



## **BASES PSÍQUICAS DE LA EXPLOTACIÓN DE LOS DALITS EN LA INDIA**

### **PSYCHIC BASIS OF EXPLOITATION OF DALITS IN INDIA**

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**Conflicto de intereses:** Ninguno que declarar.

### **Resumen**

El término dalit significa oprimido y pisoteado. De hecho, los dalits en la India, los más bajos de las castas inferiores y los más pobres de los pobres, son pisoteados (social, político y económicamente) por los ricos, especialmente los pertenecientes a las castas superiores.

Los dalits comprenden aproximadamente el 16.6 por ciento de la población de la India, pero su participación en la propiedad de la tierra y la propiedad, el acceso a la educación y el empleo y los servicios sociales básicos son miserablemente bajos. La peor práctica inhumana contra ellos es la práctica de la intocabilidad. Esto se asocia a varios tipos de atrocidades perpetradas sobre ellos por los ricos pertenecientes a las castas superiores. Toda esta explotación social se asocia con la explotación económica y la esclavitud.

En general, la raíz de la enfermedad puede remontarse al código de Manu que da una justificación legal, ética y religiosa al sistema existente de explotación de las personas pertenecientes a las castas inferiores. Las leyes de Manu indican cómo la plétora de nuevas sub-castas se generó a través de matrimonios entre castas y así surgieron los antepasados de los dalits modernos. Los descendientes de las tribus bárbaras (Mlechhas) subyugados por los arios aumentaron sus filas.

El objetivo básico de este artículo es acercarse a la profundidad de la psicosis humana que da lugar a las prácticas socioeconómicas explotadoras y discriminatorias relacionadas con los dalits y otras castas inferiores. En este sentido vamos a destacar la psicosis primordial de la minoría inteligente y privilegiada perteneciente a las castas superiores para dar origen y perpetuar la discriminación y la explotación inhumana de la mayoría perteneciente a las castas inferiores. La psicosis está profundamente arraigada en los modos humanos básicos analizados y elaborados en la Filosofía Samkhya de la India antigua.

Según Samkhya Philosophy, la conciencia humana es una parte de la manifestación material de la naturaleza, y es la combinación de tres modos básicos: Sattwa, Rajas y Tamas, dotados por la Naturaleza. Todos estos modos básicos se combinan en diferentes grados para asignar diferentes características a diferentes individuos. Si está aislado en el abstracto, Sattwa no mezclado pertenece a la bondad y la virtud, Rajas a la pasión y el deseo insaciable y Tamas a la oscuridad de la mente, la obsesión y la inercia. Todas nuestras facultades mentales e intelectuales proceden de estos tres modos básicos. En consecuencia, todos los individuos pueden clasificarse ampliamente en tres categorías principales, a saber. Sattwic, Rajasic y Tamsic.

Las personas en los estratos superiores de la sociedad están en el estado rajásico y los dalits se ven obligados a estar en el nivel más bajo del estado tamásico a través de la pobreza, el analfabetismo, las costumbres sociales, las creencias religiosas y las medidas legales. Siendo controlado por la minoría rajásica. Este proceso de deshumanización de los dalits comenzó hace mucho tiempo para cumplir con la avaricia y el poder de los estratos superiores rajásicos como es evidente de las prescripciones de los textos de Manu.

La única manera de salir de esta enfermedad es elevar a los dalits y otras castas explotadas como los Shudras desde el estado de Tamas hasta el estado de Rajas y más tarde a Sattwa a través de la rápida industrialización con las tecnologías modernas, la eliminación del analfabetismo y la pobreza abyecta de la mayoría explotada y la difusión de la educación científica y la visión del mundo científico para erradicar todos los modos tamásicos como las supersticiones, las obsesiones con los ritos religiosos, las distinciones y la discriminación contra la población sobre la base de la casta, el credo, la lengua maternal. De personas comunes a maestros y sacerdotes religiosos, celebridades y partidos políticos y líderes políticos. Para ello es necesario inculcar valores éticos y sattwic entre la minoría explotadora, los políticos, los partidos políticos y los medios de comunicación.

## Abstract

The term dalit means downtrodden and trampled. In fact the dalits in India, the lowest of the lower castes and the poorest of the poor, are being trampled (socially, politically and economically) by the rich, especially those belonging to the upper castes.

Roughly the dalits comprise about 16.6 per cent of India's population. But their share of ownership of land and property, and access to education and employment and basic social amenities is miserably low. The worst inhuman practice against them is the practice of untouchability. This is associated with various kinds of atrocities perpetrated on them by the rich belonging to the upper castes. All these social exploitation have been associated with economic exploitation and slavery.

In general, the root of the malady may be traced back to Manusmriti (M.S.). M.S. ascribed a legal, ethical and religious justification to the existing system of

exploitation of the people belonging to the lower castes. M.S. delineated how plethora of new sub-castes was generated through inter-caste marriages and thus the forefathers of the modern dalits emerged. Descendants of the barbarian tribes (Mlechchas) subjugated by the Aryans swelled their ranks.

The basic objective of this article is to get down to the depth of human psychosis that gives rise to the exploitative and discriminatory socio-economic practices related to the dalits and other lower castes. In this connection we are going to highlight the primordial psychosis of the intelligent and privileged minority belonging to the upper castes to give birth to and perpetuate discrimination against and inhuman exploitation of the majority belonging to the lower castes. The psychosis is deeply rooted in basic human modes as analyzed and elaborated in the Samkhya Philosophy of ancient India.

According to Samkhya Philosophy, human consciousness is a part of material manifestation of Nature, and it is the combination of three modes viz. Sattwa, Rajas and Tamas, endowed by Nature. All these basic modes combine in different degrees to assign different characteristics to different individuals. If isolated in the abstract, unmixed Sattwa pertains to goodness and virtue, Rajas to passion and insatiable desire and Tamas to darkness of mind, obsession and inertia. All our mental and intellectual faculties originate from these three basic modes. Accordingly all individuals may be classified broadly into three major categories, viz. Sattwic, Rajasic and Tamsic.

The people in the upper strata of the society are in the Rajasic state and the dalits are forced to be at the lowest echelon of the Tamasic state through poverty, illiteracy, social customs, religious beliefs, and legal measures by the state machinery which is being controlled by the Rajasic minority. This process of de-humanization of the dalits started long ago to fulfill the greed and power mongering of the Rajasic upper strata as is evident from the prescriptions of the Manusmriti.

The only way out of this malady is to raise the dalits and the other exploited castes like the Shudras from the state of Tamas to the state of Rajas and later on to Sattwa through rapid industrialization with modern technologies, removal of illiteracy and abject poverty of the exploited majority and spread of scientific education and scientific world outlook to eradicate all Tamasic modes like superstitions, obsessions with religious rites, distinctions of and discrimination against the population on the basis of caste, creed, mother tongue, religious practices etc., and blind devotion of common people to religious gurus and priests, celebrities and political parties and political leaders. To this end it is necessary to inculcate ethics and Sattwic values among the exploiting minority, the politicians and political parties and the mass media.

### **Palabras Claves/ Keywords**

Dalit; castas; explotación; esclavitud; India moderna; religión; opresión religiosa, opresión política; opresión económica; castes; exploitation; slavery; modern India; Vedas; religion; religious oppression; political oppression; economic oppression

## **Section I. Introduction**

A unique feature of poverty in India is its direct association with caste strata and caste related social rankings. This amazing dimension of poverty (both absolute and relative) in India has vividly been highlighted through the dalit issue which has become a hot topic of discussion in India in recent years. This has also become a political issue as the large number of dalits in India is likely to have an important bearing on ballot box outcomes in certain areas of some States in India.

The meaning of the term dalit (the word derived from Sanskrit and now in common usage in most of the major language in India) means tortured and trampled. Rightly the conglomerate of caste groups, collectively christened dalits in India, are literally trampled and tortured – socially, economically and politically – by the people belonging to the upper castes. Over and above, a tiny minority of the dalits who have been pampered and uplifted by the upper classes and shrewd politicians with the specific target of creating an intermediary group for smooth running of the machinery of exploitation of the majority of the dalits, also take part in this process of torture and exploitation of the unprivileged majority of the dalits.

It is very difficult to estimate exactly the number of dalits in India. But the most liberal estimate would make the number larger than the population of any country of the world except China, India, USA and Indonesia. Roughly they comprise about 16.6 per cent of India's population. But their share of ownership of land and property, and access to education and employment and basic social amenities is miserably low. The worst inhuman practice against them is the practice of untouchability, which is rampant in all the States of India. This is associated with various kinds of atrocities perpetrated on them by the rich (mostly belonging to the upper castes and the upper strata of the

lower castes). All these social exploitation have been associated with economic exploitation and slavery.

Most of the evidences reveal that the administrative machineries of all the State governments in India have been playing a pro-rich role in all cases of exploitation, atrocities and oppression of dalits by the upper castes and the rich irrespective of caste, although there are some legal provisions to prevent such activities to some extent.

All policies like land reforms and other measures intended to empower the dalits (economically, socially or politically) have been foiled by the bureaucrats belonging to the upper castes and the privileged minority (through the policy of reservation) of the lower castes.

So far as the motivation of the policies of the government is concerned, it has been to isolate the advanced segments of the dalits and other lower castes from the downtrodden majority, and to create a lower caste aristocracy to distract attention from the basic problems of the exploited majority. Moreover, the method of reservation has given a permanent stamp of social stigma to all lower castes including the dalits. So the short-term job or other opportunities offered to the advanced minority of the dalits and people belonging to the other lower castes has long term adverse consequences for the majority as the legal recognition of caste distinctions would be very difficult to erase even if the majority of the dalits and people belonging to the other other lower castes were economically and politically empowered.

So in all respects the dalits in India reveal a miserable picture and an affront to humanity. Their plight has further degenerated in course of economic reforms in India since 1991, because of endangerment of food security, shrinkage of employment opportunities, inflation, reduction of

social sector amenities and increasing incidence of violence and atrocities committed against the dalits by the upper castes.

In this article, however, we are not going to explore these matters in detail. Our task here is to trace the origin of the concept and exploitation of the dalits in India and to highlight the ethical aspects of this issue. In general, the root of the malady may be traced back to Manusmriti (M.S.)<sup>1</sup>, the earliest dharmashastra (law book) of ancient India. In fact, the practice of caste system in India in its real form always revealed a design of the well to do minority to live on the surplus generated by the majority. So it actually became hereditary and became the most powerful tool for economic exploitation, which brought forth, as necessary concomitants, the social and political aspects of the caste system. M.S. ascribed a legal, ethical and religious justification to the existing system of exploitation. M.S. delineated how a plethora of new sub-castes was generated through inter-caste marriage. Here lies the root of origin of the dalits of modern India.

The basic objective of this article is to get down to the depth of human psychosis that gives rise to the exploitative and discriminatory socio-economic practices related to the dalits and people belonging to the other lower castes like the Shudras. In this connection we are going to highlight the primordial psychosis of the intelligent and privileged minority to give birth to and perpetuate discrimination against and inhuman exploitation of the majority. The psychosis is deeply rooted in basic human modes as analyzed and elaborated in the Samkhya Philosophy<sup>2</sup> of ancient India.

