

## Social duties in Indian philosophies

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Prof. Dayananda Bhargava is a world renowned scholar of Vedavijnaana and Jainism among other sciences. Scholars like Prof. Bhargava have inspired our younger generation in deep research of Indic knowledge. I am fortunate to have personal acquaintance with this great man, who is manifestation of humbleness, academic excellence, and uncompromising standards. It is an honor for me to read my paper in a seminar organized on the occasion on his 75<sup>th</sup> birthday.

### Preamble

There is a big misconception in the contemporary world that Indian philosophies have been focusing, from the very beginning, on Moksha and, in the process, have lost focus on society. Thus it has created an impression that Indian philosophies are individual-centered and not society-centered, which is far from the truth. In this paper I want to show how Indian philosophies have contributed for the welfare of society and nation.

Though many Indian philosophies preach the means to attain Moksha and thus seem to be more individual-centered, every Indian philosophy is rooted in the welfare of society, since the society is nothing but collection of individuals. If individual is sane the society is sane. यत् पिण्डे तत् ब्रह्माण्डे. Welfare of society can not be achieved unless every individual is well trained in the art of self discipline, morals and ethics. The whole Indian literature is aimed at the reforming an individual into a perfect citizen who will not only protect one's self interest but also the interest of whole universe. Unlike the western approach of democracy, human rights, religious and racial tolerance etc. which are simple mockery of good words and mostly applicable only for others but not to oneself, Indian principles of society are aimed at making man responsible for society and for the universe. This is for कृण्वन्तो विश्वमार्यम्.

Unlike the violence, greed, racism etc. of the western civilization which had, in past, mercilessly killed millions in India, America and Africa, and now killing innocent people in Afghanistan, Iraq etc., but proudly announced "I may not agree with what you say, but I will fight to the death for your right to say it." (Voltaire) (Actual situation being "I will kill you if you say anything against me"), Indian principles of ahimsaa, satya, asteya, brahmacharya are aimed at self

control, harmonious living in nature, universal brotherhood and world peace. This is सह नौ भुनक्तु...मा विद्विषावहे... ओं शान्तिः शान्तिः शान्तिः

In the following pages I have analysed some of the concepts found various indian philosophies which aim at social harmony, peace and brotherhood.

## Dharma and Adharma

**“Every Indian philosophy is rooted in the welfare of society”**. It is because all the Vedic philosophies in India have strong background to oppose the materialistic view point of Caarvaaka’s which is much similar to modern neo-materialism being imposed by western civilization.

According to Caarvaakas people should be happy as long as they live, there is no need to worry about dharma and adharma, no need of performance of any yajna etc. as there is no afterlife, no svarga, and no naraka. But all the Vedic philosophies need to oppose this because society will face a big challenge of immoral and unethical activities if no dharma and adharma, the governing principles of life, are accepted.

Madhvacharya puts it in nutshell in Vishnutattvavinirnaya--

**“One who does not accept Dharma, Adharma etc., is not a religious and philosophical thinker at all. Because, such a thinker’s philosophy will go without a subject and a purpose. He cannot claim that teaching the absence of Dharma, Adharma etc., itself is his subject, because, **such a teaching will not foster people’s welfare. On the contrary, if people come to believe that there is no Dharma, Adharma etc., to regulate them, they will become more and more aggressive. This will result in a calamity to the people.**”** (KT Pandurangi’s translation)

To strengthen the theory of dharma, adharma, and the law of Karma which are the central points of Vedic religion, ethics and morals, every Vedic philosophy needs to ascertain the eternity of soul. They also emphasize on the law of karma and theory of eternity of souls to justify different tastes/ways and other kinds of differences seen among the men and women in our day to day life. <sup>2</sup>

## Law of Karma

<sup>1</sup> यस्य तौ नाभिमतौ नासौ समयी, समयप्रयोजनाभावात्। न च तेन लोकोपकारः, धर्माद्यभावज्ञाने परस्परहिंसादिना अपकारस्यैव प्राप्तेः। न चोपकारेण तस्य प्रयोजनम्, अदृष्टाभावात्। अतो धर्माद्यभावं वदता स्वसमयस्यानर्थक्यमङ्गीकृतमेवेति नासौ समयी। **विष्णुतत्त्वनिर्णय परिच्छेद 1.**

<sup>2</sup> शरीरदाहे पातकाभावात् न्या.सू.2.1.4, पूर्वाभ्यस्तस्मृत्यनुबन्धाज्जातस्य हर्षभयशोकसंप्रतिपत्तेः न्या.सू. 2.1.18, प्रेत्याहाराभ्यासकृतात् स्तन्याभिलाषात् न्या.सू. 2.1.21.

