

DHARMA

is it inevitable for human existence ?

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Prelude

Dharma, not religion is one. For the whole world it is one and unique, again it has no or classification various forms. Is it true ?

A question mark was in the faces of all present there.

My answer remained unchanged- Dharma is one and unique and not varies from time, place and person.

That was the date: 3-10, october, 1997. The tenth world Sanskrit conference was held at Bangalore city. Many scholars, research-workers, professors took participate in that conference from various religions and countries of world. I had participated there and my article was- "Dharma; upholder of being and becoming as conceived by Sri Sri Thakur Annukulchandra". The topic mainly deals with the oneness of Dharma, the difference between Dharma and religion and the possibility of universal religion.

The oneness of Dharma, religion and Dharma is not one, but separate in meaning, essence and application and other topics of special significance made the scholars to think over it. They became more interested regarding the topic. Many of them requested to have the copies of my topic. Even the professor Dr. Ghosh of Dhacca University requested for five copies. His statement- we are victim of various religions and sectarian feeling. I will distribute it there to wash the brain of fundamentalists.

I had said in my topic- 'Dharma'- the very word could be

translated into no other languages. Its etymology is of so specification. A professor of Mosco University argued with me on this. He said- Dhri + man = Dharma and in Old Scandinevia language- the word 'Demes' was its synonms. The root dhri in sanskrit and verb demes in Old Scandinevia language are one and same. So 'Dharma' can not be said unique contribution of Sanskrit language.

I replied smartlyñ your opinion may be correct to some extent, but the definition and explation of word Dharma given by Sri Sri Thakur Annukulchandra was unique one and on that basis it could not be translated into any other language meaningfully. The synonms of word Dharma cannot be composed by any means.

Most of the delegates gave their favourable and positive reaction and that encouraged me a lot.

Dharma is one and it is different from religionñ most of them did not accept at all, rather saidñ it can not be. Dharma is many as the religion is, as the opinion of each individual differs from other.

If the brainmen of society think so, what to say about the mass.

On returning from 'World Sanskrit Conference' I narrated the above-happened events humbly at the lotus-feet of Parama Pujyapad Sri Sri Dada, the present prime preceptor of Satsang. He praised my effort and accepted a copy of that topic. Next day morning He said- 'Dharma is one and unique for all, but Dharma can be practised through the religion only. This topic should be discussed elaborately'. At last he ordered me to write a book on Dharma and do mention all related subjects befittingly.

By the benediction of His divinity Parama Pujayapada Sri Sri Dada this book could be manifested in ink.

The main purpose of this book is to establish the theory of Dharma as advocated by Sri Sri Thakur and make the world know that Dharma is one for all and it differs from religion.

Sri Sri Thakur's ideology is universal one and the new path established by Him only can be universal religion. The Satsang movement is growing gradually towards that goal.

Thanks to Smt. Sumita Mishra, my betterhalf for the preparation of manuscript.

Many thanks to the Publisher of Sambhu Prakashani for publishing this book.

For readers and critics, if you recognise this book it is only for my Lord Sri Sri Thakur's grace only, but if you find out any fault it is only for my ignorance and you are requested to suggest and advise me positively.

Only of Him

Dr. Niranjan Mishra

Dedicated to
His Divinity
Parama Pujiyapada Sri Sri Dada,
the prime preceptor of Satsang

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Dharma; the most undesired one !

From the very beginning of world up-to-date some habits, inclination, desires have been with human beings unavoidably, rather instinctively inborn in him and among them Dharma is one but prominent. In every age, even if in this modern age also it is with human being from birth to death. The human beings have desired to abandon it to the dustbin sometimes, but it does not do same of latter in anyway. Although it has been become invisible and latent, but not vanished away in any time or age.

A lot of changes, evolutions occurred in human history. Dharma faced that variously but remained constant fundamentally and inwardly. Reliance, faith and liking on Dharma through the ages have tasted the changing, but have been nurtured and protected all the times.

The perversion in many forms has touched and influenced Dharma by the ages and the prophets come to reform and benefit it according to the present age. In spite of all these some people provoked by negative and antagonistic thoughts questioned its very existence, necessity and utility. In all previous ages the number of these type of people were negligible, but now-a-days the antagonistic attitude has risen up to top which is the cause of

severe headach. It is now a mass-moment determined to abolish the very word Dharma from the pages of lexicons. Even if some undesireous of Dharma say likelyñ I don't obey anything like Dharma. God, deity, cult, superior oneñ all these unnecessary rubbish things should not be acknowledged in no way.

For these people with negative thoughts Sri Sri Thakur Anukulchandra says in his wayñ

They who speak upñ

With a wise or loose earnestness,

have their knack on none of

Ideal, cult, Dharma or superior one,

move also in that unattending wayñ

bidding farewell to centralised austere practice,

whoever they may be, and however they may be

their life is decentralised one,

their life-circumambulation is out of the circle of humanity,

because, they are not well-centric

not existentially nourishing,

unattending to life and growth,

their distinctiveness has been obstructed,

personality also with incompatible intellect, complex-obsession is their guiding factor,

and that is their interest.¹

These are mostly complex-driven people who are always moving with an antagonistic thoughts towards ideal, prophets, Dharma, religion, cult, superior ones, because of these they face much disturbances in their passion-provoking way to enjoy life. They know well, if they take interest in all these factors their selfish

(1) Achar-Charya, part-I, Verse No.- 264

desire will be blocked easily. That is why, they speak so.

Once more, sometimes this type of event also happens. Somebody, being religious to a particular religion, sect or idealism feels once something irrational or incompatible to his mental attitude becomes disinterested in all of religious, sects or idealisms and his irritation tellsñ I don't recognise Thakur, deity, Dharma, cult, etc. at all and in a moment I can be out of these, nothing dangerous will fall on me.

If we review it intently we can find out the reality. Actually he was not attached so deeply to that religion etc., never obeyed their basic principles properly and did not do accordingly anytime. In case of ideological difference one can abandon any idealism but all things are irrelevantñ this type of saying is never well-acceptable. Because none of religions is against the being and becoming of human being. It is totally impossible to establish a religious faith provoked by non-existential ideology.

Sri Sri Thakur Anukulachandra opines about people saying soñ

ñNothing happens on practising Dharma, it has been seen since days together, there lies nothing at all, ñthey who speak up likely ñin a loose irresponsible vainglorious style, they themselves have never done anything, and seen nothing intently, their capability to look into is weakñ they have neither way to wander being floated in loose and disturbed waves of counter-moving atmosphere, they are enemy of their ownñ again they are betrayal to cult, recruiter to mass-cheating, bluff-master, keep yourselves alert to them.²

(2) Samviti, Verse No.- 232

Through a beautiful example Sri Sri Thakur explains it in novel wayñ a lady sawñ the shopkeeper gives much respect to the mother of bandit-leader and thought in her mind to cheat that fellow acting in a role of mother of bandit-leader. She went to cheat, but caught red-handed, so she spoke upñ nothing especial happened on being mother of a bandit.

The cheater woman was caught because of her normal characteristics. The falsehood brings unreliance automatically.

Dharma is fruitless, unnecessaryñ this type of irresponsible talking over indicates the ignorance of the talking people. One thing is either fruitless or fruitful ñit is known by practising that by ownself and then to come a conclusion of find-outs. Before we go to practise the Dharma, we have to know the real meaning, characteristics, functioning, necessity and utility of former one. Unless our remarks will be null and void by intellectual and understanding mass.

T T T

Now-a-days the Dharma is in trial box

In this age of modernity if something is most debatable that is Dharma and religious subjects. Gradually the dispute regarding Dharma is going to be solidified day by day. Lastly critical position comes where one can see it inside the witness box or trial box of court on which so many cases filed against variously. It is main factor for making people idle, blind believing, fundamentalist, unscientific and sectarian. Above all the venom of sectarian feeling causes the mass-bloodshed is due to religion.

On opening the pages of newspapers all of we see the fighting, affairs, even war, mass-homicide, destroy of properties etc. because of religious malice between two religious groups i.e. Hindu and Muslim, Muslim and Christian, even, sub-sects of one religion i.e. Sunni and Siha (Islam), Protestant and Catholic (Christianity) etc. also fight each other for nothingelse but out of animosity.

India is a land of various sects and faiths. People of all sects and faiths inhabit here from ages together. Each and every sects are so selfish, self-centric, blind about their ideal and principle that fellowfeelingness, sentiment, co-operation etc. are only day-dream here, rather impatience, malignity, non-co-operation, retaliation etc.

are provoking agent of day.

Dharma is not one but many and they differ in all pointsñ being guided by this type of misconception the religious leaders saw venomous seeds in the mental fields of mass driven by simple faith. Whoever he may be, but one must be active to keep the existence of his own religion intact without fail. This type of sentimental urge of general people is excited towards sectarian feelings which cause all these disturbances.

Now-a-days it is a fashion to point out any type of affray or fighting with sectarian colour, because it is easy to blame religion not others. The political leaders with vested interest do this so cunningly that none can think otherwise of them. This is why, modern educated people are very much irritated in the name of Dharma.

The helpless Religion or Dharma has stood inside the box meant for accused mutely as a silent observer only.

Who will plead for religion or Dharma to prove its innocence ?

Who will bear witness for its innocence ?

Therefore, the decision is going on one-sidedñ Dharma is guilty. It must be sentenced to death. The religion should be uprooted completely. This leads to a movement against religion, hence an expedition is to destroy Dharma and religion all total.

The mass complains always against Hinduism, Islam, Christianity etc. all religions.

Are Hinduism, Buddhism, Islam, Christianity and others called Dharma ? Generally it is thought so ! But actually these are names of culture, civilisation or sects.

Is culture Dharma ?

Is civilisation Dharma ?

Is sect Dharma ?

Is a definit faith Dharma ?

Is there one Dharma or many ?

All these questions arise in mind from ages together but no solution is seen anywhere.

Why there are so many religions ?

The sole motive of any religion is to achieve Godhood and all say for only one God. If the God is one and unique, then each and every creation of God is unique one positively, why did religion become many ?

It is a question of all times.

From very beginning of human creation various attempts made to show the real path for realising God. In the time intervals someone of extra-ordinary personality is born on earth as the pathfinder of mankind and he understand, conceive, explain God and all about God in his way of own, some people come to him to follow and carry out his idea being attracted by his personality and idealism and latter on these people united together to keep their idealism intact, this leads to create a sect gradually. On the long path of history time and again one after one has come to establish Dharma and God on earth, but actually their auspicious advent caused to create new faiths and sects because of the ignorance of followers.

This is only the cause of creating Buddhism, Islam, Christianity, Judaism etc. and nothingelse.

By the times one definite faith was going to be coloured with the personal narrowness, ignorance, enviousness of its followers, the explanation of prime theory was done accordingly to support

their own ideas. General people are so uneducated that they cannot understand and conceive the real meaning of the ideology founded by their prime path-finder. All these faiths named separately as special religion i.e. Buddhism, Jainism, Judaism, Christianity, Islam etc. other ancient beliefs came together in one roof and named as a religion i.e. Hinduism, Zoroastrianism.

For rapid urbanisation and globalisation the followers of various faiths live together in one place or town or city or locality in course of time with practising their own religious rules and regulations separately. All are influenced by the thought "my faith is well-enough". But when does the goodness grow to move well or better, the quarrel started.

The lunatic approach towards own religious faith sprouted from blind belief pestered the candle of personal quarrel to sectarian fighting which is the main cause of hatredness to each other among the religiously grouped people. Because of this the so called modern people dislike any type of talk or activity with religious touch and the movement or eradicating Religions completely is on the top to shout loudly "Religion is the root of all evils, fightings, bloodsheds, masseurs even of wars. Damn it. Damn it. O Milliard, you are earnestly requested to give Religion the sentence of death, it is our demand also.

Really do all the religious ideologies differ from each other basically ? As their goal; the God is one and undisputed so they should be one and undisputable. Before we come to this point of conclusion at first we should know the basic ideology, characteristics each religion has.

T T T

Hinduism

Why are the religions so criticised often and again ? What is the strong reason behind ? Before we answer our question we have to see various religions established so far with a analytical view and a synthetical review. First we should review Hinduism or the religion of Arya-Bharatiyas or Indo-Aryans as it is most primitive ism of all.

Hinduism has neither any definite date or origin nor has it any founder of any kind. It is called *Sanatan Dharma*, a religion coming down from providence to people through former's mercy. It is an unique religion grown spontaneously through the ages with being influenced by various faiths, isms, prophets and others. Sir Charles Eliot opines in this referenceñ "Hinduism has not been made, but has grown. It is a jungle, not a building."¹ Others also comment remarkably as K. M. Sen soñ

"Hinduism is more like a tree that has grown gradually than like a building that has been erected by some great architects at some definite point in time. It contains within itself the influences

(1) Comparative religion

of many cultures and the body of Hindu thought thus offers as much variety as the Indian nation itself."²

Hinduism is based on various ancient texts i.e. Vedas, Upanisadas, Puranas, Ramayan, Mohabharat, Dharma Sastras etc. among which the Vedas prime basic texts are called supernatural or not man-made and *anadi* (beginningless). Latter texts are none but generalised up-to-date and people-oriented texts of basic one; the Veda.

A lot of prophets, incarnates, hermits, saints, religious teachers have come in intervals to enlarge, nurture, nourish and protect it but none can claim himself as founder, if someone tries to do the same he has not been accepted by mass, rather he has been kicked out hopelessly.

Basic features of Hinduism as a religion

Hinduism is a religion of varieties and complexities, so any type of certain characteristic is not seen here, rather many contradictory features have kept it covered. To systematise the trees, creepers etc. in a deepest jungle rather possible but to arrange Hinduism in a order to define its basic feature is impossible one. Nevertheless some basic features can be made out of common characteristics of various of faiths, and practices, paths and sects of Hinduism. Such faiths, paths etc. may form the common basic features of Hinduism as a religion and they can be taken together as follows :

- Hinduism is composed of complex isms, faiths and practices, sects etc. spontaneously.

- It is polytheistic, monotheistic, monistic and atheistic religion ñall in one at the same time.
- The Vedas are original source and base of Hinduism. In order to be declared as Hindu one has to accept the authority of Vedas; the eternal ones and Varnashrama; the division of human beings according their instinctive attributes and professions.
- Other sacred scriptures i.e. Ramayan, Mohabharat, Puranas, Smruti Sastras must be accepted, honoured and followed by a person being the Hindu.
- He may be God, deity, incarnate or othersñ some supernatural power is there to create, control and conclude the worldñ this type of belief generally carried by a Hindu.
- Humans are spiritual. A human being is made of body; flesh and blood enlivened by soul, the part and parcel of God, henceforth he cannot deny the very existence of God. Spirit or soul is immortal and imperishable, but body is mortal and perishable. The death may be ending point of body, but it cannot even touch the soul at all. After the death the soul or spiritual existence of human being exists unaffected.
- The soul not only exists but also flows unbridled eternally. It moves from human body to body which is otherwise called the cycle of rebirth.
- The moving of soul from body to body is called life-circle. A Hindu eagerly intends to liberate himself from this circle or bondage by any means as his soul is bound with body and works done by him in each birth. The liberation from this bondage makes him free and his soul does not be embodied once more.
- Action done with a sense of attachment is the only cause of work-attachment which is the root cause of man's unending

involvement in the chain of birth and rebirth. Man does somethings in a moment and this continuous process crosses over his one life to another in order to be samskar or instinct. When the soul after being detached from one body i.e. life goes to another body takes with him all these instinctive attributes blended with him from works done in previous births. The Samskar or instinctive action runs after human being in each birth and it is impossible one to be liberated from this tie of instinctive actions.

- The sole aim of human soul is to be liberated from the unending process of instinctive actions which compel him to take birth and act in accordance with this. This type of liberation is otherwise called Moksha or salvation.

- There are three paths for release, liberation or moksha : the path of knowledge, the path of unattachment to actions and the path of devotion to God, One can practise any of three paths according to his wish and can taste the gustation of Moksha.

- On achieving the Moksha the human soul becomes free from all type of worldly sufferings and attains its original pure spiritual nature.

On the Subject of God

A normal Hindu has a solid belief on the existence of God. Both the monotheism and polytheism have own place in this religion. One supreme spirit and none is there to be a substitute is the call of the monotheism. According to polytheism 33 crore of Devas or Deities reside on heaven who have their own society. The human beings should worship and honour them in order to get their benediction for the well being. Sudharma; the parliament of devas has supremacy, sovereignty and authority to judge the actions of human being and pass judgement accordingly. But one God i.e. Iswar or Bhagawan Visnu who is supreme of all has

unchallenging authority over universe and devas and he is the supreme judge of all heavenly or worldly affairs. For any type of worldly desire one has to worship heavenly beings or Devas, but for Moksha the worship and gratification to Lord Visnu is compulsory.

The doctrine of incarnation

Most of Hindu believe in the doctrine of incarnation. God himself incarnates in human form to enjoy His world. There are twenty-four incarnates of God among whom famous ten incarnates are accepted wholeheartedly. They are Lord Narasingh, Baman, Ram, Krisna, Buddha, Kalki and others. They are protector and upholder of religion and path-finder for path-finding men to achieve godhood.

There are so many paths, sects, faiths in Hindu religion asñ Vaisnab, Saiva, Sakta, Ganapatya, Lingayat, Nath etc. and so accordingly the ways of worship are also various as mantra, tantra, devotion, meditation, austerity etc.

The system of *Varnashrama*

Hinduism has a unique donation to the mankind and that is the system of *Varnashrama*. On the basis of instinctive attributes and actions sprouted from geneological heredity human beings are divided into four classes i.e. Vipra, Kshatriya, Vaishya, and Sudra. This type of classification is scientific one influenced by instinctive specification and division of labour also. One should act and practise the profession according to his individual natal distinctiveness is the slogan of this system, although afterwards it has been degenerated into caste-system which is always a system to be mortified.

A Hindu is basically sun-worshipper and begins his day

with saluting and offering water in direction to the Sun.

The Idol-worship is mostly prevalent among Hindus.

The Hinduism is full of ceremonies, rituals, customs etc. as the paths adopted by normal Hindus.

The Sacraments of Indo-Aryans

For total development and perfection of human being the tenfold sacraments are practised by Hindus starting from Garvadhana; the impregnation upto marriage, even if some others opine forty sacraments from impregnation upto death. Through the ceremonial practice and observation according to age of human offspring these sacraments are realised which leads the human child towards being perfect human beings.

T T T

Zoroastrianism

Zoroastrianism is one of the primitive religions of the world, perhaps 2,500 to 3,000 years old. It has very few followers now. It is the religion of ancient Persia and Parsees all over the world even now practise this religion. Prophet Zarasthustra (Zoroaster in latin version) is called as the founder of this religion. Zendavesta or simply Avesta is its basic sacred text. This text is as oldest as Veda said by some scholars.

Basic features of Zoroastrianism as a religion

As a primitive religion like Hinduism the Zoroastrianism has some basic features.

- Zoroastrianism is a monotheistic religion having a kind of internal dualism.
- Ahura Mazda is the one supreme God and he is omnipresent, omniscient, omnipotent, omnipervaded and omnibenevolent. He is also the creator, protector and ruler of the world.
- God is too subtle to be conceived and understood by ordinary people. However, he reveals himself to human beings in intervals through his archangels.
- The world is presented as a battlefield of two opposite

forces the force of goodness as represented by Spenta Mainya and the force of badness or evilness as represented by Angra Mainya or evil spirit, which is also called Ahriman. This battle will go on until the evil force vanishes away and goodness prevails over that of evil.

- Man has been granted the free-will to exercise by himself, but it depends upon him to utilise it either in good side or bad side of a thing and to support goodness over badness. To judge whether it is good or bad is not possible always for man, so it is better advised to choose the path of righteousness directed by Ahura Mazda in the Zendavesta.

- This ideology believes the life after death. The well-accomplisher will reside on heaven and the evil-doer will go to hell after death.

- Nevertheless damnation to hell is not forever and zoroastrianism promises a happy and good life ultimately to all which can be achieved by man through his deeds.

- The angels are there around the God to carry his commandments out on earth.

- Ahriman, the satanic force surrounded by evil spirits who spreads all type of evilness in the world.

- Giving not so importance to ceremonial rituals and customs it relies more on ethical purity, dedication, good thought, good word and good deed etc.

- Although the prayer is regarded as a way to God, but more emphasis is given to the cultivation of moral virtues.

- The fire is honoured as very sacred symbol of divine purity.

Buddhism

A faith based on the ideology of Lord Goutam Buddha is called a specific religion of its own features and distinctiveness with the universal name Buddhism. On the beginning of the Age Kali: Dark Age the degeneration in individual and social sphere started and it needed something new, specific and dynamic ideology which could impede the unworthy growth of too much ritualism and customary activities in human society to which men are apathetic internally. Buddhism is nothing but a reformatory venture to customary traditional Hinduism and later on it is recognised as a separate, definite and dynamic path to Godhood, hence a religion. The Tripitak, the sacred text told by Lord Buddha is honoured by buddhist followers as their pathfinder.

Basic features of the Buddhism as a religion

- Buddhism is accepted as a religion with non-existent God. Its founder imagined a purely humanistic religion whose only concern was to see human beings free from all sufferings, evolved from worldly attachment and to make it possible one had to practise the eightfold disciplines advocated by Lord Buddha.

In later Buddhism a lot of changes came to the basic principles and Buddha was worshipped as incarnate of God, but not like the Hindu God having the capacity of omnipresence,

omniscience etc. But, the eightfold disciplines remained unchanged up-to-date.

- Early Buddhism had faith in ethics debarred from all sorts of customary activities, but later Buddhism in form of Mahayana believed in ritualism and customary observance as like as Hinduism. The Buddhism was converted by Mahayana order into Hinduism in any form, but it untouched some basic points commanded by Buddha.

- The essence of Buddhism is totally based on following four noble truths (Catvari Arya Satyani) and eightfold discipline (Astangika Marga).

