

Dharmantarikarana

The religious conversion

More than one religion or sect lead to competition among them to establish own supremacy over others. Eachone must try it's best to initiate people as many as possible into own sect, but sometimes the attempts made by hook or crook to bring people of other sect or group or beliefs into own sect and this type of activity is otherwise known as religious conversion or Dharmantarikarana. One can accept any religion according to his own accord, but when the attempts or tricks are played to tempt others to come into one net that becomes a doubtable one and many questions arise behind.

The conversion is one of the important subject to be thought now-a-days. The religions like Buddhism, Christianity and Islam are in front line to convert people of other religions into their own. In India specially Islam during Muslim rule and Christianity during British rule were engaged eagerly in converting Hindu people into their sects. After independence also the Christian missionaries continue their converse activity now-a-days in forest regions among aboriginals through tempting them in form of money, medical help, job, education etc.

XIX.01 : What is conversion ?

Conversion is to change or turn from one thing, condition,

opinion, party or religion to another.¹ The word 'conversion' means turning to another, change talking.

Religious conversion was not in Hinduism, but has been imported from western culture. The Conversion in massive way is done by Christian missionaries and the word "convert" or "conversion" also comes from them.

Verse or version or to speak is laid in the very word conversion. To change version is conversion.

Dharma is not a version or speech but the practice. To uphold the principles of being and becoming is Dharma, as the desire to exist and grow cannot be changed in the life of human beings so also Dharma cannot be changed. Is not it ?

XIX.02 : 'Conversion' in the vision of Sri Sri Thakur Anukulachandra.

Conversion is not *Dharmantara*, but it may be called diversion. To convert somebody by the process changing Dharma as I conceiveñ he is diverted to complex from being and becoming. This type of conversion is not conversion at all, rather can be called diversion. The real seers are continuity of previous seers and the past is brightened in present one and this the main distinctiveness seers the reformer possess.²

Patanjali Yog philosophy saysñ

(a) Klesakarma vipakasayairaparamrista purusa visesa Isvara.

(b) Sa Purvesamapi guruh Kalenanavachhedatñ These two principles clear all these. The normal meaning do mean these two rulesñ not being obsessed by misery, deed, danger, purpose who

(1) The Chambers Dictionary, p. 373

(2) Nana Prasange, Part-IV, p. 106

fulfills them in benefit through managing in adjustive way, this type of being is called God; the preceptor of foremost preceptors, because they all are inseparable by time.

So it meansñ the past ones have a living fulfilment. Therefore, who does not obey the former preceptors, prophets, seers, guides and others, how can he be succeeding leader is not understood. In the life of Jesus Christ he speaks of his preceders, likely Rasul Muhmmad tells regarding his just former one Jesus Christ. We should investigate all these, if one sees insightly into their sayings is not it understood what was their teaching and doing in this regard.

If anybody does not recognise the formers in the name of them who have obeyed and fulfilled their preceders, does he not recognise them whom he takes for granted and their sayings as examples, indirectly speaking he disobeys them. so, non-recognition of preceders means non-acknowledgement of them existing on whom he tries to repudate others and from this type partial recognition and rejection it is cleared he repudates all and tries to establish his own passionate desire through internal dissorted emotion, again to be converted into this sort of thinking is nothing, but an act of diversion only.³

XIX.03 : Conversion means passionate crave

Each conversion is backed by a passionate crave, e.g. that may be money-oriented, sex-pervated, position-desired etc. Sri Sri Thakur saysñ when somebody goes to accept another religion as a fool, i.e. to collect passionate food for a special complex, but not for fulfilling Ideal or to achieve superior Ideal personality at least in that particular period of conversion.⁴

(3) Nana Prasange, Part-IV, p. 107

(4) Nana Prasange, Part-IV, p. 106

It is seen each conversion followed by some provoking agents : i.e. money, position, service, security, fear, deposition etc. Religious binding is inseparable one with depth of strength within which is too difficult to break, unless the provoking agent being so powerful, needful and unavoidable.

XIX.04 : Conversion means changing the person of worshipping.

Conversion means to change individual one in another language. Yesterday I worshipped Sriram, Srikrishna today I will have to worship Jesus Christ as I have been converted into Christianity. Changing in worshipping person from Krishna to Christ happens as the act of conversion.

As Dharmik Muslim, Christian, Shaiva, Sakta, Vaisnav and others do not differentiate from one another, because, to maintain the principles of living and growing is Dharma and none among the greatmen; the founders of spiritual movement does ignore this principle. Inviewing distinctively one can feel there is no difference of opinions in them, but there is difference in person only.

Although Prophets seem to be various but their thinking process is as like as same, because they are messengers of one God and carrying same one message ages together. The idealism whatever it may be must support the existential growth, so one cannot develop an idealism against existence and growth, because people do not adopt that.

XIX.05 : Conversion is in Religion, not in Dharma.

One can change his religion, but cannot change Dharma; the law of being and becoming. It is impossible to change Dharma. As the state of being and becoming cannot be separated from an individual, so the Dharma is inseparable one.

Up-to-date not a single case of Dharmantara (change in dharma), happens anywhere, but there are lots of cases regarding

religious conversion; e.g. changing organisation, Ideal, opinion, ways etc.

To become a christian suppose one changes his native religion Hinduism. To be Christian means to change Krisna to Christ, the changes are in organisation, tradition, etc. nothing else.

This sort of process is otherwise named Dwijadhikaranantara; religious conversion.

Changes, conversions etc. can be done in religion, not in Dharma. To be bound with a particular person, idealism, thinking process is called *dwijadhikaranantara*. This type of process may be called conversion; *dwijadhikarana*, but not *dharmantarikarana*. If we call it *dharmantara*, it must be our ignorance.