According to Samkhya Philosophy, human consciousness is a part of material manifestation of Nature and it is the combination of three modes viz. Sattwa, Rajas and Tamas, endowed by Nature. All these basic modes combine in different degrees to assign different characteristics to different individuals. If isolated in the abstract, unmixed Sattwa pertains to



gudness and virtue, Rajas to passion and insatiable desire and Tamas to darkness of mind, obsession and inertia. All our mental and intellectual faculties originate from these three basic modes. Accordingly all individuals may be classified broadly into three major categories, viz. Sattwic, Rajasic and Tamasic.

The people in the upper strata of the society are on the whole in the Rajasic state and the dalits are forced to be at the lowest echelon of the Tamasic state through poverty, illiteracy, social customs, religious beliefs, and legal measures by the state machinery which is being controlled by the Rajasic minority. This process of de-humanization of the dalits started long ago to fulfill the greed and power mongering of the Rajasic upper strata as is evident from the prescriptions of the Manusmriti.

The only way out of this malady is to raise the dalits and the people belonging to the other exploited classes like the Shudras from the state of Tamas to the state of Rajas and later on to Sattwa through rapid industrialization with modern technologies, removal of illiteracy and abject poverty of the exploited majority and spread of scientific education and scientific world outlook to eradicate all Tamasic modes like superstitions, obsessions with religious rites, classification of the population and the practice of discrimination against specific groups of people on the basis of caste, creed, mother tongue, religious practices etc., blind devotion of common people to religious gurus and priests, celebrities and political parties and political leaders. To this end it is necessary to inculcate ethics and Sattwic values among the exploiting minority, the politicians and political parties and the mass media.

To understand clearly the positions of the dalits in India, let us have a glimpse of the broad caste structure in India existing since prehistoric

times and modified from time to time according to the specific requirements of the ruling and vested interest classes.

## **Section II. Caste System in India**

The existing caste structure in India has a long history of evolution and its roots may be traced back in the Purusha Sukta of the Rig Veda, the most ancient religious and philosophical treatise of India. Now let us first have a glance at the original caste division as conceived by the ancient Indian shastras (religious, philosophical and legal texts of ancient India).

The four major castes, (i.e. hierarchical ranking of the society) in India prescribed first in the Rig Veda and repeated and elaborated in later shastras were:

1. Brahmana: Priests and scholars engaged in religious, academic, literary and philosophical activities.
2. Kshatriya: Political rulers, warriors and soldiers.
3. Vaishya: Persons engaged in trade, commerce and productive activities.
4. Shudra: The lowest caste in the Aryan hierarchy, comprising the majority of the population and serving the three upper classes. They were mainly laborers, peasants, artisans, and servants of the three upper classes.

The ancient Indian term for caste was 'varna' i.e. complexion. In general people belonging to the three upper castes were of fair complexion and the Shudras of swarthy complexion. So, it may be conceived that the former were primarily Aryans (believed to be belonging to Caucasoid white races from central Asia which had invaded India and subjugated the indigenous people and got settled as rulers of the Indian subcontinent)



and the Shudras, indigenous people (mainly proto-Australoid or Dravida) whom the Aryans had subjugated while invading the Indian subcontinent and incorporated these vanquished black people into the Aryan hierarchy as the fourth and serving class for their own interest.

### The Vedic Concept

The relevant sloka from Rig Veda is:

“The Brahmanas were His Mouth, the Kshatriyas became His Arms, The Vaishyas were His Thighs, and the Shudras were assigned to His Feet” (Rig Veda, 10.90.12)<sup>3</sup>.

### Caste System in Manusmriti

Manu opines that the creator has assigned specific duties to specific classes of people and to substantiate his views he repeats the Vedic concept viz., Brahmins originated from the mouth, Kshatriyas from the arms, Vaishyas from the thighs, and Shudras from the feet of the creator. So, they have different functions in all the ages. To quote:

1.87. But in order to protect this universe He, the most resplendent one, assigned separate duties and occupations to those who sprang from his mouth, arms, thighs, and feet<sup>4</sup>.

10.5. In all castes those children only which are begotten in the direct order on wedded wives, equal in castes and married as virgins, are to be considered as belonging to the same caste as their fathers<sup>5</sup>.

The lowest caste, viz. the Shudras, forming the majority of the population, was turned into almost slaves of the minority upper three through the guideline that the primary function of the Shudras is to serve the three upper castes. To quote:

1/91: One occupation only the lord prescribed to the Shudra, to serve meekly even these other three castes<sup>6</sup>.

Manu opines that if a person belonging to any caste relinquishes his assigned duties and adopts some forbidden duty, he will be degenerated, unless he is compelled to do so by unavoidable pressure of circumstances. To quote:

12.70: But men of the four castes, who have relinquished without the pressure of necessity their proper occupation, will become the servants of Dasyus, after migrating into despicable bodies<sup>7</sup>.

It appears that Manu emphasized that division of labour according to castes should be based on heredity.

### Caste System in Mahabharata

From certain slokas of the epic Mahabharata, it may appear at first sight that the epic insisted on determination of caste of a person by his propensities and talents and not by birth. To quote:

“Everyone derives his own nature from the nature of his acts, in respect of their circumstances, place, and means and motives.” (Ganguli, Sec-62)<sup>8</sup>.

“Men, however, are always engaged in those acts to which their propensities lead. Those propensities, again, lead a living being to every direction.” (Ibid. Sec-62)<sup>9</sup>.

A deeper look would, however, make it clear that the above statements were relevant only to jatis, .i.e. the sub-castes within the four major castes based on specific occupation or type of activity, but not to the four major castes. It may be conceived that there was no restriction on free movement among the sub-castes but this was movements among the four major castes were strictly prohibited. The following sloka may throw further light on the matter:

“Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labour.” (Ibid. Sec-88-p.200)<sup>10</sup>.

The epic insists that economic activities like agriculture, trade etc. should be conducted on the basis of division of labour. This is different from social division of labour on the basis of castes. It is the division of labour within each category of production on the basis of efficiency.

The major social division of labour prescribed in the epic is based on the basic Indian rule - division of the society into four major castes, viz. Brahmana, Kshatriya, Vaishya and Shudra and assignment of specific duties to each caste. Their duties are in brief:

“Menial service attaches to the Shudra; agriculture to the Vaishya; the science of chastisement to the Kshatriya, and Brahmacharya, penances, mantras, and truth, attach, to the Brahmana.” (Ibid. Sec-91, p-206)<sup>11</sup>.

Mahabharata, however, mentions that a Brahmana by birth would be degraded if he fails to abide by the rules prescribed for his caste. To quote:

“That wretched Brahmana who falls away from his duties and whose behavior becomes wicked, becomes, O king, a Shudra. The Brahmana who weds a Shudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Shudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Shudra and on occasions of feeding he should be assigned a place amongst Shudras. Such Brahmanas become equal to Shudras, O king, and should be discarded on occasions of worshipping the Gods.” (Ibid. Sec-63)<sup>12</sup>.

“The Brahmana who is addicted to the practices of Kshatriyas and Vaishyas and Shudras, incurs censure in this world as a person of wicked soul and goes to hell in the next world. Those names which are applied

among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pandu, to the Brahmana who is engaged in pursuits that are improper for him.” (Ibid. Sec-62)13.

There is, however, no rule for up gradation of a person from a lower to an upper caste.

Shudras were being exploited by the three upper castes.

Manu prescribes for prohibition of wealth accumulation by a Shudra. To quote:

10.129. No collection of wealth must be made by a Shudra, even though he be able (to do it); for a Shudra who has acquired wealth, gives pain to Brahmanas14.

Still the Shudras were part of the Aryan social hierarchy. On the other hand, the mlechchas (barbarians) and outcastes (mixed castes) from which the modern dalits have descended were not considered to be part of the Aryan social hierarchy. The origin of the outcastes has been described in detail in Manusmriti. Manu defines them as mixed castes originating from intermarriage of the four castes.

### **Section III. Mixed Castes and Origin of the Dalits**

Besides the four major castes many mixed-castes originated because of inter-caste marriages. Manu specified the functions of these mixed-castes rigidly. These mixed castes originated from inter-caste marriages, and went on ramifying with increasing branches with the passage of time. For example, among the four basic castes marriages of lower-caste males with upper caste females may create 6 inferior castes, from these 6 sub-castes, further 120 ( $5 \times 4 \times 3 \times 2 \times 1$ ) sub-castes may be generated through

inter-caste marriages and so on. The sub-castes mentioned by Manu include:

Acharya, Ahindika, Ambashtha, Andhra, Antyavasayi, Avantya, Avrita, Ayogava, Bhurjakantaka, Chandala, Chunchu, Dasa, Dhigvana, Jhalla, Kaivarta, Karavara, Karana, Karusha, Khasa, Kshettri, Kukkutaka, Madru, Magadha, Maitra, Maitreyaka, Malla, Margava, Meda, Nata, Nichchhivi, Nisada, Pandusopaka, Parasava, Pukkasa, Pushpadha, Saukha, Sairandhra, Sopaka, Svapacha, Sudhavan, Suta, Ugra, Vaideha, Vaidehaka, Vatadhana, Vena.

All these castes have been assigned the most difficult, risky and dirty tasks and considered as untouchables and to reside far away from the habitations of the mainstream of the four basic castes. The functions assigned by Manu to these mixed castes are activities which even the Shudras would not take part in. They are to live like slaves; many of them are to live outside the dwelling areas of the four Aryan castes without any right to enter these areas. They are to be despised by the upper castes although their activities were essential for various purposes like cleaning of dirt, carcasses etc. There were also various restrictions about their foods, garments and dwelling places and their properties or rightful possessions. In fact, they were destined by shastra rules to live subhuman and abominable lives.

The origin through inter-caste marriage and the functions of some sub-castes are described in Mansmriti, Book-10 (see Appendix-I for detail). The economic and social status of the outcastes has remained almost unaltered over millennia. Trials and tribulations of history have brought about many changes in this subcontinent, but they have not left any imprint of the miserable plight of the outcastes. In modern India, the roots of the dalits are to be traced back to the mixed castes and Mlecchas (barbarians) of ancient India.

Many warrior indigenous castes subjugated by the Aryans were incorporated into the higher echelon of Kshatriya if they accepted the norms prescribed for the Kshatriya caste by the shastras. In case they failed to do so, they were still accepted in the Aryan hierarchy as Vratya Kshatriyas and degraded to the status of Shudras. To quote:

“But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Shudras; (Viz.) the Paundrakas, the Chaudras, the Dravidas, the Kambojas, the Yavanas, the Shakas, the Paradas, the Pahlavas, the Chinas, the Kiratas, and the Daradas.” 15

The subjugated barbarian tribes were, however, assigned the status of Dasyus or Mlecchhas and excluded from the Aryan hierarchy. To quote:

“All those tribes in this world, which are excluded from the community of those born from the mouth, the arms, the thighs, and the feet of the creator, are called Dasyus, whether they speak the language of the Mlecchhas (barbarians) or that of the Aryans.” 16

Now let us have a glimpse of the economic and social status of the dalits, (the descendants of the mixed castes and the Mlecchhas of ancient India), in modern India after more than half a century of Independence.