- **The Four noble truths :**

- Dukha-Arya-Satya (The Noble truth concerning the nature of sufferings).

- Dukha-Samudaya-Arya-Satya (The Noble truth causes or originates sufferings).

- Dukha-Nirodha-Arya-Satya (The Noble truth for removal of suffering and realisation of the state of *Nirvana*).

- Dukha-Nirodhagamini-Pratipada-Arya-Satya (The Noble truth regarding the path leads to removal of suffering and the attainment of the state of *Nirvana*).

In simple language the above-said four Noble truths meanñ

- The world is full of sufferings everywhere (Sarvam-dukham).

- The suffering is referred to twelvefold chain of causation (Dvadasa-Nidana).

- The refutation of the causation to suffering is possible (*Nirvana*).

- There is a specific way to refute causation to suffering and that is the eightfold path of discipline (Astangika Marga).

- *Astangika Marga* (the eightfold paths of discipline)
 - (a) Right conception.
 - (b) Right thought.
 - (c) Right speech.
 - (d) Right action.
 - (e) Right livelihood.
 - (f) Right efforts.
 - (g) Right mindfulness.
 - (h) Right concentration.

- The doctrine of Momentarism (Sarvam Ksanikam)

Nothing in this world is forever and it prevails only for a moment. The world is nothing but a summation of momentary events. Everything, matter or relation around provokes us to be attached with that as that promises pleasure forever. But actually it does not happen. Nothing is permanent, but momentary and when a thing or relation with which we are attached eagerly goes away or is destroyed because of its short life we feel sadness and it brings suffering for us. That is why, we should not be attached with anything of this world and thus we can be liberated from sufferings.

- *Anatmavada* ñ The doctrine of no-soul.

Buddhism believes in non-existence of soul. It is not permanent also. The soul is nothing but a stream of consciousness.

- *Janmantaravada* ñ The theory of incarnation or rebirth.

According to Buddhism rebirth exists. One has to reap the consequences of his past action done by him in present life or future. Before exhausting the fruits of past actions if death comes, one has to take another birth to suffer the effect. This leads to

rebirth and hence the law of actions.

- **The doctrine of non-attached actions :**

Everytime man does some actions positively and when the doer becomes attached with the actions done by him it leads to attachment to actions. Of all actions only attached action creates binding or attachment but non-attached actions liberate man from all sort of attachments. One should not confuse non-attachment of actions with non-doing of actions, because Buddhism does not believe in non-action, but doing with not being attached with the actions.

- **Attainment of Nirvana**

The final destiny of human beings is to attain *Nirvana* or Salvation. It is nothing but a state of spiritual freedom and perfection which can be attained in the present life and for this physical cessation is not necessary. For this type of attainment the performance of eightfold disciplines is only causal necessity.

- **Middle Path :**

Buddhadeva quits the extreme path always in every sphere in metaphysics, in ethics, in general practice and everywhere. Lord Buddha is famous for His teaching of Majjhima Nikaya- the middle path as for any of his other teachings.

- **Atmadipo-bhava :**

Buddhism, like the existentialism teaches self-help and self-reliance as the most effective means of attaining perfection (Atma-dipo-Bhava). Although it does not advocate the self-centredness of so-called existentialism, but pleads interdependence, mutual help, universal service and fellow-feeling botherhood.

- **Universal salvation :**

Not only personal but also universal salvation is our aim and unless we attain this we cannot achieve success in attaining personal salvation. After attainment of self-salvation one should

have to try his best for others' and this process will go on till the universal salvation attained, for which one has to take re-birth again and again. The stories of Jatak or various lives of Bodhisatva are best examples of this process.

- Buddhism emphasizes in some principles as non-violence (*Ahimsa*), Truth (*Satya*), Kindness to all beings (*Jive daya*), self-restraint, nobleness, chastity etc. Of these, *ahimsa* is the most emphasized one.

- Three refuges or three jewels or three invocations.

In Buddhism fundamentally three refuges taken most emphasized only as three jewels which are only three invocations :

Buddham Saranam Gachami
Dharmam Saranam Gachami
Sangham Saranam Gachami

I take refuge in Lord Buddha.

I take refuge in the Dharma or Law.

I take refuge in the organisation.

T T T

Jainism

On opposing the excessive Vedic customs and rituals. Lord Mahavira, known as Vardhamana in childhood established a new path of Dharma ñ Jainism. Jins (conqueror of passions) believe in twenty-three other tirthankars (Perfect soul) before Lord Mahavira commenced from Risabhadev as the first tirthankar.

Basic features of Jainism as a religion

- It is an atheistic religion not believing in existence of God behind the world as a creator, but the world according to Jainism exists eternally by its inherent law.
- The main aim of Jainism is to attain Godhood and perfection through morality and spiritual purity. It does not believe in God but has faith in Godhood which can be attained by man.
- According to Jainism the world is real perfectly and is a function of six eternally existing substances, five materials and the spiritual one.
- All living beings have soul within them, but that of human being is most conscious and manifested which is called Jiva (soul). Human soul is potentially perfect with the capacity of attaining unlimited power, knowledge, faith, bliss, goodness and all other godly attributes.
- It also has faith in a life after death which is otherwise

called rebirth, transmigration of the soul from one body to another. The salvation or *Nirvana* is the final attainment and liberation of the soul from the chain of birth, rebirth and transmigration from body to body etc.

- The state of man is nothing, but the state of bondage which is due to his past deeds done being driven by passions; the poison of the soul and actual reason of his rebirth. In this way, Jainism has similarities with Hinduism in fields of main doctrines as *karma* (deed), *punarjanma* (rebirth), *vandhan* (bondage), *moksha* (salvation).

- The main and only reason behind all human sufferings is *karmas* (deeds) done by man in past.

- In order to attain liberation from the circle of birth and bondage of deeds the worshipping, offering and prayer to Gods and Goddesses are not necessary at all but to follow the path of three jewels : right faith, right knowledge and right conduct instructed by Jain ideology is most essential.

- The utmost emphasis laid by Jainism on the value of moral conduct under which Ahimsa is foremost and others are purity, chastity, non-attachment, compassion, love, fellow-feeling etc.

- Jainism praises the saints who have abandoned the world and created opportunity for those who have little bit attitude of non-attachment in world affairs. These monks should lead their lives on a path of rigorous moral and spiritual discipline.

T T T

Judaism

Judaism is the religion of the Jews, the descendents of the ancient Hebrews, so-called 'chosen people'. Its principles revealed from the prophet Moses on the mount Sinai, taken together which are called "The old Testament of the Bible". This religion stands on the three main pillars : (1) Jehovah, the God, (ii) Covenant, (iii) The Torah (The Law).

This is a monotheistic religion believing in observing and practising the contract (the covenant) made with God through following commandments and laws given by Him. 'The old Testament of the Bible' is revered as sacred text of Judaism.

Basic features of Judaism as a religion

- The main theory of Judaism is God, being merciful has given all things regarding religion to his 'chosen people'; the Jews. In which path the mankind should go for this God reveals the clues through his chosen man sent by Him to the sect of Jews only.
- It is absolutely a monotheistic religion, having faith on one and only God who has an extraordinary personality of consciousness and will can listen to and answers to the devoted and pious people's prayer.
- At same time God has the metaphysical attributes of omnipotence, omniscience, omnipresence etc. and human qualities like mercy, kindness, love, justice, holiness, truthfulness etc.

- God is whole-heartedly moralist and that is why, his chosen people should follow his path with observing the moral qualities as mercy, love, justice, holiness etc. in their day-to-day lives through adopting the Torah and commandments given to them by God Himself which can easily be pursued by them in form of service, prayer etc. to God and mankind.

- Judaism believes in incarnation of many prophets of whom Moses is revered as the greatest and most worshipped Messiah of God.

- Besides prophets the existence of angels and spirits of both good and bad is taken for religious belief. Satan is the chief of evil spirits and God is of good spirits. Satan is the main agent behind all-spread evilness in the world but he is not out of the reach of God.

- Although the world is created by God and is dependent upon Him, it is real in true sense and is treated as proper place of discharging duties for people of righteousness. This provides opportunity for them who are interested in goodness to lead the life of morality and fulfil the purpose of God.

- The soul is immortal and it exists even after the death of human being, but the idea of life after the death does not seem to be very clear in this religion, its chief ingredients may be taken as the resurrection of the dead, and the assignment of heaven or hell to them according to his worldly deeds.

- In spite of its emphasis on the primary value of the moral conduct of man, Judaism permits also ceremonies, religious festivals, customary duties, ritualistic ways of prayer and worship etc.

Christianity

The religion founded by Jesus Christ, a Jew by birth is called Christianity, otherwise called reformed, modern and novel Judaism. It is also a monotheistic religion like Judaism believing Jesus as prophet and in course of time he is propagated as the true image of God on earth. 'New Testament of the Bible' is the sacred text of Christianity.

Basic features of Christianity as a religion

Christianity is somehow influenced by Zoroastrianism and Judaism, but it has many own speciality and distinctive features based upon the divine sayings of Jesus. These are some basic features given below.

- It is a monotheistic religion establishing faith on one and only one God.
- God is a pure person of extra-ordinary pure spirit, consciousness and will unlikely ordinary people.
- Christianity believes in trinity; God the father, God the son and the holy spirit. Although God is one, He is three in one with internal trinity.
- Jesus, often regarded as the son of Supreme Father is the Messiah or Prophet of God and carries the real image of God on earth. The godly person is none but Jesus himself.
- With much metaphysical, ethical and moral attributes God is also loving father for His sons, the people.
- God is the creator, sustainer and destroyer of the world.

According to his will he may create or destroy the world at any time.

- God creates man after his own image and for this man is great. But he has free will granted by God and by misusing it he can commit sin, as Adam had committed on the prime stage of world and this sin was the root cause of man's suffering. The sin is defined as disobedience to God.

- God is benign and lover of mankind and His wish is to liberate human beings from all sorts of sufferings because of their going on evil way. That is why, He sent Jesus on earth to educate people properly on the right path. Thus Jesus is the redeemer of man.

- The theory of Christianity is to love God and for shake of Him one should love his neighbours from innermost of his heart. Love is the main slogan of Christianity.

- For the redemption and salvation of man a sincere moral life with love is sufficient, nevertheless a simple prayer without any rituals and sacrifices is also taught in Christianity. The redemption is the ultimate fruit of God's grace.

- The immortality of soul and the life after deathñ this concept is taken for granted in Christianity. There is a day of final Judgment at the divine Court of God and resurrection of the dead on that day and the allotment of heaven and hell in accordance with the worldly deeds of men are the chief ingredients of Christian eschatology.

- The concept of heaven and hell is accepted in this faith as the symbol of eternal immortal life and damnation in constant fellowship with God.

- Like son of God there are heavenly angels, both good and bad. Satan is chief of evil angels, the devil and God is that of good angels, the divine, but Satan is not out of control of God.

Islam

Islam as a religion founded by Rasul Mohammad was born in Arab land. Islam believes in many prophets as Abraham, Moses, Jesus but Mohammad is taken as the last and the mightiest. His sayings and teachings are final forever.

Basic features of Islam as a religion.

Islam basically, was influenced much by Judaism, nevertheless it has possessed definite distinctive features which can be claimed by it as its own characteristics. The basic features of Islam are followed.

- Islam is predominately a monotheistic religion believing in one and only one God, called Allah.

- It accepts only the authenticity and reality of prophets, angels, messengers sent by God on earth for mankind. The prophetic attributes and possessions of Noah, Abraham, Moses and Jesus are admitted by Islam, but Mohammad is the last, greatest and the mightiest among prophets and his holy messages are honourable for mankind.

- Islam respects a lot to other sacred scriptures such as Torah of the Jews, the Gospel of Jesus etc. but it declares the Quran as the most sacred and respectable among all and it is for

mankind to follow. The holy Quran is the base of Islamic thought and philosophy.

- Islam has belief on spirits and angels, both of well and evil characteristics and the God is surrounded by well spirits and angels who are after Him to carry out His commands immediately. They are purely spiritual having no social features and authorised on behalf of God to maintain a record of man's conduct and deeds for being presented at the time of final judgment. After death people are engraved in graves but at the day of final judgement they are brought by angels in front of God to be judged for their deeds on earth and rewarded by punishment or prize accordingly. The well accomplisher is awarded heaven and evil doer, the hell.

- Heaven and hell are regarded by it as permanent abodes, for human being, Good doer and evil-doers respectively have after their physical death.

- It admits life after death. The rebirth theory described in Quran graphically is understood easily.

- Islam is out and out a legalistic religion providing its followers with definite code of conduct, religious principles and social laws.

- It disagrees with polytheism, ritualism, idolatory and priesthood. At the time of Mohammad the religion of people had been degenerated by these, so he established Islam as anti-pathy to these deserted doctrines.

- The world is running only due to God's mercy and nothing happens here without his prior permission which admits otherwise the fatalism and pre-destination fully. In spite of total belief on God's power and mercy human responsibility and free will are not denied at all.

- The prime teachings of Islam are untottering adherence to God, perfect purity, service to mankind, brotherhood among Muhammodans.

- Islam preaches a holy war (Jihad) against who believes not in God's authority. But the intention of Jihad is to correct oneself, try best to spread and preach Islam and to keep own religion tight fights as a defending measure.

- There are a lot of ethical and religious duties, as namaj, Jakat, hajj etc., but absolute submission and surrender to God (which is named as Islam) is first and foremost duty of human being.

T T T

Is the so-called religion necessary for human existence ?

The Religions of world are pervaded everywhere and someone or other is included in the fold of a particular religion and his identification is established on the basis of to which religion he belongs to either he is a Hindu, or Christian or Buddhist. The root of religion has gone into that depth from which it cannot be uprooted by any means, but it is demand of modern age the religion should not be given so much importance, because it is not at all necessary for human existence. A man can exist, grow and attain all human achievements without being religious or getting help of any religion, so, he does not need religion in the least. To be religious one has to spend money and time for this is surely foolishness as in name of God some clever and cheat people try to exploit the human emotion towards their benefit. The leaders of religion also misguide the mass to be united in the name of God through their founder of religious faith, the only prophet or messenger of God, not others and if they do not obey this order their life will be destroyed with various calamities, even not obeying His order means committing sin which will punish the man in the life after death also.

Before coming to conclusion we should analyse the features of religions and synthesize all of the them into a result: Whether the religion is necessary or not for human existence ?

The religions so far established and well pervaded in the world have been discussed with their main features from which the basic topics of all religions in common consist of the following factors.

- The universe is the creation of God; the creator, protector and destroyer. The human beings should obey, worship and surrender themselves to God, unless they will be destroyed.

- The rules and regulations commanded by scriptures of each religion should be obeyed and observed by humans to get the mercy of God.

- The messengers or prophets sent by God should be respected, honoured and followed by all in order to know about God and religion.

- This world is full of sufferings and to avoid these one has to practise principles written in religious scriptures and worship the deities, angels and other spiritual entities.

- There is life after death and that after-life is much influenced by deeds done in this life— for morality and good deeds in present life one will be rewarded in next life and will have a better life style and vice versa.

- The final target of human life is to be liberated from this world and attain salvation which can be achieved only by practising religious duties and observing customary rites.

- Some parables, tales are there to exemplify God's existence, his mercy, human life free from ruins etc.

God, World and Man

God, world, manñ these three factors taken as prime issues in almost all religions. God creates world for human being and

latter should obey and worship him for delivering gratitude to formerñ is the main motto of all religions, but, nowhere the necessity of religion is advocated for human existence. What is religion and is it essential to human existence and growth hasn't been mentioned and discussed properly in any religion.

In order to testify the essentiality of religion its features should be taken for discussion first.

God

The root of all religion is God, but all are not unanimous regarding existence, form, capacity, number etc. regarding God.

Existence : In the subject of existence of God the religions differ. Some advocate for his existence, other for non-existence. The Buddhism is silent over the question of God's existence, but Jainism does not support his existence at all. All other faiths do believe the existence of God.

Form : Some argue God is formless and others for his personal form. Jainism advocates there is no need to believe in God. Judaism, Christianity are for personal God. Hinduism strongly supports all powerful God and his personal form Islam advocates all powerful infinite God.

Capacity : Hinduism, Islam, Christianity are in one opinion of God's capacity of creating, protecting and destroying world. Christian God is more lover than others. Jainism argues God can do nothing.

Number : To establish the number of God religions of world are divided into two parts : monotheist and polytheist. Monotheist religion saysñ God is one and only one. Zoroastrism, Judaism, Christianity, Islam etc. are monotheist in nature. Hinduism advocates both monotheism and the polytheism.

Although God is prime factor and source of all religions,

there is no solid proof yet established by any religion for his existence. The modern and educated persons argue human being shouldn't bother about God and all his concerns. A being having doubtful existence can do nothing to human beings. Rather God is a weapon in the hand of so-called religious businessmen and blackmailers to exploit the godly fearness of the mass in their support of earning money through blackmailing themñ if they do not offer prayer, oblations etc. in the name God, latter will punish them severely. Actually none is there to judge and punish after death, so nobody should give attention in this regard. These modern civilised persons askñ what is the necessity of God ? To exist and grow a man does not need any type of help and support from God, if so the atheists cannot exist for a while even.

If God has no any particular form why we bother about his commandments ? The commandments and orders written in scriptures are believed to be descended from God, but there is no proof at all for this theory. In order to command orders God should be a person, well-versed in particular language and some people are there surrounding him to listen and conceive his sayings. The modern and founded religion has to say in this concern because the founder of them was a person of a language and spoke to some of his devotees. The followers believe and demand the sayings of their spiritual leader are the saying of God, but the traditional religion like Hinduism cannot argue in this regard, because there is no a particular founder of this faith.

The prophets and messengers, if they have some potency for human auspiciousness and all-round betterment should be honoured, but for God's shake they should not be worshipped. If there is no God at all, the question of his prophets and messengers does not arise.

World

The world is full of sufferingsñ this theory cannot be denied fully, but to get ride of these one has to worship deities, angels

etc. is not correct always, even it is seen the believers of God and religious activists suffer more in their life in comparison to the non-believers and non-practisers. The man suffers due to so many reasons i.e. bad deeds done by him, for selfish craving attitude of neighbours and evils of society and nations. In order to get ride of sufferings faced by him he has to fight against these and root out the causal phenomena. Worship to deities, angels etc. cannot remove his sufferings, but it can only give him imaginary solace in his mind.

Man

The theory of life after death is often taken for granted in order to compel the humans to believe in God and his all powerfulness, because owing to his mercy one can be able to get another birth on this earth, unless he (the soul) will wander in eather here and there aimlessly. For manifestation in human body of flesh and blood God's mercy is required and that is why, he and his messengers are worshippable.

The existence of life after death cannot be proved and none has seen it and which has not been seen, assessed and proved somebody should not worry for that. To lead a smooth, well equipped and balanced present life is the only purpose for people. Where it is too difficult to maintain the factual life of present, there the question of maintaining a hypothetical life of after death does not arise at all.

Salvation : The final target of human life is not also out of doubt and questionability, because to liberate the soul from chain of actions, circle of rebirth etc. is the prime aim taken accepted by the scriptures of almost all religions, but what is the necessity of salvation or liberation from worldly life and manifestation into human forms is not clearly mentioned elsewhere, though the main reason argued is to get ride of the sufferings evolved due to

actions in chronological birth-history. All are sufferings in the life and from sufferings the seed of development is sprouted. The suffering only leads to the way of success. Being afraid of sufferings we should not try to be liberated from birth and life. If it so happens there will be a fullstop to life.

Religious tales and parables

The religious tales and parables teach us good things of life, we should listen and follow them in our life unless these may act as the means of entertainment for time pass. On hearing those one will have strong faith in God and will be interested to worship former, but on going through the tales and parables the desire for wealth, prosperity, and all good things of life against the good deeds done for shake of God is the prime factor and motto behind.

Each and every action has equal and opposite reaction is the law of universe. The good deed welcomes goodness and bad deed the badness, so, prayer to God has nothing to do here for granting rewards.

On analysing and synthesising the features of all the religions established so far the conclusion is drawn that without the help of so called religion the human existence can not only prevail but also grow to the goal easily. The religions established up-to-date had not touched the very existence of human beings, therefore the modern and educated people with scientific base opine the religion is not at all necessary to human existence and growth, in spite of this it has created surface for communalism, sectarian feeling, groupism, difference of opinion and action in the mankind.

A question may ariseñ if the religions have no potency for human development how have most of the people accepted these and been acting followingly since the ages together ?

The answer is clear. Most of the people of mankind are

uneducated and god-fearing, due to fear, the greediness of having mercy of so-called God, by which they can lead a comfortable life without working hard for bread. By the ages these fearfulness and greediness of getting inactively have been blended with blood of people from generation to generation and without asking the cause successors follow the same done by predecessors. Generally human brains are like the sheeps to follow others without asking ñ where to go and why ?

If there is truth and necessity in religion, it would be universal in character as truth prevails everywhere. Hence a hope is there for a universal religion which is claimed most essential to human existence by its preachers, believers and followers.

Human being exists and grows everywhere and for this food is essential all over the world. Food, drink, sleep etc. are instinctive to humans everywhere to go and without it he cannot exist and grow, rather his life ends surely. If the religion is necessary for human existence it should be like food, drink, sleep etc. in characters.

Eating food is necessary for human existence. The process of preparation of food and shollowing style may vary according to place, person and time, but eating food is must everywhere and universal in character.

The religion may be many in theory, style, practice and belief but must be one in character for human existence and that is the universal one.

T T T

The universal religion - a possibility

There are many religions rooted into human society strongly. If we analyse correctly and impartially we will come to a conclusionñ all the religions are univoice in some points, nevertheless they cannot be out of difference in other points. All the saints, religious preachers try their best to proveñ the target is one, but the ways differ. So, we should not fight each other owing to religious fundamentalistic attitude.

