

The process of practising the Dharma adopted up-to-date

Practising the religion is the most vital point to be noted all time to come, because the basic theory of Dharma doesn't believe in theory only, but also in practice with all sincerity. In all nations and civilizations of world the practice of Dharma is someway or not likely the processes mentioned below. The traditional ways of *Dharmacharana* or practising religion are discussed below in detail with which the practising process of new theory of Dharma may be compared in order to meet either at a point of similarity or dissimilarity on conclusion.

XXI.01 : The various process of observing religious duties practising Dharma.

There are many ways of observing religious duties or practising Dharma traditionally and these are some of them usually

(a) Puja-parvana : worship and festivals

In Hindu religion Puja (worship) and Parvana (festivals) have deep root on the mind of people and been observed with all sincerity ages together from generations to generations. Almost all households have the deity of family and this family deity is worshipped daily with incense and candle, scent and flower, food-offering etc. By worshipping the family Deity a Hindu is satisfied

that the practises Dharma. Festivals are also observed sometimes gorgeously claimed a process of practising Dharma. Thus in every faith or religion someway alive or not daily worshipping process is there taken for granted as proper practice of Dharma. From the very beginning this type of practising Dharma has been prevailing all over world and accepted as the actual practice of Dharma mostly.

The new theory of Dharma or Dharma in real sense does not allow the above process of practising Dharma in form of worshipping and observing festivals. The process may be either worshipping family deity or observing festivals of own community does not materialise the principles of existence and growth in any way and cannot be so accepted as the real practice of Dharma, if some have any connection with the process of matterialisation of the existential laws that can be got importance in this regard, unless is not.

The festival is nothing but the functional activity of past memorable event which has been coming up-to-date through social customs and tradition and one should observe that to keep the past memorable event that was the source of our tradition, but it is not Dharma in any way.

The ritual profusion is the main voice of all these ceremonial functions and various sweets, dishes, food-drinks are prepared to satiate the tongue tastefully. Sometimes all of these become harmful to health and observing men are dragged into unhealthy condition and disease. The fasting another form of ritual function has some utility on health ground, but inspite of old age, illness, unhealthy condition when one has to observe fasting due to ritual compulsion the Dharma is not practised as it is against the law of being and becoming.

The process of ritual functions is not always favourable to

human existence, as some of them have been originated from ignorance, blind faith and imagination.

To offer fish and meat to Goddess Durga, ganja; a type of drug to Lord Siva are some instances against the law of health. In name Dharma ganja, opium, etc. drugs are taken as *Prasad* which may cause to illness and even death and thus it is against the law of life; the Dharma.

The plants and animals are useful to human existence in many ways and it is duty of man to protect and nourish them for their well existence and maintenance of ecological balance, but for this purpose the worshipping the plant and animals is not necessary in any way which leads to otherwise unusefulness of them as Tulasi plant is worshipped with enrooting on Deity Brundabati made out of clay or cementing bricks so one cannot cut leaves from that deity Tulasi for medicinal purpose. If we have to worship monkey in memory of great Hanuman, prime devotee of prophet SriRam we cannot debar him from destroying our fruit-trees and others. In fear of serpant-god some don't protest the attack of serpants on human beings. The cow is honoured as cow-mother, hence a worshippingable femal-deity and her milk cannot be collected for human usefulness in fear of anger of cow-deity. Thus, cowdung also is treated the purifier for all sins committed by people. The sinner has to swallow cowdung through his mouth which is believed to purify him internally, but cowdung, the cause of venerable disease; the Titanous will drag him into illness, even to death. Similarly there are lots of activities observed through ritual functions which are taken for granted as process of worshipping deity and observing festivals are adversive to human existence and growth, hence not supported by Dharma.

On practising, applying and utilising the laws of Dharma if some sort of worshipping and observing festivals are required nobody has any objection regarding this as the Dharma is

materalised and practised properly here.

(b) Moving to temple; the sacred residence of so-glorified Deities.

It is seen often the temple is crowded at the time of morning and evening daily by the devotees and believers. On viewing this the remarks are madeñ Dharma is practised there and temple-goer also thinksñ I have done my duty to God for today as by this visiting Dharma is practised properly. Now-a-days this type of practice seems to be an average practice of Dharma.

