

मानव-धर्म-शतकम्

मङ्गेश-वेङ्कटेश-नाड्कर्णिना रचितम्

Manava-Dharma-Shatakam

Mangsha-Venkatesha-Nadkarnina Rachitam

A Century of Verses on the Religion of Humanity

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Preface

(Incomplete)

Manava-dharma-shatakam is the fourth Shatakam (century of verses) composed by me in Sanskrit verse inspired by Bhartrihari's *Neeti-Shatakam*, after *Parisara-niti-shatakam*, *Gandhi-tattva-shatakam* and *Sanatana-dharma-tattva-shatakam*. The present *Shatakam* is on the religion of humanity or on 'Religion of Man' as termed by Poet Rabindranath Tagore. This Shatakam is so much influenced by Tagore's book, *The Religion of Man* (published first in 1930), that you can hear echoes of his ideas in my *Shatakam* particularly at the beginning and at the end. However, the translation of *Manava-dharma* as the 'Religion of Man' may sound as being biased towards men as against women, which of course was not how Tagore meant. The essential idea of the *Shatakam* is that the religion of humanity or the religion of being human is the primary base of all religions, in the sense being compassionate, helpful, and respectful to all humans, and being considerate even to Nature. Being human is not only being aware of human rights but also of duties. This attitude encompasses not only humans but also to nature and the whole creation. I have devoted another full *Shatakam* to *Parisara-niti* or environmental ethics, and what I say in the present *Shatakam* does not in any way undermine man's duty to nature and animals. A distinction between humans and animals is justified in understanding the fact of the humans being not only the most intelligent, but also the most powerful of all the living species. 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 dangers has been advanced so much that we are today 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, and to be wise is to be ethical and humane.

The traditional religions of the world have certainly tried to lift the human above the animal nature and make him/her wise enough and caring. But they have not been, at least in practice if not in principle, able to resolve the exclusion of the 'others' from 'us', and to treat all humanity as one irrespective of the differences in colour, race, gender, and religion. That is where the religion of 'man' or humanity becomes relevant.

The expression, 'religion of humanity' is preferred here to 'humanism', because the latter word is normally used in the traditional Western philosophical sense of claiming all primacy to man and his rationalism, and denying the role of the Divine. Religion of humanity instead is taken here in the sense of being concerned with the welfare of the human race and also of nature, not just of being philanthropic, but of being kind and considerate to all human beings and living up to the ideal of being humane. I have no objection to using the word 'Humanism', if its concern is not exclusive to the human race but includes welfare of nature as well, and also if it distances itself from the rejection of religion as in secular humanism of the West, and accepts spiritual aspirations of mankind as well. *Manava-dharma* accepts what is good and common to all traditional formal religions, but rejects the narrow distinction

between 'us' and 'others'. 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 irrespective of any hierarchy.

The issue of human rights is important in humanism. In the present *Shatakam*, both rights and duties are emphasised. The scope of Religion of Humanity extends much beyond that of human rights, principally because of the former's equal emphasis on duties. There are, however, debatable questions such as whether human rights are meant only to preserve the status quo (especially in property rights) or to change the world, making it more just and egalitarian. Is the government justified for example in forcibly taking over the property of the rich to redistribute it among the poor? Arresting any one on suspicion of terror and torturing to extract confession, is against human rights. But what about the right to security of the people at large? Do rights of arrested persons take precedence over the rights of common people at large? But is torture justified even for an apparently noble purpose? Is capital punishment justified even for heinous and most cruel crimes? What is the principle behind punishment – revenge or reformation or deterrence? Even prisoners have certain minimum rights, such as the right to life and non-injury; but what if they indulge in rioting and violence? What if this violence itself was provoked by arrogant and inhuman treatment of prisoners by prison staff? Can the right to privacy be absolute? For that matter, is any right absolute? If not, how do you prevent arbitrary infringement of human rights by the state? I have not gone into such questions in this *Shatakam*, not because they are not important, but because being a *Shatakam* there was the obvious constraint of space. However, basic principles are set out here in a way that with a little further thinking many of these questions can be answered. Readers interested in such questions as raised above may read Andrew Clapham's *Human Rights – A Very Short Introduction*, (2007), Oxford University Press (OUP), and other books on human rights. Certain issues such as human rights and animal rights arise in environmental ethics too. A few relevant verses (about 6) from my *Parisara-niti-shatakam*, are therefore included here as well. There is much in common between religion of humanity and Gandhian philosophy. Six verses from my *Gandhi-tattva-shatakam* have found place in this *Shtakam*.

This *Shatakam* tries thus to present the fundamental principles of the universal 'religion' or ethics (dharma) common to all, in simple Sanskrit verse along with transliteration, word-by-word meaning, and translation into English. But why in Sanskrit? This question had emerged in the case of the earlier Shatakams, and I reiterate the same answer briefly here. It is as much my motive to make an humble contribution to the revival of Sanskrit to a position of eminence in the contemporary world as it is to stress and explain the topic of the composition. Sanskrit need not be and was not confined only traditional philosophy and ethics, but can contain modern thought in a contemporary setting as well. The topic of humanism in the sense of how *Manava-dharma* is taken here, of course, is both old and contemporary, and was not alien to Indian thought as shown in my book on *Ethics for Our Times* published in 2011 and 2014 (enlarged edition) (OUP) in a chapter on 'Humanism in Hinduism'. In the present Shatakam, the universality of humanism becomes clearer still. There are many books on humanism in English, but not many in Indian languages. Sanskrit has a special place in Indian languages. It was the most important means of intercommunication throughout the length and breadth of India particularly in philosophy even up to the early

British period. It still has that potential. Sanskrit touches the soul of Indian languages even now, and what is written in Sanskrit can be easily translated into them. Moreover, to write in Sanskrit was like inscribing in stone. It had and still has that endurance.

Key to Transliteration (In Alphabetical Order of Sanskrit)

Vowels

a - o as in son

i - i as in if

u - u as in full

ri - ri as in Krishna

a - a as in master

i - ee as in feel

u - oo as in boot

au - ow as in now

Consonants

kh - ckh as in blockhead

ch - ch as in chain

jh - dgeh as in hedghehog

t - t as in ten

d - d as in den

n - n as in under

t - t as in Gita

d - th as in then

n - as in not, singer, bench

ph - ph as in loophole, or as f in fit

y - y as in yard

sh - sh as in cherish, *shankara*

s - s as in Sun

h - h as in hot

gh - gh as in log-hut

chh - chh as in catch-him

th - th as in anthill

dh - dh as in godhood

th - th as in thin

dh - th as in this

bh - bh as in abhor

v, w - as in avert, awake

sh - sh as in show, *shashtha* (sixth)

l - second l as in Malayalam

Note: Illustrations of pronunciation are mostly from Swami Harshananda (*A Concise Encyclopaedia of Hinduism*, 2013: Vol. I, p. x), but the Key followed here is different, consisting simply of underlining, not using diacritical marks or symbols which need special software. This key was successfully used in Nadkarni (*A Handbook of Hinduism*, 2013).

मानव-धर्म-शतकम्

विज्ञानिनामभिप्राये

सर्गारंभो कृतः पुरा ।

स्फोटेन विश्वबीजस्य

विवारेण महाबृहत् ॥१॥

Vijñānīnāmabhiprāye

Sargārambhō kritah purā,

Sphoṭena vishvabījasya

Vivāreṇa mahabṛihat. (1)

Abhiprāye – In the opinion, *vijñānīnam* - of scientists, *sargā-arambhō* – the beginning of Creation, *kritah* – was made, *purā* – in the past, *sphoṭena* – by the explosion, *vishvabījasya* – of the seed of the Universe, (and), (its), *mahabṛihat* – terribly great, *vivāreṇa* – expansion.

In the opinion of scientists,

the beginning of the creation

was made by the explosion of the primal seed of the Universe,

and its terribly great expansion. (1)

.....

घटना घटिता एषा

शतकोटित्रयोदश ।

वर्षाणामथवा तस्य

पूर्वमेवेति प्रोक्तनम् ॥२॥

Ghaṭana ghaṭita eṣha

Shatakōṭitriyodasha,

Varshānamathavā tasya

Purvameveti proktanam. (2)

Eshā – This, *ghatana* – event, *ghatita* – took place, *shatakoti-triyodasha* – thirteen billion, *varshānam athavā tasya pūrvam eva* – years ago or even before; *iti proktanam* – so goes their statement/view.

This event took place

thirteen billion years ago

or even before,

as per their view. (2)

.....

शतकोटिनववर्षा-

णामनन्तरमेव हि ।

सौरमण्डलमस्माकं

प्रादुर्भूतं महेस्सह ॥३॥

Shatakotiṅnavavarsha-

ṇamanantarameva hi,

Sauramaṇḍalam asmākam

Prādurbhūtam mahessaha. (3)

(It was), *anantaram eva hi* – only after, *shatakotiṅava-varshānam*- nine billion years, (that), *asmākam* - our, *saura-maṇḍalam* – Solar system, *prādurbhūtam* – emerged, *mahessaha* (*maheh saha*) – along with the Earth.

It was nine billion years

later only that

our Solar system emerged

along with the Earth. (3)

.....

केवलं त्रीणि लक्षाब्धि-

पूर्वमेव हि आगता ।

मनुजातिरस्माकं

सर्गस्य शिखरोपमम् ॥४॥

Kevalam trini lakshabbdhi-

purvameva hi agata,

Manujatirasmakam

Sargasya shikharopamam. (4)

(However), *kevalam* – only, *trini* – three, *laksha-abdhi* – lakhs (hundred thousand) years, *purvam* – ago, *agata* – came, *asmakam* – our, *manujatih* – human race, *shikharopamam* – like the peak, *sargasya-* of Creation.

However, only about

three lakhs of years ago,

came our human race,

like the peak of Creation. (4)

.....

आगमनं मनुजातेः

नूतनमेव कथ्यते ।

सुदीर्घ-सर्गयात्रायां

इदानीन्तनमेव हि ॥५॥

Agamanam manujateh

Nutanameva kathyate,

Sudirgha-sarga-yatrayam

Idanintanam eva cha. (5)

Agamanam – The arrival, *manujateh* – of humankind, *kathyate* – is said to be new only; *cha* – and, (in the) *sudirgha* – long, *sarga-yatrayam* – journey (history) of Creation, (it is), *idanintanam eva* – just like very recent.

The arrival of the humankind
is said to be quite new;
considering the long history of Creation,
it is just like very recent. (5)

.....

पूर्वमागत-प्राणिभ्यः

विभिन्नातीव मानवाः।

विशिष्टानेकप्रकारैः

समस्त-सृष्टि-कल्पने ॥६॥

Purvamagata-pranibhyah

Vibhinnatīva manavaḥ,

Vishishtānekaprakarah

Samasta-srishti-kalpane. (6)

Manavaḥ – Humans, (are), atīva – extremely, vibhinnah – different, pranibhyah- from the animals, purvam agata- which came earlier, vishishtah – distinguished, anekaprakarah – in many ways, (in), samasta- the entire, srishti-kalpane - design of Creation.

Humans are extremely different

from the animals which came earlier,

distinguished in many ways

in the entire design of Creation. (6)

.....

वैशिष्ट्यं तु मनुष्यस्य

एककाले न आगतम् ।

प्रवृत्तिः प्रगतेस्तस्मिन्

सञ्जाता आदिमानवे ॥७॥

Vaishishtyam tu manushyasya

Ekakāle na āgatam,

Pravṛttih pragatestasmin

Sanjata ādimānave. (7)

Tu – However, *vaishishtyam* – the distinction, *manushyasya* – of man, *na āgatam* – did not come, *eka kāle* – at one time; *pravṛttih* – the tendency, *pragateh* – of progress, *tasmin* – in him, *sanjata* – emerged, *ādimānave* – in the primeval man (himself).

However, the distinction of man

did not come at one time;

the tendency to progress

emerged in the primeval man himself. (7)

.....