The law of karma in the first instance may be taken as an extension of the law of causation to the sphere of human conduct. It is an extension of the law of causation in the sense that every action that a man does has its necessary consequences, or in other words, every action serves as a cause for some effects. Whatever happiness or sorrow one undergoes in this life are necessary results of actions in his past and present life. With the doctrine of karma is associated a belief in the past and future lives expressed in the doctrine of rebirth. A chain of causation, which links our actions and our status in any particular life, is formed. The state of affairs that one is facing in one's present life including, of course, the present life itself, is determined by one's actions in the past life or lives and the state of affairs that are awaiting him in his future life itself will be the consequences of his deeds in the present life. Thus actions done by a person produce for him good or bad results in accordance with his good or bad actions. Indian thinkers maintain that every action done produces a samskaara or a potency (i.e. punya or paapa). This potency is never lost or destroyed and when ripened or matured it produces appropriate consequences for the doer of the action to experience.

This leads us to another important feature of the law of karma and that is its comparison with physical law of the conservation of the energy. On the parity of the above physical law, the law of karma may be taken as the law of the conservation of moral values. The law of the karma says that no action ever passes for nothing, no action is ever lost in vain. Every action is bound to produce its natural result and the doer of the action is bound to bear its burden. What is done is never lost in vain. There is no krtapranaasha. **This is the law of the conservation of moral values.** Another aspect of the law is that one never comes across any result which is not of his own action. There is no akraabhyaagama. The world, governed by the law of karma, is a moral world with complete justice in the award of reward and punishment, happiness and suffering. The law of karma in this sense is the law of retribution. One gets only what he deserves in return of his own actions. He is neither held responsible for the actions done by others nor he has to undergo the consequences of such actions. There is complete justice and no anarchy in the moral world. As Radhakrishnan<sup>3</sup> says "According to the principal of karma there is nothing uncertain or Capricious in the moral world. We reap what we sow"<sup>4</sup>

This theory of karma, existence of dharma-adharma and eternality of soul plays a very big role in the morals of man. The problems we are encountering in the world are all the results of the ignorance of this Universal law of karma. No law implementing authority in the world can prevent murders, loots, scandals, rapes, bombings etc. by whatever means in their hand unless possible criminals abide by this theory of karma by themselves. Nobody is saint in this world. While

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<sup>3</sup> Radhakrishnan, "Indian philosophy" Vol. I, p. 245.

<sup>4</sup> Kedarnath Tivari, "Classical Indian ethical thought" MLBD, Delhi 2007.

many people desist from crimes because of fear of punishment at the hands of law implementing agencies, others desist because of moral/ethical commitments which are the orders world<sup>5</sup>. But neither fear of punishment under the hands of law implementing authorities nor the fear of out-of-world (paaralaukika) punishment will prevent a purely materialistic criminal from committing crimes, if he has enough approach to powers to go out free from jails. This is the actually happening in the world. What mortal law will prevent US Government from waging war for oil in Iraq and, in way, killing thousands of innocent people. Only a thought of after-life-consequences can prevent a president from signing a declaration of false wars. Unfortunately this is the thing we are missing. But an enlightened man would always be apprehensive of consequences of such a crime in the future lives even if he is not caught in this life, and thus commits himself to moral life. Thus the law of Karma does prevent, at least, some men from committing crimes. But unfortunately Christianity and Islam still maintain theory of no-rebirth irrespective of new scientific studies proving it.

This is what Wikipedia says on rebirth theory—

In recent decades, many people in the West have developed an interest in reincarnation.<sup>[5]</sup> Feature films, such as *Kundun*, *What Dreams May Come* and *Birth*, contemporary books by authors such as Carol Bowman and Vicki Mackenzie, as well as popular songs, regularly mention reincarnation. Some university researchers, such as Ian Stevenson and Jim B. Tucker, have explored the issue of reincarnation and published reports of children's memories of earlier lives in peer-reviewed journals and in books such as *Twenty Cases Suggestive of Reincarnation* and *Life Before Life*. Skeptics are critical of this work and Carl Sagan said that more reincarnation research is needed.

