Gandhi; *tasya* – his, *jīvanam* – life, (is), *preraṇā*- an inspiration, *sarvabhāvi-santatibhyaḥ* – for all future generations.

All ideals were meant
by Gandhi for realisation;
for all future generations,
his life is an inspiration. (107)

ईदृशो मनुजः पृथ्व्यां जातश्चरितवान् पुरा ।

विश्वसितुमिदं कष्टम् ऐन्स्टीनेन सुवर्णितम् ॥१०८॥

*Īdr̥śo manujah pṛthvyāṃ jātaścaritavān purā
viśvasitumidaṃ kaṣṭam Einṣṭeinena suvarṇitam. (108)*

Īdr̥śo – Such, *manujah* – a human being, *jātaḥ*- was born, (and), *caritavān* – walked/wandered, *pṛthvyāṃ* – on the Earth, *purā* – in the past; *idam* – this, *kaṣṭam* – is difficult, *viśvasitum* – to believe; *iti* – thus, (was), *suvarṇitam* – described (about Gandhi), *Einṣṭeinena* – by Einstein.

That such a man ever born and
walked on the Earth in real life,
may be difficult to believe,
thus was described about him by Einstein.* (108)

*The actual statement made by Albert Einstein about Mahatma Gandhi on his 70th birthday is as follows: “Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this Earth.” Only the purport of this celebrated statement is captured by the verse here. Source: Albert Einstein>Quotes, www.goodreads.com/quotes/452888-on-the-occasion-of-mahatma-gandhi's-70th-birthday-generations-to.

॥ इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना विरचितं गान्धि-तत्त्व-शतकम् ॥

(Here ends the Century of Verses by M V Nadkarni on Gandhi's Philosophy.)

सनातन-धर्म-तत्त्व-शतकम्

Sanātana-dharma-tattva-śatakam

A Century of Verses on the Philosophy of Hinduism

सनातन-धर्म-तत्त्व-शतकम्

भारतोद्भूतसद्धर्मं सनातनं प्रकीर्तितम् ।

कृपया तव वाग्देवि व्याख्यातुमहमुत्सुकः ॥१॥

*Bhāratodbhūta-saddharmam sanātanam prakīrtitam,
kṛpayā tava Vāgdevi vyākhyātumahamutsukaḥ. (1)*

Vāgdevi – Oh *Vāgdevi* (the Goddess of speech /Saraswati), *kṛpayā tava* – thanks to your favour, *aham* – I, (am), *utsukaḥ* – eager, *vyākhyātum* – to explain, *saddharmam* – a true/good religion, (which was), *Bhāratodbhūta* – born in India, *prakīrtitam* – well known, (as), *Sanātanam* – *Sanātana* (ancient, everlasting).

Oh Vagdevi! A true religion born in India,
known as *Sanātan**,
I am eager to explain here,
thanks to your benediction. (1)

*Popularly known as Hinduism.

सभ्यता सिन्धवी-दर्याः पत्तनस्था पुरातनी ।

अस्य धर्मस्य प्रारम्भः द्राविडादार्यतोपि वा ॥२॥

*Sabhyatā Sindhavī-daryāḥ pattanasthā purātanī,
asya dharmasya prārambhaḥ drāviḍādāryatopi va. (2)*

Sabhyatā – The civilisation, *Sindhavī daryāḥ* – of the Indus (river) valley, *pattanasthā* – based in cities, (and), *purātanī* – ancient, (was), *prārambhaḥ* – the beginning, *asya dharmasya* – of this religion, *vāpi* – irrespective of whether it was, *āryataḥ* – from the Aryans, (or), *drāviḍāt* – Dravidian.

City-based and very old
The Indus Valley Civilisation,
irrespective of whether it was Aryan or Dravidian,
was the beginning of this religion. (2)

Note: The roots of Hinduism go back to the Indus-Saraswati Valley Civilisation that prevailed from about 2500 to 1500 BCE (Before Common Era). The sites at Mohenjodaro and Harappa began to be discovered from the 1920s. The work of discovery is not yet complete.

उत्खातेभ्योवशेषेभ्यो ज्ञातं किञ्चिदिवैव तु ।

पशुपतेश्च देव्याश्च कृतमाराधनं त्विह ॥३॥

*Utkhātebhyovaśeṣebhyo jñātaṁ kiñcidivaiva tu,
paśupateśca devyāśca kṛtamārādhanam tviha. (3)*

Kiñcit iva eva – A little only, *jnātam* – is known, *avaśeṣebhyaḥ* – from the relics, (which were), *utkhātebhyo* – excavated; (that), *ārāadhanam* – the worship, *paśupateḥ* – of Shiva (the Lord of animals/ beings), *ca* – and, *Devyāḥ* – of Mother Goddess, *kṛtam* – was done, *iha* – here.

Only a little is known
from relics excavated;
that the worship of the Lord of animals and Mother Goddess
was here highly rated. (3)

प्राप्तमुद्रासु निर्दिष्टाः योगमुद्रास्तथा इह ।

प्रारम्भः योगशास्त्रस्य कृत इहैव सूचितम् ॥४॥

Prāpta-mudrāsu nirdiṣṭāḥ Yoga-mudrāstathā iha,
prārambhaḥ yogaśāstrasya kṛta ihaiva sūcitam . (4)

Tathā – In the same way, *iha* – here, *yoga-mudrāḥ* – poses of yoga, (are), *nirdiṣṭāḥ* – indicated, *Prāpta-mudrāsu* – in the seals found; (by this), (it is), *sūcitam* – suggested, (that), *prārambhaḥ* – a beginning, *yogaśāstrasya* – of the science of Yoga, *kṛtaḥ* – was done, *iha* – here, *eva* – only.

Some poses of Yoga are shown
in the seals found here,
indicating thereby, that a beginning
of the science of Yoga was made clear. (4)

महाविपत्तिपातेन जनाश्चेतो विनिर्गताः।

तेषां धर्मविचाराश्च नानाप्रांतेषु विस्तृताः ॥५॥

Mahāvīpatti-pātena janāśceto vinirgatāḥ,
teṣāṃ dharma-vicārāśca nānāprānteṣu viṣṭṛtāḥ. (5)

Mahā-vīpatti-pātena – Due to the occurrence of a great disaster, *janāḥ* – people, *vinirgatāḥ* – emigrated, *itah* – from here; *ca* – and (thereby), *teṣāṃ* – their, *dharma-vicārāḥ* – religious ideas, *viṣṭṛtāḥ* – were spread, *nānā-prānteṣu* – in (to) different parts (of the country).

People left this place
in a great disaster caught,
and thereby spread to different parts of the country
their religious thought. (5)

उद्भूता वेदकालेषु धर्मस्यास्य पृथग्विधाः।

सरस्वतीनदीदर्या वेदाः कुसुमिताः मुदा ॥६॥

Udbhūtā Vedakāleṣu dharmasyāsya pṛthagvidhāḥ,
Saraswati-nadī-daryāṃ Vedāḥ kusumitāḥ mudā. (6)

Vedakāleṣu – In the Vedic times/ age, *pr̥thag(k)vidhāḥ* – another type of, *asya dharmasya* – of this religion, *udbhūtāḥ* – emerged/ originated. *Saraswati-nadī-daryām* – In the valley of the Saraswati river, *vedāḥ* – the Vedas, *mudā* – joyously/ merrily, *kusumitāḥ* - flowered .

Another stream of this religion
in the Vedic age emerged.
It was in the valley of river Saraswati
that the Vedas merrily flowered. (6)

Note: It is not possible to speak about the precise time of the Vedic age since it was not confined to just a century or two, but extended much longer. The *Rigveda* was the first to be composed, which is also the largest in size. Its date seems to be between 2000 to 1000 BCE. Thereafter followed in quick succession the *Yajurveda* and *Sāmaveda*, the last being the *Atharvaveda*. The credit for systematically editing the four Vedas is given to Vedavyāsa, the son of a Brahmin sage and a fisherwoman. The Vedas comprise the *Samhitās*, the *Brāhmaṇas*, the *Araṇyakas*, and the *Upaniṣads*. The *Samhitās* are hymns – poems in praise of deities and prayers, containing also observations on ethics and philosophy. The *Brāhmaṇas* are treatises dealing with Vedic rites and rituals. The *Araṇyakas* deal mostly with the significance of these rites and rituals. The *Upaniṣads* comprise philosophical contemplations and reflections, and moral precepts too. The whole Vedic literature is so vast and spread over centuries that it is unreasonable to expect a homogeneity in the nature of contents and style. Some of the *Upaniṣads* appeared in the post-Vedic phase also, some being even post-Buddhist. The Vedas are said to have originated from the valley of the Saraswati river. Though the river dried up subsequently, the Vedas survived and thrived. The river has been referred to in the *Rigveda* and also in some other Vedas. It is said to have existed between the Yamuna in the east and the Sutlej in the west.

पश्चाद्दृग्वेद-कालस्य सैन्धवाः धर्मसिन्धवः ।
धर्मेस्मिन् मिलिताः प्रायः विभिन्ना अपि योजिताः ॥७॥
Paścātdṛgveda-kālasya Saindhavāḥ -dharma-sindhavaḥ
dharmesmin militāḥ prāyaḥ vibhinnā api yojitāḥ. (7)

Paścāt – After, *Rigveda-kālasya* – the time of the *Rigveda*, *sindhavaḥ* – streams, *Saindhavāḥ* - *dharma* – of the religion of the Indus (Valley Civilisation), *prāyaḥ* – probably, *militāḥ* – were blended, *dharme asmin* – into this religion, *yojitāḥ* – united/ joined, *api* – though, *vibhinnāḥ* – separate/ different.

After the time of *Rigveda*,
streams of Indus civilisation
also were blended into this religion,
though different, were good in union. (7)

Note: The physical sites and structures of the Indus civilization may have got buried, but as at least some of the people migrated from these places to new ones in the country, they must have taken their religious ideas with them, which subsequently blended in the Vedic religion. There was intermingling with several other peoples too. This explains the prevalence of different forms of religion, distinguished from the early *Rigvedic* religion. Actually, there was not just one homogeneous Vedic religion even in the ancient times. Pluralism was a marked feature of religion even in those days. The distinct nature of the last the *Veda*, *Atharvaṇa* or *Atharva*, which contains rites to gain desires, cure diseases, for building constructions, propitiatory mantras, and even black magic, besides philosophical reflections, probably owes to the presence of multiple influences absorbed.

निरूपिताश्च वेदेषु विभिन्नाः धर्मसाधनाः ।

यज्ञा देवप्रशंसा वै आत्मचिन्तनमेव च ॥८॥

*Nirūpitāśca vedeṣu vibhinnāḥ dharma-sādhanāḥ,
yajnā devapraśamsā vai ātmacintanameva ca. (8)*

Vedeṣu – In the Vedas, *vibhinnāḥ* – separate/different, *dharma-sādhanāḥ* – means/ ways of religion, (are), *nirūpitāḥ* – are observed/found together; (which are), *yajnāḥ* – ritual sacrifices, *devapraśamsā* – praise/ adoration of God/ gods, *vai* – surely, *ca* – and, *ātma-cintanam* – contemplation on the Self/ Soul.

In the Vedas are found together,
different ways of religion, -
ritual sacrifices, adoration of gods,
and Self-contemplation. (8)

सर्वोपनिषदः पूर्णाः अध्यात्म-विषयेन वै।

परन्तु ब्राह्मणास्सन्ति यज्ञयागविधिग्रहाः ॥९॥

*Sarvopaniṣadaḥ pūrṇāḥ adhyātma-viṣayena vai
parantu Brāhmaṇāssanti yajnyāga-vidhigrahāḥ. (9)*

Sarvopaniṣadaḥ – All the Upanishads, *pūrṇāḥ* – are full, *Adhyātma-viṣayena* – with the matter of Atman / spiritualism, *parantu* - but, *Brāhmaṇāḥ* – the Brahmana texts, *grahāḥ* – hold/contain, *vidhi* – procedures, *yajna-yāga* – ritual sacrifices/ oblations.

While the Upanishads deal with
the subject spiritual,
the Brahmana texts contain only
procedures of sacrifice ritual. (9)

उभयेऽपि वेदेष्वविरोधेन निबन्धिताः ।

निदर्शयति धर्मस्य तितिक्षा भिन्नतां प्रति ॥१०॥

*Ubhaye'pi hi vedeṣvavirodhena nibandhitāḥ,
nidarśayati dharmasya titikṣā bhinnatām prati. (10)*

Ubhaye'pi hi – Still both (the *Upaniṣads* and the *Brāhmaṇa* texts), *nibandhitāḥ* – are bound/put together, *Vedeṣu* – into the Vedas, *avirodhena* –without conflict/ opposition; (it), *nidarśayati* – demonstrates/shows, *titikṣā* – tolerance, *dharmasya* – religion, *prati* – towards, *bhinnatām* – difference.

Still, both are put together
into the Vedas in harmony;
it shows the approach of this religion
towards differences with sympathy. (10)

न त्वेकेन मनुष्येण एष धर्मः प्रतिष्ठितः ।

एकमात्रेण ग्रन्थेन न कदापि प्रशासितः ॥११॥

*Na tvekena manuṣyeṇa eṣa dharmah pratiṣṭhitaḥ,
ekamātreṇa granthena na kadāpi praśāsitaḥ. (11)*

Eṣaḥ – This, *dharmah* – religion, *na pratiṣṭhitaḥ* – was not established, *tu ekena manuṣyeṇa* – by just one person; *na kadāpi* – nor was it ever, *praśāsitaḥ* – governed, *ekamātreṇa granthena* – by just one book.

This religion was not
by just one person established;
nor was it by just one book
ever governed. (11)

Note: Apart from the *Vedas* and the *Upaniṣads*, which are regarded as *Shruti* the highest sacred texts, there also emerged *Smṛiti* literature regarded as subsidiary sacred texts which include the two main epics (the *Rāmāyaṇa* and the *Mahābhārata*), the *Purāṇas* and the *Dharmaśāstras*. The *Bhagavad-Gītā* (the *Gīta*, for short), though a part of the *Mahabharata*, is regarded as an *Upanishad* and hence as a very sacred text. It brought together within one text the main teachings of the *Vedas* and the *Upaniṣads*. The *Upaniṣads* and the *Gīta* marked a sophisticated stage in the evolution of the religion, going beyond rites and rituals, and covering metaphysics and ethics. The medieval period saw the emergence of new sacred texts particularly in local or people's spoken languages. The *Jñāneśwari* (a Marathi rendering of the *Bhagavad-Gīta*) and the *Rāmacaritamānasa* (a rendering of the *Ramayana* in Hindi) are conspicuous examples of this trend.

परन्तु वटवृक्षस्य प्रकारेण प्रवर्धितः ।

बहुमूलान्यवष्टम्भ्य समृद्धश्च पुरातनः ॥१२॥

*Parantu vaṭavr̥kṣasya prakāreṇa pravardhitaḥ,
bahumūlānyavaṣṭambhya samṛddhaśca purātanaḥ. (12)*

Parantu – On the contrary/ But, *purātanaḥ* – (this) ancient (religion), *pravardhitaḥ* – grew vast and big, *prakāreṇa* – like, *vaṭa-vr̥kṣasya* – a banyan tree, *ca* -and, *avaṣṭambhya* – having depended upon, *bahumūlāni* – many roots, *samṛddhaḥ* – (became) rich/prosperous.

On the contrary, this ancient religion
grew vast and big like a banyan tree;
with many roots to draw sustenance from,
it became rich and full of activity. (12)

मतधर्मस्सदाकालं स्थागितो न कदाचन ।

मौल्यानामपि नित्यानां भाष्यं कालोचितं भवेत् ॥१३॥

*Matadharmassadākālaṃ sthagito na kadācana,
maulyānām api nityānām bhāṣyaṃ kālocitaṃ bhavet. (13)*

Matadharmah – A religion, (is), *na kadācana* – never, *sthagitaḥ* – fixed, *sadākālam* – for all time; *bhāṣyam* – interpretation, *nityānām* – of eternal, *maulyanām* – values, *bhavet* – should be, *kālocitaṃ* – proper for the times.

Religions are never
fixed for all times;
the interpretation of even eternal values,
should meet changing needs. (13)

धर्मस्मिन् वर्तते स्थैर्यं नित्यता चैव नम्रता ।
आपातुं नवमौल्यानि सामर्थ्यं चैव मुक्तता ॥१४॥
*Dharmesmin vartate sthairyam nityatā caiva namratā,
āpātum navamaulyāni sāmartyam caiva muktatā. (14)*

Asmin – In this, *dharme-* religion, *vartate* – there is, stability, *nityatā* – continuity, *caiva* – as well as, *namratā* – flexibility; *sāmartyam* – ability/ capacity, *caiva* – as well as, *muktatā* – openness, *āpātum* – to absorb, *nava-maulyāni* – new values.

There is in this religion stability,
continuity as well as flexibility,
and to absorb new values,
openness as also capacity. (14)

तस्य निर्देशनं प्राप्तं गीतायाः यज्ञरूपणे ।
तस्यां निरूपितो यज्ञः भिन्नः वेदेषु वेदितात् ॥१५॥
*Tasya nirdeśanam prāptam Gītāyāḥ yajna-rūpane,
tasyām nirūpito yajnaḥ bhinnaḥ Vedeṣu veditāt. (15)*

Nirdeśanam – An example, *tasya-* of this, *prāptam* – is found, (in), *Gītāyāḥ* – the Gita's, *yajna-rūpane* – the metaphorical treatment of Yajna (sacrifice); *yajnaḥ* – sacrifice, *nirūpito* – as pictured/described, *tasyām* – in that (in the Gita), (is), *bhinnaḥ* – different, (from what is), *veditāt* – told, *Vedeṣu* – in the Vedas.

The Gita's treatment of sacrifice
is an example of this;
sacrifice as in the Geeta is
different from what in the Vedas is. (15)

सनातनेति पूर्वं हि हिन्दूधर्मस्ततः परम् ।
विख्यातः एष धर्मस्तु विदेशेषु च भारते ॥१६॥
*Sanātaneti pūrvam hi Hindūdharmastataḥ param,
vikhyātaḥ eṣa dharmastu videśeṣu ca Bhārate. (16)*

Eṣaḥ – This religion, (was), *vikhyātaḥ* – well known, *iti* – as, *Sanātanāḥ* – *Sanātana* (ancient, enduring), *pūrvam* – in the old days/ earlier, (and), *iti* – as, *Hindūdharmāḥ* – Hinduism, *tataḥ param* – subsequently, *videśeṣu* – foreign countries, *ca* – as well as, *Bhārate* – in India .

This religion which was known
as Sanatana Dharma earlier,
became known as Hinduism

both in India abroad later. (16)

प्रति धर्मेण कर्तव्यं त्रिषु चाङ्गेषु बोधनम् ।
परतत्त्वविचारे हि चारित्र्ये चापि साधने ॥१७॥

*Prati dharmeṇa kartavyam triṣu cāṅgeṣu bodhanam,
paratattva-vicāre hi cāritrye cāpi sādhanē. (17)*

Triṣu aṅgeṣu – In three departments/aspects, *ca* – verily, *bodhanam* – teaching/ instruction, *kartavyam* – has to be done, *prati dharmeṇa* – by every religion: *paratattva-vicāre* – in metaphysics, *hi* – surely, *cāritrye* – in character building/ ethics, *ca api* – and also, in *sādhanē* – in spiritual means/ striving.

In three departments,
every religion has to do its teaching:
metaphysics, character building,
and in the ways of spiritual striving. (17)

एतानि त्रीणि बोधित्वा वेदोपनिषदः कृताः ।
गीता च धर्मशास्त्राणि रामायणं च भारतम् ॥१८॥

*Etāni trīṇi bodhitvā Vedopaniṣadaḥ kṛtāḥ,
Gītā ca Dharmasāstrāṇi Rāmāyaṇam ca Bhāratam. (18)*

Etāni trīṇi bodhitvā – Instructing on all the three aspects, *Vedopaniṣadaḥ* – the Vedas and Upanishads, *kṛtāḥ* – were composed; (so also were), *Gītā* – the Gīta, *Dharmasāstrāṇi* – the Dharma-śāstras, *Rāmāyaṇam* – the Ramayāṇa, *ca* – and, *Bhāratam* – the Mahabharata.

Instructing on all the three aspects,
were composed: the Vedas and the Upanishads,
the Dharmashastras, and the Geeta,
the Ramayana and the Mahabharata epics. (18)

प्रार्थनास्सन्ति वेदेषु देवान् प्रति सुसिद्ध्ये ।
प्रकृतेः भिन्नरूपाणि देवा इति प्रशंसिताः ॥१९॥

*Prārthanāssanti Vedeṣu devān prati susiddhye,
prakṛteḥ bhinna-rūpāṇi devā iti praśamsitāḥ. (19)*

There, *santi* – are, *prārthanāḥ* – prayers, *Vedeṣu* – in the Vedas, *prati-* to, *devān* – (various) gods, *susiddhye* – for accomplishment/ wish fulfilment; *bhinna-rūpāṇi* – different aspects/forms, *prakṛteḥ* - of Nature, *praśamsitāḥ* – are lauded/eulogised, *devāḥ iti* – as gods.

There are prayers in the Vedas
to various gods for wish fulfilment;
different aspects of Nature only
are eulogised as gods beneficent. (19)

तदापि सन्ति ते सर्वे एकेनैव प्रकाशिताः ।

स्पष्टं वेदेष्वभिव्यक्तम् एकदेवस्य कल्पनम् ॥२०॥

*Tadāpi santi te sarve Ekenaiva prakāśitāḥ,
spaṣṭam vedeṣvabhivyaktam Eka-devasya kalpanam. (20)*

Tadāpi – Even then, *te sarve* – all of them, *prakāśitāḥ* – are illumined/ formed/manifested, *Ekena eva* – only by One; *kalpanam* – the idea, *eka-devasya-* of One God, *abhivyaktam* – is declared, *Vedeṣu* – in the Vedas, *spaṣṭam* - clearly.

Even then they are all
different forms of One Divine;
the Vedas declare this idea of One God
in many statements that shine. (20)

Note: Hinduism is sometimes regarded as polytheist, and very mistakenly so. There is freedom to worship God in any form in Hinduism – male or female, whichever appeals to the devotee most, but there is always the notion that they are only forms of the One and the same God. This notion did not come later, but exists in the Vedas themselves including the earliest Veda – the Rigveda.

विप्राः वदन्ति बहुधा एकं सदिति सूचितम् ।

गौरवेण च वेदेषु परब्रह्मेति कीर्तितम् ॥२१॥

*Viprāḥ vadanti bahudhā Ekaṃ saditi sūcitam,
gauraveṇa ca Vedeṣu Parabrahmeti kīrtitam. (21)*

Viprāḥ – The learned, *vadanti* – speak (of), *ekam* – One, *Sat* – Truth/Being, *bahudhā* – in several ways; *iti* – thus, *gauraveṇa* – respectfully, *sūcitam* – is indicated, *Vedeṣu* – in the Vedas, *ca* – and, *kīrtitam* – celebrated, *Parabrahmeti* – celebrated as Parabrahma/ the Ultimate.

The learned speak of One Being
in several ways, thus is indicated
in the Vedas, which as Parabrahman
is greatly celebrated. (21)

Note: The famous statement, *Ekaṃ sad viprāḥ bahudhā vadanti*, occurs in the Rigveda (RV) (1.164.46). A few more of such sayings are: *Ekaḥ dhātāra bhuvanāni viśva*. (That One is the supporter of all things in the Universe. RV 1.154.4); *Ekaṃ vā idaṃ vibabhūva sarvam*. (The One alone is this; It manifests Itself in everything. RV 8.58.2); *Bhūtasya jātaḥ patiḥ eva āsīt*. (That one was/is the Lord of all created things. RV 10.121.1).

व्याप्य सर्वमिदं विश्वं परब्रह्माधितिष्ठति ।

सर्वं प्रकटनं तस्य न किञ्चित् ब्रह्मणा विना ॥२२॥

*Vyāpya sarvamidaṃ viśvaṃ Parabrahmādhiṣṭhati,
sarvaṃ prakṭanam tasya na kiñcit Brahmanā vinā. (22)*

Vyāpya – Having pervaded, *sarvamidam viśvam* - this whole Universe, *Parabrahma* – the Ultimate/ Absolute, *adhitiṣṭhati* – transcends, *taḍ* – it; *sarvam* – all/ everything, *tasya* – (is) His, *prakaṭanam* – manifestation/creation, *na kiñcit* – there is nothing, *vinā* – without, *Brahmaṇā* – Brahman.

Having pervaded the whole Universe,
Parabrahman transcends it too;
everything is Its* manifestation;
there is nothing else without It true. (22)

*In Sanskrit, Brahman -the Ultimate/Absolute, is referred in neuter gender, as it is actually beyond gender. Its manifestations in terms of gods and goddesses have of course gender - either masculine or feminine. While, Shiva, Vishnu and Ganesha are male, Saraswati, Parvati/Durga, and Lakshmi are female deities.

परब्रह्म निराकारं निर्गुणं चापि शक्तिमत् ।
सर्वं प्रचलितं तेन शक्तीनां मूलमित्यपि ॥२३॥
Parabrahma nirākāraṃ Nirguṇaṃ cāpi śaktimat,
sarvam pracalitaṃ tena śaktīnāṃ mūlamityapi. (23)

Parabrahma – The Ultimate/Absolute, *nirākāraṃ* – is formless, *nirguṇaṃ* – without attributes, *ca api* - and even then, *śaktimat* – powerful/ Omnipotent; *sarvam* – everything, *pracalitaṃ* – is moved, *tena* – by it, *iti api*– also as, *mūlam* – the source, *śaktīnām* – (of) all powers/energy.

The Ultimate is formless,
has no attributes, yet all powerful force;
every thing is moved by It,
as It is the all energy source. (23)

यद्यप्येतत् परोक्षं हि सर्वं तस्याभिव्यञ्जनम् ।
आराधितुम् अपेक्षन्ते व्यक्तं देवं तु मानवाः ॥२४॥
Yadyapyetat parokṣaṃ hi sarvaṃ tasyābhivyañjanam,
āradhitum apekṣante vyaktaṃ devaṃ tu mānavāḥ. (24)

Yadyapi – Though, *Etad* – It, *parokṣaṃ* – beyond visibility/invisible, (and), *sarvam*- everything, (is), *tasya* – Its, *abhivyañjanam* - manifestation; *tu* – but, *mānavāḥ*- people, *apekṣante* – desire, *āradhitum* – to worship, *vyaktaṃ* – a manifest, *devam* – Deity/God.

Though the Ultimate is invisible,
and, everything is Its manifestation,
people desire to worship
a manifest God for making supplication. (24)

तथैव प्रकृतेस्सर्वमुखान्याराधितानि वै ।
मुनिभिर्वेदमन्त्रेषु मत्वा रूपाणि ब्रह्मणः ॥२५॥

*Tathaiva prakṛtessarvamukhānyārādhitāni vai,
munibhirvedamantreṣu matvā rūpāṇi Brahmanāḥ. (25)*

Tathā eva – That is how, *sarva* – all, *mukhāni* – aspects, *prakṛteh* – of nature, *vai* – indeed, *ārādhitāni* – were worshipped, *munibhiḥ* – by sages/ascetics, *Veda-mantreṣu* – in Veda mantras, *matvā* – taking (them to be), *rūpāṇi* – manifestations/forms, *Brahmanāḥ* – of Brahman the Ultimate.

That is how, all aspects of Nature
were indeed worshipped by sages pure
through the Vedic chants,
taking them to be forms of Brahman sure. (25)

वेदधर्मस्य वैशिष्ट्यं प्रकृतिं प्रति गौरवम् ।
वेदेभ्यः प्रेक्षिता स्पष्टं प्रकृत्यां चारु दिव्यता ॥२६॥
*Vedadharmasya vaiśiṣṭyaṃ prakṛtiṃ prati gauravam,
Vedebhyaḥ prekṣitā spaṣṭam prakṛtyāṃ cāru divyatā. (26)*

Vaiśiṣṭyam – A special feature, *Veda-dharmasya* – of the Vedic religion, (was), *gauravam* – respect, *prati* – towards, *prakṛtim* – nature; *cāru* – charming, *divyatā*- divinity, *spaṣṭam* – quite clearly, *prekṣitā* – was observed, *Vedebhyaḥ* – by the Vedas, *prakṛtyām* – in nature.

A distinct feature of the Vedic religion
was its reverence for nature dearly;
charming divinity was seen
by the Vedas in nature quite clearly. (26)

नैव प्रकृति-पूजा तु धर्मस्यैतस्य भावना ।
प्रकृत्यां च परं तस्याः ब्रह्मत्वं तेन दर्शितम् ॥ २७॥
*Naiva prikr̥ti-pūjā tu dharmasyetasya bhāvanā,
prakṛtyāṃ ca param tasyāḥ brahmatvaṃ tena darśitam. (27)*

Eva – Mere, *prakṛti-pūjā* – nature worship, *na* – is not, *bhāvanā* – the idea, *etasya* – of this, *dharmasya* – (Vedic) religion; (both) *prakṛtyām* – within nature, *ca* – and, *param* – beyond, *tasyāḥ* – it, *Brahmatvam* – Divinity, *darśitam* – was shown/indicated, *tena* – by it.

Mere nature worship is not
the idea of the Vedic religion;
the presence of Brahman both within
and beyond nature was its indication. (27)

वेदवेदान्त-विज्ञानं प्रणिनेतुं जनेष्वपि ।
ग्रथितानि पुराणानि समेतं नूतनदैवतैः ॥२८॥
*Vedavedānta-vijnānaṃ praṇinetuṃ janeṣvapi,
grathitāni Purāṇāni sametaṃ nūtnadaivataiḥ. (28)*

Praṇinetum – To spread, *vijnānam* – the knowledge, *Veda-vedānta* – of the Vedas and Upanishads, *janeṣu api* – among common people, *Purāṇāni* – the *Purāṇas*, *grathitāni* – were composed, *sametam* – along with, *nūtnadaivataiḥ* – (bringing in) new deities.

To spread the knowledge of the Vedas
and the Upanishads among common humanity,
the *Puranas* were composed
bringing in many a new deity. (28)

आचारे नीतिमतां वै ह्यानेतुं जनतासु च ।
भक्तिप्रचोदनार्थं च पुराणेषु कथाः कृताः ॥२९॥

Ācāre nītimattām vai hyānetuṃ janatasu ca,
bhakti-pracodanārtham ca purāṇeṣu kathāḥ kṛtāḥ. (29)

Ānetum hi – To bring, *janatāsu* – into people, *nītimattām* – morality, *ācāre* – in daily conduct, *ca* – and, *pracodanārtham* – to stimulate, *bhakti* – devotion, *kathāḥ* – stories, *kṛtāḥ* – were made/ composed, *Purāṇeṣu* – in the *Purāṇas*.

To bring morality into the daily conduct
of people in a pleasant way,
and to stimulate devotion, *Puranas* had stories
that held people in their sway. (29).

उपास्ते हि परं दैवं आकान्क्षासहितो जनः ।
कल्पिता बहवो देवाः इच्छानामनुसारतः ॥३०॥

Upāste hi param daivam ākāṅkṣāśahito janaḥ,
kalpitā bahavo devāḥ icchānām anusārataḥ. (30)

Ākāṅkṣā-sahito – Full of desires, *janaḥ* – People, *upāste* – worship, *Param daivam* – the Ultimate Divine; (that is how), *bahavo devāḥ* – many deities, *kalpitāḥ* – conceptualised, *anusārataḥ* – according to, *icchānām* – the desires.

People worship the Highest
with desires in heart,
and conceptualise many deities,
accordingly to play their part. (30)

धनार्थी भजते लक्ष्मीं विद्यार्थी च सरस्वतीम् ।
शक्त्यर्थी वन्दते दुर्गा विघ्नान् हर्तुं विनायकम् ॥३१॥

Dhanārthī bhajate Lakṣmīm vidyārthī ca Saraswatīm,
śaktyarthī vandate Durgām vighnān hartuṃ Vināyakam. (31)

Dhanārthī – One desirous of wealth, *bhajate* – adores, *Lakṣmīm* – the Goddess of wealth, *vidyārthī* – a student, (similarly adores), *Saraswatīm* – the Goddess of learning/knowledge, *śaktyarthī* – one desirous of strength/power/ energy, *vandate* – salutes, *Durgām* – the

Goddess of strength/power/energy, *ca* - and, *hartum* – to drive away, *vighnan* – obstacles, *Vināyakam* - (there is special) God Vinayaka/ Ganapati/ Vighnesha (to remove them).

One desiring wealth adores Laksmi,
a student worships Saraswati,
one desiring power salutes Durga,
and to remove obstacles Ganapati. (31)

ब्रह्मणा सृष्टम् आ विश्वं विष्णुना च सुरक्षितं ।

शमितं शङ्करेणेति पुराणैः प्रतिपादितम् ॥३२॥

Brahmaṇā sṛṣṭam ā viśvaṃ Viṣṇunā ca surakṣitam
śamitam Śankareṇeti Purāṇaiḥ pratipāditam. (32)

(It was), *pratipāditam* – propounded, *Purāṇaiḥ* – by the Purānas, *iti* - that, *viśvam* – the universe, *ā sṛṣṭam* – was verily created, *Brahmaṇā* – by Brahma, *ca* – and, *surakṣitam* – well protected, *Viṣṇunā* – by Vishnu; (and), *śamitam* – soothed/rested/relieved from pain, *Śankareṇa* – by Shankara/Shiva.

The Puranas said that
Brahma created the Universe
which is well-protected by Vishnu; and
soothed by Shankara . (32)

Note: Though some Purānas depict Shankara as playing the role of the destroyer in the eternal cycle of creation, maintenance and dissolution, his devotees see Him in a very benevolent role. The literal meaning of Shankara is one who confers happiness, or the auspicious. His another name, Shiva, also has the same meaning. Brahma of Puranas is not the same as Brahman of the Upanishads. Where God is taken as One and only One, it is the Brahman of the Upanishads. All roles are combined in the Brahman.

एकदेवस्य ते सर्वे कल्पनानि तु ब्रह्मणः ।

एकोऽपि बहुधा वेदैः बहु रूपेषु पूजितः ॥३३॥

Ekadevasya te sarve kalpanāni tu Brahmaṇaḥ,
Ekopi bahudhā vedaiḥ bahu rūpeṣu poojitaḥ. (33)

Te sarve – They (are) all, *kalpanāni* - (different) conceptualisations, *Eka-devasya* – of One God, *Brahmaṇaḥ* – the Brahman/ the Ultimate, *tu* – indeed; *Ekopi* – though One, (He), *poojitaḥ* – is worshipped, *vedaiḥ* – by the Vedas, *bahudhā* – in many ways, (and), *bahu rūpeṣu* – in many forms.

They are all indeed different ideas
of One and the same Divine;
though One, He is worshipped
in different ways and forms fine. (33)

निर्गुणं यद्यपि ब्रह्म सगुणाः देवदेवताः ।

परब्रह्म निराकारं ओंकारेणैव कीर्तितम् ॥३४॥

*Nirguṇam yadyapi Brahma saguṇāḥ devadevatāḥ,
Parabrahma nirākāram Omkāreṇaiva kīrtitam. (34)*

Yadyapi – Even though, *Brahma(n)* – Brahman the Ultimate, *nirguṇam* – is attributeless (and therefore also formless), *devadevatāḥ* – gods and goddesses/ deities, *saguṇāḥ* – have attributes (and therefore also forms); *nirākāram* – the formless, *Parabrahma(n)* – Parabrahma the Ultimate, *kīrtitam* – is reputed/invoked/ known, *eva* – only, *Omkāreṇa* – through the (holy syllable) Om.

Though the Ultimate has no attributes,
Gods and Goddesses have them;
the formless Ultimate is invoked
only through the holy syllable Om. (34)

Note: Brahman is *Nirguṇa* but particular deities are *Saguṇa* in the sense that they are beatific and compassionate and respond to prayers.

दैवतं सगुणं व्यक्तं अभिगम्यं तु सेवया ।

उपासनेन भक्त्या च प्राप्यं ध्यानेन निर्गुणम् ॥३५॥

*Daivatam saguṇam vyaktam abhigamyam tu sevayā
upāsanena bhaktyā ca prāpyam dhyānena Nirguṇam. (35)*

Daivatam – The Divine, *saguṇam* – with attributes, (and), *vyaktam* – Manifest (in a form), *abhigamyam* – can be accessible/approached, *tu* – indeed, *sevayā* – through service, *upāsanena* – worship, *ca* – and, *bhaktyā* – devotion; (while), *nirguṇam* – the Formless (One), *prāpyam* – can be found/experienced, *dhyānena* – through meditation.

The Divine with attributes and form
is accessible through devotion,
worship and service, while the Formless
can be experienced through meditation. (35)

परब्रह्म-नियोगेन देवताः नैव पूजिताः ।

उपासितो यदा शंभुः परब्रह्मेति वेदितः ॥३६॥

*Parabrahma-niyogena devatāḥ naiva pūjitāḥ,
upasito yadā Śambhuḥ parabrahmeti veditaḥ. (36)*

Devatāḥ – Deities, *na pūjitāḥ* – are not worshipped, (merely), *Parabrahma-niyogena* – by appointment or as agents of the Ultimate; *yadā* – when, *Śambhuḥ* – Shambhu/ Shiva, *upāsitaḥ* – worshipped, (He), *veditaḥ* – is understood, *iti* – as, *Parabrahma* – the Ultimate Itself.

Deities are not worshipped
merely as the agents of the Ultimate;
when, for instance, Shiva is worshipped,

He is understood as the Ultimate Itself. (36)

उपासकैः न कर्तव्यः भेदो देवेषु कश्चन ।
तथाप्यभीष्ट-देवस्य एकस्योपासना हिता ॥३७॥

*Upāsakaih na kartavyaḥ bhedo deveṣu kaścana,
tathāpyabhīṣṭa-devasya Ekasyopāsanā hitā. (37)*

Kaścana – Even a little, *bhedo* – differentiation, *na kartavyaḥ* – should not be made, *upāsakaih* – by devotees, *deveṣu* – between gods; *tathāpi* – nevertheless, *upāsana* – worship, *ekasya* – of one, *abhīṣṭa-devasya* – one favourite god, *hitā-* (is) beneficial.

Even a little differentiation
between gods is not to be done;
nevertheless, it is beneficial to have
for worship just one favourite one. (37)

एकस्योपासनेनैव चित्तं भवति केन्द्रितम् ।
एकाग्रमनसा यत्तं ध्यानमेव विशिष्यते ॥३८॥

*Ekasyopāsanenaiva cittam bhavati kendritam,
ekāgra-manasā yattam dhyānameva viśiṣyate. (38)*

Upāsanena – Through the worship, *Ekasya* – of One (God), *eva* – only, *cittam* – the mind, *bhavati* – becomes, *kendritam* – focussed/ concentrated; *dhyānam* – meditation, *yattam* – tried/attempted, *ekāgra-manasā* – with one-pointed mind, *eva* – only, *viśiṣyate* – is superior/ distinctly successful.

Through the worship of One God only,
the mind comes to be of focussed kind;
and only that meditation is superior
which is done with one-pointed mind. (38)

सुखासनं गृहीत्वा हि ध्यानार्थी स्वस्थमानसः।
सावधानं मनोवृत्तिं वीक्षतां साग्रहेण च ॥३९॥

*Sukhāsanam grhītvā hi dhyānārthī svastha-mānasaḥ,
sāvadhānam manovṛttim vīkṣatām sāgrahaṇa ca. (39)*

Grhītvā – Having taken, *sukhāsanam* – a comfortable sitting posture, *hi* – indeed, *svastha-mānasaḥ* – with a self-abiding/ composed mind, *dhyānārthī* – the meditator, *vīkṣatām* – should observe, *sāvadhānam* – attentively/ with awareness, *ca* – and, *sāgrahaṇa* – persistently, *manovṛttim* – the goings on in one's mind.

With a mind composed
and sitting comfortably,
the meditator should observe one's mind
attentively and persistently. (39)

‘आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्’*।

आदिष्टमिति गीतायां ध्यानायात्मविशोधने ॥ ४०॥

‘*Ātmasamsthām manaḥ kṛtvā na kiñcidapi cintayet*’,*
ādiṣṭamiti Gītāyāṃ dhyānāyātmaviśodhane. (40)

Kṛtvā – Making, *manaḥ* – the mind, *ātma-samsthām* – fixed on the Self, *na cintayet-* (one) should not think, *kiñcit* – (of) anything, *api* – at all/ even; *iti* – thus, *ādiṣṭam* – (is) advised/ instructed, *Gītāyāṃ* – in the Gita, *dhyānāyā* – for doing meditation, *ātma-viśodhane* – for the discovery of the Self.

Having fixed the mind on the Self,
do not think of anything at all;
thus is taught in the Gita for meditation,
for the discovery of the Self to all. (40)

*from the Bhagavad-Gītā , chapter 6, verse 25 (3rd & 4th pādas).

ध्यानेन नियतं नित्यं शान्तिमाप्नोति चिन्तकः।

आर्तिभ्यश्च च विमुक्तिं च विन्दते सावधानताम् ॥४१॥

Dhyānena niyataṃ nityaṃ śāntimāpnoti cintakaḥ
ārtibhyaśca vimuktiṃ ca vindate sāvadhānatām. (41)

Cintakaḥ - The meditator, *āpnoti* – obtains, *śāntim* – peace (of mind), *dhyānena* – through meditation, (done), *niyataṃ* – regularly, *nityaṃ* – every day, *vimuktiṃ* – release/ freedom, *ārtibhyaḥ* – from worries/ stress, *ca* – and, *sāvadhānatām* – attentiveness.