यदा नरो द्विपादाभ्यां

स्थातुं शिक्षितवान् तदा ।

प्रगतिस्तस्य वैशिष्ट्ये

प्रस्थिता स्तम्भनं विना ॥८॥

Yada nara dvipadabhyam

Sthatum shikshitavan tada,

Pragatistasya vaishishtye

Prasthita stambhanam vina. (8)

Yadā – When, *naro* – man, *shikshitavan* – learnt, *sthatum* – to stand, *dvipadabhyam* – by/on two legs, *tada* – then, *pragatih* – the progress, *tasya* – in his, *vaishishtye* – distinction, *prasthita* – started, *vina* – without, *stambhanam* – stop.

When man learnt

to stand on two legs,

the progress in his 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 inter-relation and their unity.' (In *The Religion of Man*, New Delhi: Rupa, 2005, p. 39).

.....

हस्तौ तु विमुक्तौ भूतौ

द्विपाद-चलनेन हि ।

कर्तुमनेक कार्याणि

बुद्धिश्चैव प्रचोदिता ॥९॥

Hastau tu vimuktau bhutau

Dvipada-chalanena hi,

Kartumaneka karyani

Buddhishchaiva prachodita. (9)

Hastau – (Two) hands, *vimuktau bhutau* - became free, *tu* – indeed, *dvipada-chalanena hi* – just by being able to walk on two legs, (and), *buddhih* – the mind/intellect, *prachodita* – was stimulated, *kartum* – to do, *aneka karyani* – many things.

Hands became free

just by being able to walk on two legs,

and the mind was also stimulated

to do many things. (9)

.....

प्राणिनः इन्द्रियैस्सर्गं

श्रयन्ति सहजबुद्ध्या ।

मानवास्तु प्रकुर्वन्ति

सर्गस्य परिवर्तनम् ॥१०॥

Pra_{ni}nah indriyaissargam

Shrayanti sahabuddhya,

Manavastu prakurvanti

Sargasya parivartanam. (10)

Praninah – Animals, *shrayanti* – depend upon, *sargam* – the Creation, *indriyai* – with their sense organs, *sahajabuddhayā-* instinctively; *tu* – but, *mānavāh* – the humans, *prakurvanti* – bring about, *parivartanam* – a modification, *sargasya* – of the Creation itself. (10).

Animals depend on the Creation

with their sense organs instinctively;

but humans bring about

a modification of the Creation itself. (1

.....

बुद्धिरपि मनुष्याणां

एककाले न वर्धिता ।

उत्तेजका विकासस्य

अतृप्तिः साम्प्रतं प्रति ॥११॥

Buddhirapi manushyanam

ekakale na vardhita,

Uttejaka vikasasya

Atriptih sampratam prati. (11)

Buddhih – The intellect, *api* – also, *manushyanam* – of humans, *na vardhita* – did not develop, *ekakale*- at one time; *uttejaka* – the stimulus, *vikasasya* – for development, (was), *atriptih* – a dissatisfaction with the present.

The intellect of humans

did not develop all at once;

the stimulus for development

was a dissatisfaction with the present. (11)

Note: For example the misery caused by epidemics led to the discovery of anti-biotics. Dissatisfaction with the 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. Discontent with what we have is generally not welcomed in religious texts, but

what is deplored is selfish greed, not the urge for improvement in the human situation. It may be material situation, but a miserable material situation is not conducive to moral and spiritual development.

.....

स्वस्थितिं वर्धितुं भद्रं

यतन्ते मानवाः यदा ।

मस्तिष्कस्यापि बुद्धेश्च

विकासो घटते तदा ॥१२॥

Svasthanim vardhitum bhadram

Yatante manavah yada,

Mastishkasyapi buddheshcha

Vikasoh ghatate tada. (12)

Yada – When, *manavah* – the humans, *yatante* – try, *vardhitum bhadram* – to improve well, *svasthanim* – own situation, *tada* – then, *vikaso(-ah)* – a development, *mastishkasya* – of the brain, (and), *api* – also, *buddheh* – of the intellect, *ghatate* – takes place.

When the humans try

to improve their own situation well,

then a development of their brain

and intellect too takes place. (12)

.....

व्यक्तित्वस्य विकासोपि

संभवति तदा खलु ।

यदोन्नतेन लक्ष्येन

मानवास्तु प्रचोदिताः ॥१३॥

Vyaktitvasya vikasopi

Sambhavati tadah khalu,

Yadonnatena lakshyena

Manavastu prachoditah. (13)

Vikāśah – The development, *Vyaktitvasya* – of individual personality, *api* – also, *sambhavati* – takes place, (only), *tadā* – then, *khalu* – really/indeed, *yadā* – when, *mānavah* – human beings, *prachoditah* – are stimulated/moved, *unnatena* – by a lofty / high, *lakshyena* – ideal.

The development of individuals

also takes place then indeed,

when human beings are moved

by a lofty ideal. (13)

.....

पूरणमुदरस्येव

मानवेभ्यः न रोचकम् ।

सत्यस्य च शिवस्यापि

सौन्दर्यस्यानुधावकाः ॥१४॥

Puranam udarasyeva

Manavebhyah na rochakam,

Satyasya cha shivasyapi

Saundaryanudhavakah. (14)

Puranam – Filling, *udarasya* – of the belly, *eva* – only, *na rochakam* – is not likeable, *mānavebhyah* – for human beings; (they are also), *anudhavakah* – pursuers, *satyasya* – of Truth, *shivasya* – of Goodness, *cha* – and, *saundaryasya* – of Beauty.

Filling the belly only

is not for human beings;

they are also pursuers of

Truth, Goodness and Beauty. (14)

.....

स्थापत्यं चित्रविद्या च

संगीतं नृत्यनाटकौ ।

वाङ्मयं शास्त्रविज्ञानौ

वर्धितास्तैश्च कौशले ॥१५॥

Sthapatayam chitravidyā cha

Sangitam nrityanatakau,

Vanmayam shastra-vijnyānau

Vardhitāstaiścha kaushale. (15)

Sthapatayam – Architecture, *chitravidyā* – artwork, *sangitam* – music, *nritya-natakau* – dance and drama, *vanmayam* – literature, *cha* –and, *Shastra-vijnyānau* – science and philosophy, *vardhitāh* – were developed, *taiḥ* – by them (human beings), *kaushale* – with skill. (15)

Architecture, and artwork,

music, dance and drama,

literature, science and philosophy

were all developed by them skilfully. (15)

.....

नीतिशास्त्रं च अध्यात्मं

मतधर्माश्च विस्त्रताः ।

आधिक्यस्य मनुष्याणां

निदर्शनानि भूतले ॥१६॥

Nītiśāstram cha adhyatmam

Matadharmāścha viśtratāḥ

Adhikyasya manushyanām

Nidarśhanāni bhūtale. (16)

Nītiśāstram – Ethics/Moral philosophy, *adhyatmam* – metaphysics, *matadharmāḥ* – religions, *viśtratāḥ* – were expanded/developed/elaborated; (these are all), *nidarśhanāni* –

illustrations/evidence, *adhikyasya* – of the superiority, *manushyasya* – of human beings, *bhūta* – on the earth.

Ethics, metaphysics and religion

were also developed and explained,

which are all evidences of

superiority of humans on the earth. (16)

.....

मानवाः बुद्धिशक्त्या तु

स्वविकास-प्रवर्तनम् ।

कर्तुं सन्ति समर्था वै

हिताहित विवेचनात् ॥१७॥

Manavah buddhishaktya tu

Svavikasa-pravartanam

Kartum santi samarthā vai

Hitahita-vivechanat. (17)

Manavah – Human beings, *santi* – are, *tu* –indeed, *samarthah* – capable of, *svavikasa-pravartanam* – developing or changing themselves, *buddhi-shaktya* – through the power of their intellect, *vivechanat* – by deliberating on, *hita-ahita* – what is good and what is bad, *vai* – surely.

Human beings indeed are capable of

developing or changing themselves

through the power of their intellect,

by deliberating surely on what is good and bad. (17)

.....

अनेकदा न कुर्वन्ति

मनुष्याः तद्विवेचनम् ।

स्वार्थान्धत्वात् च कार्पण्यात्

उपेक्षयेतरान् प्रति ॥१८ ॥

Anekada na kurvanti

Manushyah tad vivechanam,

Svarthandhatvat cha karpanyat

Upekshayetarān prati. (18)

Anekadā – Often, *manushyah* – human beings, *na kurvanti* – do not do, *tad vivechanam* – such deliberation, (because of), *svarthandhatvat* – blindness on account of selfishness, *karpanyat* – narrow-mindedness/miserliness, *cha* – and, *upekshaya* – indifference, *itarān prati* – towards others/ others' interests.

Often men do not care

to do such deliberation,

because of blindness caused by selfishness, narrowness,

and indifference to others' interests. (18)

.....

तस्मादेव तु उद्भूताः

नरेभ्यः संकटाः महा ।

प्रदूषणं पृथिव्याश्च

दारिद्र्यमसमानता ॥१९॥

Tasmadeva tu udbhūtaḥ

Narebhyah sankataḥ mahā,

Pradūṣaṇam pṛthivyāścha

Daridryam asaṁanata. (19)

Tasmadeva (tasmāt eva) – That is why, *tu* – indeed, *udbhūtaḥ* – have emerged, *narebhyah* – for human beings, *mahā* – great, *sankataḥ* – difficulties, (of), *pradūṣaṇam* – pollution, *pṛthivyā* – of the earth, *daridryam* – poverty, *cha* – and, *asaṁanata* – inequality.

That is why indeed have emerged

for human beings, great difficulties

of earth's pollution, poverty
and inequality. (19)

.....

भेदान् निर्णयितुं प्रीत्या

असामर्थ्यस्य कारणात् ।

हिंसाचारोऽभवत् रुद्रो

सखेदं सर्वव्यापकः ॥२०॥

Bhedan nirṇayitum prītya

Asamarthyasya karanat,

Himsacharo'bhavat rudro

Sakhedam sarvavyapakah. (20)

Karanat – On account of/Due to, *asamarthyasya* – the inability, *nirṇayitum* – to settle,
bhedan – differences, *prītya* – amicably, *himsacharo* – violence, *abhavat* – became, *rudro* –
fierce, (and), *sarva-vyapakah* – widespread, *sakhedam* – sadly.

Due to the inability to amicably

settle differences,

violence became fierce

and widespread sadly. (20)

.....

अपराधाः नराणां तु

तादृक्घोराः महीतले ।

येभ्यस्तेषां भविष्यं हि

सन्दिग्धं दुष्करं कृतम् ॥२१॥

Aparadhah naranam tu

Tadrik ghorah mahitale,

Yebhyastesham bhavishyam hi

Sandigdham dushkaram kṛitam. (21)

Aparādhah – Evil acts, *narāṇam* – of human beings, (are), *tu* – indeed, *tadrik* – so, *ghorāh* – horrible, *mahītale* – on the earth, *yebhyah* – that /by which, *tesham* – their, *bhaviṣyam hi* – future itself, *kṛitam* – was made, *sandigdham* – problematic, (and), *dushkaram* – difficult.

Evil acts of human beings

are indeed so horrible on the earth,

that their very future is made

problematic and difficult. (21)

.....

व्यतिरिक्तमिदं सर्वं

स्वभावात् तु विकशितात् ।

सभ्यानां मनुजानां हि

नरधर्मस्य न सङ्गतम् ॥२२॥

Vyatiriktam idam sarvam

Svabhavat tu vikashitat,

Sabhyanam manujanam hi

Naradharmasya na sangatam. (22)

Sarvam – All, *idam* – this, *tu* – however, (is), *vyatiriktam* – contrary to, *vikashitat* – the evolved, *svabhavat* – character, *sabhyanam* – of good/gentle, *manujanam* – human beings, (and), *na sangatam* – is not consistent, *naradharmasya* – with the Religion of Man/human obligation.

All this, however, is contrary

to the evolved character

of good human beings, and not consistent

with the Religion of Man. (22)

.....

