

DHARMA

is it inevitable for human existence ?

Dr. Niranjan Mishra, *M.A., Ph.D*

SAMBHU PRAKASHANI

544, Gangadhar Meher Marg, Raghunathpur,
Nandankanan, Bhubaneswar- 754005

Phone No.- 91+674-2111752, 91+9937118404

Visit us at : www.astrooracle.net

E-mail : dr.niranjan@astrooracle.net

Dr. Niranjan Mishra, *M.A, Ph.D*

At/P.O : SATSANG,

Dist. Deoghar, Jharkhanda

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Prelude

Dharma, not religion is one. For the whole world it is one and unique, again it has no or classification various forms. Is it true ?

A question mark was in the faces of all present there.

My answer remained unchanged- Dharma is one and unique and not varies from time, place and person.

That was the date: 3-10, october, 1997. The tenth world Sanskrit conference was held at Bangalore city. Many scholars, research-workers, professors took participate in that conference from various religions and countries of world. I had participated there and my article was- "Dharma; upholder of being and becoming as conceived by Sri Sri Thakur Annukulchandra". The topic mainly deals with the oneness of Dharma, the difference between Dharma and religion and the possibility of universal religion.

The oneness of Dharma, religion and Dharma is not one, but separate in meaning, essence and application and other topics of special significance made the scholars to think over it. They became more interested regarding the topic. Many of them requested to have the copies of my topic. Even the professor Dr. Ghosh of Dhacca University requested for five copies. His statement- we are victim of various religions and sectarian feeling. I will distribute it there to wash the brain of fundamentalists.

I had said in my topic- 'Dharma'- the very word could be

translated into no other languages. Its etymology is of so specification. A professor of Mosco University argued with me on this. He said- Dhri + man = Dharma and in Old Scandinevia language- the word 'Demes' was its synonms. The root dhri in sanskrit and verb demes in Old Scandinevia language are one and same. So 'Dharma' can not be said unique contribution of Sanskrit language.

I replied smartlyñ your opinion may be correct to some extent, but the definition and explation of word Dharma given by Sri Sri Thakur Annukulchandra was unique one and on that basis it could not be translated into any other language meaningfully. The synonms of word Dharma cannot be composed by any means.

Most of the delegates gave their favourable and positive reaction and that encouraged me a lot.

Dharma is one and it is different from religionñ most of them did not accept at all, rather saidñ it can not be. Dharma is many as the religion is, as the opinion of each individual differs from other.

If the brainmen of society think so, what to say about the mass.

On returning from 'World Sanskrit Conference' I narrated the above-happened events humbly at the lotus-feet of Parama Pujyapad Sri Sri Dada, the present prime preceptor of Satsang. He praised my effort and accepted a copy of that topic. Next day morning He said- 'Dharma is one and unique for all, but Dharma can be practised through the religion only. This topic should be discussed elaborately'. At last he ordered me to write a book on Dharma and do mention all related subjects befittingly.

By the benediction of His divinity Parama Pujayapada Sri Sri Dada this book could be manifested in ink.

The main purpose of this book is to establish the theory of Dharma as advocated by Sri Sri Thakur and make the world know that Dharma is one for all and it differs from religion.

Sri Sri Thakur's ideology is universal one and the new path established by Him only can be universal religion. The Satsang movement is growing gradually towards that goal.

Thanks to Smt. Sumita Mishra, my betterhalf for the preparation of manuscript.

Many thanks to the Publisher of Sambhu Prakashani for publishing this book.

For readers and critics, if you recognise this book it is only for my Lord Sri Sri Thakur's grace only, but if you find out any fault it is only for my ignorance and you are requested to suggest and advise me positively.

Only of Him

Dr. Niranjan Mishra

Dedicated to
His Divinity
Parama Pujoyapada Sri Sri Dada,
the prime preceptor of Satsang

Contents

| Chapter | Subject | Page |
|----------------|--|-------------|
| Chapter - I | Dharma; the most undesired one ! | 9 |
| Chapter - II | Now-a-days the Dharma is in trial box | 13 |
| Chapter - III | Hinduism | 16 |
| Chapter - IV | Zoroastrianism | 22 |
| Chapter - V | Buddhism | 24 |
| Chapter - VI | Jainism | 29 |
| Chapter - VII | Judaism | 31 |
| Chapter - VIII | Christianity | 33 |
| Chapter - IX | Islam | 35 |
| Chapter - X | Is the so-called religion necessary for human existence ? | 38 |
| Chapter - XI | The universal religion - a possibility | 45 |
| Chapter - XII | The new path of Sri Sri Thakur Anukulachandra | 58 |
| Chapter - XIII | The old religions and the new path of Sri Sri Thakur - a comparative study | 63 |

| | | |
|-----------------|---|-----|
| Chapter - XIV | On establishing the Universal Religion : Dharma Sri Sri Thakur Anukulachandra - Prophet, the Supreme | 93 |
| Chapter - XV | What is Dharma ? | 133 |
| Chapter - XVI | Dharma and Religion | 143 |
| Chapter - XVII | Dharma and Science | 151 |
| Chapter - XVIII | Dharma and Politics | 159 |
| Chapter - XX | Dharmantarikarana- The religious conversion | 166 |
| Chapter - XXI | Dharma and some aphorisms | 175 |
| Chapter - XXII | The process of practising the Dharma adopted up-to-date | 191 |
| Chapter - XXIII | Dharma: is it inevitable for human existence ? | 206 |

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Dharma; the most undesired one !

