

them if they were to find that their survivors were deliberately making a jungle of their laboriously laid gardens. Understood thus, the entire stanza appears to be very appropriate.

Each generation passes down the torch of its culture to the next generation, its children, and it is for them to preserve, tend and nourish that torch and hand it over carefully to the succeeding generation, if not more, at least no less bright, than when they got it.

In India, the sages discovered and initiated a culture that is spiritual, and this spiritual culture is maintained and worked out through religious practices, and therefore, culture and religion are, to the Hindu, one and the same. Very rarely we find any mention of the term culture, as such, in our ancient literature. More often we meet with the insistence on and the mention of our religious practices.

In fact, the Hindu religion is a technique by which this spiritual culture can be maintained and worked out in the community. Therefore, we find in these stanzas, and in similar contexts, always, an enthusiastic emphasis upon the religious life, whether it be in the family or in the society. *Dharma* comprises those divine values-of-life by living which we manifest more and more the essential spiritual being in us. Family-*Dharma* (*Kula-Dharma*) is thus nothing but the rules of living, thinking, and acting in a united, well-planned family. By strictly following these