

Dharma and Religion

Dharma is one, religion is many.

Dharma is a sanskritised term and its English form is religion. Religion is nothing but the Dharma in English form. Generally it seems to all, but 'Dharma' discussed in this book is totally different from the so-called religion.

'Dharma' was defined previously, now the definition and explanation of religion is required.

XVI.01 : Religion

Religion is made out of L. religio,-onis, n. religious, perh-connected with religare - to bind.¹

Religion :Re + religare

Re : again, once more.

Ligare : to bind up.

Religion means to bind the people again up with some

(1) The Chambers Dictionary, p. 1455

ideology and its manifested living personality. i.e. Buddha, Christ and other alike.

Man is born from his parents, so by birth he is bound to them, but again he has to bind himself with an ideal person in order to learn more about life and move towards perfection. Therefore, Sri Sri Thakur translates 'Religion' as Dwijadhikarana or Dwijikarana into Sanskrit language. Dwijadhikarana means to attain second birth. In Indo-Aryan culture by the sacred thread ceremony one gets second birth by accepting Acharya; the practical teacher, Dwijatadhikarana = Dwijadhikarana

Dwija : born again.

Adhikarana : the act of attaining, acquiring.

XVI.02 : Definition of the Religion

(a) Religion is nothing but to be ligared with the Masterñ Exponent and to lead life according to His leading commands making Him prominent in life by which solace of life and existential uphold are cultured combating evil that deteriorates it.²

(b) Religion is nothing but to assemble round the one ñthe ideal, the love ñthe fulfiller of one and all individually and collectively to serve all with His tidings and to observe with every untottering adherence, allegiance and active service so as to make them adjusted with a gradual go in His service, and make everyone valorous with his activity fortifying the one against every kind of danger or flow of evil with a positive stay which embraces everyone according to that Great one and serves accordingly with

(2) The Message, Part - II, Verse No.: 42

every hearty advance and pleasing sufferance; hence religion comes out when one is re-ligared with Beloved the Great to serve everyone according to His directionsñ as I think.³

(c) To bind oneself unrepellingly with the Love-Lord-the seer of life and growthñ the adjusted personality and to follow Him accordingly is Religion, and to be initiated is 'to be born again'.⁴

(d) The union of the soulñ the existence with the Lord or the Idealñ i.e., to follow Him actively in accordance with His desire is the essence of religionñ i.e., binding again.⁵

(e) The religions are communion with the oneñ the Hostñ the anointed bliss of providence, that follow the tidings of life and growth gathering individuals that evolve into mass.⁶

XVI.03 : The characteristics of Religion :

Religion ñ re-ligared to one has the following characteristics.

- (1) To assemble round the one.
- (2) To bind oneself unrepellingly with Love-Lord.
- (3) The one is none but the Idealñ Beloved the Lord; the seer of life and growth with an adjusted personality.
- (4) To follow the Ideal person actively.
- (5) To serve Him according to His desire actively.
- (6) The Christianity is a religion-, re-ligared with Love-Lord Christ. So also Judaism, Zoroastrianism, Islam etc. are called religions.

(3) The Message, Part - II, Verse No.: 33

(4) The Message, Part - II, Verse No.: 36

(5) The Message, Part - II, Verse No.: 37

(6) The Message, Part - II, Verse No.: 39

- (7) Religion is more than one. Even there are many religions founded and prevailed on the world so far.
- (8) There may be some differences among the religions as their origin differs according to place-time and person.
- (9) The aim of all religions is to attain Godhood through their Love-Lord.
- (10) The religion, started from a person leads to whole mankind.
- (11) Each religion is much influenced by the society, culture, language of the founder which causes differences among religions.
- (12) The mode of preaching, the theme, the powerfulness etc. of the founder person of religion fixes the limit of spreading out of a particular religion. The religion founded by Prophet moves long unless others vanish away after the death of founder.
- (13) The religion is the root cause of all disturbances as followers of different sects claiming their religion is much better than others fight each other. The sectarianism, groupism etc. believed to born out of religious difference and prejudice.
- (14) The religion has both beginning and end with development in between. Each commencement leads to an end through the developing condition.

XVI.04 : Dharma and Religion : a comparative study

Dharma and religion has some similarity and dissimilarity. On this basis the comparison can be done followingly.

1. Dharma upholds, protects and nourishes the law of being and becoming.

Religion is the binding by which the followers are bound together with an Ideal.