The saints, hermits and godmen give emphasis on the resembling theories among religious faiths in order to calm the sectarian hotness, but fundamentalists do their utmost to enkindle the sectarian kindling in the evil purpose of proving difference and establish own sect as topmost among all.

The intellectuals, critics and thinkers in this case act dually. By analysis and synthesis they come to the conclusionñ both similarity and dissimilarity do play equally in the field of religion.

The world is full of varieties in all cases. The plurality in language, culture, society, politics, economics and customary traditions lead to observe religious duties in their own way of nativity which causes the difference in religious theories. But for only this type of difference we should not fight against each other.

On synthesising all religious faiths a conclusion is drawnññ religion is nothing but a way to satisfy the thirst for liberation from worldly sorrowfulness and sufferings. If this is the only aim the

religion is quite a personal affair which cannot be interfered otherwise, and none can be compelled to fight collectively against another faith. But in practice this has been done from ages together. Even the religion plays vital role causing wars. In comparison to its beneficial points, its malefic results are not less than. On opening books of history and present newspapers one can witness much bloodsheds, war, communal riots of national and international importance due to religious fundamentison. There is no end to these life-killing process of events.

The religion is to bind in a thread, but it has done as a dividing agent ! Swami Vivekananda says likely. Nothing has made more for peace and love than religion; nothing has engendered fiercer hatred than religion. "Nothing has made the brotherhood of man more tangible than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals, than religions; nothing has deluged the world with more blood than religion."¹

In spite of this the religious preachers argue religion is only one way for universal brotherhood, peace, unity and friendship, if a religion of universal approach in both theory and practice evolves.

If this possibility becomes materialised by any means then what will be the structure and characteristics of that universal religion ?

This can be formulated in three waysñ

- The People of world has to accept one among existing religions as their religion and practise accordingly. As a result that

(1) The complete works swami Vivekananda, vol : ii, p. 360

particular religion will not only be practised of a group but also by whole mankind.

- By collecting common factors from all the religions a common religious platform will be made for the whole world. All should obey, observe and practise the made-religion without any hesitation.

- A new theory of religion will evolve with a universal approach, easily acceptable theories and all such characteristics which can be well-acceptable to the mankind without any hesitation.

(A) **First alternative** : The possibility of universalisation of an existing religion.

If one faith will be accepted by all as universal religion, all have to obey and respect the belief, practice, parables, divine characters, founder, theory and philosophy etc. of that religion. For this a little bit abhoration will bring fraction and breakage in religion. Before going to conclusion at first we should testify the existing religions each by each.

The main religious faiths are Hinduism, Buddhism, Jainism, Zoroastrianism, Judaism, Christianity, Islam etc., but in actual practice Hinduism, Buddhism, Christianity, Islam or Muhammadianismñ these four faiths are accepted and practised by crores of people in the world.

Jainism prevails but limits its practice among some families. So, its universal acceptability cannot be established now.

Zoroastrianism is one of the oldest religion and it has now very few followers, for which many do not accept even its claim of a living religion. Therefore, its universalization does not occur.

Judaism is the old form and its renovated form has been evolved as Christianity, so, it is foolishness to accept Judaism for universalisation.

Hinduism : If Hinduism becomes universal religion ñall of world have to believe in immortality of soul, theory of binding of deeds and rebirth, Moksha; salvation from circle of births, prayers, ceremonial activities, vedic traditions of doing *samskars* or sacraments and others. They are compelled to obey and worship Lord SriRam, Srikrishna and thirty-six crores of deities. Without asking the causes one has to observe all the rituals.

The holy scriptures like Ved, Bhagavat Gita, Ramayan, Bhagavat Puranas and Mohabharat must be worshipped, respected and obeyed their sayings by all also.

The God himself incarnates on earth to establish Dharma, the religion and annihilate evil forces. The ten incarnates have come yet be worshipped and honoured by all.

Buddhism : On accepting Buddhism as universal religion all have to maintain silence regarding the existence of God. The world is full of only sorrows must be acknowledged. The past life-stories of Lord Buddha according to Jatak stories must be believed. The other theories like momentarism, eightfold ways of practice, must be accepted and practised. To get nirvana; the salvation one has to abandon his family life and relations and be boudha vikshu- Buddhist type of hermit.

In such a modern age of passion and matterialistic approach some main principles of Buddhism cannot be accepted wholeheartedly.

Christianity : Christianity being practised by Europeans, mostly English people spreaded all over world with their conquest of countries one after one and so also its priests (father), preachers go across the world to converse the needy people into Christian faith by providing money, necessary commodities etc. As all over the world Christianity prevails a little or more its preachers claim its universal character. For example, George Galloway in his book *Philosophy of Religion* opinesñ only that

religion may be taken as universal which touches the inner soul of man and goes beyond all distinctions of class or group such that ways of deliverance pointed out by it are applicable to all, and not to only a few of a particular class or group.²

In his opinion also three religions of the world— Buddhism, Christianity and Islam— satisfy these conditions, but it is only Christianity which satisfies them in the most suitable and efficient manner.

Every religion tries its best to touch the inner soul of man, its rules and practices are never meant for a definite land or group of people but the whole mankind. No religion originally is sectarian in nature. So, Galloway's view is one-sided and biased.

Jesus Christ, the founder of Christianity could not give complete philosophy of religion because of his untimely death by crucifixion and thus, Christianity being an incomplete philosophy cannot satisfy all the requirements of people. That is why, it is unwise to argue and see Christianity as the universal religion.

Islam : Islam as universal religion cannot satisfy all the requirements. At first a question will arise regarding the end of tradition of prophets after Muhammad. Allah or God has marked full stop after his coming. It is unscientific and unreal theory which tries to end the evolutionary process. Again religious prejudice is more common among Islamists, because they declare war (Jihad) against other religions times and again, this type of system does not prevail in any other religion. One has to accept all these and arabian culture etc. in order to practise the Islamic religion. Will people of world accept all these factors ? It cannot be.

(2) Philosophy of religion, p. 138

India : the common platform of all the religions.

Dr. Radhakrishnan, the great scholar of Indological studies advocates an idea of accepting Hinduism as universal religion. In his book named "Eastern Religions and Western Thought", he argues that Hinduism is relatively more broad-minded, liberal, tollerant towards all other faiths than others. It has been proved ages together in India. This small world consists of multi-religious faiths, paths, beliefs, cultures, languages and races. No other country than India has so a chance of being a field of multitude. Hinduism believes all the religions are various ways of one destination, so, there is no actually difference among them.

Due to the liberal mentality and broad-mindedness many religious preachers have come to India time to time to spread their idealism, none did protest them, but some accepted them adherently. Hindu people, so have accepted Buddhism, Jainism, Christianity, Islam etc. Moreover the foreign religious preachers also with very much pleased with India and Hindu people dwelt here permanently. They have confessed laterñ their idealism more or less has been indebted to Hinduism as latter is primitive and complete religion in the world. If one analyses in a impartial way he shall see all the faiths are not different in their theory to Hinduism. Other religions have lost their special identifications by the time. The liberarity of Hinduism has absorbed those foreign faiths within. For an example, Buddhism born in India, but did not keep it originality as Buddhadev accepted as an Incarnate of Lord Visnu in ten-fold avtars ñ a theory of Hinduism and its main fraction ñMahajan-panthi worshipped Lord Buddha in Hindu way of practice.

The theory of RadhaKrishnan cannot be welcome without any remonstrance. The liberality, broad-mindedness, tolerance etc. only cannot satisfy mankind of world. They have to acknowledge the customs, faiths, tales of Hinduism, but it is not possible, again

ages together this has not happened. Hindu people are liberal, broad-minded and tolerant, but it does not mean they do not protest against other faiths. History is there to stand in the witness box. Islam and Christianity were spreaded in India because of invaders and rulers of both faiths. Hindu people were mostly forced to accept Islam and Christianity, but not out of their liberal character.

Hinduism has influenced others a lot, and it was also influenced by others to some extent. If both faith dwell closely ages together there is every possibility of being influenced mutually, there is no newness to it.

Hinduism is more capable of being universal, but it is too primitive to be accepted in modern age as many parts of it require reformations. Although some claim they reformed Hinduism a lot, but actually in line of reformation Hinduism has not gone so remarkably. Once more the philosophy of Hinduism is higher but it is in theory only, in practice it is as primitive as of past.

The first possibility is proved no more successful; henceforth the second possibility should be taken for discussion.

(B) The Second alternative : Forming a religion on the basis of common factors of all religions taken together.

The second possibility seems to be more viable alternative. All the religions have some common and essential points. If these essential and common factors are taken together and a common platform is created for these the problem of difference will be solved. People of world will not hesitate to accept it because of its impartial and unbiased nature. The three main factor of religion : tales, beliefs and religious practices should be analysed followingly.

(a) Tales, parables or religious stories

Each religion has some tales which can be cited to prove

the glory of religion, Lord, angels, deities, principles and religious practices. If we see impartially and intently these are same in nature and purpose, but different in characters, social values, application. Regards for parent, Lords, scriptures, and observance of charity, mercy, service, love, inter-interestedness, fellow feelingness etc. are well accepted in all religions. The tales, parables are nothing but event serially furnished with imaginary characters intended to educate the mass to possess all these good qualities. It is an intellectual way of thought, but actually the mass is far away from the intellectuality rather that believes all the tales true and so also the characters. For example, Christ was crucified, but Krisna was an unparallel hero of the age, none could think of defeating him. Although Christ and Krisnañ both are true character of Christianity and Hinduism respectively the followers of both faith will compare between two. Hindu demands Krisna is powerful and Christ is weak as, he could not even protect himself from being crucified, if he had miracle power why could he not do so ? It means he had no such divine power as Krisna had. One cannot wash out this type of thinking from the brain of Hindu mass.

This type of unhealthy comparison may be applied to all other religions.

(b) Belief

On the basis of belief there is dissimilarity among religions. God is one, two, manyñ some believes. Buddhism marks question on very existence of God. How is it possible to draw a common conclusion regarding the existence of God ? In one religion theory of action, rebirth gets more emphasis, in another the practice of moral conducts do so. In somewhere a fearness to God as punish-giver is established, in another where God is a loving father who loves his children mercifully. The destination of human beings to achieve salvation is motto of some, but other advocate to achieve a place in heaven is most purposeful.

Therefore, a common point cannot be established taking the beliefs together.

(c) Principles, conducts and practices

Each religion has some principles, moral conducts and customary practices. In intellectual thinking customary practices miss their values, but in mass thinking these are more valuable than others.

To find out similarity among the customs and practices is not possible by any means. For observance of customary rites and practices, a common idea cannot be established. An artificial common character of customary practice can be imagined but in practices it is not viable. Because social law, tradition, regional necessity influence all these practices a lot. If a common customary duty made artificially is thrown to the mankind, they will throw it out complaining it doesn't touch their heart and not necessary at all for them as it is not befitting to their regional society.

On accepting the second alternative the following points should be taken for study and consideration.

- Which are common factors ? How can these be decided ?
- Who will decide this ? Is the deciding agent is one man or a committee ?
- Who will select the deciding agency ?
- Again has the deciding agency any divine power of godly quality to judge ñ a question may arise, because in order to establish a religious faith the founder must have some or full divine power blended with Godly attributes.
- The religion is a affair of eternity, divinity, belief, surrender, call of inner heart and that can not be established democratically or voting process and the deciding agency cannot force or influence the whole mankind to accept and

practise the newly made religion on the basis of collecting common points taking together.

Mughal Emperor Akabar had tried his best to make a religion of this type *ñDin-i-lahi* but it did not get support and momentum even from his close people, courtiers and was vanished away during some times.

This alternative possibility is beautiful to hear, imagine and discuss, but in real sense it is valueless. If a time comes, when this alternative possibility is materialised that will be good indication for the human beings. But actually it can never be possible.

(C) Third alternative :

A new path will take birth and with its liberal characteristics, conducts, institutions it will be acceptable to all the universe, henceforth a universal religion will evolve.

A hope has been emerged out from time immemorial to have a universal religion up-to-date, but in practice it has been yet a dream only.

When a new path takes birth its propounder wishes his religious path will be universal one, but not of a selected few. For that he and his followers try with utmost endeavour to make it universal but in fact all of these types prevail being a religion of few, a country, some lands or a specific region only.

The religions set up so far e.g. Buddhism, Christianity, Islam etc. were blossomed to be sniffed by all but due to some reasons or not this did not happen. All were destined to be limited according to place, time and person. The so-called universality has become a dreamy factor forever.

Each religion has more universal approach with less regional characteristics, but afterwards the followers make it more regional and less universal for their selfish, self-centric and

fundamentalistic approach.

We should not be pessimistic. May a religion evolve with complete universal approach and even its structure, get-up and spirit within are so strongest, highest and best which cannot be broken up, divided and misinterpreted otherwise by afterward followers for their own selfish and fundamentalistic attitude !

Some intellectuals opine a thought for universal religion is vague, because people of world with so much difference in most spheres of life cannot be compelled to come under an umbrella of a religion. If it does happen all will be artificial approach, not a natural one and anything artificial cannot live long, but the believers are in hope of such a possibility. If such a possibility is materialised what will be the nature and structure of that new religion ? Who will materialise it ? When it will be possible ?

T T T

The new path of Sri Sri Thakur Anukulachandra

The new path evolved at the beginning of nineteenth century as all compatible and synthesized form of religions according to the call of age by Sri Sri Thakur Anukulachandra, who took birth on the year 1888 in East India (Now Bangladesh) and was worshipped by His devotee as prophet of the age, the Purusottam; fulfiller the best. His new path gives all emphasis on existence and growth of human beings and others, hence that may be called existentialism, its approach is positive in all sense, so positivism and it advocates in favour of all and it does not take for granted that is unfavourable, hence favouritism.

Basic features of the new path.

- The main aim of new path is to uphold, nourish and protect the life and growth of human beings and others, so the total philosophy is established on this basis of existential growth.
- To go on the path of being and becoming a Guide is inevitably necessary who knows the law of being and becoming and has realised the same in his life.
- God is a person in whom the urge to uphold and protect is realised. He is one and infinite, but his manifested forms are many

and finite. The embodiment of Godly attributes through a human being is possible. We can see, touch and listen and that human being who is Purusottam, fulfiller the best and protector of individual natal distinctiveness.

- God is one, but His embodiments are eight in numbers, so plural forms of God are accepted. Lord SriRam, Lord Krishna, Lord Buddha, Jesus Christ, Rasul Muhammad, Chaitanya Mahaprabhu, Sri Ramkrishna and after all, but of present Sri Sri Thakur Anukulachandra are those eight personalities in whom the God manifests Himself.
- Not only Veds, but also all religious texts of world with providential messages are accepted as spiritual doctrines. At the same time Bhagavat Gita, Tripitaka, Bible, Quran, Sikshastaka (of Chaitanyadev), Ramkrishnakathamrita, The Message and Arya-pratimoksha (of Sri Sri Thakur Anukulachandra) should be followed with much dignity and honour as divine collection of providential messages from God.
- Man is the final form of creation by God. It is accepted by new path but with some changes. The final form is Purusottama, the prophet and all human beings must have to reach that position one day, so the spiritual practises, attempts and worship etc. have been performed by human beings from the time immemorial.
- Life is life. The present life is more significant and reliable one. One should not worry about the life after death, which is unseen and unrealisable for anybody. To make the present life beautiful, perfect and enjoyable on the path of being and becoming is the sole motto of man which he should materialise with all his belongings. The present life influences the after life if there is any.
- The doctrine of soul and its transmigration from body to body is somehow accepted by new path but cannot be an important factor to be discussed and thought, because to make life perfect

in each sphere is the aim and the embodiment of soul; the body is more important as without it soul can do nothing, so for anything of existential nature the body is there to meet the necessity. The soul; the consciousness acts as goading agent in the body, no doubt, but the liberation of soul from the cycle of birth is not emphasized more in this theory.

- The cause of suffering and evilness is the obsession to complex. Man should not act being obsessed with complexes. The complex is there to serve human beings for enjoyment of life, but their masterhood on man leads to evilness and sufferings. In order to control these one has to follow someone who is above the influence of complex and he is the prophet; Purusottama. Our purpose is to master over the complexes, not to get ride of this, so, the mobilization of complexes towards the interest of Lord Purusottam, the Ideal with application in His service is the only way to make the complexes meaningful and these Ideal-oriented complexes can guide us to the heaven. The Ideal person is the summation of all pervading auspiciousness and welfare of world, so to serve him means serving to whole mankind, his interest means the interest of all.

The complex gives us suffering and guides us on the way of evilness when we are coloured with it, think and do, but the complex being coloured with Ideal interest gives us happiness and guides us on the way of goodness of being and becoming.

- Our aim is to attain Godhood means mastery over all the complexes and achive perfection in every aspect of life. Not Moksha; the salvation, but perfection is our final goal. To attain perfection at first a perfect man is required who only can guide us towards perfection. The Prophets or Purusottamas so far mentioned above are perfect ones and are capable of guiding us in order to be perfect.

- The new path adopts the doctrine of universal salvation. It is

not sufficient for anyone to attain his own salvation. With this new path goes ahead with a doctrine of non-possibility of individual salvation, because a person or soul who has attained salvation or perfection has to take birth again and again to guide others to the way of perfection unless each and everyone of world cannot attain perfection and this is an unending process of achieving perfection and a fullstop to the life-circle of human being is unimaginable.

- Like Jainism the new path takes the world as perfectly real one. "Brahman is true and world is false"ñ this doctrine is rejected by new path. What we can see, realize, get benefits from that cannot be false.
- The theory of creation, is described in a mysterious, mythological and imaginative way in all most all religions, but the new path accepts the theory of scienceñ "the interaction between positivity and negativity leads to creation of energy which creates the matters and then world". With some alternation a consciousness to action and reaction evolved out of attraction and repulsion between the positivity and negativity. A matter is always blended with spirit. Without spirit a matter cannot be formed. If there is any matter without spirit that cannot be used by any means. Spirit is the internal inspiration within matter and it is eternal.
- The Christian theory of personal God is somehow other is accepted in new path. God is infinite but when He is manifested in human form or embodied as a person He can be finite and human beings can understand, follow and worship Him; the personal God. The personal God is an ordinary man with extraordinary attributes of Godly character.
- Man takes birth with the free-will. He is the authority himself to mobilise, utilise and apply his free-will in any way he desires, God, being internally existent within man grants result according

to his action. As he wishes, so is the result granted by God. Therefore, Man is advised to follow the path of personal God or Prophet in order to guide his free-will in the noble way of being and becoming.

- Man is punished for his evil-deeds and rewarded for his good-deeds in this world. There is no other world or authority to punish or reward him. He himself is his punisher or rewarder.
- The new path gives more emphasis on being concentric. All problems, sufferings, evils of life can be eradicated by only being concentric Purusottama the Ideal and for this one has to follow him with untottering love, deep devoutness, active adherence utilising his individual complex at his service without any hesitation. To matterialise His commandments in his own character and activity he has to follow basic principles; Yajan-Yaajan-Istavrity.

Yajan : To exalt oneself
with pious worship
is **Jajan**.

Yaajan : To exalt others
with pious worship
is **Jaajan**.

Istavrity : The daily sacred oblation
to your Lord
before taking any food
is **Istavriti**.¹

Yajan means to matterialise all the principles and commandments of Love Lord; Purusottama suitable to own

(1) The Message, Vol : II, p. 246

individual natal distinctiveness in own character by practising pious worship to Him.

Yaajan means let others to follow and matterilise own Lord's commandments in their life according to their individual natal distinctiveness.

Istavrity : Before taking any food to offer something daily as the sacred oblation to beloved Lord; Purusottama for His maintance is called Istavrity; the divine maintance to Ideal.

- Dharma is one and it is nothing but the law that upholds being and becoming; life and growth. Dharma for whole mankind is one and same, which does not vary according to person, time and place, so ever eternal. Dharma which is often accepted as religion differs from latter in many aspects. Dharma is one, but religion is many in number.

Everything of world is tried on the streak-plate of being and becoming. If one is favourable to the law of being and becoming that is acceptable one.

- A scientific and realistic approach to life is the most distinctive feature of the new path. Whatever subject it may be, either regarding God, spirituality, creation, eternality, providence etc. or about wolrd; family, society, nation, kith and kins, any type of relationship, day to day activity, livelyhood, etc. a scientific and realistic approach is made in all subject-matter always by new path.

The matter exists is scientific, but within it the spirit exists is unscientific one. The new path is not prepared to accept anything unscientific and unrealistic whatever factor that may be, even the subjects like God, spirituality, religion. Dharma, eternality can be explained, interpreted and conceived in scientific and realistic manner with the help of new path.

- All the faiths, customs, civilization, culture etc. are honoured and accepted by new path if they have properties favourable to existence and growth of being, so it is not against any faith, custom, civilization, culture etc. by any means. As everybody desires to live and grow indispensably so, anything or theory against existence and growth cannot be acceptable for any reason.
- The new path cannot be taken for granted as only a religion but also be a religion of religions– the Dharma; law that upholds life and growth. It is sole path that declares Dharma is one, religion is many. It establishes the doctrine of inseparability of Dharma with human existence. Except the Dharma man cannot exist for a while, because without knowing the clue to act one cannot act at all. So, Dharma is the clue to exist and grow in true sense which is integral and indispensable for human existence and it leads towards all-round perfection.

T T T

The old religions and the new path of Sri Sri Thakur *-a comparative study*

The distinctive features of old religions were discussed previously. Similarity and dissimilarity go side by side in those cases, but the religious fundamentalists do emphasise on dissimilarities more and highlight specifications of their own religion in the purpose of expanding own faith towards horizon of universe. Intellectuals and research scholars do their best to do comparative study in detail impartially but cannot draw a conclusion acceptable to all or most of the people, rather make the subject more debatable and doubtful, again to hide their defects out they advise to maintain harmony among them as all aim at one God. Up-to-date all of them confess the difference of opinions and dissimilarities among the religions but only one consolation they get is the singularity of aim; the Godhood, but some religions like Jainism do not recognise the existence of any God, so the singularity in case of object is not maintained which leads to confusion about the existence of God, religion, spiritualism etc.

