Readings on Prophets and Principles

Souvenir on the occasion of

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Organized by

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Editorial

Prophets and Principles

Prophets

Prophets are wonders. They are the creators and the creations, both together. They are God in human form on the one hand and human beings with Godly qualities, on the other. Their existence alone proves and facilitates what Sri Sri Thakur Anukul Chandra once said that 'Man is God'. Prophets show that what appears humanly impossible is divinely possible. They are the fusion of humanity and divinity in a live concert.

Humanity benefits immensely from the life and ideology of prophets. To put in reverse, Prophets come for the benefit of humanity, when humanity passes through grave crises. When prophets descend, man gets a passage to ascend.

This wonderful phenomenon of prophethood was splendidly played out during 1888 to 1969 on the soil of Himaitpur (currently in Bangaldesh) (1888 – 1946) and in Deoghar in Jharkhand state in India (1946 – 1969). The period certainly is lapsed into the past, but the events of that period are so valuable for the humanity that it needs much enquiry, research, analysis and understanding. The life of Sri Sri Thakur, as and whatever is known today, is like the proverbial tip of the iceberg. Much of that submerged portion has to be unearthed for the benefit of the humanity and for the purpose of flourishing culture and civilization.

We know from our experience, from what we have read, heard and felt about Sri Sri Thakur, everything put together presents a wonder ball, which shines on its own charm. We get enlightened as much as we are mesmerized, as the features that he radiates are simply unfathomable, inscrutable and charismatic. But it does not end there. He is not a magician or an acrobatic whose only object was to play and show wonders and keep the people around engaged. His overriding purpose is to render service to others; enlighten others; elevate others, particularly elevate the consciousness and sharpen the faculties of each and every person on this earth. Above everything else, he was the redeemer, the savior, the upholder of existence and eradicator of evils.

Principles

The single most important feature of Sri Sri Thakur was that he left no stone unturned for inviting bliss and beatitude for everyone. In this process, he averted and prevented dangers, obstacles, impediments and hardship for everyone. People looked up to him for his grace, that would free them from the worldly troubles. Here comes the role that 'principles' play. His grace would flow through a process which his principles define. It is important that people know the principles, the ideology and the basic tenets of becoming and adopt, follow and practice the principles. The national conference on 'Prophets and Principles' is aimed to decipher and familiarize ourselves those principles which play critical role in our life, in our quest for becoming.

Sri Sri Thakur Anukul Chandra created a pool of love around him. The undercurrent of that pool helped everyone to propel towards elevated consciousness. Everyone would strive towards excellence, overcoming the limitations of destiny. That process has been demonstrated by Sri Sri Thakur and his ideology has been given as a capsule. But today, that process largely seems to be unknown to people at large.

Prophets fight against fate. They wage war against evil and propitiate existence. We saw those missions in actions during the life of Sri Sri Thakur. Today when Sri Sri Thakur is no more on physical plane, his principles are the tools for carrying on his mission. Life of every person, you, me, our neighbor, colleague, everyone's life is the ground zero, the point of action, that battlefield where the mission critical is being played out. The society, the economy, the community, the work place, the environment, web of regulatory frameworks, the administration, the field of education, the community health; all these are canvass on which Sri Sri Thakur's mission needs to be painted. Sri Sri Thakur's ideological paradigm, his literature and his laid down tradition are so vast that these encompass the whole life and society. Question remains, how much of that is known, practiced, discussed, articulated, communicated, put in to code of conducts and kept alive through traditions and institutions?

Institute of Indo-Aryan Studies

To conduct a deep enquiry into the life and ideology of Sri Sri Thakur is a multidimensional and huge task. One part of that task is to conduct research into Sri Sri Thakur's ideology as enshrined in his literature. The objective of this national conference is to focus on ideology of Sri Sri Thakur Anukul Chandra for a better appreciation. We have many more things to know, admitting that we already have basic knowledge about Sri Sri Thakur's ideology. And if we take the humanity in totality, then the fraction of humanity which has access to this knowledge of ideology is abysmally low. And that determines the size and volume

of work that needs to be done to bring the knowledge about the ideology of Sri Sri Thakur out to the surface and to the level of visibility and awareness.

Institute of Indo-Aryan Studies is carrying out this mission critical of the present prophet, Sri Sri Thakur Anukul Chandra. The first national level conference after formation of Institute of Indo-Aryan Studies in 2009 was held in Mumbai University, in collaboration with Department of Philosophy in September 2011. The conference theme was 'Indian Culture'. The second national conference on 'Indian Culture', with particular focus on 'Dasabidha Sanskar' (Ten Sacraments) was held in the newly constructed premise of Institute of Indo-Aryan Studies at Balasore in Odisha in June 2013. And the third in the series is being held at Cuttack in Odisha in December 2013 on the theme 'Prophets and Principles'.

Every conference organized by the Institute in the past created volumes of literature. Worth mentioning out of these are: a) Proceedings of the Conference on Indian Culture - 2011 and b) 'Future Culture – 2013'. These two are landmark pieces of literature on Sri Sri Thakur. A catalogue of publications of the Institute is printed elsewhere in this volume. This volume, 'Readings on Prophets and Principles' contains 17 articles on the subject. All contributions in this volume are original works. While there are good quality articles from mature researchers, we also have encouraged new authors into the domain and helped their work get published. The sole objective of Institute of Indo-Aryan Studies is to promote research on Indian culture in general and on Sri Sri Thakur Anukul Chandra, in particular. All activities of the Institute are oriented towards research, publication, formulating operating framework from Sri Sri Thakur's literature.

Conference on Prophets and Principles

Sri Sri Thakur Anukul Chandra left his mortal frame for last 44 years. During this interval, there has come a new generation to stay, who can know Sri Sri Thakur only from second-hand and third-hand sources. Most of the contemporary devotees of Sri Sri Thakur have passed away. Advancement in science and technology has brought about a sea change in style of living, thinking and viewing. Overall, there appears to be a void in understanding the core principles of Sri Sri Thakur. Further, there appears to considerable erosion in the operative and application part of Sri Sri Thakur's ideology. What typically happens after the prophets' departure that distortion creeps in, that process has set in. Situation has perhaps come to a point of decay. This situation has arisen, partly due to ignorance about Sri Sri Thakur and his principles; and secondly, due to passive approach Sri Sri Thakur's devotees have taken to the issue under reference. The conference on 'Prophets and Principles' address a question: if one has to live with the objective and ideology of Sri Sri Thakur Anukul Chandra today, then what is the framework? What is that Sri Sri Thakur has provided for the people

of today and tomorrow on the subject of his ideology, which one would understand to follow?

Structure of this Volume

This volume is structured in four parts:

The first part is a prayer. This prayer is a wonderful piece composed by Sri Sri Thakur in Bengali; it was first published in 'Anusruti' (in Bengali), Volume III in 1962. Half a century later today, the English translation has been presented here, with a view that this poem of 24 stanzas will answer the question that what should be the content of our prayer to the Lord.

Second part deals with the concept and illustration of prophethood. Authors in this part have gone into the analysis and philosophy of *avatar* or prophet. The cult of *purusottam* (fulfiller the best) and the system of *sadhana* following him has been the sterling attraction of this part, for the first time brought out in English in the light of Sri Sri Thakur's ideological framework.

The third part deals with the lineage of prophets, past and present. Papers in this part have attempted a comparative study of so called different religions, particularly from the point of view of Sri Sri Thakur Anukul Chandra. The sums and substance that comes out of this part points to the underlying similarity of all religious views and the harmonious tune of all the prophets. 'The present prophet is the consummation of all prophets'.

The fourth part in this volume presents sparkle of the latest prophet, Sri Sri Thakur Anukul Chandra. The authors have sung the glory of the Lord, in thousand words, yet admittedly failed to present the Lord in totality. That is the feature of the human manifestation of the divine. What comes along with the analysis is a spontaneous flow of devotion and knowledge. One author in personal conversation with us confessed that he has written his article from heart, not from mind. At the same time, some authors have applied good piece of mind in viewing and presenting the Lord in high intellectual rigour.

Conclusion

Dear reader; this volume in your hand has the power to change your life. This volume voices the call of the divine and it drives towards excellence. Institute of Indo-Aryan Studies takes immense satisfaction in presenting this volume in your hand.

25th December 2013
Cuttack, Odisha

Dr. Tapan K. Jena
Dr. Debesh C. Patra

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1st National Conference on 'Prophets and Principles', 25-26 December 2013,
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Part I: Prayer

What we submit to God becomes prayer.
In Sri Sri Thakur Anukul Chandra's view:
= Prayer is essentially application of words and deeds to achieve the goal.
= When prayer gets focused and tuned with urge for action, you will get peace in body, mind and freedom from complex mania.

Both the above two sayings of Sri Sri Thakur link prayer to action, leading to goal realization. Payer is done both in words and deeds. When the prayer (the desired goal) and action (the medium for achieving the goal) are in synch, one comes to a state of peace and harmony, physically, mentally and emotionally.

In Anusruti, 3rd part, Sri Sri Thakur Anukul Chandra has given a long lyric vani (in Bengali), which really brings out what should be our prayer to the Lord. We have attempted to translate that profound vani of Sri Sri Thakur below and that for us seems to be the last word on prayer.

Translation from Bengali to English has been rendered jointly by: Prof. Dinabandhu Dey and Dr. Debesh C Patra
Dinabandhu Dey is Professor in English, Khaira College, Balasore, Odisha.
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We owe a word of gratitude to Pujyapada Buddhadev Chakraborty for his guidance and seal of approval.

Prayer

O my gracious Lord, the all powerful Master,
the glory of my being, the wealth and divinity;
The stay of my soul, the goal ultimate,
the light of life, the pathway to eternity.

Beneath the canopy of thy serene dispensation,
May I bear the cross of my distress!
In thy denial of morsel or bestowal of laurel,
O divinity! Thy cold look won't me repress!

Every act of yours is blessing for me,
I am surrendered, ever at your feet;
To serve you is my duty supreme,
work for you is life's goal I treat.

Thou art my sole belonging,
nothing else have I to yearn;
Least care world over, for anything,
thy pain is my lone concern.

You know what is good to me,
gracious lord! Let it be done;
I pray Thee! Live with esteem,
for me and for everyone.

Your service, with inquisitive zeal,
your work, words of principle;
Upholding these is my true worship,
for my soul, and goal of disciple.

Nourishing thy smile, content and care,
glory unto you! world over;
That be my cherished endeavor,
the mission I'll chase for ever.

You bless me! Stay with me,
you live forever, life eternal;
Me at your feet, at your call,
be with you, for you, ever loyal.

Those who make a show of love,
and who pet their own deficiency;
Never put their words into action,
devoid of devotion and decency.

Million words of thy mercy and admonition,
seldom touch them and impact;
Only they who live in you and you in them,
can relish thy bliss, keeping you intact.

I claim not thy mercy, or unmerited favor,
though dear thou art to me;
Let this heart, brimming over with love,
wash thy lotus feet and adore thee.

Have mercy on me! Perfect me,
to meet thy wish, fulfill demand;
My body, mind and soul, all that I am,
could see you, hear and understand.

This is my prayer, O my Lord,
my life's go, thirst and hunger;
Let thy abode ever illumine, remain unshaken,
in my heart, that beats faster.

Each of thy commandments,
is my soul's benediction and cheer;
Be thou my guide, goading me unhindered,
may clouds of despair be clear.

When you grant my fervent prayer,
making me full with thy grace;
I see you here, there and everywhere,
closest to my heart I feel thy presence.

To care the wellbeing and joyance with a flourish,
of self, home in touch with surroundings;
I pledge to adore it, the motto sublime,
with you as the pivot, the lord of becoming.

Let the aura of thy sight, sweet and blissful,
pervade in and around, whole of the universe;
may I worship, serve and nourish thee,
with a heart resplendent with thy splendors.

With my being fastened to you,
firm up our bond of love with unselfishness;
Vanquish all evils, banish them forever,
with thy sweet and deft touch of blessedness.

Let accomplishment of all acts vital and vigorous,
attuned to thy laws, piety of providence;
Effulgence in thy unerring ways and blooming purity,
ever chasing a life of sacredness.

Let my acts of love and devotion to thee,
preserve in my heart with tenacity;
Resisting the evil with a crushing defeat,
prodding me along the path of eternity.

My devotion, o lord! Invoke thy mercy,
with blooming acts of love, hallowed in thy bliss;
Victory unto thee! A paean from each cell of being,
for a grace to uphold thy wish.

Knowing and not-knowing alike for you,
wisdom is your own being;
You are mine, all is yours,
savior of soul, the hoist of becoming.

You are with me, ever by my side,
with illuminating existential care;
I look up bewildered, wonder you are;
Without you who else is there?
this weak heart fails to measure.

Not everyone knows, thou art the love sovereign,
priest of all beings, matchless alone;
You own the world, the world is woven to you,
Thou art unique and second to none.

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Purushottama Paramparaa
(Prophet's Cultural Succession)

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Yadaa yadaahi dharmashya glaanirbhabati bhaarata
Abhyuthanam adarmashya tadaatmaanam srujaamyaham
Paritraanaaya saadhunaam binaashaaya cha duskrutaam
Dharma sansthaapanaarthaaya sambhabaami yuge yuge'
- (The Gita, Chapter 4:7)

Lord Krishna has assured that he will incarnate in every age to preserve *Dharma*. Indeed Hindu religious scripture has vindicated the reincarnation again and again. In this context, two issues needs to be addressed:

1. How will one recognize when he reincarnates?
2. What will be the process to follow him in the interval period of his two successions?

Identifying a prophet

Prophet is the incarnation of the creator in flesh and blood. He represents God in conceivable form. He is the Supreme Father, *Purushottama*, the infinite encapsulated in finite. Therefore while on one hand he has physical limitations, on the other hand he is omnipresent. It is almost an incomprehensible phenomenon. Therefore Sri Sri Thakur tells, "*baasudeva sarbamiti sah mahaatma sudurlava*"

God (*Iswar*) is the ultimate Supreme and *Purushottam* incarnate is his embodiment in human form. (*Adarsh Binayak*: 186). Therefore, Prophet is the visible form of God. Sri Sri Thakur says, "He within whom all the resources of the world—knowledge, love and activity—are spontaneous, and by the inclination towards whom the scattered lives of men and all the diversities of the world find a final solution, is the God of men!" (*Satyanusaran*)

Sri Sri Thakur used to refer everything to the mercy of the Supreme Father. He has defined this term. Supreme Father (*param pitaa*) is the spiritual urge

(*aatmik sambega*) or spiritual energy, seedling of which radiates everyone with their distinctiveness in the lap of nature. *Purushottama* is he, who in spite of being born (*udvinna*) in such a process is also the nurturer of distinctiveness, all fulfiller and the supreme knowledge (*betta*). So, *Purushottam* is the savior of humanity in all ages and he is the Supreme Guru, the revered *acharya*, the manifested Supreme Soul, the One and indivisible. (*sangya sameekshaa*:109)

Sri Sri Thakur has further clarified in unambiguous terms, "Remember— Prophet incarnate is the *Nara-naraayan* (human God), the finite form of *Ishwar*." (*Adarsh Binayak*: 68)

Identifying Prophet is an impossible phenomenon unless he reveals himself to humanity. Sri Sri Thakur says, "The lover alone can know Him; so, keep the company of lovers and worshippers of existence. He must manifest Himself." Otherwise, He remains as strange and queer to a proud man as a wise-man to stark illiterate. (*Satyanusaran*) However, there are few essential objective criteria:

1. He must be the fulfiller of all past prophets (*aapurayamana*). It means, "The fulfiller of past should be observing the sayings of the past ones with all devoutness while taking place, time and person into consideration." (*sangya sameekshaa*:91)
2. He must be the preserver of instincts (*baisistyapaali*). The preserver of instinct means to nourish the distinctiveness that nurtures the existence (*sangya sameekshaa*:90)
3. He must resist evil in all its forms.