Websites are abundant in this matter. The whole life of Edgar Cayce was devoted to the study of rebirth and law of karma. No one in world could refute the strong evidences Cayce produced through his clairvoyance readings on nearly 12000 cases which are still preserved in his Virginia Beach Center. Without any link with Indian Shastras and theories of Karma and rebirth, Cayce, a strong believer of Christ, held the Karma theory as responsible for the things we experience in this life. Works like “Many Mansions” etc. by Gina Cerminara may be a further reading on Cayce.

**This is the essence of Indian philosophical ethics and morals. All the Vedic philosophies, though hold different views on many important issues and aimed at different goals, emphasize on the theory of eternity of souls and law of karma theory to maintain the healthy and safe society and mankind in general.**

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<sup>5</sup> न मांसभक्षणे दोषो न मद्ये न च मैथुने। प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला।। मनु.

## Yama, Niyama etc.

If we look further, Yoga system in both practical and theoretical parts is solely devoted to the welfare of system by preaching the principals of Yama, Niyama etc. Yama (restraint), the first of eight parts of Yoga, is further explained as Ahimsaa, Satya, Asteya, Brahmacharya and Aparigraha<sup>6</sup>. Here the Ahimsaa (non-violence) is the restraint which leads to kindness, sympathy, love for other people etc. These five yamas are all positive virtues. Similarly Satya (truthfulness) is not merely avoidance of falsehood, rather it consists in positive truth-speaking. Brahmacharya is not only restraint on sex organs or even on general sense organs, it is rather the positive virtue of regulating the senses towards right direction. Asteya (non-theft) and Aparigraha (avoidance of excess-consumerism) are, of course, predominantly virtues of restraint, but they are also not purely negative in implication. They are rather counsels for developing a positive attitude of detachment and indifference towards worldly objects, so the mind could be engaged towards the higher spiritual pursuits.

These five restraints, if implemented irrespective of caste and creed, region and religion, together are called as Mahaavrata (Big-restraints)<sup>7</sup> because there is no religion or society which can dismiss these restraints and think these are applicable to particular region or group. These are the universal values aimed at the welfare of not only one's own society, but whole universe itself. Thus we find all the fundamental rules of the universe if we explore the Yoga system further and more.

This theory is echoed in Nyaya system where Goutama says "by Yamaniyama one gets atmasamskara which, in turn, leads to liberation, and by Yoga (tapas, praanayaama, pratyahara etc.) man comes to know adhyaatma (things)". Here Yama is explained as common duties of all the four varnas and ashramas, wherear niyamas are the specific duties of particular Varna or Ashrama.<sup>8</sup>

## Saadhaarana dharmas (Social Duties)

<sup>6</sup> अहिंसा-सत्यम्-अस्तेय-ब्रह्मचर्य-अपरिग्रहा यमाः यो.सू.2.30

<sup>7</sup> जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् यो.सू.2.31.

<sup>8</sup> तदर्थं यमनियमाभ्याम् आत्मसंस्कारो योगाच्चाध्यात्मविध्युपायैः॥ न्या.सूत्र ४.२.४६॥

(न्यायभाष्यम्) तस्यापवर्गस्याधिगमाय यमनियमाभ्याम् आत्मसंस्कारः। यमः समानम् आश्रमिणां धर्मसाधनम्, नियमस्तु विशिष्टम्। आत्मसंस्कारः पुनरधर्महानं धर्मोपचयश्च। योगशास्त्राच्चाध्यात्मविधिः प्रतिपत्तव्यः। स पुनस्तपः प्राणायामः प्रत्याहारो ध्यानं धारणेति। इन्द्रियविषयेषु प्रसंख्यानाभ्यासो रागद्वेषप्रहाणार्थः। उपायस्तु योगाचारविधानम् इति॥ ४६॥