The Dharma is one and same. In real sense the religions do not differ, even if the process they adopt internally same but

outwardly seem to be different, object is one, no doubt ñall these have not been advocated by anybody yet, but alone Sri Sri Thakur Anukulacandra can see, think and practise this in his life and mission.

The religious theory has developed being concentric on Purusottams; the Prophets. They come by ages in different time and place through the human couple of various personality. They are also of different personality born in different time and place and the versions versed by them are different in language, syntax of sentences, but same in spirit and concept. Due to difference in time, place, language, approach the ideologies seem to be dissimilar and this is not unnatural due to so many factors, but it does not mean all are totally opposed and diversified each other.

"Beloved Lord the Prophet; the Purusottama in which country of world descended may He be, His divine commandments, heavenly informations are limited to that country only, that is not at all, on the other hand the country in which he takes birth the customary rite, sentiment, the related adjustment of existential nourishing get-up primely are controlled according to His ideology, the auspiciously enkindling benefactor yet but unclean by dust, adjust that by cleaning accordingly; again, He guides so distinctively the problems specified other countries that being auspiciously enlighting and prosperous begetting the path of being and becoming leads to perfection; He through His regulation keeping the compatibility of past intact by well-guidance in proportion to land-time-person of present accordingly makes the feature promoting good-producing; He is lawmaker- embodied master of passion, the supreme upholder of mass-existence, He is distinctive guiding upholder of lifeñ that of all; one can see all overñ the message by which He has been limited to a circle is not His version, but that is the infecting composition of iggardly

explanation; He is Purusottamañ inseparable by time; He is the manifest manifesto of Godly inspiration.¹

The prime expounder of religions are complementary. So, their ideologies are complementary each other. Not only complementary but also compatible to one thread. That one and same God's message is put forth but in variety of language, sentence, approach, expression etc.

On the basis of the way adopted by prophet of the age, Sri Sri Thakur Anukulachandra a conjunctive line may be drawn. So the way or path or ideology of Sri Sri Thakur or may be called otherwise conjunctive ideology. The basic feature of this conjunctive ideology is based on three principlesñ Existence, Lord (Living Ideal) and growth. In every aspect of life being, becoming and conjunctive agent; Living Ideal; Purusottam; fulfiller the bestñ these three factor control and guide all primely. If we maintain a balancity within the three positively all the problems must be solved easily without any hindrance.

Generally speaking so called religions are based on some main factors e.g. founder, prime source-book, the theory of God, world and Man etc.

XIII.01 : The founding person of the religion.

Each religion has a founder behind e.g. the Vedic Seers of Hinduism, Tathagata Buddha of Buddhism, Mahavir or Vardhamana of Jainism, Zoroaster of Zoroastrianism, Moses of Judaism, Jesus Christ of Christianity, Rasul Mohammad of Islam and that of others.

Hinduism was not founded by one person but by the hymns of Vedic Seers. Latterly it was developed by Lord Sri Ram,

(1) Adarsha-Vinayak, Verse No.: 228

Sri Krisna and others. Naturally it evolves and goes on, so it is otherwise called Sanatana or everlasting or ever going faith or path.

New path or the conjuctive ideology is founded by Sri Sri Thakur Anukula Chandra, the Purusottama of present age.

XIII.02 : Chief-source :

The rules, principles, conducts, traditions, faiths, ideological themes etc. all these should be collected together and booked in books which are called sacred scriptures.

Hinduism : The four Veds : *Rig, Sam, Yajus, Atharvah* and *Ramayan, Mahabharat, Gita*, eighteen-fold Puranas etc.

Buddhism : The Tripitakam, Jataka tells.

Jainism : The Anga, Purra and Panchaprakash, Loka Prakash etc.

Zoroastrianism : The Zendavesta.

Judaism : The Bible (Old Testament)

Christianity : The Bible (New Testament)

Islam : The Quran, Hadises

New path : The Message, Arya-Pratimoksha etc.

XIII.03 : God (*theory, existence, distinctiveness and activity*)

The universe is created by the Supreme Being who is otherwisely called God. To attain Godhood is sole aim of human life often advocated and preached by all the religions. Religion is only the medium to reach Him.

But each religion has own distinctive approach to the theory of God.

(A) **Hinduism** : Hinduism believes in existence of God. He is omnific, omniscient, omnipresent, omnibenevolent,

omnipotent, omnipotent, omnipervading. The whole universe is managed and guided by His desire. To be meaningful and successful in every sphere of life one has to pray for His kind grace.

God is one and many is also advocated by this ism.

Monotheism : God is one. (EH\$ _o~m [ŪVr` _2 \$&) (Ekamevadviyam). He is one and unique.

Polytheism : EH\$ \$ gX² [dām.. dhpYm dXpŶV (Ekam sadvipra bahuddha vadanti). One God is called in various names by noble persons. Even 33 crore God and Goddesses are there.

Forms of God : God is corporeal or incorporealñ these two type of forms advocated mostly, but corporeal God or God incarnate is mentioned vividly and worshipped in major cases.

When the degeneration of religion reaches topmost level God is embodied into human form of body which is otherwise called Avatar or incarnate e.g. SriRam, SriKrisna, Kalki and others.

Zoroastrianism : The faith of Zoroastrians is on existence of God and He is one and unique, but His name is Ahura Mazda. 'Ahura' means 'Lord' and 'Mazda' means 'all-wise'. Thus by etymology Ahura Mazda is the all-wise Lord. He is all-powerful, all-knowing, all-pervading and omnibenovolent. He is the creator, protector and governor of this universe.

He is subtle and so he is above the reach of human sense. It is too difficult to have connection with him, even not possible also. Therefore he reveals himself through his superior angels to the world.

The Incarnate of Hinduism and angel of Zoroastrianism-the both are of same theory in different name.

God is one but angels are many. So, monotheism and polytheism both prevail here also.

As a subtle form God is formless and His revelation through

angels may be named embodied form. So both corporeal and incorporeal forms of God is advocated by Zoroastrianism.

Buddhism : The expounder of Buddhism— Lord Buddha was silent on the issue of God's existence, therefore, Buddhism is otherwise called atheism.

Sri Sri Thakur says regarding Buddhism's theory of Godñ "Lord Buddha has not said 'yes' or 'no' about God, rather said to perform our duty and by this all are sprouted".²

God is so all-pervading, infinite and unlimited that a word about him is not possible to utter. Any word expressed to describe him may be wrong. That is why, Lord Buddha thought better to remain silent regarding this inexpressible matter. Again at that time a mentality prevailed ñGod is omnipotent and he has to do all for universe, so, we humans should remain idle without work, but have to pray Him for His kind mercy. If he becomes graceful by any means our all problems, demands, desires will be fulfilled. In purpose of liberating people from this sort of unreal state of mind and condition he may be silent over the issue of God. Once more, Lord Buddha himself was the God incarnate in human form. How could he speak for himself 'I am the God'. So he maintained silence over the matter.

Afterwards the Buddhist monks, worshippers, devotees felt by spiritual practice Lord Buddha was himself God incarnate in flesh and blood, they began to worship him as God incarnate in human form. Some opposed this theory but it was pervaded widely which led to two paths of worshipñ Mahajana and Hinajana. Mahajan was believer of incarnate God, but Hinajan was believer of non-existent God.

(2) Alochana Prasange, 20th part (dt. 13.07.1951)

(C) Jainism : The Jainism does not believe in existence of God but attempts to attain Godhood. According to this ism the world is not created by anyone, not even by God, rather its existence is evergoing and it moves due to its own inherent laws. Man himself is God, because potentially he is perfect. He may not be creator of world, but he is capable of attaining infinite power, infinite knowledge, infinite faith and infinite bliss. (Ananta chotustaya). Man can achieve Godhood. If there is God in any sense it is man himself. The Tirthankaras, Kevalis and the Siddhs, who have attained perfection, can all be taken as God.

Later on Lord Mahavir was worshipped as prime deity in the Jain temples.

(D) Judaism : This faith believes in monotheism.

'Hear, O Israel, the lord, our God, the lord is one.'¹³

God is omnipotent, omniscient and omnipresent. He is creator and all of the universe are performed according to his desire. For people he sends his 'chosen person' or prophet. The law by which people should move is declared by the prophet sent by God.

God is only worshippable one of humans. He has special personality. His consciousness is always alert for hearing the prayer of devotees, pious people, i.e. the personal God can pick up their ears positively.

Judaism believes in embodiment of God and not one, but many incarnations of Him have been come yet in different times.

(E) Christianity : The theory of God advocated by Christianity is monotheistic.

(3) Deuteronomy, 6 : 4 (Comparative Religion, p. 109)

He is a person, not like ordinary man but a special type of personality possessed by Him and His conscience is awakened with the nature of pious person within.

This sort of personality is of Jesus Christ and the religion established by him is called Christianity. He declares ñ none go to Father (God) but through me.

God creates this world or universe and if he desires so he can destroy this within no time. He is a great loving father who loves, forgives, gives grace to the people; His offsprings.

"I and my father are one."⁴

(F) Islam : Islam supports the monotheistic approach to God. Islamic God is creator, protector and destroyer of world. At world's rescue he sends prophets, messengers to preach God's grace. He who does not fear God and not acknowledge his existence will be perished at the time of 'Judgement day'.

People should obey the law promulgated by God but how can they know ? It is possible only for the messengers sent by God time to time to inform the providential laws to the people of earth.

Islam is nothing but the connecting road between the divinity and worldliness, prophets and followers, God and human beings.

The new path :

The new path adds not only a dynamic approach to the theory of God, absorbing other religious theories as a fulfilling agent, but it establishes totally a new theory acceptable to all.

(4) The Open Bible, John :- 10 : 30

God : (a) He who is the upholding and protecting urge to existence is God.⁵

(b) **Iswar** is the central goading stimulus
of existence,
which makes our conscience
conscientious;

He roams in every being
with controlled energising
activity
and measures him
accordingly.⁶

God is the internal upholding-protecting urge of every individual. When this urge is realised and embodied in a person with the perfection that person is acquiesced as embodied or manifested God or Purusottama.

A comparative approach to both old and new path.

- Other religions sayñ God is omnipotent or all powerful, but new theory opines the adherence to God is all powerful, not God himself.

Really God does not do anything, but his loving devotee can do all things and he can do due to the inspiration which is attained by love, faith, devoutness towards God. On getting divine inspiration a man can do impossible deeds.

- 'God is one and unique' gets support from new theory.

God is one and unique, at the same time he is manifold staying within the heart of all.

- He is both corporeal and incorporeal at the same time.

(5) Darsana-Vidhayana ñ 135

(6) The Message, p. 282

As the internal urge to uphold and protect he is incorporeal, but in form of incarnate, the prophet he is corporeal.

According to Jainism God is non-existent but Godhood is our aim to attain. This theory of God is supported by new theory. He is the urge to uphold and protect, so he has no real existence, But there is Godhood; the urging attributes which should be attained by men.

The distinctiveness of new path :

■ 'The upholding and protecting urge is the Godhood' and the person in whom this urging potency has been realised is called God.

This theory is new and dynamic. Up-to-date God has been understood with some of his qualities but for first time a definite definition of God is given by Sri Sri Thakur.

■ All the theories advocated by various religions are inclusive to new path. All are same inwardly but outwardly do seem different advocated by new path. This is a dimension to religious world.

■ The religions having faith in God declare God is all powerful but in practice all sinful activities are done without any interference from God. If God is good and all powerful how can one be able to do evil against His will ? None has cleared this point yet. But new theory clears it positively.

The devoutness to God is all-powerful, not God himself, as being inspired by God's grace and quality a devotee to God can do deeds incapable of being done by. Hanuman, a devotee of Lord Ram could do so many impossible tasks and those would be possible only due to the grace of Lord Ram; the embodied form of God which was sprouted in him through his adherence, love and devoutness to Lord Ram.

Lord Ram, God in human form had built a bridge to cross

over the sea from India to Lanka kingdom, but His devotee Hanuman could cross over without the bridge but by swimming.

Lord Jesus Christ, the embodied living form of God was crucified for his act of preaching new path of religion but his followers made the Christianity; His new path worldwide extensive religion due to only the devoutness to Lord Jesus Christ.

XIII.04 : The theory of Universe and cosmology.

After God the cosmology is more important chapter in religions to be discussed. What is Universe ? What is its nature and form etc. ? The cause behind the creation of Universe is debatable always in front of people and to satisfy the people each religion has its own theory of cosmology which every follower of it thinks a complete theory.

(a) Hinduism : The theory of Universal creation advocated by Hinduism is unclear one with difference of opinions, arguments, ideologies etc.

- God (Isvara) creates Brahman and the universe is created by Brahman. (Theory of Puranas)
- The universe has been created out of God's desire of playing. (Nyaya-Vaisayika philosophy)
- The Universe is the product of evolution. (Samkhya system)
- Creation is a mystery (The sacred Veda)
- Thousand headed is Purusa and from him world is created. (Rg.veda, Purusa Sukta)
- The stability of world is feeble. It is even unreal. 'Brahman is true, but world is false', advocated by the Advaitvedanta philosophy and Sankaracarya supports it.

The world is the working place for human being. He descends from above to discharge his duty and after completing

his duties he again upmoves to God's kingdom or the place directed by him.

(b) Zoroastrianism : The world is created, protected and governed by the God and without his desire nothing happens in this world.

The battle between evilness and goodness continues on this world upto the point where goodness wins over evilness.

The purpose behind the creation of world is to establish goodness and justice and when this attempt of establishing goodness and justice touches the ending point the God; Ahura Mazda brings the present world to an end and brings about a new world which is completely free from all evil and suffering. If one does perfectly with moral virtues of truthfulness, chastity, kindness etc. he will be allowed to live on the new heavenly world created by Ahura Mazda ultimately.

According to Zoroastrianism the world is completely real and a field of moral characterisation.

As this worldly life leads to that heavenly world life, so the new one is important and vital for human beings.

(c) Buddhism : Lord Buddha was silent over the issue of creative theory of world.

The momentarism of Buddhism saysñ all of world is temporary and momentarily existent. The state of thing in this moment is different in another moment.

The existence and non-existence of world ñthe two extreme theories are not accepted by Buddhism, but it has consent on a middle path.

The realistic nature of world is supported by Buddhistic philosophy, but the attachment to worldly affairs is sure ignorance. Knowing not the real nature of world man runs after it to get

pleasures, but it is the cause of his sadness and suffering. If he knows the real nature of world which is momentary he will not be addicted to that and in addiction to worldly connection protects him from sorrowful sufferings.

The world is going on and its real nature is momentary the theory about world advocated by Buddhism all totally.

(d) Jainism : Jainism believes none theory of worldly creation. From a definite time the world has not been created, rather it exists eternally.

The reality of world is acknowledged here. The eternity and changeability both are acceptable, but in its essence every substance remains the same and unchanged and in terms of its modes it changes variously. It believes in permanence of substances.

Jainism takes the world as real, but advises not to be attached to it unduly. The world may be taken as a field of performing moral deeds, but not as a place of passionate pleasures.

(e) Judaism : God desired there should be a world and the world was formed. The world is created, protected and governed by God. All things of world; matters, attributes, persons, etc. are contributed gifts of God's desire and kindness.

The world is real one and it is real working place for human beings.

Although God is omnipresent, nevertheless Israel is the 'chosen land' for him and the inhabitants of Israel are chosen people of God through whom particularly God is desirous of guiding the entire world in noble path.

This seems to the narrow-mindedness of Judaism as it is confined to only Israel land. All citizens of the world think their

native land is better, even best of all in the world, if they are compelled to think only Israel is best of all they will be rebellious and there will be blood shade.

(f) Christianity : God created the world in only six day's duration. His divine desire is only cause behind the creation of world. The world has been created in a definite time which can be ruined at any time in moment's duration if He thinks so. Therefore, the world is not eternal one.

The world is real but its permanency and longevity depend upon God's desire and mercy.

The world is a working place for man. A man has to do the deeds permitted and to move in the path directed by God during his worldly dwelling time.

(g) Islam : The world is the creation of God or Allah. How did He create world is not known to anybody. The theory of creation is mysterious in Islamic thought.

The world is real, but limited and temporary. It exists only due to the desire of God.

(h) The new theory : Although there are many isms, ideologies, faiths, and causes preached by various faiths regarding the theory of creation, but all are in a common platform likelyñ God is the creating agent. Besides Buddhism and Jainism God's divine desire is the prime cause behind the creative theory of world, but regarding this theory some questions ariseñ why did God desire to create ? By which process did he create ? Is God a person and does He live on a particular place ? If the world is created by God where did he exist before creation ? That place of God must be out of world. If that is out of world where will it be ? Who did create God also ? Thus a lot of questions arise connecting the theory of creation by God.

Buddhism remains silent regarding this matter of discussion. May world be a place of eternity, unlimitedness, evolved out of his (Lord Buddha) silence. Some critics opine Buddhism could not decipher the mysterious theory of creation.

Jainism saysñ the world has not been created at all but has been existing from time immemorial. It has neither origin nor ending. This ism expresses its inability to unfold the cause behind creation indirectly.

Theory of creation according to new path.

I

The booming commotion
of Existence
that rolls
in the bosom of the *Beyond*,
evolves into a
thrilling rhyme
and upheavens
into a shooting Becoming
of the Being
with echoes
that float
with an embodiment of Energyñ
that is Logos,
the Word,ñ
the Beginning !

II

He, the Wordñ
the Source of Creationñ
manifests Himself
with all His properties
into all that hath manifested,ñ

but the Beyond
comprehended Him notñ
though He shineth
in the bosom
of the Beyond !

III

It is Energy
which lies
in the embodiment
of Word that remains
as He isñ
through manifesting Himself
into all
that was createdñ

That is God,
That is Word,
That is Divine !

IV

The thrill of Existence
which occurs
due to Apathy and Sympathy
for What lies *Beyond*,
is a stream of Will
that tends to make the Word
to become conscious
in manifesting Himself into many
like Him albeit unlikeñ
by their mutual impulses,ñ
moving
spiro-elliptically
one round the other !

V

The Beyond is what intervenes
 to make
 the manifestations
 unlike, different and discrete,ñ
 though the Affinity
 that lies under,
 tends always to make
 all to be One !

VI

The inter-action of
 manifestations of Word
 in the *Beyond*
 makes the unlike, different
 and discrete,
 instinct with lifeñ
 from fine to gross;ñ
 thus the Divine creates Himself
 into life
 surrounding with blood and flesh
 which are enlivened too !

VII

In such a way,
 different, discreteñ
 finer and grosser
 blood and flesh are manifested ;ñ
 blood and flesh
 are embodied with life
 as beings, as creaturesñ
 from which Man comes forth
 by degrees ;ñ

discrete individuals with
other phenomena
become the environment
of every individual,
and make it awaken,
in life and consciousness
with the thrust of impulses
from mutual affinity :
while on the other hand
He, the Word
became Supreme Being,
the Father to the manifested :
and The Individual
who comes forth
ever-enchanted
with sympathy and love
for the Supreme Being,ñ
at the crying call
of panic-stricken sufferers,
becomes the beloved God in fleshñ
the Divine,
the Ideal,ñ
The Way to rescue !

VIII

Only then recedes the *Beyond*
when sympathy invokes loveñ
to make one attached to Himñ
by Whom
Being and Becoming
is accelerated ;ñ
and then

knowledge appears
with an
illuminating zeal !

IX

And knowledge shines
and
redeems the Being to accelerateñ
fulfilling in a concord
the Ideal, individual
and environment,ñ
towards Becomingñ
towards a superior Becoming
with a gradually unfolding
memory
of the Faher
by service and surrender
unto the Beloved !

X

And when rappings
on the thrilling tension
of attachment to the Beloved
occur
due to the thrust
of environment
and complexesñ
discretely and collectively,ñ
the impressions rebound
and set in the individualñ
according to sympathy and apathy,ñ
with a tremor of sensation
into resultants,

and are adjusted
with a solution
tending towards his interest ;ñ
thus knowledge growsñ
with a gradual generalisation
of experiences
into a subtler and subtler harmony
of the individual
the Ideal and wisdom :
In this wayñ
as varieties of rapping
diminish gradually,
the individual
plunges into the Beloved
through a grand generalisation of wisdom !

XI

The sympathetic affinity
that induces her opposite-equal
to dwell in herself,
and breeds to beget him
measured in different shapes,
is Female ;
whereas the entity that inclines
towards female
to fulfil her
is Male ;ñ
but apathy always resists the one
to become the other ;
Female is the shelter
that nourishes,
absorbs

and reproduces one into many ;ñ
and the inclination of the Male
towards female
without something to
uplift existence,
dwindles them
to decease !⁷

The interaction between positive and negative in shape of attraction and repulsion is the process through which energy is created and this energy is the creating agent of all of the world. Science advovates this theory of creation which is otherwise the theory of new path.

Creation and God

The conscious agent which accomplishes the interaction between positivity and negativity is otherwise called God. In this aspect God is the creator of world. The new theory acknowledges the creatorship of God, not as a omnipotent creator, but as a conscious agent.

Eternality of world

The world is ever-existing and ever-going, another theory of creation regarding world has no origin, no ending, no creation, no destruction etc.

The process of interaction between positive and negative has neither origin nor the ending. It has been going on from time uncountable as a everlasting process which was, is and will be moving on. Therefore, this process is eternal and everlasting one.

(7) The Message, part-I, p. 33-46

The world is called Jagat in Sanskrit. The word *Jagat* comes from the verbal root *gam* which means to go, move, therefore, that which is moving on evermore is called Jagat; the world. Again world; the word originates from *wer* and old; *wer* means man; hence world means the age of life of man.⁸ As the life is old so old is the world.

The world is real one according to new theory in comparison to other religious theories of creation.