From the very beginning of world up-to-date some habits, inclination, desires have been with human beings unavoidably, rather instinctively insewn in him and among them Dharma is one but prominent. In every age, even if in this modern age also it is with human being from birth to death. The human beings have desired to abandon it to the dustbin sometimes, but it does not do same of latter in anyway. Although it has been become invisible and latent, but not vanished away in any time or age.

A lot of changes, evolutions occurred in human history. Dharma faced that variously but remained constant fundamentally and inwardly. Reliance, faith and liking on Dharma through the ages have tasted the changing, but have been nurtured and protected all the times.

The perversion in many forms has touched and influenced Dharma by the ages and the prophets come to reform and befit it according to the present age. In spite of all these some people provoked by negative and antagonistic thoughts questioned its very existence, necessity and utility. In all previous ages the number of these type of people were negligible, but now-a-days the antagonistic attitude has risen up to top which is the cause of

severe headach. It is now a mass-moment determined to abolish the very word Dharma from the pages of lexicons. Even if some undesireous of Dharma say likelyñ I don't obey anything like Dharma. God, deity, cult, superior oneñ all these unnecessary rubbish things should not be acknowledged in no way.

For these people with negative thoughts Sri Sri Thakur Anukulchandra says in his wayñ

They who speak upñ

With a wise or loose earnestness,

have their knack on none of

Ideal, cult, Dharma or superior one,

move also in that unattending wayñ

bidding farewell to centralised austere practice,

whoever they may be, and however they may be

their life is decentralised one,

their life-circumambulation is out of the circle of humanity,

because, they are not well-centric

not existentially nourishing,

unattending to life and growth,

their distinctiveness has been obstructed,

personality also with incompatible intellect, complex-obsession is their guiding factor,

and that is their interest.¹

These are mostly complex-driven people who are always moving with an antagonistic thoughts towards ideal, prophets, Dharma, religion, cult, superior ones, because of these they face much disturbances in their passion-provoking way to enjoy life. They know well, if they take interest in all these factors their selfish

(1) Achar-Charya, part-I, Verse No.- 264

desire will be blocked easily. That is why, they speak so.

Once more, sometimes this type of event also happens. Somebody, being religious to a particular religion, sect or idealism feels once something irrational or incompatible to his mental attitude becomes disinterested in all of religious, sects or idealisms and his irritation tellsñ I don't recognise Thakur, deity, Dharma, cult, etc. at all and in a moment I can be out of these, nothing dangerous will fall on me.

If we review it intently we can find out the reality. Actually he was not attached so deeply to that religion etc., never obeyed their basic principles properly and did not do accordingly anytime. In case of ideological difference one can abandon any idealism but all things are irrelevantñ this type of saying is never well-acceptable. Because none of religions is against the being and becoming of human being. It is totally impossible to establish a religious faith provoked by non-existential ideology.

Sri Sri Thakur Anukulachandra opines about people saying soñ

ñNothing happens on practising Dharma, it has been seen since days together, there lies nothing at all, ñthey who speak up likely ñin a loose irresponsible vainglorious style, they themselves have never done anything, and seen nothing intently, their capability to look into is weakñ they have neither way to wander being floated in loose and disturbed waves of counter-moving atmosphere, they are enemy of their ownñ again they are betrayal to cult, recruiter to mass-cheating, bluff-master, keep yourselves alert to them.²

(2) Samviti, Verse No.- 232

Through a beautiful example Sri Sri Thakur explains it in novel wayñ a lady sawñ the shopkeeper gives much respect to the mother of bandit-leader and thought in her mind to cheat that fellow acting in a role of mother of bandit-leader. She went to cheat, but caught red-handed, so she spoke upñ nothing especial happened on being mother of a bandit.

The cheater woman was caught because of her normal characteristics. The falsehood brings unreliance automatically.

Dharma is fruitless, unnecessaryñ this type of irresponsible talking over indicates the ignorance of the talking people. One thing is either fruitless or fruitful ñit is known by practising that by ownself and then to come a conclusion of find-outs. Before we go to practise the Dharma, we have to know the real meaning, characteristics, functioning, necessity and utility of former one. Unless our remarks will be null and void by intellectual and understanding mass.

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