The meditator obtains peace of mind
through regular daily meditation,
freedom from worries indeed, and
develops an attentive mind. (41)

आनन्दश्चित्तशान्तिश्च तितिक्षा वेदनां प्रति ।

सौहार्दं सर्वभूतेषु ध्यानेन हि समाहृताः ॥४२॥

Ānandścittaśāntiśca titikṣā vedanāṃ prati
sauhārdaṃ sarvabhūteṣu dhyānena hi samāhṛtāḥ. (42)

Ānandaḥ - Joyousness, *cittaśāntiḥ* – mental peace, *titikṣā* – forbearance, *prati* – towards, *vedanām* – pain/sorrows/ affliction, *sauhārdam* – affection, friendliness, *sarvabhūteṣu* – to all beings, (- all these), *hi* – indeed, *samāhṛtāḥ* – are gathered/obtained, *dhyānena-* through meditation.

Joyousness and mental peace,
forbearance against affliction,
affection towards all beings, - all these

are obtained from meditation. (42)

यद्यात्मचिन्तनं कष्टं चित्ताञ्चल्यकारणात् ।

नामजपेन कर्तव्यः प्रारम्भो भक्तिपूरितः ॥ ४३ ॥

*Yadyātma-cintanam kaṣṭam citta-cañcalya-kāraṇāt,
nāmajapena kartavyaḥ prārambho bhaktipūritaḥ. (43)*

Yadi – If, ātma-cintanam – contemplation/meditation on the Self, kaṣṭam – is difficult, kāraṇāt – due to, citta-cañcalya – fickleness of mind, (then), prārambhaḥ – a beginning, kartavyaḥ – should be made, nāmajapena – through the repeated recitation of (any) Name (of God), bhaktipūritaḥ – with full devotion.

If meditation on the Self is felt to be difficult
due to fickleness of mind,
then begin with reciting a name of God
with full devotion and love. (43)

नामजपाय नावश्यम् एकसुस्थिरमासनम् ।

तिष्ठन्तो वा चलन्तो वा तत्कुर्वीत सुखं ननु ॥४४॥

*Nāmajapāya nāvaśyam ekasusthiramāsanam,
tiṣṭanto vā calanto vā tat kurvīta sukhaṁ nanu. (44)*

Nāmajapāya – For repeatedly reciting the name of God, eka – one, susthiram āsanam – fixed sitting posture, nāvaśyam – is not necessary; api- even, tiṣṭantaḥ – while standing, vā – or, calantaḥ – walking, tat kurvīta – it may be done, sukham – easily, nanu – indeed.

One fixed sitting posture is not necessary
for reciting the name of God,
it can be done even while standing
or walking, easily indeed. (44)

सुसाध्यं भवति ध्यानं पूर्वं कृत-जपेन वै ।

यद्यप्येतौ न संपन्नावुभौ तौ सुखदायकौ ॥४५॥

*Susādhyam bhavati dhyānam pūrvam kṛta-japena vai,
yadyapyetau na saṁpannāvubhau tau sukhadāyakau . (45)*

Japena – By japa, pūrvam kṛta - done before, dhyānam – meditation, bhavati – becomes, susādhyam – easy, vai – indeed; yadyapi – even if, tau – they, (are), na – not, saṁpannau – not done perfectly, ubhau tau – both of them (japa and dhyana), sukhadāyakau – give happiness.

Japa done before
makes meditation easy;
even if not done perfectly,
both make you happy. (45)

सुलभ्या न मनश्शन्तिः प्रयत्नेनैव भाविता ।
तस्य लाभाय चावश्या चारित्र्य-शुद्धता ध्रुवा ॥ ४६ ॥

*Sulabhyā na manaśśāntiḥ prayatnenaiva bhāvitā,
tasya lābhāya cāvaśyā cāritrya-śuddhatā dhruvā. (46)*

Manaśśāntiḥ – Peace of mind, *na* – (is) not, *sulabhyā* – easy to get; *bhāvitā* - it is produced, *prayatnena eva* – only through continued effort; *ca* – and, *tasya lābhāya* – to get it, *dhruvā* – definite, *śuddhatā* – purity, *cāritrya* – of character, *avaśyā* – is necessary.

Peace of mind is not easy to get,
it comes only through continued effort;
cultivating definite purity of character
is necessary to have it. (46)

उत्कोचग्राहकाः त्रस्ताः अशान्तमनसा खलु ।
द्रव्यदानेन देवेभ्यः यतन्ते शान्तिसाधनम् ॥४७॥

*Utkoca-grāhakāḥ trastāḥ aśānta-manasā khalu,
dravyadānena devebhyaḥ yatante śānti-sādhanam. (47)*

Utkoca-grāhakāḥ – Bribe-takers, *trastāḥ* – troubled, *aśānta-manasā* – by a disturbed mind, *khalu* – really, *yatante* – try, *śānti-sādhanam* – to have peace (of mind), *dravya-dānena* – by gifting money/wealth, *devebhyaḥ* – to gods.

Bribe takers, troubled
really by a guilty mind,
try to buy peace
by gifting money to various gods. (47)

उत्कोचग्रहणं पापम् आत्मग्लानिं करिष्यति ।
मार्जनं तस्य पापस्य दम्भभक्त्या कदापि न ॥४८॥

*Utkoca-grahaṇam pāpaṃ ātma-glāniṃ kariṣyati
mārjanam tasya pāpasya dambha-bhaktyā kadāpi na. (48)*

Grahaṇam – Taking, *utkoca* – bribe(s), *pāpaṃ* – (is a) sin, *kariṣyati* – (it) will do, *ātma-glāniṃ* –the destruction of the soul; *tasya* – its, *mārjanam* – cleansing/ washing/ purification, *tasya pāpasya* – of this sin, *dambha-bhaktyā* – by hypocritical devotion, *kadāpi na* – never ever.

Taking bribes is a sin,
destructive of the very soul;
cleansing it is never possible
by devotion false or foul. (48)

अहिंसा-सत्यमस्तेयान्याश्रिता एव सज्जनाः ।

आप्नुवन्ति हि देवस्य कृपामिह परत्र च ॥४९॥

*Ahiṃsā-satya-asteyānyāśritā eva sajjanāḥ,
āpnuvanti hi Devasya kṛpām iha paratra ca. (49)*

Eva – Only, *sajjanāḥ* – noble people, (who have), *āśritāḥ* – taken refuge in, *ahiṃsā* – nonviolence, *satya* – truthfulness, (and), *asteyāni* – non-stealing, *āpnuvanti* – obtain, *Devasya kṛpām* – God’s grace, *iha* – here (in the world), *ca* – and, *paratra* – beyond (after death).

Only the noble who have taken refuge in
non-violence, truthfulness and non-stealing,
obtain the Grace of God, and get
fulfilment both here and beyond. (49)

निहितो भगवद्भक्त्यां सद्वर्तस्य सदाशयः ।

विना शीलं कथं भक्तिः विना धर्मं कथं कृपा ॥५०॥

*Nihito Bhagavad-bhaktiyām sadvarttasya sadāśayaḥ,
vinā śīlam katham bhaktiḥ vinā dharmam katham kṛpā. (50)*

Nihito – Embedded/ implicit, *Bhagavad-bhaktiyām* – in the devotion to God, (is), *āśayaḥ* – intention/meaning, *sadvarttasya* – of good conduct/honesty. *Katham bhaktiḥ* – what kind of devotion, (is it), *vinā* – without, *śīlam* – character/ morality? *Katham kṛpā* – how can there be Grace (of God), *vinā dharmam* – without ethics?

Implicit in the devotion to God
is the intention of honesty.
What kind of devotion is it without character?
How can there be Grace of God without morality? (50)

Note: True devotion to God is not possible without being good at heart and honest. Of course there is redemption for the morally fallen in Hinduism also as the story of Ajāmiḷa shows. But it comes only after true repentance and purity of heart.

अहिंसां सत्यनिष्ठत्वं धर्मं लोकहितार्पणम् ।

पूर्णत्वसाधनं चैव पञ्चशीलानि धारयेत् ॥५१॥

*Ahiṃsām satya-niṣṭhatvam dharmam lokahitārpaṇam,
pūrṇatva-sādhanam caiva Pañcaśīlāni dhārayet. (51)*

(One), *dhārayet* – should uphold/observe/follow, *pañca-śīlāni* – five codes of conduct: *ahiṃsām* – non-violence, *satya-niṣṭhatvam* – commitment to Truth, *dharmam* – duty, *loka-hitārpaṇam* – dedication to the welfare of people/world, *caiva (ca eva)* – and also, *pūrṇatva-sādhanam* – pursuit of perfection.

One should uphold five codes of conduct:
non-violence, commitment to Truth,
duty, welfare of the world,
and also pursuit of perfection. (51)

Note: Non-violence is not just a negative concept of non-killing or non-injury, but means respect for life and includes love and willingness to help others. Commitment to truth means honesty and avoidance of hypocrisy; it can also include pursuit of truth as an objective in life and acquisition of knowledge (both existing and new) in interested fields. Though dharma means ethics in general, it also means specifically, following one's moral duty according to one's position, like mother, father, student, teacher, husband, and wife. Since we often hold different positions with different duties, conflicts between duties could arise. In resolving them, other principles or codes of conduct could help, particularly honesty and, avoidance greed and selfishness, as Gandhi suggested. Contributing to people's welfare can be tailored to one's ability and aptitude; it does not have to be the whole humanity at one stroke. Loka-hita, moreover, need not be confined to humans alone. Loka also means world in general, including animals and nature. *Pūrṇatva-sādhanaṃ*, the pursuit of perfection, is also a moral duty; everyone should strive to reach the full potential of one's personality. It also means that all should have the freedom to do so without arbitrary and unjust constraints. It also means that whatever task one undertakes should be tried to be done as perfectly as possible. It is the Buddha who used the word Panchasheel first. In his teaching they included ahimsa, non-stealing, no sexual misconduct, no intoxicants, and no lying. These principles are accepted in Hinduism also. Ahimsa includes non-stealing and avoidance of sexual misconduct. Since intoxicants involve injury to oneself, it can be included in ahimsa. Ahimsa includes avoiding deliberate injury to oneself too, including one's mind. Both Buddhism and Hinduism attach great importance to purity and clarity of mind. Non-lying comes under commitment to truth.

The word, Panchasheel, became world-famous when the Panchasheel Treaty was signed in 1954 between India and China which laid down five principles of Peaceful Co-existence, as the basis of relationship between the two countries. There is a connection between these five Principles and the Buddha's principles. Ahimsa is implicit in the Treaty's principles too. Civilized behaviour demands that Ahimsa should be the basis of relationship between all countries and settlement of all disputes.

षड्वैरिदमनं शिष्टं सुस्पष्टं गीतया कृतम् ।

कष्टं यद्यपि तदकर्तुं भ्रष्टं जीवनमन्यथा ॥५२॥

*ṣaḍvairidamaṇaṃ śiṣṭaṃ suspaṣṭaṃ Gītayā kṛtam,
kaṣṭaṃ yadyapi tadkartuṃ bhraṣṭaṃ jīvanam anyathā. (52)*

Damaṇam – Suppression of, *ṣaḍ-vairi* – the six enemies*, *śiṣṭam* – (which is) ordained, *suspaṣṭam kṛtam*– was made clear, *Gītayā* – by the Gita; *yadyapi* – though, *kaṣṭam* – (it is) difficult, *tad kartum* – to do so, *jīvanam* – life, *anyathā* – otherwise, (would be), *bhraṣṭam* – lost/ depraved.

Suppression of the six enemies*
is by the Gita clearly ordained;
though difficult to do so,
life otherwise would be quite depraved. (52)

*According to Hinduism, the six enemies (of mankind), also called as *ṣaḍ-varga* (the group of six), are: *kāma* – lust, *krodha* – rage/anger, *lobha* -avarice, *mada* - arrogance, *moha* - infatuation, and *matsara*- jealousy.

हिन्दूधर्मस्य सारस्तु सततं सत्य-शोधनम् ।

लोकहिताय निस्स्वार्थं गान्धिनेति सुशिक्षितम् ॥ ५३ ॥

*Hindū-dharmasya sārastu satataṃ satya-śodhanam,
lokahitāya niṣsvārthaṃ Gāndhineti suśikṣitam. (53)*

Sārah – The essence, *Hindū-dharmasya* – of Hinduism, (is), *satatam* – constant / continuous, *satya-śodhanam* – search after Truth, *tu* – indeed, *loka-hitāya* – for the welfare of the people, (and), *nissvārtham* – selflessly; *iti* – thus, *suśikṣitam* – (was) taught well, *Gāndhinā* – by Gandhi.

The essence of Hinduism is
constant search after Truth, selflessly
for the welfare of people,
as taught by Gandhi repeatedly. (53)

कामक्रोधादि-वर्गस्य निग्रहस्सत्यशोधने ।
अनिवार्येति व्याख्यातं धर्मतत्त्वं तु गान्धिना ॥५४॥
Kāmakrodhādi-vargasya nighrahassatya-śodhane,
anivāryeti vyākhyataṃ dharmatattvaṃ tu Gāndhinā. (54)

Satya-śodhane – In the search after Truth, *nigrahaḥ* - control over, *vargasya* - the group (of six), (consisting of), *kāma-krodhādi* – lust, anger etc., *anivāryeti* – is indispensable; *iti* – thus, *tu* - surely, *dharmatattvaṃ* - the essential nature of ethics/religion, *vyākhyātam* – has been interpreted, *Gāndhinā*- by Gandhi.

Control over the group of six enemies
beginning with lust and anger,
is indispensable in the search of Truth;
for Gandhi, this surely is pious character. (54)

अहिंसाऽस्ति च सत्यस्य द्वितीयमुखमेव तु ।
धर्मे च व्यवहारेऽप्यहिंसा श्रेयस्करी शुभा ॥५५॥
Ahiṃsā 'sti ca satyasya dvitīya-mukham eva tu,
dharme ca vyavahārepyahiṃsā śreyaskarī śubhā. (55)

Ahiṃsā – Nonviolence, *asti* – is, *dvitīya-mukham* – the second face, *satyasya* – of Truth, *eva* – itself, *tu* – indeed; (both), *dharme* – in religion, *api* – (and) also, *vyavahāre* – in secular affairs, *ahiṃsā* – nonviolence, (is), *śreyaskarī** – beneficial/good in a lasting way, (and) *śubha* - auspicious.

Nonviolence is indeed
Truth's second face;
both in religion and also in secular affairs,
its good is a lasting grace. (55)

*In Hindu ethics, while *śreya* is beneficial in a lasting way, *preya* – is pleasing in the short run only.

Note: This is what Gandhi said about the relationship between Truth and Non-violence: 'Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin Nevertheless, ahimsa is the means and Truth is the end. ... ahimsa becomes our supreme duty and Truth becomes God for us.'

(from a letter to Narandas Gandhi 28-31 July, 1930; reproduced in Rudrangshu Mukherjee Ed. *The Penguin Gandhi Reader*, New Delhi, 1993, p. 112)

शमनं परदुःखानाम् अहिंसा सक्रिया खलु ।

सौहार्दं सर्वभूतेषु अहिंसायाश्च सारता ॥५६॥

*Śamanam paraduḥkhānām ahiṃsā sakriyā khalu,
sauhārdam sarvabhūteṣu ahiṃsāyāśca sārata. (56)*

Śamanam – Alleviation, *paraduḥkhānām* – of the sorrows of others, (is), *sakriyā* – activist/positive, *ahiṃsā* – nonviolence; *ca* – and, *sauhārdam* – friendship/ compassion, *sarvabhūteṣu* – towards all beings, (is), *sārata* – the essence, *ahiṃsāyāh* – of nonviolence.

Alleviation of the suffering of others
is activist nonviolence;
and compassion to all beings
is its very essence. (56)

Note: The verse emphasises that ahimsa is not just avoidance of killing/injury, but has a positive and activist connotation.

अन्याय्यस्य च क्रौर्यस्य धैर्येण कृतरोधनम् ।

अहिंसाया एव मार्गः कातर्यं न तु निष्क्रियम् ॥५७॥

*Anyāyyasya ca krauryasya dhairyeṇa kṛta-rodhanam
ahiṃsāyā eva mārgaḥ kātaryam na tu niṣkriyam. (57)*

Dhairyeṇa – Courageously, *kṛta-rodhanam* – putting a halt, *anyāyyasya* – to injustice, *ca* – and, *krauryasya* – to brutality/cruelty, (is), *eva* – only, *mārgaḥ* – the way, *ahiṃsāyāh* – of non-violence; (and) *na tu* – not indeed, *niṣkriyam* – idle, *kātaryam* – cowardice.

Courageously putting a halt
to brutality and injustice,
is only the way of nonviolence,
and not indeed idle cowardice. (57)

Note: This is what Gandhi not only taught but also practised in his fight against colonialism.

दारिद्र्यं जातिवैषम्यं निरुद्योगः निराश्रयः ।

उत्कोचग्रहणं चापि हिंसका प्रमुखा ननु ॥५८॥

*Dāridryam jātivaiṣamyam nirudyogaḥ nirāśrayaḥ
utkocagrahaṇam cāpi hiṃsakā pramukhā nanu. (58)*

Dāridryam – Poverty, *jāti-vaiṣamyam* – caste disparity, *nirudyogaḥ* – unemployment, *nirāśrayaḥ* – homelessness, *ca api* – and also, *utkocagrahaṇam* – bribe-taking, - (these are all), *nanu*- surely, *pramukhāḥ* – important, *hiṃsakāḥ* – forms/ways of violence.

Poverty, caste disparity,

unemployment, homelessness,
and also bribe-taking, these are all
important forms of violence. (58)

Note: The verse points out that violence in society is not limited to physical injury, but also extends to various ills as described, which communities and individuals suffer from for no fault of them.

जल-स्थल-समीराणां मालिन्यानि महास्वनाः ।
एतान्यपि स्वरूपाणि हिंसायाः संशयं विना ॥५९॥
*Jala-sthala-samīrāṇāṃ mālinyani mahāsvanāḥ,
etānyapi svarūpāṇi hiṃsāyāḥ saṃśayaṃ vinā. (59)*

Mālinyāni – Pollution, (of), *jala* – water, *sthala* – land, (and), *samīrāṇām* – air, *mahāsvanāḥ* – production of big noises, - *etāni api* – these also, (are), *svarūpāṇi* – forms, *hiṃsāyāḥ* – of violence, *vinā* – without, *saṃśayam* – doubt.

Pollution of water, land, and air,
and production of big noises, -
these also are forms of violence,
without any doubt. (59)

हिंसायाः चिरभावित्वं बहुरूपेषु दुर्धरम् ।
आह्वानं सर्वधर्मैभ्यः चिन्तनीयं तु सर्वथा ॥६०॥
*Hiṃsāyāḥ cirabhāvitvam bahurūpeṣu durdharam,
āhvānaṃ sarvadharmebhyaḥ cintanīyaṃ tu sarvathā. (60)*

Cira-bhāvitvam – The long-standing existence, *hiṃsāyāḥ* – of violence, *bahu-rūpeṣu* – in many forms, *durdharam* – (which is) unbearable, *ahvanam* – is a challenge, *sarvadharmebhyaḥ* – to all religions, (and), *cintanīyam* – has to be reflected over, *tu*- indeed, *sarvathā* – by all means/ in all ways.

The endurance of violence
in many forms is an unbearable thing;
it is a challenge to all religions,
and has to be reflected over by all means. (60)

सप्रयोजनतायास्तु न हिंसाऽभूच्चिरा ननु ।
मनुजानामपूर्णत्वाद् एव सा बहुविस्तृता ॥६१॥
*Saprayojanatāyāstu na hiṃsā 'bhūccirā nanu,
manujānām apūrṇatvadeva sā bahuvistṛtā. (61)*

Hiṃsā – Violence, *abhūt* – became, *cirā* – longstanding, *nanu* – indeed, *na* – not, *tu saprayojanatāyāḥ* – because of its usefulness/ necessity, (but because), *apūrṇatvāt* – of imperfection, *manujānām* – of men/ human beings, *eva* – only, *sa* – she (it), *bahuvistṛtā* – became widespread.

Violence became longstanding
not because it is needed,
but only because of human imperfection,
and became so widespread. (61)

परधर्मान् प्रति द्वेषः हिंसायाः प्रमुखं मुखम् ।
तेनैव निन्दितं तीव्रं बुधैः नित्यं युगे युगे ॥६२॥

*Paradharmān prati dveṣaḥ hiṃsāyāḥ pramukhaṃ mukham,
tenaiva ninditaṃ tīvraṃ budhaiḥ nityaṃ yuge yuge. (62)*

Dveṣaḥ – Hatred, *paradharmān prati* – against other religions, (is), *pramukhaṃ mukham* – a prominent face, *hiṃsāyāḥ* – of violence; *tenaiva* – that is why, (it is), *tīvraṃ* – strongly, *ninditaṃ* – condemned, *nityaṃ* – constantly, *yuge yuge* – age after age, *budhaiḥ* – by the wise.

Hatred against other religions
is a prominent face of violence,
that is why, it's condemned strongly by the wise
constantly age after age. (62)

रामकृष्णोऽरविन्दश्च विवेकानन्दचिन्मयौ ।
धर्मव्याख्याम् अकुर्वन् वैय्युद्दिश्याधुनिकं युगम् ॥६३॥

*Rāmakṛṣṇo 'ravindaśca Vivekānanda-Cinmayau,
dharmavyākhyām akurvan vaiyyuddiśyādhunikaṃ yugam. (63)*

Rāmakṛṣṇaḥ - Ramakrishna (Paramahansa), *Aravindaḥ* – Aurobindo, *Vivekānanda-Cinmayau* – Swami Vivekānanda and Swami Chinmayananda, (and other teachers), *akurvan* – have done/given, *dharmavyākhyām* – interpretation/commentary on religion, *vai* – indeed, *uddiśya* – addressed, *ādhunikam yugam* – to the modern age.

Ramakrishna, Aurobindo,
Vivekananda and Chinmayananda
have interpreted religion
addressed to the modern age. (63)

निन्दितोऽन्यमतद्वेषः स्पष्टशब्देषु तैरपि ।

सर्वलोकहितायैव तेषां जीवनमर्पितम् ॥६४॥

*Nindito 'nya-mata-dveṣaḥ spaṣṭa-śabdeṣu tairapi,
sarvaloka-hitāyaiva teṣāṃ jīvanam arpitam. (64)*

Anya-mata-dveṣaḥ – Hatred of other religions, *ninditaḥ* – was condemned, *spaṣṭa-śabdeṣu* – in clear words, *tairapi (taiḥ api)* – by them also; *teṣāṃ* – their, *jīvanam* – life, *arpitam* – was dedicated, *sarva loka-hitāya* – to the welfare of all people.

Hatred of other religions was condemned

by them also in words clear and fair;
their life was dedicated
to all people's welfare. (64)

वक्तॄणां हिन्दुधर्मस्य गान्धिराधुनिके युगे ।
सक्रियालोचनत्वात् वै विशिष्टः शोभते सदा ॥६५॥
*Vaktrṇām Hindu-dharmasya Gāndhirādhunike yuge
sakriyālocanatvāt vai viśiṣṭaḥ śobhate sadā. (65)*

Vaktrṇām – Of/Among the spokesmen, *Hindu-dharmasya*- of Hinduism, *ādhunike yuge* – in the modern age, *Gāndhih* – Gandhi, *śobhate* – shines out, *sadā* - ever, (as), *viśiṣṭaḥ* - special/ distinguished, *sakriya-ālocanatvāt* – because of (his) activist thinking, *vai* – surely.

Among the spokesmen of Hinduism
in the modern age,
Gandhi shines out as special ever
because of his activist thinking trait. (65)

सहिष्णुताऽन्यधर्मेषु हिन्दूधर्मविशेषता ।
भिन्नतां प्रति न द्वेषः गान्धिनेति तु शिक्षितम् ॥६६॥
*Sahiṣṇutā 'nyadharmeṣu Hindudharma-viśeṣatā,
bhinnatām prati na dveṣaḥ Gāndhineti tu śikṣitam. (66)*

Sahiṣṇutā – Tolerance, *anyadharmeṣu* – of other religions, (is), *viśeṣatā* – a special feature, (of), *Hindudharma* – Hinduism, (and also), *na dveṣaḥ* – non-hatred, *bhinnatām prati* – towards difference; *iti* – thus, *śikṣitam* – was taught, *Gāndhinā* – by Gandhi, *tu* - indeed.

Tolerance of other religions
and non-hatred of difference,
are special features of Hinduism;
thus indeed Gandhi taught. (66)

धर्मस्याचरणं सत्यम् अस्ति लोकहितावहम् ।
आस्पदं नास्ति द्वेषाय तत्र स्फुटमिदं ननु ॥६७॥
*Dharmasyācaraṇaṃ satyam asti lokahitāvaham
āspadaṃ nāsti dveṣāya tatra sphuṭamidaṃ nanu. (67)*

Satyam- True, *ācaraṇam* – observance, *dharmasya* – of religion, *asti* – is, *lokahitāvaham* – for the welfare of people; *nāsti* – there is no, *āspadam* – scope, *dveṣāya* – for hatred, *tatra* – there, *idam* – this, *sphuṭam* - is very clear, *nanu* - surely.

True observance of religion is
for the welfare of people;
there is no scope surely for
hatred there, which is very clear. (67)

ईश्वरः सर्वधर्मेषु त्वेको हि बहुधोदितः।

तस्यैकस्याखिला सृष्टिः सर्वे लोकास्तु बान्धवाः ॥६८॥

*Īśvaraḥ sarvadharmeṣu tveko hi bahudhoditaḥ,
tasyaikasyākḥilā sṛṣṭiḥ sarve lokāstu bāndhavāḥ. (68)*

Īśvaraḥ – God, sarvadharmeṣu- of all religions, eko hi – is One only, tu - but, uditaḥ – spoken of/ uttered, bahudhā – in different ways/ by different names; akḥilā sṛṣṭiḥ – the whole creation, tasya ekasya – is his alone; (hence), sarve – all, lokāḥ – people/ human beings, bāndhavāḥ – are brothers, tu – indeed.

God of all religions is One,
but uttered in different names,
the whole creation is his alone,
and all humans are brothers. (68)

न कोपि पूर्णसंपन्नो धर्मो पृथ्वीतले कदा ।

आचारेषु विशेषेण सर्वधर्मेषु न्यूनता ॥६९॥

*Na kopi pūrṇasampanno dharmo pṛthvītale kadā
ācāreṣu viśeṣeṇa sarvadharmeṣu nyūnatā. (69)*

Na kopi dharmah – Not a single religion, (is/has been), pūrṇasampanno –perfect/ fully accomplished, pṛthvī-tale – on the surface of the Earth, kadā – ever; viśeṣeṇa – especially, ācāreṣu – in observance, (there is), nyūnatā – dearth/ shortcoming, sarva-dharmeṣu – in all religions.

Not a single religion is perfect
on the face of the Earth,
especially in observance,
all religions have dearth.* (69)

*This was a firm view of Gandhiji. And that is why he insisted on openness towards other religions and learning from them.

तथापि सुगुणास्सन्ति सर्वधर्मेषु सात्विकाः ।

परस्परमतज्ञाने वर्धते खलु बन्धुता ॥७०॥

*Tathāpi suguṇāssanti sarvadharmeṣu sātvikāḥ
paraspara-mata-jñāne vardhate khalu bandhutā.(70)*

Tathāpi – Even then, santi – there are, sātvikāḥ – genuine, suguṇāḥ – merits, sarva-dharmeṣu – in all religions; bandhutā – kindred spirit/ brotherhood, khalu – really, vardhate – grows, paraspara-mata-jñāne – in mutual understanding of religions.

Even then there are genuine merits
in all religions,
and brotherhood can grow
in mutual understanding of them. (70)

स्वधर्मे एव तिष्ठद्भिरापातव्या हितावहाः।

सुगुणास्त्वन्यधर्माणां विहितं न मतान्तरम् ॥७१॥

*Svadharme eva tiṣṭadbhirāpātavyā hitāvahāḥ,
sugunāstvanya-dharmāṇām vihitam na matāntaram. (71)*

Hitāvahāḥ – Beneficial, *sugunāḥ* – merits, *anya-dharmāṇām* – of other religions, *apātavyāḥ* – have to be absorbed, *tiṣṭadbhiḥ* – while remaining, *svadharme-* in one's own religion, *eva* – only; (but), *matāntaram* – converting to another religion, *na vihitam* – is not proper.

Absorb beneficial merits of other religions
while remaining in your own,
but it is not at all proper
converting to another religion. (71)

हिन्दूनां मुख्य-कर्तव्यं दलितानां विकासनम् ।

अनेक-शतवर्षाणाम् अन्यायस्य च मार्जनम् ॥७२॥

*Hindūnām mukhya-kartavyam Dalitānām vikāsanam,
aneka-śatavarṣāṇām anyāyasya ca mārjanam. (72)*

Mukhya – Important, *kartavyam* – duty, *Hindūnām* – of Hindus, (is), *vikāsanam* – the development, *dalitānam* – of the oppressed, *ca* - and, *mārjanam* – the wiping out, *anyāyasya* – of the injustice (to the dalits), *aneka-śata-varṣāṇām* – of several centuries.

An important duty of Hindus
is enabling the development of the oppressed,
and wiping out centuries old
injustice to the suppressed. (72)

मिथ्याबोधास्तु वर्तन्ते हिन्दूधर्मं प्रति ध्रुवम्।

हिन्दवोऽपि कुदैवेन मिथ्यालापैः कुशिक्षिताः ॥७३॥

*Mithyābodhāstu vartante Hindūdharmaṃ prati dhruvam,
Hindavo 'pi kudaivena mithyālapaiḥ kuśikṣitāḥ. (73)*

Mithyābodhāḥ – Misunderstandings, *vartante* – exist, *tu* – indeed, *prati* – about, *Hindūdharmaṃ* – Hinduism, *dhruvam* – surely; *Hindavaḥ api-* Hindus also, *kuśikṣitāḥ* – are misled, *kudaivena* – unfortunately, *mithyālapaiḥ* – by false accusations.

Misunderstandings exist
about Hinduism's suppositions,
and Hindus themselves are
often misled by false accusations. (73)

Note: Apart from the alleged polytheism which has been denied above, there two more important false accusations against Hinduism which are dealt with below: that caste system is intrinsic to Hinduism and, that the religion is world-negating and life denying. Both these accusations have been

strongly refuted in detail quoting support from the Hindu sacred texts themselves, in my books: *Hinduism – A Gandhian Perspective* (2006, 2008), and *Handbook of Hinduism*(2013)(both published by Ane Books, New Delhi).

गीतायां जातिवैषम्यं स्पष्टमेव विरोधितम् ।
गीता समानतायास्तु पोषिका प्रतिपादिका ॥७४॥
Gītāyāṃ jātivaiṣamyam spaṣṭameva virodhitam,
Gītā samānatāyāstu poṣikā pratipādika. (74)

Jāti-vaiṣamyam – Disparity/discrimination on the basis of caste; *virodhitam* – is opposed, *Gītāyāṃ* – in the Gīta, *spaṣṭam eva* – clearly only; *Gīta* – the Gīta, *tu* – indeed, *poṣikā* – is supporter, (and), *pratipādika* –proponent, *samānatāyāḥ* – of equality.

As to caste discrimination,
the Gita is clearly an opposer;
it is indeed a proponent
of equality and its strong supporter. (74)

नालम्बिता हि देवस्य कृपा जन्माथवा कुलम् ।
पुण्यं कर्म च ज्ञानं च भक्तिरेते कृपाकराः ॥७५॥
Nālambitā hi devasya kṛpā janmāthavā kulam,
puṇyam karma ca jñānam ca bhaktirete kṛpākarāḥ. (75)

Devasya – God's, *kṛpā* – grace, *na ālambitā hi*– is not dependent surely on, *janma* – birth, *athavā* – or, *kulam* – family/ lineage; (but) *puṇyam karma* – meritorious work, *ca*- and, *jñānam* – knowledge, *ca* – and, *bhaktiḥ* - devotion, *ete* – these (only), *kṛpākarāḥ* – bring about Divine Grace.

Grace of God does not depend
on birth or lineage;
only meritorious works, knowledge,
and devotion bring about His Grace. (75)

अस्पृश्यता च वैषम्यं जनानां जातिकारणात् ।
नशितव्ये समाजे वै न ते धर्म्ये सुनिश्चितम् ॥७६॥
Aspṛśyatā ca vaiṣamyam janānām jātikāraṇāt,
naśitavye samāje vai na te dharmye suniścitam. (76)

Aspṛśyatā – Untouchability, *ca* – and, *vaiṣamyam* – disparity/ inequality, *janānām jāti-kāraṇāt* – on account of people's caste, *naśitavye* – should be destroyed, *samāje* – in the society, *vai* – surely; *te* – they, *na dharmye* – are unethical/ immoral, *sunīścitam* – certainly.

Untouchability and disparity
on account of caste among people,
have to be thrown out of the society,
as they are quite certainly immoral. (76)

ऐहिकं लोकमुद्दिश्य हिन्दुधर्मस्य कल्पना ।
निन्दिता कतिचित् लोकैर्मिथ्याबोधेन संभ्रमात् ॥७७॥
*Aihikaṃ lokamuddiśya Hindudharmasya kalpanā
ninditā katicit lokairmityābodhena sambhramāt. (77)*

Hindudharmasya – Hinduism’s, *kalpanā* – idea, *aihikalokam uddiśya* – about the mundane world, *ninditā* – has been criticised/abused, *katicit lokaih* – by a few people, *mityābodhena* – due to misunderstanding, (and), *sambhramāt* – confusion.

Hinduism’ idea of the mundane
world has also been abused
due to a wrong understanding
by a few persons very confused. (77)

Note: The main critics of Hinduism in this respect were Max Weber, Albert Schweitzer and K W Kapp. Their views have been refuted in detail in both of my books on Hinduism (see the Note below verse 71) and also in my *Ethics for Our Times – Essays in Gandhian Perspective* (2011, 2014)(chapter 6 on ‘Appearance and reality’, pp. 151-168).

ऐहिकेषु विरक्तिर्न निर्वेदो जीवनं प्रति ।
अतीवस्वार्थमोहानां वर्जनं चैव सूचितम् ॥७८॥
*Aihikeṣu viraktirna nirvedo jīvanam prati
atīvasvārthamohānām varjanam caiva sūcitam. (78)*

Viraktiḥ – Nonattachment, *aihikeṣu* – in mundane matters, *na* – is not, *nirvedo* – loathing/neglect, *prati* – towards, *jīvanam* – life/ life issues; *varjanam*- rejection, *atīva-svārthamohānām* - of excessive selfishness and infatuations/obsessions, *eva* – only, *sūcitam* – is indicated (by it).

Nonattachment to mundane matters
is not neglecting life-issues,
it only means rejection of
infatuation and excessive selfishness . (78)

लौकिकं प्रति संयोगो परतत्त्वस्य साधितः ।
अविरोधेन युक्त्या च हिन्दुधर्मे मनीषिभिः ॥७९॥
*Laukikaṃ prati saṃyogo Paratattvasya sādhitah
avirodhena yuktyā ca Hindu-dharme manīṣibhiḥ. (79)*

Samyogo(-ah) – Combination, *paratattvasya* – of the transcendental, *prati* – with, *laukikam* – the mundane, *sādhitah* – has been accomplished, *avirodhena* – without conflict, *ca* - and, *yuktyā* – skilfully, *manīṣibhiḥ* – by the learned, *Hindu-dharme* – in Hinduism.

Combining the mundane with the
transcendental has been accomplished

without conflict and skilfully
in Hinduism by the learned. (79)

मिथ्यात्वं जगतो नाम न तस्यास्तित्वशून्यता ।

ब्रह्म वै परमं सत्यं जगत् लौकिकसत्यता ॥८०॥

Mithyātvam jagato nāma na tasyāstitva-śūnyata,
Brahma vai Paramam Satyam jagat laukika-satyatā. (80)

Nāma – The meaning, *mithyātvam* – of the unreality, *jagatah* – of the world, *na* – is not, *tasya* – its, *astitva-śūnyata* – nonexistence; *Brahma* – Brahman, *vai* – is indeed, *paramam* – the Ultimate, *Satyam* – Truth, (and), *jagat* – the world, (is), *laukika* – practical/ mundane, *satyatā* – reality. (78)

The meaning of unreality of the world
is not its non-existence;
the Brahman is indeed the Ultimate Truth,
and the mundane world is Its practical truth. (80)

वस्तुनः परसत्यत्वं परमाणुषु वर्तते ।

तस्य वास्तविकं सत्यं न केनाप्यवधीरितम् ॥८१॥

Vastunaḥ parasatyatvam paramāṇuṣu vartate,
tasya vāstavikam satyam na kenāpyavadhīritam. (81)

Parasatyatvam – Ultimate reality, *vastunaḥ* – of things/objects, *vartate* – exists (in physics), *paramāṇuṣu* – in its infinitesimal particles, (but), *tasya* – its, *vāstavikam* – practical, *satyam* – truth, *na* – is not, *avadhīritam* – disregarded/ neglected, *kena api* – by anybody.

Ultimate reality of things in physics
may be in its infinitesimal particles,
but its practical reality
is not ignored by sensibles. (81)

जीवानां सहजं रूपं सच्चिदानन्द एव तु ।

ब्रह्मणोपि तदेवास्ति न द्वयं ब्रह्मजीवयोः ॥८२॥

Jīvānām sahajam rūpam Saccidānanda eva tu
Brahmaṇopi tadevāsti na dvayam brahma-jīvayoḥ. (82)

Sahajam rūpam – The innate essence, *jīvānām* – of beings, *tu* – is indeed, *sat* - existential, (and), *cit* – conscious, *ānandah* – bliss, *eva* – only; *tadeva* – the same, *asti* – is, *Brahmaṇo* – of the Brahman, *api* – also; *na dvayam* – there is no duality, *brahma-jīvayoḥ* – between Brahman and the beings.

The innate essence of beings
is their existential conscious bliss;
the same is true of Brahman Itself;
there is thus no duality between the Brahman and Beings. (82)

निजस्वरूप-वेत्तृत्वं ध्यानगम्यं मुदाकरम् ।

नरजन्मनि प्राप्तव्यं जन्मसाफल्यहेतवे ॥८३॥

*Nijasvarūpa-vetṭṛtvam dhyānagamyam mudākaram,
naranjaṇmani prāptavyam janma- sāphalya- hetave. (83)*

Vetṭṛtvam – Knowledge, (of), *nijasvarūpa* – one’s real nature, (which is), *dhyānagamyam* – accessible through meditation, (and), *mudākaram* – producer of happiness, *prāptavyam* – has to be obtained, *naranjaṇmani* – in human birth, *janma- sāphalya- hetave* – to make the human birth fruitful.

Knowledge of one’s real nature,
accessible through meditation soulful
and happiness-producing, has to be obtained
only in human birth to be fruitful. (83)

यच्चिदस्ति परं सत्यं न कुर्यात् कार्यवर्जनम्।

कर्तव्य-साधनादेव सार्थकं जन्म तद् भवेत् ॥८४॥

*Yaccidasti param satyam na kuryāt kāryavarjanam
kartavya-sādhanādeva sārthakam janma tad bhavet. (84)*

Yaccidasti – Whatever be, *param satyam* – the ultimate Truth, *kārya-varjanam* – rejection/renouncing of necessary work, *na kuryāt* – should not be done; *kartavya-sādhanādeva* – only through doing one’s duties, *janma* – the birth/life, *bhavet* – may become, *sārthakam* – meaningful, fulfilling.

Whatever be the ultimate Truth,
one’s work is never meant for rejecting;
only through performing one’s duties,
can the life be fulfilling. (84)

बाधना इहलोकस्य हिन्दुधर्मेण लक्षिताः ।

मुख्यशः कर्मयोगेन लोकहिताय सर्वथा ॥८५॥

*Bādhanā ihalokasya Hindu-dharmeṇa lakṣitāḥ,
mukhyaśaḥ karmayogena lokahitāya sarvathā. (85)*

Bādhanāḥ – Pains/ Sufferings, *ihalokasya* – of this world, *lakṣitāḥ* – have been attended to, *Hindu-dharmeṇa* – by the Hindu religion, *mukhyaśaḥ* – especially, *karmayogena* – through Karma-yoga (the Yoga of Work), (which is), *lokahitāya* – for the welfare of people, *sarvathā* – by all means.

