

Dharma and Politics

In primitive society Dharma prevailed everywhere with universal acceptance and all chapters of life were part and parcel of Dharma. None could think of considering politics, economics etc. separate from Dharma even in dream. Such type of necessity did not arise. Gradually evolution moves on. The way of living changed also. The feeling, approach, thought etc. towards life began to vary by the times and it influenced Dharma. Based on Dharma different opinion, ideology, philosophy etc. were evolved. Fundamentally all these isms aimed at collective well-being with universal approach, but afterwards all isms, ideologies or religions became less spiritual and more religious or groupable. The central theme of religious movement to attain Godhood loosened its priority and culture, social pattern, language, customary rites of a particular area or society had been projected prominently caused to fissiparism among religions. Everyone tried to establish his faith or religion better than another and for this they fought each other. For instance, India where almost all religious sects i.e. Hindu, Islam, Christianity, Buddhism, Jainism, Sikhism etc. prevail faces the intimidation of sectarianised riots and all these unnecessary fracas are composed in the name of Dharma.

Being coloured with affrayed spray the religion is about to

be expelled from the mass-people. People think religion is the root cause to all disturbances and break-down of peace, hence should go away from mankind.

In such disturbing situation Dharma covered with religion becomes a personal affair and has been compelled to be expelled from the national life. If one religion is taken for granted as national religion the others will oppose violently. This led statesmen to think over secularism. India is a secular country is the slogan often raised, but to expell Dharma out of national life in name of religion causes anti-existentialism in every sphere of life. The so-called democratic elements are now preachingññ there is no God, even the Dharma is not there to guide us, whatever we or majority think better that should be done.

Accepting so-called religion or sectarianism is it logical to assess the real Dharma; the upholder of being and becoming incorrectly, with antagonistic and aversive attitude ?

Such a question was raised by Sri Sri Thakur Anukulachandra and disliked the attempt to separate Dharma from politics in any way. According to his ideology Dharma includes all, even the politics is not out of circle of Dharma. The new theory of Dharma says so regarding the relationship of Dharma and politics.

XVII.01 : Politics

Politics is the art or science of Government.¹

Sri Sri Thakur defines politics in a distinguished way

ñThat which protects, nurtures and fulfils the uphold of existence is politics.²

(1) The chamber's Dictionary, p. 1321

(2) The Message, Vol. IV, Verse No.: 1

Politics, *Purtaniti* comes out of the root verb : pri i.e. to fulfil.

In politics all the characteristics of Dharma are lodged within. Is it possible to remove Dharma from politics as the both are absolutely of same soul covered with two separate bodies ?

XVII.02 : Dharma is the vital force behind the politics.

The politics is fulfilling principle that enlivens the act of practising the upholdment of human being and becoming in excellent attendance with distinctive-protecting, all fulfilling, well concentric state of continuous recollectingñ in more blooming circumambulation, endowed with related surrounding consistency, , connecting all mutually, interestedly in embracing-illumination of inter-interestedness, that is why Dharma is the vital vibration of politics or *Purttaniti*.³

In the politics the fulfilment, nourishment and protection are there, similarly Dharma includes upholdment, nourishment and protection of life and growth, so how will the two differ from each other ? Rather it can be said ñ the vital vibration of politics is Dharma. Guiding the politics in the right path Dharma makes it to turn into *purttaniti* or fulfilling principle.

XVII.03 : Dharma includes politics

That which fulfils the Dharma; the law of being and becoming is politics. Why will the politics not be in Dharma ? All things necessary to life are included in circumference of Dharma. Politics is also for life. So, the term Rajdharmā; Dharma of king or administrator is often used in our scriptures. As the life can not be cut to pieces– life is life taking all its aspects so Dharma cannot be cut to pieces– all aspects of life and growth taken together is

(3) Vidhan-Vinayak, Verse No.: 28

Dharma. When we start to split various aspects of life from it the disturbance begins.⁴

Dharma has various aspects in which politics is one and to separate it from Dharma cannot be possible as the separation of a limb from body is not thinkable.