#### **Section IV. Plight of the Dalits in India Today**

The dalits, belonging to the lowest castes and comprising about 16.6 per cent of India's population (Population Census of India, 2011), are mainly landless agricultural labourers and they are the purest and the most vulnerable section of the Indian society.



The social and economic discrimination against the dalits are interrelated and exploitation takes various inhuman forms and even today they are mostly treated by the people belonging to the privileged classes as sub-humans to be utilized but at the same time despised as in the ancient times.

The major forms these discriminations and exploitations assume are:

#### Untouchability

In most of the States in India, dalits are forced to live in segregated slums on the outskirts of villages and the location of the slums is determined by economic factors, viz. the requirement of free or cheap labour, with some pseudo religious justification. Some of the examples of this heinous crime against humanity are given below.

1. In many villages of the country, the dalit postmen are not permitted to cycle through the upper caste sections and if they violate this edict, they are severely beaten up and do not get any protection of existing laws against such violence.

2. In many areas teashops keep separate cups and glasses for the dalits.

3. Dalits are beaten up for dressing better.

4. Various underhand methods are adopted by the people belonging to the upper castes to deprive the dalits of their democratic right of voting.

5. Dalits, along with people belonging to other lower castes, have been deprived of their rights over common properties through privatization of these properties by people belonging to upper castes.

7. Dalits are not permitted to enter the temples in many areas.

Untouchability is responsible for:

(a) Denial of basic needs, land rights and civil liberties to the dalits

- (b) Inferior social and economic status of the dalits
- (c) Sub-human living and working conditions
- (e) Mal-nourishment and bad health conditions
- (f) High levels of illiteracy

Untouchability was theoretically abolished under Article 17 of the Indian Constitution. But still the practice continues to determine the socio-economic and religious standings of the dalits in India. A Dalit is not generally permitted to change the occupation inherited by birth (Rao, Anupam, 2009; Devi, Vidya, 2009).

#### Rape of Dalit Girls

Rape of dalit girls is a common crime in rural India and the upper caste people do not follow the rules of untouchability in this case. Sometimes this serves the upper castes in two ways – fulfillment of perverted desires and punishment for protests or attempts to exercise political rights by dalit women (Devi, Vidya, 2009).

#### Practice of Bonded Labour System

Bonded labour in India, also known as Debt Bondage and Peonage, arises from taking loans by the poor which cannot be repaid and the borrower according to the terms and conditions for default is obliged to serve as the slave of the lender. The sons and daughters of the miserable borrower in most of the cases inherit the slavery due to un-repaid loans by parents.

Once a dalit or for that matter any other poor person takes loan from a money lender, he falls into a snare from which he would never be able to free himself. The amount of loan goes on snowballing through accumulation of interest and more through manipulations (for example putting additional zeros to the right of the original amount) and

ultimately according to the terms and conditions of borrowing (which the illiterate borrower could never read or understand at the time of borrowing), the borrower becomes the slave of the lender for life and also for his descendants after his death (Srivastava, Ravi, S. (2005).

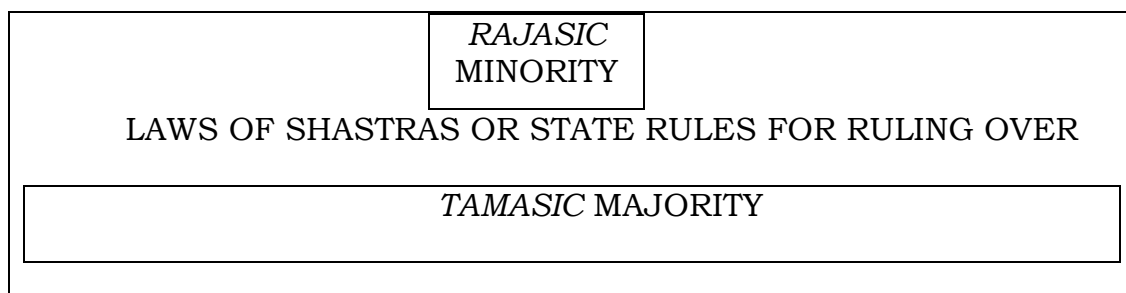
Indian Parliament enacted Bonded Labor System (Abolition) Act, 1976. But the heinous practice is still rampant in rural India.

The basic objective of this article is to get down to the depth of human psychosis that gives rise to the exploitative and discriminatory socio-economic practices as depicted above or in any other form prevalent in other societies, ancient or modern. In this connection we are going to highlight the primordial psychosis of the intelligent and privileged minority to give birth to and perpetuate discrimination against and inhuman exploitation of the majority. The psychosis is deeply rooted in basic human modes as analyzed and elaborated in the Samkhya Philosophy of ancient India.

## **Section V. Human Modes and Psychosis of Exploitation – the Samkhya Concepts**

According to Samkhya Philosophy, human consciousness is a part of material manifestation of Nature and it is the combination of three modes, viz. Sattwa, Rajas and Tamas, endowed by Nature<sup>17</sup>. All these basic modes combine in different degrees to assign different characteristics to different individuals. If isolated in the abstract, unmixed Sattwa pertains to goodness and virtue, Rajas to passion and insatiable desire and Tamas to darkness of mind, obsession and inertia. All our mental and intellectual faculties originate from these three basic modes (Ballantyne 1885). Accordingly all individuals may be classified broadly into three major categories (detail given in Appendix-II).

Of the three modes viz. Tamas, Rajas and Sattwa, as analyzed by Samkhya Philosophy, let us first take up Rajas and Tamas to give a brief description of the working of the psychosis. The practice of creating rules for virtual slavery of the majority in the name of religion or divine providence, originated in time immemorial from the basic human mode which may be termed Rajas in accordance with Samkhya. The situation may be broadly depicted to have a first hand idea in the following manner.



The system has been necessary since time immemorial for the Rajasic minority to rule and flourish at the cost of the majority.

Now let us take up the relevant aspects from Samkhya and explain the above matter in detail and more deeply and elaborately.

If one is capable of grasping the essence of this aspect of Samkhya he would be able not only to explain and devise remedial measures for dalit issues or similar exploitative mechanisms but also that pertaining to most other maladies human society has been afflicted with since ancient times or originated during historical past or even in recent times. The most elaborate analysis of this aspect of Samkhya Philosophy is found in the Indian the philosophical text Gita (a part of the epic Mahabharata). Let us have a glimpse of the analysis of Samhya in Gita.

Gita and Samkhya

The sacred Hindu scripture Gita describes in detail the various aspects of the basic attributes briefly defined in Samkhya Philosophy (see Appendix-III for detail).

Nature fetters the eternal individual soul to the body by the three modes, viz. Sattwa, Rajas and Tamas.

- (i) Tamasic (dominated by Tamas mode)
- (ii) Rajasic (dominated by Rajas mode)
- (iii) Sattwic (dominated by Sattwa mode)

A Rajasic person is activated by material desires (for wealth, power, sensual pleasures etc.) and attached to his works (too much concerned with the fruits of work), is full of greed and selfishness, egotism, restlessness and excitement over the results of his works. He may undertake austerity, acts of sacrifice and charity, but only to get something in return (revenue, power, social positions etc.) and to make a show off. He cannot distinguish between righteousness and unrighteousness, and right and wrong actions.

A Tamasic person is full of inertia leading to ignorance, delusion, slowness of mind, carelessness, laziness, inactivity, excessive sleep, vulgarity, malice. He performs sacrifices only as a mechanistic ritual, observes austerity with foolish stubbornness, with self-torture or for harming others, and undertakes charity without paying respect to the receiver. His head is full of irrational and baseless knowledge, fear, grief, despair, fatalism and he undertakes action out of delusion, disregarding his abilities and loss or injury to others. He is always depressed and procrastinating. He accepts unrighteousness as righteousness and thinks everything to be that which it is not.

In a country like India Tamasic forces manifest mainly through:

1. Religious and Other Superstitions
2. Unnecessary and Burdensome Religious Rituals
3. Blind Devotion to Religious Priests and Gurus
4. Blind Devotion to Political Parties and Political Leaders
5. Blind Devotion to All Categories of Celebrities
6. Division of Society on the Basis of Caste, Creed, Mother Tongue, and Religion, and Reservations, Untouchability, Discrimination on the basis of these irrational divisions
7. Tamasic Attitude and Activities of Political Parties and Mass Media
8. Poverty and Illiteracy

Ripus: Now let us take up another concept of Hindu philosophy, viz. the concept of ripu. In general ripu means enemies. These ripus in Hindu philosophy are excesses of some basic instincts or reflexes of human mind or intellect. They are necessary for our material existence. As such they are not enemies. But for beneficial effects they must be balanced and kept under our control. If they are in excess, they become our enemies and result in disastrous effects both for us and for the human society. The western scholars often mistakenly translate ripu as sin. But ripus are not sins, rather sources of sins or vices. There are six ripus: kama (desire for material pleasure/sexual desire/lust), krodha (anger), lobha (greed), moha (infatuation/attachment/obsession), Mada (pride/vanity/arrogance), matsarya (envy). To quote:

Shree Devi said, "The Yoga does not exist in the Heavens; nor does it exist on earth or in the nether regions (Patala). Those who are skilled in the Yogas say that the realisation of the identity between the Jivatma and the Paramatma is Yoga O Sinless One! The enemies to this Yoga are six; and they are lust, anger, greed, ignorance, vanity and jealousy. The Yogis



attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga.”<sup>18</sup>

The basic instincts, pertaining to the ripus, can be used for good or bad purposes, but by themselves they are neutral. Sexual desire is normal and good, but sexual obsession is harmful. Controlled anger is also a necessary element that makes us human -- without it we cannot have respectability. Greed is a form of desire -- it can be an insatiable foolish desire or positive desire that can be used as an incentive for progress. Likewise, vanity and pride are necessary for self respect and envy can foster healthy competition. If the basic instincts are kept under control, they are always beneficial, but if they get the better of us, they turn into enemies and ruin us in the short or long run.

Gita considers kama (in the wider sense it means the desire for worldly pleasures), krodha (anger) and lobha (greed) the most serious among the ripus.

“Triple is the gate of this hell, destructive of the self—lust, anger, and greed,—therefore, one should abandon these three.” (Sivananda, Swami Sri, 2016)<sup>19</sup>

Gita describes how ripus originate from the perverted attachment to worldly pleasures and lead one on to the path of destruction.

“When a man thinks of the objects, attachment to them arises; from attachment desire is born; from desire anger arises.

“From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.” (Ibid.)<sup>20</sup>

A self-controlled person, who is capable of keeping under restraint senses pertaining to ripus, attains peace of mind.

