

Dharma and some aphorisms

Dharma is inseparably attached with our every aspect of life, so there are lots of sayings, apophthegms, aphorisms regarding Dharma prevalent in our way of life. Explaining and analysing these aphorisms in the way supportive to own mood, thinking process everyone tries to establish the meaning, theory and significance of Dharma in a novel way incited by passionate crave and self-defence, but on the basis of rules of Dharma or law of existential growth these aphorisms should be explained and analysed which can be only correct way of explanation and signification.

XX.01 : *Ahimsa na mo Y_©*...'Ahimsa Paramodharma' (Non-violence is supreme religion)

"Non-violence is supreme religion or righteousness" ñoften this slogan or saying is heard generally. *Ahimsa* means not *himsa* or violence. It was from beginning but as Gandhiji was pioneer of this theory, henceforth Gandhianists time and again sloganise this aphorism.

Present Prophet Sri Sri Thakur does not support it vividly, but explains it in a different and novel way ñ to do non-violence

only is not Dharma. If you do not protect, nurture and grow the being and becoming of anybody rightly through service, compassion and companionship you cannot be non-violent perfectly. Again if you remain silent only observing non-violence and manage all the ingredients of your protection, nurturing and becoming from your environment, you will have to do violence. Because, from which environment you collect your nourishment of life and growth, from the ingredients by which they live and grow, doing nothing favourable to their being and becoming if you only collect unnecessarily, do not you do violence to them ?¹

That is why, not-doing violence is not the act of non-violence, but do something favourable to life and growth is Dharma and do anything unfavourable to life and growth is Adharma. Thus we can understand non-violence. To do something non-malignant in favour of life and growth of living being is Dharma and to do something malignant to unfavourable act or thought of life and growth is also Dharma. So non-malignance is not always regarded as Dharma. Sometimes malignance may act as Dharma does.

If somebody moves upstream to the way of being and becoming but does not do harm to anybody or anything it may be taken granted as non-violence henceforth it can not be regarded as Dharma. So, ahimsa or non-violence is not positively taken granted as Dharma always.

Ahimsa or non-violence and Dharma are inter-related. Dharma directs to be non-violent and to be non-violent is also influenced and encouraged by Dharma.

(1) Katha-Prasange, Part-2, p. 95

Prabhabarthaya Bhutanam Dharmappravacanam Kritam.

Yat Syadahimsasamyuktam Sa dharma iti niscayah.

Ahimsarthaya bhutanam dharmappravacanam Kritam.

Dharanat dharmamityahudharmo dharayate prajah.

Yat syad dharana iti samyuktam sa dharma it niscayah.²

To influence people the commandments of Dharma is pronounced and what is connected with non-violence that is dharma. So for non-violence also aphorism of Dharma is quoted positively. From the upholdment Dharma or the upholding urge is formed which upholds, nurtures and protects people. That which is connected with upholdment is regarded as Dharma.

Purpose is to establish Dharma as the agent of upholdment, not of non-violence. To be non-violent to the favourable condition to being and becoming and to be violent to the unfavourable condition of being and becoming both are taken as *Dharma*.

XX.02: *AmMa... na mo Y_...* (Acharah Paramo dharmah)
(Conduct is real righteousness)

Acharah or conduct is supreme *Dharma* or righteousness. This aphorism comes from Manu Samhita.

Acharah paramo dharmah srityuktah smartta evacha.

Tasmadasmin sada yukto nityam syadatmavan dwijah.

Acharadvicyuto vipro na vedaphalamsnute.

Aacharena tu samyuktah Sampurna phalavag bhavet

Evamacharato dristwa dharmasya munayo gatim,

Sarvasya tapaso mulamacharam jaguhuh param.³

(2) MBH, Karna parva, Ch.-69 (56-58)

(3) Manu Samhita, Chap. I (108-110)

Conduct is supreme dharma according to both Sriti and Smriti, for that only dwija, the upper classes (Vipra, Kshatriya, Vaisya) move in accordance with conduct. A Vipra even, deprived of practising conduct is unable to get the result from Vedabhyasa or habitual reading of Veda, but if he is well-versed with conductive practice he will get all the results. So, risi and muni do give more emphasis on conductivity and declare conduct as root of Dharma and all type of spiritual practices.

Acharah or conduct is Dharma supreme, but can all type of conductive activities be *Dharma* ?