XIX.06 : Dharmantara and Jatyantara (changing caste)

Due to change in Dharma one's caste, class etc. must have to be changedñ a misconception lies in society and when a man owing to some reason or forcefully is converted into any other religion than of own he is declared jatichyuta or patita i.e. outcasted or befallen one by his nativemen and society. It is an act of hardcore fundamentalists. Being expelled from own community, caste and society he drives himself away from own tradition, cult and social custom towards a foreign tradition, cult and social custom. For example, Kalapahada, an Orissan warrior was forced by Muslim Nawab to accept Islam as his religion, but when he came to his native place abandoning his new faith his relatives, social sorroundings did not allow him to enter into, rather turtured him mentally, physically and socially. He tried his best effort to re-enter into own society but all attempts were in vain. As a result he attacked on Orissan spiritual position i.e. temples, sacred places and destroyed a lots.

Sri Sri Thakur does not acknowledge this theory of outcasting and befalling socially. According to His version :

ñDwijadhikaranantara (Religious conversion) or what is called *Dharmantara* generally there is no question of outcaste by that, but, if that is not complementary to past Prophets (Purusottama)ñ degeneration may come mostly, because, by that there is no infringement to ingrediential integration of biological get-up, but hybridized integrity incited by hypogamous adulteration brings ingrediential degeneration together, therefore, in any religion. the protector and fulfiller of instinctive specific specifications or in Dharma guided by God there is no approval to that at all, forever Dharma is attending to one, pursuing to God, lawful and protector of existencial nurturing evolution.⁵

If anybody is converted into another religion verbally there is no such dangerous degeneration but with the conversion his marriage is done in that community and the resultant children may be genetically degenerated which is difficult to be removed and this type of degeneration brings outcasting affair. But in this case also the converty man can not be outcasted or his original caste, class, social indentification remain unchanged even if by conversion or marriage. One remains same from the very birth to death or in one human life together, and nothing can change his congenital indentification. So one should not be outcasted or deprived from caste, social status etc. by conversion to any other religion.

XIX.01 : Conversion is against of God

Any religion originally is perfect one but due to the ignorance of followers it may be corrupted by some means, if such a corruption is seen or felt in any religious faith it is duty of the spiritual guide or leader with followers to erradicate all these venal

(5) Dhriti-Vidhayana, 1st part, Verse No.: 327

parts by any means, but without thinking about it if one or some quit their own religious faith and accept another or so called better spiritual development it may be one type of insanity and childishness, as because none is perfect one for spiritual guidance, again the corruptive part of own religion may not be in that religion as it, but there may be another type of corruption in any part thereof. By this process if one goes changing one after one his full life will be wasted on scrutinising religions and their principles. So, do not be so sucky but have faith and do try to characterise these principles in own life practically and do give stress on correcting the corrupt part of own religion.

In this regard Sri Sri Thakur saysñ If in any community or religious organisation anybody having committed misdeed which is upheaval to distinctiveness, creating adulteration, suppressing existence and integrity in order to avoid its administration goes to another community to be included into thatñ having kept this misdeed enlivened to be engaged in enjoying it. Once more, if any community in spite of being not reformed having given shelter to that misdoer nurtures, supports and preserves him, that is an organisation mortificative to human existence, follower of Satan in disguise of Dharma or cult,ñ that is not virtuous one, rather a harbinger of degeneration, because in name of Dharma or fulfilling Ideals, prophets or incarnates and being concentric with them wherever let whichever organisation be managed, to indulge crippledom of any idle-centric principle means to pampering the degeneration in the name of them, it is surely a betrayal dealing towards own and other communities and their pivot Prophetsñ again it is declaring war of devil Satan against God and his messengers.⁶

(6) Dhriti-Vidhayana, 1st part, Verse No.: 376

To be religiously bound with a particular faith or person is a virtuous deed of which the sacredness should be maintained deeply with most adherent way; but to change this binding owing to any purpose leads to adulterous characters in a man which type of misdeed keeps that man farther from God, but in this case there is some sort of exception to accept the present prophet (Purusottama) as the guide and to be initiated into His new path cannot be regarded as conversion, as it drives the followers in upmoving path of spiritual quest to attain Godhood through His renewal manifest; he is also the embodiment of all past Prophets, so, to be adherent to Him does not give birth any type of convertive degeneration by any way.

XIX.08 : Conversion to present one permitted

Past should be evolved into present and present into future. A follower of SriRam can accept SriKrisna and the follower of SriKrisna towards Lord Buddha, again to Jesus Christ, a Christian to Rasul Muhmmad and follower of Islamic faith to Sri Chaitanya or Vaisnavism, SriRamkrisna faith and above all to the perfect path of present Purusottama Sri Sri Thakur Anukulachandra. In this process none can be declared as convert, but in reverse process law of conversion will be promulgated to all. If a Buddhist accepts SriKrisna as his path finder and becomes bound to his faith he goes in anti-stream and must be declared convert one. so, a Muslim, follower of Islam if becomes bound to Christianity he must be declared as a converse follower.

In this case of conversion one thing should be kept in mind the conversion does not mean cultic, social and customary change. A Christian may accept Islam but keeping his cult, social tradition, customs intact and his dress, language, name and identification should not be changed according to Islamic cult; Muslim culture; Arabian social customs. Again a Hindu or a Christian

or a Muhammadan can accept present Prophet as their spiritual guide and get initiation into His idealism, but not changing his cult, tradition, dress, food, name, social phenomenon into present prophet's native cult, tradition, dress, food, social phenomenon. Only degenerated, corrupt part of anything he does in day-to-day life can be corrected and reformed according to the principle of being and becoming; the message of present prophet and Dharma; the law of existential growth.

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