The religions up-to-date have given only an idea about the theory of creation. God is the creator and that's enough. They could not be able to unfold the cause behind the creation, So some adopted an easy way of entrusting all things on God and some other did go cunningly avoiding the issue, but at first in the world of theology the new path tries its best to unfold the cause and reveal it with scientific approach to make general people understood regarding the most phenomenal mysterious matter.

All theories of previous religions are sublimated in new one, but are unfolded in a novel way with own distinctive approach and form, hence causes a new theory of creation which can be called an ending point to the inquisitiveness about the theory of creation, because all the previous attempts were made to give an idea only, but here attempt is manifested into real picture of action and the idea became an ideology now based in scientific support with realistic approach.

XIII.05 : The theory of man :

Each religion discusses a lot regarding 'Man'. What is man ? What is the aim behind man's creation ? What is the relationship

(8) The Chambers Disctionary, p. 2015

of man with God, world etc. ? In the spiritual world where is his existence ?

Like God, world this discussion about 'man' has been routed vividly by all religions but a real approach could have not been established yet.

(a) Hinduism : In Hinduism man is placed in the highest degree as he is not only an ordinary creature but also posited equivalent to God likely. The theory of Nara-Narayana ; the embodiment of God in human form is the best example of it. If God desires to come on earth he will have to land being embodied in human form, unless he cannot come to world; the land of human beings.

Man consists of soul, body and mind of which soul is the part and parcel of great soul ; Paramatma, the God, the body is the contribution of father and mother through whom he is born and the mind is reflux of passions sprouted out of the deeds of man in different lives.

The soul is eternal but body is ephemeral. Man is none but the united form in which soul and body are there together. The both are so inter-related that the soul is manifested in bodily form and the body is sprouted out of the existence of soul.

Man is all powerful, all- intelligent but due to the passionate crave, ignorance, binding of deeds and predominance of complexes he becomes powerless, ignorant, dull and not knowing his real eternal form.

He is given free-will. He engraves his own fate on his forehead. As you saw, so you reapñ is the essence of living for man.

Hinduism is a humanitarian religion. Human value is better understood, respected and activated in this system. As the spiritual poet singsñ

Above all the man is,
None can go up to him.

Zoroastrianism : According to Zoroastrianism man is much valuable as he is the partner with God in his ultimate purpose of establishing complete good all over the world by lessening the force of evil.

Man is pure and sinless by birth and he has to choose between two paths of good and evil, virtue and vice, justice and injustice, righteousness and unrighteousness. He is free to choose.

The world is a battle-field and here in the battle of good and evil, virtue and vice he has to play a significant role of scrutinising. He is destined to choose but freely the right path for him. His essential duty is to materialise the desire and directives of God.

Man is free from all such burdens of original sin or past Karmas like Hinduism and he has to work in this life with full responsibility for promoting the cause of good which is the really the cause of the great God, Ahura Mazda.

Buddhism : According to Buddhism man is neither a complete physical being nor he is a being with permanent soul within him, he is rather a combination of physical and mental force.

Buddhism does not deny the presence of spiritual elements in human body but it does not have faith in the eternal soul existed in human body. It advocates of momentarism which believes in changing moments always, a moment after moment the time goes on, but the ceaseless continuity of changing moments seems to be permanent which is only an imagination. Soul is nothing but the passing stream of moments of thoughts or consciousness.

Every next moment is conditioned and determined by the previous one such that all the tendencies and dispositions of the prior moment are transferred to the succeeding one. Thus the

rebirth theory of man is accepted by Buddhism as the past life is previous one of the moment of next life begins. The man does not completely die with physical death. The last thought-moment of his present life transmigrates with all its tendencies and dispositions to the so-called next life and forms its first thought moment.

Buddhism is absolutely a humanistic religion which gives highest states to man, as there is no God, any other being above man so he is the centrifugal point of religion. He can achieve the so-called Godhood and he is destined to the highest, best and top most position which is not the result of none's mercy, even not of God, but can be acquired by him if he attempts so.

A being of such highest status and dignity suffers due to his ignorance. Knowing not the real nature of things he falls being attached with the outward form, as a man falls in love with a prostitute being excited by her outward gesture, but after some days he feels the poisonous relationship with her and attempts to withdraw himself from her, likely human being is excited and provoked by the passionate pleasurable things of world which are the cause of his sufferings, but there is a way which leads to uncoloured pleasure and happiness or bliss. By practising the principles of Buddhist commandments he can attain this easily which can make him highest positioned being with unlimited pleasure.

Jainism : Jainism gives man topmost status as there is no God at all and if there is any God he is man noneelse.

Man possesses the conscience which is eternal. He has all those elements by which he can acquire unlimited power, boundless wisdom and fathomless faith; even if Godhood.

With such highest and deepest possibility why does man suffer ? It is because of bondage which takes birth from ignorance.

If man moves on the noble path advocated by Jainism he will be free from ignorance, hence from the bondage and through this process the soul (conscience) gets its original nature.

It is possible for man to move up the highest point to establish him as God or he may suffer being bound with the passionate attachment. It all depends on him only.

Judaism : 'God created man in His own image' ñthis the essential Biblical doctrine of man advocated by Judaism which seems the highest status to man as like as God.

God wishes man to be his partner in establishing ultimate good on earth and for that's matterialisation man should follow God ceaselessly with deepest love and adherence.

God-gifted Torah and commandments should be characterised properly and it is the foremost duty of man to follow these up, because for this he has been created by God with granting special quality, power and capacity. But with all these he is granted the free-will by which he can judge his way either in right path or in wrong one.

"Man can become part of God's unity, which is eternal, only by forgetfulness of self; he must forget himself completely in order to partake of the divine unity..... when man attains this level, his soul becomes an existential necessity, i.e. he ascends from the realm, to that of the eternal."⁹

Christianity : As Judaism about the creation of man Christianity accepts the doctrineñ "God created man in His own image" but in last day of creation. Man can do sinful deeds with virtuous one. If he follows the path directed by Jesus Christ, the

(9) Quoted by A. Hertzberg, in his Op. Cit., p. 182

expounder of Christianity he will do only noble deeds which earn virtue only.

Man needs God always, because He is a loving father who gives pardon to His offsprings. Man is granted free will to choose and act either good or bad one.

Sinful action is the root of all sufferings. So one has to liberate from these actions which is possible only when man will go on the path guided and commanded by God. The Lord Jesus Christ's commandments or New Testaments are the guidelines to be followed up.

Love is the basic lesson that Christianity teaches mankind. It is by love and love alone that man can attain his redemption, i.e. his original nature.

Islam : Man is the creation of God from 'clots of blood'.

Proclaim ! (or Read)

In the name of thy Lord and cherisher,

Who createdñ

created man, out of

A leech-like clot.¹⁰

According to Islam man is a real unit of existence, but his status before God is very insignificant. He is born to serve and pray to God only. Everyman's course of action and final destiny are absolutely predetermined by God.

The prophet has said "There is not one amongst you whose place is not written by God whether in Fire or in Paradise."¹¹ This shows that there is nothing liken human free will in Islam.

(11) Comparative Religion, p. 160

(10) The Holy Quran, Sura : 96/1-2

Man is destined to act as a obedient servant of God whose conscience is suppressed. This type of strict determinism is not accepted by many Islamic scholars. They argue for ample scope of human freedom in Islam and take the help of Quran for their support. The Sivas seem to take a middle position regarding the issue of free-will and God's will. According to them man is neither completely free not completely predetermined.

The freedom of man has not been completely denied and disapproved in Islamic thought, but it was little bit limited by God's will. The purpose of Islam is to be God-oriented man who is deeply devout and surrendered to God. If we analysis in much subtle mannerñ God's will in for the betterment of man and latter's will should not be separated from former's will. In spite of God's will man does good and bad, does not it mean man has free-will ?

In Islam God is given most emphasis and man's significance in proportion to God is very feeble which has been evolved out of the situation of that time when the God's existence was in doubt and question.

The theory of man according to New path :

In almost of religions man is given much emphasis, great status, significant value except Islam and he is more powerful one having a lot of possibilities within, but due to his ignorance, bondage of action, passionate crave he cannot realise his real nature.

Sri Sri Thakur has not only established a new theory of man but also defined manhood in a novel way.

"The base of manhood is the all round fulfilling and distinctively protecting concentricity towards the interest of superior one, so, the humanness which is based on the essence of existence with meaningful compatibility is Manusyatva or manhood, again the animalhood had been evolved into

humanness in this way.¹²

Every man is one,
 none is alike another,
 So, his tendency isñ
 to search the one among many
 again, this sincere search
 let him to find out the resultñ
 indistinctively distinctive touch,
 the glow of becoming congregated with meaningful wisdom,
 congratulating him
 becomes meaningful in existence.
 that's all.¹³

If anybody asks Sri Sri Thakurñ what is your dearest one, he will answer seriously in hundreds of timeñ Man. Man is dearest to me. For a single man I can give up a kingdom is said by him often. So, he has given a special dignified status to man.

God is infinite but His attributes are manifested through man. So God manifests himself in human form; the only medium for His embodiment.

Man suffers being obsessed with complex and passion. If he liberates himself from complex-obsession he will never suffer. It is impossible to suppress, control or give up the complexes unless these are adjusted in the interest of Living Ideal. The new theory gives more importance to living God than the God in the sky which seems to give more emphasis on man.

For attaining perfection man has to adjust himself according to mental attitude of Living Lord or manifested God and to do

(12) Darshana-Vidhayana, Verse No.: 306

(13) Samviti, Darshana, Verse No.: 334

serve, worship, follow him sincerely. He is fulfiller the best. So, He can guide man's individual natal distinctiveness to the superlative degree; the state of best. The untottering adherence to superior one or Living Lord or Supreme beloved makes one perfect with his own distinctiveness.

Man is given free will which he can utilise in anyway he wishes. On the path of passionate pleasure he suffers, but in the way of Dharma; the urge to exist and grow with well-adjusting attitude with Living Ideal he attains perfection. The new theory gives more emphasis on this present life, not on the life after death. A realistic and scientific approach to man is the speciality of new theory. Here soul, spirit, spirituality etc. are not so important but the life, growth and attaining perfection in every aspects of life are highlighted.

Man with fathomless power, energy cannot enjoy his life properly and sweetly owing to the obsession of complexes, passionate crave, improper pleasure-seeking attitude and undue attachment. The purpose is to enjoy life with existential traits of becoming towards Godhood; the all round perfection.

Do abhor sin, nor sinner as sin is a disease which can be cured if attempts done duely. Committing crime is also a disease with proper process of treatment which can be cured easily. Therefore, with all his disqualities also man is none, but man only.

The centrifugal force which controls, adjusts, guides human being to be human is the concentricity; concentric adherence towards superior invigorated by which force he exists, moves to becoming, when this concentricity will be no more, man will be no more existent on the world.

The path for man is being and becoming and the goal is Godhood; the allround perfection.

T T T

On establishing the Universal Religion: Dharma

Sri Sri Thakur Anukulachandra

- Prophet, the Supreme

In this world of multi-variegation and wonderfulness when everything is wonderful, various, divergent, diversified one then the religion or faith is not out of wonderfulness, variety, variation, diversification, disharmony, multi-fariousness etc., because in every aspect of life i.e. formation, nature, language, feeling, environment, surrounding, food and dress, conduct and mannerism, behavioural pattern, social custom, self-expressing approach, going and moving a person varies from another. Placeñ personñtime factor also plays a vital role in the process of diversification. Even two brothers born out of a womb and same father are different in many factors, but why ?

God is one and unique, so also His each creation is one, unique and special to others. From vary birth and childhood one exists and grows in the lap of variegation in his own family also. All are of one family, live under one roof, seem to be same likely, but differ in a lot of issues, factors and affairs. If in one family under a single roof the multi-fariousness brightens itself so much, what will be said of the world ?

Daily men are fighting on each issue which is not for worriness, but for religious issue the argumentative talk and fight have become the headache for all : mostly intellectuals, brain-men of society. They pleadññ Religion is opium which is inseparable from the thinking process and the heart of the people, so, on the issue of own religious sentiment people are so fanatic and blind that they cannot tolerate a little bit of deviatory and derisory talk about own religion. The so-called spiritual leaders provoked by own selfish interest try to politicalise this deepest sentiment of ordinary followers of religion into sectarian prejudice which causes fight and war with bloodshed, murder and allround ruins.

The opposing party arguesññ if the religion is for peace, love happiness, fellow-feelingness and brotherhood how can it be misguided for destruction ?

It is only for ignorance. Ignorance is such a weapon which can attack anybody anywhere by no means. The clever and self-interested spiritual leaders excite their people quoting the versions of religious texts for evidence of devoutness, adherence for own religion and for which the fighting against the opponet ones is required necessarily, unless own religion can not exist at all. Own religion is in danger and it is foremost duty of every religious individual to protect that ñthis type of religiously emotional blackmailing, not understood actually by the mass-believers due to their ignorance and blind belief ignites the fire asleep in the heart of them into agitative fight and battle against opposite religious sects.

Originally the religion founded by the prophet is for whole world and the texts, version, commandments etc. are for human welfare and allround amelioration but after the founder's demise gradually the original ideology has been adulterated into fundamentalism, regionalism, sectarianism etc. by so-called protectors, preachers and interpreters and this is the main reason

behind all sort of disturbance, dispute and duel.

The providential commandments come through holy message of prophets e.g. Bhagavat Gita, Bible, Quran and others for guidance of mankind, but all of these are expressed in the medium of mother tongue of the prophet, so, the people of that particular language better understand and explain the holy messages.

The preachers of prophetic version or religion present in front of world the message, version and philosophy blended with their own civilization, culture, language, customs, social and environmental elements which determines the distinctiveness of that religion, hence something special, separate, different from others, although the holy messages descended from God or providential commandments are one and same innately but different and separate apparently due to modes of presentation.

For instance, the expounder of Islamic religion; Rasul Muhammad was born in Saudi Arabia, most part of which land is desert in which sand storm is usual affair, so the Arabian people use cap like covering on their head for protection from sandy storm, even they are accustomed to this habit, but this environmental habit latter on converted into culture of Mohammedans living in other regions of world. It is seen to pray inside the mosque one has to cover his head with cap, clothing or handkerchief or else he can not go inside the sacred place of worship. Had it been commanded by Rasul Muhammad in his version ?

Some of Islamic religion with fundamental narrowness are of opinion not to translate the holy Quran into other languages by which they fear the unctuousity of that will be ruined, but the actual secret mission is to spread Arabian language with its culture all over world. If one is interested in reading and learning the Holy Quran he has to at first learn Arabian language. Would it be said

by Rasul Muhammad ?

Hinduism, Buddhism, Christianity, Islam etc. the major religions could have not been universal religion, because of so many reasons of which the most vital point is for observing any of so-called religions one has to change his name, dress, food habit, language, culture, going and moving, customs, festivals, conduct and behaviour etc. according to the particular religion he is interested in. This standing regulation is not accepted by many, so they reject to be religious to any particular faith. The culture, name, fooding and clothing habit, mother tongue, conduct and behaviour, rituals and customs, traditional values, social specifications etc. of a person can not be changed so easily, because of their inherent qualities acquired by birth, even it may be impossible for anybody to give up and accept another foreign name to him.

XIV.00 : *Some major reasons for what the existent religion could not be universal.*

The following reasons hinder the progress of a religion towards universality.

- The presentation of original thought and philosophy of a religion established by the founder hybridized with his own culture, social pattern and civilization.
- The recognitory approach to the expounder of own religion as superior and greater than that of others.
- The attempt to delimit the Prophets or Purusottams in a narrow confound boundary of religious organisation.
- Not to recognise the Prophets of other religions except that of own faith.
- To follow the present prophet, not the pastones or reject them. Similarly to follow the past prophets, not to present one.

- The sectorial colourization of religions.
 - Too much reliance on God and His omnipotence.
 - The miracle mongering attitude.
 - The unbalancing approach to Ideal, law and organisation the three pillars of a religion.
 - An out-dated approach to the religious ideology.
 - An unscientific presentation of religious philosophy.
 - The pluralization of Dharma; the law of being and becoming.
- Now, We should elaborate these points to understand the cause better.

XIV.01 : The presentation of original thought and philosophy of a religion established by the founder hybridized with his own culture, social pattern and civilization.

When a new religion is established by the founder it is in its original form with new thought, the novel approach to so-called thinking process, new pattern of philosophy which is full of spirituality, but after the departure of founder it turns into more religious i.e. groupism blended with the culture, social pattern, language and civilization of the founder person because of the self-interest-oriented purpose of the preacher to establish their sole authority over the religious group assembled by the followers.

For this type of narrow-minded purpose they promulgate the so-called rules and regulations for being initiated into their religion.

Name

One has to change his name in order to be included in their group according to the names prevailed there in their society.

Ram should be Rahim for Islam, Romio or John for Christianity etc.

The dress pattern

As Hindu one has to be clothed with dhoti, kurta, panjabi etc. If he becomes a Muslim he will be dressed with chudidar-panjabi, long coat, half-coat, cap on head, lungi etc., and for being Christian, full pant, shirt, over-coat, shorts etc.

The Language

As Hindu one may use any language prevalent in India but for being a Muslim one has to learn Arabian language, Urdu etc. and to speak in these language for communicating purpose and for being Christian English or European language must be learned and spoken.

The social pattern

The social pattern ; customs, rituals, traditions etc. are bound to be changed according to the new religion and the social patterns of its original land is adopted positively. For being Hindu the social pattern of India, for Islam that of Arabian lands, and Roman social pattern for Christianity and the Buddhism now recommends China, Tibetan or Japanese pattern of social status.

The civilization and culture

The civilization and culture of the founder or the preachers must be adopted by the new practitioner of religion, if not he will not be regarded as inclusive intimate.

Under the one religious umbrella we are birds of same feather and united with oneness in every sphere and aspect of life ññ this slogan ever-uttered for solidarity, but this solidarity leads to the undesirable groupism, sectorial identification and separationism hence sectarianism.

The modern educated man does not like this changing pattern. Even under own religious pattern they are not interested in clothing themselves with particular pattern of dressing, identifying themselves in definite name brand, training their tongue in one language, control their life-style in particular social pattern

consists of customs, rituals, traditions and canalised their thinking process in one way traffic of culture, civilization and religious ideology established by a person.

The Prophet of the present age Sri Sri Thakur saysññ now, even in this very moment I can accept Lord Buddha or Jesus Christ or Rasul Muhammad and turn myself into another one in next moment, for this I can not change my name, clothing pattern, social system, culture, civilization, but keeping all of these intact I can practise any religion in any time.

In order to adopt the new path established by Sri Sri Thakur Anukulachandra one has not to change his name given by parent, clothing pattern, social system and tradition, culture civilization or language etc. rather he will be more inclined to his own culture, society, civilization etc. In His divine tongue ññ

To ignore
 the traditional flow
 of existential customs,
 observance and characteristics
 that transmits itself
 through the matching
 of similar heritage
 and sprouts into
 hereditary specific specifications,
 which generate
 feeling and instinct
 and provide the pivot
 of existential rise,
 is a suicidal offence
 that affects the race
 gradually.¹

(1)The Message, Vol : VII, p. 20

He, even if calls for giving them up who strike at your culture.

Rely not on him
who strikes
at your tradition and traits
because existence piles upon it.²

If the people of world accept the new theory as their religion they have not to give up or change their own culture, tradition rather they will conceive the idea of the necessity, utility, maintenance, practical point of view regarding them and observe rightly being interested in those of own.

XIV.02 : The recognitory approach to the expounder of own religion as superior, greater than that of others.

The preachers and followers of each and every religion maintain a recognitory approach to the expounder of their own religion as superior and greater than others in all aspects. For this they gather the points in their favour and highlight these specific points often and again. Each religion is specific in some points, unless how can it be a separate religion ?

In which points all religions do differ is the main highlighting factor discussed often, but other points in which they do agree is not discussed at all.

The Hindu devotees of Lord Krisna often demand the supremacy of Him followinglyñ

"Ete chamsakalah punsah Krisnastu bhagavan svayam.
indirarivyakulam lokam mridayanti yuge yuge."³

(2) The Message, Vol : VII, p. 25

(3) Srimad-bhagavat Mahapurana, 1st Canto, Chap. III Verse No. 28

All others are partly incarnates, but Lord Krisna is the complete one and God Himself.

Muslims of Islam faith demand - Muhammad is the greatest and last prophet, as holy Quran says

"Muhammad is not the father of any of your men, but (he is) the messenger of Allah, and the seal of the prophets, and Allah has full knowledge of all things."⁴

Muhammad is the seal of the prophets is explained as
"When a document is sealed, it is complete, and there can be no further addition. The holy prophet Muhammad closed the long line of Messengers. Allah's teaching is and will always be continuous, but there has been and will be no prophet after Muhammad. The later ages will want thinkers and reformers, not prophets. This is not an arbitrary matter, it is a decree full of knowledge and wisdom: for Allah has full knowledge of all things."⁵

Sri Sri Thakur Anukulachandra says about this saying "here the word 'Khatman nabi-in' means the seal of the prophets, but some read it as 'Khatam' ; end and explain in their way with Muhammad ends the advent of prophets. If the meaning is ending, I with my simple understanding conceive Rasul will not be manifested again in the form of Hazarat Muhammad. We see in the natural law of Allah he who has gone never comes again in the same body, form but in another form, so the advent of God or Allah will not end, but in different forms His embodiment will continue has been proved by Muhammad himself with saying regarding the successive prophets."⁶

(4) The Holy Quran, S. 33 : 40

(5) Explanatory notes to Holy Quran, No.- 3735, p. 1255

(6) Islam-Prasange, p. 170

In the Quran it was saidñ

"No change wilt thou find in the practice (approved) of Allah."⁷

If we accept this version of Holy Quran, the coming of Nabies; Prophets will not end, because it is the providential law, when the degeneration defiles the Dharma; the law of being and becoming God descends himself or sends His messengers on earth to preserve Dharma undefiledly.