The conduct which protects, nourishes the law of being and becoming in augmenting way can be considered as Dharma, but all the conducts are protector and nourisher of being and becoming, it cannot be said positively.

Water, water, water. Only by shouting for water thirst cannot be allayed

If one wants to allay his thirst he must have to have a glass of water which act should be maintained by both saying and doing.

One may get a glass of water and getting of water only does not quench his thirst, for that he has to take water in a rightway of drinking by which the thirst can be allayed properly. Likely conductivity should be practised in a proper way in purpose of activating the upholding urge of being and becoming.

Lokachar and Sadachara

Achara or conduct is of two types : Lokachara and Sadachara.

Lokachar or mass-conduct. Every society has its own conduct evolved out of the belief, movings, custom, cult adopted in it which is called lokachara and it does not always be correct according to Dharma.

Sadachara or existential conduct is that which evolved out of thirst for existing and growing and does in favour of being and becoming; the Dharma.

So, the lokachara which is Sadachara in true sense can only be Dharma nothing else. Dharma distinguishes between 'sat'; 'existent' and 'asat'; 'non-existent' and directs lokachara to be Sadachara then achara can be called Dharma, unless achara or conduct may be Dharma or not-Dharma.

XX03: $\underline{Y} \hat{c} \hat{n} \underline{V} \hat{e} \hat{s} \underline{Z} \hat{h} \hat{s} \underline{J} \hat{w} \hat{h} \hat{m} \hat{2} \hat{\$}$

(Dharmasya tatvam nihita guhayam)

$\underline{Y} \hat{c} \hat{n} \underline{V} \hat{e} \hat{s} \underline{Z} \hat{h} \hat{s} \underline{J} \hat{w} \hat{h} \hat{m} \hat{2}$

$\underline{h} \hat{o} \hat{z} \hat{.} \hat{z} \hat{J} \hat{.} \hat{g} \hat{r} \hat{h} \hat{m} \hat{\$}$

(Dharmasya tatvam nihitam guhayam/mahajana yena gata sa pantha)

The theory of Dharma is inside the cave of hill, so the path followed by greatmen is real one.

This aphorism has been often misinterpreted as the theory of Dharma is in the cave inside hill, so one cannot practise it in society or household. If anybody interested in Dharma he has to go forest and hilly area of aloneness in quest of that. This means being a domestic man of world one cannot practise dharma properly. So, taking to wandering asceticism which often leads to cave of hill, full of seclusion for divine practice by which the significant theory of Dharma can be realised.

Being inspired by this theory of Dharma hidden within cave of hill some quit worldly connection and go to forest in search of God and to know the theory of Dharma. In this attempt they were successful or not is known to them. But the theologians explain the word $\underline{J} \hat{w} \hat{h} \hat{m}$: guha, spiritually, not in ordinary way which it means.

धर्मः गुह्यं + कश्चित्

guha : guh + kac tap

guh means ñ to conceal, to keep secret.

Guha : (a) secrecy, (b) heart⁴, (c) intellect⁵ (understanding power)

According to above etymological analysis the theory or thatness or significance of Dharma is in guha : secrecy and is not expressed publicly. Ordinary mass cannot understand the inner meaning of Dharma which is difficult to understand. In everyman's heart it is within as a finest existent. By awakening it can be conceived. If we can have to reveal its nature our conceiving capacity should be capable of being sharp and conceiving.

Again to reveal the truth behind Dharma one must have to follow greatman, Prophet, Purusottam; the living embodiment of Dharma as he has realised the theory and practice of Dharma. The above aphorism means this actually.

Sri Sri Thakur explains this aphorism ñ the theory or thatness of Dharma is out of reach for ordinary man's conceiving capacity, because by upholding, doing, managing it can be realised. This is central essence of Dharma. without the act of practising or doing the real sense cannot be conceived.

Mahajana means prophet he who moves with principles, feels the root thing by self-exertim and possesses universal l'ness

(4) धर्मो गुह्यं कश्चित् : tasmadidam guhahridayam, (Satapatha Brahmin : 11-2-6-5)

(5) आनुरागं ह्यनुमतिः च

आनुरागं ह्यनुमतिः च (Sveta-svataropanisad)

(Anoraniyan matato mahiyan
Atma guhayam nihitasya janto)

is called living embodiment of Dharma. We have to follow on his way of living and growing. In one sentence, he is the way and goal. He is the path, none go to God, but through Him. With untottering love the pursuance should be punctual, unless by so-called discussion the theory and significance of Dharma is not revealed to us.⁶

XX.05: ॥ अजं धर्मो रक्षति रक्षितः ॥ (Dharma rakshati rakshitah) :
(Dharma protects him who protects dharma)

The law of being and becoming is dharma and it protects human beings. If dharma protects how does adharma kill them ? The people are dying always out of adharma ? Then to whom does dharma protect ?