XVII.04 : The bequeathment of forming Dharma-Rastra or the State formed on the basis of Dharma (*not religion*)

When the movement to separate politics from Dharma is about to touch the climax the bequeathment of forming the state on the basis of religion is not out of trace, rather it strengthens. Now, some religious states are there e.g. Vatican (Christian State), Pakistan, Iraq etc. are Islamic states.

In the tradition of Indo-Aryans also there is the all time dreamñ 'Ramarajya', the land ruled by Prophet SriRam. Mahatma Gandhi had dreamt of establishing *Ramarajya* in India. *Ramarajya* was unique and incomparable to any other form of Government and ironically speaking *Ramarajya* was not religious, but *Dharmik* based on principles of Dharma; the law of being and becoming.

Today a strong voice of fundamentalists is raised to establish religious state on the basis of the religion they follow. Mostly in the lands of Islamic followers this type of demand is demonstrated, but in India; a land of various religious sects is it possible to establish a religious state ? When there is fighting regarding languages and yet a solution has not been drawn to accept a particular language as national language unanimously, accepting one religion as national one is far from the truth.

(4) Alochana-Prasange, Part - XIX (dt. 12.03.1950)

Once an important person named Sudhir Raychoudhuri, Ex-chairman of Calcutta corporation has come to visit Sri Sri Thakur and by the conversation he asked cunningly, is here any planning of forming *Dharmarastra* or religious state in Satsang ?

On reply Sri Sri Thakur said; "I do not believe in setting up a state on the basis of religious sect, but *Dharmarastra* can be formed by any means. *Dharmarastra* means a state befitted to being and becoming. State should not be on the basis of passionate crave.

Dharmarastra, not religious state is related to sectarian feeling by no means. It is a type of governance where the state of being and becoming of people is given primy primacy. The existential growth of every citizen is guaranteed as a fundamental rite. No law is passed and promulgated by such Government which will be against the existence and growth of mass-people. Importance is given to personal development with collective responsibility. The passionate narrow sectarianism has no place in this governance.⁵

The state not being supported by the law of Dharma behind cannot exist long and do for well-being of mass people with all-round success. Besides the support of Dharma the State, its government and administration all will be passionate, selfish, narrow and all round success of humankind has not been achieved by any means, because Dharma guides the state and its governance to be balance, compatible and consistent in every sphere of life.

(5) Alochana-Prasange, Part - XIV (dt. 29.10.1948)

XVII.05 : Dharmarastra and Secular State

India is a poly-religious land. It is not practicable for declaring India a religious State. Therefore, secularism comes to rescue and India is declared as a Secular State. Secular State means "Dharma-nirapeksha rastra". Sri Sri Thakur did not support the secular idea of state. In his language I do not understand what is Dharma-nirapeksha rastra, rather it can be said "sampradaya-nirapeksha rastra". state impartial to any sect, because every individual of all sects exists in existence, worshipper of being and becoming, everyone wishes to have further upliftment being evolved with existence, the centrifugal force of this existence is God, He is one and unique, it is supreme meaningfulness of life to gain meaningful success in God being concentric for Lord, the beloved by imparting own existence in well-being, and Dharma is that which upholds, fulfils, nurtures the existence individually and collectivelyñ keeping own natal distinctiveness and individual specification intactñ in all-round becomingñ improved well contiguity; that is why, how can a state be secular (Dharma-nirapeksha; impartial to Dharma) ñI do not understand, rather that can be secular ; (Sampradaay-nirapeksha i.e. in partial to sects).⁶

Dharma is nothing but to live and grow. Dharma is unavoidably necessary. If a man does not become Dharmik-minded, he must be passionate and thus his existential growth will be in danger. The secular state, as I meanñ a Dharmik State impartial to various sects. The Purusottam; prophets are the path of Dharma. They do not come to establish sects hence sectarian

(6) Vidhan-Vinayak, Verse No.: 39

feeling. They come to fulfil the previous ones. They speak one and same message for the mankind, but in various languages. The combination of firm adherence and liberality demonstrated simultaneously in their speeches and deeds.⁷

Therefore, it is wise to declare India or any other state as the state impartial to sects and Dharmarastra; Dharmik state on the basis of the principles of Dharma; being and becoming. By this none of sects will be insulted and isolated because nobody is against the existence and growth.

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(7) Alochana-Prasange, Part - XIV (dt. 17.10.1948)