The suffering of this world
has been attended to in Hinduism
specially through the Yoga of Work,
for the welfare of people in the spirit of altruism. (85)

कर्मयोगस्तु गीतोक्तो यागयज्ञक्रिया न वै ।
लोकक्षेमाय निस्स्वार्थ-प्रयासः कर्मसाधना ॥८६॥
*Karmayogastu Gītokto yāgayajna-kriyā na vai,
lokakṣemāya niśsvārtha-prayāsaḥ karma-sādhanā. (86)*

Karmayogaḥ – Karma Yoga, *Gītokto* – as told in the Gita, *na vai* – is surely not, *yāga-yajna-kriyāḥ* – the rituals connected with sacrifices, (but), *niśsvārtha* – selfless, *prayāsaḥ* – effort made, *lokakṣemāya* – for the welfare of people, (is), *karma-sadhanā* – spiritual striving through work/works,

Karma Yoga as told in the Gita
is not doing sacrificial rituals;
selfless effort made for people's welfare
is spiritual striving through works. (86)

कुर्वन्ति स्वहिते सर्वे कार्याणि विविधानि हि ।
वैशिष्ट्यं नास्ति जीवस्य यात्रायै कृतकर्मणि ॥८७॥
*Kurvanti svahite sarve kāryāṇi vividhāni hi,
vaiśiṣṭyam nāsti jīvasya yātrāyai kṛta-karmaṇi. (87)*

Sarve – All (people), *kurvanti* – do, *vividhāni* – varieties, *kāryāṇi* – of work, *svahite* – in self-interest; *vaiśiṣṭyam nāsti* – there is nothing special, *kṛta-karmaṇi* – in the work done, *jīvasya yātrāyai* – for the routine journey of life.

All people do varieties of work
in self-interest quite,
but there is nothing special about
the work done for the routine journey of life. (87)

स्वहितेऽप्यर्जितात् द्रव्यात् यथाशक्ति प्रजाहिते ।
देयं नियोजितव्यं वा परितोषेण सर्वथा ॥८८॥
*Svahitepyarjitāt dravyāt yathāśakti prajāhite,
deyam niyojitavyam vā paritoṣeṇa sarvathā. (88)*

Svahite api arjitāt dravyāt – Even from income or wealth earned in self-interest, *deyam* – (a part) has to be given, *va* – or, *niyojitavyam* – earmarked/invested/ spent, *yathāśakti* – according to one's capacity, *prajāhite* – for the welfare of people, *paritoṣeṇa* – gladly, *sarvathā* – by all means/ at all times/absolutely.

Even from what is earned in self-interest,
a part has to be earmarked
according to one's capacity for philanthropy
gladly and by all means. (88)

तथैव समयो देयः यथाशक्ति श्रमाय च ।

जगद्धिताय निष्कामम् आत्मनस्तृप्तये ननु ॥८९॥

*Tathaiva samayo deyaḥ yathāśakti śramāya ca
jagaddhitāya niṣkāmam ātmanastrptaye nanu. (89)*

Tathaiva – Similarly, *samayaḥ* – time, *deyaḥ* – has to be given, *yathāśakti* – according to one's ability, *śramāya* – for active efforts, *jagad(-t) hitāya* – for the benefit of the world, *niṣkāmam* – selflessly, *ca* – and, *eva* – only, *ātmanaḥ tṛptaye* – for self-satisfaction, *nanu* – indeed.

Similarly, time has to be given
according to one's ability and inclination
for active efforts for the benefit of the world,
selflessly and only for self-satisfaction. (89)

वस्तुतः कर्मयोगे तु फलापेक्षा हि वर्जिता ।

सोत्साहं सर्वकर्माणि कर्तव्यानि सकौशलम् ॥९०॥

*Vastutaḥ karmayoge tu phalāpekṣā hi varjitā,
sotsāhaṃ sarvakarmāṇi kartavyāni sakauśalam. (90)*

Vastutaḥ – Verily, *karmayoge-* in Karmayoga, *phalāpekṣā* – the desire for appropriating the fruit of work, *hi varjitā* – is itself given up; *tu* – but, *sarva-karmāṇi* – all works, *kartavyāni* – have to be done, *sotsāham* – with enthusiasm/ zeal, *sakauśalam* – with efficiency/ skill.

Though work has to be done
selflessly in the Yoga of Working,
it has also to be done
with skill and zeal without shirking. (90)

Note: This is a very important message of the Bhagavad-Gita: 2(47,50) and 18(26).

परोपकारिणी बुद्धिः दैवी च सात्त्विकी खलु ।

स्वात्मने च परेभ्यश्च सर्वेभ्यः सुखदायिनी ॥९१॥

*Paropakāriṇī buddhiḥ daivī ca sātvikī khalu,
svātmane ca parebhyaśca sarvebhyaḥ sukhadāyinī. (91)*

Paropakāriṇī- (A) helpful, *buddhiḥ* – disposition, *daivī* – is divine, *ca* – and, *sātvikī* – virtuous, *khalu* – really; (it) *sukhadāyinī* – bestows happiness, *svātmane* – on one's own self, *ca* – and, *parebhyaḥ ca* – on others, (and), *sarvebhyaḥ* – all.

A disposition of helpfulness
is virtuous and divine,
it bestows happiness on all –
on oneself and also others. (91)

गर्वाय वा उपेक्षायै योगेऽस्मिन् नास्ति कारणम् ।

अवज्ञया कृतं कार्यं निन्दितं गीतया दृढम् ॥९२॥

*Garvāya vā upekṣāyai yoge'smin nāsti kāraṇam,
avajñayā kṛtaṃ kāryaṃ ninditaṃ Gītayā dhr̥ḍham. (92)*

Asmīn yoge – In this yoga, *kāraṇam nāsti* – there is no cause/ scope, *garvāya* – for pride/ arrogance, *vā* – or, *upekṣāyai* – for indifference/ contempt; *kāryam* – work, *kṛtam* – done, *avajñayā* – with contempt/ disregard, *ninditam* – has been criticised, *dhr̥ḍham* – strongly, *Gītayā* – by the Gita.

In this Yoga, there is no scope
for indifference or pride;
the Gita has strongly condemned
work done with disregard. (92)

कर्मयोगः परो यत्र भावः सर्वार्पणे स्थितः ।

कर्ता कारयिता चैव भगवानिति भावितम् ॥९३॥

*Karmayogaḥ paro yatra bhāvaḥ sarvārpaṇe sthitaḥ,
kartā kārayitā caiva Bhagavāniti bhāvitam. (93)*

Karmayogaḥ - The yoga of work, *paro* – is best/highest, *yatra* – where, *bhāvaḥ* – thought/ feeling, *sthitaḥ* – is fixed, *sarvārpaṇe* - in complete surrender (to the will of God); *ca* – and (where), *iti bhāvitam* – it is taken/felt that, (both), *kartā* –the doer, *ca* – and, *kārayitā* – the one who gets done, (are), *Bhagavān* – God, *eva-* only/alone.

The Yoga of Work is highest
where there is a feeling of complete surrender,
and it is felt that both the doer
and the one who gets done are God alone. (93)

Note: In the highest level of Yoga of Work, there is not only no selfishness but there is no sense of doership or agency even. The attitude is that God is both the doer of work and the one who gets the work done. The ego vanishes completely.

समग्र-दृष्ट-गीतायां नैको योगः प्रशंसितः ।

ज्ञानभक्ति-समेतस्य कर्मणः प्रेरणा कृता ॥९४॥

*Samagra-dṛṣṭa-Gītāyāṃ naiko yogaḥ praśaṃsitaḥ,
jñānabhakti-sametasya Karmaṇaḥ preraṇā kṛtā. (94)*

Gītāyāṃ – In the Gita, *samagra-dṛṣṭa* – seen as a whole, *na eko yogaḥ* – a single yoga is not, *praśaṃsitaḥ* – commended; *preraṇā* – suggestion, *kṛtā* – is made, *Karmaṇaḥ* – of the Yoga of Work, *sametasya* – together with, *Jñāna* – Knowledge, (and), *Bhakti* – Devotion/Love.

Seeing the Gita as a whole,

a single Yoga is not commended;
instead, suggestion is made of Work
together with Knowledge and Love. (94)

गीतायास्तु सदुद्देशो व्यक्ति-मुक्तिर्न केवला ।
सर्वलोक-हितं चापि हिन्दूधर्मस्य कल्पना ॥९५॥
*Gītayāstu saduddeśo vyakti-muktirna kevalā,
sarvaloka-hitam cāpi Hindūdharmasya kalpanā. (95)*

Saduddeśo – The good intention, *Gītayāḥ* - of the Gita, *na* – is not, *kevalā* – mere, *vyakti-muktiḥ* – liberation of the individual; *kalpanā* – the idea, *Hindū-dharmasya* – of Hinduism, *cāpi* - is also, *sarvaloka-hitam* – the welfare of all people.

The good intention of the Gita
is not the liberation of the individual alone,
the idea of Hinduism is also
the welfare of all people. (95)

व्यक्तिभ्यः ब्रह्मविज्ञानं यद्यप्यस्ति मोक्षदम् ।
कर्मयोगं विना वाञ्छा मोक्षस्य स्वार्थसाधना ॥९६॥
*Vyaktibhyaḥ Brahma-vijnānam yadyapyasti mokṣadam,
karmayogaṃ vinā vanchā mokṣasya svārtha-sādhanā. (96)*

Yadyapi – Even if, *Brahma-vijnānam* - the knowledge of Brahman, *mokṣadam asti* – is a bestower of liberation, *vyaktibhyaḥ* – for individuals, *vanchā* – desire, *mokṣasya* – for liberation, *vinā* – without, *karmayogaṃ* – without the Yoga of Work, (is/ amounts only to), *svārtha-sādhanā* – selfishness.

Even if the knowledge of Brahman
can bestow liberation,
a desire for liberation without the Yoga of Work
amounts only to a selfish notion. (96)

व्यतिरिक्तो विना स्वार्थं कर्मयोगः कृतो ननु ।
न केवलं स्वमोक्षाय लोकेभ्यो हितकारकः ॥९७॥
*Vyatirikto vinā svārtham Karmayogaḥ kṛto nanu,
na kevalam svamokṣāya lokebhyo hitakāraḥ. (97)*

Vyatirikto – In contrast is, *karmayogaḥ* – the Yoga of work, *kṛto* – done, *vinā* – without, *svārtham* – selfishness, *nanu* – indeed, (which is), *na kevalam* – not merely, *svamokṣāya* – for own liberation, (but also), *hitakāraḥ* – beneficial, *lokebhyo* – for humanity/ the world.

In contrast is the Yoga of Work
selflessly done, whose utility
is not merely in own liberation,
but also in benefiting humanity. (97)

सर्वं साधयितुं धर्म्यं पुरुषार्थ-समुच्चयम् ।

आस्पदं चास्ति धर्मेऽस्मिन् मोक्षाय तु न केवलम् ॥९८॥

*Sarvaṃ sādhayituṃ dharmyaṃ puruṣārtha samuccayam,
āspadam cāsti dharmā: 'smin mokṣāya tu na kevalam. (98)*

Asmin – In this, *dharme* – dharma/religion, *asti* – there is, *āspadam* – scope/ place, *sādhayitum* – to achieve, *dharmyam* – consistent with ethics, *sarvam* – the entire/whole, *samuccayam* – set of, *Puruṣārtha* Purusharthas (human goals – ethics, wealth/power, sensual desires, and liberation), *tu* – indeed, *na* – not, *kevalam* – only, *mokṣāya* – for liberation.

There is in this religion scope
to achieve all the human goals
consistent with ethics,
and not just liberation of the souls. (98)

मोक्षं त्यजेत् कदाचित् तु धर्मं तु न हि जातु चित् ।

अर्थकामौ तु धर्मेण साधितव्यौ न चान्यथा ॥९९॥

*Mokṣam tyajet kadācit tu dharmam tu na hi jātu cit,
arthakāmau tu dharmeṇa sādhitavyau na cānyathā. (99)*

Kadācit tu - May be at some time, *tyajet* – one may give up, *mokṣam* – liberation (as a goal), *tu* - but, *na hi jātu cit* – never at all, *dharmam* – ethics; *artha-kāmau* – wealth and sensual desires, *sādhitavyau* – have to be pursued, *dharmeṇa* – ethically, *ca* – and, *na* – not, *anyathā* – otherwise.

One may give up at some time
liberation as a goal, but never at all ethics;
wealth, power and sensual desires be pursued
only ethically, and not otherwise. (99)

यद् हितं सर्वलोकानां धर्मस्स इति निश्चितम् ।

सनातनैरिदं प्रोक्तं धर्मग्रन्थेषु सात्त्विकम् ॥१००॥

*Yad hitam sarvalokānām dharmassa iti niścitam,
sanātanairidaṃ proktaṃ dharma-grantheṣu sātvikam. (100)*

Yad – what, *hitam* – is beneficial, *sarvalokānām* – for all people, *Dharmah sah iti* – that (alone) is Dharma (ethical), *niścitam* – surely; *idam* – this, *proktaṃ* – was told, *sanātanaiḥ* – by the ancients, (and), *Dharma-grantheṣu* – in the sacred books, (which is), *sātvikam* – which is wholesome.

Dharma is surely that which
is beneficial for all people,
as told by our ancients in the
sacred books, which is wholesome. (100)

सङ्गीत-नृत्य-चित्रादि कलानां साधना ननु ।
प्रोत्साहिता मतेऽस्मिन् च सेवेति परमात्मनः ॥१०१॥
*Saṅgīta-nṛtya-citrādi kalānām sādhanā nanu
protsāhitā mate 'smin ca seveti Paramātmanaḥ. (101)*

Sādhanā – Accomplishment, (of/in), *saṅgīta* – music, *nṛtya* – dance, *citra* – drawing and painting, *ādi* – and other, *kalānām* – fine arts, *protsāhitā* – has been encouraged, *mate asmin* – in this religion, *ca* – and, *iti* – as, *sevā* – service, *Paramātmanaḥ* – to/of God/ the Highest Soul.

Accomplishment in fine arts
like music, dance and painting,
is encouraged in this religion,
as service to God Himself. (101)

सर्वाङ्गीणविकासो वै सर्वव्यक्तिष्वपेक्षितः ।
अधिकारोऽस्ति सर्वेषां स्वात्मोद्धारस्य सर्वथा ॥१०२॥
*Sarvāṅgīṇa-vikāso vai sarva-vyaktiṣvapekṣitaḥ
adhikāro 'sti sarveṣāṃ svātmoddhārasya sarvathā. (102)*

Sarvāṅgīṇa- All round, *vikāso* – development, *sarva-vyaktiṣu* – in all individuals, *apekṣitaḥ* – is desired/expected; *asti* – there is, *adhikāraḥ* – (the) right /claim, *sarveṣāṃ* – of all, *svātmoddhārasya*- to develop /improve oneself, *sarvathā* – by all (good) means.

All round development
is desired surely for all individuals;
all have the right to develop
their own selves by all good means. (102)

दोषास्सन्ति समाजे ये हिन्दूधर्मस्य शत्रवः ।
शीघ्रं निष्कासयितव्या अधर्म्याः हितबाधकाः ॥१०३॥
*Doṣāssanti samāje ye Hindūdharmaḥ śatravaḥ,
śīghram niṣkāsayitavyā adharmyāḥ hitabādhakāḥ. (103)*

Samāje- In the society, *tu* – surely, *doṣāḥ* – defects/shortcomings, *santi* – exist, (which are), *śatravaḥ* – enemies, *Hindū-dharmaḥ* – of the Hindu religion; (*te* – they,) *niṣkāsayitavyāḥ* – should be eradicated, *śīghram* – soon, (as they are), *adharmyāḥ* – unethical/ irreligious, (and), *hitabādhakāḥ* – harmful.

There exist in the society surely
defects which are enemies of Hinduism true;
they have to be eradicated soon,
as they are unethical and harmful too. (103)

जातिमोहश्च वैषम्यम् अस्पृश्यत्वं विदीर्णता ।
स्त्रीजने परिभावादि दोषैस्संपीडिता वयम् ॥१०४॥

*Jātimohaśca vaiṣamyam aspr̥śyatvaṃ vidīrṇatā,
strījane paribhāvādi doṣaiṣṣampīditā vayam. (104)*

Vayam – We, *sampīditāḥ* – are very much troubled, *doṣaiḥ* – by defects, (which are), *jāti-mohaḥ* – obsession with caste, *vaiṣamyam* – (caste) inequality/disparity, *aspr̥śyatvam* – untouchability, *vidīrṇatā* – a state of being torn/split/disintegrated, *paribhāvāḥ* – disrespect, *strījane* – for women, *ādi* – and such others.

We are troubled by defects quite a few:
obsession with caste and caste disparity,
untouchability, disintegration,
disrespect towards women, and others petty. (104).

Note: There is disparity between the rich and the poor everywhere. But disparity between classes based on work or wealth is easier to overcome than between castes since the latter is based on birth. The concept of *Varna* in Hinduism corresponding to class is not based on birth as clarified by the Gita, while the concept of *Jati* or caste based on birth has been criticised in several texts of Hinduism (see M V Nadkarni, *Handbook of Hinduism*, 2013, Delhi: Ane Books, Ch. 5 on ‘Caste is not Hinduism’, pp. 113-148). Blind belief in the impurity of labour class in general and of Dalits in particular led to their severe exclusion and exploitation. Obsession with caste has led to the disintegration of the Hindu society. About women, the attitude is ambivalent. Hindus respect their mothers and worship female deities, but in the society at large they are looked down upon. Among several blind beliefs which have particularly gone against women is about the alleged impurity of menstruating women, resulting in the denial of their right to be priests, and even of the right to entry into temples of certain deities. Fortunately, the position of both Dalits and women is improving fast, though several incidents of atrocities against them are continuing.

गोरक्षण-निमित्तेन हिंसाचरणमाश्रिताः।

हिन्दवो न तु ते दैत्याः उपद्रवकराः खलु ॥१०५॥

*Goṛakṣaṇa-nimittena hiṃsācaraṇamāśritāḥ,
Hindavo na tu te daityāḥ upadravakarāḥ khalu. (105)*

Nimittena – On the excuse (of), *go-rakṣaṇa* – cow protection, *āśritāḥ* – those who have resorted to, *hiṃsācaraṇam* – violent activities, *na Hindavaḥ* – are not Hindus, *tu* – but, *te* – they, *daityāḥ* – are demons, (and), *upadravakarāḥ* – trouble-makers, *khalu* – really.

On the excuse of cow protection,
those who have resorted to violence,
are not Hindus at all but demons,
and trouble-makers really. (105)

गौरवं हिन्दुधर्मस्य कुर्वन्ति यदि हार्दिकम् ।

कुर्वीरन्नपि निर्दोषं समाजं तर्हि हिन्दवः ॥१०६॥

*Gauravaṃ Hindu-dharmasya kurvanti yadi hārdikam
kurvīrannapi nirdoṣaṃ samājaṃ tarhi Hindavaḥ. (106)*

Yadi – If, *Hindavaḥ* – Hindus, *hārdikam* – sincerely, *gauravam kurvanti* – respect, *Hindu-dharmasya* – Hinduism, *tarhi* – then, *kurvīran api* – let (them) also make, *samājam* – the (their) society, *nirdoṣam* – free of defects.

If Hindus sincerely respect
their religion at all,
let them also make
their society blemish-free. (106)

समाजदोषाः न तु धर्मतत्त्वं
परन्तु कुर्वन्ति हि कुप्रसिद्धौ ।
धर्मं समाजं समदोषपात्रे
पवित्रधर्मोपि भवत्यशुद्धः ॥१०७॥
*Samāja-došāḥ na tu dharma-tattvaṃ
parantu kurvanti hi kuprasiddhau
dharmam samājam sama-doṣa-pātre
pavitradharmopi bhavatyasuddhaḥ. (107)*

Samāja-došāḥ – Defects/ shortcomings in the society, *na* – are not, *tu* – surely, *dharmatattvam* – the principle/essence of the religion, *parantu* – but, (they, the defects), *kurvanti* – make, (both), *dharmam* – the religion, (and), *samājam* – the society, *kuprasiddhau* – infamous, (and), *sama-doṣa-pātre* – equally blame-worthy; *pavitra-dharmah api* – even a pure religion, *bhavati asuddhah* – becomes impure/ tainted.

Defects in the society are not precepts of religion,
but they make both ill-famed
and equally blameworthy; thus
even a pure religion becomes tainted. (107)

परदेशेषु वर्तन्ते हिन्दवोऽपि सुखं समाः।
तथैवान्यमतीयाश्च वर्तेरन् भारते समाः ॥१०८॥
*Paradeśeṣu vartante Hindavo: 'pi sukham samāḥ
tathaiva-nyamatīyāśca varteran Bhārate samāḥ. (108)*

Hindavaḥ – Hindus, *vartante* – stay/live, *paradeśeṣu* – in foreign countries, *api* – also, *sukham* – happily, (and), *samāḥ* – as equals; *tathaiva* – in the same way, *anya-matīyāḥ ca* – followers of other religions also, *varteran* – should stay, *Bhārate* – in India, *samāḥ* – as equals.

Hindus live in foreign countries
happily and as equals;
similarly, the followers of other religions too
should stay in India as equals. (108)

केवलं भगवद्‌ध्यानं न ह्यलं धर्मसाधने ।

समत्वं सर्वलोकेषु कर्तव्यं प्रीतिपूर्वकम् ॥१०९॥

*Kevalam bhagavad-dhyānam na hyalam dharmasādhane,
samatvam sarvalokeṣu kartavyam prīti-pūrvakam. (109)*

Dharma-sādhane – In the observance of religion, *kevalam* – only, *bhagavad-dhyānam* – meditating on God, *na alam* - is not enough, *hi-* surely; *sarvalokeṣu* – (seeing) all people as equal, (and), *prīti-pūrvakam* – with affection, *kartavyam* – has to be done (also).

Religion is not
just meditating on God;
seeing all people as equal and with affection
is also a necessary thought. (109)

ध्यानं कष्टं सदाकालं सार्थकं यदि सीमितम् ।

अर्धघण्टा दिने नित्यं पर्याप्तं न त्वहर्निशम् ॥११०॥

*Dhyānam kaṣṭam sadākālam sārthakam yadi sīmitam
ardha-ghanṭā dine nityam paryāptam na tvaharniśam. (110)*

Dhyānam – Meditation, *kaṣṭam* – is difficult, (if tried to be done), *sadākālam* – all the while, (but is), *sārthakam* – meaningful, *yadi* – if, *sīmitam* – done in moderation; *ardha-ghanṭā* – half an hour, *dine* – in a day, *nityam* – regularly, *paryāptam* – is enough, *na tu aharniśam* - but not all day and night.

Meditation is difficult if tried to be done all the while,
but done in moderation, it would be meaningful and right;
half an hour a day regularly,
should be enough, not all day and night! (110)

अनन्तं निर्गुणं ब्रह्म सर्वव्यापि यतः स्थितम् ।

आत्मतृप्तिकरं नित्यं प्राप्यते लोकसेवया ॥१११॥

*Anantam Nirguṇam Brahma sarva-vyāpi yataḥ sthitam,
ātma-tṛpti-karam nityam prāpyate lokasevayā. (111)*

Yataḥ – Since/Because, *Brahma* – the Brahman, (which is), *Anantam* – Infinite, *Nirguṇam* – Attributeless, *ātma-tṛpti-karam* – soul-satisfying, (and), *nityam* – Immortal, *sthitam* – stands/is, *Sarva-vyāpi* – All-pervading/ Omnipresent, (it), *prāpyate* – can be realised, *loka-sevayā* – through service of people/the world.

Because the Brahman, the Infinite,
the Attributeless, Soul-satisfying,
and Immortal, is also All-pervading,
can be realised through service of the world. (111)

Note: Since doing meditation sitting in a place all the while is neither possible nor advisable, other ways (which can complement meditation, not necessarily replace it) to realising the Infinite should be

sought. An obvious way is the service of people or the world, since the Infinite is all-pervading. As Tagore clarifies, service of people or the world does not mean serving the countless. He says: ‘... we must work for all. When I use the words ‘for all’, I do not mean for a countless number of individuals. All work that is good, however small in extent, is universal in character.’ It is not the magnitude or scale but the spirit of work which counts. The magnitude can vary according to ability, but work we must. Tagore asserts, ‘ Our union with a Being whose activity is worldwide and who dwells in the heart of humanity cannot be a passive one. In order to be united with Him, we have to divest our work of selfishness’ (which is what the Gita’s Karmayoga is). (See Rabindranath Tagore, *The Religion of Man*, New Delhi: Rupa, p. 55; first published in 1930).

लोकसेवा तपो ह्येव सत्यसिद्धिस्तयैव तु ।
 आत्मोद्धारो हि लोकानाम् उद्धारे खलु जायते ॥११२॥
Loka-sevā tapo hyeva satyasiddhistayaiva tu,
ātmoddhāro hi lokānām uddhāre khalu jāyate. (112)

Loka-sevā – Service of people, *tapo-* is penance, *hyeva (hi eva)* - itself; *tayā eva tu* – through that one, *satya-siddhiḥ* – the Truth can be realised; *ātmoddhāro(aḥ)* – the uplift of the own self, (is), *khalu* – indeed, *jāyate* – takes birth/place, *lokānām uddhāre* – in/from the uplift of the people, *hi-* only.

Service of people is really a penance itself,
 Truth is realised only thereby;
 the uplift of own self is really
 in the uplift of people alone. (112)

धन्यास्ते ये तु कुर्वन्ति ईशप्रज्ञा-समन्वितम् ।
 सर्वकार्याणि सर्वेषां क्षेमार्थमीशतुष्टये ॥११३॥
Dhanyāste ye tu kurvanti Īśa-prajñā-samanvitam,
sarvakāryāṇi sarveṣāṃ kṣemārthamīśa-tuṣṭaye. (113)

Dhanyāḥ – Blessed, (are), *te-* they, *ye* – who, *tu* – indeed, *kurvanti* – do, *sarvakāryāṇi* – all works/activities, *samanvitam* – together with/ endowed with, *Īśa-prajñā* – God consciousness/awareness, *kṣemāya* – for the welfare, *sarveṣāṃ* – of all, (and), *īśa-tuṣṭaye* – for the pleasure/love of God.

Blessed are they who indeed do
 all the works with God in mind,
 for the welfare of all,
 and for the love of God behind. (113)

लोकेषु चेश्वरं दृष्ट्वा सेवायां हार्दिकं रताः ।
 ते सर्वे ईश्वरस्यैव प्रतिमास्सन्ति निश्चितम् ॥११४॥
Lokeṣu ceśwaram dṛṣṭvā sevāyām hārdikam ratāḥ,
te sarve Īśvarasyaiva pratimāssanti niścitam. (114)

Ca – And, *Dr̥ṣṭvā* – on seeing, *Īśwaram* – God, *lokeṣu* – present among people, *te* – they, *ratāḥ* – are engaged, *hārdikam* – heartily/with love, *sevāyām* – in (their) service; (they), *santi* – are, *sarve* – all, *pratimāḥ* – images, *Īśwarasya eva* – of God only, *niścitam* – definitely.

Seeing God present among people,
they are engaged in their service with love;
all such persons are images
only of God within and above. (114)

आशासु परिसीमित्वं त्यागश्च द्वेषदंभयोः ।

उपकार-मनोभावश्चेष्टव्या साधकेषु वै ॥११५॥

*Āśāsu parisīmitvaṃ tyāgaśca dveṣadambhayoḥ
upakāra-manobhāvaśceṣṭavyā sādhaḥkeṣu vai. (115)*

Parisīmitvam – Restraint/ Putting limits, *aśāsu* – on desires, *tyāgaḥ* – abandoning, *dveṣa* – hatred, (and), *dambhayoḥ* – hypocrisy/arrogance, *ca* -and, *manobhāvo* – an attitude, *upakāra* – of being helpful, - (all these), *iṣṭavyāḥ* – are to be desired/expected, *sādhaḥkeṣu* – in religious/ honest seekers.

Restraint on desires,
rejection of hatred and hypocrisy,
and a helping nature – all these
are expected from seekers with honesty. (115)

इच्छा-शक्तिर्मनुष्येषु यद्यपि परिसीमिता ।

साधितुं पुरुषार्थास्तु समर्था संशयं विना ॥११६॥

*Ichchā-śaktirmanuṣyeṣu yadyapi parisīmitā,
sādhituṃ puruṣārthānstu samarthā saṃśayaṃ vinā.(116)*

Yadyapi- Even though, *icchā-śaktiḥ* – the will-power, *manuṣyeṣu*- among human beings, *parisīmitā* – has limits, (it is), *samarthā tu* – capable enough, *sādhitum* – to achieve, *puruṣārthān* – the (four) human goals, *saṃśayam vinā* – undoubtedly.

Though the will-power of humans
has certain limits surely,
it is capable enough to achieve
the human goals undoubtedly. (116)

पापपुण्यार्जनं चैव सुदृढम् शक्यमेतया ।

बन्ध-मोक्षौ च साध्यते इच्छयैव तु नान्यथा ॥११७॥

*Pāpa-puṇyārjanaṃ caiva sudr̥ḍham śakyametayā,
bandha-mokṣau ca sādhyete icchayaiva tu nānyathā. (117)*

Ca eva- And similarly, *pāpa-puṇya-arjanam* – earning merit or sin, (is), *śakyam* – possible, *etayā* – by her(that)(will-power), *sudr̥ḍham* - definitely; *ca* – and, *bandha* – bondage, (and), *mokṣau* – liberation, (are also), *sādhyete* – achievable, *icchayā eva tu*– only because of will-power, *na anyathā* – not otherwise.

Similarly, merit and sin
become possible only because of will's sway;
bondage and release too
are because of its play. (117)

इच्छायाः शिक्षणं योग्यं निग्रहो वा प्रचोदनम् ।

निर्णायका भवन्त्येवं भाग्यस्य भुवने भवे ॥११८॥

Ichchāyāḥ śikṣaṇam योग्यam nigrāho va pracodanam,
nirṇāyaka bhavantyevaḥ bhāgyasya bhuvane bhave. (118)

Evam – Thus/ That is how, *yogyam* – proper, *śikṣaṇam* – education/training, *icchāyāḥ* – of will, *nigrāho(-ah)*- restraint, *va-* or, *pracodanam*– stimulation/motivation, *bhavanti* – become, *nirṇāyakāḥ* – determinants, *bhāgyasya* – of fortune, *bhave* – in (this) birth, *bhuvane* – in the world.

That is how, a proper education of the mind,
its control or motivation,
become determinants of fortune
in this very birth in the world situation. (118)

सद्बुद्धिश्च सदिच्छा च भगवद्भक्ति-साधिते ।

प्राप्तव्या चित्तशुद्धिश्च देवानुग्रह-काङ्क्षया ॥११९॥

Sadbuddhiṣca sadicchā ca Bhagavadbhaktisādhite,
prāptavyā citta-śuddhiṣca Devānugraha-kāṅkṣayā. (119)

Sadbuddhiḥ – Wisdom, *ca* – and, *sadicchā* – good desire, *sādhite* – are (both) achieved, *Bhagavadbhakti* – devotion/love of God; *ca* – and, *citta-śuddhiḥ* – purity of mind, *prāptavyā* – has to be obtained, *kāṅkṣayā* – by seeking, *Devānugraha* – Divine Grace.

Through love of God
come wisdom and will benign;
purity of mind is obtained
by seeking Grace Divine. (119)

न केवलं हिन्दुनामेष धर्मो

विश्वात्मको विश्वबन्धुर्विशालः।

धर्मस्य विषये कृपणस्वभावः

त्याज्योऽस्तु लोकहिताय सर्वदा ॥१२०॥

*Na kevalam Hindunāmeṣa dharmo
viśwātmako viśwabandhurviśālah;
dharmasya viṣaye kṛpaṇasvabhāvaḥ
tyājyostu lokahitāya sarvadā. (120)*

Eṣa(h) – This, *dharmo (dharmah)*- religion, *na kevalam Hindunām* – is not of Hindus alone; (it is), *viśwātmako* – universal/ all-inclusive, *viśwabandhuḥ* – brother/kindred of all, (and), *viśālah* - expansive. *Dharmasya viṣaye* – In the matter of religion, *kṛpaṇasvabhāvaḥ* – meanness, *tyājyostu* – is to be abandoned, *lokahitāya* – for the sake of people’s welfare, *sarvadā* – always.

This religion is not of Hindus alone.
It is universal, kindred to all, and expansive.
Meanness has to be shed in religion,
for the sake of welfare of all. (120)

Note: The main principles of Hinduism are such that they bring together all religions on a common platform. For example, the teaching that different religions are only different paths to the same goal of God Realisation, that the God of all religions is one and the same, and that all people are equal in the eyes of God since all have the Divine in them. The practices of Yoga including meditation are acceptable to all irrespective of religion. None has to renounce his or her religion to do these practices. Similarly, Hinduism has the openness to imbibe the best from other religions without having to renounce Hinduism. That is why, it is a universal religion, kindred of all, and expansive in spirit.

शारदाम्बा-कृपासिद्ध्या कवितेयं प्रसादिता ।
निमित्तम् अस्मि तत्कार्ये ननु लोकहितेऽर्पिता ॥१२१॥
*Śāradāmbā-kṛpāsiddhyā kaviteyaṃ prasāditā
nimittam asmi tatkārye nanu lokahite’rpitā. (121)*

Kavitā iyaṃ – This poem, *prasāditā*- is a gracious outcome, *Śāradāmbā-kṛpā-siddhyā* – through/of Mother Sharada’s kind favour; *nimittam asmi* – I am but an instrument, *tat-kārye* – in this (her) work; (and is), *nanu* – indeed, *arpitā* – dedicated, *lokahite* – to people’s happiness/good.

This poem is a gracious outcome
of Mother Sharada’s kindness.
I am but an instrument in her work.
It is dedicated to people’s happiness. (121)

॥ इति मङ्गेश-वेङ्कटेश-नाडकर्णिना विरचितं सनातन-धर्म-तत्त्व-शतकम् ॥
(Here ends the Century of Verses by M V Nadkarni on the Philosophy of Hinduism.)

मानव-धर्म-शतकम्

Mānava-dharma-śatakam

A Century of Verses on Humanitarianism

Foreword - A Humane Perspective

Prof Dr M V Nadkarni, an eminent economist and scholar of high reputation is an excellent human being embodying enviable cultural standards both in thinking and practice. This nobility and a deep desire, if not a dream, is reflected in this unique work which is full of democratic intentions and inclinations for a more humane world. A work of this kind is unusual and I am not aware of any work which is first written in Sanskrit and translated into English by the author himself. Sanskrit, as an ancient language, is a powerful vehicle of expression. It became controversial only when some of its advocates wanted to preserve values which were a negation of human rights and the essence of democracy. Prof Nadkarni's attempt is laudable as he uses Sanskrit to infuse a new spirit in the language as a vehicle of humanist and democratic values. He also chose the Śatakam form which has been one of the most popular forms that poets like Vemana (of 17 CE) in medieval times chose to convey profound truths in this simple form of communication. The subject matter human rights and democracy that he chose is not easily amenable to this poetic form. This creative adventure, therefore, deserves all compliments.

Prof Nadkarni is an economist by training but a philosopher by temperament. His grounding in Sanskrit, like Amartya Sen, has been a valuable asset to him. The language is ancient but the contents of the compositions are most modern and immensely relevant to our times. It is relevant, particularly when the unfolding political culture is eroding the basic universal normative standards of human rights and democratic principles and the constitutional architecture so laboriously built by Dr B R Ambedkar. This can be a prescribed text for all the students more specifically Sanskrit students who are engaged in learning scholarly Sanskrit texts but are not oriented towards modern democratic values.

The moral position of the author radiates through the prism of liberalism in genuine sense. The discourse on Rights in the work traverses through the following logic: The universe is an outcome of millenia of evolution and not overnight creation. This is a bold assertion and determines the overall framework of the book that human species is capable of changing itself through the power of their intellect. Since human agency is critical in the transformative process; it maintains that the problems of poverty, pollution, inequalities can be resolved amicably, lest the violence becomes fierce and widespread. It is within the human ability not only to respond and resolve such challenges but given their creative abilities, they can embellish nature and humanity.

The author maintains that humankind should transcend the narrow boundaries of existing religions and create a "Religion of Humanity". Further, he argues that poverty and inequalities are inconsistent with the 'universal religion of humans' and strongly believes that liberation (nirvāṇa) has to be obtained on the earth – meaning that these concepts are not other worldly, but very much an integral part of our concrete existence in this world. Prof Nadkarni draws his inspiration from none other than Basaveśvara who was a great social reformer of his times and left a rich legacy for posterity. He preached good conduct is heaven and bad conduct is hell and emphasized that the weak have to be supported, saved and uplifted by removing poverty and sorrow.

Prof Nadkarni endorses the central essence of human rights when he refers to human dignity and self-respect, and stresses that equality and liberty go together and moves on to a point of announcing that poverty makes human rights a “Meaningless Mirage”. There is a striking clarity in his delineation of rights as it encapsulates the Rights such as access to water, housing, health, education, employment, family life, fraternity, livelihood, privacy, freedom of religion, thought and expression, and above all peace of mind. These rights are so basic that no government, industry, or people could, as the author asserts, must be allowed to destroy any of such rights.

Prof Nadkarni, being a development economist strongly disapproves of the model of development which brings fortune to some and sorrow to others. He takes a moral objection to the so called development projects which ruin the basic livelihood of the people and have no adequate plan whatsoever for proper compensation and rehabilitation. He goes one step forward and postulates that “in the case of the weak, rights are important and, in the strong, the duties are important”. The author is ‘all for’ an activist intervention. This is evident from the statement that only cowards think “that let other people do”, meaning each one of us have to endeavour to protect and promote human rights at whatever level, one is capable of intervening.

This excellent piece of work enters into a more sensitive terrain when it takes up the Universal Declaration of Human Rights (UDHR) that has encoded positive and negative rights. For instance, ‘Right to Property’ is one of the most controversial rights that UDHR incorporates in its declaration. One cannot escape the controversy whether property right is a legal right or a human right. If one argues that right to property is a human right but in the same breath says that “no one’s property or wealth can be unjustly taken over”, one is taking a legal position and not a human rights stand. Historically speaking, as Rousseau says, property is a forced occupation. The French Revolution sanctified it further and has been accepted as a right. The problem arises if one argues that it is a universal human right, in that case, everybody is entitled for property. The tension is that while property being a limited natural resource, there is no way to ensure property rights without appropriating it. If one argues that taking away property is unjust, then it ceases to be a human right. Although, the author adds a prefix “unjustly”, and takes a position that it is not an absolute right. It is the propertied who think that touching property in any form is unjust. Defining what is just and unjust is a difficult predicament for negotiations. Equitable distribution of property will remain a civilizational question for a long time.

The terrain of rights includes several other rights that the Universal Declaration calls upon the nation states to promote and protect. Among these, the concern for child rights is well stated and critically important. It is argued that Child Labour denies the right to childhood. The author strongly advocates for compulsory education. In India under the aegis of All India Forum for Right to Education, a nationwide movement is being built for this cause with a hope that one day the ruling elite would agree and people’s struggles succeed in realizing this democratic and humane right. This work also touches the global frontiers and pleads for the demolition of walls across the nations. This view comes closer to Tagore’s Universalism. This is a courageous imagination in a world torn into pieces and fraught with violence and war psyche. There is a powerful arms lobby of MNCs who have deep vested interest along with the ruling national elite who resort to war to circumvent the internal crisis erupting from deep rooted deprivation and inequalities. Precisely for this reason, the author rejects violence as vehemently as Mahatma Gandhi did. For attaining such a world Prof Nadkarni strongly believes and pleads that ethics should become a part of continuous teaching and learning and further pleads that it should be a commitment of every human being to endeavour in one’s own lifetime to work and

leave a better world behind so that the distinction between the heaven and earth disappear. In the process, he believes, we create a world worthwhile for human species and its very existence.

Prof Nadkarni's *Śatakam* on democracy is yet another stimulating attempt to grapple with the question of peoples' participation which is more elusive as compared to the human rights discourse. Yet he brings out essential elements of democracy, without which democracy becomes hollowed. The main emphasis throughout the *Śatakam* is on people's sovereign power and Gandhi's vision of self-governance. He maintains that good governance is no substitute to self-governance. The latter should aim at the welfare of the people with a special focus on equal access to health and education for all. The overall social conditions should be such that human personality can blossom and everybody has opportunities to realize one's own full potential.

The author's contours of democratic polity include the opposition to concentration of power as he warns that it would lead to corruption, which is evident in our everyday social experience. It may reach such intolerable limits that people will rise up in arms as a counter to autocracy which itself solely depends on violence in the process of governance. He strongly believes that the ultimate touchstone of democracy is not the exercise of power from above, but eliciting the consent of people. He further maintains that democracy is a deliberative process which is what makes democracy a superior form. In contrast, the dictatorship is a form whose sole engagement is how to destroy the competitors.

The *Śatakam* emphasizes the role of institutions which provide the protective mechanisms in preventing the concentration of power. Institutions run on a rationale and established procedures that contain the arbitrary power of individuals. They provide checks and balances and prevent the rise of dictatorship of one arrogant and egoistic personality stifling free and fair social and political order. It is through institutional mechanisms not only the rights of individuals could be protected but welfare of the people can be taken care of. The author goes still further and desires that the goal of democracy is to reduce inequalities in the society. He strongly believes that freedom and equality go together, one is not possible without the other. He fears that concentrated economic power poses formidable difficulties to equalizations of opportunities, which is essential for realizing an egalitarian society.

Prof Nadkarni strongly advises that rulers should avoid 'populism', as it leads to distortions in policy making and governance. The electoral politics may also get distorted. He pleads for a fearless environment, for proper conduct of elections and suggests that the "cheats and corrupt" should be driven out of public life.

Dr Nadkarni is essentially a Gandhian; his opposition to concentration of economy and power basically springs from his Gandhian worldview. He, therefore, supports Gram Swaraj, which stands for decentralization of power, self-governance, deconcentrated economic activity and people having control over their own life.