“But the self-controlled man, moving amongst objects with the senses under restraint, and free from attraction and repulsion, attains to peace.” (Ibid.)<sup>21</sup>

The ripus take various major forms under different modes.

For Sattwic persons they are fully controlled and turn out benign – they reside in such a person in perfect harmony with ethical living. To him kama, in the narrow sense, gets sublimated by love and is associated with birth of children, and in the wider sense it turns into desire for knowledge and wisdom; krodha becomes reserved demeanor that inspires respect in the honest persons, and awe in the miscreants, lobha turns into hankering for getting access to the unknown eternal being; mada turns into dignity, confidence and self respect; moha turns into strict adherence to ethical and righteous living; matsarya (jealousy) gets converted into love, fellow feeling and philanthropy.

For Rajasic persons the ripus combine to result in insatiable greed and power mongering and to dominate over other persons and society. For them, kama in the narrow sense takes the form of preoccupation with sensual pleasure, and in the wider sense it leads to insatiable craving for power and wealth (by just or unjust means); krodha takes the form of secret planning and conspiracy for taking reprisals; lobha gets associated with achieving all sorts of material pleasures, power, fame etc.; moha makes him always preoccupied with the fruits of his works and activities; mada and matsarya goad him to desperate and restless activity in order to supersede all his superiors.

For a Tamasic person kama is associated with perverse and brutal sexual desire, forceful violation of the opposite sex, incest and unnatural sex behaviour. His krodha is blind and destructive, both for others and for himself; his lobha centers on all conceivable dirty and shabby

pleasures – addictions to drugs, alcohol etc. For him, mada leads to false vanity and day-dreaming; moha is full of superstitions, baseless knowledge and inactivity; matsarya burns his soul and goads him to inflict harm on others. For him the ripus result in inertia, fatalism and submission to slavery.

The Rajasic people try to force the majority to languish in the Tamasic state so as to rule them and build up their economic and social power by enslaving them and extracting their surplus products.

Coming to our context, the people in the upper strata of the society are in the Rajasic state and the dalits are forced to be at the lowest echelon of the Tamasic state through poverty, illiteracy, social customs, false religious beliefs, and legal measures by the state machinery which is being controlled by the Rajasic minority. This process of de-humanization of the dalits started long ago to fulfill the greed and power mongering of the Rajasic upper strata as is evident from the prescriptions of the Manusmriti.

In earlier systems in India the Rajasic feudal or semi-feudal rulers, the priests, and the businessmen thrived on the economic exploitation (social and political deprivations were necessary to perpetuate the economic exploitation) of the lower Tamasic strata, mainly the dalits. In the era of globalization, politicians and political parties in our country have turned into mere characters in a puppet-show, the operators being the capitalists -- now-a- days, the Rajasic Multinational Corporations (MNCs), who want to bind the entire world with the chains of slavery. Within the LDCs, the politicians (who themselves are slaves of the capitalists) thrive on slavery of the Tamasic masses.

In the next section we are going to look into the possible way out of the dilemma. We would first have a cursory glance at the major attempts

made so far towards devising a way out of the dilemma as pointed out above – the Marxian Approach, Mao-Zedong's Cultural Revolution and Human Development Paradigms of Amartya Sen. All these efforts have turned out to be inefficacious mainly because the proponents have looked upon the basic issues superficially failing to comprehend the basic cause which lies deep in human psychology. Thereafter an attempt would be made to eke out a probable solution in the light of the Samkhya Philosophy.

## **Section VI. The Way Out**

### **1) The Marxian Approach (for quotes see Appendix-IV)**

Now as regards the cause of oppression, exploitation, and increasing poverty and inequality along with material progress Marx and Engels held class society and the institution of private property responsible. But because of either superficial observation or obsession with some specific motive, they failed to visualize that these are but manifestations of some deeper cause inherent in human nature. They, in fact, identified the effect as the cause and lapsed into the tautological fallacy. They also invented the concept of class struggle as the sole cause of transformation of human society from one stage to another and also found in it the ultimate means of resolving the problem.<sup>22</sup>

Marx insisted on overthrowing the existing State Machinery with the help of the weapon of 'class struggle', and replacing it by the rule of the proletariat class, the immediate task of which would be to abolish private property <sup>23</sup>

The class struggle would continue and ultimately end up in a classless, stateless, family- less society of eternal bliss.<sup>24-25</sup>

Marx and Engels strongly asserted that their concepts had been derived from historical facts rather than their own inventions.<sup>26</sup>

The conviction of Marx and Engels that class struggle had played the crucial role in every qualitative transition of human society in the past is hardly convincing – it is neither supported by historical facts nor can it be substantiated by any logically consistent theory. So is also the prediction of a stateless-classless society. Moreover their apparently factual stages of development were based mainly on the observations of the economic history of some developed European countries, especially, the United Kingdom. These stages are difficult to find in Asiatic countries like India, China etc. Now think of the so called proletarian philosophy. The depth of knowledge and introspection required to grasp the essence of the Marxian world outlook can hardly be found among the wage-earning classes. Thus it is simply a world outlook invented by the speculative faculty of a highly intelligent and well read middleclass intellectual like Karl Marx who claimed it to be springing from the historical experience of the labour class. Nothing could be more ludicrous than this.

Ironically, the Socialistic States, which were conceived as a means to do away with social injustice, ultimately degenerated into another instrument of human slavery (Fast 1957, Solzhenitsyn 1969, 1971, 1985). Ultimately, most of the oppressive socialist regimes collapsed during late 1980s and early 1990s<sup>27</sup>.

Marx failed to realize (because of either superficial observation or myopic view or parochial obsessions) that causes of poverty, inequality, exploitation and similar maladies do not lie in private property, family relations, the state or any other visible phenomenon as such, but it lies deep in human nature, in the unethical sentiments like greed, pride, jealousy etc. So, eradication of the maladies, if at all possible, is to be

accomplished by some process that would reduce the prevalence of these basic vices in human mind. There has been a misconception (which mainly sprang from the overenthusiastic observations of western authors like Joan Robinson<sup>28</sup>) that Mao Zedong's Cultural Revolution was such a process of moral transformation. But any deep observation of the Cultural Revolution in China would reveal that the Maoist method was simply the shibboleth of class struggle.

## 2) Mao-Zedong's Cultural Revolution

The ideal of socialism, although utopian and based on Tamasic means, is Sattwic in its goal – to abolish the Rajasic (and the *raison-d'être* of all poverty, inequality and exploitation) capitalistic system along with its Rajasic culture and world outlook. Indefatigable Mao endeavoured to prevent China from going the Soviet way, although he, too, ultimately failed because of his wrongly chosen means, viz. the Marxist concept of class struggle. Nonetheless, it would be a grave injustice to Mao if we fail to appreciate his historical contribution as one of the greatest crusaders against exploitation and injustice. So it is worthwhile to have a look at the Mao's tragic experience in course of two dramatic episodes in modern Chinese history, viz. the Great Leap Forward (GLF) and the Cultural Revolution (CR).

The following developments prompted Mao to hastily resort to the CR:

Mao wanted to adopt radical Marxist policies in order to pave the way for a rapid transition (Great Leap) of the Chinese economy from a semi-feudal condition to socialism. The Second Five Year Plan (1958-63) was chosen as the starting point of the GLF. Mao, notwithstanding his noble intentions, failed to realize that his methods would not work in a country still dominated by Tamasic masses, government officials and members of the communist party. The inevitable consequence was miserable failure



leading to economic disaster and death of millions of people by famine. Liu Shaoqi, Deng Xiaoping and Zhou Enlai got disillusioned with socialism and opted for Soviet type State-Capitalism. Mao was held responsible for the disaster and he resigned from the position of head of the state (although retained the position of Party Chairmanship). Because of his honesty and dedication, he was still the most revered politician among the Chinese masses. So Mao opted to root out the bourgeois world outlook (which, he rightly identified as the major cause of failure of the GLF) with the help of the masses and apparently radical socialists like Jiang Qing, Lin Biao, Chen Boda and Kang Seng. So he planned to launch the so-called CR. He, however, had been obsessed with the wrong notion about the students, peasants and the factory labourers, who were Tamasic in essence. He also failed to judge the characters of Jiang Qing and Lin Biao.

Moreover, the declared means of the CR, for the removal of the capitalistic or bourgeois elements from power in the communist party and the government, was the Tamasic class struggle.

The consequences of the CR was simply devastating – chaos, anarchy, civil war, arson, looting, wanton destruction of property and productive resources, killings and all other conceivable manifestations of Tamas. The CR left China in a condition as though gripped under a horrible cyclone. In course of the turbulent incidents, there were shuffling and reshuffling of centre of power from one leader to another. It turned out to be a power struggle between two radical groups led respectively by Lin Biao and Jiang Qing. With the supremacy of the latter group, Chen Boda, a follower of Lin, was arrested and killed and Lin was killed in a plane crash while fleeing China in 1971. But then the wind took a reverse turn, now against the remaining radicals led by Jiang Qing. Mao died and then Jang Qing, the last powerful activist of the CR, was arrested in 1976. CR came to an

abrupt end leaving China in shambles (Barnouin and Yuchanggen 1993, Chen 1975, Domes 1973, Joseph et. al. (eds.) 1991, Lee 1978, Tang 1986).

### 3) Human Development Paradigm of Amartya Sen

Amartya Sen emphasized that to contain the maladies associated with material progress in the era of globalization, public action is essential. He has considered pluralistic democracy as the most desirable form of governance which could ensure growth with social justice along with human freedom. Although better than authoritarian forms of governance in many respects, political party based democracies are overburdened with widespread corruption based on criminal-trade union-politician alliance. Sen emphasizes the role of the mass media and awareness of the common people to break through this vicious circle and make the politicians, running the governments, work in a desirable fashion (Drèze and Sen 1989; Drèze, Sen and Hussain 1995; Sen, Amartya 1981).

Unfortunately this optimistic note of Sen has come up against a serious hurdle pointed out by Adam Smith long ago. According to Smith a psychosis common to most of the people, whatever be their own positions, is that they admire the powerful and the rich (whatever be the means of their achievements) instead of the really worthy ones, viz. the honest and virtuous who has failed to achieve power and wealth. Outside the arena of ancient Indian philosophies, Adam Smith, the Moral Scientist and Father of Modern Economics, is conceivably the lone person who could rightly visualize the real cause of the malady in terms of baser and nobler sentiments residing in the depths of human mind. He had also pointed out the basic hurdles on the path of removing the malady which may be termed as the Smithian Dilemma.

### The Smithian Dilemma

Adam Smith unequivocally explained why material achievements in the form of economic power is conceived as the best server of self interest of an individual in spite of all personal hazards associated with it. Here Smith goes deep into basic human psychology and puts forward his findings from empirical observations in this regard. An inherent nature of any human being, whatever his own position, is to praise and worship the successful and rich people, whatever immoral be the means by which this opulence has been achieved. Moreover, most people nurture in their subconscious, the hidden desire to achieve opulence and fame so as to get the praise and approbation of all and sundry (Smith, Adam 1759).