भगवता प्रकृत्या वा

किमर्थं मानवो कृतः ।

अभवत् यस्य वैशिष्टैः

सर्वप्राणिषु सत्तमः ॥२३॥

Bhagavata prakritya va

Kimartham manavo kritah,

Abhavat yasya vaishishtaih

Sarvapranishu sottamah. (23)

Kimartham – Why, manavo – (was) Man/Human, kritah – made, Bhagavata - by God, va – or, prakritya – by Nature, yasya vaishishtaih – by whose distinct features, sah - he, abhavat – became, uttamah – the most exalted, sarva-pranishu – among animals?

Why was Man made

whether by God or Nature,

by whose distinct features

he became the most exalted among animals? (23)

.....

आयात्युत्तरदायित्वं

श्रेष्ठत्वात् हि सुनिश्चितम् ।

मनुजेभ्यस्त्वपेक्षितो

स्वार्थस्यातिक्रमो खलु ॥२४॥

Ayatuttaradayitvam

Shreshthatvat hi sunishchitam,

Manujebhyastvapekshito

Svarthasyatikramo khalu. (24)

Shreshthatvat – From superiority, hi – indeed, ayati – comes, uttaradayitvam – responsibility, sunishchitam – definitely; manujebhyah – from human beings, tu- surely,

apekshito(-ah) – is expected, *atikramo(-ah)*- a transgression/surpassing, *svarthasya* – of selfishness, *khalu* – really.

From superiority indeed

comes responsibility;

surpassing narrow selfishness

is expected of humans really. (24)

.....

नरेभ्यः पृथिवी प्राप्ता

दर्पेण न तु ईशितुम् ।

न चैव शोषणं कर्तुं

सृष्टेः अन्यजनस्य वा ॥२५॥

Narebhyah Prithivee prapta

Darpeṇa na tu eeshitum,

Na chaiva shoshanam kartum

Srishṭeh anya-janasya va. (25)

Prithivee – The Earth, *prapta* – is available/ obtained, *Narebhyah* – for human beings, *na* – not, *tu*- indeed, *eeshitum* - for lording (over it), *na cha eva* – and not even for, *shoshanam kartum* – perpetrating exploitation, *srishṭeh* – of Creation/ Nature, *va* – or, *anya-janasya* – of other people.

The Earth is available

not indeed for lording over it,

and not for exploiting Nature

or other people. (25)

Note: A distinction has to be made between reasonable use of Nature and ‘exploitation’ which implies unsustainable, destructive and greedy use. As regards other people, Immanuel Kant’s advice to treat other people 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 co-operation on the basis of mutual respect. Even when an employer employs hired labour, it has to be on the basis of voluntary consent and mutually satisfying reasonable remuneration. Otherwise, it amounts to *shoshanam* or exploitation.

.....
व्यतिरिक्तं तैः कर्तव्यं

पोषणं च प्रभूषणम् ।

प्रकृतेश्च नृजातेश्च

सर्वजीवहिताशये ॥२६॥

Vyatiriktam taih kartavyam

Poshanam cha prabhushanam,

Prakriteshcha nrjateshcha

Sarvajiva-hitashaye. (26)

Vyatiriktam – On the contrary, *poshanam* – support, *cha-* and, *prabhushanam* – embellishment, *prakriteh* – of Nature, *cha* – and, *nrjateh* – of humanity, *sarva-jiva-hitashaye* – in the interest of welfare of all beings, *kartavyam* – has to be done, *taih* – by them (people).

On the contrary, it is the duty

of humans to protect and embellish

both Nature and humanity,

for the welfare of all beings. (26)

.....
जननी-शिशु-संबन्धो

प्रोक्तो बुद्धभगवता ।

आदर्शति मनुष्येभ्यः

व्यवहारे पशून् प्रति ॥२७॥

Janani shishu sambandho

Prokto Buddha-bhagavata,

Adarsheti manushyebhyah

Vyavahare pashun prati. (27)

Janani-shishu-sambandho – The relationship between the mother and the child, *prokto* – has been mentioned, *Buddha-bhagavatā* – by Bhagavan Buddha, *adrshah iti* – as an ideal, *manushyebhyah* - for human beings, *vyavahare pashun prati* – in dealing with animals.

Bhagavan Buddha has told

of the relation between the mother and the child,
as an ideal to be followed by humans
in dealing with animals. (27)

.....

प्रीति-गौरव-भावेन

यदा पश्यति सर्वत्र ।

तदैव तु मनुष्याणां

मानवत्वं विराजते ॥२८॥

Pṛiti-gaurava-bhavana

Yada pashyati sarvatra,

Tadaiva tu manushyanam

Manavatvam virajate. (28)

Yadā – When, (a person), *pashyati* – sees, *sarvatra* – everywhere, *bhavana* – with a feeling of, *pṛiti* – love, (and), *gaurava* – respect/regard, *tadaiva (tadā eva)*- then only, *manavatvam* – the humanness, *manushyanam* – of the human beings, *virajate* – shines.

When one sees everywhere

with love and regard,

then only the humanness

of human beings shines. (28)

.....

मनुष्यत्वमभिव्यक्तं

अन्योन्य-हित-रक्षणे ।

सौहार्दय-सहकारेण

सौजन्य-ममता सह ॥२९॥

Manushyatvam abhivyaktam

Anyonya-hita-rakshane,

Sauhardya-sahakareṇa

Saujanya-mamata-saha. (29)

Manushyatvam – Humanness, *abhivyaktam* – is expressed/revealed, *rakshane* – in the protection of, *anyonya* – mutual, *hita* – welfare, (through), *sauhardya* – hearty/heartfelt, *sahakareṇa* – co-operation, (and), *saha* – with, *saujanya* – gentleness, (and), *mamata* – love.

Humanness is revealed

in protecting each others' welfare,

through heartfelt co-operation,

with gentleness and love. (29)

.....

प्राणिषु यदि रोगेण

निर्बलो कोपि वर्तते ।

क्रमेण म्रियते प्रायः

असहायो च निभृतः ॥३०॥

Pranishu yadi rogena

Nirbalo kopi vartate,

Kramena mriyate prayah

Asahayo cha nibhr̥tah. (30)

Yadi – If, *kopi* – any, *pranishu* – among the animals, *vartate* – happens to be, *nirbalo* – weak, *rogena* – due to illness/disease, (it will), *prayah* – probably, *mriyate* – die, *kramena* – in due course, *asahayo* – helpless, *cha* – and, *nibhr̥tah* – alone/in solitude.

If any of the animals becomes

weak because of disease,

it will probably die in due course,
helpless and alone. (30)

.....

तद्विरुद्धं मनुष्येषु

अन्योन्यान् रक्षयन्ति ते ।

कर्तुं तद् विद्यते बुद्धिः

शक्तिश्चापि तु मानवे ॥३१॥

Tadviruddham manushyeshu

Anyonyan rakshayanti te,

Kartum tad vidyate buddhih

Shaktishchaapi tu manave. (31)

Manushyeshu – Among human beings, *tad viruddham* – on the contrary, *te* – they, *rakshayanti* – protect, *anyonyan* – each other; *kartum* – to do, *tad* - that, *vidyate* – there is, *manave* – in a human, (both), *buddhih* – the wisdom/ mentality/ inclination, *chapi* -and, *api* – also, *shaktih* – ability, *tu* - indeed.

Among human beings on the contrary,

they protect each other;

to do that, they have both

the mentality and ability indeed. (31)

.....

पश्येदात्मानं सर्वत्र

प्रोक्तमिति हि गीतया ।

लभ्यते नात्मसिद्धिर्वै

विना वात्सल्य-भावनम् ॥३२॥

Pashyedatmanam sarvatra

Proktam iti hi Geetayā,

Labhyate natma-siddhirvai

Vinā vatsalya bhāvanam. (32)

Atmanam – The Self, *pashyet* – should be seen, *sarvatra*- everywhere, *iti* – so, *hi*- indeed, *proktam* – is said, *Geetayā* – by the Geeta; *atma-siddhih* – Self-realisation, *na labhyate* – does not come, *vinā* – without, *bhāvanam* – feeling of, *vatsalya* – love.

The Self should be seen everywhere,*

so indeed is said by the Geeta;

Self-realisation does not come

without a feeling of love. (32)

Note: *This is the purport of the Geeta, spelt out clearly in at least four verses (29th to 32nd) 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 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 सङ्कोचान्

अतिक्रमति यो नरः ।

स एवाप्नोति ऐक्यं हि

जगत्कर्त्रा सुखेन च ॥३३॥

Vatsalyasya tu sankochan

Atikramati yo narah,

Sa evapnoti aikyam hi

Jagatkartra sukhenā cha. (33)

Narah – The person, *yo* – who, *atikramati* – surpasses/ transcends, *sankochan* – limits, *vatsalyasya* – of affection, *sa eva* – such a one only, *apnoti* – attains, *aikyam* – union, *Jagatkartra* – with the Creator, *cha* – and, *sukhenā* – easily.

The person who transcends
all the limits on affection,
such a one only attains a union
with the Creator, and easily. (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 a union with the Creator effortlessly.

.....

तदैक्यं सजीवं साध्यं
आनन्दमय-भावने ।

त्रिवर्गान् पालयित्वापि

कर्मत्यागात् कदापि न ॥३४॥

Tadaikyam sajjivam sadhyam

Anandamaya-bhavane,

Trivargan palayitvaapi

Karmatyagat kadaapi na. (34)

Tad – That union, *anandamaya-bhavane* – in blissful feeling,(is), *sadhyam* – possible, *sajivam* – in life/when living, *palayitva api* – even while following, *trivargan* - the three worldly pursuits (of *Dharma*, *Artha* and *Kama*), (but), *kadapi na* – never, *karmatyagat* – 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 Hindu philosophy, *Trivargas* are the first three *Purusharthas* (human pursuits) – *Dharma* (being ethical and duty conscious), *Artha* (wealth and power), and *Kama* (satisfying desires including sex). They are worldly in nature. *Artha* and *Kama* are to be guided by

Dharma. The fourth *Purushartha* is *Moksha* or *Mukti* (liberation from bondage and union with the Ultimate), which is spiritual in nature.

.....

नास्ति तु विभिन्ना मुक्तिः

निर्वाणं वा त्रिविष्टपम् ।

साधितव्यमिदं सर्वं

इहैव पृथिवीतले ॥३५॥

Nasti tu vibhinna muktih

Nirvanam va trivishtapam,

Sadhitavyam idam sarvam

Ihaiva prithiveetale. (35)

Nasti – There is no, *vibhinna* – separate, *muktih* – Liberation, (or), *Nirvanam* – Nirvana, *va* – or, *trivishtapam* – heaven; *sarvam* – all, *idam* – this (these), *sadhitavyam* – has (have) to be attained, *iha eva* – here only, *Prithivee-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 ।

अधोगतिः अनाचारः

उभौ महीतले इति ॥३६॥

Basaveshena tu proktam

Sadacharo hi saurikah,

Adhogatih anacharah

Ubhau maheetale iti. (36)

Proktam – It was said, *Basaveshena* – by Basavesha/Basaveshvara/Basavanna, *iti* – that, *sad_acharo* – good conduct, *hi* – itself, *saurikah* – is heaven, (and), *an_ach_grah* – bad conduct, *adhogatih* – is downfall/hell; (and), *ubhau* – both, (are performed/attained), *mahee-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 only. (36)

Note: Basavseha/Basaveshvara/Basavanna was an eminent saint and social reformer, who lived in the 12th century in Karnataka. He has left 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 *Basavannanavara Vachana samputa*, Vol. 1, 1993, edited by Dr M M Kalburgi, in the Series, '*Samagra Vachana Samputa*', Bengaluru: Kannada Pusthaka Pradhikara, 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 Koodala Sangama Deva, you are the authority/witness.'

.....