There are ample evidences to accept that each of six Vedic philosophies have different goals. Moksha was not their common goal. They are different sciences to understand different things from different angles, even if there is a little bit overlapping. While Saankhya system aims at understanding universe in vedic perspective of purusha, prakrti and its manifestations, Yoga emphasizes on practical use of this Saankhya philosophy and simply adds Iishvara as the 26<sup>th</sup> padaartha. Nyaya being the science of epistemology has nothing to do about svarga, naraka and Moksha. Puurvamiimaamsaa which is a science of sentence analysis, is far away from Moksha. It is another matter that latter commentators imposed their own things on these original thinkers. Even many scholars of grammar have tried to make the Paninian grammar, which is very much grammar only, a philosophy. Hence only Vedanta and Vaisheshika are the philosophies, in strict sense. However many common elements can be found in all philosophies. At least one system of Indian philosophies is dedicated to the study of dharma.

Vaisheshika Darshana begins with अथातो धर्मं व्याख्यास्यामः Here it is very important to explore as to what is Dharma? Dharma is explained as “a thing which results in the Abhyudaya and Nishshreyasa” in Visheshika.<sup>9</sup> And then Vaisheshikadarshana continues to explain the dharmas in whole of chapter six. And these dharmas have been extensively explained in Prashastapaadabhaashya. We have to understand the social context of Dharma in order to understand what kinds of dharmas are described there.

The term Dharma as used in the Indian philosophical, religious and ethical tradition is very broad and comprehensive. However it has been prominently taken in the sense of moral law which sustains and maintains the entire universe. As manifested in the human realm, it is a set of virtues and duties that man must follow. By the *Dharma* of a man is generally meant his duties or obligation towards others, towards himself and also towards the deities. Thus the duties or virtues enumerated under dharma are not always, strictly speaking, moral duties or virtues; they also include, for example, duties in respect of health, knowledge etc. as well as the various ritualistic duties. But under Indian concept of morality, which includes both personal and social morality, they may all in a broad sense be called moral duties or virtues.<sup>10</sup>

Mahaabhaarata simply defines dharma as a thing which sustants the society.

धारणाद्धर्ममित्याहुः धर्मो धारयते प्रजाः।

यत्स्याद्धारणसंयुक्तः स धर्म इति कीर्तितः। (म.भारत. 8.49.50)

<sup>9</sup> यतोभ्युदयनिश्श्रेयससिद्धिः स धर्मः। वै.सू. 1.1.2. अभ्युदयः मोक्षव्यतिरिक्तम् ऐहिकम् आमुष्मिकं च फलम्। निश्श्रेयसं मोक्षः। देशिकताताचार्यवृत्तिः। गङ्गानाथझाकेन्द्रीयसंस्कृतविद्यापीठम्, अलहाबाद, 1979.

<sup>10</sup> Kedarnath Tivari, “Classical Indian ethical thought” MLBD, Delhi 2007.

Dharma, as understood in above sense has been recognized to be of two kinds (1) Saadhaaranadharmas or the duties which are to be carried out by each and every man of society irrespective of his station in life and (2) Svadharmas or those which are to be observed by a man by virtue of his having a particular station in society – both in respect of social and individual life.

Here the Svadharmas are Varnadharmas and Ashramadharmas. Varnadharmas are described by Arabindo<sup>11</sup> “The Brahmin who devoted himself to poverty and crushed down every desire in the wholehearted pursuit of knowledge and religious self-discipline; the Kshatriya who, hurling his life joyously into the shock of chivalrous battle, held life, wife, children, possessions, ease, happiness as mere dust in the balance compared with honor and the Kshatriya *dharma*, the preservation of self-respect, the protection of the weak, the noble fulfillment of princely duty; the Vaishya, who toiling all his life to amass riches, poured them out as soon as amassed in self-forgetting philanthropy, holding himself the mere steward and not the possessor of his wealth; the Shudra who gave himself up loyally to humble service, faithfully devoting his life to his *dharma*, however low, in preference to self-advancement and ambition; these were the social ideals of the age.” Ashramadharmas are enumerated in various smrtis and dharmashastras as gurukulavasa Studies, Bhaikshya etc. for Brahmacharins, Panchamahayajnas and Agnihotra etc. for Grhasthas, Vanavaasa etc. for Vaanaprasthas, Bhaikshya, Pravrajana etc. for Yatis.

Here in this context, Krishna says to Arjuna “(when there is a conflict between svadharma and saadhaaranadharmas) you should observe the svadharma as the paradharma will lead you towards distruction” श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्। स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥ (Mahaa.bhaa. 6.25.35) etc.

