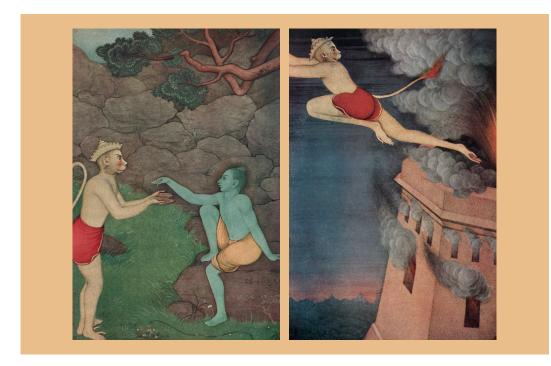
Development of Hinduism



[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 'sankliṣṭa dharmaḥ' (subverting dharma). (Kiśkindhā Kānḍa: 18-4) Morality is not a fixed entity and must be understood with proper deliberation:

Buddhyā yuktā mahāprājīnyā

vijānanti śubhāśubhe (Araņya Kāņda: 66-15).

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

Sūkśmaḥ paramadurjñeyaḥ satām dharmaḥ plavaṇgama Hṛdiṣṭhaḥ sarvabhūtānām ātmā veda śubhāśubham (Kiskindhā 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 $R\bar{a}m\bar{a}yana$ which clearly say that mere unconditional obedience to an irrational and selfish elder or superior is not bounden duty.