This undeniable nature of masses belies all hopes to bring back the corrupt politicians to the path of ethics and virtue. The inner discipline of all the major political parties makes it impossible for the ordinary members to protest against the mischief of the leaders. Moreover “leader worship” for Smithian psychosis makes the cadres, members and supporters of political parties to ignore the heinous activities of the leaders. The corrupt politicians also inculcate the inherent corrupt mentality of the common people. Thus the politicians get absolute freedom to do whatever best serves their personal interest even at the cost of the society and the masses.

## **Section VII. Samkhya Solution**

Now in order to touch upon the probable way out of the intricate dilemma let us look more closely at the third mode of Samkhya, viz. Sattwa (and the Sattwic people).

Sattwic people are characterized by nobler qualities (like abstinence, self-sacrifice, love, philanthropy, mercy, self-confidence, diligence, and composure etc.) whereas Rajasic and Tamasic people possess various

combinations of baser qualities (like greed, envy, hatred, anger, selfishness, lust, idleness, cruelty, and pride etc.) (Basu, 2005).

A Sattwic person is free from egotism, seeks knowledge of self and the eternal, performs duties unselfishly and without attachment (i.e. without desire rewards or fruits of the activities and unperturbed by success or failure), is full of resolve and enthusiasm.

For Sattwic persons, ripus are fully controlled and turn out benign – they reside in such a person in perfect harmony with ethical living.

Our ultimate objective would certainly be to uplift the majority of the population of the country on to the path of Sattwa but this would be feasible only after the majority is raised to the intermediary stage of Rajas. At the present stage, majority of the population of an LDC like India, with the overwhelming prevalence of the precapitalistic (Tamasic) modes of production, is languishing in the abysmal darkness of Tamas. So, it would be unrealistic to conceive of jumping to the path of Sattwa disregarding the intermediary stage of Rajas.

Two outside forces can play a crucial role in removing Tamas and usher in the stage of Rajas. They are:

1. Rapid industrialization based on modern technologies.
2. Spread of education and scientific world outlook.

The former is necessary to do away with the Tamasic (precapitalistic) modes of economic activities and prepare the material basis for removal of Tamasic values and world outlook. The latter, on the other hand, is a direct attack on Tamasic psychosis, values, culture and world outlook.

Four aspects of Tamasic psychosis are to be dealt with at the very beginning. They are:

- a) Superstitions and fatalism

b) Obsessins with religious rituals

c) Blind devotion to political parties, political leaders fake religious gurus and all classes of celebrities

d) Division of society and discriminatory practices on the basis of caste, creed, mother tongue and religious practices.

The ultimate solution to the issues related to the exploitation and oppression of the dalits and pther downtrodden classes is to raise all of them on to the path of Sattwa via the path of Rajas. The first step in this regard would, however, be to remove abject poverty of the oppressed classes, and provide them with the basic amenities of life like decent living conditions, safe drinking water, education, healthcare measures etc.

Simple concessions from above would not solve the basic problem. On the contrary, this may make the deprived dependent on outside help and thereby get further submerged in slavery and Tamas. Long ago, Rabindranath Tagore, the great Indian Noble Laureate poet, educationist and philosopher, had warned against this attitude of helping the common people. At the same time he suggested how Sattwic values could be inculcated among the masses. To quote:

“For this reason, the most urgent necessity in our country is not to place begging bowls at their hands, but to make them confident of their own strength, to make them realize that a man united with others is a complete entity, an alienated individual is but a fragment.” (Tagore, 1986).

On the basis of Tagore’s suggestions, it would be worthwhile to generate among the oppressed the awareness of self respect, power of unity and confidence on their own strength in order to change their fate.

The philanthropic and educated middle class intellectuals can play a crucial role in this regard.

### Role of the government and the NGOs

For implementation of the Samkhya measures for removal of the maladies pertaining to exploitation of the dalits and other downtrodden sections of the society, the government in collaboration with the philanthropic NGOs (Non-Government Organizations) of each country, especially of the LDCs, should come forward and undertake immediately the essential measures as listed below.

A. Rapid Industrialization & Technological Advancement (Rajasic modes of production) in all spheres of the economy in order to completely eradicate all vestiges of precapitalistic (Tamasic) modes of production.

B. Complete removal of illiteracy of the dalits and other backward sections of population.

C. Provision of basic amenities like employment, safe & hygienic dwelling places, safe drinking water, sanitation, healthcare facilities, minimum income necessary for nourishment and other basic amenities.

D. Spread of Moral & Scientific Education in order to inculcate scientific and ethical world outlook.

E. Measures (legal and educational) to remove the following forces that breed Tamas:

1. Religious and Other Superstitions
2. Unnecessary and Burdensome Religious Rites
3. Blind Devotion to Religious Priests and Gurus
4. Blind Devotion to Political Parties and Political Leaders
5. Blind Devotion to All Categories of Celebrities



6. Division of Society on the Basis of Caste, Creed, Mother Tongue, and Religion and Reservations, Untouchability, and Discrimination on the basis of these

7. Tamasic Attitude and Activities of Political Parties and Mass Media

## Notes

(English Roman transliterations of Sanskrit have been given within parentheses. In transliteration 'a' is pronounced as 'a' in the English word 'salt' [close to 'o' in once in Spanish] and 'ā' is pronounced as 'a' in 'fast' ['a' in hablar in Spanish])

1. Manusmriti (MS): Among the Dharmasastras (law books) in ancient India the text known as Manusmriti occupies a very important place because of its wide coverage and detailed guidelines for various aspects of human living. The text is surrounded by myths. It is claimed that the original text was composed by Manu, a mythical sage and the first king of the Hindus. Indologists, on the basis of mentions of the book in other ancient Indian texts, claim that the original Manusmriti existed even before 3000 B.C. The versions of the text with commentaries, available at present, were, however, written much later -- the earliest available version with commentaries by Medhatithi was written around 200 A.D. But even this version contains ideas that appear to be of much earlier origin. (Sen, Satyendra Nath 1976, Introduction, pp. ix-xiii).

According to some authors, although originally based upon Vedic injunctions, the text was revised from time to time to incorporate new ideas not found in the Vedas (Dasgupta & De (eds.), 1962, Introduction, P. xxvi).

There are also many vasyas (commentaries) on Manusmriti. The most popular available vasyas are of Medhatithi, Kulluka Bhatta, Govindaraja, Sarvajna-Narayana, Raghavananda, Nandana, Ramachandra and Gangadhara. They reflect the transition in the methods interpreting the text in accordance with the changes in values and requirements with changes in time.

2. There are six Vedic philosophies: Nyaya, Vaiśeshika, Samkhya, Yoga, Mimamsa, and Vedanta. (Sen, K.M. 1961, PP.78-85).

3. Rig Veda-10.90.12:

ब्राह्मणोऽस्य मुखमासीद्वाहू राजन्यः कृतः।

ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत॥

(Brāhmanosya mukhamāseed vāhu rājanyah kritah

Uru tadasya yadvaishyah padbhyāṅ shudro ajāyata)

4. Manusmriti-1.87.

सर्वस्य-अस्य तु सर्गस्य गुप्ति-अर्थस महा-द्युतिः।

मुख-वाहु-ऊरु-पज्जानां पृथक्कर्माण्य कल्पयत्॥

(Sarvasya-asya tu sargasya gupti-arthas mahā-dyutih

Mukh-vāhu-uru-pajjānāṅ prithakkarmānaya kalpayat)

5. Manusmriti-10.5.

सर्व वर्णेषु तुल्यासु पत्नीषु अक्षत-योनिषु।

आनुलोम्येन संभूता जात्या ज्ञेयास् त एव ते॥

(Sarva varneshu tulyasu patnishu akshata-yonishu

Anulomyena sambhuta jatyā jneyās ta eva te)

6. Manusmriti- 1.91.

एकम एव तु शूद्रस्य प्रभुः कर्म समादिशत्।

एतेषाम एववर्णानां शुश्रुषाम् अनसुयया॥

(Ekam eva tu shudrasya prabhuh karma samādishat

Eteshām evavarānāṅ shushrushām anasuyayā)

7. Manusmriti-12.70.

स्वेभ्यः स्वेभ्यस् तु कर्मभ्यश् च्युता वर्णा ह्यनापदि।

पापान् संसृत्य संसारान् प्रेष्यतां यान्ति शत्रुषु॥

(Svebhyah svebhyas tu karmabhyash chyutā varnā hyanāpadi

Pāpān sangsritya sangsārān preshyatāng yānti shatrushu)

8. Mahabharata-12.62. 4-5.

कषात्राणि वैश्यानि च सेवमानः; शौद्राणि कर्माणि च ब्राह्मणः सन

अस्मिँल लोके निन्दितो मन्दचेताः; परे च लोके निरयं परयाति

या संज्ञा विहिता लोके दासे शुनि वृके पशौ

विकर्मणि सथिते विप्रे तां संज्ञां कुरु पाण्डव

(Kashātrāni Vaishyāni cha sevamānah; shaudrāni karmāni cha  
brāhmanah san

asminla loke nindito mandachetāh; pare ch loke nirayang parayāti

yā sangyā vihitā loke dāse shuni vrike pashau

vikarmani sathite vipre tāng sangyāng kuru pāndava)

9. Mahabharata-12.62.8.

यो यस्मिन् कुरुते कर्म यादृशं येन यत्र च

तादृशं तादृशेनैव स गुणं परतिपद्यते

(Yo yasmin kurute karma yādrishang yen yatra cha

tādrishang tādrishenaiva sa gunang paratipadyate)

10. Mahabharata-12.62.11.

अन्तवन्ति परदानानि पुरा शरेयः कराणि च

सर्वकर्मनिरतो लोको ह्य अक्षरः सर्वतो मुखः

(Antavanti paradānāni purā shareyah karāni cha

savakarmanirato loko hay aksharah sarvato mukhah)

11. Mahabharata- 12.63.4-5.

शूद्रो राजन भवति बरह्म बन्धुर; दुश्चारित्र्यो यश च धर्माद अपेतः

वृषली पतिः पिशुनो नर्तकश च; गरामप्रैष्यो यश च भवेद विकर्मा

जपन वेदान अजपंश चापि राजन; समः शूद्रैर दासवच चापि भोज्यः

एते सर्वे शूद्र समा भवन्ति; राजन्न एतान वर्जयेद देवकृत्ये

(Shudro rājan bhavati brahma bandhur; dushchāritryo yasha cha dharmād apetah

vrishalee patih pishuno nartakasha cha; garāmapraishyo yasha cha bhaved vikarmā

japan vedān ajapangsha chāpi rājan; samah shudrair dāsavacha chāpi bhojyah

ete sarve shudra samā bhavanti; rājanna etān varjayed devakritye)

12. Mahabharata-12.89. 23.

कृषिगोरक्ष्य वाणिज्यं यच चान्यत किं चिद ईदृशम

पुरुषैः कारयेत कर्म बहुभिः सह कर्मिभिः

(Krishigorakshya vānijyang yacha chānyata kin chida eedrisham

purushaih kārayet karma bahubhih saha karmibhih)