Prophet incarnate is the sadguru in spontaneity (*swatah-sadguru*), blissful by nature (*swabhaba-Ista*) and the Guru of the world (*biswa-guru*). He is also the Guru, purohit, *Ritwik*, *Adharjyu* and *Jaajak* — all in one. (*Adarsh Binayak*: 232)

Process to follow Prophet after His physical demise

Prophets, the human form of God, do not die as they are the coexistence of finite and infinite. Yes, the finite physical frame that embodies the spiritual energy leaves as per the eternal principle of mortality. But the infinite, omnipresent and omnipotent form continues, beyond the comprehension of human brain.

Evils in the affairs of *Dharma* spread their branches after the physical demise of Prophet as the 'resisting of evil' gets slackened and misinterpretation of His eternal saying becomes rampant. Our scriptures have prescribed guideline for such a situation and Sri Sri Thakur has also endorsed the guideline to be followed in such a situation. The golden principle is that "in case of conflict between '*shruti*' and '*smruti*', '*shruti*' must be upheld'. S*hruti* refers to the dicta given in objective style by the prophet where as *smruti* refers to the other literature created by followers through recollection of memory. Sri Sri Thakur says, "whether it is *Ritwik*, *acharya*, *purohit* or whoever he may be, if their sayings do

not comply with the *shruti* vani of Prophet or if there is incongruity even in its essence, then it should not be followed. (*Dhruti Bidhaayana*, part 1: 275).

Commenting upon his given *vaani*, Sri Sri Thakur tells that the jewel that has been delivered by the mercy of the Supreme Father will remain as the fodder for hundreds of years, nay, for some thousands of years. (Alo.Pras. Vol.21: 19-9-52: 183). Whatever was given before is like the introduction and whatever is being given now is the chapter which would provide sustenance (*paatheya*) to move on for thousands of years. There existed many things earlier but in a dispersed manner. It was never in such a comprehensive and analytical format. (Alo.Pras. Vol.22: 9-7-53: 87). He further adds that I have not left anything untold. This time the cooking pot has been broken in public. There remains nothing more to be delivered necessitating me to come again in a quick succession. (Alo.Pras. Vol.22: 16-3-53: 15)

Quoting Manu, Sri Sri Thakur tells that the law of land needs to be adjusted according to the time, place and person. The real *Brahman* i.e. the *brahmangya* is the architect of this change according to the era and he is the normal dictator. In his physical demise, the assembly of disciples will work in accordance with his principles. (Alo. Pras. Vol.11;10-3-48 :76). There is no doubt that during the lifetime of prophet whatever he says is the last word on that matter because the decision takes care of time, place and personal parameters. But after his demise, the interpretations have to be done taking time, place and personal parameters in mind. Sri Sri Thakur tells, "The emergency guidelines are only for the period in distress; in other periods they are the guidelines of doom." (*Anushruti*, Vol 1,niti: 16). Therefore, the guidelines for the period of physical absence of Prophet have to be interpreted, taking all parameters into consideration. Some of the key issues of relevance are being taken up for discussion.

1. Who remains the *Ista* after the demise of Prophet?

Ista means the manifested bliss. It is a generic term which could mean the person who brings bliss. Sri Sri Thakur tells, "*Ista* is the person from whom we have taken initiation— our *Acharya*, guide and whom we meditate." (*Deeparakshi*, Vol. 5: 17-10-59:185). The point to be noted is that *Ista*, *Acharaya* and person being mediated are the one and the same. Sri Sri Thakur has clarified in no ambiguous terms that wherever he has used the words *ista, prestha, shreya, adarsha, priyaparama*, etc., it points to the person who is *bettapurush*, the manifested bliss, preserver of distinctiveness and the all fulfiller and therefore one should not be misguided by interpretations. (*Sangya sameeksha*: 107) We all know that the words '*ista, prestha, shreya, aadarsha, priyaparama*' are common terms having a broad meaning and can be used loosely in different contexts. But in the context of interpreting these word found in '*shruti vani'* of Thakur, the meaning must aim at the Prophet incarnate, the Supreme father in flesh and blood.

Sri Sri Thakur has told that "in all circumstances prophet is to be worshipped (*upaasya*) and remains the *Ista* for the humanity. All the past prophets become alive and are fulfilled through the contemporary prophet. (A.B.64) It implies that the contemporary prophet would not only remain the *Ista* for the followers initiated in his system but also for the followers of past prophets.

"*Purushottama* (prophet) is the *Ista* and to be meditated on. Even after his demise, he remains the *Ista* and the object of meditation till he incarnates again". (Alo. Pras. Vol.11; 25-2-48:51).Therefore the word *Ista* as used in Sri Sri Thakur's literature is always synonymous with prophet and for the followers of Thakur Anukul Chandra, He will remain as the *Ista* till his reincarnation takes place. Though the word *Ista* has a generic meaning, Sri Sri Thakur has further emphasized that "Like *Ishwar* (god) is one, similarly, *Ista* should also remain only one." (*Dhruti Bidhayana*, Vol.II:247)

"Purushottam raagadipta
Murta iste nistha raakhis,
Purushottamer murta pratik
Istake tui sadaai jaanis" (Bengali)

As per the above verse, it needs to be mentioned that for follower of any prophet, the latest prophet remains the *Ista*. None other than the latest Prophet should be called as *Ista*.

"*Deb debataa haazaar dharish*
Aacharya jaar Ista nay
Spastatara bujhe raakhis
Jiban chalaay nehaat bhay"(Bengali)

It means, 'you may follow thousands of Gods and Goddesses. But if *Acharya* is not your *Ista*, then it is clear that your life journey is in danger'. If this verse is interpreted in the light of verses from *Sangya sameeksha* and *Adarsha Binayak* mentioned above, it is very clear that the word '*Acharya*' used here is synonymous with Prophet. So, Sri Sri Thakur will not only remain as *Ista*, he will also remain as Acharya for all his disciples till he incarnates again.

2. Whom to meditate after the demise of Prophet?

'*Dhyanashya mulam gurumurti*. It means the image of Guru is prime (or root) in meditation. Therefore, prophet incarnate who is the Guru of all Guru is the object of meditation. Sri Sri Thakur says, '*naami* is the manifested form of *naam* and he is the *Dayi purush*. He mercifully incarnates so that people can reach the *dayaldesh* through adherence to him. Sri Sri Thakur cautions not to make any odd person as the point of meditation. If any imperfection or unsolved knot remains within the person being meditated on, then those could be transmitted to the meditating person. Therefore, only the person born with the

key of perfection is to be meditated. Because, He is the highest and best guide and goad to human evolution. (A.P. Vol.11; 25-2-48:51

As already mentioned, *Purushottama* (prophet) is the *Ista* and to be meditated *on*. Even after his demise, he remains the *Ista* and the object of meditation till he incarnates again. The duty of his followers is to uphold and serve him before the society. Scripture mentions that Hanuman, who was contemporary of Lord Rama, was alive even during the period of Lord Krishna. When Lord Krishna revealed that he himself was the reincarnation of Lord Rama, Hanuman replied, "*Sri Nathe Janakinathe avedha parmatmani, tathaapi mama sarvaswa Rama kamalalochana*" (though there is no difference between Lord Rama and Lord Krishna, still Lord Rama remains everything for me). Sri Sri Thakur has interpreted this statement to highlight the approach to be followed when more than one prophet incarnate during one's life span. He says, like a wife cannot have two husbands; two husbands means unchaste, similarly, for male or female there can't be two *acharya* or sadguru. (*Adarsh Binayak:* 184). It means, the person to be meditated on will be the first prophet of his lifetime.

3. Who Remains the Guru after the demise of Prophet?

Guru is a generic term that means advisor (*upadestaa*) (*Adarsh Binayak:* 128) — who advises on practices of existence and growth while remaining engaged in teaching-learning and self regulatory practices (*Adarsh Binayak:* 147). But when prophet is physically alive, he alone remains the Guru of all. (Anushruti, Vol. 5; Gurubaad:9). Sri Sri Thakur tells, Prophet incarnate is the sadguru in spontaneity (*swatah-sadguru*), blissful by nature (*swabhaba-Ista*) and the Guru of the whole world (*biswa-guru*). (Adarsh Binayak: 232) *Sadguru* means *Acharya Guru* (*Adarsh Binayak:* 168). Therefore, the term *acharya guru* and *Sadguru* are used only for prophet.

While Sri Sri Thakur has categorically mentioned that even after the demise of the prophet, he remain as the *Ista* and to be meditated on, he has not mentioned this in case of Guru. But as mentioned above, if we link that 'image of Guru is prime in meditation', then it gets implied that even after the demise of Prophet, he remains the Guru of the whole world. Sri Sri Thakur has clarified that even if anyone gives initiation in the system of the prophet after his demise, the person giving initiation is not meditated on and hence does not become the Guru. Therefore, it is logical to argue that the latest Prophet will remain as Guru of the whole world till he incarnates again.

Kusum da (basu): What should be done if we don't want to take initiation from a *Ritwik*?

Sri Sri Thakur: To whomever we adore from within, devote and follow, if he lays down the principle of taking initiation from any *Ritwik*, then that *Ritwik* is not Guru. Even after his demise, whoever gives initiation also remains as the *Ritwik*.

The person only explains his path. *Ritwiks* only talk of meditating *Ista* rather than meditating them. If someone deviates from this guideline, their family and descendents get ruined. Whoever gives my initiation is not identified as x, y, z rather as xa, xb, xc- where x remains common. They stand on the strength of that common base. (Alo. Pras. Vol.21: 3-2-53: 314)

4. How will the Initiation system continue after the demise of Prophet ?

Sri Sri Thakur tells to initiate everyone so that even a lizard is not left out. (A.P. Vol.19, 26-6-50: 177) To a question 'whether everyone is entitled for initiation', he replies, 'whoever has life has the necessity for initiation' (A.P. Vol.19, 26-6-50: 177) So, when the prophet remains the Guru and object of meditation, there has to be a process to impart initiation as per laid down guidelines of the latest prophet. To ensure that the initiation guidelines are not distorted, prophets leave behind an initiation system to continue. Sri Sri Thakur tells, Prophet incarnate is the Supreme *Ritwik* (*Parama Ritwik*) and all the rest who carry his message are *ritwiks* including the likes of *paabak purush* (*shreya ritwik*), *acharya* and *purohit*. (*Adarsh Binayak*:227)

Prafulla da: Now a day, whoever gives initiation prescribed by Lord Chaitanya have neither seen Chaitanya dev nor their Gurus have seen Chaitanya. In that scenario, how much benefit do the disciples get?

Sri Sri Thakur: Through the adherence on guru, the original force acts as per the natural law, according to the circumstances. However, it is a duty for every saint (*saadhak*) to remain in search of the prophet of the age. (Alo.Pras. Vol.15; 20-1-49:104)

From the above discourses, it is clear that in the initiation system, adherence (to prophet) of the person giving initiation (*ritwik*) and uncompromised practice of following the laid down guidelines are of paramount importance. Sri Sri Thakur's emphasis on adherence to the process is highlighted in the following discourses.

Gopal da: I have a little reservation in the initiation system. I am a Bipra but I have to take initiation from a non-bipra.

Sri Sri Thakur: They do not impart initiation. I impart initiation. The *Ritwiks* carry forward and convey my message to all. That is why, even if a dog gives initiation as per my guidelines, that initiation would be equal to that of given by me.

Gopal da: Still, hesitation comes due to this system.

Thakur: Hesitation? It is because you do not understand. I am not able to go everywhere. Therefore, my delegation of authority (*paanja*) is bestowed to them. *Paanja* means my delegation. This delegation of authority gives initiation. It means I give initiation. (*Deeparakshi*, Vol.5: 17-10-59:184)

From the above discourses, it is clear that during Prophet's time, he only imparts initiation even though physically initiation process is carried out by authorized persons. Not only that, as long as the guidelines for imparting initiation are followed properly by the *ritwiks*, the original force of Guru acts directly on the initiated person. The initiated person gets charged with the mercy of his/her Guru (the prophet) and Prophet takes over the responsibility of the disciple as long as the initiated person allows prophet to act through him/her.

Mrs. Spencer: Is it always possible to get a fulfiller living Ideal?

Sri Sri Thakur: it is excellent whenever such an opportunity is available and then, we have to grab this opportunity to be initiated. After his demise, his teachings and his devotees remain available to guide in his path. Whoever, to honour Jesus, discusses the ideology with conviction, he brings out the living materialized message of Jesus. Thus we get the touch of Jesus to the extent possible. If the motive of the devotee is selfishness and self establishment, then he will not be able to deliver the chaste message of Lord. Devotee is the carrier of God. (Alo. Pras. Vol.17; 9-5-49:74)

5. Initiation System to be followed after the demise of Sri Sri Thakur

The all fulfiller, preserver of instincts, supreme beloved *Purushottama* is the unified person of the whole world and is the manifested representative of omnipresent *Brahma*. He is the Supreme *Acharya*. His direction is Initiation, his *mantra* is the clue of life and he is the object of worship for all. When He is not available in the manifested form, one could take initiation from *nirdwanda* (undisputed) *swadhyayi acharya*. If such a person also is not available then, he can take initiation from a *kul-guru* (family guru) who is initiated in the system of latest prophet. (*Adarsh Binayak:* 237).

We have to differentiate between the *swadhyayi acharya* from *Acharya guru*. While *Acharya Guru* is the *Sadguru* or prophet incarnate, *Swadhyayi Acharya* is a person who has attained qualities of *acharya* through *sadhana* while remaining adherent to the Prophet.

Prophets do not incarnate to break any eternal rule (*Adarsh Binayak:* 57). So, by allowing '*Kul-guru who is initiated in the system of latest prophet*' as one of the option for continuation of initiation system, Sri Sri Thakur has fulfilled the system laid down by the past prophets.

Sri Sri Thakur tells, after the demise of *purushottam*, be initiated in the initiation process prescribed by Prophet, through a *ritwik* who follows the prophet; and follow and meditate the prophet until he reincarnates. (A.P. Vol.2, 27-12-41; 243) If it is correlated with the above three additional provisions i.e. *swadhyayi acharya*, *kul-guru* and *swadhyayi guru*, a clear picture is revealed. The *Kul-guru* and *Swadyayi guru* are the persons available in society who initiate people traditionally. When they will impart initiation of Sri Sri Thakur, they will be simply

designated as *Ritwiks* for the initiated person, not *guru*. The suffix '*guru*' is just their identity not the designation. These two categories can be elevated to *swadhyayi acharya* if they can exhibit the level of practice and adherence as defined for such a designation. Sri Sri Thakur has mentioned that if a vegetarian person with untottering adherence follows his *acharya*, he can achieve the quality of *acharya*. (*Adarsh Binayak:* 138). It must be noted that the level of *acharya* being talked here is that of *rishi* (seer) not prophet. The word is not to be confused with *acharya guru* or prophet.