These two *Śatakams* may sound idealistic but their relevance lies more in the context that the present India is passing through. The neoliberal model of development in the name of growth has been destroying finer values that the freedom movement handed over to the people. The Constitution of India has provided for rights for an egalitarian society and a robust democracy. We have to ensure that such a Constitution is never subverted in its spirit, and that the power- political and economic, does not get extremely concentrated, as it could dismantle the entire rights framework provided by the Constitution. We should not allow electoral politics

to slip into the hands of a mafia class where money is critical to the electoral process and its outcomes.

The Satakams are like a refreshing breeze in an otherwise suffocative, stifling climate that is engulfing a civilizational democratic process, which otherwise has all the potential to blossom into a true democracy and a humane social order.

Prof G Haragopal

Visiting Professor, National Law School of India University (NLSIU), Bengaluru.

मानव-धर्म-शतकम्

विज्ञानिनामभिप्राये सर्गारम्भो कृतः पुरा ।

स्फोटेन विश्वबीजस्य विवारेण महाबृहत् ॥१॥

*Vijñānināmahiprāye sargārambho kṛtaḥ purā,
sphoṭena viśvabījasya vivāreṇa mahābṛhat. (1)*

Abhiprāye – In the opinion, *vijñāninām*– of scientists, *sarga-ārambho* – the beginning of Creation, *kṛtaḥ* – was made, *purā* – in the past, *sphoṭena* – by the explosion, *viśvabījasya* – of the seed of the Universe, (and), (its), *mahābṛhat* – terribly great, *vivāreṇa* – expansion.

As scientists say

the beginning of creation was made
by the explosion of the primal seed of the Universe
and its expansion terribly great. (1)

Note: Since the initial expansion was sudden and huge, astronomers have called it as the Big Bang.

घटना घटिता ह्येषा शतकोटित्रयोदश-

वर्षाणामथवा तस्मात् पूर्वमेवेति चिन्तितम् ॥२॥

*Ghaṭanā ghaṭitā hyeṣā śatakoṭitrayodaśa-
varṣāṇām athavā tasmāt pūrvameveti cintitam. (2)*

Esha – This, *ghaṭanā*– event, *ghaṭitā* – took place, *hi* – indeed, *śatakoṭi-trayodaśa* – thirteen billion, *varṣāṇām athavā tasmāt pūrvam eva* – years ago or even before; *iti cintitam* – so goes their statement/view.

This event took place

thirteen billion years ago
or even before,
in their considered view. (2)

शतकोटिनववर्षाणामनन्तरमेव हि ।

सौरमण्डलमस्माकं प्रादुर्भूतं महीयुतम् ॥३॥

*Śatakoṭinavavarṣāṇāmanantaram eva hi,
sauramaṇḍalamasmākaṁ prādurbhūtaṁ mahīyutam (3)*

(It was), *anantaram eva hi* – only after, *śatakoṭinava-varśāṇām*- nine billion years, (that), *asmākam* – our, *saura-maṇḍalam* – Solar system, *prādurbhūtam* – emerged, *mahīyutam* – along with the Earth.

It was only after
nine billion years
that our solar system
emerged along with the earth. (3)

लक्षद्वयाब्दपूर्वं तु ज्ञानशक्तियुताऽगता ।

मनुजातिः विशिष्टा या सर्गस्य शिखरोपमा ॥४॥

Lakṣadvayābdapūrvam tu jñānaśaktiyutā'gatā,
manujātiḥ viśiṣṭā yā sargasya śikharopamā. (4)

(However), *tu* – only, *lakṣa-dvayābda* – two lakhs (hundred thousand) years, *pūrvam* – ago, *āgata* – came/emerged, *viśiṣṭa* – unique/distinguished, *manujātiḥ* – human species, *jñānaśaktiyutā* – equipped with the power to know (*homo sapiens*), *śikharopamā* – like the pinnacle, *sargasya*- of Creation.

However, it was only
about two lakhs of years ago,
came the distinct *homo sapiens*,
as the pinnacle of creation. (4)

Note: Though the Sanskrit word used here is ‘*sarga*’, which literally means creation, no distinction is intended between creation and evolution. The scientists claim that *Homo sapiens* as a species began to evolve about two to three hundred thousand years ago in the eastern part of Africa. From eastern Africa, they migrated to other parts of the world. The languages for intercommunication must have developed before the great migrations began. There have been other ‘human’ species before within the genus ‘*Homo*’. An African ape became biped around four million years ago, leading to *Homo erectus*. It was around two million years ago that a biped evolved with a developed brain, who began to alter natural objects for use as tools. The emergence of *Homo sapiens* has thus been quite recent relatively. All *Homo sapiens* belong to the same race, in terms of genetic origins. The differences in physical appearances of different people were due to the adaptation to change in environment by settled populations. However, the scientists state that the race has no biological basis; it is cultural or linguistic in nature, and is fluid (Olson, S. 2003. *Mapping human history: Genes, race, and our common origins*. Houghton Mifflin Harcourt).

सर्जनं मनुजातेश्च नवीनमिति कथ्यते।

सुदीर्घ-सर्गयात्रायामिदानीन्तनमेव हि ॥५॥

Sarjanaṃ manujāteśca navīnamiti kathyate|
sudīrgha-sargayātrāyāmidānīntanameva hi ||5||

Sarjanam – The creation, *manujāteh* – of humankind, *kathyate* – is said to be, *navīnam iti* – as new; *ca* – and, (in the) *sudīrgha* – long, *sarga-yātrayām* – journey (history) of Creation, (it is), *idānīntanam eva* – just like very recent.

The arrival of the humankind
is said to be quite a new event;
considering the long history of creation,
it is surely very recent. (5)

पूर्वमागतप्राणिभ्यः विभिन्ना एव मानवाः ।
विशिष्टानेकप्रकारैः समस्ते सृष्टिकल्पने ॥६॥

Pūrvamāgataprāṇibhyaḥ vibhinnā eva mānavāḥ,
viśiṣṭānekaprakāraiḥ samaste sṛṣṭikalpane. (6)

Mānavāḥ – Humans, (are), *vibhinnāḥ eva* – very different, *prāṇibhyaḥ*- from the animals, *pūrvam āgata*- which came earlier, *viśiṣṭāḥ* – distinguished, *anekaprakāraiḥ* – in many ways, *samaste*- in the entire, *sṛṣṭi-kalpane* – design of Creation.

Humans are extremely different
from the animals which came before,
in the entire design of Creation
in many ways distinguished more. (6)

वैशिष्ट्यं तु मनुष्यस्यैककाले हि न चागतम् ।
प्रगतेस्तस्मिन्सञ्जाता ह्यादिमानवे ॥७॥

Vaiśiṣṭyam tu manuṣyasyaikakāle hi na cāgatam,
प्रवृत्तिः pravṛttiḥ pragatestasminsañjātā hyādimānave. (7)

Tu – However, *vaiśiṣṭyam* – the distinction, *manuṣyasya* – of man, *na ca āgatam* – did not come, *eka kāle* – at one time; *pravṛttiḥ* – the tendency, *pragateh* – of progress, *tasmin* – in him, *sañjāta* – emerged, *hi*- indeed, *ādimānave* – in the primeval man (himself).

However, the distinction of the human
did not come at once;
the tendency to progress
emerged in the primeval humans themselves. (7)

यदा नरो द्विपादाभ्यां स्थातुं शिक्षितवान् तदा ।

प्रगतिस्तस्य वैशिष्ट्ये प्रस्थिता स्तम्भनं विना ॥८॥

*Yadā naro dvipādābhyām sthātum śikṣitavān tadā,
pragatistasya vaiśiṣṭye prasthitā stambhanam vinā. (8)*

Yadā – When, *naro* – man, *śikṣitavān* – learnt, *sthātum* – to stand, *dvipādābhyām* – by/on two legs, *tadā* – then, *pragatih* – the progress, *tasya* – in his, *vaiśiṣṭye* – distinction, *prasthitā* – started, *vinā* – without, *stambhanam* – stop.

When humans learnt
to stand on two legs without any flop,
the progress in their distinction
started without stop. (8)

Note: Rabindranath Tagore observes, “This capacity to stand erect has given our body its freedom of posture, making it easy for us to turn on all sides and realize ourselves at the centre of things... As a centre he finds his meaning in a wide perspective, and realizes himself in the magnitude of his circumference. As one freedom leads to another, Man’s eyesight also found a wider scope... (F)rom the higher vantage of our physical watch-tower we have gained our *view*, which is not merely information about the location of things but their interrelation and their unity (Rabindranath Tagore, 2005. *The Religion of Man*. Rupa. p. 39).”

हस्तौ मुक्तौ तदा भूतौ द्विपादचलनेन हि ।

कर्तुं चानेककार्याणि बुद्धिश्चैव प्रचोदिता ॥९॥

*Hastau muktau tadā bhūtau dvipādacalanena hi,
kartum cānekakāryāṇi buddhiścaiva pracoditā. (9)*

Hastau – (Two) hands, *tadā* – then, *muktau bhūtau* – became free, *dvipāda-calanena hi* – just by being able to walk on two legs, *ca* – and, *buddhih* – the mind/intellect, *pracoditā* – was stimulated, *kartum* – to do, *aneka karyāṇi* – many things.

By being able to walk on two legs
hands became free,
and the mind was also stimulated
to do things many. (9)

इन्द्रियैः प्राणिनः सर्गं श्रयन्ति सहजबुद्धया ।

मानवास्तु प्रकुर्वन्ति सर्गस्य परिवर्तनम् ॥१०॥

*Indriyaiḥ prāṇinaḥ sargaṃ śrayanti sahabuddhayā,
mānavāstu prakurvanti sargasya parivartanam. (10)*

Prāṇinah – Animals, *śrayanti* – depend upon, *sargam* – the nature (creation), *indriyaiḥ* – with their sense organs, *sahajabuddhayā*- instinctively; *tu* – but, *mānavāḥ* – the humans, *prakurvanti* – bring about, *parivartanam* – a modification, *sargasya* – of the nature (creation) itself. (10).

Animals follow the nature
with their sense organs, instinctively;
but humans bring about
a modification in the nature, distinctively. (10)

बुद्धिरपि मनुष्याणामेककाले न वर्धिता।

उत्तेजका विकासस्य ह्यतृप्तिः साम्प्रतं प्रति॥११॥

Buddhirapi manuṣyāṅāmekakāle na vardhitā,
uttejakā vikāsasya hyatrptiḥ sāmpratam prati. (11)

Buddhiḥ – The intellect, *api* – also, *manuṣyāṅām* – of humans, *na vardhitā* – did not develop, *ekakāle*- at one time; *uttejakā* – the stimulus, *vikāsasya* – for development, (was), *atrptiḥ* – a dissatisfaction, *sāmpratam prati* –with the present (things).

The intellect of humans
did not develop all at once;
the stimulus for development
was dissatisfaction with the present ones. (11)

Note: For example, the misery caused by epidemics led to the discovery of antibiotics. The dissatisfaction with speed of travel by foot or horse carriage led to the development of faster modes of transport. In the process, the human intellect itself developed with innovations. A discontent with what we have is generally not welcomed in religious texts. Though selfish greed is deplored, the urge for improvement in the human situation is welcomed. Even if materialistic, a miserable situation is not conducive to moral and spiritual development.

स्वस्थितिं वर्धितुं भद्रं यतन्ते मानवाः यदा।

मस्तिष्कस्यापि बुद्धेश्च विकासो घटते तदा॥१२॥

Svasthitim vardhitum bhadram yatante mānavāḥ yadā|
mastiṣkasyāpi buddheśca vikāso ghaṭate tadā||12||

Yadā – When, *mānavāḥ* – the humans, *yatante* – try, *vardhitum bhadram* – to improve well, *svasthitim* – own situation, *tadā*- then, *vikāso(-ah)* – a development, *mastiṣkasya* – of the brain, *ca* - and, *api* – also, *buddheḥ* – of the intellect, *ghaṭate* – takes place.

When the humans try
to improve their own situation well,

then the development of their brain
and intellect too begins to swell. (12)

व्यक्तित्वस्य विकासोऽपि संभवेद्धि तदा खलु ।

यदोन्नतेन लक्ष्येण मानवास्तु प्रचोदिताः ॥१३॥

*vyaktitvasya vikāso:'pi saṁbhaveddhi tadā khalu,
yadonnatena lakṣyeṇa mānavāstu pracoditāḥ. (13)*

Vikāsaḥ – The development, *Vyaktitvasya* – of individual personality, *api* – also, *sambhavet hi*– should indeed take place, (only), *tadā*- then, *khalu* – really, *yadā* – when, *mānavāḥ* – human beings, *prachoditāḥ* – are stimulated/moved, *unnatena* – by a lofty/high, *lakṣyena* – ideal.

The development of individuals
also takes place really,
when human beings are moved
by a lofty ideal clearly. (13)

पूर्णं तूदरस्येव मानवेभ्यो न रोचकम्।

सत्यस्य च शिवस्यापि सौन्दर्यस्यानुधावकाः ॥१४॥

*Pūraṇam tūdarasyeva mānavebhyo na rocakam.
satyasya ca śivasyāpi saundaryasyānudhāvakāḥ. (14)*

Tu- Indeed, *pūraṇam* – filling up, *udarasya* – of the belly, *eva* – only, *na rocakam* – is not likeable, *mānavebhyah* – for human beings; (they are also), *anudhāvakāḥ* – pursuers, *satyasya* – of Truth, *śivasya* – of Goodness, *ca* – and, *saundaryasya* – of Beauty.

Filling the belly only
is not for human beings surely;
they are also in pursuit of
truth, goodness and beauty. (14)

स्थापत्यं चित्रविद्या च सङ्गीतं नृत्यनाटके।

वाङ्मयं शास्त्रविज्ञाने वर्धितास्तैश्च कौशले ॥१५॥

*Sthāpatyaṁ citravidyā ca saṅgītaṁ nṛtyanāṭake,
vāṅmayam śāstravijñāne vardhitāstaiśca kauśale. (15)*

Sthāpatyam – Architecture, *citravidyā* – artwork, *saṅgītam* – music, *nṛtya-nāṭake* – dance and dramas, *vāṅmayam* – literature, *ca* –and, *śāstra-vijñyāne* – science and philosophy, *vardhitāḥ* – were developed, *taiḥ* – by them (human beings), *kausāle* – with skill/ability.

Art and Architecture,
dance, drama and music,
science, literature, and philosophy
were all nurtured with creativity. (15)

अध्यात्मं नीतिशास्त्रं च मतधर्माश्च विस्तृताः।

आधिक्यस्य मनुष्याणां प्रमाणानि च भूतले ॥१६॥

Adhyātmaṃ nītiśāstraṃ ca matadharmāśca viśtrīṭāḥ,
ādhikeyasya manuṣyāṅāṃ pramāṇāni ca bhūtale. (16)

Nītiśāstraṃ – Ethics/Moral philosophy, *ādhyātmaṃ* – metaphysics, *matadharmāḥ* – religions, *viśtrīṭāḥ* – were expanded/developed/elaborated; *ca* – and, (these are all), *pramāṇāni* – evidence, *ādhikeyasya* – of the superiority, *manuṣyasya* – of human beings, *bhūtale* – on the earth/in the world.

Metaphysics, ethics and religion
were developed and explained,
which are the evidences to
human advancements in the world. (16)

मानवाः बुद्धिशक्त्या तु स्वविकासप्रवर्तनम्।

कर्तुं सन्ति समर्था वै हिताहितविवेचनात् ॥१७॥

Mānavāḥ buddhiśaktyā tu svavikāsapravartanam,
kartuṃ santi samarthā vai hitāhitavivecanāt. (17)

Mānavāḥ – Human beings, *santi* – are, *tu* –indeed, *samarthāḥ* – capable of, *svavikāsa-pravartanam* – developing or changing themselves, *buddhi-śaktyā* – through the power of their intellect, *vivecanāt* – by deliberating on, *hita-ahita* – what is good and what is bad, *vai* – surely.

Human beings are indeed capable of
evolving themselves
through the power of their intellect,
by deliberating on what is good and bad. (17)

अनेकदा न कुर्वन्ति मनुष्याः तद्विवेचनम्।

स्वार्थान्धत्वात् च कार्पण्यादितरान् प्रत्युपेक्षया ॥१८॥

*Anekadā na kurvanti manuṣyāḥ tadvivecanam,
svārthāndhatvāt ca kārpanyāditarān pratyupekṣayā. (18)*

Anekadā – Often, *manuṣyāḥ* – human beings, *na kurvanti* – do not do, *tad vivecanam* – such deliberation, (because of), *svārthāndhatvāt* – blindness on account of selfishness, *kārpanyāt* – narrow-mindedness/miserliness, *ca* – and, *upekṣayā* – indifference, *itarān prati* – towards others.

Often men do not care
to do such deliberation,
because of blindness caused by selfishness, narrowness,
and lack of others' consideration. (18)

तस्मादेव हि चोद्भूताः महान्तः संकटाः नृणाम्।

प्रदूषणं पृथिव्याश्च दारिद्र्यमसमानता ॥१९॥

*Tasmādeva hi codbhūtāḥ mahāntaḥ saṅkatāḥ nṛṇām,
pradūṣaṇam pṛthivyāśca dāridryamasamānatā. (19)*

Tasmādeva (tasmāt eva) – That is why, *hi* – indeed, *udbhūtāḥ* – have emerged, *mahāntaḥ* – great, *sankatāḥ* – difficulties, *nṛṇām* – of human beings, (in the form of), *pradūṣaṇam* – pollution, *pṛthivyāḥ* – of the earth, *dāridryam* – poverty, *ca* – and, *asamānatā* – inequality.

That is why indeed, have emerged
for human beings, great difficulties
of earth's pollution, poverty
and inequalities. (19)

भेदान् निर्णयितुं प्रीत्या असामर्थ्यस्य कारणात्।

हिंसाचारोऽभवत् रुद्रो सखेदं सर्वव्यापकः ॥२०॥

*Bhedān nirṇayitum prītyā asāmarthyasya kāraṇāt,
himsācāro'bhavat rudro sakhedaṃ sarvavyāpakaḥ (20)*

Kāraṇāt – On account of/Due to, *asāmarthyasya* – the inability, *nirṇayitum* – to settle, *bhedān* – differences, *prītyā* – amicably, *himsācāro* – violence, *abhavat* – became, *rudro* – fierce, (and), *sarva-vyāpakaḥ* – widespread, *sakhedaṃ* – sadly.

Due to the inability
to settle differences amicably,
violence became gory

and widespread very sadly. (20)

अपराधाः नराणां तु तादृक्घोराः महीतले।

येभ्यस्तेषां भविष्यं हि सन्दिग्धं दुष्करं कृतम् ॥२१॥

*Aparādhāḥ narāṇāṃ tu tādr̥kghorāḥ mahītale,
yebhyasteṣāṃ bhaviṣyaṃ hi sandigdham duṣkaraṃ kṛtam. (21)*

Aparādhāḥ – Evil acts, *narāṇāṃ* – of human beings, (are), *tu* – indeed, *tādr̥k* – so, *ghorāḥ* – horrible, *mahītale* – on the earth, *yebhyaḥ* – that/by which, *teṣāṃ* – their, *bhaviṣyam hi* – future itself, *kṛtam* – was made, *sandigdham* – problematic, (and), *duṣkaram* – difficult.

Evil acts of human beings in world
are indeed so horribly felt,
that their very future is made
problematic and difficult. (21)

व्यतिरिक्तमिदं सर्वं स्वभावात् तु विकाशितात् ।

सभ्यानां मनुजानां हि नरधर्मं न सङ्गतम् ॥२२॥

*Vyatiriktamidam sarvaṃ svabhāvāt tu vikāśitāt,
sabhyānāṃ manujānāṃ hi naradharme na saṅgatam. (22)*

Sarvam – All, *idam* – this, *tu* – however, (is), *vyatiriktam* – contrary to, *vikaśitāt* – the evolved, *svabhāvāt* – character, *sabhyānāṃ* – of good/gentle, *manujānāṃ* – human beings, (and), *na saṅgatam* – does not fit, *naradharme* – into the Religion of Man/human obligation.

To the evolved character
of good humans, however,
all this is contrary, and
doesn't fit in the Religion of Humanity. (22)

प्रकृत्या विश्वकर्त्रा वा किमर्थं मानवः कृतः।

अभवत् यस्य वैशिष्टैः सर्वप्राणिषु चोत्तमः ॥२३॥

*Prakṛtyā viśvakartrā vā kimarthaṃ mānavaḥ kṛtaḥ,
abhavat yasya vaiśiṣṭaiḥ sarvaprāṇiṣu cottamaḥ. (23)*

Kimartham – Why, *mānavaḥ* – (was) Man/Human, *kṛtaḥ* – made, *prakṛtyā* – by Nature, *vā* – or, *Vishvakartra* – by Creator, *yasya vaiśiṣṭaiḥ* – by whose distinct features, (he/human), *ca* – indeed, *abhavat* – became, *uttamaḥ* – the most exalted/supreme, *sarva-prāṇiṣu* – among animals,?

Why were humans made
whether by God or nature,
by whose distinct features
they became foremost among animals? (23)

आयात्युत्तरदायित्वं श्रेष्ठत्वात् हि सुनिश्चितम् ।
ईष्यते मानवानां च स्वार्थस्यातिक्रमः खलु ॥२४॥

*Āyātyuttaradāyitvaṃ śreṣṭhatvāt hi suniścitam,
īṣyate mānavānāṃ ca svārthasyātikramaḥ khalu. (24)*

śreṣṭhatvāt – From superiority, *hi* – indeed, *āyati* – comes, *uttaradāyitvam* – responsibility, *suniścitam* – definitely; *ca* – and, (it), *īṣyate* – expects, *atikramaḥ*- a transgression/surpassing, *svārthasya* – of selfishness, *mānavānām* – of human beings, *khalu* – really/in reality.

From superiority indeed
comes responsibility;
surpassing narrow selfishness
is expected of humans in reality. (24)

नरेभ्यः पृथिवी प्राप्ता न तु दर्पेण चेशितुम्।
न तस्य शोषणं कर्तुं न चाप्यन्यजनस्य वा ॥२५॥

*Narebhyaḥ pṛthivī prāptā na tu darpeṇa ceśitum,
na tasya śoṣaṇaṃ kartuṃ na cāpyanyajanasya vā. (25)*

Pṛthivī – The Earth, *prāptā* – is available/obtained, *narebhyaḥ* – for human beings, *na* – not, *tu*- indeed, *īśitum* – for lording (over it), *ca* – and, *na* – not (for), *tasya śoṣaṇaṃ kartuṃ* – perpetrating its exploitation, *ca* –and, *vā* – or, *na* – not, *anya-janasya* – of other people, *api* – also.

The Earth is for humans
not indeed for lording over,
nor also for exploiting it
or other people. (25)

Note: A distinction has to be made between reasonable use of nature and ‘exploitation’ (*śoṣaṇam*), which implies unsustainable, destructive and greedy use. As regards other people, Immanuel Kant’s advice to treat them as ends in themselves and not as instruments or objects or mere instruments for one’s purpose, is relevant. This does not rule out people coming together for mutual help or cooperation on the basis of mutual respect. Even when an employer employs labour, it has to be on the basis of voluntary consent and mutually satisfying reasonable remuneration. Otherwise, it amounts to *śoṣaṇam*.

व्यतिरिक्तं च कर्तव्यं पोषणं चैव भूषणम्।

प्रकृतेश्च नृजातेश्च सर्वजीवहिताशये ॥२६॥

*Vyatiriktaṃ ca kartavyaṃ poṣaṇaṃ caiva bhūṣaṇam,
prakṛteśca nṛjāteśca sarvajīvahitāśaye. (26)*

Vyatiriktaṃ – On the contrary, *poṣaṇam* – support, *caiva-* and also, *bhūṣaṇam-* embellishment, *prakṛteh* – of Nature, *ca* – and, *nṛjāteh* – of humanity, *sarva-jīva-hita-āśaye* – in the interest of welfare of all beings, *kartavyam* – has to be done.

On the contrary, it is the duty
of humans to protect and embellish
both nature and humanity,
for the welfare of all beings. (26)

जननीशिशुसम्बन्धः प्रोक्तः बुद्धेन धीमता।

आदर्शेति मनुष्येभ्यः व्यवहारे पशून् प्रति ॥२७॥

*Jananīśīśhusambandhaḥ proktaḥ buddhena dhīmatā,
ādarśeti manuṣyebhyaḥ vyavahāre paśūn prati. (27)*

Jananī-śīśhu-sambandhaḥ – The relationship between the mother and the child, *prokto* – has been mentioned, *Buddhena dhīmatā* – by the wise Buddha, *ādarśaḥ iti* – as an ideal, *manuṣyebhyaḥ* – for human beings, *vyavahāre paśūn prati* – in dealing with animals.

The wise Buddha has told
of the relation between the mother and child,
as an ideal to be followed by humans
in dealing with animals whether wild or mild. (27)

प्रीतिगौरवभावेन यदा सर्वत्र पश्यति।

तदैव तु मनुष्याणां मानवत्वं विराजते ॥२८॥

*Prītigauravabhāvena yadā sarvatra paśyati,
tadaiva tu manuṣyāṇāṃ mānavatvaṃ virājate. (28)*

Yadā – When, (a person), *paśyati* – sees, *sarvatra* – everywhere, *bhāvena* – with a feeling of, *prīti* – love, (and), *gaurava* – respect/regard, *tadaiva (tadā eva)-* then only, *mānavatvam* – the humanness, *manuṣyāṇām* – of the human beings, *virājate* – shines.

When one sees everywhere
with love and regard,
then only the humanness
of human beings shines abright. (28)

मनुष्यत्वमभिव्यक्तमन्योन्यहितरक्षणे।

सौहार्दसहकारेण सौजन्येन ममतया ॥२९॥

*Manuṣyatvamabhivyaktamanyonyahitarakṣaṇe,
sauhārdasahakāreṇa saujanyena mamatayā (29)*

Manuṣyatvam – Humanness, *abhivyaktam* – is expressed/revealed, *rakṣaṇe* – in the protection of, *anyonya* – mutual, *hita* – welfare, (through), *sauhārda* – heartfelt, *sahakāreṇa* – cooperation, *saujanya* – gentleness, (and), *mamatayā* – with love.

Humanness is revealed
in protecting each others' welfare,
through heartfelt cooperation,
with gentleness and loving care. (29)

यदि प्राणिषु रोगेण वर्तते कोऽपि निर्बलः।

क्रमेण म्रियते प्राय असहायश्च निर्भृतः॥३०॥

*Yadi prāṇiṣu rogeṇa vartate ko:'pi nirbalaḥ,
krameṇa mriyate prāya asahāyaśca nirbhṛtaḥ. (30)*

Yadi – If, *kopi* – any, *prāṇiṣu* – among the animals, *vartate* – happens to be, *nirbalaḥ* – weak, *rogeṇa* – due to illness/disease, (it will), *prāyaḥ* – probably, *mriyate* – die, *krameṇa* – in due course, *asahāyaḥ* – helpless, *cha* – and, *nirbhṛtaḥ* – alone/in solitude.

If any wild animal becomes
weak, being disease-prone,
it will probably die in due course,
helpless and alone. (30)

तद्विरुद्धं मनुष्येषु ह्यन्योन्यान् रक्षयन्ति ते।

कर्तुं तद् विद्यते बुद्धिः शक्तिश्चापि तु मानवे ॥३१॥

*Tadviruddham manuṣyeṣu hyanyonyān rakṣayanti te,
kartuṃ tad vidyate buddhiḥ śaktiścāpi tu mānave. (31)*

Manuṣyeṣu – Among human beings, *tad viruddham* – on the contrary, *te* – they, *rakṣayanti* – protect/nourish, *anyonyān* – each other, *hi* - indeed; *kartum* – to do, *tad* – that, *vidyate* – there

is, *mānave* – in a human, (both), *buddhiḥ* – the wisdom/inclination, *ca* -and, *api* – also, *śaktiḥ* – ability, *tu* – surely.

Among human beings on the contrary,
they nourish each other;
to do that, they have both
the inclination and ability sure. (31)

पश्येत् सर्वत्र चात्मानं प्रोक्तमेव हि गीतया।
लभ्यते नात्मसिद्धिर्वै विना वात्सल्यभावनाम् ॥३२॥

Paśyēt sarvatra cātmānaṃ proktameva hi gītayā,
labhyate nātmāsiddhirvai vinā vātsalyabhāvanām. (32)

Ātmānam – The Self, *paśyēt* – should be seen, *sarvatra*- everywhere, *eva* – so, *hi*- indeed, *proktam* – is said, *Gītayā* – by the Geeta; *ātma-siddhiḥ* – Self-realisation, *na labhyate* – does not come, *vinā* – without, *bhāvanām* – feeling of, *vātsalya* – love.

The Self should be seen everywhere,
so indeed is said by the Gita;
Self-realisation does not come
without a feeling of love. (32)

Note: This is the purport of the Gita, spelt out clearly in at least four verses (29-32) in Chapter VI. In the 29th verse, it says that Yogis have the eye of equality when they see anywhere, and that they see their own Self in all beings, and all beings in their own Self. The 32nd verse says that yogi is the highest who judges pleasure and pain everywhere by the same standard which he or she applies to oneself. This is a golden rule accepted by all religions.

वात्सल्यस्य तु सङ्कोचानतिक्रमति यो नरः।
स एवाप्नोति तादात्म्यं जगत्कर्त्रा सुखेन च॥३३॥

Vātsalyasya tu saṅkocānatikramati yo naraḥ,
sa evāpnoti tādātmyaṃ jagatkartrā sukhena ca. (33)

Naraḥ – The person, *yo* – who, *atikramati* – surpasses/transcends, *sankocān* – limits, *vātsalyasya* – of affection, *sa eva* – such a one only, *āpnoti* – attains, *tādātmyam* – union, *Jagatkartrā* – with the Creator, *ca* – and, *sukhena* – easily.

The person who transcends
all the limits on affection,
such a one only attains a union
with the Creator, and with ease. (33)

Note: Unconsciously as we grow we set limits on our affection, limited to self, or family, or community, or followers of one's religion, or the country. A Yogi liberates himself/herself from all these limits and loves all humanity, all beings. Only such a person realises oneness with the Creator effortlessly.

ऐक्यं साध्यं सजीवं तदानन्दमयभावने।

त्रिवर्गान् पालयित्वापि कर्मत्यागात् कदापि न॥३४॥

*Aikyam sādhyam sajīvaṃ tad ānandamayabhāvane,
trivargān pālayitvāpi karmatyāgāt kadāpi na. (34)*

Tad – That, *aikyam*–union, *ānandamaya-bhāvane* – in blissful feeling,(is), *sādhyam* – possible, *sajīvam hi* – even in life/when living, *pālayitva api* – even while following, *trivargān* – the three worldly pursuits (of *Dharma*, *Artha* and *Kama*), (but), *kadāpi na* – never, *karmatyāgat* – by renouncing duty/work.

That blissful union is possible
in life itself, even while engaged
in the three worldly pursuits,
but never by renouncing one's duties. (34)

Note: In Indian philosophy, *Trivargas* are the first three *Puruṣārthas* (human pursuits) – *Dharma* (being ethical and duty conscious), *Artha* (wealth and power), and *Kāma* (satisfying desires including sex). They are worldly in nature. *Artha* and *Kāma* are to be guided by *Dharma*. The fourth *Puruṣārtha* is *Mokṣa* or *Mukti* (liberation from bondage and union with the Ultimate), which is spiritual in nature.

नास्ति मुक्तिः विभिन्ना तु निर्वाणं वा त्रिविष्टपम् ।

साधितव्यमिदं सर्वमिहैव पृथिवीतले ॥३५॥

*Nāsti muktiḥ vibhinnā tu nirvāṇam vā triviṣṭapam,
sādhitavyamidam sarvamihaiiva pṛthivītale (35)*

Nāsti – There is no, *vibhinnā* – separate, *muktiḥ* – Liberation, (or), *Nirvāṇam* – Nirvāṇa, *vā* – or, *triviṣṭapam* – heaven; *sarvam* – all, *idam* – this (these), *sādhitavyam* – has (have) to be attained, *iha eva* – here only, *Pṛthivī-tale* – on the surface of the Earth.

There is no separate Liberation,
Nirvana or heaven,
all these have to be obtained here only
on the surface of the Earth. (35)

बसवेशेन तु प्रोक्तं सदाचारो हि सौरिकः।

अधोगतिस्त्वनाचार उभौ च धरिणीतले ॥३६॥

*Basaveśena tu proktaṃ sadācāro hi saurikaḥ,
adhogatiṣṭvanācāra ubhau ca dhariṇītale. (36)*

Proktaṃ – It was said, *Basaveśena* – by Basavesha/Basaveshvara/Basavanna, (that), *sadācāro* – good conduct, *hi* – itself, *saurikaḥ* – is heaven, *tu-* but, *anācāraḥ* – bad conduct, *adhogatiḥ* – is downfall/hell; *ca* -and, *ubhau* – both, (are performed/attained), *dhariṇī-tale* – on the surface of the earth.

Basavesha said that

good conduct itself is heaven,

bad conduct is downfall,

both taking place in this world alone. (36)

Note: Basavesha/Basaveshvara/Basavanna was an eminent saint and social reformer, who lived in the 12th century in Karnataka. He has composed many *Vachanas* or Sayings in Kannada which are full of wisdom, *bhakti* (devotion) to God, and criticism of social evils like casteism. The previous verse here (the 35th) is also a translation of one of his *Vachanas*. A literal translation of the original (published as the 239th *Vachana* in *Basavannanvara Vachana Samputa*, Vol. 1, 1993, edited by M M Kalaburgi, Bengaluru, Kannada Pustaka Prādhikāra, p.60) is as follows: ‘The worlds of God and mortals are not different; speaking truth is the world of God, uttering falsehood is the world of mortals; good conduct is heaven, and bad conduct is hell. Oh Lord Kudala Sangama Deva, you are the authority/witness.’

दया हि सर्वधर्माणां मूलाधारः सदाशयः।

इति शिक्षितमेतेन नास्ति धर्मः विना दयाम् ॥३७॥

*Dayā hi sarvadharmāṇāṃ mūlādhāraḥ sadāśayaḥ,
iti śikṣitametena nāsti dharmāḥ vinā dayām. (37)*

Dayā – Compassion, *hi* – only, (is the), *mūlādhāraḥ* – foundation, *sarva-dharmāṇām* – of all the religions/duties, *ca* – and, (their), *sadāśayaḥ* – eternal purport; *vinā* – without, *dayām* – compassion, *nāsti* – there can be no, *dharmāḥ* – religion; *iti* – so (also), *śikṣitam* – was taught, *etena* – by him (by Basaveśa).

Compassion alone is the foundation

of all religions, and also their purport;

there can be no religion without compassion;

so also he taught. (37)

दानं दया च कर्तव्ये सम्मानसहितं मुदा।

नाहङ्कारेण गर्वेण घृणया देयिनः प्रति ॥३८॥

*Dānam dayā ca kartavye sammānasahitam mudā,
nāhaṅkāreṇa garveṇa ghrṇayā deyinaḥ prati. (38)*

Dānam – Charity/donations, *ca* – and, *dayā* – compassionate acts/help, *kartavye* – have to be done, *sammāna-sahitam* – with respect, (and), *mudā* – happily, (but), *na* – not, *ahaṅkāreṇa* – with egotism, (or), *garveṇa* – arrogance, *ghrṇayā* – with contempt, *prati* – towards, *deyinaḥ* – donees/receivers.

Charity or compassionate help
have to be given respectfully and happily,
but not with egotism, arrogance, or with
contempt towards donee. (38)

प्रीत्या देयं विनाऽऽटोपमौदार्येण च स्वेच्छया।

सर्वान्तर्यामिनं दृष्ट्वा ग्रहीतृषु निजात्मनि ॥३९॥

*Prītyā deyaṃ vinā: 'ṭopamaudāryeṇa ca svecchayā,
sarvāntaryāminam dr̥ṣṭvā grahītr̥ṣu nijātmani. (39)*

Driṣṭvā- Having seen/Seeing, *Sarvāntaryāminam* – the (same) All-pervading Spirit, *grahītr̥ṣu* – among the receivers/donees, (as well as), *nijātmani* – in one's own self, (whatever is to be given), *deyam* – should be given, *prītyā* – with love, *vinā āṭopam* – without ostentation, (but), *audāryeṇa* – generously, *ca-* and, *svecchayā* – with own will/volition.

Seeing the same All-Pervading Spirit
both in the receivers and self,
give with love, without ostentation,
generously, and out of own volition. (39)

Note: The *Taittiriya Upaniṣat* (1.11.3) says, *Śraddhayā deyam. Aśraddhayā adeyam. Śriyā deyam. Hriyā deyam. Bhiyā deyam. Saṃvidā deyam* - Give with faith. Do not give without reverence. Give generously. Give with humility. Give with respect. Give with understanding.

यत्सुखं वर्तते दाने कैङ्कर्ये खलु निर्ममे ।

अन्यत्र नास्ति कुत्रापि चात्मोद्धारकमेव तु ॥४०॥

*Yatsukhaṃ vartate dāne kaiṅkarye khalu nirmame,
anyatra nāsti kutrāpi cātmoddhārakameva tu. (40)*

Yat – What, *sukham* – pleasure, *vartate* – exists, *dāne* – in giving, (and), (in), *nirmame* – selfless, *kaiṅkarye* – service, *na asti* – is not there, *kurta api* – any where, *khalu* – really; *ca* – and, (it is), *tu* – indeed, *atmoddhārakam* – self-uplifting/elevating/spiritually most rewarding.

What pleasure exists in giving,

and in selfless service of others,
is not to be found anywhere;
and it is indeed self-elevating. (40)

ग्रहीतृणां समुद्धारः कर्तव्यः दीनसेवया।

आत्मावलम्बनं तेषां वर्धनीयं न चान्यथा ॥४१॥

*Grahītrṇām samuddhārah kartavyaḥ dīnasevayā,
ātmāvalambanam teṣām vardhanīyaṃ na cānyathā. (41)*

Samuddhārah – The uplift, *grahītrṇām* – of the receivers (of charity), *kartavyah* – has to be done, *dīna-sevayā* – through serving/helping the weak; (but in the process), *teṣām* – their, *atmāvalambanam* – self-reliance, *vardhanīyam* – should be enhanced, *ca* – and, *na* – not, *anyathā* –otherwise.

Serve the weak to uplift them,
and enhance their self-reliance,
but do not act in ways that continue
their dependence on others. (41)

यदा दारिद्र्यदुःखानि व्युपनुवन्ति तु भूतले ।

तेषां निवारणं शीघ्रं प्रत्येकस्य नियोजनम् ॥४२॥

*Yadā dāridryaduḥkhāni vyupnuvanti tu bhūtale,
teṣām nivāraṇam śīghram pratyekasya niyojanam. (42)*

Yadā – When, *dāridrya-duḥkhāni* – poverty and sorrows, *vyupnuvanti* – get widespread, *tu* – indeed, *bhūtale* – in the world, *teṣām* – their, *nivāraṇam* – removal, *śīghram* – quickly, (is), *pratyekasya* – everyone’s, *niyojanam* – obligation/duty.

When poverty and sorrows
are widespread in the world,
it is everyone’s obligation
to eliminate them soon. (42)

अधिकारो मनुष्यस्य सर्वथैवात्मगौरवम् ।

समादरश्च कर्तव्यं अन्यान् प्रति स्वयं प्रति ॥४३॥

*Adhikāro manuṣyasya sarvathāivātmagauravam,
samādaraśca kartavya anyān prati svayaṃ prati. (43)*

ātma-gauravam – Self-respect, (is), *manuṣyasya* – (every) human's, *adhikāro(-ah)* – right, *sarvathā* – absolutely; *ca-* and, *samādarah kartavyah* – this (right) should be well respected, *anyān prati-* towards/in others, *ca* – and, *svayam prati* – in one's own self.

Every human has the right to
dignity and respectable treatment;
this right is to be respected
in others as also in one's own self. (43)

सर्वे हि मानवास्सन्ति समानाः गौरवान्विताः ।

अधिकारोऽस्ति समत्वस्य स्वातन्त्र्यसहितस्य वै ॥४४॥

Sarve hi mānavāssanti samānāḥ gauravānvitāḥ,
adhikāro'sti samatvasya svātantryasahitasya vai. (44)

Sarve – all, *mānavāḥ* – human beings, *santi* – are, *hi* – indeed, *samānāḥ gauravānvitāḥ* – endowed with equal dignity/significance; *adhikārāḥ* – the right, *samatvasya* – to equality, *asti* – exists, *vai* – surely, *svātantrya-sahitasya* – along with (the right to) liberty.

All human beings are endowed
with equal significance and dignity;
the right to equality exists
along with the right to liberty. (44)

Note: One of the challenging tasks of humanity is to reconcile or balance the right to liberty with the right to equality. Both rights are fundamental. The right to liberty may imply the right to earn any amount of wealth, but the right to equality implies that the disparity in incomes created thereby has to be reduced. There is a further significance to the right to equality. There may be inequality in the possessions or education, but all are equal before the law, since all have equal importance or dignity as human beings. There cannot be any discrimination on the grounds of religion, race, caste, sex or place of birth. Part III of the Constitution of India containing Articles 12 to 32 lay down the Fundamental Rights. The Articles 14 to 18 deal with the Right to Equality, while the Articles 19 to 22 deal with the Right to Freedom. The Constitution of India lays down the Fundamental Duties too in Part IVA in the Article 51A.

