

Development of Hinduism



[Left: Rama giving his signet ring to Hanuman to be given to captive Sita in Lanka

[Right: Burning of Lanka—war between the divine and the demonic

“fixed path” concept of dharma and calls it ‘saṅkṣipta dharmah’ (subverting dharma). (Kīśkindhā Kāṇḍa: 18-4) Morality is not a fixed entity and must be understood with proper deliberation:

*Buddhyā yuktā mahāprājñyā
vijānanti śubhāśubhe* (Araṇya Kāṇḍa: 66-15).

(Highly intelligent people are capable of discriminating what is good and what is evil by their intellect). Vālmīki further says:

*Sūksmaḥ paramadurjñeyah satām
dharmah plavaṅgama
Hṛdiṣṭhaḥ sarvabhūtānām ātmā
veda śubhāśubham* (Kīśkindhā Kāṇḍa: 18-15, 16).

(Dharma of the god is subtle and is very difficult to understand by an ordinary person. Yet, it is within the heart of every person. It is the soul of all beings which discerns the good and evil).

There are many references in the *Rāmāyaṇa* which clearly say that mere unconditional obedience to an irrational and selfish elder or superior is not bounden duty.