Sri Sri Thakur tells, Prophet is the originator of *Ritwik* (*Ritwk-utsha*). Prophet incarnate is the Supreme *Ritwik* (*parama Ritwik*) and all the rest who carry his message are all *ritwiks* including the *paabak purush* (*shreya ritwik*), *acharya* and *purohit*. (Adarsh Binayak: 227) *Ritwik* is a conventional generic term. It means the companion of prosperity of humanity. So, the person imparting initiation will be called Ritwik. It has been made very clear that the source of '*gurutwa*' (empowerment as Guru or power of giving initiation) for all varieties of *Ritwiks* mentioned above is the adherence to *Purushottam* (*Purushottam-nisthaa*) and hence only prophet is to be worshipped who remains as the *Ista for the* humanity.(*Adarsh Binayak:* 64)

Ritwik is defined by Sri Sri Thakur :

He, in whom
the glimpses of the Lord
flash
through an unrepelling love
and glowing character—
is a *Ritwik* or clergyman—
the vanguard of prosperity. (The message, Vol. IX: 28)

The people who being attracted by his mercy surrender and form a girdle around him becomes designated according to their distinctiveness as *Ritwik, Purohit, adharjyu, Jaajak* or leader cum *Ganaguru*. (Adarsh Binayak: 232) While *Ritwik* will impart initiation and lead the mass towards prosperity, *Purohit* remains engaged for prosperity at family level, *adharjyu* infuses *satta*-nurturing principles to people, *Jaajak* awakens people towards eternal path, *and the* leader cum *Ganaguru* unifies mass against the evil. *Purohit* is an *acharya* who is born in *Bipra-varna and* pursues *Brhamavidya*. His role will be to conduct such activities as *Dharma karma*, *Vrata*, *Niyama*, worship, festival, peace, repentance, ten sacraments, *Yagna*, etc. (Dhruti. B. Part I: 284). It may be noted that Prophet incarnate is the '*Guru*, *purohit*, *Ritwik*, *Adharjyu* and *Jaajak* — all in one'.

6. Initiation Process

Sri Sri Thakur says that the basic objective of initiation is to build ability in a person on all fronts (*Sangya Sameeksha*: 156). Sri Sri Thakur never wanted

to impose initiation. He encourages people to understand, verify and observe things before taking initiation; otherwise, there would be difficulty in maintaining sincere adherence to *Ista*. (*Dhruti* B. II: 247) He even prescribed that the people who are not able to surrender, their initiation readiness is not there and they can worship any God /goddesses or great man (*Dhruti*. B. II: 9). Sri Sri Thakur has mentioned 14 points that a person should verify before selecting a *Guru*. (*Adarsh Binayak:* 191). He also categorizes people into three groups as per initiation preparedness (*Dhruti*. B. II: 10):

- He, who is determined to surrender to prophet for ever is the fittest person for initiation
- Those who voluntarily express desire and determination to follow Him throughout life without any expectation are the real fit person for initiation
- Those who want to follow the path of existence and growth continuously throughout their life should be considered for initiation

Initiation process should be as per guidelines mentioned in the *Ritwik* handbook. The handbook mentions that the ritwik-book is not to be seen by person other than *Ritwiks*. It is perhaps to maintain the sanctity of the process.

7. Who is an Acharya?

Acharya is a conventional generic word. One becomes the *Acharya* of what he knows through apt practice. That is why *acharya* is the centre for our learning. (*Adarsh Binayak:* 18) The person not having the coordinated successful ardent following and *Ista*-fulfilling character and behaviour both in action and words cannot be an *acharya* as this is the minimum qualification for becoming an *acharya.* (*Adarsh Binayak:* 19) Quoting difference between *Upadhyayi guru* (Preceptor/teacher) and *acharya*, Sri Sri Thakur tells Guru may not be an *acharya* but *acharya* will necessarily have *gurutwa*. He clarifies that *Acharya* is the sadguru and Supreme father. (*Adarsh Binayak:* 147)

It may be noted that in all discussions, Sri Sri Thakur has used the word *acharya* as a specific term for *Sadguru* indicating the prophet. At some places it has been specified further as *betta-acharya*, *param-acharya* or *Acharya guru* proving unambiguous meaning as prophet. Similarly, the words like *Bachak-acharya*, *adhiyan acharya*, *swadhyayi acharya* provides unambiguous meaning that these words do not denote prophet. But at quite a few places the word meaning has to be derived by going through the whole verse so that the context has to be taken into consideration. To quote an example which is frequently misinterpreted (*Adarsh Binayak:* 138):

> Any man of any nation
> whoever he may be—if his nature and conduct
> are existential,

if he takes existential food,
avoiding meat and fish,
if he moves on
with untottering skilful adherence
to his Acharya,
being actively devoted
and adjusted with principles
aglow with existential intelligence,
if his characteristics are not distorted,
if he does all these things accurately,
then the future anoints him
with all adoration as an Acharya;
and he who becomes an Acharya
spontaneously becomes a proper
object of veneration
welling up from the exuberant urge
of the heart of people;
improper move
cannot afflict his intelligence
and path of activity,
he achieves the attributes of a seer,
so his individual traits
become exuberant and glowing likewise
with the illumination
of an existential blaze.

The level of *acharya* being talked about is mentioned that 'he achieves the attributes of a seer (*rishi*)'. Therefore, the acharya word here should not be interpreted as prophet. The Supreme *Acharya* (*Parama Acharya*) is always one and indivisible because he is like him only. Therefore, he is the best fulfiller of all the past supreme *acharyas*. (*Adarsh Binayak:* 128). *Purushottam* is the savior of humanity in all ages and he is the Supreme Guru, the revered *acharya*, the manifested Supreme Soul, the One and indivisible. (*Sangya Sameekshaa*: 109)

Sri Sri Thakur has clearly mentioned that the past prophets are the past acharya. To a question to Sri Sri Thakur that who are his past acharya, Sri Sri Thakur replied, "Rama, Krishna, Jesus, Hazrat Rasul are all my past acharya." (Alo. Pras. Vol.22, 21-10-1953:203). The fulfiller of past should be observing the sayings of the past ones with all devoutness while taking place, time and person into consideration. He is also called betta acharya (*sangya sameekshaa*: 91)

Conclusion

While discussing with *Baikuntha da* to mobilize 1.5 lakhs special class of devotees to expedite his mission in his lifetime, Sri Sri Thakur expressed, "even

if that is not possible during my lifetime, endeavor it with so much sincerity and promise that this mission succeed without any failure" (Alo. Pras. Vol.20; 26-5-51: 213)

The creator ('*ishwara –prakruti*') in dumb language tells, do not love any one leaving me aside. That pains me. Love and nourish the whole creation through me. (*Adarsh Binayak*: 17)

- Prophet is the *Ista* for all.
- None other than Guru to be meditated on.
- None other than prophet can be called as Guru. All others can be called *Ritwik*.
- According to the levels of *Ritwiks*, they can be called *Swadhyayi Guru*, *Acharya*, *Sad guru*, etc.
- The Ritwik system is applicable to all prophets.
- The continuation of Prophets as Guru to humanity is the *purushttama parampara*.

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An Analytical Study on Prophets and Sri Sri Thakur

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Religious urge is as natural to man as other primal urges like desire for food, air, water etc. This urge for religious pursuits expresses itself in the tendency to move from state of limitedness and imperfection to the higher states of existence, characterized by greater completeness, happiness and harmony. There is no tribe, no race, no community and no people who do not have religion in one form or other. This primal urge crystalises itself into a body of myths, beliefs, rituals, prayer ethical imperatives in the form of prescriptions and prohibitions, conception of God, man, world etc. Age to age, a supreme person takes birth in this perishable world to inject an idea about Godhood, among the human being. To whom the people call the messenger of God. In western theology 'the messenger of God' is identified as prophet whereas in Eastern theology the same is considered as Incarnate (*Avatara*). This idea helps to explore the unity of God-hood and commonality of messengers of Gurus, prophets, masters etc.

In religion, a Prophet is an individual who is claimed to have been contacted by the supernatural or the divine, and to speak for them, serving as an intermediary with humanity, delivering this new found knowledge from the supernatural entity to other people. The message that the Prophet conveys is called prophecy. In true sense of religion, Prophets are regarded as the world teachers. Prophets are born for the whole humanity. Each Prophet maintains his social life in normal mode and promotes an ideology that has got universal applicability. All Prophets maintain similarity among themselves in essence and in its divine content. Oneness is found among all the messengers of God. No Prophet in his original thought and teaching has ever created conflict with and disregarded of any type for the past Prophets. If we study properly the Ideology of Prophets then we can observe that the prophecy of each prophet is the revised and updated version of the earlier prophets. Differences are noticed due to the behavioral dissimilarity among the followers of prophets in various times and spaces. But, all prophets, by their talk, conduct and principle, adore the past

prophets, demonstrate that they are continuation of the past lineage of prophets, so, they do not disrupt the tradition, rather make reformed tradition.

All the above characters of the prophets are found to be true, by the following definition of prophets from the standpoint of various religions. In **Christianity**, a prophet is one inspired by God through the Holy Spirit to deliver a message for a specific purpose. God's calling as prophet is not to elevate an individual for their own glory, but for the glory of God and to turn people to Him. Some Christians also believe that the title 'Prophet' encompasses others than those who receive vision from God. A more modern definition of prophet is someone who speaks God's truth.

In **Islamic** religion it is believed that Prophets are such individuals who were assigned a special mission by God, to guide humanity. The Quran says that God has sent a prophet to every group of people throughout time and Muhammad is the last of the Prophets, sent for the whole of human kind. But the message of the Prophets is believed to be the same. Thus, in Islam all Prophetic messengers are Prophets, but not all Prophets are prophetic messengers. The primary distinction being that a prophet is required to demonstrate God's law through his actions, character and behaviour without necessarily calling people to submit and follow him; a prophetic messenger is required to pronounce God's Law (i.e. revelation) and call his people to submit and follow him.

According to the **Bahai Theology**, Prophets are called as "Manifestation of God" who are directly linked with the concept of progressive revelation. Bahai believes that God expresses this will at all times and in many ways including through a series of divine messengers referred to as "manifestation of God" or "Divine Educator". So, the Prophets are seen as an intermediary between God and humanity. Later on, in modern times the 'Prophet' can be somewhat controversial. The content of prophecies can vary widely. Prophecies are often spoken as quotes from God. They may also contain quotes from scripture, statements about the past or current situation or predictions of the future. Prophecies can also 'make manifest the secrets' of the hearts of other people telling about the details of their lives.

Hinduism is veritably the fountainhead of all religions. It contains with in itself the seeds of all religions. It includes all religions and excludes none. The Hindu concept of *Rishis* is similar to the concepts. The Sanskrit word 'Rishi' is loosely translated into English as "Seer", i.e., a prophet, who can see the future. Hindu Philosophy further conceives prophet as an Incarnate (*Avatara*). According to Hinduism, *Avatara* is the decent of God on earth for the ascent of man. Lord Krishna says "Though unborn, the Imperishable self and also the Lord of all beings, yet brooding over nature which is mine own, I am born through my own power. Whenever there is decline of righteousness, then I myself come forth.

For the protection of the good, for the sake of firmly establishing righteousness, I am born from age to age. (Chap-iv-6, 7, 9- *Bhagvad Gita*). You can attain God-realization through worship of *Avatara*."

Sri Sri Thakur Anukul Chandra was an incarnate of God, in the lineage of all the past Prophets, namely, Sri Ramchandra, Sri Krishna, Lord Buddha, Lord Jesus, prophet Muhammad, Sri Chaitanya and Sri Ramkrishna. Sometimes it is heard from his close associates that Sri Sri Thakur is not like any other human being; he is an incarnation of God in human form. All the Prophets are the embodiment of the Supreme Power, the great creator. Sri Sri Thakur was seen to be infinite in finite form. By his extraordinary power, he was christened as omnipotent. In his view, Hindu, Muslim and Christian all are same. He only wants humanity. Sri Sri Thakur showed people how to follow the part of the great seers of the past like, Lord Ram, Lard Krishna, Lord Buddha, Jesus Christ, Prophet Muhammad, Sri Chaitanya and Sri Ramkrishna. He never allowed any disrespect to any past prophet and vehemently resisted sectarian and religious conflicts. For which, many people from different sects follow him without any renunciation or away from his actual sect to which any individual belongs to. Due to his extraordinary inner power and superb wisdom, Sri Sri Thakur became the friend, philosopher and guide to many people. He became master of all solutions. Everybody came to him and asked for the solution to very complex situations. He was the one and all with every hearty compassion that reached a farfetched plane with an unfathomed trial of intelligence. He was an 'Avatara' who used to impact, manage and elongate existential becoming. Sri Sri Thakur was near and dear to every one's heart. His love changes the nature of human. His love for others was never at the level of feeling and emotion; it was always at the level of action. From his childhood, it was found in his all activities that, he started spreading a holy message, he performed mass spiritual arousal, he cured many patients, and he created a movement by sheer strength of his personality, which radiated nothing but purity and divinity of the highest order. He lived a divine life from the early childhood. So it can be assumed that, his Godhood, his prophetic attitude and his Lordship were inborn. His prescribed ideology brought solace and salvation to may souls. Sometimes, people could have found a normal resemblance with the known divine personalities of immediate past Prophet of Bengal, namely Sri Chitanya Dev and Sri Ramkrishna Dev. A new kind of empowerment was felt each and every disciple of Sri Sri Thakur. Some of his disciples realized that Sri Sri Thakur's style of living and all of his behaviours towards people was similar with those of past Prophets such as Lord Krishna, Lord Rama, Jesus and Prophet Muhammad. People started addressing him 'Thakur', the 'Purusottam', fulfiller the best.

As an ideal and a prophet in practical sense, in order to reform the mankind he has formulated an ideological principle that in Jajan Jaajan, Istavrity and Swastyayani Vrata etc. Jajan- the self exaltation, Jaajan – to make exaltation to

others; Istavrity – the maintenance of one's Ideal. (It may be said, maintenance of ideology through pursuit of motor-sensory co-ordination). Sri Sri Thakur himself said that if these three tenets, as a whole are observed with devotion, then nothing can hamper any individual rather all the difficulties would turn into favourable factors for progress. Even by observing these three principles one can transform a man to super man. Sri Sri Thakur came to be regarded as universal teacher "Yuga Purusa", the man of the age. He has formulated 'Satsang' to make an association of people who are worshippers of existence. In his ideology everybody, he may either be Hindu or Muslim or Christian or Sikh can be allowed to be *Statsangee*.

Like all past prophets, Sri Sri Thakur was the lover of existence and his goal was welfare of existence. "Being and becoming" was the slogan of all the prophets. Love and service were their instruments to rule their province and to give service towards the existential becoming. Like the previous prophets he descends at various times with his message for the welfare of the mankind. He came to save the mankind by demonstrating the path of virtue. During his lifetime, he was loved and worshiped by his disciples as the living image of god. At all times he carries the message of peace and prosperity and advices to love every entity of his creation.

There is no difference between the ideology of Sri Thakur and the ideology preached by all the past prophets. All of them had a deep and abiding respect for the past prophets. Sri Sri Thakur also did show utmost regard and reverence for all the past prophets.

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Prophet and Prophecy

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Prophet is the most preferred child of God. His advent on earth is the divine dispensation beyond human's question or doubt. It is the most luminous event on record in the history of mankind. The world has no existence of its own without the invisible and ineffable Holy Spirit God has breathed into His creation. And the world also has no meaning at all if every being of the creation is not consecrated in the will and smile of the Creator. Average human being is seen to be indifferent to the mysteries of power and wisdom involved in the creation of the universe and its governance. What is of utmost interest and concern to him is God's Grace and Love. It is by nature revealing and concealing as well. What is revealed to us calls for our understanding and recognition of it. What is concealed from us craves our probing and searching in order that it may be duly and aptly explored. This is not a task of mean order which can be entrusted upon Tom, Dick and Harry. The magnitude of the divine assignment falls on a rare soul, a soul of God's choice, who is nothing short of the living Image of God, the Revealed One.

