

Let Us Dare If We Are Human

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Those that desire to follow the principles and practice of Śuddha Dharma, which alone would lead to Yōga in its integral sense, are required to consult their own hearts again and again before they resolve themselves to take to it. This exhortation is absolute. There is no mincing it. One cannot afford to hoodwink (delude) it. It may be asked, in this connection, whether the desire in itself is not a sufficient warrant for one to tread the path. A second question also may be raised whether the principles are so exacting in their requirements as to prohibit one to take to it, and to be followed by a third, what it is to consult one's own heart, and so on. Let us try to answer them in order.

When compared to those who aim at practicing the imbecile habit of "desirelessness," which tends to generate a hypocritical attitude, those that desire and do not try to dissimulate are honest men. It is this, their very desire, that goads (drives) them on to seek the path of Śuddha Dharma, which due to its vastness gives shelter to everyone under the Sun in perfect accordance to his behests. Unlike the existing various labeled religions and spiritual schools of thought, Śuddha Dharma does not call on men to look upon the world as false, to emasculate the senses, to annihilate the mind and to do all those actions with a view to eschew the worldly aspect of life altogether, and to achieve success in the spiritual direction. On the other hand, it wants men to live the material life, by completely and fully understanding it, which, as night follows day, leads to spiritual revelations so as to ultimately terminate in Yōga. Hence it is, that the tenets of Śuddha Dharma hold both the spiritual and worldly aspects of life as very important for complete development. It does not prefer the spiritual at the cost of the material or vice versa. If done it is lopsidedness (asymmetry) leading to distraction.

Such a fascinating truth which is the real Sanātana Dharma, is a relief to many even a hearing of it, for, they have been tutored so long to look upon the world as false, to forsake family for the quest of God, that spiritual and world-life are inconsistent with each other and so on, in the name of religion. What is termed as Hindu religion has sinned very much in this respect. There is very little Sanātana in what it reputed to hold. It has caught hold of a part and confuses it with Sanātana. Consequently, when the real truth of Sanātana Dharma is revealed, it opens the eyes of the real seekers, who have been holding those incorrect notions all along and which gives them a new zest (enthusiasm) to live and follow the principles of Śuddha (Sanātana) Dharma, so as to achieve realization. But such a desire, though highly commendable, is not sufficient in itself to warrant an immediate adoption in practice. For, practice involves a firsthand knowledge of the principles without which no practice is worth the name even though one may desire and aim at practice. Such practices even though attempted terminate in wrong directions.

Consequently, a mere desire to live the truth of **Śuddha Dharma** does not by itself help one to take to it. This is best done only when the principles are learnt and assimilated before practice is aimed.

Such a conclusion would naturally prick the curiosity of any one, even a skeptic, to know what are the basic principles of **Śuddha Dharma**, which asserts so much excellence, and to find out whether they are so very difficult at all.

It is not difficult but really hazardous to make the principles of **Śuddha Dharma** your own, for, its great difficulty in making the mind to follow the principles, is because of the very nature of its extreme simplicity.

Its first principle is **Ahimsā... Harmlessness**. In a world wherein violence is practiced as a fine art, the idea of harmlessness will fall flat on our ears. This idea of violence is the direct result of the baneful (harmful) theory of ‘survival of the fittest’. Also the aim to over-reach others has made violence a first principle, with what effect we all know. In such a difficult situation, it may be asked how it is possible to be harmless. It is the purpose of **Śuddha Dharma** to teach you.

The second great principle of **Śuddha Dharma** is **True Speech**. Even the dictates of policy should not be the reason to speak falsehood. Falsity is the handmaid of **Mōha** (fascination), that passionate fascination which tends to mistake one for the other leading to fall. **Mōha** is the greatest stumbling block to men, and it persists in falsity. It can be conquered not by truth but by **true speech**, which is different from truth.

Service unto others within one’s possibility is its great third principle. This does not require one to go out of the way to render help even at one’s own risk or inability.

The above three principles are to be followed by one in relationship to others, whereas the fourth great principle of **Śuddha Dharma** is with reference to himself and that is **Meditation**. It is through **meditation** and **reflection** alone that man becomes capable of elevating himself in the **World-Process**, and in no way else. All the great beings of **Śuddha Dharma Maṇḍalam** occupy high places in the **Hierarchy** only through the simple process of **meditation**. So also the great **Trimūrtis (Gods)** in charge of the creation, preservation and reintegration of the **Universe**.

