

# Dharma

## Is it inevitable for human existence ?

Dharma is regarded as most essential subject in human life discussed so far. The modern man being very matterialist and practical does not need the help of Dharma in his life. It may be the law of existence and growth, but practically has not any importance in human life in this age of mordernity. Normally all live and grow, nothing new to it, so what is the necessity of practising Dharma ?

Is it inevitable for human existence ? Without Dharma can the man not live in this world ?

Yes, it is inevitable for human existence. No, the man cannot live in this world without Dharma.

Man lives and grows. It is his natural instinct have. For his very existence he has to practise Dharma, unless he must die is the theory advocated by Dharma, discussed in this book previously.

From the time immemorial up-to-date the life goes on without thinking about Dharma. Ask any man- what is Dharma ? He can not answer properly. Inspite of this he lives. So for his existence Dharma is not essential and besides Dharma he can

live. How can we say- Dharma is inevitable for human existences.

Many donot explain– what is life, but they live. Knowing not a subject does not indicate its existence or in-existence, because it may be out of one's ignorance only.

For the existence taking food is very essential. All the living creatures of the world take food, in order to keep their life existent. This natural law prevails everywhere. As none is out of this natural law so also none is out of the Dharma that upholds life and growth. If to live and grow is Dharma all living ones do Dharma spontaneously. So, what is the necessity of saying- do practise Dharma.

Dharma says- do live and let others to live, do grow and let others to grow. Dharma means to practise those principles by which man lives and grows individually and collectively. Only to exist and grow is not Dharma but with environment if somebody exists and grows- that is Dharma. Again only taking anything to satisfy hunger is not Dharma, rather to take proper food for existence and growth in a healthy way is the Dharma. Any type of complex-driven food or drink is not supported by the law of Dharma. To drink wine for passion is not Dharma as it annihilates life and so also growth, but taking wine as a medicine prescribed by the doctor to enliven life is supported by the law of Dharma.

Without the environment one cannot exist for a moment only as without air how can he breathe ? Do live ownself and let others to live themselves is the call of Dharma. If my living process does harm to others, causes the death of others, I cannot live smoothly and my growth may end untimely due to this sort of selfish attitude, because the law of Dharma supports it not.

All exist, grow and meet the death at the end. Dharma advocates not this type of life and growth. To live smoothly, happily,

healthily etc. and grow towards perfection is the aim of Dharma. The body must meet death but the man moves ahead with all his instinctive distinctiveness towards the perfection being enlivened through heridity generation by deneration with all.

The man exists, the world moves on and all so happen because the Dharma prevails everywhere. He who obeys Dharma exists and grows and he who does not lives not even for a while.

Dharma speak do live and let others live. Individual existence survives not without environment. The existence of human being originates from the union of two beings; male and female. Either male or female alone cannot give birth to another being. The interdependance or co-operation between the two opposite beings only leads to the birth of new being. The human existence stands on mutual co-existence, co-operation and inter-interestedness. Dharma also says so.

The word existence is originated from Old French, or from late Latin existentia, from Latin exsistere 'come into being'. From ex- 'out' + sistere 'take a stand'.<sup>1</sup> From Sanskrit... stha (root-verb)- to stand, exist.

Human : From Old French humaine, from Latin humanus,<sup>2</sup> from Sanskrit man )root).

'Human' may be derived from Sanskrit root-verbs 'Hu' and 'man'●

Hu : (root-verb) : To invoke, to worship, to honour, to regard, to offer oblation.

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(1) Oxford Dictionary of English, p.607

(2) Oxford Dictionary of English, p.607

●It is Auther's interpretation.

To invoke life–  
the existence  
is to invoke God  
which comes from  
sanskrit 'Hu'  
that 'Hu' means God-  
the invoking agent.<sup>3</sup>

Man : (root-verb) : To think, to consider. Mind (mana) comes from 'man'.

Human : He who thinks to invoke or to worship or honour or offer oblation to superior one is human. Hu : God, Man : Man (human being). Thus human indicates a relationship is there between God and man (human being).

For human existence to regard superior one is essential.

More the man is concentric more he moves on the path of becoming.<sup>4</sup>

The most essential theory behind human existence and growth is to be concentric. In the theory of evolution also the 'to be concentric' works.

In the world a lot of species became extinct because they could not adjust themselves with the changing environment is the main reason often cited, but Sri Sri Thakur Anukulachandra prophet of the Age opines– in my perception the prime cause

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(3) The Message, vol-II : p.279

(4) Alochana-prasanga, vol:19, p.204

behind the extinction of all these species is not to be concentric.<sup>5</sup>

That is why the basis of all living beings is concentricness.

Every living being has concentricness in his own way unless he cannot exist. The domestic animals like dog, cat, cow and others have concentricness towards their master or upbringer. Again, there is no being or creature in this world who takes birth not being supported by his parent. In case of animals it is difficult to trace out the paternal source, but they have to been in the womb of mother. Each of them has a natural attraction towards his mother. He who has the attitude of affection and co-operation towards his congenic ones acquires some good attributes and all these help him for self protection.<sup>6</sup>

So also for human being. If he becomes not concentric to his parent, guide, ideal or superior one he cannot exist. A time will be come when the world will be humanless, if the law of Dharma 'to be concentric' is not obeyed.