Thus almost all of religions are not out of narrow-mindedness, self-centricness and self-pridefulness and excessive self-esteem etc., but the new theory is above all this narrow and self-centricness which speaks outñ

Be awareñ
all fulfillers the Best
are the same
though in different embodiments;
Their messages
are of the same tune
though in accordance
with the age;
never refute any
though you follow One;
remember
that the presentOne fulfills
His Fore-runners,
So love Him
with every ardent surrender,
bear His command,

(7) The Holy Quran, S. 33 : 62

suffer to serve Him
 with every sincere performance
 and success;
 adjust thyself
 through active service
 to Him;
 thus make thy life meaningful
 to thyself and to all
 with every blessed success.⁸

Therefore, to think-someone greater, some another lower is nothing but ignorance and narrow-mindedness, God, Allah, Iswara and their messengers, Prophets, Purusottamas and others do not like this type of discrimination, rather express discontentedness.

Our Prophet is last one and we should put last hand to the process of prophetic coming, about this sort of thinking Sri Sri Thakur says in a lucid languageñ

God is spontaneously streamy,
 the providential prolonged exponent of rising,
 as anywhere His stream is never obstructed,
 again, this obstruction is unthinkable,
 So, the fullstop in the embodied advent
 of self-adjusted invigoration compatible to past
 is unthinkable one ;
 Who believe in this ending theory
 whether they are God-loving or notñ
 and He is spontaneously streamy or notñ

(8) The Message, Volume : II, p. 104

this is sprouted in their comprehensive
convictionñ
that is considerable ;
God, the benign beseech in each individuality,
He, sympathetic the supreme.⁹

The new path does not believe in discriminating the prophets from each other, rather it establishes the doctrine of similarity, oneness among all of them, recognising all the prophets; SriRam, SriKrisna, Buddha, Jesus, Muhammad and others are same, but one, sent by God as messenger to mankind or His manifest form in human being on earth, so they do not differ, but they are correlative, corresponding, interwoven and interfulfilling because their source of advent is one, the message they carry is of one God, so their goal is one.

On adopting new path anybody of world does not feel embracing. Hindu can accept it as his prophet is well accepted here, Buddhist can follow as Buddha has proper place here, a Muslim can surrender into it as his prophet Rasul Muhammad is well-respected and recognised here with much dignity. None has to give up his path and Prophet in order to be initiated into new path.

XIV.03 : The attempt to delimit the Prophets; Purusottamas in a narrow confound boundary of religious organisation.

Whether Hindu or Muslim, Buddhist or Christian all the religions present their Prophet as if the sole property of them only. Prophet comes for whole mankind is the slogan, but actually He is monopolised by one group, organisation or sectarian boundary.

(9) Adarsha-Vinayak, Verse No.: 123

None can follow and worship Him without being initiated into the said organisation.

It is saidñ If He is for whole mankind, why is the limitative approach to Him ? Besides that organisation none can understand and present Him better. It may be right, but what is the necessity of delimiting him within a sect ? It is because of own interest and selfish attainment of authority only.

Sri Sri Thakur says befittinglyñ

The Prophets are thoseñ

Who are normally fulfiller of previous one,
they, in any sect or

religion are not delimited ;

in the suitable place according to necessity,

their advent is so there ;

Hindu, Muslim, Buddhist, Christian, Jain

or whoever may beñ

or may it be a barbarian race,

due to urgent call of necessity

They comeñ accordinglyñ

with the invoking oneness in all-adjustment

in nectariferous distribution of unity

not being destroyer of distinctivenessñ

rather in fulfilling upmoving enlightenment;

any of you, if thinks

He is delimited in yours'

that, except an ignorant idea

nothing else will be,ñ

rather, you set a trap

of fraudulence by that;

He's the teacherñ
that of all sectsñ
all of individualityñ
all of collectivity,ñ
All is Heñ He isñ
ña manifested embodiment of
existential growing and adjusting solutionñ
in real lifeñ
in actual actionñ
in genuine wisdom.¹⁰

It is not spiritual to draw a boundary line around His personal aura, but dogmatic, fanatical, exclusive religious sectarian narrow-mindedness of ignorant, selfish; and self-centric followers of the prophet.

Lord Ram and Lord Krisna did not come for Hindus only, similarly Lord Buddha, Jesus Christ, Rasul Mohammed did not descend for Buddhist, Christians, Muslims respectively, but they all had come for whole mankind, as their followers delimited them in their respective sect so various religions were born out.

New path declares each one of Prophets is universal and anybody can follow, worship and obey any of them without any sort of hesitation whatever sect, religion does he belong. If anybody accepts new path he can worship, follow, obey any one of the Prophets, come yet freely whenever he desires so.

XIV.04 : Not to recognise the Prophets of other religions except that of own faith.

The preachers of each religion are too reluctant to recognise the Prophets of other religions, rather they hate them by any

(10) Samviti ñ 41

means or other. How can the people of world accept this type of religion full of aversive attitude ?

If a Hindu accepts Christianity as his religion he has to forget Hindu gods, goddesses, Prophets like Lord Ram, Lord Krishna and others as worshipable ones and to worship and honour Jesus Christ, Abraham, Adam, Saint John, Luke as respectful and worshipable ones. Really it is seen when an attempt is made to convert somebody into Christianity, his brain is so washed that he cannot think of others, not even of his previous or native religion. So also the Indian Muslims are mostly of Hindu origin who had been converted into Islam during Muslim rule in India by forcing, provoking and other means, but now they have completely forgotten their origin and started to think themselves as complete Muslims like Arabian Muslims and they discharge their religious duties accordingly both physically and mentally, even soulfully and hate, fight and maintain prejudice against the neighbour Hindu who were previously their relatives. Religious binding is so strong that blood binding is nothing in comparison to.

New path gives recognition to all Prophets e.g. Lord Ram, Lord Krishna, Buddhadeva, Jesus Christ, Rasul Muhammed, Srichaitanya, Sri Ramakrishan and the present one Sri Sri Thakur Anukulachandra. The new path saysñ

Try to think and realise
 with every ovational enterprise
 that all the Prophets
 dwell in yours
 in essence
 and that all the Prophets
 are the Messengers
 of the universal
 existential propitious prophecy;

revere all the Prophets
in accordance
with your own Prophet.
bow with delighting light
and imbibe him,ñ
the Almighty.¹¹

Again to think own expounder as real Prophet and that of other faith or path or religion false Prophet or with non-divine power is not accepted by Sri Sri Thakur; the expounder of new path.

XIV.05 : To follow the present Prophet, not the past ones or reject them, similarly to follow the past Prophets, not to present one.

When the prophet comes his girdle tries his best to establish him as a prophet, and for this the girdle or the followers, the preachers take the instances of past prophets, leaning on them as like as staircase they try to move up to the pick of establishment. Afterwards they forget all this, and concentrate on their prophet, the present one only by rejecting others of that type in order to set him up as one, unique and incomparable to others, hence the comparative attitude, separative mentality and sectarian feeling comes normally.

The followers of past prophets do not recognise the present one as a prophet, rather reject as a false prophet due to their traditional and conventional ideas about the present prophet are not similar to. The epics, books written regarding the life-history of past prophets are not the true mirror of their actual lives in major cases, because after a long duration of time the book came to be

(11) The Message, Vol. : II, p. 109

compiled with a collection of prevailing conventional ideas among mass, which were made of only hearing process from forefathers to present generation. The present mass is preoccupied by the prevailing notions and can not be prepared to accept the new dimension regarding the theory of prophetic advent.

Why did the present prophet come ? What was the necessity of his coming again ? These are some questions do not arise in their mind because of their preoccupied, blind-believed and conventional thought.

The new path accepts each advent of prophets, both of past, present and future and it adopts the theoryñ the past ones are sublimated in the present one as the following verse saysñ

"Already passed Prophets
 are embodied in the present,
 and the present one
 is the exponent of the past
 with the requisites of the
 present age
 and He is the fulfiller
 of every distinctiveness;
 So His worship
 is the worship of
 Everyone of the past;
 thus any Prophet of the past
 is the adjusted evidence
 of the Prophet
 of the age ;
 when and where
 He comes forth
 He appears as the Advent-adventure

of every individual's uphold
and becoming of life ;
So, His tidings are the
wise piling of experiences
that make everyone interested
with an understanding
of the goad of life and birth;

Heñ the one,
the watch of bread,
the throb of heart,
the run of spirit,
the love of Love;
bow,
receive
entertain His active life
and materialise
His words and speech
in your existential characteristics ;
be happy
and make others happy too.¹¹²

An acceptance to present one and rejection to past ones is
not supported by new path.

The present Anointed one
is the embodiment
of the anointed forerunners

(12) The Message, Vol. : II, p. 105-107

of the past
with all the attributes
that bloomed in many ages;

the present is the summation
of those things
with addition for the present;
love and worship Him
and worship all those forerunners
and have blessed imbibement.¹³

Even, the present prophet is shocked of the blasphemy to the past ones and sometimes sheds tears too; as then, so now ; so love the present with admiration for the past.

XIV.06 : The sectorial colourization of religions.

The religions established so far proved to be sects only, though all of them claim of being global in approach and ideology. Originally a religion evolved with a universal approach attributed with all sort of universality, but after the demise of the founder gradually the globalization leads to regionalization, henceforth the sectarianisation.

Although the preachers, followers are majorly responsible for sectarianisation of religion the message, ideology, philosophy and literature of the founder are not out of responsibility of making it regionalised, as there are some sort of unclear saying, ideological obscurity, philosophical ambiguity and synecdochic literature which can be easily interpreted into multivarious meaningfulness by different men in different time. Followingly given some instances of this sort of mis-interpretation.

(13) The Message, Vol. : II, p. 97-98

In Bhagavat Geeta, a sacred text of Hinduism it is saidñ
Sreyan Swadharmovigunah paradharmat svanusthitat.
Swadharme nidhanam sreyas paradharmobhayavah.¹⁴
And,ñ
Sarvadarman parityajya mamekam saranam vraj.
Aham tvam sarva papebhyo mokshayisyami ma suc.¹⁵

The above-said two verses* are misinterpreted by so-called fundamentalist and sectarian preachers as it is for me superior to die in practising own religion, though it lacks merits, but it is dreadful to observe the religion alien to me with much merits and give up all the religions, take refuge in me. I will liberate you from all sort of sins, grieve not. This is promised by Lord Krisna to his followers. Actually the two verses mean significantly not of narrow-minded sectarian feeling, but a sectorial colourization is done here to provoke Hindus of simple devoutness towards Lord Krisna and His sacred sayingñ Holy Gita.

The theory of chosen menñ the Jews are chosen men of God, claimed by Judaism leads it to a narrow regionalization, hence the sectarian feeling.

In Holy Bible it was said by Jesus Christ:ñ "I am the way, the truth, and the life. No one comes to the Father except through me."¹⁶

The preachers of Christianity misinterpret this saying of Christ as anyone of world, if interested in attaining God, must have

(13) The Message, Vol. : II, p. 97-98

(14) Bhagavat Gita, Chapter-III, Verse No.: 35

(15) Bhagavat Gita, Chapter-XVIII, Verse No.: 66

* For real interpretation see Chapter : 20 of this book.

(16) The Holy Bible, New testament, John, 14-6

to accept Jesus as his saviour Lord being baptised to Christianity.

Not only Jesus but also other messengers of God are the ways, paths to Him should be the meaning of this saying. The new theory interprets so.

The Holy Quran, the sacred text of Islam is misinterpreted by so-called sectarians.

It is He who hath sent
His Messenger with Guidance
And the Religion of Truth,
To cause it to prevail
Over all religion,
Even though the Pagans
May detest (it).¹⁷

This version is interpreted asñ "every religion which commands itself widely to human beings and lasts through some space of time has a glimpse of Truth in it. But Islam being the perfect light of Truth is bound to prevail. As the greater Light, through its own strength, outshines all lesser lights, so will Islam outshine all else, in spite of the displeasure of those to whom light is an offence."¹⁸

If anyone desires
A religion other than
Islam (submission to Allah)
Never will it be accepted
of him; and in the Hereafter
He will be in the ranks

(17) The Holy Quran, S. 9-33

(18) The Put note No.: 1290, p. 509 (The Holy Quran)

of those who have lost.¹⁹

At the advent of Rasul Muhmmmed; the Prophet; Purusottama ; His message must surpass over other messages, because of God's seal with it. During the period from Mohammed to next advent of Prophet this is the only religion, the sole path to God and nothing else, but not forever. Upto-date to Rasul surpassing all other previous religions the Islam religion predominated, but it cannot prevail predominately in future surpassing all other religions to come, as by the coming of Rasul the Christianity, the religion established by Jesus Christ lost its glory being out-dated, so also Islam will loose its dignity in future by coming of next Prophet ; the true messenger of God. This is the truth, all have to accept, even Islam and Muslims too have to.

To repudiate the truth, the law of nature leads to abnormality, thus the sectarianism evolves out of this type of narrow thinking.

All these lackings or misinterpretations move towards sectarianism.

The firm believers of a religion prevailed previously often askññ where had our prophet mentioned the name of your or the present prophet ? It is a question of vagueness because, the messengers do not know who will come next as messenger sent by God. For clear understanding the following instance should be given attention.

The Supreme ruling authority; the emperor sends his many ambassadors to different countries in different times. The ambassadors, though of one land, one sender and carry out one message are not known to each other as at a time one ambassador is sent by emperor to one country with a message.

(19) The Holy Quran, S. 3-85

He has to stay there and communicates between two countries upto that time, when he will be called back. During this period he is the messenger of the emperor for that land.

Later on the emperor wants to change the ambassador and calls him back, again sends another ambassador to that country with a message. The emperor remains constant, but the ambassadors change. In this case, how can an ambassador know another one who will be sent afterwards, but he can speak of something about his just predecessor from whom he took the charge of ambassadorship. If somebody knows but all he is emperor himself, as he has sent all of them time to time.

Similarly, God, the Supreme knows only the messengers who have been sent by Him from age to age to the mankind.

None has dared to declare the name of messengers sent by God yet, but first time in history of spiritualism Sri Sri Anukulachandra declares, daringly the list of messengers sent by God from time to time and also claims they are one and same, but they seem to be different outwardly according to time, place and person. They are named worldly as Lord Rama, Lord Krishna, Lord Buddha, Lord Jesus Christ, Lord Muhammad, Lord Chaitanyadev, Lord Sri Ramakrishna.

Now you, readers may guessñ who is Sri Sri Thakur Anukulachandra ?

He says about the Prophets and sectarianism as followingñ

I say one more,

do understand spinning out rightly,ñ

God has no sects, His messenger Prophets do not come in purpose of creating sectarian groupism, so, they have not any sect; you may utter Hindu, Buddhist, Muslim or Christian, each of them is worshipper of Dharma; every Prophet is the protector and fulfiller of individual distinctiveness; they upmove the

distinctiveness improved by speciality with more and more enlightenment; individual difference is there, again, the unified compatibility is also here, nothing is exactly same to another in the world, nevertheless, the exactly sameness though is not, similarity is there, in one senseñ each has its own distinct style, indissociability to caste, class, characteristics and action, a specified personality guided by characteristics and deeds instinctive to tradition of individual natal distinctiveness and He is within being insider of all thisñ being a strong current in upcreating life and growth; he does not divide any distinctiveness, is the fulfiller of each specification, so, He is all round fulfiller forever of each individual distinctiveness, that is why, He is protector and fulfiller of distinctiveness; you may say them messengers or Prophets the incarnate, but who come;ñ the descension of that one; coming also being men in flesh and blood they are compassionate streams towards each individual distinctiveness of whole world;

He who comes after another is the renewal to the previous One; the disobedience to One means disobedience to all, because, being also different they are One;

We make sects in order to build a false building,ñ the society is built of them who live together with some specified sentiment in upcreation according to caste, class and distinctiveness ;

Dharma is in each individuality, everybody worships that in due upcreation and active significance guided by own conception,ñ which one let him go towards his worshipping Prophet, man, the incarnate characterising Him according to Him, creating uncontrollable upcreating urge delighted by untottering devoutness in active significance; each existence is the compatible incitation of each other existence through which each one knows each other with whichever distinctiveness each one possesses in unctious valiancy of each uprising;

Through that devoutness in active-enkindling practical service, upmoving each other interstedly with lucid attitudinized gesture each one enjoys each other ;

What is evil, cruel that brings disintegration to that, So, everybody being a evil-resistor is impulsive fulfiller also;ñ

So, I say, remember, don't forget,ñ

God is one, Dharma is one,

as an individual in the guidance of distinctiveness through the distinctiveness He is revealed ;

Purusottam, Prophet, Incarnate, whatever you may utterñ that One, who is auto-incited upholder and protector, God, Lord is His human embodiment delighted with attributes inducted by real 'to be';

And every Prophet befitted to land-time-person and age suitable to the necessity wherever and whatever it may be, comes to make man meaningful inciting in practising excitancy accordingly,

Again, they who are delighted by devoutness become meaningful enjoying those in active sacrifice with delightedly deedy significance of actively urgent to pursuance ;

I sayñ may you be meaningful.²⁰

The new path is above all sects and sectarianism and it is so made, arranged, spiritualised that none of its preachers, followers and devotees cannot make a sect in the name of Sri Sri Thakur or His ideology.

According to Sri Sri Thakur Dharma is one and unique, so on the basis of Dharma any type of dispute, difference, groupism or sectarianism does not stand by any means, as Sri Sri Thakur warns allñ in the name of God and Dharma they who differ,

(20) Adarsha-Vinayak ñ 238

provoke the disintegrative attitude are separatist, hence satan. If anybody claims himself Prophet but does not recognise the past Prophets and the forthcoming Prophets he cannot be regarded as Prophet, so none can preach the separatism among mass. His saying should be given emphasis.

Do you divide Buddha, Jesus, Sri Chaitanya,
Rasul, Krisna and others, from each other,
Their advent is for salvation of beings
do you not know they are one ?²¹

XIV.07 : The boundless reliance and dependence on God and His omnipotence.

In almost all religions boundless reliance and dependance on God and His all powerfulness are emphasised as except Him nothing can happen, even a leaf cannot waver ! Everything is possible if he intends so. By any means if one satiates the all powerful God he can achieve everything of life, whatever it may be, however impossible it may be man has not to do anything, but he has to worship God and nothing else and for this purpose only certain prayer, process of worship and others alike are compiled in each religion.

If God wishes all things will happen, unless not; So, we, men have not to do anything at all, being influenced by this theory an inactive group was born on the world.

If God is good and all powerful at a time, only goodness should prevail on the earth, nothing as evil will be as it is not granted by God; but actually it does not happen. Daily a lot of bloodshed, murder, rape, fight etc. are seen but the good God does not do anything to prevent these from being happened. Does

(21) Anusruti, 1st part, Adarsha - 77

God wish so ? The answer will be 'never'. In order to explain the cause of such happenings the theology and ideology of so called scriptures take the support of rebirth theory; it is because of sins done in past lives, some even argue due to passionate craving man does evil and gets the result accordingly, but there are so many instances where innocents are punished and it is not caused reasonably. The educated and thoughtful persons of modern age do not agree with this theory, hence reject the omnipotence of God.

The new theory can answer better and everybody however educated, thoughtful and scientifically reasonable he may be, can accept this without any hesitation.

In Hinduism God is often quotable as a wish-tree; *kalpataru* means a tree which can satisfy any wish thrown upon. Sri Sri Thakur does not give so importance on this sort of thinking, rather says we are followed by our actions.

God is the wish-tree,
 He is the result-granting authority,
 through the situation
 as your action-adjustment is
 so being laid hidden in that
 is present facing you as the consequence.²²

God is not powerful, but an untottering active love and adherence towards God is all-powerful.

'Man when moves on the path leads to the bliss of God,
 it means, he moves to matterialise His commandments,
 then the ingredients of his needs

(22) Vidhi-Vinyasa - 411

are supplied spontaneously,
because, the inner urge of man
being bulged out
becomes his urging fulfiler."²³

God is infinite, but when he is manifested in a being he is finite and active enough to anything. When any type of anti-social or non-existent event happens God cannot do anything to prevent this, if with active and untottering adherence to God a person thinks himself to protest he can, because now he is empowered by Godly omnipotence. God himself reveals in a person who is actively devoted to Him, unless He cannot. For the worldly purpose the prophets, the manifest form of God are more powerful than the God infinite. The infinite God can grant result to the action done by anybody, but can neither protest or prevent misdeeds nor encourage good deeds to do, but human God can do all these things. The prophets like Lord Ram, Krisna, Buddha, Jesus, Rasul and others; the God in human form can do all these with their devotees and followers. The result isññ man can do everything, if he follows the path of God's commandments revealed through His messengers.

XIV.08 : The miracle-mongering attitude.

The miracle in the most quoted and discussed subject in so called religions. How does one get God's mercy instantly without doing accordinglyñ is the main topic of miraculous stories often told, listened or read from the scriptures, religious books, epics, puranas etc.

The word 'miracle' means an event or act which breaks a law of nature, esp. one attributed to a deity or supernatural force.²⁴

(23) Vidhi-Vinyasa - 366

(24) The chambers Dictionary, p. 1069

with inter-related
attachment of meaningful
compatible, co-relating
concert of affinity;
wisdom
winks there,ñ
bloom of becoming
grows there.²⁵

What is not seen ordinarily, but we come to see by any means, then we think that as a miraculous incident, but it does not mean that is not caused behind and without any reason that happened. Anything happens caused by some reasons, we have to discover the unseen cause behind, unless the ignorance gathers. As our mind is not arranged and guided scientifically we think many things, miraculously due to our ignorance. This is not Dharma. Our misconception is giving up rational thinking, intelligently doing work and demanding the cause behind any action or event leads to Dharma, unless Dharma can not be properly observed by us. Only rational thinking or argument does not call Dharma, but the deliberateness and devotedness taken together is the path of healthy life.

