

What is Dharma ?

Dharma; a term used in Indo-Aryan culture often seems to be sanskritised and Indian form of the English word; Religion, but Sri Sri Thakur Anukulachandra of Satsang movement born in east India advocates Dharma is not religion as all mean, because Dharma has complete separate new meaning, usefulness and action from religion. Dharma is so boundless and universal that none can define and apply it in a limited sphere of place, people and time.

XV.01 : *The Etymology of word Dharma.*

Grammatically Dharma can be etymologised according to rules of Sanskrit grammar i.e.:

Dharma : dhri + man¹

Verb : dhri means to uphold.

Dharma means that upholds.

XV.02 : Definition (according to Sri Sri Thakur Anukulachandra)

Sri Sri Thakur has tried his best to define the unique term 'Dharma' in a novel way with universal characteristics.

(1) Dhriti-Vidhayana, 1st part, Verse No.: 412 and Sabda Kalpadrma.

(1) Yenatmanastathanyesam jivanam vardhanancapi dhriyate sa dharma. (That by which of oneself and others the being and becoming are upheld is Dharma.²

(2) Rememberñ The way by which own existence is upheld, nurtured, grown and preserved taking environment together with distinctiveness protecting-fulfillingñ well centric attending practical service is Dharma.³

(3) The conception and considerately adjusted practical service that moves upholding protecting and nurturing the existential system in condign cultivating eagerness keeping unabated lifeful compassionñ is Dharma.⁴

(4) The well concentric habitñconductñexecution by which the existence is kept healthy and well positioned in upholding, protecting upcreation is called Dharma.⁵

(5) The flourish-upmoving, distinctive protecting enliven attending upon is Dharma that being integrated with interdepending lifeful interested co-operation moves in sequential becoming.⁶

(6) In daily life the action by which the man exists and grows with all his existential nourishment in integrated enjoyment, not being suffered is Dharma.⁷

(2) Samjna-samiksha, Verse No.: 147

(3) Ibid, Verse No.: 147

(4) Ibid, Verse No.: 146

(5) Samjna-Samiksha, Verse No.: 145

(6) Samjna-Samiksha, Verse No.: 144

(7) Dhriti-Vidhayana, 1st part, Verse No.: 411

(7) By which life is enlivened and grown individually and collectively in allround excellent footstep, that is Dharma.⁸

(8) In which one is well in existence, body, mind and environment that is Dharma.⁹

(9) Self is upheld in his distinctiveness and this distinctiveness by which specification is conceived variously from all directions is Dharma.¹⁰

(10) Dharma is that by which having unified and upheld growth with life, fame and improvement in one tune the eternality is embraced.¹¹

(11) That on which everything is sustained is Dharma.¹²

(12) Enlivening others exists self own

(Dharma is that one.)¹³

(13) Dharma is thatñ others get purveyance by own being and becoming.¹⁴

(14) The conduct, speech, action that become the source of being and becoming is known as Dharma, unless it is nothing.¹⁵

(15) The essence of being and becoming is known rightly as Dharma.¹⁶

(8) Dhriti-Vidhayana, 1st part Verse No.: 236

(9) Samviti, Verse No.: 224

(10) Sasvati, Verse No.: 193

(11) Chalar Sathi, Verse No.: 86

(12) Satyanusarana, p-20

(13) Anusruti, 1st part, Samjna : 11

(14) Anusruti, 1st part, Samjna : 12

(15) Anusruti, 1st part, Samjna : 13

(16) Anusruti, 1st part; Dharma, Verse No.: 12

(16) By acting what the being and becoming are build in balance, do know that is Dharma, but besides this where is Dharma ?¹⁷

(17) What is Dharma ? By which the life grows through movingñspeakingñdoing etc.¹⁸

(18) Dharma means nothing but to live and grow ownself befittingly with environment and this is the order of practical service to upholdment.¹⁹

(19) The real Dharma is that which upholds the existence.²⁰

(20) Dharma is that protecting pursuance which upholds the existence in disciplined well conceived view.²¹

(21) Dharma is the providential flow to uphold life and growth or the law to uphold by which existence is prolonged with ability and growth and with every compatible interaction and systematic coherence; do observe and sustain.²²

(22) What makes anything stand on with life and growth is Dharma.²³

(23) The upholding urge of our existence is Dharma.²⁴

(17) Anusruti, 1st part; Dharma, Verse No.: 14

(18) Anusruti, 2nd part; Dharma, Verse No.: 1

(19) Anusruti, 2nd part; Dharma, Verse No.: 6

(20) Anusruti, 7th part; Samjna, Verse No.: 7

(21) Anusruti, 7th part; Samjna, Verse No.: 14

(22) The Message, vol.II, Verse No. 1

(23) The Message, vol.II, Verse No. 2

(24) The Message, vol.II, Verse No. 3

(24) Dharma means the laws that sustain life and growth with every effulgence of personality both individually and collectively.²⁵

(25) That which upholds every individual with due nurture of both individual and collective life may be called Dharma.²⁶

(26) Dharma means to practise those principles by which man lives and grows individually and collectively.²⁷

(27) Dharma means that or he which or who upholds, upholds the existence of all.²⁸

(28) That which being all nourished by upholding, protecting, nurturing has achieved the state of being stationed in own nature being endowed with which characteristics is Dharma.²⁹

(29) By which or for which the organism and base of matter is well-accomplished and well-placed with life and growth, that is the Dharma of that.³⁰

(30) Be integrated in well concentricness being integrated in existentialityñ with cohesive urge balance in elemental well-position and the upholder of existence is Dharma.³¹