Various Indian thinkers slightly differ among themselves in presenting the list of Saadhaarana Dharmas, but by and large Dharmas such as satya, asteya, ahimsaa, aatithya, dayaa, indriyanigraha, akrodha etc. have been recognized as saadhaaranadharmas.

While Apastamba gives the list of vices and virtues as follows—

क्रोधः, हर्षः, रोषः, लोभः, मोहः, दम्भः, द्रोहः, मृषोद्यम्, अत्याश-परीवाद-अवसूयाः, काम-मन्यु, अनात्म्यम्, अयोगः, तेषां योगमूलो निर्घातः (आपस्तम्बधर्मसूत्रे 8.23.5)  
अक्रोधः, अहर्षः, अरोषः, अलोभः, अमोहः, अदम्भः, अद्रोहः, सत्यवचनम्, अनत्याशः, अपैशुनम्, अनसूया, संविभागः, त्यागः, आर्जवम्, मार्दवम्, शमः, दमः, सर्वभूतैरविरोधः,

<sup>11</sup> in “The Bourgeois and the Samurai” (On Nationalism, pp.336-354)

योगः, आर्यम्, आनृशंसम्, तुष्टिः इति सर्वाश्रमाणां समयपदानि तान्यनुतिष्ठन् विधिना सार्वगामी भवति (आपस्तम्बधर्मसूत्रे 8.23.6)

Manu counts following dharmas in these famous verses—

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।

एतं सामासिकं धर्मं चातुर्वर्ण्ये ब्रवीन्मनुः॥ मनुस्मृतिः (10.3)

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥ मनुस्मृतिः (6.92)

Prashastapaada gives an exhaustive list of social duties which he draws from Vaisheshikasutras as follows-

Regard for dharma, non-injury, seeking the good of creatures, truthfulness, non-stealing, celibacy, purity of motive, restraint of anger, cleanliness, eating of pure food, devotion to particular god, fasting, and moral watchfulness (are the social duties)

[तत्र सामान्यानि धर्मं श्रद्धा, अहिंसा, भूतहितत्वम्, सत्यवचनम्, अस्तेयम्, ब्रह्मचर्यम्, अनुपधा, क्रोधवर्जनम्, अभिषेचनम्, शुचिद्रव्यसेवनम्, विशिष्टदेवताभक्तिः उपवासः, अप्रमादः]

Here in this list we find many things which are not found in the Manu like fasting, bhuutahitvatva etc. Many qualities which are purely intellectual like wisdom and learning, as found in Manu, are missing here.

Bhuutahitvatva clearly shows Prashastapaada's concern for the social virtues. Though it may seem that many qualities like bathing, eating of shuchidravya, devataabhakti, fasting etc. are merely hygienic and religious, hence have nothing to do with social duties. But even these things have their own place in keeping society sane. Bathing not only means the individual's cleaning of body, but it is general sense of cleanliness which is a basic need of society. Devotion, meditation, prayer etc. are proved to be excellent techniques for the improvement of health as shown by Dr. Alexis Carrel (Nobel lauret US physician, and author of best selling book "Man the unknown") etc. Fasting, once in a week or two-weeks, is also beneficial to not only the person who observes it, but also to the society in large, as observed by wartime PM Lal Bahadur Shastriji, for cutting unnecessary expenditure of society. Others in the list are clearly social duties. Thus Prashastapaada paves the way for welfare of society by instructing the students of Vaisheshika to imbibe all these qualities in them.

In the same line Vaatsyaayana, the Vaartikakaara of Nyayasuuutrakaaras, shows his clear interest in social welfare by showing the various duties and virtues separately. According to him-- saving the distressed, charity, social service (परित्राणम्, दानम्, परिचरणम्) are bodily virtues; truthfulness, agreeable speech, beneficial speech, reading the scriptures (सत्यम्, प्रियवचनम्, हितवचनम्, स्वाध्यायः) are virtues of speech; and kindness, non-attachment, and piety (दया, अस्पृहा, श्रद्धा) are the virtues of mind.