दया एव सर्वधर्माणां

मूलाधारो च आशयः ।

इत्यपि शिक्षितं तेन

नास्ति धर्मः विना दयाम् ॥३७॥

Daya eva sarvadharmānam

Muladhāro cha aśayah,

Ityapi shikshitam tena

Na_sti dharmah vina dayam. (37)

Daya – Compassion, *eva* – only, (is the), *muladhāro* – foundation, *sarva-dharmānam* – of all the religions/duties, *cha* – and, (their), *aśayah* – purport; *vina* – without, *dayam* – compassion, *nasti* – there can be no, *dharmah* – religion; *ityapi (iti api)*- so also, *shikshitam* – was taught, *tena* – by him (Basavesha).

Compassion alone is the foundation
of all religions, and also their purport;
there can be no religion without compassion;
so also was taught by him. (37)

.....

दानं दया च कर्तव्ये
संमानसहितं मुदा ।

नाहंकारेण गर्वेण

घृणया देयिनः प्रति ॥३८॥

Danam daya cha kartavye

Sammāna-sahitam mudā,

Naḥamkāreṇa garveṇa

Ghrinaya va deyinah prati. (38)

Danam – Charity/ donations, *cha* – and, *daya* – compassionate acts/help, *kartavye* – have to be done, *sammāna-sahitam* – with respect, (and), *mudā* – happily, (but), *na* – not, *aḥamkāreṇa* – with egotism, (or), *garveṇa* – arrogance, *va-* or, *ghrinaya* – with contempt, *prati* – towards, *deyinah* – donees / receivers.

Charity or compassionate help

have to be given respectfully and happily,

but not with egotism, arrogance, or with

contempt towards receivers. (38)

.....

प्रीत्या देयं विनाटोपं

औदार्येण च स्वेच्छया ।

सर्वान्तर्यामिनिं दृष्ट्वा

ग्रहीतृषु च स्वात्मनि ॥३९॥

Pritya deyam vinatopam

Audaryena cha svechchaya,

Sarvantaryaminam drishtva

Grahitrishu cha svatmani. (39)

Drishtva- Having seen/ Seeing, *Sarvantaryaminam* – the (same) All-pervading Spirit, *grahitrishu* – among the receivers/donees, *cha* – as well as, *svatmani* – in one's own self, (whatever is to be given), *deyam* – should be given, *pritya* – with love, *vinatopam* – without ostentation, (but), *audaryena* – generously, *cha*- and, *svechchaya* – with own will.

Seeing the same All-pervading Spirit

both in the receivers and self,

give with love, without ostentation,

but generously, and out of own will. (39)

Note: The *Taittiriya Upanishad* (1.11.3) says: *Shraddhaya deyam. Ashraddhaya adeyam. Shriya deyam. Hriya deyam. Bhiya deyam. Samvida deyam.* (Give with faith. Do not give without commitment. Give generously. Give with humility. Give with respect. Give with understanding.)

.....

यत्सुखं वर्तते दाने

सेवायां खलु निर्ममे ।

अन्यत्र नास्ति कुत्रापि

आत्मोद्धारकमेव तु ॥४०॥

Yatsukham vartate dane

Sevayam khalu nirmame,

Anyatra nasti kutrapi

Atmoddharakameva tu. (40)

Yat –What, *sukham* – pleasure, *vartate* – exists, *dane* – in giving, (and), (in), *nirmame* – selfless, *sevayam* – service, *na asti* – is not there, *kurta api* – any where, *khalu* - really; (it is), *tu* – indeed, *atmoddharakam* – self- uplifting/elevating/ spiritually most rewarding.

What pleasure exists in giving,
and in self-less service of others,
is not there anywhere;
it is indeed spiritually most rewarding. (40)

ग्रहीतृणां च उद्धारं
कर्तव्यं दीनसेवया ।

आत्मावलंबनं तेषां

वर्धव्यं न पराश्रयः ॥४१॥

Grahitrinam cha uddharam

Kartavyam dinasevaya,

Atmavalambanam tesham

Vardhavyam na parashrayah. (41)

Uddharam – The uplift, *grahitrinam* – of the receivers (of charity), *kartavyam* – has to be done, *dina-sevaya* – through serving/helping the weak, (but in the process), *tesham* – their, *atmavalambanam* – self-dependence, *vardhavyam* – should be enhanced, *na* – not, *parashrayah* – dependence on others.

Serve the weak to uplift them,
and enhance their self-dependence,
but do not act in ways that continue
their dependence on others.

यदा दारिद्र्यदुःखानि

व्यापकास्सन्ति भूतले ।

तेषां निवारणं शीघ्रं

प्रत्येकस्य नियोजनम् ॥४२॥

Yada daridrya dukkhani

Vyapakassanti bhutale,

Tesham nivaranam shighram

Pratyekasya niyojanam. (42)

Yada – When, *daridrya-dukkhani* – poverty and sorrows, *santi* – are, *vyapakah-* widespread, *bhutale* – in the world, *tesham* – their, *nivaranam* – removal, *shighram* – quickly, (is), *pratyekasya* – everyone’s, *niyojanam* – obligation/ duty.

When poverty and sorrows

are widespread in the world,

it is everyone’s obligation

to remove them quick. (42)

.....

मानित्वं तु प्रत्येकस्य

मनुष्यस्याधिकार वै ।

तस्यादरं च कर्तव्यं

अन्यान् प्रति स्वयं प्रति ॥४३॥

Manitvam tu pratyekasya

Manushyasyadhikara vai

Tasyadaram cha kartavyam

Anyan prati svayam prati. (43)

Manitvam – Dignity/ respectability, *pratyekasya* – of everyone, (is), *tu* – indeed, *pratyekasya* – every, *manushyasya* – human’s, *adhikarah* – right; *vai* – surely, *tasya adaram kartavyam* – this (right) should be respected, *anyan prati-* towards/in others, *cha* – and, *svayam prati* – in one’s own self.

Every human has the right to

dignity and respectable treatment;

this right is to be respected

Commented [MVN1]:

in others as also in one's own self. (43)

.....

सर्वे मानवास्सन्ति

समं हि गौरवान्विताः ।

अधिकारोस्ति समत्वस्य

स्वातन्त्र्य-सहितं ननु ॥४४॥

Sarve manavassanti

Samam hi gauravanvitaḥ,

Adhikarosti samatvasya

Svatantrya-sahitam nanu. (44)

Sarve – all, *manavaḥ* – human beings, *santi* – are, *hi* – indeed, *samam gauravanvitaḥ* – endowed with equal dignity/significance; *adhikarah* – the right, *samatvasya* – to equality, *asti* – exists, *nanu* – surely, *sahitam* – along with, (the right to), *svatantrya* – liberty.

All human beings are endowed

with equal dignity and significance;

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 to decent levels. 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 उच्चनीचेति

मन्तव्यं न कदापि हि ।

आगच्छति तु सम्मानः

स्वगुणेभ्येव नान्यथा ॥४५॥

Janmang uchcha-nicheti

Mantavyam na kadapi hi,

Agachchhati tu sammanah

Svagunebhyah nanyatha. (45)

(One), *na mantavyam* – should never think (in terms of), *uchcha-nicheti* – high or low, *janmana* – by birth; *sammanah* – respectability/ honour, *agachchhati* – comes, *tu* – indeed, *svagunebhyah* – from own (acquired) merits, (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॥

Daridryena svamanitvam

Kshinam bhavati satvaram,

Manavsyadhikaran hi

Arthahinan karoti tad.(46)

Daridryean – Due to poverty, *svamanitvam* – self-respect, *bhavati* – becomes, *kshinam* – eroded, *satvaram* – soon; *tad* – it (poverty), *karoti* – makes, *manavasya-* human, *adhikaran* – rights, *arthahinan* – meaningless, *hi-* indeed.

Poverty erodes

self-respect soon;

it makes human rights

meaningless indeed. (46)

.....

तथापि स्वाधिकारान् तु

प्रत्येको भोक्तुमर्हति

अलन्ध्याः यदि नो न्याय्यं

मूलभूतास्तु सन्ति ते ॥४७॥

Tathapi Svadhikāraṇ tu

Pratyeko bhoktumarhati,

Alanghyāh yadi no nyāyāyā

Mulabhūtaṣtu santi te. (47)

Tathapi – Even then, *pratyeko* – everyone, *arhati* – is entitled, *bhoktum* – to enjoy, *svadhikāraṇ* – own rights; *te santi* – they are, *mulabhūtaḥ* – basic/ fundamental, (and), *alanghyāh* – inviolable, *tu* – surely, *nyāyāyā 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. (47)

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
पेय्यनीरञ्च जीविकाम् ।
वासयोग्यं गृहं चाऽपि
चित्तशान्तिं निरामयम् ॥४८॥

Te santyuddishya jivivtam
Peyya-nīram cha jivikam,
Vasayogyam griham chaapi,
Chittashāntim niramayam. (48).

Te santi – they (the rights) are, *uddishya* – addressed to/ concerning, *jivivtam* – life, *jivikam* – livelihood/ employment, *cha* – and, *peyyanīram* – drinking water, *vasayogyam* – fit to reside, *griham* – house, *chitta-shāntim* – peace of mind, *chaapi* – and also, *niramayam* – freedom from disease.

These rights concern life and livelihood,
drinking water, a house fit to live,
peace of mind, and also
freedom from disease. (48)

.....
विद्याभ्यासाय सन्धिश्च
उद्योगायावकाश हि ।
कौटुंबिक-सुखं प्राप्तुं
अधिकारोस्ति सर्वशः ॥४९॥

Vidyabhyaasaya sandhishcha
Udyogyavakasha hi,

Kautumbika-sukham praptum

Adhikarosti sarvashah. (49)

Sarvashah adhikarah asti – All have the (equal) right to, *sandhih* – opportunity, *vidyabhyasaya* – for education, *avakashah* – opportunity, *udyogaya* - for employment, *cha* – and, *praptum*- to obtain, *sukham* – the pleasure, *kautumbika* - of family.

All have the equal right

to opportunity of education,

employment and

the pleasure of family life too. (49)

.....

स्वातन्त्र्याय विचारस्य

कथनाय च तस्य वै ।

अधिकारोस्ति यद्येवं

लोकहित-प्रवर्धकः ॥५०॥

Svatantryaya vicharasya

Kathanaya cha tasya vai,

Adhikarosti yadyevam

Loka-hita-pravardhakah. (50)

(There), *asti*- is, *adhikarah* – right, *svatantryaya* – to freedom, *vicharasya*- of thought, *cha* – and, *vai*- also/indeed, *tasya* – its, *kathanaya* – expression, *yadyevam* – if it is, *pravardhakah* – promoter, (of), *loka-hita* – people’s welfare.

There exists for everyone

freedom of thought and its expression,

if it promotes the welfare

of people indeed. (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 any group of people, such freedom can be curtailed.

Yadyevam means 'if so', an expression, used while indicating the condition under which the prior statement is valid.

.....

जनो वा जनसन्घातः

उद्योगो वा प्रशासनः ।

नार्हति सूदनं कर्तुं

स्वाम्यानामीदृशां ननु ॥५१॥

Jano va janasanghatah

Udyogo va prashasanah,

Narhati sudanam kartum

Svamyanam- idrisham . (51)

Janah – People, *va* – or, *janasanghatah* – a group of people, *udyogah* – industry, *va* – or, *prashasanah* – Government, *na arhati* – is not authorised/qualified/fit, *kartum* – to do, *sudanam* – destruction/ violation, *idrisham* – of such *svamyanam* – (of) rights, *nanu* – surely.

No government or industry,

people or group of them,

is fit enough to destroy

any of such rights, ahem! (51)

.....

आर्थिकाः कार्यकल्पास्तु

शुभदाः कतिपयेषु च ।

अन्ये कतिजनाः दुःखं

अनुभुञ्जन्ति तादृशैः ॥५२॥

Arthikah karyakalpastu

Shubhadah katipayeshu cha.

Anye kati janah dukkham

Anubhunjanti tadri_{shai}h. (52).

Arthik_qh karyakalp_qh – development projects, katipayesh_u – for some people, tu – surely, shubhad_qh – are lucky/beneficial; itare kati jan_qh – some other people, hi – however, anubhunjanti – experience, dukkham – sorrow/ disaster, tadri_{shai}h – due to them.