जन्मना चोच्चनीचेति मन्तव्यं न कदापि हि ।

आगच्छति तु सम्मानः स्वगुणैरेव नान्यथा ॥४५॥

Janmanā coccanīceti mantavyam na kadāpi hi,
āgacchati tu sammānaḥ svaguṇaireva nānyathā. (45)

Ca – And, (one), *na mantavyam kadāpi* – should never think (in terms of), *ucca-nīcheti* – high or low, *janmanā* – by birth; *sammānaḥ* – respectability/honour, *āgacchati* – comes, *tu* – indeed, *svaguṇaih eva* – from own (acquired) merits alone, (and), *na anyatha-* not otherwise.

One should never think
in terms of high or low by birth,
honour comes indeed from
own merits and not otherwise. (45)

दारिद्र्येण स्वमानित्वं क्षीणं भवति सत्वरम्।
मानवस्याधिकारान् हि अर्थहीनान् करोति तद् ॥४६॥
*Dāridryeṇa svamānitvam kṣīṇam bhavati satvaram,
mānavasyādhikārān hi arthahīnān karoti tad. (46)*

Dāridryeṇa – Due to poverty, *svamānitvam* – self-regard, *bhavati* – becomes, *kṣīṇam* – eroded, *satvaram* – quickly; *tad* – it (poverty), *karoti* – makes, *mānavasya* – human, *adhikārān* – rights, *arthahīnān* – meaningless, *hi* – indeed.

Poverty erodes quickly
any self-regard;
it makes human rights
a meaningless mirage. (46)

तथापि स्वाधिकारान् तु प्रत्येको भोक्तुमर्हति
अलङ्घ्याः यदि नो न्याय्यं मूलभूतास्तु सन्ति ते ॥४७॥
*Tathāpi svādhikārān tu pratyeko bhoktumarhati,
alaṅghyāḥ yadi no nyāyyam mūlabhūtāstu santi te. (47)*

Tathāpi – Even then, *pratyeko* – everyone, *arhati* – is entitled, *bhoktum* – to enjoy, *svādhikārān* – own rights; *te santi* – they are, *mūlabhūtāḥ* – basic/fundamental, (and), *alaṅghyāḥ* – inviolable, *tu* – surely, *nyāyyam no yadi* – unless under due law/legal process.

Even then certain rights in this world
every person is entitled to;
they are fundamental and inviolable,
unless under lawful process due. (47)

Note: The fundamental rights of any person cannot be violated, unless permissible under legal circumstances, such as when a person is arrested on charges of murder. Even the accused have certain rights, such as being informed of the charge if an arrest is made, and to basic necessities like food and water. Similarly, it is worth noting the rights in the context of environmental ethics. For instance, the industries or development projects might trample on the right to livelihood, right to clean air, and to clean drinking water. If denied, it is equivalent to punishing the innocent.

ते संत्युद्दिश्य जीवित्वं पेय्यनीरञ्च जीविकाम् ।

वासयोग्यं गृहं चाऽपि चित्तशान्तिं निरामयम् ॥४८॥

*Te santyuddiśya jīvitvaṃ peyyanīrañca jīvikām, |
vāsayogyam grhaṃ cā:'pi cittaśāntiṃ nirāmayam. (48)*

Te santi – they (the rights) are, *uddiśya* – addressed to/concerning, *jīvitvam* – life, *jīvikām* – livelihood/employment, *ca* – and, *peyyanīram* – drinking water, *vāsayogyam* – fit to reside, *grham* – house, *citta-śāntim* – peace of mind, *ca api* – and also, *nirāmayam* – freedom from disease.

Such rights concern

life, water, and a house fit for living,

livelihood and peace,

also health and well-being. (48)

विद्याभ्यासाय सन्धिश्च उद्योगेऽवसरस्तथा ।

कौटुम्बिकं सुखं प्राप्तुम् अधिकारोऽस्ति सर्वशः ॥४९॥

*Vidyābhyāsāya sandhiśca udyoge'vasarastathā,
kauṭumbikam sukham prāptum adhikāro:'sti sarvaśaḥ. (49)*

Sarvaśaḥ adhikāraḥ asti – All have the (equal) right to, *sandhiḥ* – opportunity, *vidyābhyāsāya* – for education, *ca* – and, *avasarah* – opportunity, *udyoge* – in (for) employment, (and), *prāptum-* to obtain, *sukham* – the pleasure, *kauṭumbikam* – of family.

To opportunity of education,

all have the equal right,

and to employment and

the pleasure of family life. (49)

स्वातन्त्र्याय विचारस्य कथनाय च तस्य वै ।

अधिकारोऽस्ति यद्येवं लोके हितप्रवर्धकः ॥५०॥

*Svātantryāya vicārasya kathanāya ca tasya vai,
adhikāro'sti yadyevam loke hitaprvardhakah. (50)*

(There), *asti-* is, *adhikāraḥ* – right, *svātantryāya* – to freedom, *vichārasya-* of thought, *ca* – and, *vai-* also/indeed, *tasya* – its, *kathanāya* – expression, *yadyevam** – if it is, *pravardhakah* – promoter, (of), *hita* – welfare, *loke-* among people/in the world.

There exists for everyone

freedom of thought and expression,
without of course harming
people's well being. (50)

Note: The freedom of expression is important to promote people's welfare, but it is not an absolute right. If it is used to incite hatred and violence, or to slander or harm any one or group of people, such freedom can be curtailed.

**Yadyevam* means 'if so', an expression used for indicating the condition under which the prior statement is valid.

जनो वा जनसङ्घातः उद्योगो वा प्रशासनः ।
नार्हति सूदनं कर्तुं स्वाम्यानामीदृशां ननु ॥५१॥
Jano vā janasaṅghātaḥ udyogo vā praśāsanah,
nārhati sūdanam kartuṃ svāmyānāmīdrśāṃ nanu. (51)

Janaḥ – People, *vā* – or, *janasaṅghātaḥ* – a group of people, *udyogaḥ* – industry, *vā* – or, *praśāsanah* – Government, *na arhati* – is not authorised/qualified/fit, *kartum* – to do, *sūdanam* – destruction/violation, *īdrśām* – of such *svamyānām* – (of) rights, *nanu* – surely (ahem).

No government or industry,
people or group of them,
is fit enough to destroy
any of such rights, ahem! (51)

आर्थिकाः कार्यकल्पास्तु केभ्यश्चित् शुभदा अपि ।
अन्ये कति जनाः दुःखमनुभवन्ति तादृशैः ॥५२॥
Ārthikāḥ kāryakalpāstu kebhyaścit śubhadā api
anye katijanaḥ duḥkhamanubhavanti tādrśaiḥ ||52||

Api – Though, *ārthikāḥ kāryakalpāḥ* – development projects, *kebhyaḥ chit* – for some people, *śubhadāḥ* – are beneficial; *anye kati janāḥ* – some other people, *anubhavanti* – experience, *duḥkham* – sorrow/disaster, *tādrśaiḥ* – due to them (those development projects).

Development projects
bring fortune to some;
some others, however,
have only sorrow to come. (52)

अधिकास्सन्ति संख्यायां सुखिनो यद्यपि प्रजाः ।
तदापि च दुरालक्ष्यं केऽपि नार्हन्ति दुःखिताः ॥५३॥

*Adhikāssanti saṃkhyāyām sukhino yadyapi prajāḥ,
tadāpi ca durālakṣyaṃ ke'pi nārhanti duḥkhitāḥ. (53)*

Yadyapi – Even if, *sukhino* –happy, *prajāḥ* –people, *santi* – are, *adhikāḥ* – more, *saṃkhyāyām* – in numbers, *tadāpi* – even then, *duḥkhitāḥ* – the unhappy, *na arhanti* – do not deserve, *durālakṣyaṃ* – neglect.

Even if people happy
are in numbers more,
people unhappy
none should ignore. (53)

Note: Any such principle, which conveys that if the majority is happy with a decision or a development project and minority's loss due to it can be ignored, would go against the fundamental principle that *all* individuals have certain basic rights as described in previous verses. In such cases, the minority's loss has to be duly and adequately compensated so that they are not deprived.

जलविद्युत्प्रकल्पेषु क्षेत्राण्यपि गृहाणि वै ।

जलस्यान्तर्निमज्जन्ति तेन नश्यन्ति जीविकाः ॥५४॥

*Jalavidyutprakalpeṣu kṣetrāṅyapi grhāṇi vai,
jalasyāntarnimajjanti tena naśyanti jīvikāḥ. (54)*

Jala-vidyut-prakalpeṣu – In hydro-electric projects, *kṣetrāṅi* – lands, *api* – also, *grhāṇi* – houses, *nimajjanti jalasya antaḥ* – go under water; *tena* – thereby, *jīvikāḥ* –livelihoods, *naśyanti* – get destroyed.

In hydro-electric projects,
houses as well as lands
submerge under water,
ruining many livelihoods. (54)

जीवितं दुःखितानां तु सर्वेभ्योऽपि महत्तमम् ।

पुनरुज्जीवनं तेषां प्रकल्पेनैव कल्पयेत् ॥५५॥

*Jīvitam duḥkhitānām tu sarvebhyo'pi mahattamam,
punarujjīvanam teṣām prakalpenaiva kalpayet. (55)*

Jīvitam – Life and livelihoods, *duḥkhitānām* – of those who have suffered, *mahattamam* – is of highest importance, *sarvebhyah* – (more) than everything, *prakalpenaiva* – by/as a part of the project itself, *teṣām* – their, *punarujjīvanam* – rehabilitation, *kalpayet* – should be planned/designed/done.

Their life and livelihoods have highest value
for those who have suffered;
as a part of the project itself, they must all be
duly compensated and restored. (55)

तथैव कल्पयेत् तेषां पुनर्वासं सदा द्रुतम् ।
प्रकल्पपरिणामेन दुःखितः कोऽपि नो भवेत् ॥५६॥

*Tathaiva kalpayet teṣāṃ punarvāsaṃ sadā drutam,
prakalpapariṇāmena duḥkhitaḥ ko'pi no bhavet. (56)*

Tathaiva (Tatha eva) – in the same way/likewise, teṣāṃ – their, punarvāsam – resettlement, kalpayet – should be arranged, sadā – always, drutam – speedily. Prakalpa-pariṇāmena – Due to the project/as a result of the project, na ko 'pi (na kaḥ api) – no one, duḥkhitaḥ bhavet – should suffer/be unhappy/worse off.

Likewise they be resettled
without any time-loss;
no one should be worse off
for the project's cause. (56)

अधिकाराः यदा भग्नाः भवन्त्यन्यायकारणात् ।
तद् विरोधः तु कर्तव्यः सर्वैः निश्चितबुद्धिभिः ॥५७॥

*Adhikārāḥ yadā bhagnāḥ bhavantyanāyākāraṇāt,
tad virodhaḥ tu kartavyaḥ sarvaiḥ niścītābuddhibhiḥ. (57)*

Yadā – When, adhikārāḥ – rights, bhavanti – become, bhagnāḥ – broken/violated, anyāya-kāraṇāt – unjustly/unjustifiably, tad virodhaḥ – opposition to it, kartavyaḥ – should be done, tu- indeed, sarvaiḥ – by all, niścīta-buddhibhiḥ – with determination/decisively.

All should oppose
most decisively,
when rights are
violated unjustifiably. (57)

गौरवं तु मनुष्याणाम् अधिकारांश्च रक्षयेत् ।
प्रत्येकस्याधिकारास्तु माननीयाः परस्परम् ॥५८॥

*Gauravaṃ tu manuṣyāṇām adhikārāṃśca rakṣayet,
pratyekasyādhikārāstu mānanīyāḥ parasparam. (58)*

Gauravam – The dignity/honour, *manuṣyānam* – of human beings, *rakṣayet* – should be protected, *tu*- indeed; *ca* – and, *pratyekasya* – everyone’s, *adhikārāḥ* – rights, *mānanīyāḥ* – have to be respected, *parasparam* – mutually.

The dignity of all human beings
should be protected truly,
and everyone’s rights have to be
given mutual respect duly. (58)

कर्तव्यान्यधिकारास्तु नाणकस्य च द्वे मुखे ।

कर्तव्यपालनेनैव अधिकारास्तु सार्थकाः ॥५९॥

Kartavyānyadhikārāstu nāṇakasya ca dve mukhe,
kartavyapālanenaiva adhikārāstu sārthakāḥ. (59)

Kartavyāni – Duties, *ca* – and, *adhikārāḥ* – rights, (are), *tu* – indeed, *dve* – two, *mukhe* – faces, *nāṇakasya* – of a coin; *eva* – only, *kartavya-pālanena* – through performance of duties, *adhikārāḥ* – rights, (become), *sārthakāḥ* – meaningful/realised, *tu*- indeed.

Duties and rights are
two faces of a coin;
only performance of duties,
makes rights meaningful. (59)

Note: That rights and duties are two faces of the same coin was Gandhi’s favourite saying. The truth of this is obvious. For example, the right to life and property are exercised respectively, only if there is a lawful protection against murder and arbitrary confiscation. Generally, while people have the rights, the state has duties. But the state too has rights vis-à-vis people, for example, the right to enforce a legitimate law, and the people have the duty to obey it. The law can be changed in a democracy through exercising the will of the people, but as long as the law exists, it has to be obeyed. Otherwise, the state cannot exist. But people have the right to peacefully protest against unjust laws and unjust actions of the state.

तथापि दुर्बलानां त्वधिकाराः गरीयसः ।

कर्तव्यानि गरीयांसि प्रबलानां प्रकरणे ॥६०॥

Tathāpi durbalānāṃ tvadhikārāḥ garīyasah|
kartavyāni garīyāṃsi prabalānāṃ prakaraṇe ||60||

Tathāpi- Even then, *adhikārāḥ* – the rights, *durbalānāṃ* – of the weak/meek, (are), *garīyasah* – more important, (while), *prakaraṇe*- in the case, *prabalānāṃ* – of the strong, *kartavyāni* – duties, (are), *garīyāṃsi* – more important.

Even then, in the case of the weak
their rights are more important,
while in the case of the strong,
their duties are more important. (60)

Note: Though as observed earlier, rights and duties go together, rights are more important than duties for the weak, while reverse is the case for the strong. Right to food, for example, is meaningful only among the poor. Right to housing is meaningful only for the homeless. The strong have a duty to protect the rights of the weak. This is as per *Manavadharma* or the religion of humanity. Those sections of people whose rights needs special attention are mentioned in the following two verses.

अधिकाराः जनाः येषां मानितव्याः विशेषतः।

ते सन्ति महिळाः बालाः विकलाङ्गाः वयो जनाः॥६१॥

*Adhikārāḥ janāḥ yeṣāṃ mānitavyāḥ viśeṣataḥ,
te santi mahiḷāḥ bālāḥ vikalāṅgāḥ vayo janāḥ. (61)*

Janāḥ – People, *yeṣām-* whose, *adhikārāḥ* – rights, *mānitavyāḥ* – have to be respected, *viśeṣataḥ* – specially, *te santi* – they are, *mahiḷāḥ* – women, *bālāḥ* - children, *vikalāṅgāḥ* – the disabled, (and), *vayo janāḥ* – the aged.

People whose rights
need special attention are:
women and children,
the disabled and the aged; (61)

अल्पसङ्ख्याजनाश्चैव निर्वासिताः निराश्रिताः ।

दरिद्राः निर्बलाः श्रान्ताः रोगग्रस्ताः परिक्षताः ॥६२॥

*Alpasankhyājanāścaiva nirvāsitāḥ nirāśritāḥ,
daridrāḥ nirbalāḥ śrāntāḥ rogagrastāḥ parikṣatāḥ. (62)*

Alpasankhyā-janāścaiva (janāḥ ca eva) – and also the minorities, *nirvāsitāḥ* – the displaced, *nirāśritāḥ* – the destitutes, *daridrāḥ* – the poor, *durbalāḥ* – the weak, *śrāntāḥ* – the exhausted, and, *parikṣatāḥ* – the wounded.

and so also the minorities,
the displaced and the destitutes,
the poor, the weak, and the exhausted,
the diseased and the wounded. (62)

Note: In a democracy, the numerically dominant should care for the human rights of the religious, linguistic or racial minorities. For example, even as Muslims in India need to be protected and treated

justly, Hindus in Muslim majority countries also need similar protection. The rights of minorities, since they are vulnerable, have to be specially cared for in all countries of the world.

एतेषां रक्षणं कुर्यात् सङ्कटे तु विशेषतः ।

उपेक्षा परदुःखस्य कथ्यते चात्यमानुषम् ॥६३॥

*Eteṣāṃ rakṣaṇaṃ kuryāt saṅkaṭe tu viśeṣataḥ,
upekṣā paraduḥkhasya kathyate cātyamānuṣam. (63)*

Eteṣāṃ – Their, *rakṣaṇam* – protection, *kuryāt* – has to be done, *viśeṣataḥ* – especially, *saṅkaṭe* – in emergency/difficult times, *tu*- indeed; *ca* – and, *upekṣā* – indifference, *paraduḥkhasya* – to others’ miseries/sorrows/troubles, *kathyate* – is said to be, *ati amānuṣam* – very inhuman.

Their protection has to be done
especially in difficult time;
indifference to others’ miseries
is said to be an inhuman crime. (63)

अवीरा एव मन्यन्ते कुर्वन्तु इतरे जनाः ।

कर्तव्यं नास्ति मे ह्यत्र यदाऽन्ये सन्ति वै जनाः ॥६४॥

*Avīrā eva manyante kurvantu itare janāḥ,
kartavyaṃ nāsti me hyatra yadā'nye santi vai janāḥ. (64)*

Eva – Only, *avīrāḥ* – cowards, *manyante* – think: ‘(Let), *itare* – other, *janāḥ* – people, *kurvantu* – do (service, help); *nāsti me kartavyam* – I have nothing to do, *hyatra (hi atra)*- here at all, *yadā* – when, *santi* – there are, *anye janāḥ* – other people, *vai* – indeed, (to do).

Only cowards think,
‘Let other people do;
I have nothing to do here
when there are others who can do’. (64)

आगच्छन्ति प्रवीरास्तु अविकल्पं स्वयं मुदा ।

अन्यानां सङ्कटे कष्टे साहाय्यं ददति द्रुतम् ॥६५॥

*Āgacchanti pravīrāstu avikalpaṃ svayaṃ mudā,
anyānāṃ saṅkaṭe kaṣṭe sāhāyyaṃ dadati drutam. (65)*

Pravīrāḥ – The brave, *tu* – however, *āgacchanti* – come, *avikalpaṃ* – unhesitatingly, *svayaṃ* – voluntarily, (and), *mudā* – happily, (in), *anyānām* – others’, *saṅkaṭe* – peril, *kaṣṭe* – difficulty, (and), *drutam*- quickly, *dadati* – render, *sāhāyyam* – help, assistance.

The brave, however, come
unhesitatingly, voluntarily and happily,
when others are in peril or difficulty
to render assistance quickly. (65)

स्वाधिकारास्तु चान्येषाम् अधिकारैः हि सीमिताः ।

सर्वलोकहितं प्राप्यमाघातं कस्यचिद् विना ॥ ६६ ॥

*Svādhikārāstu cānyeṣām adhikāraiḥ hi sīmitāḥ,
sarvalokahitaṃ prāpyamāghātaṃ kasyacid vinā. (66)*

Ca- And/Furthermore, *svādhikārāḥ* – The rights of one self, (are), *sīmitāḥ* – limited, *adhikāraiḥ* – by the rights, *anyeṣām*- of others, *tu*- indeed; *sarvaloka-hitam*- the welfare of all, *prāpyam* – has to be achieved, *vinā* –without, *āghātam* – harming, *kasyacid*- anybody.

The rights of one self are
limited by the rights of others;
the welfare of all has to be achieved
ensuring that no one suffers. (66)

Note: Rights are not autonomous and have to be realised in a societal framework. When I exercise my rights, I have to see that others are not harmed in the process, however important I may be. Every single individual counts and is important. This principle is a reiteration of what is said in verses 53 and 54 above. Every individual's vital interests are important and need to be protected. It is possible, however, that in a development project intended to benefit a large number of people, the interests of some may be harmed, but in that case, they should be duly compensated so that nobody is worse off due to the project, even where total welfare is enhanced.

यद्यप्यस्ति प्रजातन्त्रे वाक्स्वातन्त्र्यं तु निश्चितम् ।

हिंसाद्वेषप्रसारार्थं निषिद्धं तस्य योजनम् ॥६७॥

*Yadyapyasti prajātantrē vāk-svātantryaṃ tu niścitam,
himsādveṣaprasārārthe niṣiddhaṃ tasya yojanam. (67)*

Yadyapi (yadi api) – Even though, *asti* – there is/exists, *prajātantrē* – in a democracy, *vāk-svātantryam* – freedom of speech/expression, *niścitam* – definitely, *tu*- indeed, *tasya* – its, *yojanam* – use/application, *himsā-dveṣa-prasārārthe* – for inciting/spreading violence and hatred, *niṣiddham* – forbidden.

Even though there is in democracy
freedom of speech definitely,
its use to incite hatred and violence

is forbidden certainly. (67)

द्विचक्रवाहनानां तु चालकेभ्यः ह्यपेक्षितम् ।
शासनेन च निर्दिष्टं शिरस्त्राणस्य धारणम् ॥६८॥

*Dvicakravāhanānām tu cālakebhyaḥ hyapekṣitam/
śāsanena ca nirdiṣṭam śirastrāṇasya dhāraṇam||68||*

Dhāraṇam – Wearing, *śirastrāṇasya* – of helmet, *apekṣitam hi* – is expected indeed, *cālakebhyaḥ* – from the drivers, *dvicakra-vāhanānām* – of two wheeled vehicles,, *ca* – and, (it is also), *nirdiṣṭam* – directed, *śāsanena* – by the government.

Wearing helmet is expected of
two-wheeler drivers;
it is also directed
by the government orders. (68)

चालकेन न मन्तव्यं स्वातन्त्र्यहरणम् त्विदम्।
अवज्ञायाः स्वदेहस्याप्यधिकारो न वर्तते॥६९॥

*Cālakena na mantavyam svātantryaharaṇam tvidam,
avajñāyāḥ svadehasyāpyadhikāro na vartate. (69)*

Na mantavyam – It should not be taken to mean, *cālakena* – by the driver, (that), *idam* – this, (is), *haraṇam* – deprivation, *svātantrya* – of freedom; *vartate* – there exists, *na* – no, *adhikāro* – right, (to), *avajñāyāḥ* – neglect, *svadehasya api* – of even one’s own body.

The driver should not think
that it is depriving his liberty;
there is no right as such to
neglect even one’s own safety. (69)

साध्यं दुर्मरणं तस्य शिरस्त्राणं विना हितम्।
कुटुम्बिनस्तदावश्यं भविष्यन्ति च पीडिताः॥७०॥

*Sādhyam durmaraṇam tasya śirastrāṇam vinā hitam,
kuṭumbinastadāvaśyam bhaviṣyanti ca pīditāḥ. (70)*

Tasya – His, *durmaraṇam* – death in an accident, *sādhyam* – is possible, *vinā* – without, *hitam* – beneficial/good, *śirastrāṇam* – helmet; *ca-* and, *tadā* – in that case (of such death), *kuṭumbinaḥ* – members of the family, *avaśyam* – surely, *bhaviṣyanti-* become, *pīditāḥ* – grief-stricken/devastated.

A driver's death is possible in accident
when wearing no good helmet, and in that event,
the devastated family members will become
deeply drowned in lament. (70)

मानवानां हितायैवाधिकाराः समुत्थिताः।

नियताश्च हिते तेषामन्योन्यसमतोलने ॥७१॥

*Mānavānām hitāyaivādhikārāḥ samutthitāḥ,
niyatāśca hite teṣāmanyonyasamatolane. (71)*

Hitāya- For the welfare/good, *mānavānām* – of people, *eva* – only, *adhikārāḥ* – (human) rights, *samutthitāḥ* – have emerged; *ca* – and, (they), *niyatāḥ* – are regulated (also), *hite teṣām* – in their welfare, (in), *anyonya* – mutual, *samatolane-* balance.

Human rights emerged
only for people's good;
they are regulated also in their interest,
in mutual balance as they should. (71)

Note: Clapham writes, "These rights can be restricted to the extent that the limit placed on them is proportionate to the aim pursued. A decision maker is obliged to adopt a three-stage process to determine whether the interference with a human right represents a legitimate limitation on the right concerned. This can be summarised as follows:

- Is there a legitimate aim to the interference?
- Is the interference prescribed by a clear and accessible law?
- Is the interference proportionate to the identified legitimate aim and necessary in a democratic society? "

(in Andrew Clapham, 2007, *Human Rights – A Very Short Introduction*. Oxford University Press, pp. 99-100.)

मतभेदानतिक्रान्ताः मानवधर्मनीतयः।

पालनीयाः हि ताः सर्वैः सर्वदेशेषु सर्वथा ॥७२॥

*Matabhedānatikrāntāḥ mānavadharmanītayāḥ,
pālānīyāḥ hi tāḥ sarvaiḥ sarvadeśeṣu sarvathā. (72)*

Mānavadharmā-nītayāḥ – The principles of the religion of humanity, *atīkrāntāḥ-* transcend, *matabhedān* – differences of religion; *tāḥ* – they, *pālānīyāḥ* – have to be followed, *hi* – indeed, *sarvaiḥ* – by all, *sarvadeśeṣu* – in all countries, (and), *sarvathā* – always/absolutely.

The principles of the religion of humanity
transcend differences of religion;

they have to be followed by all,
in all countries and all the while. (72)

संयुक्तराष्ट्रसङ्घेनाधिकारास्तु घोषिताः।

मानवस्येति सर्वत्र सर्वराष्ट्रैश्च मानिताः॥७३॥

*Samyuktarāṣṭrasaṅghenādhikārāstu ghoṣitāḥ,
mānavasyeti sarvatra sarvarāṣṭraishca mānitāḥ. (73)*

Ghoṣitāḥ – It has been declared, *Samyukta-rāṣṭra-saṅghena* – by the United Nations Organisation, *iti* – that), *adhikārāstu* (*adhikārāḥ tu*) – (certain) rights indeed, *mānavasya* – are that of the human, *sarvatra* – everywhere; *ca* – and, (they are), *mānitāḥ* – respected/accepted, *sarvarāṣṭraiḥ* – by all countries/nations.

The United Nations Organisation
have declared certain rights
as that of humans everywhere,
and are accepted by countries all. (73)

Note: The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly in 1948.

तद् घोषणे कृतं स्पष्टं सर्वेऽपि मानवाः समाः।

अधिकारास्तु भुञ्जन्ति विना भेदं समञ्जसम् ॥७४॥

*Tad ghoṣaṇe kṛtaṃ spaṣṭaṃ sarve'pi mānavāḥ samāḥ,
adhikārāstu bhujjanti vinā bhedaṃ samañjasam. (74)*

Tad ghoṣaṇe – In that Declaration, *kṛtam*- it is done, *spaṣṭam*- clear, (that), *sarvepi* (*sarve api*)- all, *mānavāḥ* – humans, *samāḥ* – are equal, (and), *tu* – surely, *bhujjanti* – enjoy, (these), *adhikārān* – rights, *vinā* – without, *bhedam* – difference/discrimination, (and), *samañjasam* – what is proper.

This Declaration makes clear
that all humans are equal with honour,
and that they enjoy their rights
without difference, and what is proper. (74)

Note: By *samañjasam* or ‘what is proper’, it is meant that while one has the rights to exercise one’s rights, that has to be done without harming the rights of others with similar rights. This is made clear in Article 30 of UDHR.

अधिकारेषु लोकानां कर्तव्यानां ध्वनिः स्थिता।

शासनेभ्यस्तु राष्ट्राणां पालनीया सदा ननु॥७५॥

*Adhikāreṣu lokānām kartavyānām dhvaniḥ sthitā,
śāsanebhyastu rāṣṭrāṇām pālanīyā sadā nanu. (75)*

Adhikāreṣu – In the rights, *lokānām*- of people/humans, *sthitā* – there exists, *dhvaniḥ* – the voice, *kartavyānām* – of duties, *tu* – surely, *śāsanebhyah* – for the governments, *rāṣṭrāṇām* – of countries; (they- the duties), *pālanīyāh* – carried out, *sadā*- always, *nanu* – of course.

In the very rights of people,
there exists the voice of duties
which have to be honoured surely
by the governments of countries. (75)

अन्यायेन न हर्तव्यं धनं स्वाम्यं च कस्यचित्।

तथा कस्यापि स्वातन्त्र्यमधर्मेण दुराशया॥७६॥

*Anyāyena na hartavyam dhanam svāmyam ca kasyacit,
tathā kasyāpi svātantryam adharmeṇa durāśayā. (76)*

Anyāyena – Unjustly, *kasyacit* – anybody's, *dhanam*- wealth, (or), *svāmyam* – property, *na hartavyam* – should not be seized/taken away; *tathā* – similarly, *kasyāpi* – anybody's, *svātantryam* – freedom/liberty, *adharmeṇa* – unethically, (and), *durāśayā* – with evil/improper intention.

No one's wealth or property
should be unjustly taken over,
nor should anybody's freedom
with intentions improper. (76)

दारिद्र्यवारणं चैव निरुद्योगनिवारणम्।

अभयं सज्जनेभ्यश्च कर्तव्यानि प्रशासने ॥७७॥

*Dāridryavāraṇam caiva nirudyoganivāraṇam,
abhayaṁ sajjanebhyas̥ca kartavyāni praśāsane. (77)*

Praśāsane – In the course of the governance (of every country), (these things), *kartavyāni* – have to be done: *dāridrya-vāraṇam* – removal of poverty, *nivāraṇam* – eradication of, *nirudyoga* – unemployment/joblessness, *ca* – and, *abhayaṁ* – (imparting) fearlessness, *sajjanebhyah* – to good people.

These have to be ensured
in the course of governance:

fearlessness for good people, and
removal of poverty and joblessness. (77)

मानवानां तु व्यापारो दासत्वे प्रतिबन्धनम्।

दास्यं तथैव बालानां सोढव्यानि कदापि न॥७८॥

*Mānavānām tu vyāpāro dāsatve pratibandhanam,
dāsyam tathaiva bālānām soḍhavyāni kadāpi na. (78)*

Vyāpāro – Trafficking, *mānavānām* – of/in human beings, (their), *pratibandhanam* – confinement, *dāsatve* – in slavery/bondage, *tathaiva* – in the same way, *dāsyam* – bondage, *bālānām* – of children, (are), *kadāpi na* – never, *tu* – indeed, *soḍhavyāni* – to be tolerated.

Trafficking in human beings,
or confining them in slavery,
as also holding children in bondage,
are never to be tolerated indeed. (78)

पठन्तु पाठशालासु बालिकाश्चैव बालकाः।

तेषामुदरनिर्वाहे कायक्लेशो निषेधितः॥७९॥

*Paṭhantu pāṭhaśālāsu bālikāścaiva bālakāḥ,
teṣāmudaranirvāhe kāyakleśo niṣedhitāḥ. (79)*

(Let), *bālikāḥ* – girls, *caiva* – as well as, *bālakāḥ* – boys, *paṭhantu-* study, *pāṭhaśālāsu* – in schools; (just to), *udara-nirvāhe teṣām* – satisfy their hunger, *kāyakleśo* – performing body labour, *niṣedhitāḥ* – is not permitted.

Let girls and boys
study together in schools,
body labour is not to be allowed for them
just to calm their tummies. (79)

Note: The employment of children in trade or industry is illegal in almost all countries including India. But child labour persists in poor families. Its prevalence has come down over the decades in India, thanks to special efforts by the government and NGOs. Within the age group of 5-14, it is 1.7 per cent of total child population according to the 2011 Census. But in absolute numbers it is staggeringly 4.35 million. It could well be an underestimate because of the tendency to hide child labour as it is illegal. What makes it particularly worrisome is that most of such children are from families below the poverty-line. Child labour perpetuates their poverty. Child labour not only deprives children of their childhood happiness, but also denies them opportunities to develop their personality and productivity. Making school education not only free and universal, but also rewarding by ensuring its good quality, and also providing school meals, attracts children to schools.

अष्टादशाब्दपर्यन्तं विना मूल्यं सुशिक्षणम्।

आवश्यकं तु सर्वेभ्यः लिङ्गभेदं विना तथा॥८०॥

*Aṣṭādaśābdaparyantam vinā mūlyam suśikṣaṇam,
āvaśyakam tu sarvebhyaḥ liṅgabhedam vinā tathā. (80)*

Aṣṭādaśābda-paryantam – Up to 18 years (of age), *vināmūlyam* – free, *suśikṣaṇam* – good quality education, *tu* – of course, (should be), *āvaśyakam* – essential/mandatory/compulsory, *sarvebhyaḥ* –for all, *linga-bhedam vinā tathā* – without any gender discrimination of course.

Free education of good quality
of twelve years' course,
should be compulsory for all
boys and girls of course. (80)

Note: Twelve years of education corresponds to the XII standard or Pre-University (both years), which a child can complete by 18 years of age (assuming no failure in any examination). This should be compulsory, universal (*sarvebhyaḥ*), free, and of good quality education for all genders. It is not enough that everyone is literate; minimum education for everyone should be ensured.

सौकर्यं तस्य कर्तव्यं शासनेन यथोचितम्।

विद्यार्थिभ्यः विना मूल्यं समरूपं समञ्जसम्॥८१॥

*Saukaryam tasya kartavyam śāsanena yathocitam,
vidyārthibhyaḥ vinā mūlyam samarūpaṁ samañjasam. (81)*

Saukaryam – The facility, *tasya* – for it (for such education), *kartavyam* – should be made, *śāsanena* – by the government, *yathocitam* – appropriately, *vidyārthibhyaḥ* – for (all) seekers of education, *vinā mūlyam* – without charging/free, *samarūpaṁ* – uniformly, (and), *samañjasam* – adequately.

The facility for such education
should be created by the government,
for all seekers of education, which is
proper, free of charge, uniform and adequate. (81)

Note: *Vidyārthi* is translated here literally as a 'seeker of education', rather than as 'student', deliberately. A student is generally one who is enrolled in a school. The intention of the verse is to convey that all boys and girls should have access to a good primary and secondary education. This is reiterated and clarified further in the verse that follows.

अभिगमे तु शिक्षायै साधितव्या समानता।

शिक्षावकाशवैषम्यं ह्यन्यत्रापि प्रवर्धते ॥८२॥

*Abhigame tu śikṣāyai sādhitavyā samānatā,
śikṣāvakāśavaiṣam hyanyatrāpi pravardhate. (82)*

Abhigame – In the access, *śikṣāyai* – to education, *tu* – indeed, *samānatā* – equality, *sādhitavyā* – has to be achieved; (since), *śikṣā-avakāśa-vaiṣamyam* – inequality in the opportunity for education, *pravardhate* – aggravates/increases, (inequality), *anyatra api* – elsewhere/in other fields too, *hi* -indeed.

Equality has to be achieved
in the access to education true;
since inequality in the opportunity for education,
raises inequality elsewhere too. (82)

व्यक्तित्वस्य हि भवत्येव पूर्णत्वं शुभशिक्षणात्।

न कोऽपि तस्य लाभात् वै जगत्यां वञ्चितो भवेत् ॥८३॥

*Vyaktitvasya hi bhavatyeva pūrṇatvaṃ śubhaśikṣaṇāt,
na ko:'pi tasya lābhāt vai jagatyām vañchito bhavet. (83)*

Pūrṇatvam – Perfection, *vyaktitvasya* – of personality, *bhavati-* takes place, *eva* – only, *śubha-śikṣaṇāt* – through good education, *hi* – indeed; *na ko:'pi* – no one (human), *bhavet-* should be, *vañchito* – deprived, *tasya* – of its, *lābhāt* – benefit, *jagatyām* – in the world.

Perfection of personality indeed
takes place through good education,
none should be deprived
of its benefit in the world's dispensation. (83)

शिक्षणादेव साध्यं वै समाजस्य विकासनम्।

भवेत् तद् हि यदा सर्वे भवन्ति तु सुशिक्षिताः ॥८४॥

*Śikṣaṇādeva sādhyam vai samājasya vikāsanam,
bhavet tad hi yadā sarve bhavanti tu suśikṣitāḥ. (84)*

Vai- Surely, *śikṣaṇāt eva* – through education only, *vikāsanam* – the progress/development, *samājasya* – of the society, *sādhyam* – is possible; *tad* – that, *bhavet* – should take place, *hi-* only, *yadā* – when, *sarve-* all, *bhavanti* – become, *suśikṣitāḥ* – well educated.

Surely through education alone

the society can be developed;
progress takes place when
all become well-educated. (84)

अवश्यं शिक्षणे योग्ये मानवत्वप्रबोधनम्।

चेतनं चाधिकारेभ्यः इतराणां निजस्य च॥८५॥

*Avaśyaṃ śikṣaṇe योग्ये mānavatvaprabodhanam,
cetanam cādhikārebhyaḥ itarāṇām nijasya ca. (85)*

Yogye śikṣaṇe – In (any) proper education, *mānavatva-prabodhanam* – the teaching of being humane/religion of humanity, *avaśyam* – is necessary; *ca* – and, (so is), *cetanam* – (imparting) consciousness, (towards), *adhikārebhyaḥ* – the rights, *itarāṇām* – of others, *ca* – as well as, *nijasya* – one's own.

In any proper education, necessary is
the teaching of being humane;
and so is the consciousness towards
the rights of others as well as one's domain. (85)

प्रतिष्ठिताश्चाधिकाराः धर्मस्योपरि निश्चितम्।

व्यक्तीनां च समाजस्य हितरक्षणयोजिताः॥८६॥

*Pratiṣṭhitāścādhikārāḥ dharmasyopari niścitam,
vyaktīnām ca samājasya hitarakṣaṇayojitāḥ. (86)*

Adhikārah – (Human) rights, *pratiṣṭhitāḥ* – are founded, *dharmasyopari* – on morality/ethics/dharma, *niścitam* – surely; (they are), *hita-rakṣaṇa-yojitāḥ* – designed/meant for protecting the welfare, *vyaktīnām* – of individuals, *ca* – as well as, *samājasya* – the society.

Human rights are founded
on the basis of morality;
they are meant for the welfare
of individuals as well as society. (86)

निरर्थकाश्चाधिकाराः यदि ते दुष्प्रयोजिताः।

परन्तु सफलास्सन्ति यदि धर्मानुसारिणः॥८७॥

*Nirarthakāścādhikārāḥ yadi te duṣprayojitāḥ,
parantu saphalāssanti yadi dharmānusāriṇaḥ. (87)*

Ca – Furthermore, *adhikārāḥ* – (Human) rights, *nirarthakāḥ* – are/become meaningless, *yadi* – if, *te* – they, *duṣprajitāḥ* – are abused; *parantu* – but, *saphalāḥ* – are (quite) fruitful/beneficial, *yadi* – if, (they), *dharmānusāriṇaḥ* – follow ethics/dharma.

Human rights become meaningless
in case they are abused,
but are quite beneficial
if ethically pursued. (87)

स्वगृहे मानवानां तु एकान्तस्याधिकारिता।

परन्तु कुप्रयोगस्य कदा तस्य न विद्यते ॥८८॥

Svagrhe mānavānāṃ tu ekāntasyādhikāritā,
parantu kuprayogasya kadā tasya na vidyate. (88)

Adhikāritā – the right, *ekāntasya* – of/to privacy, *tu*- indeed, *mānavānām* – for humans, (exists), *svagrhe* – in own home/abode; *parantu* –but, *kadā na vidyate* – there is none at all, *kuprayogasya tasya* – for its abuse.

There is right to privacy
for humans in their abode,
but there is none at all
for its misuse. (88)

भार्यायाः ताडनं हिंसा रहसि स्वगृहेऽपि वा।

अधिकारस्य दत्तस्य भवति कुप्रयोगिता ॥८९॥

Bhāryāyāḥ tāḍanam hiṃsā rahasi svagrhe:'pi vā,
adhikārasya dattasya bhavati kuprayogitā. (89)

Rahasi – In the privacy, *svagrhe api*- of even one's own home, *tāḍanam* – beating, *bhāryāyāḥ* – wife, *vā* – or, (any), *hiṃsā* – violence, *bhavati* – becomes/amounts to, *kuprayogitā* – abuse/misuse, *dattasya* – of this given, *adhikārasya* – right (to privacy).

In the privacy of even one's own home,
beating wife or any violence
amounts to an abuse
of this right in every sense. (89)

भार्यायास्तु ह्यधीकाराः पतिं प्रति भवन्ति वै ।

प्रीतिगौरवयुक्तस्य वर्तनस्य सदा मुदा ॥९०॥

*Bhāryāyāstu hyadhīkārāḥ patim prati bhavanti vai,
prītīgauravayuktasya vartanasya sadā mudā. (90)*

Adhīkārāḥ (adhīkārāḥ) – rights, hi – surely, bhavanti – exist, bhāryāyāstu (bhāryāyāḥ tu) – for the wife indeed, patim prati – towards the husband, vai – of course, – vartanasya – of behaviour, prīti-gaurava-yuktasya – with love and regard, sadā – always, mudā- happily.