Bhagavadgiitaa clarifies the same views by counting the Daivii sampat which are basic needs of a sane and progressing society, in following verses which are self-explanatory (16.1-3)

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्।  
अहिंसा सत्यमक्रोधः त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्।  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति संपदं दैवीमभिजातस्य भारत।।

Giitaa declares social service a compulsory work for even a prospective climbing (आरुरुक्षु) yogi in the following verse-

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते। (6.3)

Madhvaacaarya elaborates this point saying that “a prospective yogi, in order to climb up the ladder of yoga, should pay the tax of social service. God will be pleased by it”.

It also condemns a self centered man who does not provide for others that such a man eats nothing but sins and declares him a thief of social property.

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥(3.12,13)

This view is strengthened by another verse of Bhaagavata

यावद्भियेत जठरं तावत्स्वत्वं हि देहिनः।

अधिकं योभिमन्येत सः स्तेनो दण्डमर्हति॥ (भागवत 7.14.8)

## Justification of Dharmas

Now one may raise difficult questions like what is the necessity of observing these social duties? Why should I be moral? Why should I follow prescriptions of dharma? Why should I not hate my neighbors? Why should I love them?

Dharmashastraakas did not worry to answer such questions because they thought one should have absolute faith in Shastras and follow whatever the way

prescribed there. But there are elements in Indian philosophical thought for full justification of the individual and social dharmas to be followed.

Man in Indian philosophy does not merely constitute the sense-organs, body etc. rather he is a higher spiritual being in the path attaining higher goals in life. Advaitvedanta theory emphasizes on "tat tvam asi" identity of all souls in reality, which is more important than simple similarity with other souls and there lies the full justification of adopting a life of social duties and morals. If all the men are one in essence (चित्त) there is natural tendency and justification of adopting a life of love, compassion, brotherhood, mutual help etc. With indriyanigraha He has to lift himself towards a higher plane of spiritual life. To achieve Indriyanigraha he has to win over the passions and purify his mind. For that he has to observe yama, niyama etc. and ahimsaa satya etc. common social duties come along with. This is the essence of Indian social philosophy. No other philosophy or religion in the world has a more apt answer for these questions. Here we can quote **Dr. Paul Deussen in this regard**, verbatim,

"The gospels quite correctly establish as the highest law of morality, 'love your neighbors as yourself' But why should I do so since by the order of nature I feel pain and pleasure only in myself, not in my neighbor? The answer is not in bible..... but it is in Vedas, in the great formula 'That art Thou' which gives in three words the combined sum of metaphysics and morals. You shall love your neighbor as yourself because you are your neighbor".

This shows how Indian philosophical system is oriented towards social welfare as metaphysics and social welfare are intertwined into one.

However, it is a big question whether all the souls are identical in essence or not? Dualist like Madhvaacaarya and other dvaitavaadins hold different answers for these questions. It may be summed up as follows- what if an intelligent man kills his neighbor and argues as to "what the harm I am causing for my neighbor by killing him? after all I am killing myself". This criminal knows that he is actually killing his neighbor and not himself since he firmly believes in the difference of both the men, but says, for argument's sake, that he is killing himself and not neighbor. How can we silence him with weapons of ethics? But a Dvaitavaadin surley counter argues that you will be harming yourself by killing your neighbor, because you will have to experience the effect of your act, at least, in next life. Moreover no one wants to be ethical being fully aware of the nonreality of the world. Rajendra Prasad<sup>12</sup> was right in criticising Advaita in following words "Going on doing ethicals in such a (non real) world is like journeying on a boat on the surface of a river, being intellectually convinced that neither the boatman,

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<sup>12</sup> **Theorizing in ethics: Indian way 2007.**

nor the boat, not even the river, is really real but having been advised to take all of them to be real for the purpose of this undertaking this journey”.

Interestingly, Vaisheshika sutra, while counting various Varnaashramadharmas which produce abhyudaya, negates the possibility of abhyudaya by eating pure food (शुचिभोजन) if the person does not observe the Yama (i.e. ahimsaa, satya, asteya, brahmacharya, aparigraha). It is like stating what is the use of Sandhyaavandana etc. if a man is cruel towards his society? Jayantabhatta declared that even jaina scriptures are valid in life because they do not destroy the society. But Charvaka and Samsaaramochaka scriptures who's only aim is to destruct the society are not acceptable.

This is an ample proof for how sensitive were our shaastrakaara towards common duties and society.

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