What is temple or likely ? It is a house built with special design where the idole image named after some deity or power is enthroned honourably in order to satiate the spiritual thirst of people and for this the established idol-deity is divinised with the Godly magnificence. Idol-worship was not in prime vedic concept of spirituality, but developed latter on for mass-people to understand the Godhead easily in concrete form, thus the idols, images, pictures, photos etc. are only symbolic representation of Godhead through which one can imagine the vast glory of God; the creator in his way of simplicity. Latter on this prime concept had been changed and the symbolic images taken as real God having unlimited power and magnificence and being worshipped, praised and honoured they will do in favour of worshipper and praiser for latter's benefit. The deity of our temple is more powerful and glorious than that of others is advocated by the priests of the temple for an evil purpose as earning money, wealths from innumerable devotees, believers through benedictory offerings done by them.

The clothes, ornaments and useful articles offered to Deity have no necessity to his divinity, but become useful to the priests and concerned people of temple otherwise, nevertheless the blind believer do not try to understand it practically.

The charanamrita; the water with which the feet of a deity

has been washed is very important and pure for the devotees, but mingled with rotten leaves and flowers, dirtiness of stony feet of deity and others this divine water causes harms to the life of people. None can think over it and the fundamentalist will protest if someone says it dirty water.

The Temple, Masjid or Church is no more a place of worship, meditation, feeling the entity of Lord God, but it is prone to commercial activities hence a sure profit making commercial complex for the concerned authority. In the name of Dharma the business runs smoothly and none is there to protest, the mass-devotees cannot oppose out the fear of God and Dharma. In actual practice Dharma doesn't allow all this commercialisation, but where is Dharma to disallow, non-Dharma in name of Dharma prevails there to misguide people in a wrong way to achieve mercy of deity or godhood.

If only attaining to temple, worshipping the deity there, hymning Him with praise etc. fulfil the duty of practising Dharma the society will be Dharmic fully and there will be no instance of evil incident occurred but it does not happen so, because the right type of Dharma is not practised hereby attaining temple etc. and worshipping the stony deity there.

Idol-worship

All rational spiritual thinkers opine the Idol-worship is an absurd affair and this should not be encouraged in any manner by the name of God. The Holy Bible also opposes this and says :

"Therefore, since we are the offspring of God, we ought not to think that the divine nature is like gold or silver or stone, something shaped by art and man's devise".¹

(1) The Holy Bible, Acts, Chapter-18, Verse No.: 29

The Holy Quran also has rejected the idea of worshipping Idols.

"Remember Abraham said : O my Lord ! make this city one of peace and security; and preserve me and my sons from worshipping idols".²

Idol or image made out of imagination of the maker does not represent or symbolise the true picture of God, hence there is no difference between the toys, metal images of man and idols of temple. If a true picture of prophet is enthroned in a temple that can be considered for worship as it reminds the people regarding the personality of prophet.

Idol-worship makes worshipper dull-minded as the centre on which one lies so he becomes. The stony, metallic or wooden idols can make the devotee men stony, metallic or wooden.

"But if ye cannot and of a surety ye cannotñ then fear the fire whose fuel is Men and Stones,ñ which is prepared for those who reject Faith".³

Here 'stones' refers to the idols which polytheists worship. Thus, far from coming to the aid of their worshippers, the false gods would be a means of aggravating their torment.

Sri Sri Thakur's view :

On whose position there is nothing meaningful to the theoretical compatibility and they who are worshipper of imaginary images are idol-worshipper in real sense.⁴

Towards these idol-worshipper Sri Sri Thakur said ironicallyñ

(2) The Holy Quran, S. 14: 35

(3) The Holy Quran, S. 2: 24

(4) Dhriti-Vidhayana, IInd Part, Verse No.: 94

Do you hold thousands of God-Deities,
 the practical preceptor, not your Ideal
 do understand clearly
 your go of life endangered.⁵

By worshipping thousands of gods, goddess and deities one cannot succeed in life as the imaginary devitalized stony or metallic idols can have nothing to do influential for human life, but the living ideal; a person who has experienced the go of life can do everything encouraging and effective to the life and growth of humans. If somebody being adherent to imaginary devitalised stony or metallic idols tries to lead his life towards growth he will fall in every step of life as none is there to guide him properly, so he has to do all thing out of his own experience which can be imperfect and mistaken and for this his life will go astray, again if the idol-deity has nothing to do why one will worship them unnecessarily, therefore the living ideal person having superior brain and balancity and mind should be followed in place of inanimate idols.