Dharma protects him by whom Dharma is protected.

If someone moves according to the principle of Dharma latter protects him always in every sphere. Sri Sri Thakur saysñ If somebody, going on the way of establishing interest of Ideal, the Prophet with environment becomes powerful and with full vigorousness he becomes demure and unassuming, in addition to this to serve is his natural quality, in perspectiveness of reality his proper preparation for repressing future distress is right, his relative binding and natural favour become so strong and unconquerable that the enmity of evil people does less harm to him by the mercy of Supreme Father. Dharma protects *dharmik* or practitioner of Dharma. Again, if due to satanic environment man of Dharma is ruined unnecessarily, inspite of that ruins Dharma

(6) Alochana Prasange, Part : XIII (dt. 22.07.1948)

wins at last, the foundation of Dharma is strengthened. Because, Dharma is alive in his heart, but somebody becomes so called great tactfully by hood-winking people of ignorance under the false banner of Dharma and on this way if he becomes powerful and expert outwardly, he digs grave for himself.

"With your mind fixed on me, you will overcome all obstacles due to my grace; but if, egoistically, you pay no heed, you will perish."⁷

In era of Srikrishna the Pandavas were protected because they protected Dharma by practising the principles of Dharma rightly. They won the battle in spite of unconquerable army of Kouravas in opposition. Here Dharma protected Pandavas, not the Kouravas as they did not protect Dharma.

Now-a-days also *Dharma* does likely, but the patience is required. Sometimes due to delay some become worried about the result. So, people say often doing *Dharma* does not let others to improve, but see doing *adharma* or against dharma gives quick result, but it is for a while only. After sometimes *adharma* becomes tired because of its temporary nature and short longevity.

XX.06: $\text{Dharmasya mulam arthah}$: (Dharmasya mulam arthah) :

The root of dharma is money.

$\text{Dharmasya mulam arthah} / \text{Dharmasya mulam arthah}$

(Sukhasya mulam dharma/ Dharmasya mulam arthah)

The root of happiness is Dharma and Dharma is the root of happiness.

(7) Bhagavat Gita, Chap.-XVIII, Verse-58

Man is always after happiness, but he does not know where is it gained ? So, in pursuance of happiness he has to accept passionate pleasure as real happiness. Based on this theory he goes ahead with changing source of happiness. Something becomes the source of happiness for sometimes again it is changed.

To get permanent happiness man tries his best but succeeds in vain, but our ancient seers established some perfect theories of getting happiness and that is the root of happiness is Dharma and the root of Dharma is money. If the root of *Dharma* is money, *Dharma* can be purchased by money !

(a) Can Dharma be purchased by money ?

In every age attempts are made to buy Dharma by money. The rich people try their best to control Dharma, *Dharmik* organisation, place of worship etc. by the force of money. Can real religion or Dharma be purchased by this attempt ?

"Excommunicating obliged oblation impetus

in communication of conceited attendance upon money

to go for purchasing Dharma

is futile effort only."⁸

Money can purchase the passionate provocation not the Dharma : the existential flow of growth. So, to utilise money to buy Dharma in own favour is an effort of futile result. One can buy the place of worship, not the deity, the temple but not the God, the religious organisation but not the spiritual concept behind it.

(8) Dhriti-Vidhayana, 1st part, Verse No.: 370

- (b) An appropriate appointment of money leads to an easy way of attaining Dharma.

Money cannot buy Dharma directly but an appropriate appointment of money can simplify the way of attaining Dharma. When money is appointed for the Lord; the Ideal embodiment of Dharma latter is attained easily.

Proper protective providence of money
through weal-wily simple service
in inquisitional pursuance to Ideal
with existential growing inquisitive
knowledge-enkindling love
in habitual attendance

with

can characterise Dharma
in existential glorificationññ
in well-concentric improving meaningful consistency,
and, there lies

"the root of happiness is Dharma
the root of Dharma is money."

