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# THE EGALITARIAN AND PEACE SEEKING TRAIT OF THE INDIAN MIND

P. SRIRAMACHANDRUDU



RASHTRIYA SANSKRIT SANSTHAN

## PREFACE

The word *Egalitarian* is used here not only in the dictionary meaning of (person) holding the principle of equal right for all persons but in an extended sense of (person) who loves and respects all the creatures, holding the principle of equal right for all creatures. The principle of *Ahiṃsā* (non-injury) which is given highest importance in the *Sanātana-dharma* and in all the Indian Philosophical systems is all comprehensive and takes under its fold all the concepts like egalitarianism, humanism, humanitarianism, the right to live, the right to work and etc. An attempt is made in the following pages to show how *egalitarianism* is there in the blood of every Indian from times immemorial.

One can get, in this work, a glimpse of *Sanātana-dharma* which has its unshakable roots in the *Vedas* but which has been ever growing and appearing in various shades according to the changing needs of the society without losing, at the same time, its moorings.

Whether it is created by God or has come into existence by other causes, the world is there with millions of varieties of the living beings and several kinds of inanimate objects. The main concern of *Sanātana-dharma* is to identify that *Eternal* order which sustains the world and to see that it is well-maintained. The very name *Dharma* implies that which sustains the world (*Dhāraṇāddharma ityāhuḥ*)

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*A slanderer has purid nose, an informer, a purid mouth, a man who steals grain lacks a part of his body and an adulterator of grain has a superfluity of parts of his body<sup>1</sup>.*

*A thief of food has indigestion; a thief of words (books) is a mute, a man who steals clothes has white leprosy, and a horse thief (thief of Vehicles) is lame<sup>2</sup>.*

*A man who steals lamps becomes blind; a man who extinguishes lamps, is one-eyed; a man who harms others is always sick and an adulter is rheumatic<sup>3</sup>.*

*Thus because of the particular effects of their past actions men who are despised by good people are born idiotic, mute, blind, deaf and deformed.<sup>4</sup>*

Manu mentions five major sins (*Mahāpāpas*) and says that those who commit these sins suffer hell for thousands of years and after exhausting the sin take their birth again on this earth, with a residue of the sin, with different bodies.<sup>5</sup>

*Killing a Brāhmaṇa, drinking liquor, stealing, violating the Guru's marriage-bed and associating with*

1. पिशुनः पौतिनासिक्यं सूचकः पूतिवक्त्रताम् ।  
धान्यचौरोऽङ्गहीनत्वमातिरेक्यं तु मिश्रकः ॥
2. अन्नहर्तामयाचित्वं मौक्यं वागपहारकः ।  
वस्त्रापहारकः श्वैत्र्यं पङ्गुतामश्वहारकः ॥
3. दीपहर्ता भवेदन्धः काणो निर्वापको भवेत् ।  
हिंसारुचिः सदारोगी वाताङ्गः पारदारिकः ॥ (मनु. ११.४९-५१)
4. एवं कर्मविशेषेण जायन्ते सद्विगर्हिताः ।  
जडमूकान्धबधिराः विकृताकृतयस्तथा ॥ (मनु. ११.५२)
5. बहून् वर्षगणान् घोरान् नरकान् प्राप्य तत्क्षयात् ।  
संसारान् प्रतिपद्यन्ते महापातकिनस्त्विमान् ॥ (मनु. १२.५४)



**RASHTRIYA SANSKRIT SANSTHAN**  
56-57, Institutional Area, Janakpuri,  
New Delhi-110058