It is the drama of revelation of the Holy Spirit in the consummate human form that has captured and stirred the collective psyche of the human race through the ages. His coming is hailed as the sacrosanct context of the history of creation. All treasures of godhead, bestowed upon this single man, are meant to imbibe one and all. Even cynics and skeptics, prone to scoff at the mavericks and the revolutionaries, are inspired and changed beyond recognition. This happens at the cost of the most precious life of the rare man. The change of the ignorant lot presupposes a thrilling story of travails and agonies in the life of the man who demolishes the false edifice of ideas and ideals, revolutionizes the lifeless traditions and frees religion from the prison of darkness and ignorance. The tyranny of the orthodox authority begins with the killing his own conscience.

Common sense or conscience, when sabotaged or maimed, becomes outrageous against a new order and a new reality. Consequently a Christ is nailed on the cross or a Muhammad is hounded out of his home. Human incarceration, as it were, has been the abiding shadow of the divine incarnation. It is an enigma that the mortal frame of the Incarnate, however feeble and frail, refuses to blurt out a word of untruth in self-defence. The invincible spirit within withstands all threats to life and challenges the erring humanity to elevation and assimilation of great ideals that need to be practised and experienced through solemn resolve and sublime endeavour. It is not for nothing that God has chosen a Buddha, a Christ or a Muhammad as His Apostle, Messiah or Messenger of Peace and Love of the world. God's will and purpose is served through the mystical communion which is to be construed as an intimate bond of Trinity– God, godman and mankind. The middle one acts as the unifying force between divinity and humanity. He has to his credit many names, titles and sobriquets showered upon him by the believers and non-believers alike. He is the living emblem of the Holy Spirit, the flowing river of Consciousness and the fresh stream of Reality. In support of his worldly reality, the venerable gentle man comes from the womb of a human mother and walks on earth like any other ordinary being, all the while exposing himself to the harsh realities of worldly existence. He lives in the world under the conditions of time, space and nature. He lives as a man, as a man ought to live, all the time keeping his intimate relations with God. Thus he unfolds a new awareness of reality of God on one hand, and a new sense of responsibility towards humanity, on the other. This is how a new order of the world, based on love and faith, comes into being. His programme is alleviation of human misery and elevation of human consciousness. He is so meek and mild in his forbearance that he is never known to have harboured malice against his wrong doers. We, the ordinary mortals, accept our sufferings as our lot and refer it to our acts of omissions and commissions. But the prophet does not commit any evil himself. The world celebrates his vicarious suffering as a triumphant victory over the evil forces. God's holy name floats on love and mercy. The Son of God who never claims love for Himself, but proclaims to the world God's love is the exact incumbent to preserve the spiritual legacy and health of mankind.

God is the all-inclusive force of unity, all-Sovereign Lord, the all-forgiving and all-embracing Father. He never fails anyone in care and concern. It is out of place to ask whether one merits His Grace. He is so much infinite, indiscriminate and universal in His love that one cannot but grow positive faith in and optimistic vision of life; that unity and eternity are not beyond one's reach, that well-being is one's birthright, that salvation is not a chimera. The Son of God communicates to the world this much of faith and hope against the backdrop of gloom and

despair. As such, He belongs to all faiths, to all religions, to all communities. As willed and ordained by the Supreme Father, His Humble Servant, the Beloved Son, unwittingly plays the role of Prophet with this much of knowledge that He is sent to earth to do the work of God. He is here on this earth not to act on his own, but to conduct and exert himself in the most effective way to establish God in every being. Therefore he has to strain his every nerve to perfect the personality of man. This is the express purpose of divine incarnation. The image of God is immaculate. That is not enough for us humans. Godliness, immanent in man, must wake up and articulate in all his dispositions and actions. "A life in its totality", as put by the Holy Quran, is all that matters to the Prophet. This is a stupendous obligation from which the self-styled godmen turn their faces away. Obsessed with narcissism they indulge themselves in obnoxious activities. Submission to God is the gate pass for service to man. It is also a cumbersome responsibility, in which there is no scope for personal gratification. As a result, the fanatics and the orthodox lot shirk the rigorous ways of piety, practice and virtue and take resort to their self-fashioned 'Jihad'. For Prophet, God is the source and His love is his resource. But the loveless practitioners and warriors of religion continue to dupe, harass and harm the innocent folk. The soul of religion seems to have been lost to the Devil.

In defiance of the Prophet of the age, the human society gropes in darkness for security and peace. And the frantic search gives way to despair or wishful dream of utopia. The ancient scriptures of East and West have not been able to lift man from the quagmire of ignorance. Who can reaffirm and demonstrate in detail the universal fundamental principles of existence? If we as individuals, communities and nations want to survive with a meaning, a beauty, a purpose, then we must look up to the most evolved man of the age, the solved one of the contemporary society, who, like Moses of history leading the afflicted race to the Promised Land, can be a beacon light of hope and faith. Humanity must feel and exclaim in the vein of Christ, "Prophet is the way; the truth, the life and none can come to the Father but through him." Prophet is the perfect master of all things mundane and divine. His inspiration is the storehouse of all creativity. His prophecy is not the business of self-adoration or self-aggrandisement. It is all about a pure love-affair with the whole of mankind in terms of God.

Submission or devotion to such an accomplished soul can awaken in us tolerance, compassion and conscience. Mankind can turn to him for solace, peace, guidance and impulse. Prophet is not only ever beautiful, but also ever conscious and awake. He not only speaks from his direct experience and knowledge gained through his blissful and loving company of society, but also speaks from his enlightened consciousness and absolute memory. He is born

and destined to bear the cross and torch of the human family. His role is to unfold godliness and cosmic consciousness in each of the human being. He is like no one but himself. He is the one in whom the whole universe has its consistency, the judge of all things right and wrong. He is the consummate expression of the invisible and indivisible God, the Image of the Supreme Father, the Splendour of Divinity. To quote the Bible, "Divinity dwells in him bodily." Birth of Prophet is the prerogative of God. It is up to Him when and where that will take place. He will do it at the most opportune time when the ground is ready.

There are different orders of revelations. Prophets come by their turns. They are to play their roles suited most to the conditions of time and place. They are quintessentially the one and same. As 'dharma' cannot be many, they do not differ with themselves. The Holy Prophet Muhamad said, "I have come not to destroy, but to fulfill." Prophets have come before, will continue to come and will triumph. To say that Prophet's prophecy has been exhausted or has ended up is to defame and defile him which amounts to blasphemy of God or Allah. This is sheer ignorance and heinous sin. The creative inspiration never ceases to flow. Divine Inspiration – the Holy Spirit – will manifest in the human form for the preservation of eternal truths of existence. Muhammad has said, "Allah has sent me for the fulfillment of all vital principles and consummation of all life-giving deeds."

There is no change of existential principles at any phase of time. Our awareness, consideration and conscience will sprout and blossom to the extent of the elasticity and adjustment of our organic cells and our responsiveness developed by our avowed submission and adherence to the Living Lord or Master, the latest Prophet. To know Him is to know all Prophets of the past. And to know Him is to love Him with every fibre of our being: To Love Him is to live upto the standard of perfection of the ways exemplified by Him. The altar of worship should not be confused. Confusion sets in the moment our ego gets the better of love. Despite the advancement in learning and ways of living, modern man has remained dull in the quality of love and dwarf in the height of morality. Selfless love and service blossoms when the self is attuned to pure consciousness that is God. The Embodied Master or the Love-Lord can support us against all doubts and conflicts; lift us from dirt and sediment and cleanse us of all impurities. He is the effective and the rocky wall against whom we can keep the ladder of life steady. Impurity of self is at the root of all conflicts and all sufferings. Prophet wages the holy war against all distortions and disruptions of spiritual traditions. He is pained at heart to see human beings at war with themselves. The name of God is abused by those who profess to worship Him. "Nearest to the Church, farthest from God," goes a popular saying. This is true of the egoist flag bearers

of any faith who militate against basic and original truths and twist them to suit their sinister design. Perversion of facts grows rapidly with the departure of the Prophet from the world. Deviation leads to distortion which again leads to disintegration. The Gita, the Bible and the Quran have left no stone unturned to teach mankind the unity of religion and of existence. History is the witness to the gory tale of war between the Jews and the Christians. They were at loggerheads with each other in respect of religion, each one claimed God's love and the supremacy of his community over the other. The Quran admonishes, "Both of them are taken to task for their indulgence in such futile claims and counter claims even when they profess to study the Holy Bible."

Whether one is a Christian or a Muslim or a Hindu, it is not taken into account. The only important thing is submission to God and doing of good. Since the message communicated by the Apostles of God is identical and all Prophets are the members of a single family of God, Prophet Muhammad took care to see that no Prophet, including himself, was preferred to another.

Esteemed readers, if your angelic patience is not tried, you may be pleased to accept a humble rendering of a story of a man of our times. It is up to you whether he merits the solemn sobriquet 'Prophet'. But the questions that stare us in the face need contemplation.

"What is the relevance of this man's revelation to the mankind? Does he represent all the Godmen of the past? Is his prophetic vision able to invoke future? Can he be a perfect guide and master to the world? What is the appeal of his life and message?

He is widely known and admired as Sri Sri Thakur Anukul Chandra, born to the unassuming Brahmin couple in the backwater village of Himaitpur in the district of Pabna in East Bengal, now Bangladesh. He left his homeland on the eve of the historic independence and division of India and came to Deoghar (the abode of gods) in the undivided province of Bihar. It was 1946 when he was 58. The very incident of migration reveals an inherent truth of a prophetic life. He left behind all the fruits of his spiritual campaign and came up with a huge family of devotees almost empty-handed. But the aura and fragrance of his personality instead of parting with him wafted through the air and attracted crowds of believers and non-believers. Change of place is an invariable episode of the divine play of all the Holy Prophets. And that change did not affect him, rather it enhanced his dimension.

Let us look at his holy image, the mortal frame. He is a man without a flowing beard, shining saffron robes and a majestic staff, so on and so forth. On the contrary, one will be curiously amused at his robust and resplendent visage,

sacred thread on the bare body, nicely trimmed moustache, mystical gaze of the round blue eyes turned upward, spotless white dhoti as his clothing. He is the very picture of innocence, simplicity devotion and wisdom. The lights of truth will not effulge in one's mind, character and words unless there is truth in one's self. He who preaches himself deprives himself. Thakur is dead against external decoration. He warns: "Don't pose as a holy man, but be one." He dwells in Truth, the Source, Brahma or the Supreme Father. Therefore he prefers to be gorgeously simple rather than to be simply gorgeous in garbs, and bedecking, "Bubbling is not the sign of fullness". His image reveals to us that he is not given to self-propagation, self-adoration, and self-gratification; rather he is cut out for the sublime task of redeeming the world along the lines of the Supreme Father. Sri Sri Thakur says, "If there is no sun, a million lamps can't take away all the darkness (Satyanusaran). If anyone desires to be Master, Prophet or God, one will certainly become a hypocrite. A hypocrite can't do good to himself or to others. Sri Sri Thakur has done God's work in human form in a very credible way. But he was ensconced in the bosom of Brahma. He was completely charmed in the depth of his being. So he was able to charm all those around him. *Brahmavid Brahmaiva Bhabati*. The *Brahmi Purush* or the Ideal Master or the *SatPurush* dwells in the Brahma and becomes one with Brahma. He is fit to be the Guru of the world. "The master is the materialized form of Bliss, and He is the Absolute." Sri Sri Thakur has given a convincing portrait of God in holy booklet Satyanusaran which he has written himself:

"He within whom all the resources of the world–knowledge, love and activity – are spontaneous, and by the inclination towards whom the scattered lives of men and all the diversity of the world find a final solution, is the God of men!" Sri Sri Thakur's prophecy lay in the sacramental fulfillment of all desires, wants, doubts and questions of mankind. His voice was final in all matters pertained either to an individual or to a society. As the solved man of contemporary times, he is up in arms against causes of grief of the world. He takes a plunge into the depth of matters and emerges with ultimate solution. His answers are all based on charming analysis of the things. He thoroughly studied the situations, vividly sketched the characters and involved himself in several of his constructive activities. Life means an intense, vigorous, ceaseless flow of living in all its entirety. Sri Sri Thakur has lived His own prophecy that has pervaded and bound up past, present and future. The words like hate, inaction, indifference, selfishness, meanness, pride etc. are not written in his DNA. Like his venerable predecessors, the very moment of his birth on earth is still shrouded in mystery which is a different story, of course. With regard to His birth this will suffice to say in terms of Christian terms that with Him Love was born. He was born with a definite mission and a vision, the aura of which he exuded in all his words and

actions and dealings. The mission was to establish and celebrate the glory and victory of God in all spheres of life. Therein lays the real goodness of a human being. Man's highest good is to be found in his relation to God. Life will be a prayer to God if it is worth its while to be lived. But a life of prayer is not that easy. In quest of god, mankind has incarcerated religion and religious masters. Who will reveal to us all the secrets and ways of existence? Who will regulate our passions, and guide us along the right path? The unseen reality, which is the deepest mystery and the greatest dimension to existence, needs to be communed to humanity. Hence the question of a Prophet's intervention arises. God's revelation to Prophet is the authentic way of knowing all realities –seen or unseen – of God and man. Let's listen to Sri Sri Thakur in his Satyanusaran: 'The degeneration of humanity began at that moment when the unseen God was made infinite and, ignoring the seers, the worship Their Sayings began. Oh Mankind! If you desire to invoke your good, forget sectarian conflict. Be regardful to all the past Prophets. Be attached 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.'

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Select Books on
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The Concept of Purusottam

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Ask cuckoo; who gave you the sweetness? Ask wind; who gave you the soothing effect? Ask fire; what state of matter are you? Ask the ocean, why are you blue? Ask peacock; who taught you dance? Who taught you to unfurl the hidden and folded beauteous furs at the sight of the black clouds? Let's ask the snake what makes him come out and dance to the sound of the pipes of the snake charmer? Let's ask a flower where from does it get its fragrance? Who asked some droplets of water join together and move through hills, valleys, plains to meet the ocean they never knew? What makes moths fly towards a light? Comprehensively incomprehensible! Certainly uncertain! Paradoxically similar! Simply gorgeous!

I certainly do not believe in the story of the futile effort of the idol of salt trying to measure the depth of the ocean. But this incomprehensibility of the infinite in finite terms, this paradox, this unending why's ignites, forces, motivates the insatiability of the consciousness to probe into, to delve deep into this mystery. Whether it is Mount Hira of Saudi-Arabia or the sands of Jerusalem, the river bank of the Pabna or the Jamuna or the Sarayu, Athens or the Kapilavastu, Dakshineswar of Chppaya, the answer is revealed. Somewhere, to satiate this insatiable quest of the finite mind, the infinite consummates him in the form of finite. The search for 'artha' turns to search for 'paramartha'; the search for 'kama' turns to 'niskama', the search for 'dharma' animates in a human form, ending the quest, the blind quest for 'moksha'. He turns guides and propels the innermost core of the heart to monotheism.

He, the eternal, makes infinite finite, incomprehensible comprehensible, unseen seen, paradoxes of life straightforward within the framework of natural law. He, who re-establishes the homoeostasis of this diseased cosmos, who helps life vibrate to the tune of the original vibration of the *Bijamantra*, who can open the *Sahasrara Chakra* just by a mere touch, who can induce positive micro vita and neohumanism at his whim can be none other than the 'purusottam',

fulfiller the best, *tarakbrahma*, *sadguru*, *bhagban*, *ishta*, the prophet. He re-tunes the reeds of the life of harmonium, depending on the gravity of the deviation; his actions differ in geography, horizontal timescale and place. His actions defy cognition because he is supreme cognition. His ways seems unnatural because he is beyond nature; He is none other than 'purusottam'.