Concentric loving urge

and activity

are the pioneers of

begetting the clues of Dharma.<sup>7</sup>

Anything built not based upon Dharma can not live long. Dharma; the urge for existence is eternal one, others are transitory only, so do not last long.

Now-a-days people are united on the basis of an issue that may be money, entertainment, sport, politics, accident, or any type

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(5) Alochana-prasanga, vol:19, p.204

(6) Alochana-prasanga, vol:19, p.204

(7) The Message, vol-II : p.46

of event, but the unity so evolved lasts no longer after the matter ends. Only Dharma can bind human beings permanently. Any mass movement can go for long if based on Dharma only, unless it vanishes away as soon as possible. The freedom-movement was a basis for all Indians to come together, after the independence that movement collapsed. But all Indians have been living together from the unknown time up-to-date only because of Dharma.

After second world war, all most all countries came together to set up U.N.O. due to Dharma only as all intend to live and grow, not to die in war. Why did we establish U.N.O. ? It is to guide, control, regulate and act as cementing factor among the countries of various language, government, faiths, cults, etc. If a country follows the rule and regulation of U.N.O. that cannot do harm to other. In reverse order there will be war, no peace and total destroy.

Likely, regard to superior one, brings unity, life and growth among human beings. The superior one must be prophets like Ram, Krishna, Buddha, Jesus, Muhammad and others. Being humans we must be concentric to them, obey their commandments and live accordingly. Dharma is manifested in living Ideal; Purusottama; Prophet. The prophets come in the time intervals to establish Dharma only.

*Dharma-samsthapanrthay sambhami yuge yuge*– to secure establishment of Dharma I am born in every age– the saying of prophet Sri Krishna justifies it. Being concentric to those prophets, superior ones we can conceive the Dharma and practise it properly. For this only religion comes to our way to bind us with Them; Purusottamas and Their universal commandments. we owe to Their universal commandments only, but not the narrow-minded interpretation with the smell of sectarian prejudice born afterwards by the followers. We should observe only the laws of Dharma

nothingelse.

Dharma is a self-sufficient ism and not all other 'isms' required for human existence and growth.

Dharma is normally  
a self-sufficient 'ism'  
that upholds individuals  
fulfilling their distinctiveness  
and traditional traits  
with every adjustment of their traits  
nurturing their wholeness  
in tune with  
the universal existential  
progressive propitiousness  
both individually and collectively  
regulating their inherent  
harmful attitude  
so that an active valorous  
serviceable admiration  
may grow spontaneously  
through love for the Anointed Prophet–  
the realised Beloving Master–  
imbibing His conduct and character.<sup>8</sup>

As we cannot avoid life so we cannot Dharma, because Dharma is inevitable for our existence.

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(8) The Message, vol-II : p.12

Where existence

in its process of 'live' and 'grow'  
exists with the hankering  
and display of factual discernment  
with conscientious consciousness  
in a staying continuity,  
Dharma resides there  
with the hankering of solace  
in a sovereign conglomeration of  
ideas and facts;  
and it is ever inevitable.<sup>9</sup>

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(9) The Message, vol-II : p.23



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- (E) Chalar Sathi
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- (G) Darshana-Vidhayana,
- (H) Dhriti Vidhayana, Ist & 2nd part
- (I) Patha Kaudi
- (J) Priti-Vinayaka, Ist part
- (K) Vijnana-Bibhuti
- (L) Bidhan-Vinayak
- (M) Bidhi-Vinyasa
- (N) Yaji-Sukta
- (O) Saswati
- (P) Satyanusarana
- (Q) Samjna-Samiksha
- (R) Sambwiti
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- (V) Isalam Prasanga
- (W) Katha Prasanga
- (X) Diparakshi
- (Y) Nana-Prasanga, Ist, 3rd, 4th parts

Dharma is one. Religion is many.

Dharma means to practise those principles by which man lives and grows individually and collectively.

Dharma is one and same for all. It is a self-sufficient 'ism' for human existence and growth. It is manifested in the Anointed Prophet. The new path founded by Sri Sri Thakur Anukulachandra Prophet of the age can only be befitting for the universal religion.

Dr. Niranjana Mishra, Saha-Prati-Ritwik and wholetime dedicated worker of Satsang tries his best to establish above-said declarations in this book. He has done Ph.D. in Sri Sri Thakur's literature. His many articles have been presented in seminars of national and international importance. He has written more than thirty books on various subjects. 'Purusottam Research Institute of Anukulology'- a research centre has been founded by him to do research on Anukulology; the branch of theology relating to the person, nature and ideology of Sri Sri Thakur Anukulachandra, Prophet and fulfiller the best of the age.