Once more, if the divine image does not enkindle with divine inspiration and awakens not the innermost urge of man for his life and growth in the well concentricity, that divine image or idol-deity is meaningless for all purpose.⁶

(C) The pilgrimaging process of practising Dharma

The pilgrimage or wandering for visiting sacred places of God is mostly welcome in all religions and this type of practising Dharma is given much importance due to its success leads to reach proximity of God. In Hindu religion the saints or men who

(5) Anusruti, IInd part, Adarsa-34

(6) Dhriti-Vidhayana, 1st Part, Verse No.: 136

have renounced the world for God's sake are bound to go pilgrimage in their life is the code and conduct of saintly order.

The worldly man also gives much importance to go pilgrimage. By visiting holy places, sacred rivers or lakes, hills etc, Dharmacharana or practising religious duties are done better is acknowledged honourably. In past when travelling means i.g. train, buses, vehicle were not there for moving easily, touring was too difficult to accomplish and in that worse condition visiting to a distance place of pilgrimage was an act of adventurous experience. More painstaking penance or austere deeds done for the lord more mercy the devotee will attain was a theory applicable for visiting holy places through travelling long way to reach the destination by feet. Termination to body causes the complex controlled and leads to somehow being freed out of the persuasion of complex towards evils and worldly inclination, but now-a-days travelling is very easy task and in few times man can go miles and miles by the speedy trains, buses, vehicles, aeroplanes. The painstaking journey, the basic feature of visiting holy places is no more here, so the pilgrimage loses its importance in spiritual practice in the path of attaining Godhood. Now-a-days it is easy for worldly people to visit holy places because of their wealth but the saints having no wealth can not go easily to holy places.

Tirtha or holy place

Tirtha is a place of holiness honoured for its sacredness due to some puranic events, birth of spiritual personality and others related to them. But Sri Sri Thakur defines *Tirtha* in a novel way "On moving where the knots of mind is liberated or solved that is Tirtha".⁷

(7) Satyanusarana, P. 95

Now-a-days the atmosphere of *Tirtha* is so polluted that it is difficult to exhale smoothly there. With the dirty and filthy surrounding will break it the mediative mood of devotee, therefore the traditional *Tirtha* is no more a place of holiness. The disturbing elements; the priest is another cause of discouragement. They can let you not to sit peacefully for few minutes to meditate or think over the gloriness of *Tirtha* and feel that in your heart. How will the knot of mind open to expansiveness ? All bad elements, polluted atmosphere, selfish cry of priest, theft, commercialisation in name Lord are discouraging factors for pilgrimage. Now-a-days people are moving *Tirtha* for tourist shake of enjoyment and not for shake of devoted pursuance.

If *Tirtha* does not enkindle the cult in cultic intelligence, adjusts not the real something having enriched in superiority with engagement in endowed compatibility; not flood man in crossing enlightenment of adherent cultic flood, not enthrone that in extensive competencyñ having enkindled the evolutionary inducement excellently, having done meaningfully in life,ñ that *Tirtha* is inanimate actually and the glory of tirtha is nothing else, but the *Tirtha-guru*; the master over the *Tirtha* who is a carrier of well concentric, self-adjusted, people serving competency, *Tirtha-gurus* are manifested symbol of *Tirtha* and well enkindled follower of tradition. If the *Tirthagurus* do not become the active follower of Purusottam and Dharma; the upholder of life and growth that *Tirtha* seems to be a cheerless desert or crematorium of Dharma and cult, hence must be rejected by all.⁸

(d) The reading, hearing and teaching sacred texts or scriptures.

Every religion has own sacred text or scripture. The rules and regulations, conduct and behaviour, art of praying and

(8) Dhriti-Vidhayana, IInd Part, Verse No.: 136

worshipping God and the tales, parables, instances establishing the existence and glory of God etc. are there in sacred texts, scriptures, purans etc. and these are to be read, heard and taught with much honour. For example, Veda, Upanisada, Bhagavat Gita, Purans, Ramayana, Mohabharat etc. for Hindus, Tripitakas for Buddhist, Bible for Christians, Quran and Hadis for Muhammadans, Zendavesta for Zorostrians, Sri Sri Gurugrantha Saheb for Sikhas are accepted as sacred texts. To read, hear, teach or tell others is a sacred duty and doing this only is the complete practice of Dharma is acknowledged by many.