The authenticity of something is proved in three ways: a) *Pratakshya*, b) *Parokshya* and c) *Apta vakya*. The term 'purush' is attributed in masculine gender. In common man's language a 'purush' is a person who fulfils the biological, psychological, and financial and to some extent spiritual need or urge of a woman. 'Purush' is expected to fulfill his personal life, conjugal life, family life, social life, and national and international life. But man's 'purusartha' is limited. His limitation endears him to surrender to the 'param purusa' or 'purusottam'. Dronacharya, Pitamah Bhisma, Duryodhana and Karna were all the epitomes of 'purusartha'. They perished because they failed to surrender; they missed their chances to surrender to the then purusottam Sri Krsna. 'Purusartha' fulfils itself at the feet of 'purusottam'.

The common story goes like this. When Mirabai went to see sant, the sant denied permission to see her saying that he does not see the face of women. To this Mirabai replied "I knew there is only one Purush, how come there is a second one". That is 'purusottam'. He fulfills the need of the pundits of Kasi and he fulfills the ignorant, the drunkards and the despised of the society. He fulfills the needs of scientists like Kesto da and he fulfills the needs of Kishori da. He fulfills the desire of patients in the streets of Jerusalem by giving them life and he fulfills the very people crucifying him by praying for their pardon. He fulfills the devotees at Puri and at Sakhigopal simultaneously. He fulfils Satyabhama with a game of chess and also fulfils Draupadi from being dishonoured. He fulfills the sinner and the virtuous as well. He fulfilled both Das da and Subash, the two diametrically opposite thinkers.

Preconditions

Many a people many a time wonder and express explicitly that even if one is leading a righteous path one is in problem, but somebody else, in the unrighteous path is still doing good, socially established, financially sound etc. Basing on this logic most people doubt the end of the virtuous path and hence refrain from pursuing the righteous path. They fail to understand and realise a basic concept.

Admitting oneself to a good school does not necessarily qualify one to perform better. The secret lies in the intensity with which one devotes oneself to the work one is doing. The underlying mathematics is the intensity of *dharma* (let's call it ID) has to be greater than the intensity of *adharma* (let's call it IA). Hence the equation is ID has to be greater than IA. The amount of positive vibration has to be more than that of negative vibration. The flux density of *alpha* waves

has to be more than that of *beta* and *gama* waves. It is natural that between same amount of virtuous forces and satanic forces the satanic forces dominates. One drop of poison turns a bowl of milk poisonous and deadly, but the bowl of milk fails to turn the drop of poison to milk. The conclusion is that one needs gallons and gallons of milk that can ignore the resultant effect of poison. One drop of poison in a river has negligible effect. Hence a weaker Dharma or equal dharma or slightly higher amounts of ID certainly have to fail to maintain the homeostasis of this cosmos, let alone a greater IA.

There comes the need, the precondition for something/somebody who can balance this imbalance whose ID has to be like that of a river or ocean comparing to that of the drop of IA. Who possesses so much positive microvita that can accommodate any number of negative microvita. Whose very presence radiates so much alpha wave that automatically brings down all the summation of the intensities of beta and alpha wave. This situation marks the time for Purusottam, Param Purusa, The supreme cognition, the infinite to take the form of finite.

When the entire tapascharya of the Rishis were drowned by the IA of Ravana, Purusottam Rama descended. When the entire Aryavrata was moving towards losing socio-cultural identity in terms of collective progress, He took the form of Krsna. When the polytheism scattered across different clans of the then society of the west and the Arab world, He took the form of Prophet Mohammed to establish monotheism. The same is with Jesus. When degeneration started in *Bharat*, neglecting the *Rishis*, isms were propounded, pomp and grandeur took over from devotion and surrender, fake knowledge was leading the ship of eastern civilisation towards an inevitable sink, He, the Purusottam chose Himaitpur for reforming and reconstructing the being and becoming of life.

Central tendency is a law of the Universe. If we look at a flock of birds flying, they are in a v shape following the bird in the centre. Look at the stars, in the open sky, they are moving in their courses with a centre namely a galaxy or milk way. Look at our universe it has sun as the centre. Look at an earth quake it has an epicenter. The tendency of this entire cosmos to cling to a centre guarantees its smooth flow, harmony, and the homoeostasis. Sometimes this centripetality, over a period of time tends to be centrifugal threatening the very existence. There the infinite consummates him in the form of a finite to restrain this centrifugality of existence caused due to misinterpretation of the researched and established truths. This preconditions, harbingers the coming of the 'purusottam'.

How to recognize 'Purusottam'?

1. The Bija mantra

The robber, the killer Ratnakara tactfully initiated by Maharishi Narada with the name "Rama" in reverse order and pronunciation at a time much before the

birth of Maryada Purusottam Ramachandra. "Rama" the Bijamantra of Tretaya Yug came to this earth prior to Ramavatara.

The mythological story that Radha's eyes were not opened till Krsna was born is the shrouded fact that "Radha" the bijamantra of Dwapar Yug came before Krsna's birth. Was purusottam Krsna, Yogi srestha Krsna was 'kami' enough to be behind a girl called Raadha. The truth is that the pleasure potency of Parampurusa converted to the Bijamantra "Radha" was animated in the form of a woman. However the fact is Radha was elder to Krsna establishes the fact that 'Nama' descends prior to the Nami Purusha.

When Mata Manmohini Devi initiated Sree Sree Thakur, Thakur declared that he knew the name before.

Prior to Sree Sree Thakur's arrival Santh Kabir also expressed the Bijamantra in the following lines:

"Kabir Dhara Agayam Ki Sadguru dio lakhai

Ulata tahi sumiran karo swami sang lagai."

2. The Prophecy

There is always a prophecy about the birth of Purusottam. It happened with all, Krsna, Rama, Thakur, Jesus and Mohammad. All of them had been prophesised prior to their Advent.

3. They repeat the same *Name*

The Nami purush repeats the same mantra that he brings with Him. The mythology repeats that 'krsna' is halved without Radha. They repeat the same name. Purusottama in its finite form represents the original root vibrations of this cosmos. Hence in his own words, "The sound of your call must reach me because I am sound". He is the epitome of the Bijamantra. He explicitly express to what extent a human form can develop by repetition of the Bijamantra.

Sree Sree Thakur during his Lila has always emphasises the repetition of the holy name. The outer suggestion, constantly repeated, harmonises with the inhaling and exhaling it aligns itself with the "prana" (Prana in Sanskrit has no English equivalent, the closet are life energy or libidinal energy) thereby unconsciously it converts to autosuggestion, slowly redirecting the libidinal downward flow through spine to an upward flow, plexus by plexus, it goes on redirecting the psycho-spiritual centres (chakras) completely restructuring the being and becoming.

4. Separation of Birthplace and work place

This characteristic is self explanatory. Mecca to Medina, Bethlehem to Jerusalem, Mathura to Gokul to Dwaraka, Ayodhya to Kiskindhya to Srilanka,

Himaitpur to Deoghar, Kamarpukur to Dhakineswar, Kapilvastu to Bodhgaya. Purusottam reflects the complete absence of geosentiment.

5. Fulfilling the Past Prophets.

Purusottam does not deny the previous prophets. Prophet Mohammad never denied the underlying monotheism of Jesus or the trinity. Words changes, application changes, truth and purpose remain intact. Lord Krsna never tried to disprove Maryada Purusottam Rama but extends his domain to the benefit of a greater aryabrata. Sree Sree Thakur says in Punya Punthi "This I had done when I was Jesus".

Emphasising the process to End

As unit consciousness unit mind, jiva tends to short cuts to achieve 'Artha'. His importance mostly lies in the achievement, rarely focusing on the process. Paradoxically, these processes lead him away from "paramartha" though sometimes he becomes success in achieving 'Artha'. But Purusottama in finite form reconstructs and reforms (he does not construct and form) redirects the process to achieve the desired end. "*Karmanye Vadhikarestu Ma phalesu Kadachan*" is what forms the basis.

Jesus says "I 'm the way, follow me" Prophet Mohammad's emphasis on "Al Isra" the divine journey to Allah is given more important than Allah himself. It concludes that Purusottam attaches more importance to the process than the end.

Sree Sree Thakur maintained "if you do not study & pass no University shall give you a degree". They all emphasise the constant practice. For Thakur Isthavriti has to be done daily. For Lord Krishna "*Abhyasena tu Kaunteya vairagyena cha Gruhet*"

Co-ordination of Thought, Speech and Action

This is an exclusive area of Parampurusa. They do what they say. They never say "do what I say, do not do what I do". He incarnates to exemplify how pravritti can be redirected to Him, amidist family life how to attain the highest paramartha even if one stays amidist family life. He takes the form of Rama, Krsna, Sree Sree Thakur.

Preaching love and forgiveness for years together in the streets of Jerusalem proved how one can love one's own enemies. He propagated love. He was an epitome of love. While being crucified he propagated love praying for pardoning those who were crucifying him."Father, forgive them for they know not what they are doing". Yes invariably they lead by their deed. They love by love. They transmit the alfa waves and can apply positive micro vita by generating them and showing mankind how they can do it. He never by passes His own rule. He never by passes the laws of nature. He does not appear unnatural naturally. He etches the process in every aspiring jiva.

His Lila (Life Play)

He performs Lila, because He is Purusottama. He is not Purusottam because of these Lila. The prime actions and incidents of his life becomes his Lila. He performs those only when the rules of the world shortfalls achievement of the authentication of dharma. The underlying unity among his diversify Lila is the same, redirecting all the Rajasik and Tamasik forces towards satwick forces and enforcing the tilt in favour of the being and becoming. His Lila authenticates that only he can transgress unit cognition. Miracles become an inevitable part of his existence but miracles do not make one Purusottama.

In the absence of modern technology that is available to today's common man during their time they perform actions that picturises a fundamental principle in simple for future visualisation of his devotees. That is why His Lila pervades all walks of life, physic-psycho-spiritual life. He performs the Lila of Sabari to authenticate the relationship of unit cognition and supreme cognition in finite form.

He performed the lila of a series of co-ordinated events leading to the release of a bonded jivatma named ravana. He did this to prove to the human civilization that with determination and perseverance and sadhana one can take on and defeat the mightier evil forces. They can do miracles with a bundle of bears and monkeys can defeat a rigorously trained army of an unconquerable King Ravana.

His Lila of the best play boy of his time authenticates that the charm of parampurusa is beyond any relationship that can be named.

His lila always tests rigorously His devotees before showing his bliss. His Lila includes granting Sajujya, samipya, sanidhya bliss.

His Lila always exemplifies the so called middle and lower levels of society, whether it is the fishermen of Jerusalem, the tribes of Mecca, the Koli community of Gujarat, the milkmen of Gokul or the people of Rural Bengal or the then illiterate people. Purusottam speaks a language that everybody understands easily. Complexities of the Vedas, the established truths written or propagated in the elite privileged class language finds a human form to express itself. His walk epitomises momentum of this cosmos, His talk epitomises the pre-vocal vibrations of the vocal chords. In His love Love is dignified, in His anger the subject reaches Bhomlok in His sanidhya the bhakta forsakes mukti, His very presents on this cosmos units the greatest scientists, pundits, Atheists, wayward for it is He who can bridge and canal the eternal river, the external flow of prance energy vibrating is each and every living organism. Kal, Mahakal, Gods, Goddesses vie to be a part of His lila. Lila is the only object of Dhyana /Tapa till the outer suggestion converts to auto suggestion.

He, by this imagery propounded that even he himself vie for the bhakti bhava what made a senior most scientist of Calcutta university resigning and staying with a half literate man. But for Kestoda (Krishna Prasanna Bhattacharya) hardly this world would have known the real purusottam. It was he who got gems out of the ocean for the benefit of mankind. He was the Arjuna, the best questioner with humiliation and surrendered who obliged Purusottama to reveal Himself to man.

With His Lila religion becomes a-science, Ahmkar transforms to sattwick Ahmkar, lightening of propensities find an earth to earthen itself. Down word movement of libido takes a U turn, jivatma get a word & a form to meditate, negative micro vitas turns to positive micro vita , γ & β waves passing through the jiva condenses to waves, jivatma gets sarupya, sajujya & sanidhya. The sun radiates brighter, flower delves deep down itself to bring out the best essence it can spread, wind turns to breeze, hectic sanklpa moves towards and condenses to ni-sankalpa & freezes at Nirvikalapa, Sat-chit & anandmaya existence finds a milieu to spring up to its original potentiality of resisting death till death. Religious fantasy finds an ideal to surrender & be initiated. Initiating builds up the retaining capacity. Higher retaining power develops empathy leading to cohesion of all waves. Retention capacity captures the spiritual vibration & increases the attachment to ideal. The centrifugal converges to centripetal with a centre. This develops the consolidation of vrittis enlightening the inner-self. That merges the microcosm in the macrocosm, reinforcing the stability of a new world order in the horizontal time scale of the homeostasis of bliss fulfilling the ultimate goal of individual life, family life, social life psycho-spiritual & spiritual life.

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The Prophet of the Age

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There are 'players'; there are 'bad players'; and then there are 'excellent players'. The bad players just know how to hit the shots, but are filthy when it comes to execution and those shots are way off the target. The 'players' know to hit the shots too, but those shots just lie in and around the goal area, instead of being netted; but the GOOD players are the ones who always hit; absolutely ON TARGET.

Why are 'good players' good and 'normal players' just average? They too have good strong calf muscles to slam any shot on goal, past the goal keeper; don't they? They too have the agility to cover 100 meters in 9 seconds and buzz past the opponents in a flash; don't they?

The bad players might lack skill, responsibility and discipline. Obviously, the normal human beings don't want to see themselves in that category. So where do we see ourselves? How do we, the ordinary men; bridge the gap between 'average' and 'good'?

Prophet helps to achieve Excellence

Now, let us consider the situation given above in the context of Life, which certainly has the presence of 'Satan' as someone who distracts the 'player' to the 'not so good' things of Life such as the excessive indulgences which one can get into. Can the player, or for that matter ourselves, get away from such distractions all by our selves, given our own limitations? Is it always possible to garner that courage and control without a 'helping hand'? Wouldn't it be so good if we successfully get ourselves free, from these compelling desires of Life and just focus on slamming all shots past the GOAL keeper?

The average player very much has the requisite potential skills and concentrated focus coupled with the proper paraphernalia to excel and dominate on the field. Now let us talk about the 'excellent' player, what EXTRA does this player possess?

That what is possessed by the 'excellent' player is 'propitiously centralized and vociferously meditated focus' or which can be simply put as 'a result of being within the hallowed girdle of the Prophet Incarnate'. It is this thin line of

introspection and higher understanding which separates the 'average and bad' player from the 'excellent' one. This is where the concept of an 'IDEAL' comes into picture. It is only when we place complete trust on the IDEAL that we can free ourselves from the clutches of Satan. The 'Excellent' players apart from their skills and consistent practice have accomplished to do just that.

"Make your target, the 'Goal', the Prophet your soul" and see all your shots will be directed right at the back of the nets!

Every goal has a skillful keeper; yet several goals are scored;

Every tunnel is initially dark, but every cloud has a silver lining,

The IDEAL shoots from complete providence, the advent of existential roar,

The summation of Good, the negation of bad, all for Love, like a divine dining.

So, who is a Prophet ?

A Prophet is the one who shows us light in of darkness and at utmost hopelessness. The one who uplifts us in the realm of Life, every single minute; so much so that we do not repeat the mistakes which people might have committed before.

A Prophet is someone who teaches us to give Love, shower affection, be farsighted and yet have a control on our present.

A Prophet is someone who is a complete embodiment of the past Gods and completely relevant to our present, our practical problems and a holistic answer to all our existential questions.

A Prophet is someone who teaches us, the humans, to increase productivity of thought and actions and guide our achievements in sync with the 'divine Light', the light that comes from above, the light which is everlasting, the light of 'The Anointed one'.