13. Mahabharata-12.92.4.

कर्म शूद्रे कृषिर वैश्ये दण्डनीतिश्च राजनि

बरह्मचर्यं तपो मन्त्राः सत्यं चापि दविजातिषु

(Karma shudre krishir vaishye dandāneetish cha rājani

brahmacharyan tapo mantrāh satyam chāpi davijātishu)

## 14. Manusmriti-10.129.

शक्तेन-अपि हि शूद्रेण न कार्यो धनसंचयः।

शूद्रो हि धनम् आसाद्य ब्राह्मणान् एव बाधते॥

(Shaktena-api hi shudrena na kāryo dhanasanchayah

Shudro hi dhanam āsādyā brāhmanān eva bādhatē)

## 15. Manusmriti-10.43. -10.44.

शनकैस तु क्रियालोपाद इमाः क्षत्रिय-जातयः।

वृषलत्वं गता लोके ब्राह्मणादर्शनेन च॥

पौण्ड्रकास चौड्र-द्राविडाः काम्वोजा यवना शकाः।

पारदा-पह्लवाश चीनाः किराता दरदाः स्वशाः॥

(Shanakais tu kriyālopād imāh kshatriya-jātayah

Vrishalatvang gatā loke brāhmanādarshanen cha

Paunadrakās chaudra-drāvidāh kāmvojā yavanā shakāh

Pāradā-pahlavāsh cheenāh kirātā daradāh svashāh)

## 16. Manusmriti-10.45.

मुख-बाहु-ऊरु-पद्-जानां या लोके जातयो बहिः।

म्लेच्च-वाचश् च-अर्य-वाचः सर्वे ते दस्यवः स्मृताः॥

(Mukha-bāhu-uru-pad-jānāng yā loke jātayo bahih

Mlechcha-vāchash cha-arya-vāchah sarve te dasyavah smritāh)

17. In many English versions Sattwa is translated as goodness, Rajasa as passion and Tamasa as ignorance. But these renderings hardly convey the actual connotations of these terms – in fact there is no equivalent terms in English language as the concepts are new to the western world.

So it would be judicious to incorporate these words directly into the English language.

18. The Devi Bhagavatam- 7.35.2-3 (Book-7, Chapter-35, Slokas-2-3).

श्रीदेव्युवाच

न योगो नभसः पृच्छे न भूमी न रसातले।

ऐक्यं जीवात्मनोराहुर्योग योगविशारदाः ॥

तत्प्रत्यूहाः षडाख्याता योगविघ्नकरानघ।

कामक्रोधौ लोभमोहौ मदमात्सर्यसंज्ञकौ ॥

(Shreedevyuvāch

Na yogo nabhasah prichhe na bhume na rasātale

Aikyang jeevātmanorāhuryoga yogavishārādāh

Tatpratyuhāh shadākhyātā yogavighnakarānagha

Kāmakrodhau lobhamohau madamātsaryasngyakau)

19.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

(Trividham narakasyedam dwāram nāshanamātmanah;

Kāmah krodhastathā lobhas tasmādetat trayam tyajet)

[Sivananda, Sri Swami (2016), Sri.Bhavad Gita, 16.21 (Book-16, Sloka-21)]

20.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥



क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥

(Dhyāyato vishayānpumsah sangasteshupajāyate;

Sangātsanjāyate kāmah kāmātkrodhobhijāyate.

Krodhād bhavati sammohah sammohāt smriti vibhramah;

Smritibhramshād buddhināsho buddhināshāt pranashyati) (Ibid. 2.62-63)

21.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥

(Rāgadweshā viyuktaistu vishayānindriyaishcharan;

Ātmavashyair vidheyātmā prasādamadhigacchati) (Ibid. 2.64)

22. “The history of all hitherto existing society is the history of class struggles.

Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes.” (Marx and Engels, 1848 Ch-1, PP. 40-41)

23. “In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.” (Ibid. Ch-2, P. 63)

24. “The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.” (Ibid. Ch-2, P. 68)

25. “The state, then, has not existed from all eternity. There have been societies that did without it, that had no idea of the state and state power. At a certain stage of economic development, which was necessarily bound up with the split of society into classes, the state became a necessity owing to this split. We are now rapidly approaching a stage in the development of production at which the existence of these classes not only will have ceased to be a necessity, but will become a positive hindrance to production. They will fall as inevitably as they arose at an earlier stage. Along with them the state will inevitably fall. Society, which will reorganize production on the basis of a free and equal association of the producers, will put the whole machinery of state where it will then belong: into the museum of antiquities, by the side of the spinning-wheel and the bronze axe.” (Engels, 1884, P.170)

26 “The theoretical conclusions of the Communists are in no way based on ideas or principles that have been invented, or discovered, by this or that would-be universal reformer. They merely express, in general terms, actual relations springing from an existing class struggle, from a historical movement going on under our very eyes.” (Marx & Engels, 1948, ch-2, P. 62)

27. The Socialist Regimes collapsed in Bulgaria, Czechoslovakia, Hungary, Poland and Romania in 1989, in Albania, East Germany and Yugoslavia in 1990 and in Russia (then USSR) at the end of 1991. Surprisingly this corresponded exactly with the predictions made by George Orwell long ago (Orwell 1949).

28. Robinson, Joan, (1970).

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## Appendices

(English Roman transliterations of Sanskrit have been given within parentheses. In transliteration 'a' is pronounced as 'a' in the English word 'salt' [close to 'o' in once in Spanish] and 'ā' is pronounced as 'a' in 'fast' ['a' in hablar in Spanish])

Appendix-I [MANUSMRITI (1.1. means chapter-1, sloka-1)]

Mixed Castes

According to Manu, many mixed-castes, besides the four major castes originated because of inter-caste marriages. Origin of the mixed castes and their functions are described in the following slokas.

10.7. अनन्तरासु जातानां विधिर एष सनातनः।

द्वि-एकान्तरासु जातानां धर्म्यम् विद्यद् इमं विधिम्॥

(Anantarāsu jātānāṅ vidhir esha sanātanah

Davi-ekāntarāsu jātānāṅ dharmyam vidyad imng vidhim)

Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.

10.8. ब्राह्मणाद वैश्यकन्यायाम अम्बष्टो नाम जायते।

निषादः शूद्रकन्यायां यः पारशव उच्यते॥

(Brāhmanād Vaishyakanyāyām amvashto nām jāyate

Nishādah shudrakanyāyāṅ yah pārashav uchyate)

From a Brahmana with the daughter of a Vaishya is born (a son/daughter) called an Ambashtha, with the daughter of a Shudra a Nishada, who is also called Parasava.

10.9. क्षत्रियात्-शूद्रकन्यायां कुराचारविहारवान्।

क्षत्र-शूद्र-वपुर् जन्तुर् उग्रो नाम प्रजायते॥

(Kshatriyāt-shudrakanyāyāṅ krurāchāravihāravān

Kshatra-shudra-vapur jantur ugro nāma prajāyate)

From a Kshatriya and the daughter of a Shudra springs a being, called Ugra, resembling both a Kshatriya and a Shudra, ferocious in his manners, and delighting in cruelty.

10.11 क्षत्रियाद विप्रकन्यायां सूतो भवति जातितः।

वैश्यान् मागध-वैदेहौ राज-विप्र-अङ्गनासुतौ॥

(Kshatriyād viprakanyāyāṅ suto bhavati jātitah

Vaishyān māgadha-vaidehau rāj-vipra-anganāsutau)

From a Kshatriya by the daughter of a Brahmana is born (a child called) Suta; from a Vaishya by females of the Kshatriya and the Brahmana spring respectively a Magadha and a Vaideha.

10.12. शूद्राद आयोगवः क्षत्रा चण्डालश्च-अधमो नृणाम्।

वैश्य-राजन्य-विप्रासु जायन्ते वर्णसंकराः॥

(Shudrād āyogavah kshatrā chandālash cha-adhamo nrinām

Vaishya-rājanya-viprāsu jāyante varnasankarāh)

From a Shudra are born an Ayogava, a Kshattri, and a Chandala, the lowest of men, by Vaishya, Kshatriya, and Brahmana females, respectively.

10.15. ब्राह्मणाद उग्रकन्यायाम आवृत्तो नाम जायते।

आभीरो अम्बष्ठकन्यायाम् आयोगव्यां तु धिग्वणः॥

(Brāhmanād ugrakanyāyām āvrito nām jāyate

Ābheero ambastakanyāyām āyogavyāng tu dhigvanah)

A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava a Dhigvana.

10.18. जातो निषादात्-शूद्रायां जात्या भवति पुक्कसः।

शूद्राज् जातो निषाद्यां तु स वै कुक्कुटकः स्मृतः॥

(Jāto nishādāt-shudrāyāng jātyā bhavati pukkasah

Shudrāj jāto nisādyāng tu sa vai kukkutakah smritah)

The son of a Nishada by a Shudra female becomes a Pukkasa by caste, but the son of a Shudra by a Nishada female is declared to be a Kukkutaka.

10.19. क्षत्तुर जातस तथा-उग्रायां श्वपाक इति कीर्त्यते।

वैदेहकेन त्व अम्बष्ठ्याम उत्पन्नो वैण उच्यते॥

(Kshattur jātas tathā-ugrāyāng shvapāka iti keertyate

Vaidehakena tva ambashthyām utpanno vaina uchyate)

Moreover, the son of Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.

10.20. द्विजातयः सवणासु जनयन्त्यव्रतांसं तु यान्।

तान सावित्रीपरिभ्रष्टान् ब्राह्म्यान् इति विनिर्दिशेत्॥

(Dvijātayah savanāsu janayantyavratāṅsa tu yān

Tān sāvitreeparibhrashtān vrātyān iti vinirdishet)

Those children whom the Bahmana beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded/expelled from the Brahmana caste are called Vratya (expelled) Brahmanas.

10.21. ब्राह्म्यात तु जायते विप्रात पाप-अत्मा भूर्जकण्टकः।

आवन्त्य-वादधानौ च पुष्पधः शौख एव च॥

(Vrātyāt tu jāyate viprāt pāpa-atmā bhurjakantakah

Āvantya-vādadhānau cha pushpadhah shaukha eva ch)

From a Vratya Brahmana spring the wicked Bhurjakantaka, the Avantya, the Vadadhana, the Pushpadha, and the Saukha.

10.22. झल्लो मल्लश च राजन्ताद ब्राह्म्यात्-निच्चिविर एव च।

नटश च करणश च-एवखसो द्रविड एव च॥

(Jhallo mallash cha rājantāda vrātyāt-nichchivir eva ch

Natash cha karanāsh cha-eva khaso dravida eva cha)

From a Vratya Kshatriya male are born the Jhalla, the Malla, the Nichchivi, the Nata, the Karana, the Khasa, and the Dravida.