Development projects

bring luck to some;

some others, however,

have only sorrow to come. (52).

.....

अधिकास्सन्ति संख्यायां

यद्यपि सुखिनो जनाः ।

तदापि च दुरालक्ष्यं

नार्हन्ति केऽपि दुःखिताः ॥५३॥

Adhik_{assantti} sankhyay_{am}

Yadyapi sukhino janah,

Tadapi cha dur_{al}akshyam

Narhanti kepi dukkhit_qh. (53)

Yadyapi – Even if, sukhino –happy, jan_qh –people, santi – are, adhik_qh – more, sankhyay_{am} – in numbers, tadapi – even then, dukkhit_qh – the unhappy, na arhanti - do not deserve, dur_{al}akshyam – neglect.

Even if people happy

are in numbers more,

people unhappy

none should ignore. (53)

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 वै ।

जलस्यान्तर्निमज्जन्ति

तेन नश्यन्ति जीविकाः ॥५४॥

Jala-vidyut-prakalpesu

Kshetrani grihani vai

Jalasyaantarnimajjanti,

Tena nashyanti jivikah. (54)

Jala-vidyut-prakalpesu – In hydro-electric projects, *kshetrani* – lands, *api* – also, *grihani* – houses, *nimajjanti jalasya antah* – go under water; *tena* – thereby, *jivikah* –livelihoods, *nashyanti* – get destroyed.

In hydro-electric projects,

houses as well as lands

go under water,

thus ruining livelihoods. (54)

जीवितं दुःखितानां तु

सर्वेभ्योऽपि महत्तमम् ।

पुनरुज्जीवनं तेषां

प्रकल्पेनैव कल्पयेत् ॥५५॥

Jivitam dukhitanam tu

Tebhyassanti mahattamam;

Punarujjivanam tesham

Prakalpenaiva kalpayet. (55)

Jivitam – Life and livelihoods, *dukkhit^unam* – of those who have suffered, *mahattam^um* – is of highest importance, *tebhyah* – for them, *prakalpen eva* – by/as a part of the project itself, *tesham* – their, *punarujjivanam* – 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 ।

प्रकल्प-परिणामेन

न कोऽपि दुःखितर्भवेत् ॥५६॥

Tathaiva kalpayet tesham

Punarvasam sada drutam,

Prakalpa-parinama

na koapi dukkhit^urbhavet. (56)

Tathaiva (Tatha eva) – in the same way/ likewise, *tesham* – their, *punarvasam* – resettlement, *kalpayet* – should be arranged, *sada* – always, *drutam* – speedily. *Prakalpa-parinama* – Due to the project/ as a result of the project, *na koapi* – no one, *dukkhit^urbhavet (dukkhit^uah 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

भवन्त्यन्याय-कारणात् ।

तद् विरोधं तु कर्तव्यं

सर्वैः निश्चितबुद्धिना ॥५७॥

Adhikarāh yada bhagnāh

Bhavantyanāya-kāranāt,

Tad virodham tu kartavyam

Sarvaih nishchitabuddhing. (57)

Yada – When, *adhikarah* – rights, *bhavanti* – become, *bhagnah* – broken/ violated, *anyaya-karanat* – due to injustice/ unjustly, *tad virodham* – opposition to it, *kartavyam* – should be done, *tu*- indeed, *sarvaih* – by all, *nishchita-buddhina* – with determination.

All should oppose

with determination,

when rights are

violated unjustly. (57)

.....
मानित्वं तु मनुष्याणाम्

अधिकारान् च रक्षयेत् ।

प्रत्येकस्याधिकारास्तु

माननीयाः परस्परम् ॥५८॥

Manitvam tu manushyanam

Adhikarān cha rakshayet,

Pratyekasyaadhikarastu

Mananiyah parasparam. (58)

Manitvam – The dignity, *manushyanam* – of human beings, *rakshayet* – should be protected, *tu*- indeed; *cha* – and, *pratyekasya* – everyone’s, *adhikarah* – rights, *mananiyah* – have to be respected, *parasparam* – mutually.

The dignity of all human beings
should be protected indeed,
and everyone’s rights have to be
given mutual respect due. (58)

.....

कर्तव्यान्यधिकाराश्च

एक नाणकस्य द्वे मुखे ।

कर्तव्यपालनेनेव

अधिकारास्तु सार्थकाः ॥५९॥

Kartavyanyadhikarashcha

Eka nanakasya dve mukhe

Kartavya-palaneneva

Adhikarastu sarthakah. (59)

Kartavyani – Duties, *cha* – and, *adhikarah* – rights, (are), *dve* – two, *mukhe* – faces, *eka nanakasya* – of one coin; *eva* – only, *kartavya-palanena* – through performance of duties, *adhikarah* – rights, (become), *sarthakah* – meaningful / realised, *tu*- indeed.

Duties and rights are
two faces of the same coin;
only through performance of duties,
rights become meaningful. (59)

Note: For example, the right to life and to property are realised respectively only if there is 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.

.....

तथापि दुर्बलानां तु

अधिकाराः गरीयसः ।

कर्तव्यानि गरीयांसि

प्रबलानां प्रकरणे ॥६०॥

Tathapi durbalanam tu

Adhikarah gariyasah,

Kartavyani gariyamsi

Prabalanam prakarane. (60)

Tathapi- Even then, *adhikarah* - the rights, *durbalanam* – of the weak/ meek, (are), *gariyasah* – more important, (while), *prakarane*- in the case, *prabalanam* – of the strong, *kartavyani* – duties, (are), *gariyamsi* – 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 *Manava-dharma* or the religion of humanity. Sections of people the protection of whose rights needs special attention are mentioned in the following two verses.

.....

जनाः अधिकाराः येषां

मानितव्याः विशेषतः ।

ते सन्ति महिलाः बालाः

विकलाङ्गाः वयोधिकाः ॥६१॥

Jangh adhikarah yesham

Manitavyah visheshatah

Te santi mahilah balah

Vikalangah vayodhikah. (61)

Jangh – People, *yesham*- whose, *adhikarah* – rights, *manitavyah* – have to be respected, *visheshatah* – specially, *te santi* – they are, *mahilah* – women, *balah*- children, *vikalangah* – the disabled, (and), *vayodhikah* – the aged.

People whose rights

need special protection are:

women and children,

the disabled and the aged; (61)

.....

अल्पसङ्ख्या-जनाश्चैव

निर्वासिताः निराश्रिताः ।

दरिद्राः निर्बलाः श्रान्ताः

रोगग्रस्ताः परिक्षताः ॥६२॥

Alpasankhya-jangshchaiva

Nirvasitah nirashritah,

Daridrah nirbalah shrantah

Rogagrastah parikshatah. (62)

Alpasankhya-janashchaiva (janah cha eva) – and also the minorities, *nirvasitah* – the displaced, *nirashritah* – the destitutes, *daridrah* – the poor, *durbalah* – the weak, *shrantah* – the exhausted, and, *parikshatah* – 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

संकटे च विशेषतः ।

उपेक्षा परदुःखस्य

कथ्यते अत्यमानुषम् ॥६३॥

Etesham rakshnam kuryat

Sankate cha visheshatah

Upeksha paradukhasya

Kathyate atyamanusham. (63)

Etesham – Their, *rakshnam* – protection, *kuryat* – has to be done, *visheshatah* – especially, *sankate* – in emergency/difficult times; *upeksha* – indifference, *paradukhasya* – to others' miseries/sorrows/troubles, *kathyate* – is said to be, *ati amanusham* – very inhuman.

Their protection has to be done

especially in difficult times;

indifference to others' miseries

is said to be very inhuman. (63)

.....

अवीरा एव मन्यन्ते

कुर्वन्तु इतरे जनाः ।

नास्ति मे कर्तव्यं ह्यत्र

कर्तुं सन्ति अन्याः यदा ॥६४॥

Avira eva manyante

Kurvantu itare janah,

Nasti me kartavyam hyatra

Kartum santi anyah yada. (64)

Eva - Only, avirah – cowards, manyante - think: '(Let), itare – other, janah – people, kurvantu – do (service, help); nasti me kartavyam – I have nothing to do, hyatra (hi atra)- here at all, yada – when, santi – there are, anyah – others, kartum – 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 संकटे कष्टे

साहाय्यं ददति द्रुतम् ॥६५॥

Agachchhanti pravirastu

Avikalpam svayam muda

Anyanam sankate kashṭe

Sahayyam dadati drutam. (65)

Pravirah – The brave, tu – however, agachchhanti – come, avikalpam – unhesitatingly, svayam – voluntarily, (and), mudā – happily, (in), anyanam – others', sankate – peril, kashṭe – difficulty, (and), drutam- quickly, dadati – render, sahayyam – help, assistance.

The brave, however, come

unhesitatingly, voluntarily and happily,

when others are in peril or difficulty

to quickly render assistance. (65)

.....

स्वाधिकारास्तु अन्यानाम्

अधिकारैः सीमिताः ।

सर्वलोकहितं प्राप्यम्

आघातं कस्यचिद् विना ॥ ६६ ॥

Svadhikarastu anyanam

Adhikaraih simitah,

Sarvaloka-hitam prapyam

Aghatam kasyachid vina. (66)

Svadhikarah – The rights of one self, (are), *simitah* – limited, *adhikaraih* – by the rights, *anyanam*- of others; *sarvaloka-hitam*- the welfare of all, *prapyam* – has to be achieved, *vina* –without, *aghatam* – harming, *kasyachid*- anybody.

The rights of one self are

limited by the rights of others;

the welfare of all has to be achieved

without harming anybody. (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 ।

हिंसा-द्वेष-प्रसारार्थं

निषिद्धं तस्य योजनम् ॥६७॥

Yadyapyasti prajatantrre

Vaksvatantryam tu nishchitam,

Himsa-dvesha-prasararthe

Nishiddham tasya yojanam. (67)

*Yadyapi (yadi api) – Even though, asti – there is/exists, prajtanre – in a democracy, vak-
svatantryam – freedom of speech/expression, nishchitam – definitely, tu- indeed, tasya –
its, yojanam – use/ application, himsq-dvesha-prasqrarthe – for inciting/spreading violence
and hatred, nishiddham – forbidden.*

Even though there is in democracy
freedom of speech definitely,
its use to incite hatred and violence
is surely forbidden. (67)

.....

द्विचक्र-वाहनानां तु

चालकेभ्यः अपेक्षितम् ।

शासनेन च निर्दिष्टं

शिरस्त्राणस्य धारणम् ॥६८ ॥

Dvichakra-vahananam tu

Chalakebhyah apekshitam,

Shasanena cha nirdishtam

Shirastranasya dhanam. (68)

*Dhanam – Wearing, shirastranasya – of helmet, apekshitam- is expected,
chalakebhyah - from the drivers, dvichakra-vahanam – of two wheeled vehicles, , cha –
and, (it is also), nirdishtam – ordained, shasanena – by the government.*

Wearing helmet is expected of
two-wheeler drivers;
it is also ordained
by the government. (68)

.....

चालकेन न मन्तव्यं

स्वातन्त्र्य-हरणम् इदम् ।

अवज्जायाः स्वदेहस्या-

-प्यधिकारो न वर्तते ॥६९॥

Chalakena na mantavyam

Svatantrya-haranam idam,

Avajnyah svadehasya-

-pyadhikaro na vartate. (69)

Na mantavyam – It should not be taken to mean, *chalakena* – by the driver, (that), *idam* – this, (is), *haranam* – deprivation, *svatantrya* – of freedom; *vartate* – there exists, *na* – no, *adhikaro* – right, (to), *avajnyah* – neglect, *svadehasya api* – of even one's own body.

The driver should not think

that it is depriving his freedom;

there is no right as such to

to neglect even one's own body. (69)

.....