A Prophet is someone who is the most gracious of all; someone who is ever-willing to take all our difficulties upon thyself, and yet make us learn from our own mistakes.

A prophet is the authorized representative of the Lord. While the world may not recognize HIM, the most important requirement of our times is that God speaks through him. A prophet is a Universal teacher, someone to whom we should look up to in completely surrendering reverence, and therefore open our Life's paths for complete transformation.

A Prophet is the one who is continually at our service and guidance; the one who helps us in the most difficult of our times; the one who has a Heart as big as this universe; ever - ready to fulfill all our dreams.

Path to achieve Prophet

So now that we know who a Prophet is, is there any ticket to the stairway to Heaven? Is there any way by which we can extract all this largesse from a 'Prophet'?

Yes we can. The answer to it is 'surrender' and 'do meditate'. When we surrender at Him, we don't lose anything; rather, we obtain his strength. When we meditate, we transfer ourselves into a completely different and uplifted world where we surrender ourselves to the Master. We are then in a state of constant communication with the Supreme Father.

All Prophets are representative of God

There have been quite a few Prophets who have come down to the earth in order to stabilize the ever – so – unstable and turbulent Human Kingdom. Have they been appreciated and understood in contemporary times? Have all the commandments of these Holy Beings been adhered to?

The answer to all the above questions is a complete NO. Whenever Prophets have descended down in order to show the path of practical relevance and instill in us, humans, good values; they have just been misunderstood. It is only after the stipulated time of the Prophet has passed and HE decides to leave the world for us to practically apply the directives and 'rules of Life' as shown by HIM, do we really feel a sense of Loss and cry for a hand of support; a hand which can hold us and sail us through the rough seas of life.

The principal doctrine which we must keep in mind is that the present Prophet is a complete amalgamation coupled with improvements of all the past Prophets who have set foot on this earth. All the deeds of the present Prophet which are directed towards upliftment of mankind are a synchronized and updated version of what the past Prophets have done or intended to do. In no way whatsoever does any deed of the present Prophet pose a conflicting stance as compared to what the past ones have said or done. All the prophets are incarnates of the Supreme Father; in human form, and descend on the Earth with a single minded focus to sow the 'Seeds of Evolution' and enhance the specialization of Life and growth.

Prophet is the embodiment of 'Dharma'

All that matters is Dharma, the dedication which one shows towards one's work and the discipline with which one follows the Prophet's words. The mannerisms, the behavior, the conduct as well as the approach of the Prophet are what constitute 'Dharma'. In every action performed by the Prophet, there exists a micro-definition of existential uphold which if combined and followed religiously would collectively lead mankind towards a better, peaceful and much productive future.

I conclude with my obeisance to Thee!
What goes around, comes around for sure,
The materialism of this World, will nothing but allure,
The Minister of mankind, the Supreme Father to all,
HE will show us the Light, and protect us from a fall.

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Prophet and Principles

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From time immemorial it has been seen that the process of evolution is in progressive mood. Life was formed from nowhere but from sound after a series of transformational changes in the natural process. Then there was soul, insects, micro-organisms, animal and man. Amongst humankind there come some persons who are complete men. They come from above to push the humankind on the path of evolution. There starts the existence of God in the form of Prophet.

Prophets direct the formation of the codes for right living, right conduct, right thought and right practices, leading people to lead pure and progressive life in the society. Their thought and action provide the sustenance for the timeless future.

With that perspective, 126 years ago from now (in 1888), a very unnatural boy took birth through natural process. He was supernatural in his qualities and thought from the time of birth. He exhibited exceptional qualities resembling lord Krishna, Lord Rama and other prophets, as they descended on this earth to navigate the present humankind to a better way to live in. He was boy Anukul.

His mother named the boy as Anukul, meaning favorable. The name was in perfect congruence with his character and lifelong activity. He is the favorable factor to the environment, plant kingdom, animal kingdom and human kingdom. He is the source of energy of every living and non-living things of this solar system. In order to have him and to know him more closely and intimately, he has had some codes of conduct and literature which are recorded and documented and those form his 'being and becoming' thesis. With his power of knowledge, love for the people, sufferings for mankind, he was revered as Sri Sri Thakur Anukul Chandra, the prophet of the age.

People in general are prone to make mistake with their little knowledge about life. People invite sufferings due to having obsession with complexes.

Sri Sri Thakur could not tolerate people's sufferings. He formulated a set of principles which would keep people free from all kinds of complexes. That is why his ideology is so important for us. He is not there today in flesh and blood, but he has bequeathed his ideology which if followed will provide solutions to all problems, personal and social.

Sri Sri Thakur has left behind huge volume of literature. Whatever he used to discuss with visitors, have been recorded which form priceless guidance to people for all time to come. His utterance during trance also have been recorded which form a divine literature, the like of which humanity has hardly come across.

His ideology provides clue towards being and becoming, which as per him is the definition of 'dharma'. For him 'dharma' is a way of balanced life, with scientific approach and progressive outlook. He was much away from the so called religiosity and differences among different religions. For him, there is only one 'dharma', which is demonstrated by the prophet of the age.

Those who know Sri Sri Thakur have additional responsibility of making others known about Sri Sri Thakur and his ideology. The progress and prosperity of mankind along with peace lies in following his ideology. Sri Sri Thakur's ideological paradigm touches the very foundation of our culture and customs. He said if the foundation is not strong, then the superstructure won't survive for a long time. Therefore, it is paramount for humanity to follow and make others to follow this theory of better living process. But as we all know, after the exit of the prophet from the physical form, there always comes a period of manipulation and distortion. However, since Sri Sri Thakur has left everything in writing, we can remain vigilant by cultivating the invaluable literature. The series of Conferences and publications done by Institute of Indo-Aryan studies is very valuable work in doing research on Sri Sri Thakur's literature, thereby helping us not to get into deviations.

Today, Sri Sri Thakur is not there in physical form, as he left his mortal frame in 1969. But his presence and guidance can be felt live by following his ideology. The eternal force of the divinity, which once took the form of Sri Sri Thakur, is ever vigilant for his children. Let us remain adhered to his principles and progress towards enlightenment.

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Readings on Prophets and Principles
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Institute of Indo-Aryan Studies, Cuttack Chapter, Odisha

Part III: Lineage of Prophet

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The Divinity Within

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Genesis : The Creation

Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

So God created man in his own image, in the image of God he created him; male and female he created them.

The English dictionary meaning of the word divine is "Of or like God" and divinity means "the quality or state of being divine". So, in the interest of clear thought, I would try to attempt answering the question "What is meant by Divinity of Man?" To answer the question let us look into the life of Prophet Jesus. For those who do not believe in the supernatural origin of Jesus, is it legitimate to apply the term "divine" to His character? I believe they can, provided their reasons are better than those given by many liberal theologians who in their own way attribute divinity to the Prophet of Nazareth.

The adjective "divine" may be applied to Jesus upon grounds which, while not involving the miracles, are sufficient to differentiate him from all other men and to give Him a unique place among the figures of history. For we may base the divinity we ascribe to Jesus, not upon a relation to God, which he shares with all human beings, but upon His unique character that differentiates him from all others.

Let us suppose that a man exists who has a profound spiritual insight, a consuming zeal for righteousness and an entire devotion to the welfare of his fellows. Suppose further that such a man, as the result of a life of communion with God and sacrifice for fellow men, achieves so complete a harmony with God that he actually identifies himself in spirit with the Infinite. His reason would become the transparent medium of Eternal Truth, and his will the perfect

instrument of Divine Purpose. He would attain that union with the Infinite, which choice spirits of all ages have sought to attain. He would be really one with God. If such a person ever lived, we should be justified in calling him divine. For we would recognize in his teachings, not human knowledge, but divine wisdom; and in his life, not man's goodness but God's excellence.

The life and character of Jesus correspond closely to the life and character, which we have imagined a person would have who should thus experience divinity. His mind was dominated by a sense of God's presence in the world and the nearness of the Divine Spirit to the human soul. His communion with God through prayer and meditation was continuous, and perfect. His zeal for the welfare of fellow men preceded all other variability. Finally, at the culmination of his life, conscious of the suffering demanded of him in a supreme act of self-sacrifice and of the divine approval upon his determination to complete his work at any hazard, he rose to union with God, his words ringing with divine authority and his actions clothed with divine dignity.

In Jesus' teachings God is revealed as a being whose essential characteristic is benevolence, who is related to men as a father, and whose love for his human children extends even to suffering and sacrificing himself for them. Now, this is a knowledge, which could be gained by no ordinary process of human thought. Its subject, the character and life of God, transcends the limits of normal human experience. Hence, if it is a genuine discovery, it must have been attained by a special experience, an experience of God himself. It must be the result of a direct intuitive insight into the divine consciousness. Jesus, by his revelation of the fatherhood of God, brought desired unity in all humanity. For, if all men are children of the one Divine Father, they are bound by a tie of brotherhood in a spiritual kingdom and have common interests and common obligations.

Before the advent of Jesus men had become aware of the fundamental difficulty of religion, that of reconciling the existence of evil in the world with its control by a beneficent deity. The countless ills which man suffers from the blind inexorable forces of nature will always constitute the greatest obstacle to a religious interpretation of the world. Jesus met this difficulty by his revelation that suffering and self-sacrifice enter even the life of God as expressions of his infinite benevolence. This revelation of the nature of God, the Supremely Real, gives us a new conception of reality and of the significance of service and sacrifice in our lives. For if Supreme Father finds fullest self-expression in sacrifice and suffering for cherished creatures, we may believe that our reality as finite spirits is measured, not by the length of our physical existence or by the amount of our physical energy, but by our moral capacity for sympathy and service. Therefore, pain and sacrifice undergone in the discharge of duty or for the sake of others appear to the laborer in God's kingdom, not as the negation of his life, but as his

elevation into comradeship with God, his initiation into a higher mode of existence, an "eternal" life.

Now, the pertinent question is "Is the divine attribute only limited to Christ? Was there any one before or after Christ with whom we can associate divinity? To do that first of all, let us remind ourselves that Lord Sri Krishna in Bhagvad Gita has clearly mentioned "*Dharma Samstha Panarthayo, Sambhabami Yuge Yuge*". Hindu mythology considers the order of Lord Ram, Krishna and Buddha to be prophets of mankind. Logically and intuitionally, a Prophet can never go against his predecessors. As Prophets can be thought of a medium with which we connect with the Supreme Father. An over simplistic explanation is, suppose we want to connect to 92.7 FM channel. What we do is we tune ourselves on different radios to the channel 92.7. But each radio and each tuning gives us the same connection to the channel irrespective of the place from where you tune in, and the different radios that we use. Similarly, if we are tuned into the Supreme Father through the prophets of different generations through different timelines, I believe that each Prophet fulfills the sayings, teachings of his predecessor and carry on His predecessor's teachings forward. Given this, if we make a careful study of history and the life of certain Prophets we can clearly makeout that Lord Ram, Krishna, Buddha, Jesus, Mohammed, Chaitanya Mahaprabhu, Sri Ramkrishna Paramhamsa and Sri Sri Thakur Anukul Chandra are all Prophets of the same order, born at different times to save Dharma and the world. In fact, if we make a careful study of the life of the current Prophet Sri Sri Thakur Anukul Chandra, we can clearly see from his disciples from varied backgrounds some of who were Christians, some Muslims, some Jews, that each of them saw their own Prophet in Sri Sri Thakur and their love toward Sri Sri Thakur or their Guru made them better Christians and better Muslims as they understood their own Prophet better by adhering to the principles of their Guru.

Now the question is whom should we look at? Should we look at Lord Ram, should we look at Prophet Jesus, Mohammed or perhaps we should also look at Chaitanya Mahaprabhu as our ideal? There are two things to be said here. Say in early 1900's, we used to use bird couriers. Now in 2000's we use emails. Change is inevitable and is the only constant. Now we can't make the use of bird couriers as useless as they were very essential during that period, the period in which computers had not developed, and internet was ages away. But as per current needs, we shifted our paradigm to the change and accepted it into our lives as it has become a necessity. Similarly, the Prophets advent at different time intervals across different generations and propagate messages as per the need of the civilization at that time, each fulfilling His predecessor. But with change in times and generations, we also need to change our mindset, accept the Prophets of all other religions and adhere to the current Prophet Sri Sri Thakur Anukul Chandra as Guru. There is a saying by Sri Sri Thakur "God is one, Dharma is one, prophets are same, - servers of the One; conflict and

animosity with any of them proclaims the presence of opposite – the Satan." (Magna Dicta, 1949, Satsang Publishing House)

Now the question is that we saw and associated the divine attribute with the Prophets of mankind, but what about the common man? Can we associate the word divine with him or is it that the word "divine" is only limited to the Prophets as a general law of nature. Through the words of the current Prophet Sri Sri Thakur that rings along the same line as the previous prophets, the goal of their advent is to take mankind along the path of being and becoming i.e. life and growth. Each man is made in God's own image. So if each man grows beyond his complexes and doesn't give up to the whispers of Satan and stays true to his Father, each man would remain in tune with the Supreme Father and each man would get the glimpse of divinity of his Father in him. The Prophets of mankind are nothing but reflections of the Supreme Benevolent Father who wants his sons to be true to "His" image. The Prophets are like radio channels through which we can reach the Supreme Father and get a glimpse of His divinity within us. And with change in time and with change in needs of the current society, it is very important to update the medium through which we can reach the Supreme Father and hence we should all adhere to the current Prophet Sri Sri Thakur Anukul Chandra for His sayings and teachings are solutions to the modern day problems that each of us face in our lives. Only through Guru, we can go to the path of being and becoming and only through *SatGuru* the prophets of mankind, and adhering to the current *SatGuru* Sri Sri Thakur Anukul Chandra, we can truly awaken the divinity within and assert to the world that we are made in His own image.

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Overcoming Destiny

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"Bhagya" is that which one cannot see [Adrashta] / fore-see / comprehend / or fathom – before its occurrence. We feel that certain things are pre-destined to happen, whether we like or do not like. These things are taken as almost inevitable [possibly] as a result of our past actions / Karmas.

Generally, it is a law of Physics that any action leads to a reaction that is equal and opposite. Our so called "Bhagya" also follows the same principle. A good act will bear good result; a bad /undesirable act will give bad / undesirable result.

Whenever, one gets bound [Abaddh] in any Sanskar [Complex] and is guided and controlled by it, he becomes bound /obsessed by that complex to that extent. And this may result in bondage to many such "Vrutties" / "Pravrutties" / "Complexes". Many times, one is not even aware that he is under the clutches of complexes. This results in proportionate consequences .This is what we call "sufferings" i.e., this leads us to feel that - we get, what we are destined to suffer from.

"Grahas" / "Planets" / "Planetary positions" also are supposed to play big role in this complex set of things. According to Sri Sri Thakur, planets represent our complexes i.e., what complexes are predominantly controlling our mind / actions and what is their severity of controlling us? Janma –Kundali tells – what were the "King complexes" which unsheathed one's ethereal body at the time of his / her death.

We have been told from the time immemorial that "BHAGYA" / "DESTINY" / "FATE" / "NASIB" cannot be altered / changed and that we have no control over what is going to happen in our life; because, these things are all "pre-destined" to occur. We are also told that we have to accept them, as they are inevitable.

Most of us suffer from the effects of this so called "Bhagya". We consider and feel ourselves "helpless". We virtually force ourselves to accept them as inevitable and "beyond our control". Over ages, these have been attributed to His Divine Will and part of His Divine Leela.

Suffering may be monetary / financial / physical or mental disease / tension / worries / victim to complexes such as Kam = Lust, Krodh = Anger, Lobh = Greed, Moh = Passion / Attraction, Mad = Ego, Matsarya = Taking a vow to accomplish a thing resulting out of false ego / not backed by wisdom or discrimination [Vivek Buddhi] / Jealousy / Inferiority complex / Superiority complex / Greed / Physical – Mental Weakness to bear sufferings etc .