10.23. वैश्यत तु जायते ब्राह्म्यात सुघन्या-आचार्य एव च।

कारुषश च विजन्मा च मैत्रः सात्वत एव च॥



(Vaishyat tu jāyate vrātyāt sughanyā-āchārya eva cha  
Kārushasha cha vijanmā cha maitrah sātвата eva cha)

From a Vratya Vaishya male are born a Sudhanvan, an Acharya, a Karusha, a Vijanman, a Maitra, and a Sattwata.

10.32. प्रसाधन-उपचारज्ञम अदासं दासजीवनम्।

सैरिन्ध्रं वागुरा वृत्तिं सूते दस्युर अयोगवे॥

(Prasādhana-upachāragyama adāsang dāsajeevanam  
Sairindhrang vāgurā vritting sute dasyur ayogave)

A Dasyu (person belonging to barbarian tribe) begets on an Ayogava woman a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).

10.33. मैत्रेयकं तु वैदेहो माधूकं संप्रसूयते।

नृन् प्रसंसत्यजस्रं यो धण्टाताडो अरुण- उदये॥

(Maitreyakang tu vaideho mādhlukang samprasuyate  
Nrīn prasangsatyajasrang yo dhantātādo aruna-udaye)

A Vaideha produces on an Ayogava woman a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually praises great men.

10.34. निषादो मार्गवं सूते दासं नौकर्मजीविनम्।

कैवर्तम इति यं प्राहुर आर्यावर्तनिवासिनः॥

(Nishādo mārgavang sute dāsang naukarmajeevinam  
Kaivartam iti yang prāhur āryāvartanivāsinah)

A Nishada begets on an Ayogava woman a Margava or Dasa, who subsists by working as a boatman, and whom the inhabitants of Aryavarta call a Kaivarta.

10.35. मृतवस्त्रभृत्स्व नारीषु गर्हित-अन्न-अशनासुच।

भवन्त्यायोगवीष् एते जातिहीनाः पृथक् त्रयः ॥

(Mritavastrabhritsva nāreeshu garhita-anna-ashanāsucha

Bhavantyāyogaveeshva ete jātiheenāh prithak trayah)

The above new castes begotten by three base-born ones (Dasyu, Vaideha and Nishada) on Ayogava women, are to wear the clothes of the dead, are wicked, and eat reprehensible food.

10.36. कारावरो निषादात तु चर्मकारः प्रसूयते।

वैदेहिकाद अन्ध्र-मेदौ बहिर्गाम्-प्रतिश्रयौ ॥

(Kārāvaro nishādāt tu charmakārah prasuyate

Vaidehikād andhra-medau bahirgām-pratishrayau)

From a Nishada springs by a woman of the Vaideha caste a Karavara, who is to work in leather; and from a Vaidehaka by women of the Karavara and Nishada castes, respectively, an Andhra and a Meda, who are to dwell outside the village.

10.37. चण्डालात पाण्डुसोपाकस त्वक्सारव्यवहारवान्।

आहिण्डिको निषादेन वैदेह्याम एव जायते ॥

(Chandālāt pāndausopākas tvaksāravayahāravān

Āhindiko nishādena vaidehyām eva jāyate)

From a Chandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada by the same an Ahindika.

10.38. चण्डालेन तु सोपाको मूलव्यसनवृत्तिमान्।

पुक्कस्यां जायते पापः सदा सज्जनगर्हितः॥

(Chandālena tu sopāko mulavyasanavrittimān

Pukkasyāng jāyate pāpah sadā sajjanagarhitah)

From a Chandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his father, and is ever despised by good men.

10.39. निसादस्त्री तु चण्डालात् पुत्रम् अन्त्यावसायिनम्।

श्मशान-गोचरं सूते वाह्यानाम् अपि गर्हितम्॥

(Nisādaastree tu chandālāt putram antyāvasāyinam

Shmashāna-gocharng sute vāhyānām api garhitam)

A Nishada woman bears to a Chandala children called Antyavasayin, employed in burial-grounds, and despised even by those excluded from the Aryan community (Vratyas).

10.47. सूतानाम अश्व-सारथ्यम् अम्बष्ठानां चिकित्सनम्।

वैदेहकानां स्त्रीकार्यं मागधानां वणिक्पथः॥

(Sutānām ashva-sārathyam amvashtānām chikitsanam

Vaidehakānāng streekārya māgadhānāng vanikpathah)

To Sutas is assigned the task of the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade.

10.48. मत्स्यघातो निषादानां त्वष्टिस् त्व आयोगवस्य च।

मेद-अन्ध-चुञ्चु-मद्रूनाम् आरण्यपशुर्हिसनम्॥

(Matsyaghāto nishādānāng tvashtisa tva āyogavasya cha

Meda-andhra-chunchu-madrūnām āranyapashuhingsanam)

The profession of Killing fish is assigned to to Nishadas; carpenters' work to the Ayogava; and to Medas, Andhras, Chunchus, and Madrus, the slaughter of wild animals.

10.49. क्षत्तृ-उग्र-पुक्कसानां तु बिकौकोवध-बन्धनम्।

धिग्वणानां चर्मकार्य वेणानां भाण्डवादनम्॥

(Kshattri-ugra-pukkasānāng tu bikaukovadh-bandhanam

Dhigvanānāng charmakārya venānāng bhāndavādanam)

To Kshattris, Ugras, and Pukkasas, catching and killing animals living in holes; to Dhigvanas, working in leather; to Venas, playing drums.

10.50. चैत्यद्रुम-श्मशानेषु शौलेषु-उपवनेषु च।

वसेयुर् एते विज्ञाता वर्तयन्तः स्वकर्मभिः॥

(Chaityadrum-shmashāneshu shauleshu-upavaneshu cha

Vaseyur ete vigyātā vartayantah svakarmabhih)

Near well-known trees and burial-grounds, on mountains and in groves, let these tribes dwell, known by certain identification marks, and subsisting by their peculiar occupations.

10.51. चण्डाल-श्वपचानां तु बहिर ग्रामात् प्रतिश्रयः।

अपपात्राश्च कर्तव्या धनम एषां श्व-गर्दभम्॥

(Chandāla-shvapachānāng tu bahir grāmāt pratishrayah

Apapātrāsha cha kartavyā dhanam eshāng shva-gardabham)

The dwellings of Chandalas and Svapachas shall be outside the village, they must be made apapatras (despicable people), and their wealth (shall be) dogs and donkeys.

10.52. वासांसि मृतचैलानि भिन्नभाण्डेषु भोजनम्।

काष्णायसम् अलन्कारः परिव्रज्या च नित्यशः॥

(Vāsāngsi mritachailāni bhinnabhāndeshu bhojanam

Kārshnyāsam alangkārah paribrajya cha nityashah)

Their dress shall be the garments of the dead, they shall eat their food from broken dishes, black iron shall be their ornaments, and they must always wander from place to place.

10.54. अन्नम एषां पराधीनं देयं स्याद भिन्नभाजने।

रात्रौ न विचरेयुस् ते ग्रामेषु नगरेषु च॥

(Annam eshang paradhinang deyang syada bhinnabhajane

Ratrou na bichareyus te grameshu nagareshu cha)

Their food shall be given to them by others than an Aryan giver in a broken dish and at night they shall not walk about in villages and in towns.

## Appendix-II

Human Modes according to Samkhya Philosophy

Book-I

Aph- 1.61. सत्त्वरजस्तमसां साम्याबस्था प्रकृतिः

प्रकृतेर्महानमहनोऽहंकारोऽहंकारात्पञ्च तन्मात्राण्युभयमिन्द्रियं

तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः॥

(Satrbarajas tamasāng sāmābasthā prakritih:

Prakritermahānamahanohangkārātpancha

tanmātrānyubhayamirdriyang

tanmātrebhyah sthulabhutāni purusha iti pancharbingshatirganāh)

Nature is the state of equipoise of Goodness (Sattwa) Passion (Rajas), and Darkness (Tamas): from Nature proceeds Mind; from Mind, Self-consciousness; from Self-consciousness, the five Subtile Elements, and both sets (external and internal) of Organs; and, from the Subtile Elements, the Gross Elements. Then there is Soul. Such is the class of twenty-five.

Aph- 1.126. त्रिगुणा चेतनत्वादि दयोः

(Trigunā chetanatvādi dayoh)

Both Nature and her products consist of the three Qualities.

Aph- 1.127. प्रीत्यप्रीतिबिषादाघैर्गुणा नामन्योन्यं बैधर्म्यम्॥

(Preetyapreetibishādāghairgunā nāmanyonyang baidharmyam)

The Qualities differ in character mutually by pleasantness, unpleasantness, and lassitude.

Aph- 2.27. गुणपरिणामभेदान्नानात्वमवस्थाबत्॥

(Gunāparināmabhedānnānātvamabasthābat)

By reason of the varieties of transformation of the Qualities there is diversity according to circumstances.

Appendix-III:

Samkhya Modes as Elaborated in Gita

CHAPTER-14

14.5. सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम्॥

(Sattwam Rajastama iti gunāh prakriti sambhavāh;

Nibadhnanti mahābāho dehe dehinam avyayam)

Purity, passion and inertia — these qualities, O mighty-armed Arjuna, born of Nature, bind fast in the body, the embodied, the indestructible!

14.6. तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ॥

(Tatra sattwam nirmalatwāt prakāshakam anāmayam;

Sukhasangena badhnāti jñānasangena chānagha)

Of these, Sattwa, which from its stainlessness is luminous and healthy, binds by attachment to knowledge and to happiness, O sinless one!

14.7. रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।

तन्नि बध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥

(Rajo rāgātmakam viddhi trishnāsangasangamudbhavam;

Tannibadhnāti kaunteya karmasangena dehinam)

Know thou Rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and attachment; it binds fast, O Arjuna, the embodied one by attachment to action!

14.8. तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥

(Tamastwajñānam viddhi mohanam sarvadehinām;

Pramādālasyanidrābhis tannibadhnāti bhārata)



But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna, by heedlessness, sleep and indolence!

14.9. सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत॥

(Sattwam sukhe sanjayati rajah karmani bhārata;

Jnānamāvritya tu tamah pramāde sanjayatyuta)

Sattwa attaches to happiness, Rajas to action, O Arjuna, while Tamas, shrouding knowledge, attaches to heedlessness only!

14.10. रजस्तमश्चाभिभूय सत्त्वं भवति भारत।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥

(RajasTamashchābhibhuya sattwam bhavati bhārata;

Rajah sattwam Tamashchaiva tamah sattwam Rajastathā)

Now Sattwa prevails, O Arjuna, having overpowered Rajas and Tamas; now Rajas, having overpowered Sattwa and Tamas; and now Tamas, having overpowered Sattwa and Rajas!

14.11. सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥

(Sarvadvāreshu dehe'smin prakāsha upajāyate;

Jnānam yadā tadā vidyā dvivridham sattwamityuta)

When, through every gate (sense) in this body, the wisdom-light shines, then it may be known that Sattwa is predominant.

14.12. लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥

(Lobhah pravrittir ārambhah karmanām ashamah sprihā;

Rajasyetāni jāyante vivriddhe bharatarshabha)

Greed, activity, the undertaking of actions, restlessness, longing — these arise when Rajas is predominant, O Arjuna!