In each sacred book some lines are there to glorify the book and it promises the reader, listener, teller surety of attaining heaven. The common people believe in this glorifying and promising theory and think if by reading or telling or hearing some portion of sacred book is so rewarding spiritually, why will we try to practise Dharma more deeply ?

One should not believe in the glory of book written by author or publisher as it is motivated for enhancing the circulation among readers. It is fact that reading, telling or hearing sacred books give some spiritual pleasure and relax the worried mind and brain of worldly men for sometime, but it is not all of Dharmacharana, because without characterising the noble attributes of honourable personality, rules and regulations commanded in texts all are in vein.

Sri Sri Thakur's opinion :

Tell Veda, tell also Quran, Zendavesta, Bible or tell any sacred text unless by revealing the essence you materialise in your life, you do know better you are blind to that; can the sound or verse of sacred text being manifested in you bring auspiciousness in a meaningful enlightenment ?⁹

(9) Dhriti-Vidhayana, IInd Part, Verse No.: 283

(e) The spiritual apophthegm :

Now-a-days giving spiritual speech or apophthegm in public meeting has become a symbol of prestigious spirituality. Most of the religious institutions compete each other to throw apophthegms on mass-audience in more attractive way to increase the numbers of people in their directions, but in practice audience forget all after speech because they are not follower of the speaker or theory told, only to wash mind and brain with spiritual water for getting relax from the poisonous worldly affairs and that state of mind and brain vanishes soon after sometime.

Listening the spiritual speech has been a mania today in urban area. The speaker is a verbal master with not characterising the theme in his own life, so this cannot inspire and influence the people.

Sri Sri Thakur has backened the proffessional narrater of spiritual and mythological stories with the fingerñ "They who practise Dharma verbally and fill their belly by exchanging the Dharma in selfish-interest are unadjusted and pauperistic in nature and action".¹⁰

It is too easy to tell the spiritual talk, but to materialize that is too difficult to do. Dharma is not in speech or apophthegm but in practice and matterialisation.

(f) Balipratha; the custom of propitiatory oblation of animates

In the Hindu religion sects called Sakta and Tantrik advocate a unique process of demonstrating devoted adherence to Lord or deity, e.g. female deity; *Sakti* by sacrificing animals as a propitiatory oblation to Goddess. By this process the worshippingable deity becomes satisfied more directly and easily than others which

(10) Achar-Charya, 1st Part, Verse No.: 206

leads to quick rewarding from him or her to the oblate.

In primitive religions of all other regions of world this *balipratha* was there for ages together. Now-a-days there are so many regions where *balipratha* prevails broadly. Though modern thought has attempted its best to eliminate it completely, nevertheless in Africa, some regions of India and other forest areas where the aboriginal people are residing observe even now the custom of *bali* or sacrificing animals to unseen God or local deity.

Sri Sri Thakur saysñ "do not immolate animals or even humans in name of God, because God is the vital force of all, therefore by killing someone's life the worship of God cannot be exercised, rather in this the worshipper gets malediction".¹¹

Non-vegetarian food is rejected in the spiritual world as a barrier to attain spiritual purpose. The men related to spiritual world having carnivorous greediness faced difficulty to maintain the balance of spiritual position with carnivorous mentality at a time, so they planned a new way to take meat granted by offering flesh-food to Sakti or Goddess and in this way of divinisation of meat-eating leads to the propitiatory oblation.