As a result, we almost succumb to them and as Sri Sri Thakur says, we pass our lives in grief / distress / extreme suffering. We are lost in bewildered. We do not know what to do? How to come out of these circumstances? Who will rescue us? How? What is the way out?

WHAT DOES SS THAKUR HAVE TO SAY ABOUT "BHAGYA"?

He says that "the very first pre-requisite is to drive away 'Ahankari Ahamak' or 'Main', i.e., 'Ego of I-ness'. Accept His Wish. His Will is only 'Adrashta'. Adrashta [Unseen] will not be able to do anything to you".

"Try to see / understand His Mangal Wish in all happenings of your life. You will never feel weak. You will experience strength even in grief / sufferings. Do not become despondent thinking about your 'Fate'."

He says "Do not become idle .You will receive as you would perform .Your 'Adrashta' will appear before you as per your actions. A Satkarmi will never ever have to face 'Akalyan'".

"Only look at Parampita. Only His Will is 'Adrashta'". Do not lead your life in suffering, thinking about 'Adrashta'; thinking that it is not in my 'Fate' and that I am only destined to suffer".

WHAT IS THE WAY OUT FROM THIS VICIOUS CYCLE?

[1] The very first step is to develop Divine Link with the Almighty by taking His Holy Initiation / Diksha, to receive His Holy Divine Bij Mantra .This has been a part of our Indo-Aryan Sanskruti since ages. It transforms / churns our being from within. Our in-born Sanskars get unfurled. Growth starts ushering in as per our Varna Instincts. We also become aware of our responsibilities towards our environment. Because, as Sri Sri Thakur says –no one can grow disregarding the environment.

[2] First step towards conquering temptation is to see it as temptation, to dissociate yourself from it. We become aware of our complexes / weaknesses. We identify them. We try to adjust / sublimate them for our Love –lord.

[3] We will have to fight our own "weaknesses", fight against "Asat", become "A-kapati" [Non-fraudulent] and become aware that we are His Santans. We will have to remove Mind and Mukh's dirt.

[4] We will have to develop Sensory /Motor co-ordination. Sensory / Motor unco-ordination creates many problems in our life .We do not do that we say or what we think about .We become victims of complexes / laxity / alasya / lethargy / greed / jealousy /inferiority complex etc .

[5] We should remain unaffected by grief as well as happiness by being attached to Him.

[6] We should not see "Dosh" in others. Rather, we should try to first get rid of our own "Dosh" and see goodness /good qualities in others.

[7] We should never judge Sadguru nor should we try to become one. We should unconditionally surrender at His Holy Feet.

[8] We should try to give to others that we desire from them without losing our own identity / characteristics.

[9] We should try to follow "Vivek" i.e., Wisdom / Discrimination in dealings with our ownself and others.

[10] We will get back anything with the same 'Bhav', with which we have given to our life.

[11] We must have patience, be restrained, not be weak-hearted.

[12] We must follow Sadguru's dictates sincerely with heart and soul. We should not be afraid of Him; rather; we should have fear that "if I do not follow Him, He will be pained."

[13] Surrender to and accept only He who is real "Adarsh". We should not just accept anybody as our Living Ideal. Because, our character will develop / blossom according to our faith in Sadguru, whom we have accepted as our Guide. Generally one is shaped and fashioned by what one loves. When we love Him, we start becoming like Him.

[14] We should be transparent with Him; never hide anything from Him. Because, it indicates that weakness has entered in us; there is lack of faith in us and an element of selfishness has entered in us.

[15] Suffer for Him, Suffer for Sat; then we will receive everlasting peace.

[16] Others' Mangal – Kamana is the originator of our own good. We must treat all as we would treat Him, with Love and consideration. Let nothing that others do to us alter our treatment of them.

[17] Never express grief / sadness / despondency. It is not a sign of a dexterous / efficient / capable person.

[18] If we wish to receive "Raksha" ["Divine Protection"], we should never be victim to fear and weakness. Always be submerged in Sat-Chinta. Sat-Karma will always be help us. This will ensure all round Divine protection to us. We should not be too ready to do, we should just be. We should be therefore be perfect, not try to merely "do" perfect things.

[19] We must have complete and total unconditional surrender to our Love – Lord. He cannot withhold from the soul that dwells near to Him - all Power given to Him by His Father, because, then, it passes insensibly from Him to His disciples. This life is not for the body, it is for the soul and man too often chooses the way of life that best suits his body; not the way that best suits the soul and He permits only what best suits the soul.

All our work is in the material plane and the spiritual is only to help the material. When our material goal is reached, then, the material will serve only to attain the spiritual. He will give us Safety, Security and Guidance. The words of Eternal life are controlling our being, even our temporal life.

[20] Attachment to a "Vishay" [Passion] is "Asakti" and attachment to "Sat" is "Bhakti" [Devotion].

[21]That which is known by "Anubhuti" [Experience] only is called "Gyan" [Knowledge].

[22] Ahankar brings Asakti, Asakti brings Selfishness, and Selfishness brings Kaam, Kaam results in Krodh [Anger]. Anger begets violence.

[23] We must have Faith, Reliance and Self sacrifice. We should not be too eager to say what we think about His Truth. We should try to reflect Him in our life. His Words need none of man's explanation. We must meditate on what He says and ponder over it. We should not draw our own conclusions, but try to absorb His.

[24] We must submerge totally in His Yaajan; not bring in our speech self praise /self establishment.

[25] We must surrender at His Holy Feet, repeat His Holy Name and seek and be in the company of followers of Truth. We should dwell with Him as the centre of our lives. We must fix our whole being on Him as the centre.

We must love Him and do His Will. He has come to give Eternal life to us. That alters our whole existence, the words we speak, the influences that we have.

We will have consciousness of His Presence, even when we hear no voice. We must abide in His Presence .The Divine Voice is always not expressed in words. It is made known as heart-consciousness. Life is really consciousness of Him. The words that He speaks unto us, they are Spirit and they are Life. Think of Him, look at Him often, and we will unconsciously grow like him.

Walking with Him is security. He is our Shield. We should have no fear. No evil can befall on us, if He is with us. We must trust Him wholly. Complete surrender of every moment to God is the foundation of happiness. There is no bond of union on earth to compare with the union between a soul that loves Him and Him. Lord Jesus says, "Why call me your Lord, when you do not want to follow Me?"

[26] We should not be attached to /attracted towards that which should be deserted.

[27] Any act which is not expressive of one's love / Mangal for the Beloved is not indicative of his love for Him. Let inspiration take place of aspiration. Do not expect a perfect Church, but find in a Church, the means of coming very near to Him. The Kingdom of Heaven can only be preached by those, who have learned to prize the authority of its Kingdom. Many know needs of man; few know needs of Christ.

[28] One must do that which is conducive for its success. According to Sri Sri Thakur, "Krupa" = "Karo" [Do] aur "Pao" [Get]. Inactivity or passive dependence on Him will not bring any success in life.

We must discipline and perfect ourselves at all costs. It is the daily striving that counts, not the momentary heights. Character is chiseled into beauty by the daily discipline and daily duties done. We should refuse to be downcast in our upward climb .We must be the channels of His spirit.

Life with Him is not immunity from difficulties, but peace in difficulties. Joy is the result of faithful trusting acceptance of His Will, when it seems not joyous. It is not life and its difficulties we have to conquer, only the self in us. It is not the dead self that men have to fear, but a thwarted / captive / imprisoned self. This means no worry, no anxiety; but; it does not mean no effort. We must never despair, never despond. We should be just a channel of helpfulness to others. We should keep our Spirit – Life unruffled. We should meet all our difficulties

with love and laughter and have no fear. Perfect Love casts out fear. We should remember –not what we do; but; what we are – that is the miracle working power.

We should never count success by money gained. That is not the mind of His Kingdom. Our success is the measure of His Will and Mind that we have revealed to those around us. Our success is the measure of His Will that those around us have seen worked out in our lives. We should convert all difficulties into purification of our characters.

To conquer adverse circumstances, we must conquer ourselves. We must be therefore as perfect as our Father - Who is in Heaven. We should not expect to live in a world where all is in harmony. We must not expect to live where all are in unbroken accord with us. It is our task to maintain our own heart peace in adverse circumstances. Harmony is always ours, when we strain our ear to catch Heaven's music.

We must seek Him early, that is the way to find Him; early; before we get crowded by earth's troubles, difficulties and pleasures. Love is the power which transforms the world. Love not only of Him, Love not only of few dear to us, but Love of all - of all the publicans – the sinners –the harlots – Love. It is the only weapon with which sin can be driven out.

[29] Lord Jesus Christ has said, "Love and fear can not dwell together. A weak vacillating love can be soon routed by fear; whereas a perfect Love, trusting Love is immediately the conqueror and fear, vanquished, flees in confusion."

[30] We must carry out his Commands & leave the result to Him [Ishtabhruti principle]. Each one of us should allow himself / herself to be used by Him to express the Divine through Him.

[31] Teachers are to point the way to Him. After that we must accept Him, the Great teacher.

We must follow Yajan, Yaajan, Ishtabhruti, Sadachar, Swastyayani, Panchavarhi, Saptarchich as told by Sri Sri Thakur. We must be conscious & proud of Indo –Aryan culture and try to propagate it.

WHAT HAPPENS AS A RESULT OF HOLY DIKSHA & SWASTYAYANI VRAT?

Holy name unfolds, as it were, one's inborn [birth] 'sanskars'**.** That person then starts regulating all his desires for fulfillment of his ' Ideal '. This helps him in accepting 'His' 'Will' in everything. Yes! It is not so easy to do so. It calls for continuous perseverance and efforts.

In so called normal, routine life, we are so much under the influences of our complexes [Vrutties] that we are not even aware that we are under their control. Complexes by themselves are not bad. We should control them, not they.

Taking initiation does not mean that we should go away form house or renunciate everything. Rather, we should adjust everything for His sake while leading worldly life.

We become aware of our strength as well as weaknesses. Then, we try to identify them and try to correct them by 'adjusting' our complexes for fulfilling him. This is called "sublimation" of complexes / "substitution" of complexes by those which fulfill our Love - Lord. These complexes may otherwise serve our passions.

'Diksha' means 'Dakshata' / 'Dexterity' or efficiency. Our 'Dakshata' / 'Dexterity' and efficiency all increase, as we love Him. We try to do everything for our Love - Lord's sake. It helps us grow in our professional / family / social life as well. Sri Sri Thakur says that "to ignore the source [original kendra / centre] is to deprive oneself of resources."

Ishtabhruti increases / enhances our urge for existence.

We then do things that are beneficial and protective for our existence, that fulfill and nurture our existence and that keep our existence intact; centrifugal forces; as it were, gradually start giving way to centripetal ones, i.e., we start adjusting our life for fulfillment of His desires and His desires are 'Shubh' and 'Mangal' of all. We then feel that nothing actually belongs to us -we are only the custodians of His things. Then, we are not obsessed with sense of possessiveness.

Ishtabhruti is there in Islam and Christianity also. They have different nomenclature.

Swastyayani Vrat is a Divine revolutionary concept for individual / family / social / national economy. Ishtabhruti provides solidarity to our life and Swastyayani imparts 'gati-shilta' [momentum] to our life.

Sri Sri Thakur has said that no stars / planets / Graha-dosh of any kind will ever affect anybody, who follows Ishtabhruti and Swastyayni Vrat properly. Either those difficulties will not arise or if they do come [as a result of effects of past births], they will have very minimal effect. Ishtabhruti and Swastyayani Vrat ensure such Divine protection to all those who follow them sincerely/ honestly that no

life insurance policy / provident fund /pension fund / social security can even come close to their immense power of protection.

Once Sri Sri Thakur was told by a disciple that if India's economic problems are solved; then, all its problems can be solved. He replied, "It is the genetic wealth of a country that determines the economic wealth of that nation". That includes Diksha, Ideal-Centric education, Varnashram, Su-vivaha and Su-Prajanan etc.

Sri Sri Thakur has said in a beautiful message, "To think that everything is determined is an outrage to terminate the God, the Infinite."

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Prophets are Inborn Divine: They Look for Carriers

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Part A: Historical Depiction of Prophets

How truly history depicts past prophets, Buddha for example?

Let us read a brief account of Lord Buddha:

"The Buddha was among the few wise people who were actually aware of this fine biological balancing act and how it can also apply to our spiritual dimension. Till the age of 30, his had apparently been a sheltered princely life till one day he famously rode out of the palace and came face to face with death, disease, old age, etc. Thereafter, he went on such a monster ascetic binge in order to find a solution to human suffering that he nearly starved himself to death and almost drowned emaciated in a river while bathing. That's when he realized there is something like too much of a 'good' thing and formulated his well known Middle Way."

The above is excerpted from 'Yes, it Dose Matter' by Mukul Sharma in 'The Economic Times', dated 1st October 2013. Mukul Sharma is a highly celebrated columnist of Times of India. Our analysis is in no way a commentary on Mukul Sharma. In fact, we cannot match with his wisdom, experience and erudition. Purpose of this article is to know prophets from a close quarter and to go behind the scene activities that go to portray a prophet on the pages of history.

The above description of Lord Buddha is a typical historical account of Lord Buddha. His philosophy is understood as something derived from his life experience. As if, Lord Buddha achieved his realization from the incidents of his life and he underwent excruciating path of *sadhana* so as to achieve wisdom. Even his name Buddha (realized soul or wise monk) denotes that he achieved the state out of his *sadhana*. Thus this historical account portrays that Lord Buddha was an exceptional person, who propounded an exceptional philosophy (Buddhism), out of his realization, which was an outcome of his pursuit to know

life and its sufferings. History has given a cult status (a religion status) to his ideology and its relevance is not questioned till date.

But is it enough a treatment given to Lord Buddha? Is it a true portrayal of his life and philosophy? How much of it is a proper appreciation of Lord Buddha and how much of it is the creation of misconception?

First myth about Lord Buddha is that he attained 'knowledge' or 'wisdom', after going through an excruciating pursuit, in search of truth about life, which were triggered by certain encounters he faced with incidents of disease, old age and death. Second myth is that till such encounters, he was leading a cloistered princely life, though he displayed severe symptoms of detachment. Third myth is that his ideology is shaped by his personal experience and wisdom.

It must be said at the very outset that each of the three points mentioned above has some truth about it. It is only slight turn of perception, which makes the whole thing different.

As we know from the life and ideology of Sri Sri Thakur, Lord Buddha was an incarnate of God. He was a realized person from the very birth. He was born to a royal parentage (like Lord Rama) and led a normal life in then social context. He was exceptional from the childhood, as is natural for an incarnate. He did not have to acquire any wisdom through a process; as he was the embodiment of wisdom. Yes, he must have gone through a process of *sadhana*, to set certain context for him and to demonstrate a particular way of life for others. His ideology is a codification of his message which he comes with for the contemporary humanity. He customizes the eternal principle of 'life and growth' for the people, which had the elements of eternity as well as newness. His ideology is not necessarily derived from his personal experience, which he would have gone through and certainly not triggered by any specific events. Yes, those events stand for the hard realities of life and answers to those questions symbolically provide solutions to life. History has made a story of out of symbols and made oversimplification of a complex phenomenon of prophethood.

Ok, nothing much drastically wrong has happened. But the perspective is lost. Lord Buddha's lineage to the past and future prophets has been snapped by this particular characterization. The true benefit that posterity would have derived from the life and message of Lord Buddha was impaired to a great extent, nullifying the purpose of his advent.