साध्यं दुर्मरणं तस्य

शिरस्त्राणं विनाऽधिकम् ।

कुटुम्बिनस्तदावश्यं

भवन्ति लोपविप्लुताः ॥७०॥

Sadhyam durmaranam tasya

Shirastranam vinaadhikam,

Kutumbinastadvashyam

Bhavanti lopaviplutah. (70)

Tasya – His, *durmaranam* – death in an accident, *sadhyam* – is possible, *vina* – without, *shirastranam* – helmet; *adhikam* – in addition/and, *tada* - in that case (of such death), *kutumbinah* – members of the family, *avashyam* – surely, *bhavanti*- become, *lopa-viplutah* – deeply immersed in loss/deprivation.

A driver's death is possible in accident
if he wore no helmet, and in that case,
the members of his family will become
deeply immersed in loss. (70)

.....

मानवानां हितायैव

अधिकाराः समुत्थिताः ।

नियताश्च हिते तेषाम्

अन्योन्य समतोलने ॥७३॥

Manavanam hitayaiva

Adhikarah samutthitah,

Niyatashcha hite tesham

Anyonya samatolane. (73)

Hitaya- For the welfare, *manavanam* – of people, *eva* – only, *adhikarah* – (human) rights, *samutthitah* – have emerged; *cha* – and, (they), *niyatah* – are regulated (also), *hite tesham* – in their welfare, (in), *anyonya* – mutual, *samatolane-* balance.

Human rights emerged

only for people's welfare;

they are regulated also in their interest,

in mutual balance. (73)

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.)

.....

मतभेदान् अतिक्रान्ताः

मानवधर्म-नीतयः ।

पालनीयाः हि ताः सर्वैः

सर्वदेशेषु सर्वथा ॥७२॥

Matabhedan atikrantah

Manavadharma-nitayah,

Palaniyaha hi taha sarvaih

Sarvadesheshu sarvathah. (72)

Manavadharma-nitayah – The principles of the religion of humanity, *atikrantah*- transcend, *matabhedan* – differences of religion; *tah* – they, *palaniyaha* – have to be followed, *hi* – indeed, *sarvaih* – by all, *sarvadesheshu* – in all countries, (and), *sarvathah* – always.

The principles of the religion of humanity

transcend differences of religion;

they have to be followed by all,

in all countries and always. (72)

.....

संयुक्तराष्ट्रसङ्घेन

अधिकारास्तु घोषिताः।

मानवस्येति सर्वत्र

सर्वराष्ट्रैश्च मानिताः ॥७१॥

Sanyukta-rashtra-sanghena

Adhikarastu ghoshitah,

Manavasyeti sarvatra

Sarvarashtraishcha manitah. (71)

Ghoshitah – It has been declared, *Sanyukta-rashtra-sanghena* – by the United Nations Organisation, *iti* - that), *adhikarastu* (*adhikarah tu*) – (certain) rights indeed, *manavasya* – are that of the human, *sarvatra* – everywhere; *cha* – and, (they are), *manitah* – respected/accepted, *sarvarashtraish* – by all countries/nations.

The United Nations Organisation

have declared certain rights

as that of humans everywhere,

and are accepted by all countries. (71)

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 ।

अधिकारान् तु भुजन्ति

विना भेदं समञ्जसम् ॥७४॥

Tad ghoshane kritam spashtam

Sarvepi manavah samah,

Adhikaran tu bhunjanti

Vina bhedam samanjasam. (74)

Tad ghoshane – In that Declaration, *kritam*- it is done, *spashtam*- clear, (that), *sarvepi* (*sarve api*)- all, *manavah* – humans, *samah* – are equal, (and), *tu* – surely, *bhunjanti* – enjoy, (these), *adhikaran* – rights, *vina* – without, *bhedam* – difference/discrimination, (and), *samanjasam* – what is proper.

In this Declaration is made clear

that all humans are equal,

and they enjoy their rights

without difference, and what is proper. (74)

.....

अधिकारेषु लोकानां

कर्तव्यानां ध्वनिः स्थिता ।

शासनेभ्यस्तु राष्ट्राणां

पालनीया सदा ननु ॥७५॥

Adhikāreṣu lokānaṃ

Kartavyānaṃ dhvaniḥ sthitaḥ

Shāsanēbhyastu rāṣṭrāṇāṃ

Palāniya sadā nanu. (75)

Adhikāreṣu – In the rights, *lokānaṃ*- of people/humans, *sthitaḥ* – there exists, *dhvaniḥ* – the voice, *kartavyānaṃ* – of duties, *tu* – surely, *shāsanēbhyah* – for the governments, *rāṣṭrāṇāṃ* – of countries; (they- the duties), *palāniyah* – carried out, *sadā*- always, *nanu* – of course.

In the very rights of people,

there exists the voice of duties

for the governments of countries,

which have to be honoured surely. (75)

.....

कस्यापि न धनं स्वाम्यं

हर्तव्यमन्यायेन तु ।

तथा कस्यापि स्वातन्त्र्यं

अविहिताशयेन वै ॥७६॥

Kasyāpi na dhanam svamyam

Hartavyamanyāyena tu

Tathā kasyāpi svatantryam

Avihitāshayena vai. (76)

Na kasyāpi (kasya api) – No one's, *dhanam*- wealth, (or), *svamyam* – property, *hartavyam* - should be seized/taken away, *anyāyena* – unjustly/ without due process of law; *tathā* –

similarly, *kasyapi* – anybody's, *svatantryam* – freedom, *avihita-ashayena* – with improper intention/for improper purpose, *vai* – surely.

No one's wealth or property
should be taken over unjustly,
nor should anybody's freedom
with improper intention. (76)

.....

हरणं तु दारिद्र्यस्य
निरुद्योग निवारणम् ।

अभयं सज्जनेभ्यश्च

कर्तव्यानि प्रशासने ॥७९॥

Haranam tu daridryasya

Nirudyoga nivaranam,

Abhayam sajjanebhyashcha

Kartavyani prashasane. (79)

Prashasane – In the course of the governance (of every country), (these things), *kartavyani* – have to be done: *haranam* – removal, *daridryasya* –of poverty, *tu* – surely, *nivaranam* – eradication of unemployment, *cha* – and, *abhayam* – (imparting) fearlessness, *sajjanebhyah* – to good people.

In the course of governance,
these have to be ensured:

fearlessness for good people, and
removal of poverty and of unemployment. (79)

.....

मानवानां तु व्यापारो

दासत्वे प्रतिबन्धनम् ।

तथैव बालानां दास्यं

सोढव्यानि कदापि न ॥७८॥

Manavanam tu vyaparo

Dasatve pratibandhanam

Tathaiva balanam dasyam

Sodhavygni kadapi na. (78)

Vyaparo – Trafficking, *manavanam* - in human beings, (their), *pratibandhanam* – confinement, *dasatve* – in slavery/bondage, *tathaiva* – in the same way, *dasyam* – bondage, *balanam* – of children, (are), *kadapi na* – never, *tu* – indeed, *sodhavyani* – to be tolerated.

Trafficking in human beings,
or confining them in slavery,
similarly, holding children in bondage,
are never indeed to be tolerated. (78)

.....

पठन्तु पाठशालासु

बालिकाश्चैव बालकाः ।

तेषां उदरनिर्वाहे

कायक्लेशो निषेधितः ॥७९॥

Pathantu pathashalasu

Balikalashchaiva balakah,

Tesham udaranirvaha

Kayaklesho nishedhitah. (79)

(Let), *balikalash* – girls, *chaiva* – as well as, *balakah* – boys, *pathantu*- study, *pathashalasu* – in schools; (just to), *udara-nirvaha tesham* – satisfy their hunger, *kayaklesho* – performing body labour, *nishedhitah* - is not permitted.

Let girls and boys

study in schools,

body labour is not allowed

just to satisfy hunger. (79)

Note: The employment of children in trade or industry is illegal in most 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. Though it is 1.7 per cent of total child population in the age group of 5-14 in India according to the 2011 Census, in absolute numbers it is staggering – 4.35 million. It could well be an underestimate because of the tendency to hide child labour its being 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 pleasures, 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, can attract children to schools.

.....

शिक्षा प्राथमिका साध्वी

तथा माध्यमिका शुभा ।

आवश्यास्तु सर्वाभ्यः

बालकबालिकाभ्य हि ॥८०॥

Shiksha prathamika sadhvi

Tatha madhyamika shubha,

Avashyakastu sarvabhyah

Balaka-balikabhya hi. (80)

Sadhvi – Good, *prathamika* – primary/elementary, *shiksha* – education, *tatha* – likewise, *shubha* – bright/ promising/ productive, *madhyamika* – secondary or middle level (education), (are), *avashyakah* – essential, *sarvabhyah* – for all, *balaka-balikabhyah* – boys and girls, *hi* – indeed.

Good elementary education,

likewise, promising middle level one,

are essential for all

boys and girls indeed. (80)

.....

तस्य सौकर्यं कर्तव्यं

शासनेन यथोचितम् ।

विद्यार्थिभ्यः विना मूल्यं

समरूपं समञ्जसम् ॥८१॥

Tasya saukaryam kartavyam

Shāsanena yathochitam,

Vidyarthibhyah vina mulyam

Samarupam samanjasam. (81)

Saukaryam – The facility, *tasya* – for it (for such education), *kartavyam* – should be made, *shāsanena* – by the government, *yathochitam* – appropriately, *vidyarthibhyah* – for (all) seekers of education, *vina mulyam* – without charging/free, *samarupam* – uniformly, (and), *samanjasam* – 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: *Vidyarthi* 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

अन्यत्रापि प्रवर्धते ॥८२॥

Abhigame tu shikshayai

Sādhitavya samanata,

Shikshavakāsha-vaishamyam

Anyatrapī pravardhate. (82)

Abhigame – In the access, *shikshayai* – to education, *tu* – indeed, *samānata* – equality, *sādhitavya* – has to be achieved; (since), *shikshg-avakasha-vaishamyam* – inequality in the opportunity for education, *pravardhate* – aggravates/ increases, (inequality), *anyatra api* – elsewhere/in other fields too.

Equality has to be achieved
in the access to education;
since inequality in the opportunity for education,
increases inequality elsewhere too. (82)

.....

व्यक्तित्वस्य हि पूर्णत्वं
भवति शुभशिक्षणात् ।
न कोपि तस्य लाभात् वै
जगत्यां वञ्चितो भवेत् ॥८३॥

Vyaktitvasya hi purṇatvam
Bhavati shubha-shikshanat,
Na kopi tasya labhat vai
Jagatyam vanchito bhavet. (83)

Purṇatvam – Perfection, *vyaktitvasya* – of personality, *bhavati*- takes place, *shubha-shikshanat* – through good education, *hi* - indeed; *na kopi* – no one (human), *bhavet*- should be, *vanchito* – deprived, *tasya* – of its, *labhat* – benefit, *jagatyam* – in the world.

Perfection of personality indeed
takes place through good education,
none should be deprived
of its benefit in the world. (83)

.....

शिक्षणादेव साध्यं वै

समाजस्य विकासनम् ।

तद्भवति यदा सर्वे

भवन्ति तु सुशिक्षिताः ॥८४॥

Shikshanadeva sadhyam vai

Samajasya vikasanam,

Tad bhavati yada sarve

Bhavanti tu sushikshitah. (84)

Vai- Surely, *shikshanat eva* – through education only, *vikasanam* – the progress/development, *samajasya* – of the society, *sadhyam* – is possible; *tad* – that, *bhavati* – takes place, *yada* – when, *sarve* – all, *bhavanti* – become, *sushikshitah* – well educated.

Surely through education alone

can the society make progress;

that takes place when

all become well educated. (84)

.....

अवश्यं शिक्षणे योग्ये

मानव-धर्म-बोधनम् ।

चेतनम् अधिकारेभ्यः

इतराणां स्वयस्य च ॥८५॥

Avashyam shikshane yogye

Manava-dharma-bodhanam,

Chetanam adhikarebhyah

Itaranam svayasya cha. (85)

Yogye shikshane – In (any) proper education, *manava-dharma-bodhanam* – the teaching of the religion of humanity, *avashyam* – is necessary; (and so is), *chetanam* – consciousness, (towards), *adhikarebhyah* – the rights, *itaranam* – of others, *cha* – as well as, *svayasya* – one's own.

