



Moral values of Matua religion

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In many different religion in the world we observe moral advice. In actually moral obligations are connected hand in hand with religion. We see many moral advises in Matua Dharma. In Matua dharma there are not just significant but these are the base of this religion. Matua Dharma applies these moral advises both theoretically and practically. When faced with tough hard real situations, these moral advice will subsequently have practical applications are needless to say. We need to think about this tough hard real situation, where one class of people wear face to live their lives same as animals. As human beings they were not given the decency of getting the minimum respect they deserved, and always insulted and publicly humiliated, to bring this class of people into a normal living and a normal society this was a big challenge. Sri SriHarichand Thakur accepted this challenge and of course he own it. The person who always gets insulted by others, who always faces criticism and gets cornered, for that person it is extremely difficult to maintain a normal day to day life style. Let alone maintaining religion moral advises. But those depressed and ignored people were saved by Sri SriHarichandThakur, And were given a better way of life and good lifestyle. He convert their lives into a systematic discipline. But for maintaining this systematic lifestyle, come the concept of practical ethics. That's why Matua's moral advice are base of Mathura religion.

If we look at Indian philosophy and its branches Buddhist philosophy and Jain philosophy they are famous for moral aspects of philosophy and are very popular, similarly in Matua Dharma the moral aspects of philosophy is observed, however the conversation of this moral aspects of philosophy into practical implication is in the goal of Matua Dharma. Even today, in the world of Philosophy Matua Dharma and its moral advises are not given priority, but it can be said that chances are there. If we study carefully the moral advises of Matua Dharma we will understand that it claims to be separate ethics.

Sri SriHarichandThakur had many religion advises, one of them is:—

“Jeebedaya name ruchi, Manushete nishtha,

Eeha charaarjotoshob kriyabhroshta” .1

“jeebedaya” it means to show love to all the creature of the world, on the other hand it is non violence. Non violence is shown in the principal of Buddhist ethics. Here to shown non-violence towards all creature is said. In fact the solidarity of all creature is a first step of Indian moral education. Sri HarichandThakur has become a follower of that genre by the word “Jeebe days” .



“Manusetenistha ”means that to love people, to believe people. It is understood in his advise as to believe what kind of people. He has given three advice to his son Sri SriGuruchandThakur and other devotees to walk on the path of life. There are:—

1. Believe pure people.
2. Pray with devotion
3. The character is sacred.

‘Sudha Manus’ means that the character of the holy person, the honest man. The honest character refers to the person who follows the advice of the Sri SriHarichand Thakur. In this context, the 12 command comes. He who obeys the 12 command can have a holy character. Must be devoted to the holy character because that person is a beneficiary for society, so follow, of course, he also said that away from the person who are dishonest.

“Naisthik bhajan” means the meditation for worship of God with devotion. If you have full confidence in God, you can easily love all organisms/ creature, you can be satisfied yourself. It is not possible for a person who is not satisfied himself. If you have full confidence in God, there is no need for external aroma. He can deal with all kinds of problems in the intellect.

It is necessary to observe the 12 advice in order to reach the holy character. Without this 12 advice, Matua ethics are not complete. If we think other religions in India we see some general moral advice there. This 12 commandments are look like that, that is they were given for all people. From this 12 commandments it is possible to think a little about the religion of Matua. That is why the 12 commands occupy the most important place in the Matua religion. I will not enter the discussion of them extensively, but I will try to briefly present it. The 12 advise are mentions:—

1. Always speak the truth.
2. Apart from your wife, treat all women as your mother.
3. Show devotion to your parents.
4. Love the world.
5. Do not discriminate against people of pure character based on caste.
6. Be cautious of the six enemies (lust, anger, greed, delusion, pride, envy).
7. Do not criticize anyone's religion.
8. Avoid pretending to be a saint outwardly.
9. Work with your hands and chant God's name with your mouth.
10. Establish a temple for Lord Hari.
11. Pray daily.



12. Surrender your soul to God.

If we look at those 12 practice, it can be seen that only the 12th precept had spirituality. The rest of the precepts were given for practical life. Several of the 12 precepts wear already in the moral ideas of India. For example, the rule of speaking the truth or the rule of showing respects of parents. So the question is why is it necessary to maintain them again? Here it can be said that the precept were in the form of precepts, but they did not have practical application. The uniqueness of the Matua is that they have put them into practical application. We see that before worshipping Sri Hari in the Matua house, the children worship or worship the feel of their parents and this rule is included in a mandatory rule. In this way, bringing the rules down to practical life is certainly an achievement of the Matua ideology. The 7th precept among the twelve precepts, “do not condemn any one’s religion”, is not presented in a general form in any other religion. Here is a point to consider: this advice is given to those who are always criticized and humiliated by others. This warning is given to the Matua so that we do not indulge in unnecessary criticism while fighting against Brahminism. Let us remember that protesting against Brahminism and criticizing are not synonymous. We must protest, not criticize. If we can follow these advises, we will definitely create a tolerant.

I think that the most surprising and innovative advice is the “concept of a celibate in one’s own house”. I do not think that such a concept of a household celibate is clearly found anywhere in the moral advice in India. We see that in various religions, after marriage, the wife is considered as the property of the man. The wife falls under the rights of the man where possible, and there is no need for the permission of the wife. In the Matua ethics, we see that the provisions given for the householder regarding sexual intercourse are entirely in favour of the women. For example, if the wife is sad, sick or in mourning, sexual intercourse is prohibited. I do not know of any other religion that has considered the woman in this way. Some of the prohibitions that exist regarding sexual intercourse between husband and wife are mentioned:— sexual intercourse is prohibited in the morning during the day and in the evening.

If we examine the prohibitions carefully, we see that the path of a restrained and disciplined householder’s life has been opened. Therefore there is no need to leave one’s wife and go to the forest for religious practice. If there is true restraint, then it should not be broken by the company of a woman. In the Matua ethics, we see that women have been placed on an equal footing with men. It is said, “paropoti paroshoti parshanakoribe”— just as touching another husband is forbidden for a woman, so is touching another wife forbidden for a man. In terms of respect, women and men should be equal in moral terms and this is respected in Matua.

In addition to the above moral advice, moral teachings like social service and love of life have been given. Love has been defined in Matua as follows:—



“AuttoSvarthekarmokare tare bole kam.

Parohitekarmoijatodharapreamnam.”².

the work done for one’s own happiness is called kāma. And the work done for the welfare of others is called Prem. I will not enter into this discussion, because many wise men in India have given advice on social service and love of life. Here I want to say one thing. Matua has been able to establish in its ethics that there is no need to leave home for social service or for worshipping God.

Reference:

1. Sarkar, Tarak Chandra –SriSriHarilalMrito ,Published by Sridham Orakandi, 20thvarision,page no11.
2. Do, page no 94.