They argueñ mother goddess or chandi-deity is fond of meat, if we do not offer that she will be angry enough to ruin us, for this only we are bound to sacrifice animals, even humans for her bloody desire; again we cannot deny the remains of foods divinised after taken by her divinity, but accept that with much honour. Thus the act of immolating animals has been developed through the ages and got a maximum support gradually. Aiming at these greedy and self-interested persons of so-called spirituality

(11) Dhriti-Vidhayana, 1st Part, Verse No.: 247

Sri Sri Thakur saysñ they who fulfil their bellies by killing domestic or outward animals are killer of love again, they who on sacrificing animals for God's shake take the sacrificed limbs of animals as the ingredients of food believed to be the remains of food taken by deity are love-killer and once more, God is the vital force of them who have been immolated for His shake, on-sacrificing to Him by killing the part and parcel of His life deceives God in all way. Love-killing, deceitfulness, immoletting etc. are their internal worship, at a result they get such like life in return i.e. the cry of cruel life in the timorous thirst-afflicted vision, and loathsome prowess cleaves them strikingly accompanied with surroundingñ that timorous and afflited cry is reward for them.¹²

Dharma is none but the upholder of life and growth of somebody accompanied with his surroundings. As Dharma does uphold, protect and preserve life of all, so it cannot allow anybody to immolate or kill the life of others on any way, therefore *balipratha* or custom of propitiatory oblation is against the very principle of Dharma and cannot be accepted as a method of Dharmacharana or practising Dharma.

(g) Yajna; the sacrifice

From very beginning of Vedic period Yajna; the sacrifice has been prevailing among Indo-Aryans as a vital method of worship of God. Yajna mostly means to sacrifice butter on fire enkindled from wood for invocation of desired deity or God. It is believed that the fire-god is the agent of all gods. In order to send praise, glorification, worship, devotion etc. to the god or deities the divine agent Fire-god is invoked by offering butter to him as his favourite food. All of this process is called *Yajna*.

(12) Dhriti-Vidhayana, 1st Part, Verse No.: 361

Can the fire go to heaven; the place of Gods to inform them about the worshippers on the world as their representative or agent of Gods ? How can fire take all praises, prayers, desires, foods, *havis* etc. to heaven for Gods ? Is it possible at all ?

Really all these are imaginary in nature. Being inspired by an imaginary method of worship to do Yajna; the act of sacred sacrifice by sprinkling butter on wood to enkindle fire with flames is doing *Dharmacharana* or practising Dharma not accepted at all, as Dharma believes in reality, not in imagination.

Now-a-days some religious institutions have landed on the battlefield of religious preaching equipped with the weapons of *havan*, *Yajna* in the name of Visvasanti-Yajna, Rajasuya-Yajna, Asvamedha-Yajna etc. and they let the mass to gather on one place and to sacrifice valuable commodities and donating money to the arranger are pious acts for which people are interested in attaining Godhood and Dharmacharana in so a simple way. How do they solve all human problems by *Havan* or *Yajna* is a question which has not been answered yet.

(g) Renouncement of world

The renouncement of all things for god's shake is a real method of practising Dharma argued by some. *Tektena bhunjithañ* enjoy through renouncement the saying of Bhagavat Gita has been an ideology for latter generation to renounce worldly relationship through becoming saint for attaining Godhood. Sankaracharya was pioneer of the theme.

Renouncement means the act of quitting. What is to be quitted ? Why do we quit ? All these questions guide the man to abandon family, kith and kin, society for God's shake, because the world is anti-spiritual and against the attainment of Godhood. The main factor opposing dharmacharana is worldly inclination.

To practise Dharma the renouncement is most advocated

by almost all religious ideologies. None is above this theory. By taking oneself away from worldly affairs and going to forest or the place of seclusion dharmacharana is better done and God is attained directly.

Dharma saysñ the renouncement does not refer to dharmacharana, but the renouncement complimentary to Dharma is assistant to dharmacharana.¹³

The renouncement is not your Dharma, the prosperity is rather Dharma, do live and prosper in existential enlightenment of self discipline, that inspires you to be discipline, excellent and beautiful before everybody, do prosper yourself and let others to prosperñ this is Dharma by which the meaningfulness congratulates you.¹⁴

Dharma argues "the renouncement of that object is accepted which is against the law of being and becoming, unless renouncement is fruitless. "Yah palayati sah jivati" ñthe escapist exists. The world is full of struggles, deeds and distresses if one exists and does here he will suffer, so it is better to quit the world and get rescue from sufferings. This is an act of cowardliness or weakness which is not expected from the humans; the superior creation in the world than others.

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(13) Saswati, Verse No.: 224

(14) Vividha Sukta, Niti-7