On the other hand, the wife
has the right towards her hubby,
of love and regard, and of
always being a buddy. (90)

अथवा तेन संयुक्तं दुष्कार्ये स्वगृहं यदि।

नष्टो भवत्यधीकारो एकान्तस्य गृहस्य च ॥९१॥

*Athavā tena saṃyuktam duṣkārye svagrham yadi,
naṣṭo bhavatyadhīkāro ekāntasya grhasya ca. (91)*

Athavā – Or, yadi – if, svagrham – own house, saṃyuktam – is employed/used, tena – by him (the husband), duṣkārye – in/for evil activity, (then), adhīkāro – the right, ekāntasya – to privacy, ca – and, grhasya – to home/house, naṣṭo bhavati – gets compromised/lost/destroyed.

Or if the husband misuses his house
for evil activities, then too,
his right to privacy and house
gets compromised, true! (91)

मन्दिराणां मसीदानां प्रणश्यति पवित्रता।

मिथो द्वेषप्रसारायोपयुक्तानि तानि चेत् ॥९२॥

*Mandirāṇām masīdānām praṇśyati pavitratā,
mitho dveṣaprasārāyopayuktāni tāni cet. (92)*

Pavitratā – Sacredness, mandirāṇām – of temples, (and), masīdānām – of mosques, (or of places of worship/prayer), praṇśyati – is destroyed, chet – if, tāni – they, upayuktāni – are used, mitho (mithaḥ) – in a clandestine manner/secretly, dveṣa-prasārāya – for spreading hatred.

Similarly, places of worship
cease to be sacred,
if used secretly or openly
for spreading hatred. (92)

मतधर्मस्य स्वातन्त्र्यं काङ्क्षितं सर्वजनैस्सदा।

किन्तु घृणा न बोधव्या कदाप्यन्यमतेषु वै॥९३॥

*Matadharmasya svātantryam kāṅkṣitam sarvajanaissadā,
kintu ghrṇā na bodhavyā kadāpyanyamateṣu vai. (93)*

Svātantryam – freedom, *matadharmasya* – of religion, *kāṅkṣitam* – is sought, *sadā* – always, *sarva-janaih* – by all people; *kintu* – but, *ghrṇā* – contempt, *na bodhavyā* – should not be taught, *kadāpi* – any time, *anyamateṣu* – towards other religions.

Freedom of religion
is always sought,
but contempt towards other religions
should never be taught. (93)

एको देवः मतं नैकं एकोद्देशः न दर्शनम्।

विभिन्नपथमात्रेण किमर्थं बन्धुता क्षयेत्॥९४॥

*Eko devaḥ mataṁ naikam ekoddeśaḥ na darśanam,
vibhinna-pathamātreṇa kimarthaṁ bandhutā kṣayet. (94)*

Eko devaḥ – (There is only) one God, (though), *matam* – religion/faith, *naikam (na ekam)* – may not be one; (there is), *ekoddeśaḥ* – (there is only) one goal, (though), *na darśanam* – (there is) no single philosophy; *vibhinna-patha-matreṇa* – just because paths are different, *kimarthaṁ* – why (should), *bandhuta* –brotherhood, *kṣayet* – suffer?

Only one God though several faiths,
one goal – but different paths people prefer;
why then loss of brotherhood,
just because paths differ? (94)

आन्तर्यं सर्वधर्माणां अहिंसा सत्यशीलता।

निश्चितं निकषस्तेषां वर्तते मानवीयता॥९५॥

*Āntaryam sarvadharmāṇām ahiṁsā satyaśīlatā,
niścitam nikaṣasteṣāṁ vartate mānavīyatā. (95)*

āntaryam – The inner essence, *sarva-dharmāṇām* – of all religions, (consists of), *ahiṁsā* – non-violence, (and), *satyaśīlatā* – commitment to truth/veracity; *niścitam* – surely, *teṣām* – their, *nikaṣah* – test, *vartate* – exists in/consists of, *manavīyatā* – humaneness.

The essence of all faiths is

non-violence and veracity,
the test of them all lies in
their humanity. (95)

जातिधर्ममतादीनां हेतोः चर्या अमानुषाः।

त्याज्यास्सर्वत्र लोकेषु हिंसायाश्चोदकाश्च ये ॥ ९६ ॥

*Jātidharmamatādīnām hetoḥ caryā amānuṣāḥ,
tyājyāssarvatra lokeṣu hiṃsāyāścōdakāśca ye. (96)*

Amānuṣāḥ – Inhuman, *caryāḥ* – customs/behaviours, *hetoḥ* – in the name of/for the purpose of, *jati-dharma-matādīnām* – caste, religion or sect, *ye* – which, *hiṃsāyāḥ cōdakāḥ* – provoke violence, *tyājyāḥ* – should be rejected, *sarvatra* – everywhere, *lokeṣu* – among people/in the world.

Customs in the name of religion
which are inhuman indeed,
should be rejected by all people
as they involve violent deed. (96)

अस्पृश्यता विशेषेण महादुष्टा च निर्घृणा।

आधारो नास्ति तस्यां च कस्यापि तु मतस्य वै ॥९७॥

*Aspṛśyatā viśeṣeṇa mahāduṣṭā ca nirghṛṇā,
ādhāro nāsti tasyām ca kasyāpi tu matasya vai. (97)*

Aspṛśyatā – Untouchability, *viśeṣeṇa* – especially, (is), *mahāduṣṭā* – most cruel, *ca* – and, *nirghṛṇā* – merciless; *nāsti* – there is no, *ādhāro* – support, *kasya api* – of any, *matasya* – religion, *tasyām* – in it, *vai* – certainly.

Most cruel and merciless is
untouchability especially;
there is no support
from any religion for it certainly. (97)

दारिद्र्येण च तप्यन्ति स्वशरीरश्रमे स्थिताः।

येन केन प्रकारेण तेऽन्यैः वर्गैः प्रशोषिताः ॥९८॥

*Dāridryeṇa ca tapyanti svaśarīraśrame sthitāḥ,
yena kena prakāreṇa te'nyaiḥ vargaiḥ praśoṣitāḥ. (98)*

(Those who are), *sthitāḥ* – dependent upon/established, *svaśarira-śrame* – in own manual labour, *tapyanti* – are scorched, *dāridryeṇa* – by poverty; *yena kena prakāreṇa* – in some way

or the other, *te* – they, *praśoṣitāḥ* – thoroughly exploited, *anyaiḥ* – by other, *vargaiḥ* – classes of people.

Those scorched by poverty
who depend on own manual labour,
are exploited by other classes
in some way or the other. (98)

दैहिकश्रमिकाणां च स्त्रीषु चानादरस्तथा।

शोभते न मनुष्याणां शिष्टानां वर्तने कदा॥९९॥

Daihikaśramikāṇām ca strīṣu cānādarastathā,
śobhate na manuṣyāṇām śiṣṭānām vartane kadā. (99)

Anādarāḥ – Contempt/Disrespect, (towards), *daihika-* manual, *śramikāṇām* – labourers/workers, *ca* – and, *strīṣu* – in women, *na śobhate* – does not fit, *vartane* – in the behaviour, *śiṣṭānām manuṣyāṇām* – civilised people, *kadā* – at any time.

Contempt towards labourers
and women does not chime
with the behaviour of the civilised
people at any time. (99)

श्रमः केनापि न त्याज्यो कुत्सनं तत् प्रति त्यजेत्।

कुर्यात् सर्वहितायैव कायकं प्रीतिपूर्वकम् ॥१००॥

Śramaḥ kenāpi na tyājyo kutsanam tat prati tyajet,
kuryāt sarvahitāyaiva kāyakam prītipūrvakam. (100)

Śramaḥ – Manual labour, *na tyājyo* – should not be given up, *kenāpi* (*kena api*) -by any one, (and), *kutsanam-* contempt, *tat prati* – towards it, *tyajet* – should be given up; *sarva-hitāya eva*– for the welfare of all only, *kāyakam* – manual labour, *kuryāt* – should be done, *vai* – surely, *prīti-pūrvakam* – with love.

Labour is not to be given up by any,
but give up contempt towards it;
physical labour is to be surely done
with love for the welfare of all. (100)

Note: Tagore says: "... we must work for all. When I use the words 'for all', I do not mean for a countless number of individuals." He clarifies that we may only 'to divest our work of selfishness'. When that is done, even a small work becomes 'universal in character'. (Rabindranath Tagore, *Religion*)

of Man, 2005, New Delhi: Rupa, p. 55). Basavasha, a Veerashaiva saint of Karnataka, and his followers respected manual work so much that they raised it to the status of highest religious duty.

व्यवस्थायां तु चार्थस्य श्रमो वै गौरवान्वितः।

श्रमिकानां हितेनैव देशसौख्यं च वर्धते ॥१०१॥

*Vyavasthāyām tu cārthasya śramo vai gauravānvitaḥ,
śramikānām hitenaiva deśasaukhyam ca vardhate. (101)*

Vyavasthāyām – In the system, *arthasya* – of the economy, *śramo vai* – manual labour also, *gauravānvitaḥ* – has (should have) an honoured place/importance, *tu* – indeed; *ca* – and (because), *eva-* only, *hitena* – through (securing) the welfare, *śramikānām* – of workers, *deśa-saukhyam* – happiness of the country, *vardhate* – increases.

Labour indeed has an honoured place
in the system of economy;
by ensuring workers' welfare only
can a country be real happy. (101)

आयुष्यस्योत्तरार्धेऽपि चिन्तितव्यम् मया कृतम्।

किमस्ति लोकक्षेमाय जीवितं यदि सार्थकम् ॥१०२॥

*Āyusyasyyottarārdhe:'pi cintitavyam mayā kṛtam,
kimasti lokakṣemāya jīvitam yadi sārthakam. (102)*

Uttarārdhe api – At least in the latter half, *āyusyasya* – of (one's) life, *cintitavyam* – one should ponder over, *kim asti* – what is there, *mayā kṛtam* – that I have done, *loka-kṣemāya* – for people's welfare, (and), *yadi* – if, *jīvitam* – (my) life, *sārthakam-* has been meaningful.

At least - in the latter half of life,
one should ponder over:
what have I done for people's welfare
and has my life been meaningful? (102)

निर्गच्छेत् जगतः कृत्वा भद्रतरां महीप्रियाम्।

आगामीसन्ततिभ्यस्तु ह्यस्माकं सुखदायकाम् ॥१०३॥

*Nirgacchet jagataḥ kṛtvā bhadrtarām mahīpriyām,
āgāmīsantatibhyastu hyasmākaṁ sukhadāyakām. (103)*

(One), *nirgacchet* – should depart, *jagataḥ* – from the world, *hi* –only, *kṛtvā* – after making, *asmakam* – our, *mahīpriyām* – dear Earth, *bhadrtaram* – safer, (and), *sukhadāyakam* – happiness-giving, (for), *agami-* future, *santatibhyaḥ* – generations, *tu* – indeed.

One should leave this world
only after trying to making our dear Earth safer
and our future generations
healthy and happier. (103)

भेदान् निर्णयितुं लोके हिंसायाः पूर्णवर्जनम्।
निकाषः नरधर्मस्य मानवत्वं तदेव हि॥१०४॥

*Bhedān nirṇayitum loke hiṃsāyāḥ pūrṇavarjanam,
nikaṣaḥ naradharmasya mānavatvaṃ tadeva hi. (104)*

Pūrṇa – Complete, *varjanam* – rejection, *hiṃsāyāḥ* – of violence, *nirṇayitum* – in settling, *bhedān* – differences, *loke-* in the world, (is), *nikaṣaḥ* – the testing point, *nara-dharmasya* – of the religion of humanity, (and), *tadeva hi* – that surely, (is), *mānavatvam* – humaneness.

In settling differences in the world,
total rejection of violence
is testing point of the religion of humanity,
and that surely is humaneness. (104)

महोत्कर्षो मनुजातेः ममतायां हि वर्तते।
परस्परहितासक्त्यां शान्तिसौहार्दवर्धने॥१०५॥

*Mahotkarṣo manujāteḥ mamatāyāḥ hi vartate,
parasparahitāsaktyāṃ śāntisauhārdavardhane. (105)*

Mahotkarṣo – Big progress, *manujāteḥ* – of humankind, *vartate* – is/consists, *mamatāyāḥ* – in love, *paraspara-hitāsaktyāḥ-* in the care for mutual interests, (and), *vardhane* – in promotion of, *śānti* – peace, (and), *sauhārda* – friendliness.

Proper progress of humankind
consists only in love,
caring for mutual interests, and
in promoting peace and friendliness. (105)

अल्पस्थानं च स्वार्थस्य त्यक्त्वा यो ह्यनुतिष्ठति।
लोकक्षेमस्य धर्म सः धन्योऽस्ति परमो नरः॥१०६॥

*Alpsthānaṃ ca svārthasya tyaktvā yo hyanutiṣṭhati,
lokaḥkṣemasya dharmasah dhanyo'sti paramo naraḥ. (106)*

Yo – One who, *tyaktvā* – after leaving, *alpsthānam* – the narrow place/plane, *svārthasya* – of selfishness, *hi anutiṣṭhati* – follows surely, *dharmam* – the religion, *lokakṣemasya*- people's welfare, *saḥ* – he/such a person, *dhanyo: 'sti* – is the blessed one, (and), *paramo naraḥ* – an excellent human.

Blessed is he or she,
who by leaving the plane of selfishness,
follows the religion of
promoting people's happiness. (106)

आन्तर्ये भासते सत्यं यदा ह्यनुभवाम नः।

वात्सल्यस्य प्रभावं वै सत्वस्य च महोन्नतिम् ॥१०७॥

Āntarye bhāsate satyaṃ yadā hyanubhavāma naḥ,
vātsalyasya prabhāvaṃ vai satvasya ca mahonnatim. (107)

Āntarye – Within/Inside (of us), *satyam* – truth, *bhāsate* – manifests/strikes/shines, *vai*- surely, *yadā* – when, *naḥ* – we, *hi anubhavāma* – truly experience, *prabhāvam* – the power, *vātsalyasya* – of love, *ca* – and, *mahonnatim* – the greatness, *satvasya* – of goodness/being good.

Truth shines within
when we experience
the power of love and
greatness of being good. (107)

Note: Tagore says, " ...we touch the infinite reality immediately within us only when we perceive the pure truth of love or goodness, not through the explanation of theologians, not through erudite discussion of ethical doctrines." (Rabindranath Tagore, in *The Religion of Man*, New Delhi: Rupa, p. 93).

संसारो न हि निस्सारो आह्वानं चास्ति आस्पदम्।

प्राप्नोतुं च मनुष्येभ्यः स्वोद्धारं जगतः सह ॥१०८॥

Saṃsāro na hi nissāro āhvānaṃ cāsti āspadam,
prāpnotuṃ ca manuṣyebhyaḥ svoddhāraṃ jagataḥ saha. (108)

Saṃsāro (*saṃsāraḥ*)- The mundane world, *na hi nissāro* – is not indeed meaningless/insignificant, *tu* – but, *āhvānam* – a challenge, *ca* – and, *āspadam* – an opportunity/place, *prāpnotuṃ* – to achieve, *manuṣyebhyaḥ* – for human beings, *svoddhāram* – own uplift, *saha* – along with, *jagataḥ* – the world, *ca* – too.

The mundane world is not meaningless,

but an opportunity for humans true
to uplift own self
along with the world too. (108)

नाको वा नरको वाऽथ अन्यत्र न हि विद्यते।
सदाचारेण कृतं स्वर्गं नरकं नीचचर्यया॥१०९॥

*Nāko vā narako vā'tha anyatra na hi vidyate,
sadācāreṇa kṛtaṃ svargaṃ narakam nīcacaryayā. (109)*

Nāko – Heaven, *vā: 'tha* – or, *narako* – hell, *na hi vidyate* – does not surely exist, *anyatra* – elsewhere; *svargam* – heaven, *kṛtam* – is created by, *sadācāreṇa* – good conduct, (and), *narakam* – hell, *nīcacaryayā* – by bad conduct.

Heaven or hell do not exist
anywhere else,
good conduct creates heaven,
and the bad one produces hell. (109)

Note: This resonates with Basavanna's *Vachanas* quoted in the Note of verse 37.

पूर्णसत्यं तु वस्तूनां सम्बन्धेषु परस्परम्।
न तु तेषां वस्तुतायां एकान्ते या प्रतिष्ठिता॥११०॥

*Pūrṇasatyam tu vastūnām sambandheṣu parasparam/
na tu teṣām vastutāyām ekānte yā pratiṣṭhitā||110||*

Pūrṇa-satyam – Complete/Full truth, *vastūnām* – of things, (lies), *tu* – indeed, *sambandheṣu* – in relationships, *parasparam* – mutually, *na tu* – but not, (in), *teṣām* – their, *vastutāyām* – substance, *yā* – which, *pratiṣṭhitā* – is based/established, *ekānte* – in isolation.

The full truth of things
lies in their mutual relation,
but not in their substance
based in isolation. (110)

Note: This verse borrows from Tagore's thought: "...reality is not based in the substance of things but in the principle of relationship". (Rabindranath Tagore, 2005, *Religion of Man*, New Delhi: Rupa, p. 120.) An isolated human cannot be a complete truth; he/she can become complete after growing in relationship with others. Dharma or ethics has no meaning in a world of isolated beings, and a human has no meaning without Dharma. As Tagore says, '...though the individuals are separately seeking their expression, their success is never individualistic in character.' (ibid pp. 120-21). That is why Tagore emphasises love, which he defines as 'realising oneself in others' (ibid, p. 35). Quoting from the Upanishads (*Raso vai Sah*), Tagore says love surely is God (ibid, p. 54).

सत्यञ्च मानवस्यापि ह्यन्योन्यसुखवर्धने।

तस्मिन् जीवनसार्थक्यं नरधर्मः परो मतः॥१११॥

*Satyāñca mānavasyāpi hyanyonyasukhavaradhane,
tasmin jīvanasārthakyaṃ naradharmāḥ paro mataḥ. (111)*

Ca- And, Satyam – the truth, mānavasya api – of humanity also, (is), anyonya-sukha-vardhane – in promoting each other's happiness, hi - indeed; tasmin – in that, jīvana-sārthakyaṃ – lies the fulfilment of life; naradharmāḥ (mānava-dharmāḥ) – the religion of humanity, (is), paro mataḥ – the highest religion.

The Truth of humanity also
is in promoting each other's welfare;
in that lies the fulfilment of life;
the highest is the religion of humanity. (111)

विना मानवधर्मं तु परितोषो न साध्यते।

निरोधो मानवत्वस्य सर्वानेव हि बाधते॥११२॥

*Vinā mānavadharmam tu paritoṣo na sādhyate,
nirodho mānavatvasya sarvāneva hi bādhatē. (112)*

Vinā – without, mānava-dharmam – the religion of humanity, tu- indeed, paritoṣo – happiness, na sādhyate – cannot be achieved; nirodho – suppression, mānavatvasya – of humaneness, bādhatē – harms, sarvān eva – all, hi – surely.

Happiness is not possible,
without the religion of humanity;
suppressing humaneness
surely harms everybody. (112)

भित्तिकाः यैः जनाः देशाः परस्परविभाजिताः।

नरधर्मेण सर्वास्ताः नशितव्याः जगद्हिते ॥११३॥

*Bhittikāḥ yaiḥ janāḥ deśāḥ parasparavibhājitāḥ,
naradharmeṇa sarvāstāḥ naśitavyāḥ jagad-hite. (113)*

Bhittikāḥ – The walls, yaiḥ – by which, janāḥ – people, (and), deśāḥ – nations/countries, paraspara-vibhājitāḥ – are mutually divided, sarvāḥ tāḥ – all of them, naśitavyāḥ – should be

demolished, *nara-dharmena* – by the religion of humanity, *jagad(t)-hite* – for the good/welfare of the world.

The walls by which
people and nations stand separate,
they should all be demolished
by the religion of humanity for the world's welfare. (113)

Note: Tagore says, 'Suddenly the walls that separated the different races are seen to have given way, and we find ourselves standing face to face' (ibid p.146). The actual distinctions between races, religion, and countries may not have disappeared, but if the mental barriers that create 'otherness' go, happiness and welfare can improve vastly. Advances in technology have greatly reduced physical distances, and have made it possible for human beings to come close. But sadly mental barriers still remain.

एकीकर्तुं जनान् देशान् मतान्यपि समे हिते।
नान्यदस्ति विना धर्मं मानवत्वं परं मतम् ॥११४॥
Ekīkartuṃ janān deśān matānyapi same hite,
nānyadasti vinā dharmam mānavatvaṃ paraṃ matam. (114)

Ekīkartum – To unite, *janān* – people, *deśān* – nations/countries, (and), *matāni* – religions, *api* – also, *same hite* – into/for equitable welfare, *na anyad asti* – there is no other, *paraṃ matam* – supreme religion, *vinā* – except, *dharmam mānavatvam* – the religion of humaneness.

To unite people, nations, and
even religions in equitable welfare,
there is nothing so high
as the religion of being humane. (114)

इदं सारं हि धर्माणां कथितव्यं पुनःपुनः।
विस्मरन्ति यतो लोकाः पालनीयं हि यद्यपि॥११५॥
Idam sāraṃ hi dharmāṇāṃ kathitavyaṃ punaḥpunaḥ,
vismaranti yato lokāḥ pālānīyaṃ hi yadyapi. (115)

Idam – This, *sāram* – essence, *hi* – indeed, *dharmāṇām* – of all ethics, *kathitavyam* – has to be told/narrated, *punaḥ-punaḥ* – again and again, *yato (yataḥ)* – since, *lokāḥ* – people, *vismaranti* – forget (it), *yadyapi* – though, (it), *pālānīyam* – has to be followed/implemented, *hi* – surely.

This essence of all ethics
has to be told again and again,
because people forget it though
it has to be followed to be hale and sane. (115).

॥इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना विरचितं मानव-धर्म-शतकम्॥

(Here ends the Century of verses on Humanitarianism.)

प्रजाप्रभुत्वशतकम्

Prajāprabhutvaśatakam

A Century of Verses on Democracy

प्रजाप्रभुत्वशतकम्

व्याख्या प्रजाप्रभुत्वस्य लिङ्कन्नेन समर्पिता।

प्रभुत्वमस्ति लोकैस्तत् लोकानां लोकसम्ममुखम् ॥१॥

*Vyākhyā prajāprabhutvasya Liṅkannena samarpitā,
prabhutvamasti lokaistat lokānām lokasammukham. (1)*

Vyākhyā – The definition, *prajāprabhutvasya* – of democracy, *samarpitā* – was given, *Liṅconnena* – by (Abraham) Lincoln, (thus): *tat* – it, *asti* – is, *prabhutvam* – government, *lokaih* – by the people, *lokānām* –of the people, (and), *lokasammukham* – directed towards/for the people.

The definition of democracy
as given by Lincoln was simple:
the government by the people, of the people,
and for the people. (1)

प्रजाराज्येन न मन्तव्यं क्षोभो वा राजहीनता।

शासनं रचितं लोकैः लोकै एव प्रतीक्षितम् ॥२॥

*Prajārājyena na mantavyam kṣobho vā rājahīnatā,
śāsanam racitam lokaiḥ lokai eva pratīkṣitam. (2)*

Prajārājyena – By democracy, *na mantavyam* – is not to be interpreted, *kṣobho* – chaos, *va* – or, *rājahīnatā* – anarchy; (when), *śāsanam* – the law, *racitam* – is made, *lokaih* – by the people, (it is), *pratīkṣitam* – respected, *lokaih-* by people, *eva* – alone.

Democracy does not mean
chaos or anarchy;
when the law is made by people
they have to respect it surely. (2)

स्वातन्त्र्यं लोकराज्यस्य भावो यद्यपि विद्यते।

आयात्युत्तरदायित्वं स्वातन्त्र्यसहितं सदा ॥३॥

*Svātantryam lokarājyasya bhāvo yadyapi vidyate,
āyātyuttaradāyitvam svātantryasahitam sadā. (3)*

Yadyapi – Though, *svātantryam* – freedom, *vidyate* – is, *bhāvo* – the innate nature, *lokarājyasya* – of democracy, *uttaradāyitvam* – responsibility, *āyāti* – comes, *sahitam* – with, *svātantrya* – freedom, *sadā* – always.

Though freedom is
democracy's very nature,
responsibility comes
along with that freedom ever. (3)

विकाशनं मनुष्याणां स्वातन्त्र्येण हि साध्यते।

स्वातन्त्र्यस्याधिकारस्तु सर्वजनेषु विद्यते ॥४॥

Vikāśanam manuṣyāṇām svātantryeṇa hi sādhyate,
svātantryasyādhikāraṣtu sarvajaneṣu vidyate. (4)

Vikāśanam – Development, *manuṣyāṇām* – of human beings, *sādhyate* – is made possible/can be achieved, *svātantryeṇa* – through freedom, *hi* – only; (and), *adhikārah* – the right, *svātantryasya* – of/to freedom, *vidyate* – is/exists, *tu* – of course, *sarva-janeṣu* – among/for all the people.

Through freedom alone
human development is possible;
and the right to freedom of course
is meant for all the people. (4)

Note: Since everyone is entitled to freedom, it is automatically everyone's duty to respect everyone else's freedom too. Democracy is not jungle-raj where the strong animals can freely prey upon the weak. Moreover, since everyone has freedom, all are equally entitled to freedom. Thus in the very concept that all have freedom, there is both the concept of responsibility and the concept of equality. To ensure this, there is need for an organised state, and it has to be a democratic state. More on equality later.

स्वातन्त्र्यं वर्तते राज्ये प्रजाप्रभुत्वशासिते।

कदा न्वेकाधिपत्ये हि प्रजाराज्यैव जीवनम् ॥५॥

Svātantryam vartate rājye prajāprabhutvaśāsīte,
kadā nvekādhipatyē hi prajārajyaiva jīvanam. (5)

Svātantryam – Freedom, *vartate* – exists, *rājye* – in a state, (which is), *śāsīte* – ruled by, *prajāprabhutva* – democracy; *hi* – but, *kadā na* – never, *ekādhipatyē* – dictatorship/rule by one sovereign. (There is), *jīvanam* – (political) life, *prajārajye eva* – only in a democracy.

Freedom exists only in
a state under democracy;

never under one sovereign's rule.

Only in democracy is there vitality. (5)

यद्यपि सार्वभौमोऽस्ति प्रजाहिते रतस्सदा।

सुराज्यात् स्वराज्यं हि प्रजाभ्यो वै विशिष्यते ॥६॥

*Yadyapi sārvabhaumo'sti prajāhite ratassadā,
surājyāttu svarājyam hi prajābhyo vai viśiṣyate. (6)*

Yadyapi – Even if, *sārvabhaumaḥ* – the sovereign, *rataḥ* – is engaged, *sadā* – always, *prajāhite* – in the welfare of people, *svarājyam* – self-rule, *viśiṣyate* – is superior, *surājyāt* – to good rule, *prajābhyah* – for people, *vai* – surely.

Even if the sovereign is
ever engaged in people's felicity,
Self-rule is superior
to good rule for humanity. (6)

Note: During India's Freedom Struggle, there were some who doubted the ability of Indians to rule themselves well enough, and if Independence could be sought before acquiring such an ability. Mahatma Gandhi, however, asserted that good government is no substitute to self-government or Swaraj. Swaraj has to be obtained first and then improve our ability for self-rule. Similarly, however good may be a dictatorship, democracy is always preferable to it, but steps also have to be taken to make the democracy better and better in meeting the aspirations of the people. There is a greater probability in the long run of a democracy being better than the best of dictatorship. However it comes only through people's own conscious and persevering efforts.

सन्ति यद्यपि कष्टानि स्वराज्ये जनशासिते।

तेषां निरसनं शक्यं न त्वाधिपत्यनिग्रहः ॥७॥

*Santi yadyapi kaṣṭāni svarājye janaśāsīte,
teṣāṃ nirasanaṃ śakyam na tvādhipatyānigrahaḥ. (7)*

Yadyapi – Though, (there), *santi* – are, *kaṣṭāni* – difficulties/problems, *svarājye* – in the self-rule, *janaśāsīte* – governed by people, *teṣam* – their, *nirasanaṃ* – resolution/removal, *śakyam* – is possible, *na tu* – but not, *nigrahaḥ* – a check on, *adhipatya-* dictatorship, autocracy.

Though there are difficulties
under people's rule or democracy,
their resolution is possible under people's care,
but not a check on autocracy. (7)

Note: A democracy may appear to be more turbulent or chaotic than a dictatorship, but problems of disagreement can be more easily tolerated or resolved, than a misrule by a dictator which is not easy to check.

स्वराज्यं शक्यते सत्यं प्रजाप्रभुत्वपालने।

न त्वेकाधिपतेः राज्ये न तथा श्रीलशासने ॥८॥

*Svarājyaṃ śakyate satyaṃ prajāprabhutvapālāne,
na tvekādhīpateḥ rājye na tathā śrīlāśāsane. (8)*

Svarājyam – Self-rule, *śakyate* – is possible, *satyam* – truly, (only), *prajāprabhutva-pālāne* – under the protection of democracy, *na tu* – but not, *rājye* – under the rule, *ekādhīpateḥ* – of dictatorship, *na tathā* – not similarly, *śāsane* – under the governance, *śrīlā* – of the rich/aristocrats/elite.

Self-rule is possible
only under democracy,
but not under dictatorship
nor under aristocracy. (8)

अनुसन्धेयता नास्ति ह्येकाधिपतिशासने ।

शासने सहभागित्वं स्वराज्यस्य विशेषणम् ॥९॥

*Anusandheyatā nāsti hyekādhīpatiśāsane,
śāsane sahabhāgitvaṃ svarājyasya viśeṣaṇam. (9)*

Anusandheyatā – Scrutinisability/Assessibility, *nāsti* – is not there, *hi* – indeed, *ekādhīpatiśāsane* – in dictatorship; *sahabhāgitvam* – participation, *śāsane* – in the government, *viśeṣaṇam* – is the distinctive feature, *svarājyasya* – of self-rule/democracy.

Assessibility is surely not there
in autocracy.
Participation in the government
is the distinctive feature of democracy. (9)

Note: Participation of people in the government in a democracy not only makes scrutiny possible, but also gives scope for corrections needed.

स्वराज्य एव तिष्ठन्ति जागृताः सततं जनाः।

प्राप्नुवन्ति च तेनैव प्रशिक्षां राजशासने ॥१०॥

*Svarājya eva tiṣṭhanti jāgrtāḥ satatam janāḥ,
prāpṇuvanti ca tenaiva praśikṣāṃ rājaśāsane.(10)*

Svarājye eva – Only in a self-rule, *janāḥ* – people, *tiṣṭhanti* – stay (literally, stand), *jagrāḥ* – awake/alert, *satatam* – always; *ca* – and, *tenaiva (tena eva)* – only thereby; (they), *prāpnuvanti* – get, *praśikṣām* – training, *rājasāsane* – in governance of the state.

People can stay alert
only in self-rule,
and thereby in state governance
get a training cool. (10)

प्रजाराज्यं वरिष्ठं हि प्रशासनस्य वर्धने।

सुराज्यमप्यपक्वं तु सर्वाधिकारिशासने ॥११॥

Prajārājyaṃ varīṣṭhaṃ hi praśāsanasya vardhane,
surājyamapyapakvaṃ tu sarvādhikāriśāsane. (11)

Prajārājyam – People’s state/Democracy, *varīṣṭham* – is most preferred, *hi* – surely,, *vardhane* – in (for) the development/growth, *praśāsanasya* – of proper governance; *sarvādhikāri-śāsane* – in autocracy/dictatorship, *tu* – but, *surājyam api* – even good governance, *apakvam* – (remains) immature.

For the growth of proper governance,
surely best is democracy;
even good governance remains immature
under an autocracy. (11)

सुराज्यं वर्तते यत्र सुभिक्षं विद्यते सदा।

योगक्षेमं च सर्वेभ्यः मुदा शिक्षा च शक्यते ॥१२॥

Surājyaṃ vartate yatra subhikṣaṃ vidyate sadā,
yogakṣemaṃ ca sarvebhyah mudā śikṣā ca śakyate. (12)

Surājyam – A good regime/governance, *vartate* – exists, *yatra* – where, *vidyate* – there is, *sadā*, *subhikṣam* – plenty of food/provisions, *ca* – and, *yogakṣemam* – welfare, *śikṣā ca* – and education, *sarvebhyah* – for all, *śakyate* – is possible, *mudā* – joyously/with alacrity.

A good regime can be said to exist
where there are provisions in plenty,
also security of welfare and education
made possible for all with alacrity. (12)

तत्र नास्ति च वैषम्यं सौख्यपूर्णं च जीवनम्।

सर्वेषामप्यास्पदं तत्र व्यक्तित्वस्य विकासने ॥१३॥

*Tatra nāsti ca vaiṣamyam saukhyapūrṇam ca jīvanam/
sarveṣāmapyāspadam tatra vyaktitvasya vikāsane||13||*

Tatra – There (in such a regime), *na asti* – there is no, *vaiṣamyam* – disparity (as between the rich and the poor), *ca* – and, *jīvanam* – living, *saukhyapūrṇam* – is full of happiness, *ca* – and, *tatra* – there (is), *āspadam* – scope enough, *vikāsane* – in (for) the flowering, *vyaktitvasya* – of the personality, *sarveṣām* – of all.

There is no disparity here between the rich and the poor,
and living is a matter of joy;
there is also scope enough
for the flowering of the personality of all. (13)

सुराज्यमीदृशं प्रीतमेकपत्ये तु दुर्लभम्।

यस्मादिह न शक्यं तु स्वार्थस्वैरत्वनिग्रहः॥१४॥

*Surājyamīdr̥śam prītamekapatyē tu durlabham,
yasmādiha na śakyam tu svārthasvairatvanigrahaḥ. (14)*

īdr̥śam – Such a, *prītam* – lovable, *surājyam* – good regime, *tu* – however, *durlabham* – is difficult to find, *ekapatye* – under dictatorship, *yasmāt* – because, *nigrahaḥ* – controlling, *svārtha* – selfishness/greed (for power and wealth), and *svairatva* – capriciousness/arbitrariness, (of dictatorship), *na śakyam* – is not possible.

Such a lovably good regime, however,
is difficult to find under dictatorship,
because controlling its greed and caprice
is beyond anybody's grip. (14)

एकस्मिन्नेव राजत्वं केन्द्रितं वर्तते यदा।

स्वल्पव्यक्तिभागित्वेऽपि भ्रष्टतायै निमन्त्रणम्॥१५॥

*Ekasminneva rājatvam kendritam vartate yadā,
svalpavyaktibhāgitve'pi bhraṣṭatāyai nimantraṇam. (15)*

Yadā– When, *rājatvam* – sovereignty, *kendritam* – is centred/concentrated, *ekasmin eva* – only in one person, (it is), *nimantraṇam* – an invitation, *bhraṣṭatāyai* – for corruption, *api* – even if, *svalpa-vyakti-bhāgitve* – shared by a few individuals.

When sovereignty is centred
only in one person,
even if shared by a few
is an invitation for corruption. (15)

आमिषास्सन्ति बहुलाः सर्वाधिकारिशासने।

दुष्टताभ्रष्टतादीनां यन्त्रणं न तु विद्यते ॥१६॥

*Āmiṣāssanti bahulāḥ sarvādhikāriśāsane,
duṣṭatābhraṣṭatādīnāṃ yantraṇaṃ na tu vidyate. (16)*

Sarvādhikāri-shāsane – In governance under dictatorship, *santi* – (there) are, *bahulāḥ* – many, *āmiṣāḥ* – temptations; *tu* -but, *vidyate* – (there) exists, *na* – no, *yantraṇam* – check/control, (of/on), *duṣṭatā* – cruelty, (and), *bhraṣṭatādīnām* – corruption and the like.

In governance under dictatorship,
there are many a temptation;
and no check whatsoever
on cruelty and corruption. (16)

तत एव सुराज्यं तु स्वराज्ये चैव साध्यते।

एकपत्ये सुराज्यं वै मायाकृतमरीचिका ॥१७॥

*Tata eva surājyaṃ tu svarājye caiva sādhyate,
ekapatye surājyaṃ vai māyākṛtamāricikā. (17)*

Tata eva – That is why, *surājyam* – good governance, *tu* – indeed, *sādhyate* – is possible, *svarājye cha eva* – only under self-rule (democracy); *surājyam* – good rule, *ekapatye* – under dictatorship, (is), *vai*- surely, *māyākṛta* – illusory, *marīchikā* – mirage.

Good governance is possible
only under democracy;
good rule under dictatorship
is like a mirage illusory. (17)

अनाचाराः यदा राज्ये असह्याः बहु सञ्चिताः।

उत्तिष्ठन्ति प्रजास्सर्वे हिंसापूर्णं हि विप्लवे ॥१८॥

*Anācārāḥ yadā rājye asahyāḥ bahu sañcitāḥ,
uttiṣṭhanti prajāssarve hiṃsāpūrṇe hi viplave. (18)*

Yadā – When, *hi* – however, *anācārāḥ* – wrong doings, *rājye* – in the state, (become), *asahyāḥ* – intolerable, (and), *bahu sañcitāḥ* – accumulate (too) much, (then), *sarve*- all, *prajāḥ* – citizens, *uttiṣṭhanti* – rise up, (in), *hiṃsāpūrṇe* – violent, *viplave* – revolt/protest.

When, however, wrong doings in the state
become intolerable and accumulate too much,

citizens rise up
in violent protest. (18)

क्रौर्येण दमनं तस्य कुर्वन्ति दण्डधारिणः।

मुख्यो हिंसाप्रयोगो हि एकाधिपत्यरक्षणे ॥१९॥

*Krauryeṇa damanam tasya kurvanti daṇḍadhāriṇaḥ,
mukhyo hiṃsāprayogo hi ekādhipatyarakṣaṇe. (19)*

Daṇḍadhāriṇaḥ – The law-enforcers/The police, *kurvanti* – do/carry out, *tasya* – its, *damanam* – suppression, *krauryeṇa* – with cruelty; *hiṃsā-prayogo(-ah)*- the use of violence, (is), *hi* – surely, *mukhyo* – important, *rakṣaṇe* – in the protection/survival (of), *ekādhipatya* – autocracy/dictatorship.

The law-enforcers suppress
any revolt with cruelty;
use of violence is important
for protecting autocracy. (19)

तद्विरुद्धं प्रजाराज्य आदर्शे वाञ्छिते खलु।

सर्वकार्येषु मुख्यं हि प्रजानामनुमोदनम् ॥२०॥

*Tadviruddham prajārajya ādarśe vāñchite khalu,
sarvakāryeṣu mukhyam hi prajānāmanumodanam. (20)*

Tad-viruddham – On the contrary, *prajārajye* – in a democracy, (which is), *khalu* – really, *ādarśe* – an ideal/model, (and), *vāñchite* – desired, *anumodanam* – consent, *prajānām* – of people, (is), *mukhyam hi* – surely important, *sarvakāryeṣu* – in all matters.

In a democracy, on the contrary,
which is desired ideally,
consent of people is important
in all matters surely. (20)

आस्पदं नास्ति हिंसायै प्रजाराज्ये तु वाञ्छिते।

चर्चयैवेव चान्योन्यं विरोधाः परिवर्जिताः ॥२१॥

*Āspadam nāsti hiṃsāyai prajārajye tu vāñchite,
carcayaiveva cānyonyaṃ virodhāḥ parivarjitāḥ. (21)*

Prajārajye – In a democracy, *vāñchite* – (which is) desired, *nāsti* – (there) is no, *āspadam* – need/scope, *hiṃsāyai* – for violence, *tu* – surely; *ca* – and, *virodhāḥ* – conflicts, *parivarjitāḥ* –

are abandoned/ended, *carcayaiveva* (-yai-eva) – through discussion only, *anyonyam* – mutually.

In a democracy which is desired,
there is no need for violence;
conflicts are ended only
through mutual discussions. (21)

एकाधिपतयस्सर्वे यतन्ते स्पर्धिनां क्षयम्।
तेन नश्यति नेतृत्वं प्रजासङ्घटनाबलम् ॥२२॥

*Ekādhipatayassarve yatante spardhinām kṣayam,
tena naśyati netr̥tvam prajāsaṅghaṭanābalam. (22)*

Sarve – All, *ekādhipatayah-* dictators, *yatante-* strive at, *kṣayam-* the destruction, *spardhinām* – of (their) competitors; *tena* – thereby, *naśyati* – gets destroyed, *netr̥tvam* – leadership, (and), *balam* – the capacity, (for), *prajā-saṅghaṭanā* – organisation among people.

All dictators strive
for their competitors' destruction;
and root out people's own potential
for leadership and organisation. (22)

समाजस्य विकासाय संस्थास्सन्ति प्रवर्तकाः।
वर्धन्ते ते प्रजाराज्ये नैकपत्ये कथञ्चन ॥२३॥

*Samājasya vikāsāya saṁsthāssanti pravartakāḥ,
vardhante te prajārajye na naikapatye kathañcana. (23)*

Vikāsāya – For the development, *samājasya* – of the society, *saṁsthāḥ* – associations/institutions, *santi* – are, *pravartakāḥ* – the initiators/promoters; *te* – they, *vardhante* – they grow, *tu* – only, *prajārajye* – in a democracy; (but), *na kathañcana* – in no way, *ekapatye* – under a dictatorship.