(31) Dharma is that acting, moving and speaking that upholds the existence and growth of human beings and

(25) The Message, vol.II, Verse No. 6

(26) The Message, vol.II, Verse No. 8

(27) Vidhana-Vinayaka, Verse No.: 29

(28) Vidhana-Vinayaka, Verse No.: 379

(29) Darshan-Vidhayana, Verse No.: 49

(30) Darshan-Vidhayana, Verse No.: 50

(31) Darshan-Vidhayana, Verse No.: 266

accelerates in uphill becoming.³²

(32) To get a cherishable nourishment complying interest of fulfilment in own being and becoming with environment and neighbours by the knowledge of thorough going and is done by which that is the Dharma of beings.³³

(33) To live and grow happily with family and environment is Dharma.³⁴

(34) Dharma means to stand on own native individual distinctiveness being Ideal-centric and by the way of regulating ownself move on the path of becoming.³⁵

XV.03 : The characteristics and distinctiveness of Dharma.

On the basis of the definitions given by Sri Sri Thakur Anukulachandra to Dharma the followings are some characteristics and distinctiveness of the same. By synthesizing the definitions we may conclude the following some points.

1. To uphold, protect and nurture own existence with others.
2. To uphold, protect and nurture environmental collectiveness towards becoming.
3. The practical service to environment.
4. The mechanism of existence is concentricness. To keep this concentricness intact through habit, conduct and accomplishment.
5. To offer enjoyment favourable to existence.

(32) Nana Prasange, Vol.: II, p. 31

(33) Nana Prasange, Vol.: IV, P. 113.

(34) Diparakshi, Vol.: V, (date 05.12.1959)

(35) Diparakshi, Vol.: IV, (date 15.03.1958)

6. To save the existence from adverse distress.
7. To let the existence move towards eternity.
8. To uphold, protect and nurture all of world.
9. To simplify the life and growth individually and collectively.
10. The providential flow of existential growth should be kept intact and attempts should be made for this flow to be manifested.
11. Everybody should earn his qualification standing on own existence and by the help of that qualification to move in the way of becomingñ to persuade and upmove this process.
12. Everyone may live and grow happily with family and environment. To provide necessary chances, equipments and assistances for this purpose.
13. To inspire everyone for living and growing according to his own natal distinctiveness.
14. To keep the cult, tradition, custom, dress, food and drink, moving, conduct and behaviour, speaking habit, faith, social law (if it is according to law of Dharma) of individual, nation, group, society, sect etc. intact. For no reason one has to change all above of him in any circumstance. Dharma does not believe in breaking one's cult and civilization and compel him to accept another for practising Dharma.
15. All above-said fourteen distinctiveness of Dharma should be revised on the basis of existential favour according to place-time and person with applying the law of Dharma; the law of being and becoming. Dharma emphasizes on this point sincerely.

16. To create adherence, love, sincerity etc. towards the origin, source, creator, parent, Supreme Father and others of same kind in somehow.
17. The existence of everybody or everything lies on the basis of a love-centre. More accurate, generous, great the love-centre is more faultiness, generosity, greatness the person will achieve. Dharma teaches this type of novel idea.
18. Dharma is manifested in Ideal. Dharma can be conceivable only when it is manifested through a person. We can uphold, understand, practise easily this type of materialised Dharma, unless it is too difficult to conceive the characteristics of abstract Dharma.
19. Ideal persons are none but the protector and fulfiller of the natal distinctiveness of individuality and collectivity. The laws and principles of Dharma are materialised through these great and unique persons.
20. An active adherence towards these Ideal persons makes one to understand and apply the laws of Dharma in his life. There are more than one Ideal person come again and again according to need of age, but the present one should be followed in every sphere of life and Dharma teaches likely.
21. Dharma inspires people to move in the way of being and becoming in order to reach the final destination of perfection.
22. God is the destination of all faiths and people. How can one attain godhoodñ Dharma teaches this and urges the clue ñ to go ahead being concentric to an Ideal person of flesh and blood.

23. Dharma believes in reality. To realise the existence of reality behind each theory, document, speech, principle, philosophy or idealism is another distinctiveness of Dharma.
24. The real Dharma gives more emphasis on the present life than the life after death. That which is an imaginary concept and can not be visualised should not be given so importance ñ this is the truth of human life, Dharma teaches likely.
25. The cause of human suffering is rooted in complex. The happiness and sorrowfulness are born out of inclination to complex. Dharma advocates the complex, the natural phenomena born with the birth of humans are not evil by nature, but the way man applies it can be bad, so for best application of complex this should be applied in the service of Ideal persons; the best fulfiller and protector of distinctiveness.
26. To liberate the soul from the bondage of complex is called Moksha, Mukti, Salvation, or Nirvana. Personal salvation is not granted by Dharma, but it advocates the collective salvation.
27. To attempt reforming disfavourability into favourability and viewing all in a favourable look is another distinctiveness.
28. To reject the way to evil: non-existent factor and accept the way of goodness; existent factorñ advocated by Dharma.
29. To practise positive look in place of negative one in every sphere of life refers to Dharma.
30. Dharma is one and absolute. The Hinduism, Buddhism, Christianity and Mohammadanism etc. can not be called

Dharma at all. These may be named as the opinion, philosophy which are otherwise called 'Religion'.

31. Dharma is stable and unchangeable. From the very beginning up-to-date Dharma was, is and will be one and same.
32. Dharma is one and same for all nation, creed, sect, sex, cult and civilization, thus it is universal in character.

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