In any proper education, necessary is
the teaching of the religion of humanity;
and so is the consciousness towards
the rights of others as well as one's own. (85)

अधिकाराः प्रतिष्ठिताः

धर्मस्योपरि निश्चितम् ।

व्यक्तिनां च समाजस्य

हित-रक्षण-योजिताः ॥८६॥

Adhikarah pratishthitah

Dharmasyopari nishchitam

Vyaktinam cha samajasya

Hita-rakshana-yojitah. (86)

Adhikarah – (Human) rights, *pratishthitah* – are founded, *dharmasyopari* – on ethics/dharma, *nishchitam* – surely; (they are), *hita-rakshana-yojitah* – designed/meant for protecting the welfare, *vyaktinam* – of individuals, *cha* – as well as, *samajasya* – the society.

Human rights are founded

on the basis of ethics;

they are meant for the welfare

of individuals as well as the society. (86)

अधिकाराः निरर्थकाः

यदि ते दुष्प्रयोजिताः ।

परन्तु सफलास्सन्ति

यदि धर्मानुसारिणः ॥८७॥

Adhikarah nirarthakah

Yadi te dushprayojitah

Parantu saphalassanti

Yadi dharmanusarinah. (87)

Adhikarah – (Human) rights, *nirarthakah* – are/become meaningless, *yadi* – if, *te* – they, *dushprayojitah* – are abused; *parantu* – but, *saphalah* – are (quite) fruitful/ beneficial, *yadi* – if, (they), *dharmanusarinah* – follow ethics/dharma.

Human rights become meaningless

in case they are abused,

but are quite beneficial

if they follow ethics. (87)

.....

अधिकारोस्ति एकान्तस्य

मानवानां तु स्वग्रहे ।

परन्तु कुप्रयोगस्य

कदा तस्य न विद्यते ॥८८॥

Adhikarosti ekantasya

Manavanam tu svagrihe,

Parantu kuprayogasya

Kada tasya na vidyate. (88)

Asti – There is, *adhikarah* – the right, *ekantasya* – of/to privacy, *tu*- indeed, *manavanam* – for humans, *svagrihe* – in own home; *parantu* –but, *kada na vidyate* – there is none at all, *kuprayogasya tasya* – for its abuse.

There is right to privacy

to humans in their home,

but there is none at all

for its abuse. (88)

.....

भार्यायाः ताडनं हिंसा

रहसि स्वग्रहे अपि ।

अधिकारस्य एतस्य

भवति दुष्प्रयोजनम् ॥८९॥

Bharyayah tadanam himsa

Rahasi svagrihe api,

Adhikarasya etasya

Bhavati dushprayanam. (89)

Rahasi – In the privacy, *svagrihe api*- of even one's own home, *tadanam* – beating, *bharyayah* – wife, (and), (any), *himsa* – violence, *bhavati* – amounts to, *dushprayanam* – abuse, *etasya* – of this, *adhikarasya* – right (to privacy).

In the privacy of even one's own home,

wife beating or any violence

amounts to an abuse

of this right. (89)

.....

भार्यायास्तु अधीकाराः

सन्ति खलु पतिं प्रति ।

प्रीति-गौरव-सहितस्य

वर्तनस्य सदा गृहे ॥९०॥

Bharyyastu adhikarah

Santi khalu patim prati,

Priti-gaurava-sahitasya

Vartanasya sada grihe. (90)

Tu -On the other hand, *adhikarah(adhikarah)* – rights exist, *Bharyyastu (Bharyyah tu)* - for the wife indeed, *patim prati* – towards the husband, *khalu* – really, - *vartanasya* – of behaviour, *priti-gaurava-sahitasya* – with love and regard, *sada* – always, *grihe* – at home.

On the other hand, the wife
has the right towards the husband,
of love and regard
always at home. (90)

.....
अथवा पतिना युक्तं
दुष्कार्ये स्वगृहं यदि ।
नष्टो भवत्यधीकारो
एकान्तस्य गृहस्य च ॥९१॥

Athava patina yuktam
Dushkarye svagriham yadi
Nashto bhavatyadhikaro
Ekantasya grihasya cha. (91)

Athava – Or, *yadi* – if, *svagriham* – own house, *yuktam* – is used, *patina* – by the husband, *dushkarye* – in/for evil activity, (then), *adhikaro* – the right, *ekantasya* – to privacy, *cha* – and, *grihasya* – to home/house, *nashto bhavati* – gets compromised/lost/destroyed.

Or if the husband uses his house
for evil activities, then also
his right to privacy and house
gets compromised. (91)

.....
मस्जिदमन्दिराणां च
प्रणश्यति पवित्रता ।
यदि द्वेष-प्रसाराय
प्रयोजितानि कुत्रचित् ॥९२॥

Masjida-mandiranam cha

Pranashyati pavitrata

Yadi dvesha-prasraya

Prayojitani kutrachit. (92)

Pavitrata – Sacredness, *masjida-mandiranam* – of mosques and temples or places of worship, *cha* – also/similarly, *pranashyati* – is destroyed, is destroyed, *yadi* – if, *prayojitani* – they are used, *kutrachit* – anywhere, *dvesha-prasraya* – for spreading hatred.

Similarly places of worship

lose their sacredness

if used anywhere

for spreading hatred. (92)

.....

मतधर्मस्य स्वातन्त्र्यं

काङ्क्षितं सर्वजनैस्सदा ।

किन्तु घृणा न बोधव्या

कदा अन्य मतान् प्रति ॥९३॥

Matadharmasya svatantryam

Kankshitam sarvajanaissada,

Kintu ghrina na bodhavya

Kada anya matan prati. (93)

Svatantryam – freedom, *matadharmasya* – of religion, *kankshitam* – is desired, *sada* – always, *sarva-janaih* – by all people; *kintu* – but, *ghrina* – contempt, *prati* – towards, *anya matan* – other religions, *na bodhavya* – should not be preached.

Freedom of religion

is always desired by all,

but contempt towards other religions

should never be preached. (93)

.....

एको देवः मताऽनेके

एकोद्देशः पथाः पराः ।

विभिन्न पथमात्रेण

किमर्थं बन्धुता क्षिया ॥९४॥

Eko devah matā aneke

Ekoddeshah pathāh parāh,

Vibhinna-patha-matrena

Kimartham bandhuta-kshiyā. (94)

Eko devah – (There is only) one God, (though there are), *anekē* – several, *matah* – religions/faiths, (are); (there is), *ekoddeshah* - one goal, *pathah* – paths, (are), *parah* – different; *vibhinna-patha-matrena* – just because paths are different, *kimartham* – why (should there be), *bandhuta-kshiya* – 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? (94)

.....

आन्तर्यं सर्वधर्माणां

अहिंसा सत्यशीलता ।

निश्चितं निकषो तेषां

वर्तते मानवीयता ॥९५॥

Antaryam sarvadharmāṇam

Ahimsā satyashīlatā,

Nishchitam nikasho teshām

Vartate manavīyatā (95)

Antaryam – The inner essence, *sarva-dharmānam* – of all religions, (consists of), *ahimsa* – non-violence, (and), *satyashilata* – commitment to truth/veracity; *nishchitam* – surely, *tesham* – their, *nikasho* – test, *vartate* – exists in / consists of, *manaviyata* – humaneness.

The essence of all faiths is
non-violence and veracity,
the test of them all lies in
their humanity. (95)

.....
मतधर्मनाम्नि चर्याः

ये संत्यमानुषाः खलु ।
त्याज्यास्ते सर्वलोकेषु
हिंसां प्रचोदयन्ति ये ॥९६॥

Matadharmā-namni charyāḥ

Ye santyamānushāḥ khalu

Tyajyaste sarvalokeshu

Himsam prachodayanti ye. (96)

Charyāḥ – Customs/ behaviours, *matadharmā-namni* – in the name of religion, *ye* – which, *santi* – are, *amanushah* – inhuman, *khalu* – really/indeed, *te tyajyāḥ* – they should be rejected, *sarva-lokeshu* – among/by all people, *ye* – which, *prachodayanti* – incite, *himsam* – violence.

Customs in the name of religion
which are inhuman indeed,
should be rejected by all people
as they incite violence. (96)

.....
अस्पृश्यता विशेषेण

महादुष्टा च निर्घृणा ।

आधारो नास्ति तस्यै च

कस्यापि तु मतस्य हि ॥९७॥

Asprishyata visheshena

Mahadushta cha nirghrina,

Adharo nasti tasyai cha

Kasyapi tu matasya hi. (97)

Asprishyata – Untouchability, *visheshena* – especially, (is), *mahadushta* – most cruel, *cha* – and, *nirghrina* – merciless; *nasti* – there is no, *adharo* – support, *kasya api* – of any, *matasya* – religion, *tasyai* – for it, *hi* – indeed.

Untouchability especially

is most cruel and merciless;

there is no support

of any religion for it indeed. (97)

.....

अनुभवन्ति दारिद्र्यं

स्वशरीरश्रमे स्थिताः ।

येन केन प्रकारेण

तेऽन्य जनैः प्रशोषिताः ॥९८॥

Anubhavanti daridryam

Swa-sharira-shrame sthitah,

Yena kena prakarena

Te anya-janaih prashoshitah. (98)

(Those who are), *sthitah* – dependent upon/ established, *svasharira-shrame* – in own manual labour, *anubhavanti* – experience, *daridryam* – poverty; *yena kena prakarena* – in some way or the other, *te* – they, *prashoshitah* – thoroughly exploited, *anya-janaih* – by other people.

They experience poverty

who depend on own manual labour,

they are exploited by the rest
in some way or the other. (98)

.....

दैहिक-श्रमिकानां च

स्त्रीणां प्रति अनादरः ।

शोभते न मनुष्याणां

शिष्टानां वर्तने कदा ॥९९॥

Daihika-shramikaṅam cha

Strinam prati anādarah

Shobhate na manushyaṅam

Shishtāṅam vartane kadā. (99)

Anādarah - Contempt / Disrespect, *prati-* towards, *daihika-* manual, *shramikaṅam* – labourers /workers, *cha* – and, *strinam* – women, *na shobhate* – does not fit, *vartane* – in the behaviour, *shishtāṅam manushyaṅam* – civilised people, *kadā* – at any time.

Disrespect towards manual workers

and women does not befit

the behaviour of the civilised

people at any time. (99)

.....

श्रमो केनापि न त्याज्यो

कुत्सनं तद् प्रति त्यजेत् ।

सर्वहिताय कुर्यात् वै

कायकं प्रीतिपूर्वकम् ॥१००॥

Shramo kenapi na tyajyo

Kutsanam tad prati tyajet,

Sarvahitaya kuryat vai

Kayakam priti-purvakam. (100)

Shramo – Manual labour/body work, *na tyajyo* – should not be given up, *kenapi (kena api)* - by any one, (and), *kutsanam-* contempt, *tad prati* – towards it, *tyajet* – should be given up; *sarva-hitaya* – for the welfare of all, *kayakam* – manual labour, *kuryat* – should be done, *vai* – surely, *priti-purvakam* – with love.

Manual work should not be given up by any,

but give up contempt towards it;

body work 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 have 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).

.....

व्यवस्थायां तु अर्थस्य

श्रमोऽपि गौरवान्वितः ।

श्रमिकानां हितेनेव

देशसौख्यं च वर्धते ॥१०१॥

Vyavasthayam tu arthasya

Shramopi gauravanvitah,

Shramikanam hiteneva

Desha-saukhyam cha vardhate. (101)

Vyavasthayam – In the system, *arthasya* – of the economy, *shramopi (shramah api)* – manual labour also, *gauravanvitah* – has honoured place/importance, *tu* – indeed, *cha* – and, *eva-* only, *hitena* – through, (securing), *hitena* – the welfare, *shramikanam* – of workers, *desha-saukhyam* – happiness of the country, *vardhate* – increases.