XIV.09 : The unbalancing approach to Ideal, law and organisationñ the three pillars of a religion.

Each religion stands on three pillars, i.e. the ideal or beloved Lord, Dharma or law or commandments, and organisation. The religious germ is sprouted standing on these three pillars at the beginning, afterwards it pervades all over world. The basic pillars do not exist compact and compatible in long run. Due to

(25) The Message, Vol. 9, p. 284

incompatibility and unbalancity of these three basic points the religion becomes inane. From the three when does one predominate over two others that is not calculated rightly.

In Hinduism SriKrisnañ Ideal person, His sayings; Gita, the book of commandments, the association made by Pandavas was the organisation. In Gita it was saidñ "Chikirsu loka somgraham" which supports this. This indicatesñ to collect people for forming organisation.

Now that organisation is extinct one, Ideal person SriKrisna is an idol only, but the scripture; Holy Gita supersedes all and predominately is read, discussed, explained and translated into various languages. In Hindu society the holy Gita smeared with sandal paste is worshipped. Without Lord the Ideal and organisation the explanation and interpretation of Gita leads to the wrong way of conception and understanding.

In Buddhism the prime three invocations ; I take refuge in Lord Buddha, I take refuge in the Dharma or Law, I take refuge in the organisation are now incompatibly observed. The Buddhist's organisation is extinct, there is tripitaka, but in a scattered way of various interpretations, explanations and Lord Buddha is a deity in Buddhist tope. None is there to interpret the Buddhist version befittingly to the age and inspire people to move accordingly, the organisation of various 'isms', paths are there, but a fear of misinterpretation always prevails.

In Islam the Idealñ Muhammed, sacred scripture ; Holy Quran, organisationñ the organisation of Mohammedans, but by the time the holy Quran got pre-eminence and was worshipped in Mosque and a silence or frivolity is maintained regarding Lord Muhammed. Except Muhammed to understand and interpret Quran is too difficult, rather an impossible assignment.

So also in other religions and because of this degeneration enters into the religions which later on leads to extinction or

scattering position of non-existent condition.

Sri Sri Thakur determines the cause of this degeneration asñ

"The degeneration of humanity began at that moment when the unseen God was made infinite and, ignoring the seers, the worship of their sayings began.

Oh mankind ! If you desire to invoke your good, forget sectarian conflict. Be regardful to all the past Prophets. Be attached to your living master or God and take only those who love Him as your own. Because all the past Prophets are consummated in the divine man of the present.²⁶

It is easier to move following the God who resides on the sky, because infinite God has to say, hear and think nothing, he has no desire at all as without sense or life. None can perceive, consider and order and to deal with him is nothing to worry, one can move his life as he wishes, none is there to hinder and guide, because unmanifest God cannot do all this.

Excluding Lord Krisna to emphasize on holy Gita; his verbal message leads to misinterpretation of it which is going on today, so, not only principle but also the person in whom the principle is materialised is required for better understanding, befitting explanation and exact interpretation. When he applies which principle in what purpose and howñ guides us to interpret, apply and materialise the principles, again the tradition of guru-sishya or Guide and student should be maintained in order to keep all this intact and it is possible through the organisation emerged from beginning.

(26) The prologue to Satyanusarana.

In new path Ideal person is Sri Sri Thakur Anukulchandra, Dharma is his verbal messages and ideology and organisation is Satsang and Ritwiks' Association. Now the compatibility of these three pillars moves on absolutely. To preach and practise his commandments is the duty of Satsang and Ritwiks' Association under the guidance of a living prime preceptor or Pradhan Acharya.

Sri Sri Thakur, the founder and expounder of Satsang movement has arranged so that a prime preceptor will required always to guide and he must be a living person which is otherwise called *Pradhana Acharya-parmpara* or the tradition of prime preceptors.

At present the prime preceptor is Parama Pujyapada Sri Sri Dada and under his active guidance and direction the preaching and practising of Lord's ideology move on progressing.

XIV.10 : An out-dated approach to religious ideology.

The established religions, being born in ancient times was pervaded to world then. At those times or ages they were upto-date religions and ideologies, but now they are out-dated ones.

Each age needs something special to it and a certain characteristics it has to retain, so in order to fulfil the needs of that particular age a prophet with an ideology befitting to that age's requirement and characteristics comes. His religious ideology prevails upto new age to come and with coming of new age, new ideas, characteristics and requirements are realised which invokes a new Prophet with an ideology suitable to that new age who is only authorised to renew according to current time and age.

The situation of world prevailed at the time of Lord Ram and Sri Krisna is no more, so, their ideology cannot guide the present people under current situation absolutely, it may do so partly, but with that some questions will arise regarding many parts of their ideologies which are not suitable to this age, even the present

people cannot conceive those ideas properly because of complete change in their mental attitude.

At that time autocracy prevailed, but now democracy is in use. Their principle regarding politics was purely based on autocracy, but with a democratic eye how can we see that ?

The society at that age was based on Varnashramic system and none was allowed to adopt a profession alien to his *varna* or class, if somebody did that he was heavily punished, even, capital punishment was granted e.g. the affair of Sambuka under the rule of Lord Ram.

A Brahmin complained at the royal court that his son died untimely, why did it happen ? The king was here to reply.

The king SriRam was puzzled with the complain and requested his cabinet headed by *Vasista* to go through the matter and come to a conclusion. The cabinet committee went through the affair and came to the conclusion that because of disobeying the principle of Varnashrama by a Sudra ; Sambuka this type of unusual happening ; the untimely death of Brahmin boy came out. Sambuka, the culprit was sentenced to death by the order of Lord SriRama.

It was possible then, but now-a-days to think of it is a punishable offence.

How can we move on by practising the religious ideology established by Lord SriRam, the first Prophet on the world.

So also is for other religions, ideologies and prophets.

In every sphere of life a lot of changes come and go through the evolutionary process in the lap of history. Now an age of final stages in every steps of life and civilization prevails upon and requires a final statement in religious process. God, theory of creation, human being, world, sufferings, salvation whatever subject it may be, a scientific, realistic and final approach is the

need of age. The religious ideology which can quench the thirst of present people in most convincing way will be accepted and observed, unless rejected unnecessarily.

Some hold the ancient thought tightly and wish so to lead life accordingly, but it is too difficult to exist, what to say of growth? In evolutionary process it is said "man's former form was monkey. The monkey who listened the call of nature and let him to go with the evolutionary process was transformed into human being, but who did not listen and let not him to go with the evolutionary process remained in monkey form forever.

In ancient age people were accustomed to use the natural fire come out of lightning, gradually they used to accept matches-box, lantern, candle and then electricity walking on a long way of evolution. At present does somebody like to use the ancient method for fire? If not, then why in the field of religion?

XIV.11 : An unscientific presentation of religious philosophy.

The rituals, customs, traditional habits, conducts, principles, process of worship and prayer, beliefs etc. are based on faith and devotion in the so-called religions. All these are not supported by scientific theory, even this sort of approach is strictly prohibited as it violates the basement built with firm faith and deepest devotion so it is believed. None is allowed to ask, but only to follow blindly, unless his devoutness may be considered doubtful.

In ancient times it was a tradition to accept the saying, utterance or remark of saints, seers, greatmen, prophets as realised doctrine without any hesitation or question, rather with super regards.

Age changed. Now-a-days the modern educated man asks the question of reality, whether it can be proved by scientific laws or not, if, 'yes' it can be accepted, but if 'no' it must be rejected without any hesitation whatever gravity it has or whoever says so.

On this point a dispute rises between the seniors or adults covered with ancient thought and blind belief and the junior or younger generations coloured with scientific thought and realistic approach. The adults emphasize to accept the traditions verbatim whereas the younger generation gives importance to the reality, scientism and necessity for life etc.

The religions established so far provide the laws to obey and observe, but do not give sufficient reason behind to answer why to observe ? There may be some causes, analyses, but those are not sufficient to quench the asking thirst of modern generation.

In case of new path it does not happen, as it is prepared so with reasoning, scientism, reality and positive approach to life and growth. The law, favourable to life and growth is Dharma, taken for granted and preached by the new path, so, the question of unreality, wrong, unscientific and unfavourable to life does not arise at all.

The below-cited incident may be useful in this regard.

Once a person, a devotee of Sri Sri Thakur wrote a letter to him asking a question— my cow gives birth a calf in the month of bhadrapad, likely september. The traditional law says— if a cow gives birth in the month of bhadrapada the milk milked out of her cannot be befitting for offering to God. If it cannot be offered to Lord, how will I drink it ? Please instruct me whether the traditional law gain your support or not ? In your saying— You have said— do not confined by any kind of prejudice. Except those of the Supreme father, all prejudice are bonds.²⁷

(27) Satyanusarana, p. 27

Whether this traditional law is included in amendments of Supreme father or not ?

Sri Sri Thakur ordered his steno, Prafulla Das to replyñ what is existential, that is the trait of supreme father.

What is favourable to life and growth of human beings, that is Dharma, that is the principle, whether the tradition supports it or not, we should not be worry about. So, the asking person should test the milk taking as food, if he feels well, nothing wrong to his health happens it will be accepted without any hesitation, if not, must be rejected instantly.

What is existential to human life and growth that is real, scientific and positive. So we have to test all the traditional laws on this basis and then to accept.

The new path says and commands everything with existential base and scientific support. If something says the new path to obey and observe, here is the reason given behind why to obey and observe. Sri Sri Thakur says, if you do not see any existential base and scientific support behind any law, saying you should not accept that.

The uniqueness of the new path lies here.

XIV.12 : The pluralization of Dharma ; the law of being and becoming

All religions sayñ ways are many, but the aim is one. They call the ways or paths as 'Dharma' and preachñ there are many and various Dharmas in the world. They take religions as Dharma and preach Hinduism, Buddhism, Zoroastrianism, Jainism, Judaism, Christianity, Islam as different form of Dharma.

Lord Ramkrishna says soñ "It is by the will of God that

different Dharmas (religions) and opinions have come into existence."²⁸

A prominent saint and preacher of Hinduism, Svami Sivananda saysñ "Hinduism, Zoroastrianism, Judaism, Buddhism, Christianity and Muhammadanism or Islamñ These six are prominent Dharmas (religions) of world."²⁹

Almost all expounders, saints, religious preachers take Dharma as religion and advocate the pluralized form of it, but Sri Sri Thakur only one in the entire world who does not support it, rather declares daringly 'Dharma is one and it has no other substitutes, the word Dharma is mistranslated as religion in English language.

"On which all things stand that is Dharma.

Dharma cannot be many. It is one and has no class or kind.

Views may be many, even, as many as men are, so many views are there and for that Dharma cannot be many.

Hindu Dharma, Muhammadan Dharma, Christian Dharma, Buddhist Dharma etc. are wrong in my opinion, rather these are views, hence religions."³⁰

God is one,

Dharma is one,

Prophets are same,ñ

Servers of the One;³¹

Dharma is one but difference is there for ignorance of followings persons as says Sri Sri Thakur in a clear poetical

(28) The Gospel of Sri Ramakrishna, September-19, 1884

(29) Bliss Divine, Vol.: II, p. 3

(30) Satyanusarana, Chap. 9ñ4, p. 20

(31) Magna Dicta - 67

compositionñ

Dharma proclaims being and becoming
 World-wide in one form,
 the path of speaking seer is one
 difference only in persons;
 The principle of Dharma, oh, same so
 wherever you may go,
 according to land-time and person
 differs that in application;
 For that land and time
 that condition so conduct is,
 know being follower of Dharma
 as nourishment of being and becoming;
 In a complicated way with prominent prank
 don't say oh, again of separatism,
 in Dharma, the irrefutable one of all
 materialised all meaningfulness.³²

Dharma, the main cause of all disputes and fights as happened so far, because of its pluralized character, but by the new path it is moved up all the so called disputes and fights with the proclamation of its oneness and uniqueness. As there is no difference of opinions regarding God, the supreme authority so Dharma ; the law of being and becoming is only 'ism' of life pervaded all over world for all total of mankind of past, present and future cannot be different and many, but one and same for all, thus the dispute is over.

The new path possessed with a lot of positive, favourable

(32) Anusruti, 1st part, Dharma - 64

and existential properties universal in character can only be the universal religion without any hesitation for the following reasons.

1. The new path is established by a Prophet, the embodiment of God Himself.
2. It is presented in original form without being hybridized with the culture, social pattern and others of the land the expounder belongs to and does not believe in the theory of rejecting own traits to accept new one.
3. It recognises all the prophets as one and same, hence no attempt of comparing among them to determine the grades of superiority and inferiority.
4. It does not believe in delimiting the prophets in a narrow confound boundary of religious organisation.
5. It not only acknowledges the prophets all other religions but also honours, obeys and inspires to follow them.
6. It advises to follow the present Prophet with a respectable approval to past ones.
7. It is above all of the sectarianism.
8. It does not rely too much on God and His all powerfulness, but on human potency inspired by the embodied form of God; the prophet which is a living person i.e. man.
9. The miracle-mongering attitude is often rejected and all affairs are seen with a realistic and scientific approach.
10. The three pillars of religion move here on the way of balancity.
11. It induces an up-to-date approach to religious ideology.
12. It presents its philosophy supported by scientism.
13. It believes in one and unique Dharma and also declares so.

T T T

What is Dharma ?

Dharma; a term used in Indo-Aryan culture often seems to be sanskritised and Indian form of the English word; Religion, but Sri Sri Thakur Anukulachandra of Satsang movement born in east India advocates Dharma is not religion as all mean, because Dharma has complete separate new meaning, usefulness and action from religion. Dharma is so boundless and universal that none can define and apply it in a limited sphere of place, people and time.

XV.01 : *The Etymology of word Dharma.*

Grammatically Dharma can be etymologised according to rules of Sanskrit grammar i.e.:

Dharma : dhri + man¹

Verb : dhri means to uphold.

Dharma means that upholds.

XV.02 : Definition (according to Sri Sri Thakur Anukulachandra)

Sri Sri Thakur has tried his best to define the unique term 'Dharma' in a novel way with universal characteristics.

(1) Dhriti-Vidhayana, 1st part, Verse No.: 412 and Sabda Kalpadrma.

(1) Yenatmanastathanyesam jivanam vardhanancapi dhriyate sa dharma. (That by which of oneself and others the being and becoming are upheld is Dharma.²

(2) Rememberñ The way by which own existence is upheld, nurtured, grown and preserved taking environment together with distinctiveness protecting-fulfillingñ well centric attending practical service is Dharma.³

(3) The conception and considerably adjusted practical service that moves upholding protecting and nurturing the existential system in condign cultivating eagerness keeping unabated lifeful compassionñ is Dharma.⁴

(4) The well concentric habitñconductñexecution by which the existence is kept healthy and well positioned in upholding, protecting upcreation is called Dharma.⁵

(5) The flourish-upmoving, distinctive protecting enliven attending upon is Dharma that being integrated with interdepending lifeful interested co-operation moves in sequential becoming.⁶

(6) In daily life the action by which the man exists and grows with all his existential nourishment in integrated enjoyment, not being suffered is Dharma.⁷

(2) Samjna-samiksha, Verse No.: 147

(3) Ibid, Verse No.: 147

(4) Ibid, Verse No.: 146

(5) Samjna-Samiksha, Verse No.: 145

(6) Samjna-Samiksha, Verse No.: 144

(7) Dhriti-Vidhayana, 1st part, Verse No.: 411

(7) By which life is enlivened and grown individually and collectively in allround excellent footstep, that is Dharma.⁸

(8) In which one is well in existence, body, mind and environment that is Dharma.⁹

(9) Self is upheld in his distinctiveness and this distinctiveness by which specification is conceived variously from all directions is Dharma.¹⁰

(10) Dharma is that by which having unified and upheld growth with life, fame and improvement in one tune the eternality is embraced.¹¹

(11) That on which everything is sustained is Dharma.¹²

(12) Enlivening others exists self own

(Dharma is that one.)¹³

(13) Dharma is thatñ others get purveyance by own being and becoming.¹⁴

(14) The conduct, speech, action that become the source of being and becoming is known as Dharma, unless it is nothing.¹⁵

(15) The essence of being and becoming is known rightly as Dharma.¹⁶

(8) Dhriti-Vidhayana, 1st part Verse No.: 236

(9) Samviti, Verse No.: 224

(10) Sasvati, Verse No.: 193

(11) Chalar Sathi, Verse No.: 86

(12) Satyanusarana, p-20

(13) Anusruti, 1st part, Samjna : 11

(14) Anusruti, 1st part, Samjna : 12

(15) Anusruti, 1st part, Samjna : 13

(16) Anusruti, 1st part; Dharma, Verse No.: 12

(16) By acting what the being and becoming are build in balance, do know that is Dharma, but besides this where is Dharma ?¹⁷

(17) What is Dharma ? By which the life grows through movingñspeakingñdoing etc.¹⁸

(18) Dharma means nothing but to live and grow ownself befittingly with environment and this is the order of practical service to upholdment.¹⁹

(19) The real Dharma is that which upholds the existence.²⁰

(20) Dharma is that protecting pursuance which upholds the existence in disciplined well conceived view.²¹

(21) Dharma is the providential flow to uphold life and growth or the law to uphold by which existence is prolonged with ability and growth and with every compatible interaction and systematic coherence; do observe and sustain.²²

(22) What makes anything stand on with life and growth is Dharma.²³

(23) The upholding urge of our existence is Dharma.²⁴

(17) Anusruti, 1st part; Dharma, Verse No.: 14

(18) Anusruti, 2nd part; Dharma, Verse No.: 1

(19) Anusruti, 2nd part; Dharma, Verse No.: 6

(20) Anusruti, 7th part; Samjna, Verse No.: 7

(21) Anusruti, 7th part; Samjna, Verse No.: 14

(22) The Message, vol.II, Verse No. 1

(23) The Message, vol.II, Verse No. 2

(24) The Message, vol.II, Verse No. 3

(24) Dharma means the laws that sustain life and growth with every effulgence of personality both individually and collectively.²⁵

(25) That which upholds every individual with due nurture of both individual and collective life may be called Dharma.²⁶

(26) Dharma means to practise those principles by which man lives and grows individually and collectively.²⁷

(27) Dharma means that or he which or who upholds, upholds the existence of all.²⁸

(28) That which being all nourished by upholding, protecting, nurturing has achieved the state of being stationed in own nature being endowed with which characteristics is Dharma.²⁹

(29) By which or for which the organism and base of matter is well-accomplished and well-placed with life and growth, that is the Dharma of that.³⁰

(30) Be integrated in well concentricness being integrated in existentialityñ with cohesive urge balance in elemental well-position and the upholder of existence is Dharma.³¹

(31) Dharma is that acting, moving and speaking that upholds the existence and growth of human beings and

(25) The Message, vol.II, Verse No. 6

(26) The Message, vol.II, Verse No. 8

(27) Vidhana-Vinayaka, Verse No.: 29

(28) Vidhana-Vinayaka, Verse No.: 379

(29) Darshan-Vidhayana, Verse No.: 49

(30) Darshan-Vidhayana, Verse No.: 50

(31) Darshan-Vidhayana, Verse No.: 266

accelerates in uphill becoming.³²

(32) To get a cherishable nourishment complying interest of fulfilment in own being and becoming with environment and neighbours by the knowledge of thorough going and is done by which that is the Dharma of beings.³³

(33) To live and grow happily with family and environment is Dharma.³⁴

(34) Dharma means to stand on own native individual distinctiveness being Ideal-centric and by the way of regulating ownself move on the path of becoming.³⁵

XV.03 : The characteristics and distinctiveness of Dharma.

On the basis of the definitions given by Sri Sri Thakur Anukulachandra to Dharma the followings are some characteristics and distinctiveness of the same. By synthesizing the definitions we may conclude the following some points.

1. To uphold, protect and nurture own existence with others.
2. To uphold, protect and nurture environmental collectiveness towards becoming.
3. The practical service to environment.
4. The mechanism of existence is concentricness. To keep this concentricness intact through habit, conduct and accomplishment.
5. To offer enjoyment favourable to existence.

(32) Nana Prasange, Vol.: II, p. 31

(33) Nana Prasange, Vol.: IV, P. 113.

(34) Diparakshi, Vol.: V, (date 05.12.1959)

(35) Diparakshi, Vol.: IV, (date 15.03.1958)

6. To save the existence from adverse distress.
7. To let the existence move towards eternity.
8. To uphold, protect and nurture all of world.
9. To simplify the life and growth individually and collectively.
10. The providential flow of existential growth should be kept intact and attempts should be made for this flow to be manifested.
11. Everybody should earn his qualification standing on own existence and by the help of that qualification to move in the way of becomingñ to persuade and upmove this process.
12. Everyone may live and grow happily with family and environment. To provide necessary chances, equipments and assistances for this purpose.
13. To inspire everyone for living and growing according to his own natal distinctiveness.
14. To keep the cult, tradition, custom, dress, food and drink, moving, conduct and behaviour, speaking habit, faith, social law (if it is according to law of Dharma) of individual, nation, group, society, sect etc. intact. For no reason one has to change all above of him in any circumstance. Dharma does not believe in breaking one's cult and civilization and compel him to accept another for practising Dharma.
15. All above-said fourteen distinctiveness of Dharma should be revised on the basis of existential favour according to place-time and person with applying the law of Dharma; the law of being and becoming. Dharma emphasizes on this point sincerely.