For the development of a society,
institutions are promoters;
they grow only in a democracy,
but in no way under dictators. (23)

वाञ्छितध्येयमेवेति प्रजाराज्यं विशेषकम्।
वास्तविकप्रजाराज्यात्सर्वदेशेषु सम्प्रति ॥२४॥

*Vāñchitadhyeyameveti prajārajyam viśeṣakam,
vāstavikaprajārajyātsarvadeśeṣu sampṛti ॥२४॥*

vāstavikaprajārājyātsarvadeśeṣu samprati. (24)

Eva iti – As, vāñchita – a desired, dhyeyam – ideal, prajārājyam – democracy, viśeṣakam – is distinct, vastavika-prajārājyāt – from an actual democracy, sarva-deśeṣu – in all lands/countries, samprati – now.

Different indeed is democracy
as a desired ideal
in all countries now
from democracy which is actual. (24)

ध्येयं तथाप्यसाध्यं वै विनाऽऽरम्भं तु वास्तवे।
अनुक्रमेण सिद्ध्यन्ति प्रयत्नेनैव चाशयाः ॥२५॥

*Dhyeyam tathāpyasādhyam vai vinā"rambham tu vāstave,
anukrameṇa siddhyanti prayatnenaiva cāśayāḥ. (25)*

Tathāpi (tathā api) – Even then, dhyeyam – an ideal, aśādhyam – cannot be attained, vinā:':'rambham (vinā ārambham) – without a start, tu – surely; ca – and, āshayāḥ – intentions/desires, siddhyanti – are realised/fulfilled, anukrameṇa – gradually/step by step, prayatnenaiva (prayatnena eva) – through (due) efforts alone.

Even then, an ideal cannot be realised
without a start surely;
desires are fulfilled step by step
through efforts purely. (25)

आदर्शो वाञ्छितो राजा सुदैवेनेव लभ्यते।
आदर्शं तु प्रजाराज्यं प्रयत्नेन हि प्राप्यते ॥२६॥

*Ādarśo vāñchito rājā sudaiveneva labhyate,
ādarśam tu prajārājyam prayatnena hi prāpyate. (26)*

Ādarśo – An ideal, vāñchito – desired, rājā – king/ruler, labhyate – is obtained, sudaiveneva (sudaivena eva) – through good fortune only; tu – but, ādarśam – an ideal, prajārājyam – democracy, prapyate – is accomplished/realised, prayatnena – through effort, hi – only.

An ideal king is obtained
only through good fortune;
but an ideal democracy
is realised through effort alone. (26)

आदर्शे हि प्रजाराज्ये विषयास्सन्ति केचन।

अत्यावश्यकभागा ये लक्षणानि हि तस्य च ॥२७॥

*Ādarśe hi prajārajye viṣayāssanti kecana,
atyāvaśyakabhāgā ye lakṣaṇāni hi tasya ca. (27)*

Ādarśe – In the ideal, *prajārajye* – democracy, *hi* – indeed, *santi* – there are, *kecana* – certain/some, *viṣayāh* – things, *ye* –which, (are), *tasya* – its, *atyāvaśyaka* – very essential, *bhāgāh* – parts, *ca-* and, *lakṣaṇāni* – features.

In the ideal democracy,
there are certain things giving it substance,
which are its essential parts
and features too, making it par excellence. (27)

अधिकारास्सन्ति सर्वेभ्यः प्रजाराज्ये विशेषतः।

अलङ्घ्याः यदि नो न्याय्यं मूलभूतास्तु सन्ति ते ॥२८॥

*Adhikārāssanti sarvebhyaḥ prajārajye viśeṣataḥ,
alaṅghyāḥ yadi no nyāyyaṃ mūlabhūtāstu santi te. (28)*

Prajārajye – In a democracy, *viśeṣataḥ* – especially, *santi* – there are, *adhikārāḥ* – rights, *sarvebhyaḥ* – for all; *te santi* – they are, *mūlabhūtāḥ* – basic/fundamental, (and), *alaṅghyāḥ* – inviolable, *tu* – surely, *nyāyyaṃ no yadi* – unless under due law/legal process.

There are certain rights for all
in a democracy especially;
unless under due process of law,
they are fundamental and inviolable necessarily. (28)

Note: Due respect for fundamental human rights is important especially in a democracy. In non-democratic regimes they tend to be normally violated. This is one reason why democracy is to be always preferred. The fundamental rights of any person cannot be violated, except when law permits such a violation, such as when a person is arrested on charges of murder. Even the arrested persons have certain rights, such as being informed of the charge under which the arrest is made, and to basic necessities like being provided with food and water. It is necessary to remember about the rights in the context of environmental ethics, because industries or development projects might trample on the rights to livelihood, right to clean air for breathing, and to clean drinking water. This is as bad as inflicting painful punishment on the innocent.

ते सन्त्युद्दिश्य जीवित्वं पेय्यनीरञ्च जीविकाम्।

वासयोग्यं गृहं चाऽपि चित्तशान्तिं निरामयम् ॥२९॥

*Te santyuddiśya jīvitvaṃ peyyanīrañca jīvikām,
vāsayogyam grhaṃ cā'pi cittaśāntiṃ nirāmayam. (29)*

Te santi – they (the rights) are, *uddiśya* – addressed to/concerning, *jīvitvam* – life, *jīvikām* – livelihood/employment, *ca* – and, *peyyanīram* – drinking water, *vāsayogyam* – fit to reside, *grham* – house, *citta-śāntim* – peace of mind, *ca api* – and also, *nirāmayam* – freedom from disease/malady.

These rights concern life and livelihood,
drinking water, a house fit to occupy,
peace of mind, and
also freedom from malady. (29)

विद्याभ्यासाय सन्धिश्च उद्योगावसरास्तथा।

कौटुम्बिकसुखं प्राप्तुमधिकारोऽस्ति सर्वशः ॥३०॥

*Vidyābhyāsāya sandhiśca udyogāvasarāstathā,
kauṭumbikasukhaṃ prāptumadhikāro'sti sarvaśaḥ. (30)*

Sarvaśaḥ adhikāraḥ asti – All have the (equal) right to, *sandhiḥ* – opportunity, *vidyābhyāsāya* – for education, *tathā* – similarly, *udyogāvasarāḥ* – opportunities for employment, *ca* – and, *prāptum-* to obtain, *sukham* – the pleasure, *kautumbika* – of family.

All have the equal right
to opportunity of education,
employment and
the pleasure of family association. (30)

स्वातन्त्र्याय विचारस्य कथनाय च तस्य वै।

अधिकारोऽस्ति यद्येवं लोककल्याणवर्धकः ॥३१॥

*Svātantryāya vicārasya kathanāya ca tasya vai,
adhikāro'sti yadyevaṃ lokakalyāṇavardhakāḥ. (31)*

(There), *asti-* is, *adhikārah* – right, *svātantryāya* – to freedom, *vichārasya-* of thought, *ca* – and, *vai-* also/indeed, *tasya* – its, *kathanāya* – expression, *yadyevam* – if it is/so long as, *vardhakah* – promoter, (of), *loka-kalyāṇa-* people's welfare.

There exists for everyone
freedom of thought and its expression,
without of course harming
people's well-being. (31)

Note: The freedom of expression is important to promote people's welfare, but it is not an absolute right. If it is used to incite hatred and violence, or to slander or harm any one or any group of people, such freedom can be curtailed even in a democracy.

Yadyevam means 'if so', an expression, used while indicating the condition under which the prior statement is valid.

व्यक्तित्वस्य विकासो वै सर्वेषां शक्यते तदा।

प्रजाराज्ये हि सर्वेषां सुखास्याशा तु वर्तते ॥३२॥

*Vyaktitvasya vikāso vai sarveṣāṃ śakyate tadā,
prajārajye hi sarveṣāṃ sukhāsyāśā tu vartate. (32)*

Vikāso – Development, *Vyaktitvasya* – of personality, *sarveṣāṃ* – of all, *śakyate* – is enabled/made possible, *tadā* – then (when the right to freedom of expression is respected as in the previous verse); *prajārajye hi* – only in a democracy, *vartate* – there exists, *śā* – the hope, *sukhasya* – of welfare, *sarveṣāṃ* – of all, *tu* – indeed.

The development of personality
of all is then made possible;
only in a democracy there is indeed
hope for welfare of all people. (32)

यद्यप्यस्ति प्रजातन्त्रे वाक्स्वातन्त्र्यं तु निश्चितम्।

हिंसाद्वेषप्रसारार्थं निषिद्धं तस्य योजनम् ॥३३॥

*yadyapyasti prajātantrē vākṣvātantryaṃ tu niścitam,
himsādveṣaprasārārthe niṣiddhaṃ tasya yojanam. (33)*

Yadyapi (yadi api) – Even though, *asti* – there is/exists, *prajātantrē* – in a democracy, *vāk-svātantryam* – freedom of speech/expression, *niścitam* – definitely/certainly, *tu* – indeed, *tasya* – its, *yojanam* – use/application, *himsā-dveṣa-prasārārthe* – for inciting/spreading violence and hatred, *niṣiddham* – forbidden.

Even though there is in democracy
freedom of speech certainly,
its use to incite hatred and violence
is forbidden surely. (33)

वाक्स्वातन्त्र्येण कुर्वन्ति सहभागं तु शासने।

विना तेन न साध्यं वै शासकानां विमर्शनम् ॥३४॥

*Vāk-svātantryeṇa kurvanti sahabhāgaṃ tu śāsane,
vinā tena na sādhyam vai śāsakānām vimarśanam. (34)*

Vāk-svātantryeṇa – Through the freedom of speech/expression, *tu* – only, (people/citizens), *sahabhāgaṃ kurvanti* – participate, *śāsane* – in governance; *vinā* – without, *tena* – it, *vimarśanam* – an assessment/criticism, *śāsakānām* – of rulers/legislators, *vai* – surely, *na sādhyam* – (is) not possible.

Through freedom of expression alone,
citizens can participate in governance;
without it is not possible
rulers' critical observance. (34)

वित्तार्जनाय स्वातन्त्र्यं प्रजाभ्यः विद्यतेऽपि च।

तदस्ति न ह्यपर्याप्तं राजस्वेन तु सीमितम्॥३५॥

*Vittārjanāya svātantryaṃ prajābhyaḥ vidyate'pi ca,
tadasti na hyaparyāptam rājasvena tu sīmitam. (35)*

Api ca – Though, *svātantryam* – freedom, *vittārjanāya* – to earn money/wealth, *vidyate* – exists, *prajābhyaḥ* – for citizens, *tadasti* – it is, *na-* not, *aparyāptam-* unlimited, *tu* – but, *sīmitam* – limited/subject, *rājasvena* – by/to taxation by the state.

Though citizens have the
freedom to earn wealth great,
it is not an unlimited right,
but subject to taxation by the state. (35)

Note: The right to property is not an absolute right. It is subject to earning wealth through legal and moral means. Even when so earned, it is subject to taxation by the state to meet its expenditure, and also to reduce inequality in income and wealth. However, the acquisition of immovable property of the citizens by the state cannot be arbitrary, and is subject to due process of law and also subject to due compensation. It is also subject to the right to decent livelihood.

स्वातन्त्र्यरक्षणं चैव न त्वेकं ध्येयमुत्तमम्।

ह्रासोऽप्यसमतायास्तु प्रजाराज्यस्य ह्याशयः॥३६॥

*Svātantryarakṣaṇam caiva na tvekaṃ dhyeyamuttamam,
hrāso'pyasamatāyāstu prajārajyasya hyāśayaḥ. (36)*

Svātantrya-rakṣaṇam – Safeguarding freedom, *caiva* – alone, (is), *na* – not, *tu* – of course, *ekam* – the only, *uttamam-* supreme, *dhyeyam* – goal; *hrāsaḥ* – the reduction, *asamatāyāḥ* – of inequality, *api-* also, *tu* – indeed, (is), *hyāśayaḥ (hi āśayaḥ)* – a definite intention, *prajārajyasya* – of democracy.

Safeguarding freedom
is not the only goal supreme,
reduction in inequality also is
a sure aim of democratic regime. (36)

Note: Safeguarding the freedom and reduction in inequality of the citizens are both very important goals of democracy which give it its meaning and rationale. They may at times appear to conflict with each other, but have to be reconciled and pursued together. Actually, freedom for all has no meaning if there is no equality of opportunity, even if equality in outcome may not be possible.

स्वातन्त्र्यं सर्वलोकानां सूचयेद् वै समानता।
उच्चनीचविभेदास्तु प्रजाराज्ये ह्यसङ्गताः ॥३७॥
*Svātantryaṃ sarvalokānāṃ sūcayed vai samānatā,
uccanīcavibhedāstu prajārajye hyasaṅgatāḥ. (37)*

Svātantryam – Freedom, *sarvalokānām* – of all, *sūcayed vai*– should surely indicate, *samānatā* – equality; *vibhedāḥ* – negative discriminations, *tu*- indeed, *ucca-nīca* – between the high and the low (rich and the poor), (are), *asaṅgatāḥ* – irrelevant/inconsistent, *prajārajye* – in/with democracy.

Freedom of all by itself surely
means equality of all;
discriminating against the low,
is not in democracy's call. (37)

Note: Freedom for some but not for all is inequality, but freedom for all is equality. Discriminating against the low or the poor, or privileging the rich, consciously or otherwise, means negative discrimination and is against the spirit of democracy. Since existing inequality has to be reduced in a democracy, a positive discrimination in the form of taxing the rich and helping the poor, is consistent with democracy.

श्रीमन्तश्च दरिद्राश्च शासने त्वखिलास्समाः।
वैषम्यकरनीतिस्तु प्रजाराज्याय मारिका ॥३८॥
*Śrīmantaśca daridrāśca śāsane tvakhilāssamāḥ,
vaiṣamyakaranītistu prajārajyāya mārikā. (38)*

Śrīmantah – The rich, *ca-* and, *daridrāḥ* – the poor, (are), *akhilāḥ* – all, *samāḥ* – equal, *śāsane* – in law; *vaiṣamyakara-nītiḥ* – any policy that promotes inequality, (is), *tu* – indeed, *mārikā* – harmful, *prajārajyāya* – to democracy.

The rich and the poor

are all equal in law's realm;
any policy that promotes inequality
is for democracy a harm. (38)

राज्यस्याद्यं तु कर्तव्यं शासने हि समानता।

सामाजिकार्थिकासाम्यं नाशितव्यं सुनिश्चितम्॥३९॥

*Rājyasyādyam tu kartavyam śāsane hi samānatā,
sāmājikārthikāsāmyam nāśitavyam suniścitam. (39)*

Ādyam kartavyam – The prime duty, *rājyasya* – of the state, *tu* – indeed, (is to establish/bring about), *samānatā* – equality, *śāsane* – in law, *hi* – surely; *sāmājika-ārthika* – *asāmyam* – social (and) economic inequality, *nāśitavyam* – must be eliminated/destroyed, *sunīścitam* – definitely.

To establish equality of all in law
is the prime duty of the state;
and at the same time, social and economic disparity
it has indeed to eliminate. (39)

Note: Though all are equal in law, there is disparity in fact. The task of democracy is to reduce it substantially – if not eliminate it, through positive discrimination. Any policy or act which increases disparity, brings harm to democracy, and is against the principle of equality of all in law. Equality before law also includes not only ensuring formally equal opportunities for all but also compensating and even privileging the deprived to meaningfully provide a fair chance in the otherwise mercilessly competitive world. This is the purport of the verses 36 to 40 here.

प्रजाराज्यस्य तात्पर्यं प्राप्तव्या हि समानता।

आरोग्ये शिक्षणे चैव योगक्षेमे धनाऽगमे॥४०॥

*Prajārājyasya tātparyam prāptavyā hi samānatā,
ārogye śikṣaṇe caiva yogakṣeme dhanā'game. (40)*

Tātparyam – The purport/purpose, *prajārājyasya* – of democracy, (is that), *samānatā* – equality, *prāptavyā* – has to be achieved, *ārogye* – in health care, *śikṣaṇe* – education (opportunities), *dhanā:* 'game (*dhana+āgame*)– in earning wealth, *caiva* (*ca eva*) – and also, *yogakṣeme* – wellbeing/welfare/felicity.

The purport of democracy
is to achieve equality
in healthcare, education,
earning and felicity. (40)

Note: The purport of democracy is not to equalise or homogenise everything and everyone. There would of course be differences in skills and potentials, and there is also need for incentives to realise them.

But a democracy has also to see that nobody is handicapped in realising their potentials, and all have equal opportunities. After meeting the basic needs of food, clothing and shelter, everyone has also to be entitled to health and education by making them available within the reach of all. That is why in social democracies, health care and education of good quality up to at least secondary education is provided free by the state. Only such a provision lends meaning to democracy. Unequal access to health and education creates basis for further inequality in not only earning but also in welfare. It is the duty of democracy to keep inequality in income and wealth within decent limits. Incentives are necessary for all, not to owners of capital and top management alone. In a top Information Technology (IT) firm in India, the CEO is reported to be getting a remuneration which is some 450 times that of an average IT employee in the firm. Is such a disparity necessary to provide incentives? Even if the companies concerned need to give such incentives, a democratic state has a right to tax the income and wealth of the rich to provide equal access to good healthcare and education for all, and meet the overall needs of the state to ensure minimum wellbeing and security for all.

लोकमोहनता नास्ति लोकराज्ये यथार्थके।

लोकमोहनराज्ये तु दरिद्राः देयिनस्सदा ॥४१॥

*Lokamohanatā nāsti lokarājye yathārthake,
lokamohanarājye tu daridrāḥ deyinassadā. (41)*

Loka-rājye – In a democracy, *yathārthake* – worth its meaning, *nāsti* – there is no, *lokamohanatā* – populism; *lokamohana-rājye* – In a populist regime, *tu-* however, *daridrāḥ* – the poor, (are), *deyinaḥ* – donees, *sadā* – ever.

In a democracy worth its meaning,
no place for populism there;
in a populist regime, however,
the poor remain donees forever. (41)

Note: Democracies have to guard against the temptation of populism, though populism is a favourite game of dictators. Populism takes several forms, but in its essence it means diverting people from what is due to them as a matter of right by giving them trinkets. It is like giving a consolation prize to a person who has won but is cheated of his or her rightful due. Often populism takes the form of feeding people with an ideology (religious, casteist or otherwise), and diverting their minds from their rights. But it can also be in the form of doles or freebies. In a populist regime, the poor are passive recipients of doles, which are trinkets compared to what they are entitled to as equal citizens. Since they are not empowered and enabled to overcome their poverty, the poor always remain dependent on doles.

पीडिताः लोकराज्ये तु सेविताश्च समादरात्।

अधिकारैः समायुक्ताः दरिद्राः सबलीकृताः ॥ ४२ ॥

*Pīditāḥ lokarājye tu sevītāśca samādarāt
adhikāraiḥ samāyuktāḥ daridrāḥ sabalīkṛtāḥ. (42)*

Lokarājye – In a democracy, *tu* – indeed, *pīḍitāḥ* – the oppressed, *sevitāḥ* – are served/treated, *samādarāt* – with due respect/regard; *ca* – and, *daridrāḥ* – the poor, *sabalīkṛtāḥ* – are empowered, *samāyuktāḥ* – equipped/armed, *adhikāraiḥ* – with rights (such as rights to food, shelter, education, employment and health care).

In a democracy, indeed,
with due regard are treated the oppressed;
being equipped with human rights
the poor get duly empowered. (42)

लोकमोहनताराज्ये वर्गभेदोऽस्ति सुस्फुटः।

लोकराज्ये तु वैषम्यं न्यूनीकृतमहिंसया ॥४३॥

Lokamohanatārājye vargabhedo'sti susphuṭaḥ,
lokarājye tu vaiṣamyam nyūnīkṛtamahiṁsayā. (43)

Lokamohanatā-rājye- In a populist regime, *varga-bhedah* – class-distinction, *asti* – is, *susphuṭaḥ* – clear/conspicuous; *lokarājye* – in a democracy, *tu* – however, *vaiṣamyam* – (class) disparity, *nyūnīkṛtam* – is minimised, *ahiṁsayā* – non-violently/without violence.

In a populist regime,
class distinction is conspicuous;
in a democracy, however,
disparity is minimised without violence. (43)

Note: A capitalist regime with acute class distinctions between capitalists and top managerial class on the one hand and labour on the other, often resorts to appeasing the latter with trinkets, which amounts to populism. Populism cannot get rid of class disparity but perpetuates it. Communist revolutions try to end such class distinctions through violence by which the capitalist ruling class is replaced by the 'dictatorship of the proletariat'. A social democracy on the other hand tries to minimize class disparity non-violently. It does not intend to eliminate the capitalist and managerial class, as it appreciates its functional role. It however, tries to bridge the two classes by encouraging the inclusion of labour itself into management and allowing them to own shares. It also recognises the right of labour to organise themselves into trade unions to fight exploitation. These measures by themselves may not reduce disparity in the economy or society. A social democracy also equips the deprived classes and labour with the rights to free and good quality education and health care, to basic housing needs and related facilities, and to employment. This requires transfer of resources from the wealthy to the poor, which is done through progressive taxation of income and wealth, especially inherited wealth. Suitable exemptions may be provided to take account of humanitarian and philanthropic work taken by the rich themselves. A democracy cannot be genuine unless it is a social democracy with a commitment to minimise economic and social disparity to the minimum. However, a social democracy can be achieved peacefully and constructively through several steps gradually, and not necessarily in one revolutionary and violent step.

प्रजातन्त्रस्य सोपाने अनेके तु पदक्रमाः।

तथापि तूचितं योग्यं प्रजाभ्यः ध्येयसाधनम् ॥४४॥

*Prajātantrasya sopāne aneke tu padakramāḥ,
tathāpi tūcitam योग्यam prajābhyaḥ dhyeyasādhanam. (44)*

Sopāne – In the staircase, *prajātantrasya* – to democracy, (there are), *tu hi* – indeed, *anekē* – many, *padakramāḥ* – successive steps; *tathā api tu* – even then, (it is), *ucitam योग्यam* – fit and worthwhile, *prajābhyaḥ*- for citizens, *dhyeya-sādhanam* – to strive for the ideal.

There are indeed many a successive step
in democracy's long staircase;
even then it is fit and worthwhile for citizens
to climb to the ideal state. (44)

नेतृणां वरणं मुक्तं न्याय्यं निर्भयसंस्थितौ।

प्रजाराज्यस्य सर्वाग्रं पदं नियतकालिकम् ॥४५॥

*Netṛṇām varaṇam muktam nyāyiam nirbhayasamsthitau/
prajārajyasya sarvāgram padam niyatakālikam ॥45॥*

Muktam – Free, (and), *nyāyiam* – fair, *varaṇam* – election, *netṛṇām* – of leaders, *nirbhaya-samsthitau* – in a fearless situation/environment, *niyatakālikam*- at regular intervals, (is), *sarvāgram* – the first and foremost, *padam* – step, *prajārajyasya* – of democracy.

Free and fair election of leaders
in a fearless environment
and at regular times
is the first step in democracy's movement. (45)

Note: Many things are expected of democracy as we find in this Śatakam, but free and fair elections regularly and in a fearless environment is the minimum and only the first step of a democracy.

मतदानं प्रजानां तु स्वाधिकारोऽस्ति निश्चितम्।

कर्तव्यं परमं चापि नाशितव्यं कदाऽपि नो ॥४६॥

*Matadānam prajānām tu svādhikāro'sti niścitam,
kartavyam paramam cāpi nāśitavyam kadā'pi no. (46)*

Matadānam – Exercising the vote, *asti-* is, *svādhikārah* – one's own right, *prajānām* – of citizens, *niścitam* – surely; *ca* – and, (it is), *api* – also, (a), *paramam*- supreme, *kartavyam* – duty, (which should), *kadāpi no* – never, *nāśitavyam* – be wasted/lost.

Exercising the vote is
citizens' own right for sure;
it's also a supreme duty.
Waste it never. (46)

प्रशासनं प्रजातन्त्रे मतदानेन सम्भृतम्।

सर्वप्रौढप्रजाभ्यस्तु मतदानं हि सुव्रतम् ॥४७॥

*Praśāsanam prajātantrē matadānena sambhṛtam,
sarvaprāuḍhaprajābhyastu matadānam hi suvratam. (47)*

Prajātantrē – In a democracy, *praśāsanam* – the government, *sambhṛtam* – is supported/produced/nourished, *matadānena*- by giving votes; *sarva-prāuḍha-prajābhyastu (-bhyah tu)* – for all adult citizens indeed, *matadānam hi* – giving votes itself, *suvratam* – is a sacred duty/vow.

In a democracy, the government
is produced by giving vote;
for all adult citizens indeed
voting itself is a sacred vow. (47)

अधिकारो मतदानस्य वर्तते भिन्नतां विना।

स्त्रीपुंसामखिलानां वै ते यद्यपि निरक्षराः ॥४८॥

*Adhikāro matadānasya vartate bhinnatām vinā,
strīpuṃsāmakhilānām vai te yadyapi nirakṣarāḥ. (48)*

Adhikāro(-ah) – The right, *matadānasya* – of giving vote, *vartate* – exists/prevails, *vinā* – without, *bhinnatām-* discrimination, (both), *strī-puṃsām-akhilānām* – for all (adult) women and men, *vai* – surely, *yadyapi* – even if, *te* – they (or some of them), (are), *nirakṣarāḥ* – illiterate, unlettered.

The right to vote exists
without anyone being fettered
surely for all adult women and men,
even if some be unlettered. (48)

अविद्यत्वनिमित्तेन निर्धनाः न बहिष्कृताः।

अभिप्रायप्रकाशाय तेऽपि ह्यधिकृताः समम् ॥४९॥

*Avidyatvanimittena nirdhanāḥ na bahiṣkṛtāḥ,
abhiprāyaprakāśāya te'pi hyadhikṛtāḥ samam. (49)*

Avidyatva-nimittena – On the pretext/excuse (of) being unlettered/illiteracy, *nirdhanāḥ-* the poor, *na bahiṣkṛtāḥ* – are not excluded (from voting/democracy); *prakāśhāya* – for expressing,

(their), *abhiprāya* – view; *t'epi (te api)* – they also, (are), *samam* – equally, *adhikṛtāḥ* – authorised (have equal rights), *hi* -indeed.

On the pretext of being unlettered,
the poor are not excluded from voting;
they too have equal rights
for the expression of their thinking. (49)

परन्तु मतदातृणां सुशिक्षणमभीप्सितम्।
भवन्ति शासकाः किं वा अन्वीक्षयाश्च बाहिराः ॥५०॥

Parantu matadātṛṇām suśikṣaṇamabhīpsitam,
bhavanti śāsakāḥ kiṃ vā anvīkṣāyāśca bāhirāḥ. (50)

Parantu – However, *suśikṣaṇam* – good education, *matadātṛṇām* – of voters, *abhīpsitam* – is desired, *kiṃ va* – otherwise, *śāsakāḥ* – rulers, *bhavanti* – become, *bāhirāḥ* – excluded, *anvīkṣāyāḥ* – from investigation/scrutiny.

Good education of voters,
however, is quite desirable;
otherwise, the rulers escape
any scrutiny possible. (50)

Note: Though literacy is not insisted upon as a qualification for a voter, without adequate education, voters are not likely to be vigilant. Eternal vigilance is the price of democracy and freedom, it is said. Only with education comes the necessary confidence and ability to question the doings of their rulers or representatives and subject them to scrutiny or assessment. In a constituency, where most people are illiterate and indifferent, their representatives may feel free to behave in an irresponsible way. Not many competent candidates also may be available, restricting voters' choice.

समानि सन्ति सर्वाणि निर्वाचने मतानि तु।
प्रत्येकं हि मतं चैकं समानाः मतदानिनः ॥५१॥

Samāni santi sarvāṇi nirvācane matāni tu,
Pratyekam hi mataṃ caikaṃ samānāḥ mata-dāninaḥ. (51)

Nirvāchane- In the election, *sarvāṇi* – all, *matāni* – votes, *tu* – indeed, *santi* – are, *samāni* – equal; *ca* – and, *pratyekam* – everyone (has), *matam ekam* – (only) one vote; (and), (all), *matadāninaḥ* – voters, *samānāḥ* – equal.

All votes are equal
in democratic election;
everyone has only one vote,
and all voters are equal without discrimination. (51)

Note: Equal importance of all votes and voters is a fundamental principle of a democracy. This flows from the basic principle of humanism that all human beings are equally important and have equal worth. This also justifies the goal of reducing to the minimum inequalities in income and wealth, and also social inequalities. Democracies are characterised by this goal.

मतदानं च कर्तव्यम् एकान्ते रहसि स्थितौ।

विना कस्यापि भारेण प्रलोभनकरेण वा ॥५२॥

*Matadānaṃ ca kartavyam ekānte rahasi sthitau,
Vinā kasyāpi bhāreṇa pralobhanakareṇa vā. (52)*

Ca – And, mata-dānam – giving a vote, kartavyam – has to be done, ekānte – alone, rahasi sthitau – in a situation of secrecy, vinā – without, kasyāpi – anyone’s, bhāreṇa – pressure, vā- or, pralobhanakareṇa – enticement/allurement.

Giving vote has to be done
alone and in secrecy clear,
without anyone’s pressure
enticement or fear. (52)

सत्पात्रे हि मतं देयं न जाति-कुल-कारणात्।

अपराधी तु सन्त्याज्यः वरणे मतदातृभिः ॥५३॥

*Satpātre hi mataṃ deyaṃ na jāti-kula-kāraṇāt,
Aparādhī tu santyājyaḥ varaṇe matadātṛbhiḥ. (53)*

Matam – Vote, deyam – has to be given, hi – only, satpātre – to the deserving/fit (on the basis of his or her merit), (and), na – not, kāraṇāt – on the basis of/due to, jāti-kula – caste and dynasty/family; tu- indeed, aparādhī – a criminal/one convicted of crimes, santyājyaḥ – should be firmly rejected, matadātṛbhiḥ – by voters, varaṇe- in the election.

Vote has to be given only to the deserving,
and not on the basis of caste or family,
criminals should, however, be rejected
by voters in the election surely. (53)

सच्चरितो न्यायवर्ती लोकसेवारतः क्षमः।

स एव चोत्तमो योग्यः मतदानाय सर्वदा ॥५४॥

*Saccarito nyāyavartī lokasevārataḥ kṣamaḥ,
Sa eva cottamo योग्याḥ matadānāya sarvadā. (54)*

Sa eva- Only he (or she), (is), *uttamaḥ* – best/most, *yogyaḥ* – deserving, *matadānāya* – for votes, *sarvadā* – always/ever, (who is), *saccarito* – having good character, *nyāyavartī* – prone to fairness, *loka-sevā-rataḥ* – busily engaged in the service to people, *ca* -and, *kṣamah* – competent.

The most deserving of votes is only the one
who is having good character,
fair-minded, engaged ever in people's service,
and is a good manager. (54)

Note: Voters can be said to have become mature in a democracy, when they vote for the most deserving, and not on the basis of parochial considerations of caste, creed and family. However, certain constituencies can be reserved for candidates on considerations of giving a fair representation to sections of populations like the Scheduled Castes and Tribes and minorities (on a religious basis) who otherwise may not get a chance to find any representation at all in the legislative bodies. Given the reservation, the most deserving are to be elected among them.

राजक्षेत्रात् निरस्तव्याः उत्कोचश्च कुवञ्चकाः।

हिंसाचारसमासक्ताः यौनशोषणदूषिताः॥५५॥

Rājakṣetrāt nirastavyāḥ utkocāśca kuvañcakāḥ,
Hiṃsācāra-samāsaktāḥ yaunaśoṣana-dūṣitāḥ. (55)

Rājakṣetrāt – From the realm/field of politics, *nirastavyāḥ* –should be driven out, *utkocah-* corruption, *ca-* and, *kuvañcakāḥ* – and the cheats/fraudsters, *samāsaktāḥ-* those attached to, *hiṃsācāra-* violence, (and), *dūṣitāḥ* – those convicted of, *yaunaśoṣana-* sexual crimes.

From the realm of politics should be driven out
the corrupt and cheats,
those attached to violence,
and those convicted of sexual crimes. (55)

निर्वाचितोऽपि त्यक्तव्यः प्रजाप्रतिनिधिस्तदा।

निर्णीतदोषश्चेदस्ति प्रत्यानयन-पात्रिकः॥५६॥

Nirvācito 'pi tyaktavyaḥ prajāpratidinidhiḥ tadā,
Nirṇīta-doṣaścedasti pratyānayana-pātrikaḥ. (56)

Prajā-pratinidhiḥ – The representative of people, *nirvācitaḥ api* – though elected, *tyaktavyaḥ* – has to be rejected, *tadā* – then, *nirṇīta-doṣaḥ cet asti* – when (he/she)is convicted of a crime, (and), *pātrikaḥ* – fit, *pratyānayana* – for being recalled/dropped.

If a representative of people
is not deserving though elected,

and is convicted of a crime,
such a person is fit to be recalled. (56)

Note: At present, there is no provision in India's Constitution for the recall of an elected candidate. A person found to have been convicted of serious crimes should be automatically dropped and his/her election declared null and void. In the case of a person, who may not be such a convicted criminal, but is found to have lost confidence of the voters because of sheer incompetence or serious misconduct harmful to the interest of people, there should be a constitutional provision to recall him or her, through a special electoral process of voting out, when such a process has been requested by a petition to the Election Commission by 5 per cent of the voters.

दुष्टत्वेन च प्राबल्यं प्राप्तं यदि तु नेतृभिः।

त्यक्तव्यास्ते विना भीत्या दधिपात्रस्थ-कीटवत्॥५७॥

*Duṣṭatvena ca prābalyam prāptam yadi tu netr̥bhiḥ,
Tyaktavyāste vinā bhītyā dadhipātrastha-kīṭavat. (57)*

Yadi – if, *tu* – indeed, *prābalyam* – dominance/power, *prāptam* – is obtained/achieved, *duṣṭatvena* – through wicked means, *netr̥bhiḥ* – by leaders, (then), *te* – they, *tyaktavyāh* – should be dropped/discarded (by voters), *vinā* – without, *bhītyā* – fear, *kīṭavat* – like an insect, *dadhi-pātrastha* – in a curd (yoghurt) pot.

If power is obtained
through wicked means by leaders,
they should be discarded without fear
like an insect in a pot of curds. (57)

प्राप्नुवन्ति प्रजाराज्यं यदर्हन्ति जनाः ततः।

नेतृणां वरणे मुख्यम् अवधानं प्रयत्नतः॥५८॥

*Prāpnuvanti prajārajyam yadarhanti janāḥ tataḥ,
Netr̥ṇām varaṇe mukhyam avadhānam prayatnataḥ. (58)*

Janāḥ – People, *prāpnuvanti* – get, *prajārajyam* – the (type/quality of) democracy, *yad* – which, (they), *arhanti* – deserve; *tataḥ* – hence, *prayatnataḥ* – exercising, *avadhānam* – vigilance, (is), *mukhyam* – important/very necessary, *varaṇe*- in the election, *netr̥ṇām* – of leaders.

People get the type of democracy
that they deserve, and hence,
exercising vigilance in the election
of leaders is of utmost importance. (58).

जालस्थले हि दातव्यम् अखिलैर्मतयाचकैः।

आरक्षक-विभागस्थं स्वारोपप्रतिलेखनम्॥५९॥

*Jālasthale hi dātavyam akhilairmatayācakaiḥ,
āraḥṣaka-vibhāgasthaṃ svāropapratilekhanam. (59)*

Jālasthale hi- In the website itself, *dātavyam* – should be given/declared, *akhilaih* – by all, *matayācakaiḥ* – vote-seekers/candidates in the election, *lekhanam* – reference/record, *svāropa-prati* – charges about oneself, *āraḥṣaka-vibhāgastham* – which exist in the Department of Police.

All vote-seekers in the elections
should declare in website what charge record exists
about them of crimes if any
in the files of the Police. (59)

Note: There is a stipulation now in the election law of India for candidates making a declaration about their assets while filing their candidature. This is not enough. They should also be made to declare in their respective websites what record exists about them about cases of crimes if any committed by them and charges, with their replies if any. The voters should be in a position to verify the criminal background of the candidates. The election should be treated as void in the cases of false declaration.

कर्तव्यानि जनानां तु नान्तरायाः मतान्कने।

जागृतास्सन्तु ते सर्वे स्वनेतृन् प्रति सर्वदा॥६०॥

*Kartavyāni janānām tu nāntarāyā matānkane,
Jagṛtāssantu te sarve svanetr̥ṇ prati sarvadā. (60)*

Kartavyāni- duties, *janānām* – of people, *tu* – however, *na antarāyāḥ* – do not end/stop, *matānkane* – in voting; *te sarve* – they all, *santu-* should be, *jagṛtāḥ* – alert/awake, *prati-* about, *svanetr̥ṇ* – their own/respective leaders, *sarvadā-* ever.

Duties of people, do not stop
with voting, however;
they should be alert
about their own leaders ever. (60)

नेतृणां तु प्रजाभ्यश्च परस्परनिवेदनम्।

क्लेशहीनाभिगम्यत्वं भवेतां चयनात् परम्॥६१॥

*Netṛṇām tu prajābhyaśca paraspara-nivedanam,
kleśahīnābhigamyatvaṃ bhavetaṃ cayanāt param. (61)*

Parasparam – Mutual, *nivedanam* – communication, *netṛṇām* – of leaders, *prajābhyaḥ* – with citizens/people, *tu* – and, *kleśahīnābhigamyatvam* – access without hassles/easy access (for

people to leaders), *bhavesām* – should both take place, *cayanāt param* – after the elections (also).

Between people and leaders,
mutual communications
and also easy access should
take place even after elections. (61)

नेतृभिर्न हि मन्तव्यं सन्ति ते लोकस्वामिनः।
गर्वस्तु नोचितो तेषु सन्ति ते लोकसेवकाः॥६२॥

Netrbhirna hi mantavyam santi te lokasvāminah,
Garvastu nocito teṣu santi te lokasevakāḥ. (62)

Netrbhiḥ – By leaders, *na hi mantavyam* – it should not be thought at all, (that), *te* – they, *santi-* are, *loka-svāminah* – the masters of people; *garvah* – arrogance, *na ucito* – does not befit, *teṣu* – in them, (since), *te santi* – they are, *loka-sevakāḥ* – servants of people.

Leaders should not think
that they are people's masters;
arrogance does not befit them
since they are only people's servants. (62)

अपेक्षितव्यं नेतृत्वे सर्वशः पारदर्शिता।
सत्पथाः तैर्न हातव्याः निश्चितव्यमिदं जनैः॥ ६३॥

Apekṣitavyam netṛtve sarvaśaḥ pāradarśitā.
Satpathāḥ tairna hātavyāḥ niścītavyamidam janaiḥ. (63)

Netṛtve – In leadership, *apekṣitavyam* – is to be expected, *pāradarśitā* – transparency, *sarvaśaḥ* – entirely/in all activities; (that), *satpathāḥ* – the right paths, *na hātavyāḥ* – are not avoided, *taiḥ* – by them (the leaders), *idam* – this, *niścītavyam* – should be ensured, *janaiḥ* – by people.

Transparency is to be expected
from the leaders in all their doings;
that the right paths are not avoided by them
should be ensured by people's pullings. (63)

Note: Mahatma Gandhi had included 'politics without principle' among the eight deadly sins that humanity has to avoid. The politics of mobilising people for a righteous cause is of course desirable, but not politics of meanness, underhand dealings, and cut-throat competition for personal power. In a democracy, it is for the people to ensure that politicians do not stray away from the righteous path and transparency in their decisions. Gandhi was all the while immersed in politics, but his politics was an open book.

प्रशासनं निर्मितं स्यात् स्पष्टं बहुमतेन तु।
तथापि विषयाणां वै योग्यं पूर्ण-विवेचनम्॥ ६४॥

*Praśāsanam nirmitam syāt spaṣṭam bahumatena tu,
Tathāpi viṣayāṇām vai योग्यं पूर्ण-विवेचनम्॥ (64)*

Praśāsanam – The government, *nirmitam syāt* – may have been formed, *spaṣṭam* – clearly, *bahumatena* – with majority, *tu* – but, *tathāpi* – even then, *pūrṇa-vivecanam* – a full discussion, *viṣayāṇām* – of matters, *yogyam* – is proper, *vai*- surely.

The government may have been formed
with a majority clearly,
but even then a full discussion
of matters is in order surely. (64)

Note: When the government has a clear majority in the House, it may be tempted to rush bills for being passed. This may be risky as defects or loopholes may remain to be corrected. A full discussion is always preferable even if there is majority.

प्रजाराज्ये तु सर्वेषां विषयाणां मुक्तचिन्तनम्।
चर्चा च सर्वतः कार्या नैव वृत्त-सभासदैः॥६५॥

*Prajārājye tu sarveṣām viṣayāṇām muktacintanam,
Carcā ca sarvataḥ kāryā naiva vṛta-sabhāsadaiḥ. (65)*

Prajārājye – In a democracy, *tu* – indeed, *mukta* – free/unbiased, *cintanam* – thinking, *ca* – and, *carchā* – discussion, *sarveṣām* – of all, *viṣayāṇām* – matters, *karya* – has to be made, *sarvataḥ* – in all places/everywhere, *na eva* – not merely, *vṛta-sabhāsadaiḥ* – by the elected members (alone).

In a democracy, let there both be
free thinking and discussion,
of all matters everywhere, and
not by elected members alone. (65)

Note: A democracy is characterised by free thinking and discussion of all matters by all and in all places without restrictions. Such a discussion should not be confined only to elected members and Parliament. Universities and research institutes should particularly be the democracy's think-tanks, which should benefit the elected members and the government too, apart from the society at large. Only such a free environment is creative and conducive to constant improvement, not just in the economy but also in the quality of our civilization itself.