Therefore, these four principles simple in themselves constitute the vital and fundamental basis of **Śuddha (Sanātana) Dharma**. It is because they are so simple, the mind that has weltered in complexities, grotesque notions and intellectual quibbles, finds them so difficult to be put into practice. But no **Yōga** worth the name is possible unless these four principles are brought into practice in everyday life. The great spiritual and material treasures of **Śuddha Dharma** are available only to those who have made these principles an asset.

Now it is open to those who desire to follow the practice of **Śuddha Dharma** to find out for themselves whether they are capable or otherwise. There is no point in getting oneself mystified

about the fundamental factors of life and conduct, which alone could augment *Sādhana*. It cannot be done in any other way.

Let us now see what is to consult **one's** own heart. This consultation of the heart is in the nature of **self-analysis**. All actions done have to be tested on the anvil of the above four basic principles which facilitate **self-analysis**. **Heart** is the seat of affections and creates **knots** which are in the nature of bondage to man. They have to be untied, for they prevent man from **realization**. And yet they have got to be done if the indweller of the heart's cave... the **Īśwara**... is to be seen, who alone could lead man from ignorance to knowledge, from untruth to truth, from death to immortality. It can and should be done only gradually, through the aid of **discriminating intelligence**, which the practice of **Śuddha Dharma** correctly generates. All attempts to break the **knots** in a violent manner such as the so-called **Yogic** practices with incorrect notions about **Life** and **Matter** etc., terminate in grief. The frequent test of the heart is with reference to his own capability to release himself from the **fetters of his heart** through leading a life of **dedication** and **impersonal actions**. And in such a process the **fetters** fall away and **Yōga** results.

The **fetters of the heart**, which is the seat of affection, are due to the misplacement of this affection motivated by **likes** and **dislikes**. Real affection is **intelligence** itself. When there is the emotional upsurge the waves of **likes** and **dislikes** spring up and **intelligence** is marred (stained) generating the separatist tendencies of good and evil, as also those factors of the relative fold which disturb the equipoise in man. These dual factors are otherwise known as the **personal way of living**; which means, not reacting to good and bad as they are, but to evaluate them in terms of qualities and these qualities are the well known *Triguṇas*, viz. **Sattva (Intelligence)**, **Rajas (Passion)**, and **Tamas (Ignorance)**.

All the dual phenomena are the result of the intermingling of these three *Guṇas* in various degrees and forms. And when these dual effects are appraised in terms of these three qualities, **intelligence** commences to assert, which leads to an **impersonal mode of living** and which in turn releases the **knots** of the heart leading to **realization**. This is **Yōga**, which terminates as **dexterity in works**. This is what is meant by searching the heart again and again.

Hence it is suggested to those who would follow the tenets of **Śuddha Dharma** to search their hearts again and again and find out whether **they** have the courage to tread this path, which alone could harmonize the life within and the external life, the manifest with the not manifested, the spiritual with the worldly, and so on. All the so-called problems, relating to economics, social, religious, etc., etc., are problems because of their incorrect application to problems of life. So that when **life itself** is studied and which **Śuddha Dharma** teaches in a masterly manner every one gets solutions for these problems so far as they relate to themselves as individuals; and when the individual problem is solved in all these directions, collective solution is achieved. So it is **Bhagavān Śrī Nārāyaṇa** that says that the various grades, higher and lower of society must be in terms of *Jñāna*, and not based on birth or wealth pertaining to the mere material. *Jñāna*

indicates the extent of inner development (**Ātmic**); while the outer belongs to the material (**Prākṛitic**). In a society which consists of men with inner development, there is less of conflict and all those ugly factors that mar (tarnish) the pleasantness of life, **than** when compared with those of the exclusive material basis; which due to its innate separativeness is the field for disharmony, and can be successfully dealt with only through **Jñāna (wisdom)**.

It is the individuals who can create such **society**, provided they are able to generate real **intelligence** in themselves. **Śuddha Dharma** helps them immensely in this direction.

So that the first aim of the would-be **Śuddha** is to get at a correct knowledge and having got it, test it again and again through reason and **Dharma** applied in everyday life, aiming at **intelligence**.

You will learn more about all these great factors that go to make this whole life, when **Bhagavān Śrī Mitra Dēva** manifests to preach the doctrine of **Śuddha Dharma** and lead the blind humanity out of its present path of destruction to the great goal of **Peace** and **Bliss**