2. The purpose of Dharma is to get perfection moving on the path of being and becoming with surroundings.

The aim of Religion is to materialise all the desires and directions of the Prophet; Fulfiller the best being religared or bound with him through act of initiation or such like other process.

3. Dharma is manifested in Ideal; Fulfiller the best. The Ideal person; Fulfiller the best rectifies the laws of Dharma through his religion.

4. In order to conceive and understand the Dharma to be religious is needed mostly, so religion is the way or medium of Dharma and it aims at practising Dharma in all way.

5. The main factor of Dharma is principle or law, but the main factor in case of religion is person.

6. Dharma is natural, but religion is artificial.

7. Dharma is natal instinctive urge, but religion is out of natal instinctive rite.

8. Dharma is one and unique, but religion is more than one, even many in number and various.

From very beginning of world Dharma remains one and will be one forever, but according to the age religions are separate, even in one age there are different type of religions.

9. Dharma believes in one single 'ism' i.e. existentialism, but religion is scattered in many 'isms'. One religion has many opinions which lead to create many ideologies. Even everybody has his own ideology separately.

10. Dharma is eternal and invariable, but religion is transitory and variable.

There is no end to Dharma. As there is life so is there

Dharma. Religion has an end by times. Each beginning leads to an end definitely.

11. Everybody, even the world of plant and animal has one Dharma, but has different religions.

12. Dharma is originated from the urge of life and grow, but religion is created to reform the existing Dharma.

13. Dharma is not influenced by cult, civilisation, social activity, tradition or customs but religion is influenced by all these of the founder natives.

14. Dharma is not preached, but religion grows on the basis of preaching.

15. Dharma cannot be a cause to all disturbances, sectarianism or groupism, but religion can be, but it is only its dark side and the negative attitude to a religion leads to such unthinkable incidents.

Dharma exists always here and there for life and growth of all. In primitive age it was and now also it is. Indirectly everybody tries his best to practise Dharma in his daily life in a form of an attempt to live and grow. But people become selfish and the complex-craving attitude misguides them to the path contrary to existential traits in name of their own life and growth.

Smoking is injurious to health is the law of Dharma, but some people are fond of smoking and someone is there to support it in a novel way of argument to feel excitement and enjoy the life the smoking is the best way to adopt such and such. The people are confused in which there is truth ? Is smoking injurious or fruitful to health ? Here the need of religion comes. The man of superior brain with auspicious aim comes at the people's rescue and says "smoking is injurious to health" with profess. How can he convince the mass being one man ? For this he should have

some assistants, preachers and followers to move in different directions to preach and convince the people by demonstrating proof in the way of saying made by the superior person. To uphold, protect and persuade his valuable messages a group of followers is formed concretely which leads to found a religion in long run. To understand and materialize the law of Dharma "to be religious" is the first and foremost step for a man interested in it.

Dharma is the sea, but religion is wave on its surface. To mobilise Dharma and its laws religion evolves and after fulfilling its aim it vanishes away, but people following that religion do not renounce it but go with that. According to time and age the application of Dharma changes but the followers cannot liberate themselves from that backward situation which otherwise creates fundamentalism and sectarianism. After advent of Jesus the teaching of Buddha was reformed up-to-date. So, the preaching of Buddhism should not be encouraged. Similarly after Christianity Muhammad's Islam should be on the floor and others should likely be after Islam.

People cannot investigate the similarity between the past and present so, move with their accustomed past one, in this situation religious faith and ideology continue to come times and again to inform all their aim is to visualise and rectify the Dharma, but people do not accept their theory of reformation without proof. Some of them come to accept the new theory or religion in a purpose to understand the real characteristic of Dharma and materialise accordingly. There is the theory always but the materialisation of that cannot be done properly without being religious.

Religions had come and gone, but the real Dharma could be not be established yet universally. The reason behind it is

religious preaching propagates the new theory blended with the culture and social distinctiveness the religious founder has possessed in nativity. When the people of separate culture and society see the new faith or religion has been blended with other's culture, language, social phenomena they feel their culture and society are in danger and protest against the new faith or religion not to prevail on their own land. Mostly for this reason religious movement does not spread out all over world by the ages. At a result the reality of Dharma does not touch the heart of people, but the evil side of religious prejudice becomes visible in front of mass. Being affected disastrously by religious prejudice they protest against the religion and its movement. Even they do not recognise the existence of Dharma in any form, but promise to ruin all its forms with the weapon of modernity, scientific approach and humanity.

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