संघटना स्वराज्यस्य साकूता ह्यस्तु सौख्यदा।

स्वातन्त्र्यं सामरस्यं च साध्यन्ते साम्यता तया॥६६॥

*Sanghaṭanā svarājyasya sākūtā hyastu saukhyadā,
Svātantryaṃ sāmarasyaṃ ca sādhyante sāmyatā tayā. (66)*

Sanghaṭanā – The organisation/constitution, *svarājyasya* – of democracy, *hi astu* – should be, *sākūtā* – significant/meaningful, (and), *saukhyadā* – productive of happiness/felicity; *tayā* – through it, *sādhyante* – are accomplished, *svātantryam* – freedom, *sāmarasyam* – harmony, *ca* – and, *sāmyatā* – equality.

The organisation of democracy
should be significant and productive of felicity;
through it are accomplished
freedom, harmony and equality. (66)

एकाकी कापि व्यक्तिर्वा राज्याङ्गं न तु वर्धते।

प्राबल्येनेति दृष्टव्यम् एकपत्य-निवारणे॥६७॥

*Ekākī kāpi vyaktirvā rājyāṅgaṃ na tu vardhate,
Prābalyeneti dr̥ṣṭavyam ekapatya-nivāraṇe. (67)*

Ekapatya-nivāraṇe – In (for) preventing dictatorship, *dr̥ṣṭavyam* – it should be seen/ensured, *iti* – that, *na* – not, *kāpi* – any, *ekākī vyaktiḥ* – one person alone, *tu* – indeed, *va* – or, *rājyāṅgam* – part of the state, *vardhate* – grows, *prābalye* – into dominance.

For preventing dictatorship,
it should be seen without complacence
that no one person or part of the state
grows too much into dominance. (67)

प्रजाराज्ये तु ह्येष्टव्यं मिथः संतुलनं सदा।

तथैव संयमो युक्तो घटनायां समन्वितः॥६८॥

*Prajārājye tu hyeṣṭavyaṃ mithaḥ santulanam sadā,
Tathaiva saṃyamo yukto ghaṭanāyāṃ samanvitaḥ. (68)*

Prajārājye – In democracy, *tu hi* – indeed, *mithaḥ* – mutual, *santulanam* – balance, *eṣṭavyam* – is to be desired, (and), *tathaiva (tathā eva)* – in the same way, *yukto* – suitable, *saṃyamo* – control/check (on excessive power), *samanvitaḥ* – as provided, *ghaṭanāyām* – in the Constitution.

In a democracy, there should indeed

be a balance mutual,
and checks on excessive power
as provided in the Constitution national. (68)

Note: To ensure freedom for all, there should be mutual checks and balances between different institutions in a democracy, as provided in the national Constitution, so that excessive use of power, especially arbitrary power, by any is prevented.

अतीव निग्रहः त्याज्यो कार्यारम्भे ह्युपक्रमे।
अपेक्षितव्या सर्वत्र कार्योद्देशे तु सत्यता॥६९॥
*Atīva nigrahaḥ tyājyo karyārambhe hyupakrame,
Apekṣitavyā sarvatra kāryoddeśe tu satyatā. (69)*

(However), *atīva* – excessive, *nigrahaḥ* – control, *hi* -also, *tyājyo* – is to be avoided, *kāryārambhe* – initiative, (and), *upakrame* – enterprise; *tu* – but, *satyatā* – honesty/truthfulness, *kāryoddeśe* – in the purpose/intention of action, *apekṣitavyā*- is to be expected.

Excessive control is to be avoided, however,
on initiative and enterprise,
but honesty of intention in action
is to be expected all the while. (69)

Note: Too much control can curb initiative and enterprise, and prevent progress. What is to be insisted upon is the honesty of intention in action. Action should not be motivated by corruption or nepotism.

राज्ये तिष्ठन्तु भिन्नानि विधानाङ्गं प्रशासनम्।
अनधीनं हि न्यायाङ्गं माध्यमानि तथैव च॥७०॥
*Rājye tiṣṭantu bhinnāni vidhānāṅgaṃ praśāsanam,
Anadhīnaṃ hi nyāyāṅgaṃ mādhya māni tathai va ca (70)*

Rājye – In the state, *tiṣṭantu* – should stand, *bhinnāni* – separately, *vidhānāṅgaṃ* – the legislative body, (and), *praśāsanam* – the government/executive, *hi* – surely, *anadhīnaṃ* – an independent, *nyāyāṅgaṃ* – judiciary, *ca*- and, *mādhya māni* – the media/Press.

In the state should separately stand
the legislative bodies, the executive,
of course an independent judiciary,
and also the media collective. (70)

Note: The separation of legislature, the executive and the judiciary is necessary for any democracy. Equally necessary is the separation of the media collective comprising the Press, TV and social media from government ownership and control. The next verse explains why.

पार्थक्यमीदृशं स्पष्टं विभागानां परस्परम्।

निरोधत्येकपत्यं च स्वातन्त्र्यं रक्षति प्रियम्॥७१॥

*Pārthkyamīdṛśam spaṣṭam vibhāgānām parasparam,
Nirodhatyekapatyam ca svātantryam rakṣati priyam. (71)*

Īdṛśam – Such, *spaṣṭam* – a clear, *parasparam* – mutual, *pārthakyam* – separation, *vibhāgānām* – of parts (of the state), *nirodhati* – resists/prevents, *ekapatyam* – dictatorship, *ca* – and, *rakṣati* – protects, *priyam* – dear, *svātantryam* – freedom.

Such a mutual separation
of the parts of the state in a clear way
prevents dictatorship and
protects dear freedom's sway. (71)

प्रजाराज्यस्य चेष्टा तु राजधान्यां न सीमिता।

सर्वपत्तनग्रामेषु व्याप्तव्या हि प्रजाहिते॥७२॥

*Prajārājyasya ceṣṭā tu rājadhānyām na sīmitā,
Sarva-pattana-grāmeṣu vyāptavyā hi prajāhite. (72)*

Ceṣṭā – The operation/exertion, *prajārājyasya* – of democracy, *tu* – however, *na* – is not, *sīmitā* – limited, *rājadhānyām* – to the capital; (it), *vyāptavyā-* has to spread/cover, (to), *sarva* – all, *pattana* – cities, (and), *grāmeṣu* – villages, *hi* – of course, *prajāhite* – for the welfare of people/citizens.

The exertion of democracy
is not limited to the Capital,
it has to cover all cities and villages too
for the welfare of the people. (72)

श्रेणीत्रय-प्रजाराज्यं वर्तते भारते खलु।

ग्रामेषु प्रान्तराज्येषु सर्वराष्ट्रावृतं समम्॥७३॥

*Śreṇītraya-prajārājyaṃ vartate Bhārate khalu,
grāmeṣu prāntarājyeṣu sarvarāṣṭrāvṛtaṃ samam. (73)*

Bhārate – In India, *vartate* – there is, *khalu* – really, *śreṇītraya* – three-tier, *prajārājyam* – democracy; *grāmeṣu* – in villages (and cities), *prāntarājyeṣu* – the provincial states, (and), *sarvarāṣṭrāvṛtam* – the (third) covering the entire country, *samam-* equally.

In India there is really
a three-tier democracy;
at the base level of villages and cities,
states, and the national level, equally. (73)

नायकाः बहुसङ्ख्यासु हयायान्ति सर्वश्रेणिषु।
कर्तुं प्रतिनिधित्वं तु लोकानां सर्वसम्भ्रमे ॥७४॥

Nāyakāḥ bahu-saṅkhyāsu hyāyānti sarvaśreṇiṣu,
Kartum pratinidhitvam tu lokānām sarva-sambhrame. (74)

Nāyakāḥ – Leaders, *hi* – indeed, *āyānti* – come/emerge, *bahusaṅkhyāsu* – in large numbers, *sarva-śreṇiṣu* – in all the tiers, *kartum* – to act as, *pratinidhitvam* – representatives, *lokānām* – of people, *sarva-sambhrame* – with all zeal, *tu* – of course.

Leaders emerge in large numbers
at all the tiers,
to act as representatives of people
with all zeal of course. (74)

राज्योद्देशो हि लोकानां हितरक्षणमेव तु।
तदापि नायकाः प्रायः मग्नास्सन्ति स्वपोषणे ॥७५॥

Rājyoddeśo hi lokānām hitarakṣanameva tu,
Tadāpi nāyakāḥ prāyaḥ magnāssanti svapoṣaṇe. (75)

Rājyoddeśo(-ah) – The purpose of the state, *hi* – itself, (is), *hitarakṣanam* – protection/promotion of the welfare, *lokānām* – of people, *eva* – only, *tu* – indeed, *asamshayam* – without doubt; *tadāpi* – even then, *nāyakāḥ* – leaders, *prāyaḥ* – mostly, *santi* – are, *magnāḥ* – absorbed, *svapoṣaṇe* – in looking after themselves/their own welfare.

The purpose of the state is to
promote people's felicity,
but leaders mostly are engaged
in ensuring their own prosperity. (75)

तस्मादेव रुचिर्नासीत् गान्धेः राज्यस्य शासने।
समाजवादप्रोतेऽपि चादिष्टे धृष्टनायकैः ॥७६॥

Tasmādeva ruchirnāsīt Gāndheḥ rājyasya śāsane,
Samājavāda-prote 'pi cādiṣṭe dhrṣṭanāyakaiḥ. (76)

Tasmāt eva – That is why, *Gāndheḥ* – Gandhi's, *ruchiḥ* – liking, *na āsīt* – was not in, *rājyasya śāsane* – governance by the state, *samājavāda-prote-api* – even if fastened/sewn together with socialism, *ca-* and (but), *ādishṭe* – dictated, *dhṛṣṭa-nāyakaiḥ* –by despots/domineering leaders.

That is why Gandhi did not like
statist governance
dictated by despots,
even with socialist countenance. (76)

तथापि स अनासक्तः ह्यराज्ये शासनं विना।
कति यद्यपि लोकेभ्यः पृथक्त्वेन स व्याकृतः॥७७॥
Tathāpi sa anāsaktaḥ hyarājye śāsanaṃ vinā,
Kati yadyapi lokebhyaḥ pṛthaktvena sa vyākṛtaḥ. (77)

Tathāpi – Even then, *saḥ* – he (Gandhi), *anāsaktaḥ* – was not interested, *hi* – indeed, *arājye* – in anarchy, *śāsanaṃ vinā* – without any government, *yadyapi* – though, *saḥ* – he,(was), *vyākṛtaḥ* – interpreted, *pṛthaktvena* – differently, *kati lokebhyaḥ* – by some people.

Even so he was uninterested
in anarchy without a government,
though he was interpreted by some
in a way which was different. (77)

समाधानं समस्यायाः काङ्क्षितं गान्धिना खलु।
विकेन्द्रीकृत-राज्ये हि जनेभ्यः स्वानुशसिते ॥७८॥

Samādhānaṃ samasyāyāḥ kāṅkṣitaṃ Gāndhinā khalu,
Vikendrīkṛta-rājye hi janebhyaḥ svānuśāsīte. (78)

Samādhānaṃ – The solution, *samasyāyāḥ* – of the problem, *kāṅkṣitam* – was sought, *tu* – indeed, *Gāndhinā* – by Gandhi, *khalu* – indeed, *vikendrīkṛta rājye* – in a decentralised state, *svānuśāsīte* – self- governed, *janebhyaḥ* – by people.

For this problem, Gandhi sought
indeed a solution real
in a decentralised state
self-governed by people. (78)

विद्यते नेदृशे राज्ये एकैकं केन्द्रमेव तु।
राज्यशक्तिः विकीर्णास्ति ग्रामेषु नगरेषु च॥७९॥

*Vidyate nedr̥ṣe rājye ekaikaṃ kendrameva tu,
Rājyaśaktiḥ vikīrṇāsti grāmeṣu nagareṣu ca. (79)*

Īdr̥ṣe – In such, *rājye* – a (decentralised) state, *ekaikaṃ* – just a single, *kendram eva* – centre only, *na vidyate* – does not exist; (but), *rājyaśaktiḥ* – power of the state, *vikīrṇā asti* – is scattered/distributed, *grāmeṣu* – in villages, *ca* – and, *nagareṣu* – in cities.

In such a decentralised state,
there is not just a single centre;
but state power lies scattered
among all villages and cities. (79)

हिन्द-स्वराजिति व्याख्यातं गान्धिना राज्यमीदृशम्।

ग्रामस्थजनबाहुल्यात् ग्रामराज्यमिति श्रुतम् ॥८०॥

*Hind-swarāj-iti vyākhyātam Gāndhinā rājyamīdr̥śam,
Grāmastha-jana-bāhulyat Grāmarājyamiti śrutam. (80)*

Īdr̥śam – Such, *rājyam* – a (decentralised) state, *vyākhyātam* – was called, *iti* – as, *Hind-swarāj* – Hind-swaraj (Home rule), *Gāndhinā* – by Gandhi; *grāmastha-jana-bāhulyāt* – since bulk of the people stay in villages, (it was), *śrutam* – known, *iti* – as, *Grāmarājya* – (self) rule by villages.

Such a decentralised state
was called by Gandhi as Hind Swaraj;
with a bulk of people living in villages,
it was also known as Grama-swaraj. (80)

आरभ्य वेदकालं हि ग्रामेषु सन्ति भारते।

प्रजाशासित-संस्थास्तु न यद्यपि निरन्तरम् ॥८१॥

*Ārabhya vedakālam hi grāmeṣu santi Bhārate,
Prajāśāsita-saṁsthāstu na yadyapi nirantaram. (81)*

Ārabhya – Beginning with/Since, *Vedakālam* – the Vedic times, *hi* – indeed, *saṁsthāh* – institutions, *prajā-śāsita* – ruled by citizens/people, *santi* – have been existing, *Bhārate* – in India, *grāmeshu* – in villages, *tu* – surely, *yadyapi* – though, *na* – not, *nirantaram* – continuously.

Since the Vedic times,
in Indian villages there have been
institutions ruled by people,

though not continuously seen. (81)

आख्याताः वेदकालेषु विदथारित्यनेकशः।

पञ्चायतय इत्युक्ताः क्रमशः तदनन्तरम् ॥८२॥

*Ākhyātāh Vedakāleṣu vidathārityanekasaḥ,
Pañchāyataya ityuktāh kramaśaḥ tadanantaram. (82)*

(They), *ākhyātāh* – were referred, *vedakāleṣu* – in the vedic times, *vidathāḥ iti* – as *Vidathas*, *anekasaḥ* – often/several times; (and), *tadanantaram* – thereafter, *kramaśaḥ* – gradually, *uktāh-* were called, *pañchāyatayah iti* – as *Panchayatis*.

Often referred as *Vidathas*
in the Vedic times,
came to be known as *Panchayatis*
gradually thereafter. (82)

तदाप्येतास्तु संस्था वै नाभवन् सक्षमाः सदा।

उच्च-शासन-प्राबल्ये नाभवन् हि विकाशिताः ॥८३॥

*Tadāpyetāstu saṁsthā vai nābhavan sakṣamāḥ sadā,
Ucca-śāsana-prābalye nābhavan hi vikāśitāḥ. (83)*

Tadāpi – Even then, *etāh* – these, *saṁsthāḥ* – institutions, *na abhavan* – did not become, *sakṣamāḥ* – efficacious/effective/competent, *sadā-* always; *Ucca-śāsana-prābalye* – in (the context of) the dominance by the high(er) government, (they), *na abhavan* – did not become, *vikāśitāḥ* – developed, *hi* – at all.

Even then these institutions never had
competence enough to cherish;
with the higher government dominating,
they could not at all flourish. (83)

नायकानां प्रजानां च स्थितं मध्येन्तरं बहु।

केन्द्रीकृत-प्रजाराज्ये नियताद् वरणादपि ॥८४॥

*Nāyakānāṃ prajānāṃ ca sthitam madhyentaram bahu,
Kendrikṛta-prajārajye niyatād-varaṇādapi. (84)*

Bahu – Great, *antaram* – distance, *sthitam* – exists, *madhye* – between, *nāyakānām* – leaders, *ca* – and, *prajānām* – citizens/people, (in), *kendrikṛta* – centralised, *prajārajye* – democracy, *api* – in spite of, *niyatād* – regular, *varaṇāt* – election(s).

Great distance exists
between leaders and citizens,
in centralised democracies,
despite regular elections. (84)

सुलभ्याः न तु वर्तन्ते वरणानन्तरं वृताः।
नायकास्तु जनेभ्यो वै स्वदुःखानि निवेदितुम् ॥८५॥
Sulabhyāh na tu vartante varaṇāntaram vṛtāḥ,
Nayakāstu janebhyo vai svaduḥkhāni nivedutam. (85)

Tu – But, varaṇāntaram – after the election(s), vṛtāḥ – the elected, nāyakāh – leaders, (are), na – not, sulabhyāh – easy to get, janebhyah –for the people, vai- indeed, niveditum – to convey/report, svaduḥkhāni – own sorrows/hardships/difficulties.

After the elections,
the elected leaders are hard to find,
for people to convey
their hardships and attract their mind. (85)

सुसाध्यं ग्रामराज्येषु परस्पर-समागमः।
निवेदनं च कष्टानां दुष्करं न निवारणम् ॥८६॥
Susādhyam grāmarājyeṣu paraspara-samāgamah,
Nivedanam ca kaṣṭānām duṣkaram na nivāraṇam. (86)

Paraspara – mutual, samāgamah – meeting/association, susādhyam – is easy/quite possible, gramarājyeṣu- in village regimes (in Panchayati-Raj); ca – and, nivedanam- reporting, kaṣṭānām – of difficulties/hardships, (and), (their), nivāraṇam – redressal, na duṣkaram – is not difficult/hard/severe (compared with centralised states).

Mutual meeting in village regimes
is much easier,
reporting one's hardships and their redressal
both are not severe. (86)

मुख्यतो ग्रामराज्येषु जनाः सर्वे तु भागिनः।
युवकाश्च स्त्रियो वृद्धाः समं ग्रामस्य शासने ॥८७॥
Mukhyatah grāmarājyeṣu janāḥ sarve tu bhāginah,
Yuvakāśca striyo vṛddhāḥ samam grāmasya śāsane. (87)

Mukhyataḥ – What is important, *grāmarājyeṣu* – in village regimes, *sarve* – all, *janāḥ* – people, -- *yuvakāḥ* – youngsters, *striyaḥ* – women, *ca* - and, *vṛddhāḥ* – the old, -- (are), *samaṃ* – equal, *bhāgiṇaḥ* – participants, *śāsane* – in the governance, *grāmasya* – of the village.

What is important, in village regimes
all people – young and old ones,
and women too, are equal participants
in the village governance. (87)

सशक्तीकरणं तेषां ग्रामराज्यस्य कल्पना।

निर्धना भूमिहीनाश्च सर्वे हि समभागिनः ॥८८॥

Saśaktīkaraṇaṃ teṣāṃ grāmarājyasya kalpanā,
Nirdhanā bhūmihīnāśca sarve hi samabhāgiṇaḥ. (88)

Teṣām – their (people's), *saśaktīkaraṇam*- empowerment, (is), *kalpanā* – the purpose/the very idea, *gramarajyasya* – of the village regime(s); *nirdhanāḥ* – the poor, *ca* – and, *bhumihīnāḥ* – the landless, (are), *sarve* – all, *hi* – indeed, *samabhāgiṇaḥ* – equal players/participants.

People's empowerment is
the very purpose of village governments,
including the poor and landless,
all as equal participants. (88)

ऊर्ध्वधरस्य व्यत्यासं न कुर्यादिति गान्धिना।

शिक्षितं ग्रामराज्यस्य विषये सर्वदेशतः ॥८९॥

Ūrdhvādharasya vyatyāsaṃ na kuryāditi Gāndhinā,
śikṣitam grāmarājyasya viṣaye sarvadeśataḥ. (89)

Vyatyāsam – Discrimination/Differentiation, (of/between), *ūrdhva* – the high, (and), *adharasya* – and the low, *na kuryāt* – should not be made; *iti* – thus, *śikṣitam* – was taught, *Gāndhinā* – by Gandhi, *viṣaye* – in the matter, *grāmarājyasya* – of village regimes, *sarva-deśataḥ* – all over the country/nation.

Between the high and the low,
there should be no discrimination;
thus was taught by Gandhi in the matter
of village regimes all over the nation. (89)

Note: By this, Gandhi meant that there should be no discrimination not only within villages between the strong and the weak, but also between central and state governments on the one hand and village

regimes on the other. He would not permit vertical differences. The relation between different tiers of governments was perceived by Gandhi in terms of widening horizontal circles.

पञ्चायति-प्रभुत्वानि ग्रामेषु नगरेषु च।

पर्याप्त-शक्तियुक्तानि भवितव्यानि निश्चितम् ॥९०॥

*Pañchāyati-prabhutvāni grāmeṣu nagareṣu ca,
Paryāpta-śaktiyuktāni bhavitavyāni niścitam. (90)*

Pañchāyati-prabhutvāni – Local governments, *grāmeṣu* – in the villages, *ca* – and, *nagareṣu* – in cities/towns, *bhavitavyāni* – should become, *paryāpta-śakti-yuktāni* – equipped with adequate power, *niścitam* – surely.

Local governments
should become equipped
both in villages and towns,
with adequate powers assured. (90)

Note: Adequate powers including those to raise resources are necessary for local governments to carry out the greater responsibilities they would have under decentralised democracy.

उद्भवन्ति च कष्टानि धन-प्रणयने खलु।

यदाऽर्थ-व्यवहाराश्च केन्द्रीकृता हि देशतः ॥९१॥

*Udbhavanti ca kaṣṭāni dhana-praṇayane khalu,
Yadā'rtha-vyavahārāśca kendrīkṛtā hi deśataḥ. (91)*

Ca- And, *kaṣṭāni* – difficulties, *udbhavanti* – arise, *dhana-praṇayane* – in managing/ensuring the finances, *khalu* – really, *yadā* – when, *artha-vyavahārāḥ* – economic affairs, *kendrīkṛtāḥ* – are centralised, *deśataḥ* – over the country, *hi* – indeed.

Difficulties arise indeed
in managing the kitty,
when economic affairs are
centralised over the country. (91)

Note: The economy tends to be centralised when most of the production or economic activity is meant for the national and international market. In such a case, the ability to raise resources or tax revenues is also centralised at the higher levels of the government, such as the central and the state, leaving little for the local governments particularly in villages.

तस्मादेवोपदिष्टा तु विकेन्द्रीकृतवित्ता।

ग्रामोद्योग-प्रभावेण सर्वकोणेषु विस्तृता ॥९२॥

*Tasmādevopadiṣṭā tu vikendrīkṛta-vittatā,
Grāmodyoga-prabhāveṇa sarvakoṇeṣu viśṛtā. (92)*

Tasmāt eva – That is why, *vikendrīkṛta* – decentralised, *vittatā* – economy, *upadiṣṭā* – was advised (by Gandhi), *tu* – indeed, (which), *viśṛtā* – is spread, *sarva-koṇeṣu* – in all corners, (of the country), *grāmodyoga-prabhāveṇa* – through the impact of village industries.

That is why Gandhi advised
a decentralised economy,
which, with village industries,
covers all corners of the country. (92)

ग्रामोद्योगाः हि कुर्वन्ति ग्रामराज्यं प्रभायुतम्।

निरर्थकं प्रजातन्त्रं विकेन्द्रीकरणं विना ॥९३॥

*Grāmodyogāḥ hi kurvanti grāmarājyaṃ prabhāyutam,
Nirarthakaṃ prajātantraṃ vikendrīkaraṇaṃ vinā. (93)*

Grāmodyogāḥ hi – Only the village industries, *kurvanti* – make, *grāmarājyaṃ* – village regime, *prabhāyutam* – splendourous/glorious/powerful. *Prajātantraṃ* – Democracy, *nirarthakam* – is meaningless/purposeless, *vinā-* without, *vikendrīkaraṇam* – decentralisation.

Only the village industries
make a village regime glorious,
for a democracy without decentralisation
is surely purposeless. (93)

यशस्तु ग्रामराज्यस्य जातिभेद-निवारणे।

अन्योन्य-प्रीति-विश्वासे विना तेषां न सभ्यता ॥९४॥

*Yashastu grāmarājyasya jātibheda-nivāraṇe,
Anyonya-prīti-viśvāse, vinā teṣāṃ na sabhyatā. (94)*

Tu – But, *yashaḥ* – the success, *grāmarājyasya* – of a village regime, (is), *nivāraṇe* – in the removal, *jātibheda* – of caste-discrimination, (and), (in), *anyonya* – mutual, *prīti* – love, (and), *viśvāse* – trust, (since), *vinā teṣāṃ* – without them, (there can be), *na* – no, *sabhyatā* – civilization.

But the success of a village regime
lies in removing caste discrimination,
and in mutual love and trust,
for without them there can be no civilization. (94)

वैविध्यता मनुष्येषु ह्याशयेषु विभिन्नता।

असाम्यत्वं विचारेषु कुर्वते समस्यां किल॥९५॥

*Vaividhyatā manuṣyeṣu hyāśayeṣu vibhinnatā,
Asāmyatvaṃ vicāreṣu kurvate samasyāṃ kila (95)*

Vaividhyatā – Diversity, *manuṣyeṣu* – among human beings, *vibhinnatā* – differences, *āśayeṣu* – in (their) intentions, (and), *asāmyatvam* – non-identity, *vicāreṣu* – in thinking, *hi* – indeed, *kurvate* – create, *samasyāṃ* – a problem, *kila* – probably.

Diversity among people,
differences in their intentions,
and non-identity in their thoughts,
can probably create complications. (95)

उद्भवतीदृशः प्रश्नः ह्येकपत्य-प्रशासने।

तथैव लोकराज्येपि विना किञ्चित् सहासनम्॥९६॥

*Udbhavatīdṛśaḥ praśnaḥ hyekapatya-praśāsane,
Tathaiva lokarājyepi vinā kiñchit sahāsanam. (96)*

Īdṛśaḥ – Such, *praśnaḥ* – a question/problem, *udbhavati* – arises, *hi* – indeed, *śāsane* – in the rule/regime, (of), *ekādhipatya* – a dictator; *tathaiva (tatha eva)* – similarly, *lokarājye* – in democracy, *api* – also, *vinā* – without, *kiñchit* – any, *sahāsanam* – concession/mitigation.

This problem arises of course
in a dictator's dispensation,
and similarly in democracy too
without any mitigation. (96)

अधिपस्तु विनायासं कुरुते च नियन्त्रणम्।

साम्यत्वं तु विचारेषु दुष्करं लोकशासने॥९७॥

*Adhipastu vināyāsaṃ kurute ca niyantraṇam,
sāmyatvaṃ tu vicāreṣu duṣkaraṃ lokaśāsane. (97)*

Adhipaḥ – A dictator, *tu* – however, *vināyāsam kurute* – can easily do/have, *niyantraṇam* – control, (of), *Sāmyatvam* – common consent, *vicāreṣu* – in thoughts, (is), *tu-* however, *duṣkaram* – difficult, *lokaśāsane* – in a democracy.

A dictator can easily have
a control over difference and dissent,

in a democracy, however,
it's more difficult to arrive at common consent. (97)

Note: A dictatorial regime resorts to suppression and threats to control dissent or differences, which is not acceptable in a democracy and, therefore, their control is difficult.

वर्तते सुलभोपायो बहुमतस्य यद्यपि।
निग्रहोऽल्पमतीयानां नोचितं सततं यदि॥९८॥
*Vartate sulabhopāyo bahumatasya yadyapi,
nigraho 'lpamatīyānām nocitam satatam yadi. (98)*

Yadyapi – Even though, *sulabhopāyo* – an easy solution, (in the form), *bahumatasya* – of majority vote, *vartate* – exists, *nigrahaḥ* – suppression, *alpamatīyānām* – of holders of minority views/creeds, (is), *na* – not, *ucitam* – proper, (particularly), *yadi*- if, (such suppression), *satatam* – usual/constant.

Though there is in democracy
an easy way in terms of majority vote,
a suppression of minority interests
isn't proper on a constant note. (98)

अल्पमतीय-कष्टानां निवारणमपि ध्रुवम्।
श्रेयस्करं तु सर्वेभ्यः सर्वलोकहितं भजेत्॥९९॥
*Alpamatīyakaṣṭānām nivāraṇamapi dhruvam,
śreyaskaram tu sarvebhyaḥ sarvalokahitam bhajet. (99)*

Nivāraṇam – A solution, *kaṣṭānam* – to the difficulties/troubles/problems, *alpamatīya-* of minorities, *dhruvam* – on a stable/definite basis, (is), *śreyaskaram* – beneficial, *tu* – indeed, *sarvebhyaḥ* – for all; *sarvaloka-hitam* – the welfare of all, *bhajet* – has to be followed/preferred.

Resolving the difficulties of minorities
on a definite base is beneficial for all;
our aim has to be to strive
for the welfare of all in every call. (99)

दीनाश्च दलितास्सर्वे अंबेड्करेण जागृताः।
आनीताश्च समाजस्य शीघ्रं प्रमुखस्रोतसि॥१००॥
*Dīnāśca dalitāssarve Ambedkareṇa jagṛtāḥ,
anītāśca samājasya śīghraṃ pramukha-srotasi. (100)*

Sarve – all, *dīnāḥ* – the distressed, *ca* – and, *dalitah* – the oppressed, *jagrtāḥ* – were awakened, *Ambedkareṇa* – by (Dr.) Ambedkar, (and), *anītāḥ* – were brought, *śighram* – soon, *pramukhasrotasi* – into the mainstream, *samājasya* – of the society.

The distressed and the oppressed
were by Dr Ambedkar awakened,
and were soon brought into
the society's mainstream emboldened. (100)

आदिष्टाः दलितास्तेन भवितुं वै सुशिक्षिताः।
प्राप्तुं स्वाधिकारान् हि भूत्वा संघटिताः द्रुतम् ॥१०१॥

Ādiṣṭāḥ dalitāstena bhavitum vai suśikṣitāḥ.
prāptum svādhikārān hi bhūtvā sanghaṭitāḥ drutam. (101)

Dalitāḥ – The oppressed (the Scheduled castes particularly), *adiṣṭāḥ* – were directed, *tena* – by him (Dr Ambedkar), *bhavitum* – to become, *vai*- surely, *sushikṣitāḥ* – well educated, (and), *bhūtvā* – having become, *sanghaṭitāḥ* – organised, *prāptum* – (struggle) to obtain, *svādhikārān* – their own rights, *drutam* – quickly.

The oppressed were directed by him
to be educated nicely
and organise themselves
to get their rights quickly. (101)

आरक्षणं च स्थानेषु दलितेभ्यः सुकल्पितम्।
विना तेन ह्यसाध्यं स्म तेषां हितसुरक्षणम् ॥१०२॥

Ārakṣaṇam ca sthāneṣu dalitebhyaḥ sukalpitam|
vinā tena hyasādhyam sma teṣāṃ hita-surakṣaṇam. (102)

Ārakṣaṇam – Reservation, *sthāneṣu* – in positions/jobs, *dalitebhyaḥ* – for Dalits (for the Scheduled Castes and Tribes), (is), *sukalpitam* – well thought out, *tu*- indeed; *vinā* – without, *tena* – that, *teṣāṃ* – their, *hita-surakṣaṇam* – protection of interests, *sma* – was, *asādhyam* – not possible.

Reservation in jobs for Dalits
is a well thought out device,
for without it, was not possible
to ensure them their due slice. (102)

भूषणं लोकराज्यस्य सर्वेषां हितरक्षणम्।

न कदा बहुसङ्ख्यास्थ-जनानामेव चाक्रमे॥१०३॥

*Bhūṣaṇam lokarājyasya sarveṣāṃ hitarakṣaṇam,
na kadā bahusaṅkhyāstha-janānāmeva cākrame. (103)*

Bhūṣaṇam – Adornment, *lokarājyasya* – of democracy, (is), *hitarakṣaṇam* – the protection of interests, *sarveṣāṃ* – of all, *ca* – and (but), *na kadā* – never, *bahusaṅkhyastha-janānām* – of numerical majority, *eva* – alone, *ākrame* – aggressively.

It behoves well for democracy
to promote the welfare of all surely,
and not just the interests
of the majority alone aggressively. (103)

यदा भवति सङ्घानां विचारेषु विभिन्नता।

मित्रभावे तु संलापो वरं नान्धविरोधनम्॥१०४॥

*Yadā bhavati saṅghānām vicāreṣu vibhinnatā,
mitra-bhāve tu saṃlāpo varaṃ nāndha-virodhanam. (104)*

Yadā – When, *bhavati* – there occurs, *vibhinnatā* – diversity/difference, *vicāreṣu* – in thoughts/reflections, *saṅghānām* – of (different) groups/organisations, (it is), *varaṃ* – preferable, (to have), *saṃlāpo* – dialogue, *mitrabhāve* – with a friendly attitude, *tu* – but, *na* – not, *andha-virodhanam* – a blind opposition.

When among different groups
there occur differences in thoughts,
it's better to resolve them through friendly dialogue
instead of resorting to blind onslaughts. (104)

अन्यपक्ष-विचाराणां मुदा कुर्यात् समादरम्।

एवं तु गान्धिनाऽदिष्टं भिन्नतायाः निवारणे॥ १०५॥

*Anyapakṣa-vichārāṇāṃ mudā kuryāt samādaram,
evam tu Gāndhinā' diṣṭaṃ bhinnatāyāḥ nivāraṇe. (105)*

Samādaram – Due respect, *kuryāt-* should be rendered, (to the), *vichārāṇām* – opinions/reflections/views, *anyapakṣa* – of the other party; *evam* – thus, *tu* – indeed, *ādiṣṭam* – was advised, *Gāndhinā* – by Gandhi, *nivāraṇe* – in the resolution, *bhinnatāyāḥ* – of difference(s).

To the views of the other party
due regard should be paid
in resolving disagreements,
this was what Gandhi conveyed. (105)

अत्यमूल्यं प्रजाराज्यं रक्षितव्यं दिने दिने।

कर्तव्यपूरणेनेव प्रजाभिस्तत् सुरक्षितम्॥१०६॥

Atyamūlyam prajārajyaṃ rakṣitavyam dine dine.
kartavya-pūraṇeneva prajābhistat surakṣitam. (106)

Prajārājyaṃ – Democracy, (being), *atyamūlyam* – most precious, *rakṣitavyam* – has to be protected, *dine dine* – day after day; (and), *tat* –it, (is), *surakṣitam* – well protected, *eva* – only, *kartavya-pūraṇena* – by fulfilling duties, *prajābhiḥ* – by the citizens.

Democracy being most precious
has to be protected day after day;
it's well protected only when
citizens perform their duties as the only way. (106)

कर्तव्यं कथितं तद् हि यल्लोकहितकारकम्।

कर्तव्यभ्रष्टता लोकैः प्रजाराज्याय मारिका॥१०७॥

Kartavyam kathitam tad hi yallokahitakarakam|
kartavya-bhraṣṭatā lokaiḥ prajārajyāya mārikā||107||

Kartavyam- Duty, *kathitam* – is said to be, *tad* – that, *hi* – of course, *yad* – which, *lokahitakarakam* – does good to people; *kartavya-bhraṣṭatā* – dereliction of duty, *lokaiḥ* – on the part of people, (is), *mārikā*- harmful/fatal, *prajārajyāya* for democracy.

Duty is said be that
which does good to people;
dereliction of duties
makes democracy fatally feeble. (107)

प्रजाराज्यस्य दुस्साध्याः सदर्थाः सुखकारकाः।

वर्तते साधने तेषां मनुष्याणां कृतार्थता॥ १०८॥

Prajārājyasya dussādhyāḥ sadarthāḥ sukhakārahāḥ|
Vartate sādhanē teṣāṃ manuṣyāṇāṃ kṛtārthatā||108||

Prajārājyasya – Democracy's, *sadarthāḥ* – ideals/good intentions/goals, *syuh* – may, *dussādhyāḥ* – well be difficult to realise, (though), *sukha-kārahāḥ* – (they) would lead to

happiness; (but), *teṣām sādhanē* – in achieving them, (lies), *kṛtārthatā* – the fulfilment, *manuṣyāṇām* – of human beings.

Goals of democracy may be difficult to realise,
though raising happiness is their intent,
but it is in their achievement
that there is human fulfilment. (108)

॥इति मङ्गेश-वेङ्कटेश-नाडकर्णिना विरचितं प्रजाप्रभुत्वशतकम्॥

(Here ends the Century of Verses by M V Nadkarni on Democracy.)

An Endorsement

“These Śatakams are Professor Nadkarni’s passionate plea for an authentic democratic order which guarantees the rights of every citizen while each citizen participates in it being fully aware of his/her duties. The complementarity of rights and duties is shown to be the essence of genuine democracy. I hope this message will spread in our land.”

Professor C T Kurien, eminent senior economist

श्रीमहालक्ष्मीदशकम्

महालक्ष्मि नमस्तुभ्यं दारिद्र्यासुरनाशिनि ।
कृपास्तु तव सर्वेषु दरिद्रः कोऽपि मा भवेत् ॥१ ॥

Salutations to you, Oh Mahalakshmi, the Great Goddess of Wealth,
The slayer of the demon of poverty!
May your mercy be bestowed on all!
May no one be poor ! (1)

न कोऽप्यत्र क्षुधात्रस्तः न च कोऽप्यनिकेतनः ।
न कोऽपि दलितः खिन्नः भवेत् त्वदनुकम्पया ॥२ ॥

May no one be harassed by hunger!
No one without a home!
May no one be down-trodden and distressed,
Thanks to your compassion! (2)

त्वमेव हि जगन्माता जनास्सर्वे तव प्रजाः ।
प्रसन्ना भव सर्वेषु विना घोर-विसाम्यताम् ॥३ ॥

You surely are the Mother of the world!
All people are your children!
Be pleased with all,
avoiding horrid inequality! (3)

देहि लोकहिताकाङ्क्षाम् श्रीमद्भ्यः करुणामयि ।
औदार्यं वर्तते नूनं वित्तार्जनसुधन्यता ॥४ ॥

Bestow the will to contribute to people's welfare
among the wealthy, Oh Compassionate One!
In generosity alone lies
the fulfilment of wealth won! (4)

राष्ट्रलक्ष्मीस्तु द्रष्टव्या दारिद्र्यस्य विनाशने ।
आरोग्यरक्षणे चैव सर्वेषां हि सुशिक्षणे ॥५ ॥

The wealth of a country should be seen
in the eradication of poverty,

in the protection of health
and good education of all! (5)

भवत्युपासना लक्ष्म्याः निरुद्योग-निवारणे ।
वायु-स्थल-जलैर्युक्त-निसर्गस्य सुरक्षणे ॥६॥

Worship of Lakshmi lies
in providing full employment,
and in the due protection of Nature
with all its air, land and water! (6)

प्रार्थयेऽहं कथं देवि ममैकस्य सुखाय वै ।
यदा पश्यामि दुःखं तु लोके सर्वत्र दारुणम्॥७॥

Oh Devi! How can I pray
only for my own happiness,
while everywhere in the world
there is so much distress! (7)

साधनं कुरु मामम्ब लोकदुःख-विनाशने ।
लोकक्षेमाय बुद्धिं च देहि शक्तिं च मे शुभे ॥८॥

Make me an instrument, Oh Mother,
in your work of removing the world's anguish,
and grant me the will and ability
to subscribe to world welfare, Oh the Auspicious. (8)

कस्यापि शोषणं मतः मा भूयाद् हि कदाचन ।
कस्यापि द्रव्यहरणं कदापि न भवेन्मया ॥९॥

Anyone's exploitation
may never take place through me!
nor deprivation of anyone's wealth
be ever due to me! (9)

उत्कोच-ग्रहणं सर्वं नश्यत्वाशु महेश्वरि ।
निर्व्याज-कर्मकर्तृणां शुभं भवतु सर्वदा ॥१०॥

May all bribe-taking
perish fast, Oh Queen of the World!
but may all who work honestly

find their fulfilment! (10)

॥ इति मङ्गेश-वेङ्कटेश-नाडकर्णिना विरचितं श्रीमहालक्ष्मीदशकम् ॥

(Here end the ten verses by M V Nadkarni in honour of Śrī Mahālakṣmi.)

About the author

Dr M V Nadkarni (b. 1939), presently Honorary Visiting Professor, Institute for Social & Economic Change (ISEC), Bengaluru; and Member of Governing Body, CMDR, Dharwad, is an economist with specialisation in agricultural and ecological/environmental economics, also actively interested in development economics, political economy, history, sociology, philosophy, ethics, religion, and Gandhian Studies.

He was ICSSR National Fellow for two years – 2002 to 2004, and Vice Chancellor, Gulbarga University, for a full term of three years 1999 to 2002. Before this, he was a Professor of Economics at ISEC from 1976 to 1999. He was on the Board of Governors of this Institute for 15 years spanning both pre- and post-retirement periods. At ISEC, he started the Ecological Economics Unit in 1981 (now known as the Centre for Ecological Economics and Natural Resources), and the *Journal of Social and Economic Development* in 1998.

His recent books (published since 2011) are listed above (p. 2). More information about author and his earlier books is available at www.mvnadkarni.com. He can be contacted via email: mvnadkarni1968@gmail.com. The author will be grateful to receive feedbacks from the readers.