14.13. अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥

(Aprakāsho'pravrittishcha pramādo moha eva cha;

Tamasyetāni jāyante vivriddhe kurunandana)

Darkness, inertness, heedlessness and delusion — these arise when Tamas is predominant, O Arjuna!

14.14. यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते॥

(Yadā sattwe pravriddhe tu pralayam yāti dehabhrit;

Tadottamavidām lokān amalān pratipadyate)

If the embodied one meets with death when Sattwa has become predominant, then he attains to the spotless worlds of the knowers of the Highest.

14.15. रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।

तथा प्रलीनस्तमसि मूढयोनिषु जायते॥

(Rajasi pralayam gatwā karmasangishu jāyate;

Tathā praleenasTamasi mudhayonishu jāyate)

Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the womb of the senseless.

14.16. कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥

(Karmanah sukritasyāhuh sāttwikam nirmalam phalam;  
Rajasastu phalam duhkham ajnānam Tamasah phalam)

The fruit of good action, they say, is Sattwic and pure; the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

14.17. सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥

(Sattwāt sanjāyate jñānam Rajaso lobha eva cha;  
Pramādamohau Tamaso bhavato'jnānameva cha)

From Sattwa arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and ignorance also.

## CHAPTER-17

17.12. अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥

(Abhisandhāya tu phalam dambhārthamapi chaiva yat;  
Ijyate bharatashreshtha tam yajnam viddhi rājasam)

The sacrifice which is offered, O Arjuna, seeking a reward and for ostentation, know thou that to be a Rajasic Yajna!

17.13. विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥

(Vidhiheenam asrishtānnam mantraheenam adakshinam;  
Shraddhāvirahitam yajnam tāmasam parichakshate)

They declare that sacrifice to be Tamasic which is contrary to the ordinances of the scriptures, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.

17.14. देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥

(Devadwijaguruprājna pujanam shauchamārjavam;

Brahmacharyamahimsā cha shāreeram tapa uchyate)

Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury — these are called the austerities of the body.

17.15. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥

(Anudwegakaram vākyaṁ satyaṁ priyahitam cha yat;

Swādhyāyābhyasanam chaiva vāṅmayam tapa uchyate)

Speech which causes no excitement and is truthful, pleasant and beneficial, the practice of the study of the Vedas, are called austerity of speech.

17.16. मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥

(Manahprasādah saumyatwam maunamātmavinigrahaḥ;

Bhāvasamshuddhirityetat tapo mānasamuchyate)

Serenity of mind, good-heartedness, purity of nature, self-control — this is called mental austerity.

17.17. श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥

(Shraddhayā parayā taptam tapastattrividham naraiḥ;

Aphalākāṅkshibhiryuktaiḥ sāttvikam parichakshate)

This threefold austerity practised by steadfast men with the utmost faith, desiring no reward, they call Sattwic.

17.18. सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥

(Satkāramānapujārtham tapo dambhena chaiva yat;

Kriyate tadiha proktam rājasam chalamadhruvam)

The austerity which is practised with the object of gaining good reception, honour and worship and with hypocrisy, is here said to be Rajasic, unstable and transitory.

17.19. मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥

(Mudhagrāhenātmano yat peedayā kriyate tapah;

Parasyotsādanārtham vā tattāmasamudāhritam)

The austerity which is practised out of a foolish notion, with self-torture or for the purpose of destroying another, is declared to be Tamasic.

17.20. दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥

(Dātavyamiti yaddānam deeyate'nupakārine;

Deshe kāle cha pātre cha taddānam sāttvikam smritam)

That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be Sattwic.

17.21. यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥

(Yattu pratyupakārārtham phalamuddishya vā punah;

Deeyate cha pariklishtam taddānam rājasam smritam)

And, that gift which is made with a view to receive something in return, or looking for a reward, or given reluctantly, is said to be Rajasic.

17.22. अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥

(Adeshakāle yaddānamapātrebhyashcha deeyate;

Asatkritamavajñātam tattāmasamudāhritam)

The gift, which is given at the wrong place and time to unworthy persons, without respect or with insult, is declared to be Tamasic.

## CHAPTER-18

18.19. ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।

प्रोच्यते गुणसङ्ख्याने यथावच्छणु तान्यपि॥

(Jnānam karma cha kartā cha tridhaiva gunabhedatah;

Prochyate gunasankhyāne yathāvacchrinu tānyapi)

Knowledge, action and the actor are declared in the science of the Gunas (the Sankhya philosophy) to be of three kinds only, according to the distinction of the Gunas. Hear them also duly.

18.20. सर्वभूतेषु येनैकं भावमव्ययमीक्षते।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥

(Sarvabhuteshu yenaikam bhāvamavyayameekshate;

Avibhaktam vibhakteshu tajjnānam viddhi sāttwikam)

That by which one sees the one indestructible Reality in all beings, not separate in all the separate beings — know thou that knowledge to be Sattwic (pure).

18.21. पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥

(Prithaktwena tu yajjnānam nānābhāvān prithagvidhān;

Vetti sarveshu bhuteshu tajjnānam viddhi rājasam)

But that knowledge which sees in all beings various entities of distinct kinds as different from one another — know thou that knowledge to be Rajasic (passionate).

18.22. यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥

(Yattu kritsnavadekasmin kārye saktamahaitukam;

Atattwārthavadalpam cha tattāmasamudāhritam)

But that which clings to one single effect as if it were the whole, without reason, without foundation in Truth, and trivial — that is declared to be Tamasic (dark).

18.23. नियतं सङ्गरहितमरागद्वेषतः कृतम्।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥

(Niyatam sangarahitam arāgadweshatah kritam;



Aphalaprepsunā karma yattat sāttwikamuchyate)

An action which is ordained, which is free from attachment, which is done without love or hatred by one who is not desirous of any reward — that action is declared to be Sattwic.

18.24. यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।

क्रियते बहुलायासं तद्राजसमुदाहृतम्॥

(Yattu kāmepsunā karma sāhankārena vā punah;

Kriyate bahulāyāsam tadrājasamudāhritam)

But that action which is done by one longing for the fulfilment of desires or gains, with egoism or with much effort — that is declared to be Rajasic.

18.25. अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥

(Anubandham kshayam himsām anavekshya cha paurusham;

Mohādārabhyate karma yattat tāmasamuchyate)

That action which is undertaken from delusion, without regard to the consequences of loss, injury and (one's own) ability—that is declared to be Tamasic.

18.26. मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते॥

(Muktasango'nahamvādi dhrityutsāhasamanvitah;

Siddhyasiddhyor nirvikārah kartā sāttwika uchyate)

He, who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattwic.

18.27. रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥

(Rāgee karmaphalaprepsur lubdho himsātmako'shuchih;

Harshashokānvitah kartā rājasah parikeertitah)

Passionate, desiring to obtain the rewards of actions, cruel, greedy, impure, moved by joy and sorrow, such an agent is said to be Rajasic.

18.28. आयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥

(Ayuktah prākritah stabdhah shatho naishkritiko'lasah;

Vishādee deerghasutree cha kartā tāmasa uchyate)

Unsteady, dejected, unbending, cheating, malicious, vulgar, lazy and procrastinating—such an agent is called Tamasic.

18.29. बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय॥

(Buddherbhedam dhriteshchaiva gunatastrividham shrinu;

Prochyamānamasheshena prithaktvena dhananjaya)

Hear thou the threefold division of the intellect and firmness according to the Gunas, as I declare them fully and distinctly, O Arjuna!

18.30. प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।

बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी॥

(Pravrittim cha nivrittim cha karyākārye bhayābhaye;

Bandhammoksham cha yā vetti buddhih sā pārtha sāttwikee)

That which knows the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation — that intellect is Sattwic, O Arjuna!

18.31. यया धर्ममधर्मं च कार्यं चाकार्यमेव च।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥

(Yayā dharmamadharmam cha kāryam chākāryameva cha;

Ayathāvat prajānāti buddhih sā pārtha rājasee)

That by which one incorrectly understands Dharma and Adharma, and also what ought to be done and what ought not to be done — that intellect, O Arjuna, is Rajasic!

18.32. अधर्मं धर्ममिति या मन्यते तमसावृता।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी॥

(Adharmam dharmamiti yā manyate Tamasāvritā;

Sarvārthān vipareetāmshcha buddhih sā pārtha tāmasee)

That which, enveloped in darkness, views Adharma as Dharma and all things perverted—that intellect, O Arjuna, is called Tamasic!

18.33. धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥

(Dhrityā yayā dhārayate manah prāṇendriyakriyāh;

Yogenāvyabhichārinyā dhritih sā pārtha sāttwikee)

The unwavering firmness by which, through Yoga, the functions of the mind, the life-force and the senses are restrained — that firmness, O Arjuna, is Sattwic!

18.34. यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी॥

(Yayā tu dharmakāmārthān dhrityā dhārayate'rjuna;

Prasangena phalākāngkshee dhritih sā pārtha rājasee)

But that firmness, O Arjuna, by which, on account of attachment and desire for reward, one holds fast to Dharma, enjoyment of pleasures and earning of wealth — that firmness, O Arjuna, is Rajasic!

8.35. यया स्वप्नं भयं शोकं विषादं मदमेव च।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी॥

(Yayā swapnam bhayam shokam vishādam madameva cha;

Na vimunchati durmedhā dhritih sā pārtha tāmasee)

That by which a stupid man does not abandon sleep, fear, grief, despair and also conceit — that firmness, O Arjuna, is Tamasic!

18.36. सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभा।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥

(Sukham twidāneem trividham shrinu me bharatarshabha;

Abhyāsādramate yatra duhkhāntam cha nigacchati)

Now hear from Me, O Arjuna, of the threefold pleasure, in which one rejoices by practice and surely comes to the end of pain!

18.37. यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥

(Yattadagre vishamiva parināme'mritopamam;

Tatsukham sāttvikam proktam ātmabuddhiprasādam)

That which is like poison at first but in the end like nectar — that pleasure is declared to be Sattwic, born of the purity of one's own mind due to Self-realisation.

8.38. विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।

परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥

(Vishayendriya samyogād yattadagre'mritopamam;

Parināme vishamiva tatsukham rājasam smritam)

That pleasure which arises from the contact of the sense-organs with the objects, which

is at first like nectar and in the end like poison — that is declared to be Rajasic.

8.39. यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥

(Yadagre chānubandhe cha sukham mohanamātmanah;

Nidrālasasyapramādottham tattāmasamudāhritam)

That pleasure which at first and in the sequel is delusive of the self, arising from sleep, indolence and heedlessness — such a pleasure is declared to be Tamasic.

18.40. न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥

(Na tadasti prithivyām vā divi deveshu vā punah;

Sattwam prakritijairmuktam yadebhih syāt tribhiringunaih)

There is no being on earth or again in heaven among the gods that is liberated from the three qualities born of Nature.

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