16. To create adherence, love, sincerity etc. towards the origin, source, creator, parent, Supreme Father and others of same kind in somehow.
17. The existence of everybody or everything lies on the basis of a love-centre. More accurate, generous, great the love-centre is more faultiness, generosity, greatness the person will achieve. Dharma teaches this type of novel idea.
18. Dharma is manifested in Ideal. Dharma can be conceivable only when it is manifested through a person. We can uphold, understand, practise easily this type of materialised Dharma, unless it is too difficult to conceive the characteristics of abstract Dharma.
19. Ideal persons are none but the protector and fulfiller of the natal distinctiveness of individuality and collectivity. The laws and principles of Dharma are materialised through these great and unique persons.
20. An active adherence towards these Ideal persons makes one to understand and apply the laws of Dharma in his life. There are more than one Ideal person come again and again according to need of age, but the present one should be followed in every sphere of life and Dharma teaches likely.
21. Dharma inspires people to move in the way of being and becoming in order to reach the final destination of perfection.
22. God is the destination of all faiths and people. How can one attain godhoodñ Dharma teaches this and urges the clue ñ to go ahead being concentric to an Ideal person of flesh and blood.

23. Dharma believes in reality. To realise the existence of reality behind each theory, document, speech, principle, philosophy or idealism is another distinctiveness of Dharma.
24. The real Dharma gives more emphasis on the present life than the life after death. That which is an imaginary concept and can not be visualised should not be given so importance ñ this is the truth of human life, Dharma teaches likely.
25. The cause of human suffering is rooted in complex. The happiness and sorrowfulness are born out of inclination to complex. Dharma advocates the complex, the natural phenomena born with the birth of humans are not evil by nature, but the way man applies it can be bad, so for best application of complex this should be applied in the service of Ideal persons; the best fulfiller and protector of distinctiveness.
26. To liberate the soul from the bondage of complex is called Moksha, Mukti, Salvation, or Nirvana. Personal salvation is not granted by Dharma, but it advocates the collective salvation.
27. To attempt reforming disfavourability into favourability and viewing all in a favourable look is another distinctiveness.
28. To reject the way to evil: non-existent factor and accept the way of goodness; existent factorñ advocated by Dharma.
29. To practise positive look in place of negative one in every sphere of life refers to Dharma.
30. Dharma is one and absolute. The Hinduism, Buddhism, Christianity and Mohammadanism etc. can not be called

Dharma at all. These may be named as the opinion, philosophy which are otherwise called 'Religion'.

31. Dharma is stable and unchangeable. From the very beginning up-to-date Dharma was, is and will be one and same.
32. Dharma is one and same for all nation, creed, sect, sex, cult and civilization, thus it is universal in character.

T T T

Dharma and Religion

Dharma is one, religion is many.

Dharma is a sanskritised term and its English form is religion. Religion is nothing but the Dharma in English form. Generally it seems to all, but 'Dharma' discussed in this book is totally different from the so-called religion.

'Dharma' was defined previously, now the definition and explanation of religion is required.

XVI.01 : Religion

Religion is made out of L. religio,-onis, n. religious, perh-connected with religare - to bind.¹

Religion :Re + religare

Re : again, once more.

Ligare : to bind up.

Religion means to bind the people again up with some

(1) The Chambers Dictionary, p. 1455

ideology and its manifested living personality. i.e. Buddha, Christ and other alike.

Man is born from his parents, so by birth he is bound to them, but again he has to bind himself with an ideal person in order to learn more about life and move towards perfection. Therefore, Sri Sri Thakur translates 'Religion' as Dwijadhikarana or Dwijikarana into Sanskrit language. Dwijadhikarana means to attain second birth. In Indo-Aryan culture by the sacred thread ceremony one gets second birth by accepting Acharya; the practical teacher, Dwijatadhikarana = Dwijadhikarana

Dwija : born again.

Adhikarana : the act of attaining, acquiring.

XVI.02 : Definition of the Religion

(a) Religion is nothing but to be ligared with the Masterñ Exponent and to lead life according to His leading commands making Him prominent in life by which solace of life and existential uphold are cultured combating evil that deteriorates it.²

(b) Religion is nothing but to assemble round the one ñthe ideal, the love ñthe fulfiller of one and all individually and collectively to serve all with His tidings and to observe with every untottering adherence, allegiance and active service so as to make them adjusted with a gradual go in His service, and make everyone valorous with his activity fortifying the one against every kind of danger or flow of evil with a positive stay which embraces everyone according to that Great one and serves accordingly with

(2) The Message, Part - II, Verse No.: 42

every hearty advance and pleasing sufferance; hence religion comes out when one is re-ligared with Beloved the Great to serve everyone according to His directionsñ as I think.³

(c) To bind oneself unrepellingly with the Love-Lord-the seer of life and growthñ the adjusted personality and to follow Him accordingly is Religion, and to be initiated is 'to be born again'.⁴

(d) The union of the soulñ the existence with the Lord or the Idealñ i.e., to follow Him actively in accordance with His desire is the essence of religionñ i.e., binding again.⁵

(e) The religions are communion with the oneñ the Hostñ the anointed bliss of providence, that follow the tidings of life and growth gathering individuals that evolve into mass.⁶

XVI.03 : The characteristics of Religion :

Religion ñ re-ligared to one has the following characteristics.

- (1) To assemble round the one.
- (2) To bind oneself unrepellingly with Love-Lord.
- (3) The one is none but the Idealñ Beloved the Lord; the seer of life and growth with an adjusted personality.
- (4) To follow the Ideal person actively.
- (5) To serve Him according to His desire actively.
- (6) The Christianity is a religion-, re-ligared with Love-Lord Christ. So also Judaism, Zoroastrianism, Islam etc. are called religions.

(3) The Message, Part - II, Verse No.: 33

(4) The Message, Part - II, Verse No.: 36

(5) The Message, Part - II, Verse No.: 37

(6) The Message, Part - II, Verse No.: 39

- (7) Religion is more than one. Even there are many religions founded and prevailed on the world so far.
- (8) There may be some differences among the religions as their origin differs according to place-time and person.
- (9) The aim of all religions is to attain Godhood through their Love-Lord.
- (10) The religion, started from a person leads to whole mankind.
- (11) Each religion is much influenced by the society, culture, language of the founder which causes differences among religions.
- (12) The mode of preaching, the theme, the powerfulness etc. of the founder person of religion fixes the limit of spreading out of a particular religion. The religion founded by Prophet moves long unless others vanish away after the death of founder.
- (13) The religion is the root cause of all disturbances as followers of different sects claiming their religion is much better than others fight each other. The sectarianism, groupism etc. believed to born out of religious difference and prejudice.
- (14) The religion has both beginning and end with development in between. Each commencement leads to an end through the developing condition.

XVI.04 : Dharma and Religion : a comparative study

Dharma and religion has some similarity and dissimilarity. On this basis the comparison can be done followingly.

1. Dharma upholds, protects and nourishes the law of being and becoming.

Religion is the binding by which the followers are bound together with an Ideal.

2. The purpose of Dharma is to get perfection moving on the path of being and becoming with surroundings.

The aim of Religion is to materialise all the desires and directions of the Prophet; Fulfiller the best being religared or bound with him through act of initiation or such like other process.

3. Dharma is manifested in Ideal; Fulfiller the best. The Ideal person; Fulfiller the best rectifies the laws of Dharma through his religion.

4. In order to conceive and understand the Dharma to be religious is needed mostly, so religion is the way or medium of Dharma and it aims at practising Dharma in all way.

5. The main factor of Dharma is principle or law, but the main factor in case of religion is person.

6. Dharma is natural, but religion is artificial.

7. Dharma is natal instinctive urge, but religion is out of natal instinctive rite.

8. Dharma is one and unique, but religion is more than one, even many in number and various.

From very beginning of world Dharma remains one and will be one forever, but according to the age religions are separate, even in one age there are different type of religions.

9. Dharma believes in one single 'ism' i.e. existentialism, but religion is scattered in many 'isms'. One religion has many opinions which lead to create many ideologies. Even everybody has his own ideology separately.

10. Dharma is eternal and invariable, but religion is transitory and variable.

There is no end to Dharma. As there is life so is there

Dharma. Religion has an end by times. Each beginning leads to an end definitely.

11. Everybody, even the world of plant and animal has one Dharma, but has different religions.

12. Dharma is originated from the urge of life and grow, but religion is created to reform the existing Dharma.

13. Dharma is not influenced by cult, civilisation, social activity, tradition or customs but religion is influenced by all these of the founder natives.

14. Dharma is not preached, but religion grows on the basis of preaching.

15. Dharma cannot be a cause to all disturbances, sectarianism or groupism, but religion can be, but it is only its dark side and the negative attitude to a religion leads to such unthinkable incidents.

Dharma exists always here and there for life and growth of all. In primitive age it was and now also it is. Indirectly everybody tries his best to practise Dharma in his daily life in a form of an attempt to live and grow. But people become selfish and the complex-craving attitude misguides them to the path contrary to existential traits in name of their own life and growth.

Smoking is injurious to health is the law of Dharma, but some people are fond of smoking and someone is there to support it in a novel way of argumentñ to feel excitement and enjoy the life the smoking is the best way to adopt such and such. The people are confused in which there is truth ? Is smoking injurious or fruitful to health ? Here the need of religion comes. The man of superior brain with auspicious aim comes at the people's rescue and saysñ "smoking is injurious to health" with profess. How can he convince the mass being one man ? For this he should have

some assistants, preachers and followers to move in different directions to preach and convince the people by demonstrating proof in the way of saying made by the superior person. To uphold, protect and persuade his valuable messages a group of followers is formed concretely which leads to found a religion in long run. To understand and materialize the law of Dharma "to be religious" is the first and foremost step for a man interested in it.

Dharma is the sea, but religion is wave on its surface. To mobilise Dharma and its laws religion evolves and after fulfilling its aim it vanishes away, but people following that religion do not renounce it but go with that. According to time and age the application of Dharma changes but the followers cannot liberate themselves from that backward situation which otherwise creates fundamentalism and sectarianism. After advent of Jesus the teaching of Buddha was reformed up-to-date. So, the preaching of Buddhism should not be encouraged. Similarly after Christianity Muhammad's Islam should be on the floor and others should likely be after Islam.

People cannot investigate the similarity between the past and present so, move with their accustomed past one, in this situation religious faith and ideology continue to come times and again to inform all their aim is to visualise and rectify the Dharma, but people do not accept their theory of reformation without proof. Some of them come to accept the new theory or religion in a purpose to understand the real characteristic of Dharma and materialise accordingly. There is the theory always but the materialisation of that cannot be done properly without being religious.

Religions had come and gone, but the real Dharma could be not be established yet universally. The reason behind it is

religious preaching propagates the new theory blended with the culture and social distinctiveness the religious founder has possessed in nativity. When the people of separate culture and society see the new faith or religion has been blended with other's culture, language, social phenomena they feel their culture and society are in danger and protest against the new faith or religion not to prevail on their own land. Mostly for this reason religious movement does not spread out all over world by the ages. At a result the reality of Dharma does not touch the heart of people, but the evil side of religious prejudice becomes visible in front of mass. Being affected disastrously by religious prejudice they protest against the religion and its movement. Even they do not recognise the existence of Dharma in any form, but promise to ruin all its forms with the weapon of modernity, scientific approach and humanity.

T T T

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 *Purtaniti*.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 Rajdharma; 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 collectively keeping own natal distinctiveness and individual specification intact in all-round becoming improved well contiguity; that is why, how can a state be secular (Dharma-nirapeksha; impartial to Dharma) I 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 mean 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)

Dharma and Science

The modern age is a age of scientific approach in all ways of life. The influence of science is so inevitable on modern educated mass that the latter even cannot be ready to listen a word not supported by scientific reason.

The traditional form or religious nature of Dharma which has been demonstrated before the mankind could not satisfy people scientifically on that's approach and so has been rejected by them to dustbin as unnecessary article.

Sri Sri Thakur Anukulachandra, the matchless inducer of Dharma in the novel and realistic approach protests against the mismatch of Dharma with science and opinesññ there is no any sort of fighting between Dharma and Science. Dharma is that which nourishes the upholdment of human existence. The duty of Dharma is to cross over ignorance and unwiseness, but up to which limit man goes ahead in field of knowledge, there will be something beyond that limit and for this man will suffer. If man egares to avoid the sufferings being dependant on science and its machinary, why will he not utilise the vital force and body-engine; the best scientific machinary yet created and is a gift of God to mankind, preserved in his hand ? Therefore, by eliminating

the practice of keeping the body and mind healthy, responsive and tolerable the scientific practice does not achieve perfection at all. In one way you may call Dharma also the science.¹

XVIII.01 : The Science defined

The word 'Science' comes from L. Scientia, from sciens, ñentis prp of scire to know.² The root verb behind science is to scire which means to know. So science means knowledge.

The term science is defined as ñ knowledge ascertained by observation and experiment, critically tested, systematized and brought under general principles.³

Sri Sri Thakur defines 'science' ññ To know a thing with all its components and their co-ordinating adjustments, peculiarities with their actions, differences and similarities, in all specific specifications is science ñas I call.⁴

The Characteristics of Science.

- (1) Science is a knowledge.
- (2) The process adopted to know is based on reality.
- (3) The method of knowing can be demonstrated to people.
- (4) The observation is there.
- (5) The knowledge is acquired through experiences of continuous observations.
- (6) The theory or findings of science can be demonstrated for proof.

(1) Alochana-Prasange, part : XVIII (Dt. 30.09.1949).

(2) The Chambers Dictionary, p. 1542

(3) The Chambers Dictionary, p. 1542

(4) The Message, Vol. VIII, Verse No.: 174

- (7) Imagination and absurd thought have no place here in science.

XVIII.02 : Dharma and Science

Dharma and science, the both have many similarities and few dissimilarities also.

To know the Dharma of anything is to know the clue of its unfoldment and existential attributes;

Science smiles there with its shining resources of present and future in every lofty mood.⁵

Similarity :

- (1) Dharma is real in sense, science believes in reality.
- (2) The clue of existence and growth of humans and others is attempted to know in the both field of study.
- (3) Dharma is the eternal law of being and becoming. Science is there to invent this for the betterment of people.
- (4) Dharma is the law and science adds practical approach to it.

Dissimilarity :

- (1) Dharma is related to God in all the way, but science is hesitant to declare its relationship with God in any way.
- (2) Dharma aims at auspiciousness and betterment of mankind, science does not necessarily aiming at auspiciousness and betterment of people. Atom

(5) The Message, Vol. VIII, Verse No.: 173

bomb, a product of scientific research destroys people in lakhs.

- (3) Dharma is pure and auspicious in both theory and practice. If one tries to misutilise Dharma in a bad way he cannot do, as to live and let others to live is the slogan of Dharma. How can one misutilise the life of oneself and others against the life and growth of both him and others ? If one misutilises in name of Dharma, another's life for own sake it cannot be called Dharma at all.

Science may be pure or impure and auspicious or inauspicious and all these depend upon the utilisation. One can misutilise scientific knowledge in his own selfish way and do harms to others.

- (4) Dharma has only positive approach, an approach having a smell of negativity cannot be regarded as Dharma.

Science has both positive and negative approach and it depends upon the mode of utilisation. By the help of science many ruins have been done to human society.

- (5) Dharma is the law of being and becoming and that what is good for life and growth individually and collectively is Dharma.

Science is a clue or key to knowledge on achieving that one can misutilise it against life and growth if he wishes so.

XVIII.03 : The Science sponsored by Dharma :

Sole science can do good or bad to mankind. It can create or destroy. But when the science being sponsored by Dharma is demonstrated that does well.

By the help of the science sponsored or supported by Dharma it is possible to eradicate the problems like disease, poverty, ignorance, penury to character and heart in proximate future. Our *varnashrama*, marriage principle etc. are the result of system, scientific research done by our ancestors. The social base of our cult was according to scientific principle, so the nation was so higher than others in past days. That is why, brainy men are required who will demonstrate the scientific base of upholdment or Dharma and cult absolutely.⁶

Dharma guides science in the way of auspiciousness to the life and growth. If the scientist or user of science does believe in Dharma he will not misutilise science against life and growth of mankind. So, at first science must be sponsored or guided by Dharma then it will go to people being coloured with Dharmik principles.

When the science is not for nourishment of existence and growth that cannot be called Dharma-giver.

XVIII.04 : Dharma permitted by Scientific law.

Dharma may lead to blind belief if it is not permitted by scientific law. The principle, saying, practice etc. all should be based on scientific approach. In order to distinguish which is for life and growth and which is not only science can guide and scrutinise in detail for judging what is Dharma and what is Adharma or anti-Dharma.

A devotee lettered to Sri Sri Thakurñ "his cow yields milk in the month of Bhadrapada which can not be offered to deity and so also for drink due to its inauspiciousness. O Lord, please guide me in this regard, whether the milk milked out from cow first

(6) Alochana-Prasange, part-3, p. 42 (Dt. 04.01.1942)

in the month of Bhadrapada is befitting for God or not, if it is befitting I can use it after offering to God, if not then I will reject all of it to dustbin."

Sri Sri Thakur ordered his devotee nearby to note down and send to that questioner that what is for life is based on Dharma. Everything favourable to life and growth is supported by Dharma. It means that man has to test that milk by drinking, if he feels ill he should quit that quickly. The principle of milk of Bhadrapada is healthy or unhealthy and suitable or unsuitable to God's utility is called Dharma. To test the milk for its healthy or unhealthy condition is the science.

XVIII.05 : Dharma or Science aims at same goal, but moves each in a different way.

Dharma and science aim at same goal the allround betterment of human society. To find out the befitting way to achieve the goal of perfection and guide people to go on that way positively is the purpose of both. The being and becoming of all should be preserved, protected and nourished, unless the very existence of all animates will face extinction in future, so the need of Dharma and Science arise to uphold these. For this reason both require some reformation.

"Do remember, your Dharma and science should be protector of distinctiveness and rectifier of cleavage, be regulator of mass enriching the man in the act of enkindling towards existential traits; do not make Dharma or science democratic, rather make that fulfilling, protector of distinctiveness and nourisher of existence, in the external way of inquisitive practical service you will be enlightened flourishingly with well consistency".⁷

(7) Vidhi-Vinyasa, Verse No.: 251

Dharma and modern scientists

The scientists mostly turn up their noses from the talking of Dharma, but to determine the Dharma (the characteristics) of each one is their duty. Suppose, a potato, what is its nature, structure, and what utility it does have in human life ? A scientist has to conceive all about potato and try his best to convince others in this regard. All of these activities are nothing but to follow Dharma and let others to follow and practise the same in their life as so to say Dharma is nothing but to know and realise the basic principles. A discussion in this regard with Sri Sri Thakur was done.

Sahayram babuñ Albert Ainstaine is the gratest of all scientists, but he obeys Dharma and God.

Sri Sri Thakurñ Dharma is that what the science is.

Sahayaram babuñ Ainstaine does not support the destructive application of science. He hopes the scientist should be honest.

Sri Sri Thakurñ They should be honest. Not to be honest means to cheat. If one wants to be gainful being evil he will gain cheating.

Sri Sri Thakur turns to subject matter of discussion again and toldñ whatever we do, whatever we need all for existence only. The existence is basic point. Man becomes passionate out of ignorance and this let the existence go into imperilled condition. The necessity of God in human life is also for evolution. By untottering love towards Him the being gains perpetuity and leads to the path of light. Everyone needs Dharmañ Whoever he may be, a scientist or politician !

Kestodañ the science comes from the Love and inquisitiveness towards unknown.

Sri Sri Thakurñ I do not understand unspeakable one. We have to be concentric in Ista, the personal lord; a living being.

Someone manifest auspiciousness is required. Ista is the alter of Brahman.

KestodañWhat is the necessity of middle person or Living Ideal; the guide ?

Sri Sri Thakurñ He inspires. What is the need of professor ? He has seen through inquisitive findings. So, it is had from him. The sunrays become concentric in crystal stone. He is the establishment of Brahman; the supreme being. The divine sport in form of human being is the best of all such of Lord Krisna.⁸

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(8) Alochana-Prasange, part : XVIII (Dt. 30.09.1949)

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 Srikrishna and the follower of Srikrishna towards Lord Buddha, again to Jesus Christ, a Christian to Rasul Muhmmad and follower of Islamic faith to Sri Chaitanya or Vaisnavism, SriRamkrishna 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 Srikrishna 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.

T T T

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.

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 ह्यनुमतिं च

आनुरागं ह्यनुमतिं 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: \sqrt{D} \sqrt{M} \sqrt{A} ... (Dharmasya mulam arthah) :

The root of dharma is money.

\sqrt{S} \sqrt{H} \sqrt{D} ... / \sqrt{D} \sqrt{M} \sqrt{A} ...\$&

(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: $g^{\circ} Y_{\circ} n^{\circ} \bar{r} \bar{a} \bar{e} \bar{a} \bar{m} \bar{c} \bar{h} \bar{s} \bar{a} \bar{u} \bar{s} \bar{c} \bar{o} \bar{s}$

(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

$g^{\circ} Y_{\circ} n^{\circ} \bar{r} \bar{a} \bar{e} \bar{a} \bar{m} \bar{c} \bar{h} \bar{s} \bar{a} \bar{u} \bar{s} \bar{c} \bar{o} \bar{s}$

$A \bar{s} \bar{t} \bar{h} \bar{s} \bar{g} \bar{h} \bar{m} \bar{a} \bar{n} \bar{o} \bar{m} \bar{j} \bar{i} \bar{m} \bar{e} \bar{v} \bar{m} \bar{s} \bar{h}$

(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, vacuums 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 Krishna 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 }* [*ZYZS 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 sreya 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.

T T T

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

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'.¹ From Sanskrit... stha (root-verb)- to stand, exist.

Human : From Old French humaine, from Latin humanus,² 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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To invoke life–
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that 'Hu' means God-
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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.⁴

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

(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.⁵

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.⁶

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.⁷

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

(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.⁸

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

(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.⁹

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

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- (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.

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

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

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are the pioneers of

begetting the clues of Dharma.⁷

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

(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.⁸

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

(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.⁹

T T T

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

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- (B) Achara-Charya, Ist part.
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- (F) TapoVidhayana, Ist part
- (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
- (S) Swastya O Sadachara
- (T) The Message, Vol-II, IX (Eng. Language)
- (U) Alochana-Prasanga
- (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 been awarded Ph.D. Degree 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.