Labour indeed has an honoured place

in the system of the economy;

by ensuring workers’ welfare only,

can a country be more happy. (101)

.....

आयुष्यस्योत्तरार्धेऽपि

चिन्तितव्यम् मया कृतम् ।

किमस्ति लोकक्षेमाय

यदि सार्थकं जीवितम् ॥१०२॥

Ayushyasyottarardhe'pi

Chintitavyam mayā kṛitam,

Kimasti lokakshemaya

Yadi sārthakam jīvitam. (102)

Uttarardhe api - At least in the latter half, *ayushyasya* – of (one's) life, *chintitavyam* – one should ponder over, *kim asti* – what is there, *mayā kṛitam* – that I have done, *loka-kshemaya* – 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 I have done for people's welfare

and if my life has been meaningful. (102)

.....

निर्गच्छेत् जगतो कृत्वा

भद्रतरां महीं प्रियाम् ।

आगामी संततिभ्यस्तु

अस्माकं सुखदायकम् ॥१०३॥

Nirgachchet jagato kṛtvā

Bhadrataraṁ mahīm priyam,

Agami santatibhyastu

Asmakam sukhadayakam. (103)

(One), *nirgachchhet* – should depart, *jagatah* – from the world, *kritva* – after making, *asmakam* – our, *priyam* – dear Earth, *bhadratarām* – safer, (and), *sukhadayakam* – happiness-giving, (for), *agami*- future, *santatibhyah* – generations, *tu* – indeed.

One should depart from this world
after making our dear Earth safer
and more happiness-giving
for the future generations. (103)

.....

भेदान् निर्णयितुं लोके

हिंसायाः पूर्णवर्जनम् ।

निकषः मानवधर्मस्य

तदेव मानवीयता ॥१०४॥

Bhedan nirnayitum loke

Himsayah purna-varjanam,

Nikashah manava-dharmasya

Tadeva manaviyatā. (104)

Purna – Complete, *varjanam* – rejection, *himsayah* – of violence, *nirnayitum* – in settling, *bhedan* – differences, *loke*- in the world, (is), *nikashah* – the testing point, *manava-dharmasya* – of the religion of humanity, (and), *tadeva* – that only is, *manaviyatā* – humaneness.

Complete rejection of violence
in settling differences in the world,
is the testing point of the religion of humanity,
and that only is humaneness. (104)

.....

महोत्कर्षो मनुजातेः

ममतायां हि वर्तते ।

परस्पर-हितासक्त्यां

शान्ति-सौहार्द-वर्धने ॥१०५॥

Mahotkarsho manujateh

Mamatayam hi vartate,

Paraspara-hitasaktyam

Shanti-sauharda-var dhane. (105)

Mahotkarsho – Big progress, *manujateh* – of humankind, *vartate* – is/ consists, *mamatayam* - in love, *paraspara-hitasaktyam*- in the care for mutual interests, (and), *vardhane* – in promotion of, *shanti* – peace, (and), *sauharda* – friendship.

The big progress of humankind

consists only in love,

caring for mutual interests, and

in promoting peace and friendship. (105)

.....

अल्पस्थानं च स्वार्थस्य

त्यक्त्वा यो अनुतिष्ठति ।

लोकक्षेमस्य धर्मं सः

धन्योस्ति परमो नरः ॥१०६॥

Alpasthanam cha svarthasya

Tyaktva yo anutishthati,

Lokakshemasya dharmam sah

Dhanyosti paramo narah. (106)

Yo – One who, *tyaktva* – after leaving, *alpasthanam* – the narrow place/plane, *svarthasya* – of selfishness, *anutishthati* – follows, *dharmam* – the religion, *lokakshemasya*- people's welfare, *sah* – he/such a person, *dhanyosti* – is the blessed one, (and), *paramo narah* – an excellent human.

Excellent and blessed is he or she,
who after leaving the narrow plane of selfishness,
follows the religion of
promoting people's welfare. (106)

.....
आन्तर्ये भासते सत्यं

यदा अनुभवाम नः ।

वात्सल्यस्य प्रभावं वै

सत्वस्य च अमोघताम् ॥१०७॥

Antarye bhāsate satyam

Yada anubhavama nah,

Vatsalyasya prabhavam vai

Satvasya cha amoghatam. (107)

Satyam – Truth, *bhasate* – manifests/strikes/shines, *antarye* – within/ inside (of us), *vai-* surely, *yada* – when, *nah* – we, *anubhavama* – experience, *prabhavam* – the power, *vatsalyasya* – of love, *cha* – and, *amoghatam* – the greatness, *satvasya* – of goodness/being good.

Truth shines within surely

when we experience

the power of love and

the 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

अवकाशो परन्तु तु ।

प्राप्तोतुं च मनुष्येभ्यः

स्वोद्धारं जगतः सह ॥१०८॥

Sansaro na hi nissaro

Avakasho parantu tu,

Prapnotum cha manushyebhyah

Svoddharam jagatah saha. (108)

Sansaro (sansarrah)- the mundane world, *na hi nissaro* – is not indeed meaningless/ insignificant, *tu* – but, *avakasho* – an opportunity, *prapnotum* – to achieve, *manushyebhyah* – for human beings, *svoddharam* – own uplift, *saha* – along with, *jagatah* – the world, *cha* - too.

The mundane world is not meaningless,
but is an opportunity for humans
to achieve own uplift
along with the world too. (108)

.....

नाको वा नरको वा

अन्यत्र न हि विद्यते ।

सदाचारेण कृतं स्वर्गं

नरकं नीचचर्यया ॥१०९॥

Nako va narako va

Anyatra na hi vidyate,

Sadacharena kritam svargam

Narakam nichacharyaya. (109)

Nako – Heaven, *va* – or, *narako* – hell, *na hi vidyate* – does not surely exist, *anyatra* – elsewhere; *svargam* – heaven, *kritam* – is created by, *sadacharena* – good conduct, (and), *narakam* – hell, *nichacharyaya* – by bad conduct.

Heaven or hell do not exist
anywhere else,

good conduct creates heaven,
and the bad one produces hell. (109)

Note: This is an echo of one of Basavanna's *Vachanas* quoted in the Note below verse 37 above.

.....
पूर्ण-सत्यं तु वस्तूनां
संबन्धेषु परस्परम् ।
न तु तेषां वस्तुतायां
एकान्ते या प्रतिष्ठिता ॥११०॥

Purna-satyam tu vastunam

Sambadheshu parasparam,

Na tu tesham vastutayam

Ekante ya pratishthita. (110)

Purna-satyam – Complete/ Full truth, *vastunam* – of things, (lies), *tu* – indeed, *sambadheshu* – in relationships, *parasparam* – mutually, *na tu* – but not, (in), *tesham* – their, *vastutayam* – substance, *ya* – which, *pratishthita* – is based/ established, *ekante* – in isolation.

The full truth of things
lies in their mutual relationships,
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.) A human in isolation cannot be a complete truth; he/she can become complete only after growing in relationship with others. Dharma or ethics has no meaning in a world of isolated and totally autonomous 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).

.....

सत्यं च मानवस्यापि

अन्योन्य-सुख-वर्धने ।

तस्मिन् जीवनसार्थक्यं

परमो मानवधर्मः ॥१११॥

Satyam cha manavasyapi

Anyonya-sukha-var dhane,

Tasmin jivana-sarthakyam,

Paramo manava-dharmah. (111)

Satyam – The truth, *manavasya api* – of humanity also, (is), *anyonya-sukha-var dhane* – in promoting each other's happiness; *tasmin* – in that, *jivana-sarthakyam* – lies the fulfilment of life; *paramo* – the highest, *manava-dharmah* – is the religion of humanity.

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 मानव-धर्मं तु

परितोषो न साध्यते ।

निरोधो मानवत्वस्य

सर्वानेव हि बाधते ॥११२॥

Vina manava-dharmam tu

Paritosh_o na sadhyate,

Nirodho manavatvasya

Sarvaneva hi badhate. (112)

Vina – without, *manava-dharmam* – the religion of humanity, *tu*- indeed, *paritosh_o* – happiness, *na sadhyate* – cannot be achieved; *nirodho* – suppression, *manavatvasya* – of humaneness, *badhate* – harms, *sarvan eva* – all, *hi* – surely.

Happiness is not possible,
Without the religion of humanity;
suppressing humaneness
surely harms everybody. (112)

.....
भित्तिकाः यैः जनाः राष्ट्राः

विभाजिताः परस्परम् ।

नर-धर्मेण सर्वा ता

नष्टव्या हि जगद्हिते ॥११३॥

Bhittikāh yaiḥ janāḥ rāshṭrah

Vibhajitāḥ parasparam.

Naradharmēṇa sarvā tā

Nashtavyā hi jagad hite. (113)

Bhittikāh – The walls, *yaiḥ* – by which, *janāḥ* – people, (and), *rāshṭrah* – nations/countries, *vibhajitāḥ* – are divided, *parasparam* – mutually, *sarvāḥ tāḥ* – all of them, *nashtavyāḥ* – should be demolished, *hi* – surely, *nara-dharmēṇa* – by the religion of humanity, *jagad(t)-hite* – for the welfare of the world.

The walls by which people and nations

are mutually divided,

they should all be demolished

by the religion of humanity for 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 राष्ट्रान्
मतानपि समे हिते ।
नान्यदस्ति विना धर्मं
परमं मानवीयताम् ॥११४॥

*Ekikartum janān rāshṭrān
Matānapi same hite,
Nanyadasti vina dharmam
Paramam mānaviyatām. (114)*

Ekikartum – To unite, janān – people, rāshṭrān – nations/ countries, (and), matān – religions, api – also, same hite – into/ for equitable welfare, na anyad asti – there is nothing else, paramam – very high, vina – except, dharmam mānaviyatām – the religion of humaneness.

To unite people, nations, and
even religions in equitable welfare,
there is nothing so high
as the religion of humaneness. (114)

.....
न किञ्चित् कथितं नव्यं
शतकेऽस्मिन् मया खलु ।
सारं तु सर्वधर्माणां
महात्मभिः प्रबोधितम् ॥११५॥

*Na kinchit kathitam navyam
Shatakesmin mayā khalu,
Sāram tu sarvadharmāṇām
Mahātmabhiḥ prabodhitam. (115)*

Na kinchit navyam – Nothing new whatsoever, kathitam – has been said, mayā – by me, khalu – really, asmin shatake- in this Shatakam; sāram tu – (it is) just the essence, sarva-

dharmam – of all religions, (and already), *prabodhitam* – has been preached well, *mahatmabhi-* by the great.

Nothing new whatsoever
has been said by me in this *Shatakam*;
it is just the essence of all religions, and
preached well already by the great. (115)

॥ इति मङ्गेश-वेङ्कटेश-नाड्कर्णिना रचितं मानव-धर्म -शतकम् ॥

A Note on the Author

Dr. M V Nadkarni (b. 1939) is presently Honorary Visiting Professor, Institute for Social & Economic Change, Bengaluru (ISEC); and Member, Governing Body, CMDR, Dharwad. An economist by professional training, with specialisation in agricultural and ecological/environmental economics, he is 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. He did his Ph D under the guidance of Dr D M Nanjundappa at Karnatak University, Dharwad in 1968.

His recent books since 2011 are: *The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy*, published by Routledge, in 2016 (UK edition) and 2017 (South Asian edition); *Ethics for Our Times – Essays in Gandhian Perspective* (Oxford University Press, 2nd enlarged edition in 2014; 1st edition in 2011); *Handbook of Hinduism* (Ane Books, New Delhi, 2013); *Social Science Research in India – Institutions and Practice* (Edited jointly with R S Deshpande, including own article) (Academic Foundation, New Delhi, 2011).

Two of his earlier *Shatakams* are under publication : *Parisara-niti-shatakam* by Chinmaya International Foundation, and *Gandhi-tattva-shatakam* by the National Book Trust of India.

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