When money is attentive to God or living Ideal Lord
that is inter-streaming attraction of heaven.⁹

Our purpose of earning money is Dharma; the being and becoming. To exist and grow we have to gather the elements of

(9) Dhrti-Vidhayana, 1st part, Verse No.: 370

life which are acquired only by money; the medium. Money should be spent in the way advised by Lord unless we may be misguided to passionate purpose of spending i.e. to spend money for sexual enjoyment with prostitute, drinking wine etc. If with be guided by Spiritual Guide we go to spend money we will spend for our existential requirements, growing enhancement etc. To spend for God, Guide or love Lord means to utilise money in the way approved by him.

The utilisation of money, wealth in the path of Dharma brings satisfaction in real sense which is called happiness in reality, because investing money in passionate way of enjoyment brings loss of body, mind and soul, but in sacred way of spending money brings profit to body, mind and soul with all-round meaningful happiness.

XX07: $g^{\circ} Y_{\circ} n^{\circ} z^{\circ} \text{ n}^{\circ} \text{E}^{\circ} \text{A}^{\circ} \text{ m}^{\circ} \text{H}^{\circ} \text{e}^{\circ} \text{U}^{\circ} \text{S}^{\circ} \text{K}^{\circ} \text{O}^{\circ} \text{S}^{\circ}$

(Sarvadarman parityajya mamekam saranam vraja)

: Giving up all Dharma, seek refuge in me, alone.

This aphorism comes from Bhagavat Gita; a sacred text of Hindus told by Lord Krisna to Arjuna, His devotee. The full line verse is ñ

$g^{\circ} Y_{\circ} n^{\circ} z^{\circ} \text{ n}^{\circ} \text{E}^{\circ} \text{H}^{\circ} \text{O}^{\circ} \text{ m}^{\circ} \text{H}^{\circ} \text{e}^{\circ} \text{U}^{\circ} \text{S}^{\circ} \text{K}^{\circ} \text{O}^{\circ} \text{S}^{\circ}$

$A^{\circ} \text{H}^{\circ} \text{M}^{\circ} \text{t}^{\circ} \text{v}^{\circ} \text{a} \text{m}^{\circ} \text{s}^{\circ} \text{a} \text{r}^{\circ} \text{v}^{\circ} \text{a} \text{p}^{\circ} \text{a} \text{p}^{\circ} \text{e} \text{b}^{\circ} \text{h}^{\circ} \text{y}^{\circ} \text{a} \text{m}^{\circ} \text{m}^{\circ} \text{o} \text{k}^{\circ} \text{s}^{\circ} \text{h}^{\circ} \text{a} \text{i} \text{s}^{\circ} \text{y}^{\circ} \text{a} \text{m}^{\circ} \text{m}^{\circ} \text{a} \text{s}^{\circ} \text{u} \text{c}^{\circ} \text{h}^{\circ} \text{a} \text{h}^{\circ}$

(Sarvadarman parityajya mamekam saranam vraj.

Aham tvam sarvapapebhyo mokshayisyami ma suchah.)

Giving up all Dharma; seek shelter in me, alone; I will liberate you from all sins; grieve not.

'All Dharma' mean there are many varieties of Dharma. Was it told in Gita that Dharma was many ?

Misinterpreting this saying the so-called fundamentalists argu "Lord Srikrishna tells of many religions or Dharmas, but in the time of Srikrishna only one religion that is sanatana Vedic Dharma was in prevalence. So, how does the question come about many foldness of Dharma ? Rather it may be misinterpretation of latter time when so many religious faiths have been evolved out i.e. Buddhism, Christianity, Islam etc.

Sri Sri Thakur explains this in a complete different way of thinking.

In which complexes and motives
you are bound with
upheld byñ
being separated from meñ
giving up that
do move only to protect and materialise
me, my desire or my commandment
even if, own protection also
should be with that significance;
this is the significance of saying
'Sarvadharmā parityajya mamēkam saranam vraj'.¹¹

Being moved by own complex a man builds up so many impressions and being bound with these he manages his life to

(11) Bhagavat Gita, Chap.-XVIII, Verse-250

move accordingly. As all these are complex-driven so many faults, vacums are noticed herewith. But when prophets or Purusottams come with real concept of Dharma there is difference of opinion or clash between two. So Lord Krisna says outrightly give up all complex-driven impressions, faiths, feelings, ideals by which you have been bound with and come to take refuge in me, because only I can let you to get salvation, none or nothingelse.

Jesus Christ saysñ I am the way, the truth and the life. No one comes to the Father except through me.¹²

He is the proper way to move in, others are nothing but fruitless futile efforts. So, we have to give up all our complex-driven passionate possessions, feelings, impressions gathered in our body-mind-speech-deeds and seek shelter in Living Lord, Purusottama : the protector and upholder of Dharma who can let us towards the perfection.

XX.08: ñdY } [ZYZ\$ lo`... naY_m} ^`mdh (*Swadharme nidhanam sreya paradharma bhayabaha.*)

Death in pratising own dharma is superior; but an alien Dharma is fraught with risk.

This aphorism comes also from Bhagavat Gita.

"Sreyan svadharmovigunah paradharmat svanusthitat.

Svadharme nidhanam sreyah paradharmo bhayabaha."¹³

It is better to die on practising own Dharma, religion, faith or concept etc. but not other, whose practice is dreadful deed for anybody.

(12) The Open Bible, New Statament, John, Chap.: 14/6

(13) Srimat Bhagavat Gita, Chap.- III, Verse : 35

Misinterpreting this likely so called religious fundamentalists of Hindu concept try to provoke Hindu people to practise own Hindu Dharma and not other e.g. Islam, Christianity, Buddhism etc. It is all for balancing religious conversion from Hinduism to other isms or faiths. An alien religion may be more flexible, modest, generous, result-oriented but own native religion is superior to others always. This type of explanation provokes sectarian feeling which leads to sectarian prejudice.

Does Gita fuel the sectarian prejudiced fire among people ?

Before answering the question first we should know what does Swadharma mean.

Swadharma : Own dharma or own religion. The prime explainer of Bhagavat Gita; Sankaracharya explains Swadharmañ the individual native duty approved by own class. During the time of Gita the society was divided into four major classes : Vipra, Khatriya, Vaisya and Sudra. A man of Vipra or Brahmin class should observe the duty or profession within the circle of duties allotted only to Vipra class. If he adopts a duty or profession out of the circumference of Vipra class he does Paradharmas because the deeds allotted to own vipra class is Swadharma for him.

Yug-Purusottama Sri Sri Thakur explains it in a novel wayñ suppose, two oleander trees are side by side at a placeñ one has white flower, another has red flower ñ White and red flowers are blossomed for ever and no change at all by anyway. Again the tree which has been sprouted out of their seeds have same two type of flowers white and redñ Why do white and red blossom always unchangingly ?

ñ Their internal biological get-up is so that one type of special coloured flower i.e. white and another speciality of flower is red, although two trees seem to same type outwardly, the

special specification which brings whiteness to flower of a particular tree, its evolved formñ small trees and successive trees is otherwise called swadharma; individual native distinctiveness which remains unchanged ages together through seed and its specific indigrents. Same also in case of red oleander tree. White oleander cannot produce red flower and vice versa. The specification by which only one is separated from rest of world is called Swadharma, or own native specification. If attempts are made to break the specification of white flower and to change its whiteness into redness it may not possible, if to some extent it may be moving out of track to own distinctiveness leads to extinction. Otherwise evolutionary improvement in the way of own distinctiveness leads towards perfection.

Being existent in own distinctiveness the more you enhance your individuality the more you acquire that which can uphold your existence in upmoving evolutionary process, unless you will be ruined, rather it is better to die in own distinctiveness, but giving up this if you go to adopt another distinctiveness alien to your ownself that may be frightened in your frontñ

It is superior, existential nourishment and eliminator of progenitorial meanness, so for success in life to do a duty approved by progenitorial distinctiveness is inevitable.¹⁴

To do duty or profession being existent in own distinctiveness succeeds to a natural success up to superlative degree but with alien distinctiveness one can do something to some extent, not to full extent, but that will be unnatural. The time,

(14) Dhriti-Vidhayana, 1st part, Verse No.: 357

energy and labour spent to achieve goal in an alien subject is much more than of own subject of interest. It can be said with much emphasis that success in the way of alien subject cannot touch the pick point of successfulness achieved in case of own subject of native specific interest.

This theory will guide us to choose vocation in order to achieve professional success. Not only in choosing profession but also in every sphere of life this theory can guide us best and it is possible for Dharma only.

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