The immediate question arises as to why did this happen? There must be some reason, which only a proper historical analysis into the saga of Buddhism would reveal. This article does not provide a scope for research into the history of Buddhism. This article would however attempt to reflect on the issue in the context of Sri Sri Thakur Anukul Chandra, the latest prophet in the series.

It is an axiom that prophets are seldom appreciated during their own lifetime. Time for proper appreciation with lasting impact comes just after the demise. The first 50 to 100 years, after the sad demise is perhaps the time which is not too late for the original image of the prophet to be faded out. From the point of view of the movement, this is the point of inflexion. Either, the movement retains its original and core tone, tenor and purpose, or the movement gets derailed for something else.

Historians would make assessment of the movement during this period, that is, 50 years after the demise. They would observe the movement 'as it has happened'; they would not know many things which have been the outcome of acts of omission and commission. History would not record, what and how a movement should have happened. Historians only record the dominant events and see newness in it.

Few symptomatic developments in Sri Sri Thakur's case point to the negative direction as far as assessment of history goes. We are afraid that history may not do a proper appreciation of Sri Sri Thakur, despite the fact that Sri Sri Thakur made provision to remain alive for the benefit of mankind. Our apprehension is based on following two observations:

One, from the point of view of quality of followers of Sri Sri Thakur, there appears to be a lop sidedness; more of 'mass' and less of 'class'. The skewed profile of Sri Sri Thakur's followers towards common mass is getting more acute with the passage of time. Sri Sri Thakur cautioned against this development; it appears his apprehension came true. The elite sections of the people have not come to know Sri Sri Thakur's true image. History records the impression of elite sections. Mass impression is mute. Mass impression gets faded after few generations. Mass impression remains in folklore; but does not get institutionalized. Mass impression gets shadowed by the overpowering blitz of the elite impression.

Two, the movement got vitiated by the way of ideological distortion, after the sad demise of Sri Sri Thakur. The development acted like a drop of poison into a bowl of elixir. Some members of Sri Sri Thakur's family, supported by then some prominent disciples, attempted to usurp the position of 'ideal' by claiming themselves to be successors in a spiritual sense. In the large arena of public following, they have successfully thrown a mystery ball of chaos, which has weakened the movement from within. There is trust deficit in the public leadership position. That has deflated the spirit and strength of the movement. It is unbelievable yet true that the followers of Sri Sri Thakur, at certain time in the past, played devil's role of bringing about distortion in Sri Sri Thakur's ideology and became the cause for the undoing of Sri Sri Thakur's movement. Sri Sri Thakur suffered silently, almost fatally, towards the later part of his life.

Sri Sri Thakur made provision to safeguard the corroding effects of time by taking some measures. One principal measure Sri Sri Thakur took was creation of literature. His life and ideology have been documented profusely, as was never done for any past prophet.

Second measure was his devote disciples, who are pledged to him with unshakable tenacity, who would move heaven and earth for keeping his ideology alive.

It appears today, that both the above measures are proving to be inadequate.

Of course, it is not a hopeless situation as of now, as new possibilities cannot be ruled out. This situation however calls for certain action.

At this stage question arises: who will take action? In Sri Sri Thakur's scheme of things, the responsibility to promote the interest of the Lord is bestowed on each disciple of Sri Sri Thakur. Leadership has to emerge from them in different sphere of activities. Institute of Indo-Aryan Studies is an outcome of that kind of leadership in academic part of the movement.

Part B: Sri Sri Thakur's Way of Dealing with People

At a time when Sri Sri Thakur is conspicuous by physical absence, the firsthand accounts of his close associate are powerful tool for knowing Him. On this premise, in this part of the article, I am drawing facts from the writing of Deviprasad Mukhopadhyay, who was an inner circle member of Sri Sri Thakur's associates. One more credential of Deviprasad Mukhopadhyay that we must know is that Sri Sri Thakur engaged him for some fundamental research work on philosophy, comparative study of religion, which requires good knowledge in Sanskrit language. He has done substantial work comparing *Gita*, *Bible* and *Quran*. He got into fulltime work of Sri Sri Thakur as per His wish in August 1952, beginning with teaching in *Satsang Tapovan Vidyalay* at Deoghar. Later he did transcription of Sri Sri Thakur's discussion, as assistant to the legendary scholar devotee Prafulla Kumar Das. Deviprasad is one of those who have extensively written on Sri Sri Thakur's life and ideology in Bengali in the form of articles and books. Each of his work is a valuable source material for doing research on Sri Sri Thakur. In this part, I am summarily translating a part of his Bengali articles (*Yuga Bidhata*) from the book *Priya Param*, published by Tapoban Prakashan in 2004.

Sri Sri Thakur Anukul Chandra is the contemporary incarnate. His company and association has brought about reform in many a criminals and deliverance for many deviants. A new breed is getting generated almost unnoticed. For this

kind of reform and correction, Sri Sri Thakur did not subject people through formal rituals, penance and austerity etc. At the same time, whatever he did was not contrary to the measures prescribed in scriptures and ceremonial codes. He performed all those procedures and formalities that were required for protecting and promoting life and growth. He was right on the method and mission; with appropriate blend of discipline and flexibility.

Our scriptures and classic codes have provision for hard penalties and austere penance for those who murder Brahmins, ladies and foetus etc. Those penalties were like self immolation in ice or fire, excruciating penance involving self abnegation, undertaking fasting and sacrifices etc. In the past, society used to banish and behead criminals like murderers, plunderers and treacherous. Some of those punishments have been reformed today in the form of fine, incarceration and death by hanging.

Purushottam, the incarnate of the age had wonderful provisions. For him, sin lies in obsession with complexes, which is a kind of disease. If one can be cured of the disease; meaning, if one can be taken away from the clutches of complexes, one can then grow like a normal human being. Therefore, the universal dictum of all prophets, 'hate the sin, not the sinner'. A sinner becomes a normal person, if the sin element from him can be wiped off. The courage, strength and endurance that are used for committing a crime, get appropriated for good work, which do more good to the society than what is expected from a so called ascetic person with feeble mind.

Wise men in the past have provided many a ways to get rid of sin. Sri Sri Thakur's is a different arrangement. As per Sri Sri Thakur, brain is the prime mover in our system, which dictates all our activities through sensory and motor nerves. Man's thought and actions are primed by the inclinations created in the brain. For example, if brain is shrouded by complexes, then man's activities are complex sodden. If on the other hand, man's brain is engaged with a pure and superior person, and if his mind and activities are employed for the interests of that superior person, then the base level thoughts would get restricted and eventually die out from the man's system, like darkness gets banished in the glow of light. Therefore, man has to love his Lord (the superior beloved) with body, mind and soul; repose faith in him and has to carry out His dicta in every step in life. It is only through this process; man can get rid of the clutches of complexes. What follows from the above is that one has to have a Guru as superior beloved and one must lead life as per His ideology.

Sri Sri Thakur further said, every man in his heart is pulled by libido, an urge for affinity. That urge looks for uniting him or her with some object or person or affairs. If that urge is impelled to a superior person or object, then that person

becomes of a superior type. In the contrary situation, if the affinity gets attached with any inferior object or person, then man tends to acquire a deteriorating tendency, a fall.

Prophet, God incarnate, whenever descends on the earth, carrying all the divine qualities in human form, is the most superior person for that age. Love bondage with Him is the best affinity which tends to set a person on the path of elevation. Love for Him is a strange alchemy. It takes shape and gets formed out of surrender at Him by process of *diksha*, following the tenets of *diksha* with *japa* and meditation and overall, by shaping up oneself in line with His ideology. That superior person is the embodiment of *holy name* and the personification of all divine qualities. Practice of *japa* and meditation strengthens attachment on Him.

We do meditation on the point of *agnya chakra*, which is at the base of the forehead that shelters the part of brain used for thinking. Our meditation on *agnya chakra* keeps the brain stimulated with superior thoughts, which wards off the contrary thoughts like misgivings, misery and misjudgments. In this process, man tends to acquire life of purity, peace and prosperity.

At this stage in the life of a person comes love for the lord. A sense of nearness to and possessiveness of the lord grips the devotee. He feels proud for the glory of the lord and he acquires charm by the radiance of the lord. Sri Sri Thakur conveyed the same in the following stanza:

I am bloated at your fame, charmed by your beauty
Seek meaning in your interest, elated by your glory.

This kind of love for the lord has to possess a devotee. The only interest in life has to be to acquire satisfaction in His pleasure. This kind of disciplined thought makes the brain to fall in line. The life becomes free from any kind of mishap and misdemeanor.

A devotee one day confessed to Sri Sri Thakur about his misdeeds and sought his advice for purification. “Do japa and meditation properly”, came the blessing from the gracious lord. He further said, “I don’t know any such sin that does not get incinerated by repetition of the *holy name*”.

These are the strong pointers for us, coming from the lord.

Part C: Conclusion – Call for an enlightened movement

A movement is called for which would create literature on Sri Sri Thakur and society has to be flooded with those literature. That literature on life and ideology of Sri Sri Thakur would place Sri Sri Thakur in true perspective for

proper appreciation by talented section of the society. This requires institutionalized research, publications, socio-intellectual activities and use of mass media. The ideology has to be kept undistorted as much as the 'ideal' needs to be kept alive. 'Institute of Indo-Aryan Studies' is a collective initiative in that direction. (see the site: www.srisrithakuranukulchandra.com)

Today, those disciples of Sri Sri Thakur who have an urge in their heart that they must do something towards realizing Sri Sri Thakur's desire of keeping Him alive and to enable a proper historical appreciation of Sri Sri Thakur, must work through the 'Institute'. Passivism would not lead us anywhere. Being a devotee is very important; being an activist in the sphere of one's aptitude is one more step and that is the call of the day. Else, we would not know how historians would paint the life and philosophy of Sri Sri Thakur.

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Srimad Bhagabat Gita & Sri Sri Thakur Anukul Chandra

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> Prophets come down in the role of reformers with the message of existential propitiousness, with its uphold suiting the age, by the observance of which they can advance the welfare of the people;
>
> Prophets are the same and similar and are the messengers of Providence according to the age;
>
> The present Prophet is the summation of the past, the advent of the previous ones;
>
> said Sri Sri Thakur Anukul Chandra, Message Vol. II

The Bhagabat Gita contains divine words emanating from the lips of God Himself. Its glory is infinite, unlimited. None can really describe it. It contains the essence of four Vedas. Its style is so simple and elegant that after a little study a man can easily follow the structure of its words, but the thought behind these words is so deep that even a lifelong constant study does not show one the end of it. In the Bhagabat Gita Bhagaban Sri Krushna 5000 years ago, imparted divine instructions to Arjuna in the battle field of Kurukhetra to eradicate illusion and ignorance from the mind of Arjuna. No God incarnate in flesh and blood till appearance of Sri Sri Rama Krishna Paramahansa had ever written in own hand His divine messages for the survival of mankind. Only Sri Sri Thakur Anukul Chandra, the latest God incarnate after Sri Rama Krishna Paramahansa had written “Satyanusarana” at the age of 22 years for the being and becoming of the entire creation. Bhagaban Krushna’s divine verses were aimed at Arjuna to dispel his illusion and ignorance in the battle field of Kurukhetra. So also Thakur Anukul Chandra had written “Satyanusarana” at the request of Sri Atul Chandra Bhattacharya, His friend and disciple who was transferred from Pabna to other place, with a view to remain constantly under the divine influences of Sri Sri Thakur during his physical absence.

In “Satyanusarana”, Sri Sri Thakur Anukul Chandra has warned mankind to fight against weakness and encouraged to be brave and valorous; because

weakness is sin. He has advised to be fearless, brave and unconceited so that one can enter into the kingdom of religion. Likewise when Arjuna, standing on the battle field and seeing the faces of his kith and kin did not intend to fight against opposition, Bhagaban Sri Krushna in the second and third verses of "Sankhya Yoga" reproaches Arjuna for his dejection accompanied by infatuation and faintheartedness and encourages him to fight.

In Chapter XVI of Gita in "Daibasurasampad Bibhaga Yoga" Bhagaban Sri Krushna advising Arjuna has said that inflicting pain on any shape out of greed, ignorance or anger on any living being is the act of violence. Taking a vow not to perpetrate such violence on any account through mind, speech or body or wishing ill to none, taking particular care not to use abusive language, harsh words with respect to another or refusing to kill, torment or harm anyone through one's body – all these are comprised in non-violence. Absence of anger even on provocation, disclaiming doership in respect of actions, composure of mind, abstaining from malicious gossip, compassion towards all creatures, absence of attachment to the objects of senses, mildness, sense of shame in transgressing against the scriptures or usage and abstaining from frivolous pursuits are some of the qualities of noble hearts.

Sri Sri Thakur Anukul Chandra has said in "Satyanusarana" not to blame others but not to give scope for untruth. If you are angry with somebody, you first embrace him, invite him to residence to have food together and pray to God for his all round upliftment. In the XVIII Chapter of Gita Bhagaban, Sri Krushna has said to Arjuna to give his mind to Him, be devoted to Him, worship Him and bow to Him. By doing so, he will come to Him alone. Again in the said chapter, Lord Krushna has said to resign all his duties to Him, the all powerful and all supporting Lord, and take refuge in Him alone so that He can absolve all his sins.

Sri Sri Thakur Anukul Chandra on 12th day of His trance recorded in "Punya Pothi" has said "If you take refuge in me once, you have nothing to worry. You do your duties considering the duties of God." You have to think, "Nothing is yours, everything is Mine. If you touch Me once in conscious, subconscious or unconscious state, I can send you to heaven, you can gain Myself."

In the 2nd Chapter of Gita, Lord Krushna in order to dispel ignorance and illusion from the mind of Arjuna has said, "There was never a time when I was not, nor when you or these kings were not. Nor it is fact that hereafter we all shall cease to be."

On 4th day of trance, Sri Sri Thakur Anukul Chandra said as recorded in "Punya Pothi", "I was before, I am in between and I shall be at the end. My mind can catch Me."

In Chapter 4 of Bhagabad Gita, Lord Krushna had said that the four orders of society (*Brahmana*, *Kshyatriya*, *Vaisya* and *Sudra*) were created by Him classifying them according to the mode of *Prakriti* predominant in each and apportioning corresponding duties to them.

In the 1st part of "Anusruti", Sri Sri Thakur Anukul Chandra has explained "Varnashrama" in categorical terms as told by Lord Krushna in Gita.

In Chapter XII of Bhagabat Gita Lord Krushna has explained to Arjuna that by concentrating on Him and by chanting His holy names continuously, a man becomes the most devout devotee of Him.

On 18th day of trance as recorded in "Punya Pothi", Sri Sri Thakur Anukul Chandra has said that by continuous chanting His names with utmost devotion, a man can achieve His self and the Lord supplies to His devotee with headload of food articles.

Thus, Rama, Krushna, Jesus Christ, Mohammed, Sri Chaitanya, Rama Krishna Paramahansa and the latest God incarnate Sri Sri Thakur Anukul Chandra have descended on this earth to alleviate the sufferings of mankind by dispelling illusion and ignorance from their heart thereby establishing peace, mutual love and universal brotherhood.

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Part IV: Latest Prophet

- **Dr. Buddhadev Chakraborty**
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Wonderful Expressions of Beloved Thakur

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In a lyric *vani* in *Anusruti*, Sri Sri Thakur says,

> "The incarnate and the prophet
> never say things, that;
> Would portray him and his tenet
> ignoring prophets of the past.

The prophet contemporary does not resort to such things which would project him at the cost of the prophets of the past.

There is a wonderful composition in Sanskrit, '*Purusottam vandana*" by Krishna Prasanna Bhattacharjee, the ever inquisitive devotee. *Purusottam vandana* is a section in our daily congregational prayer, as desired by Sri Sri Thakur. This composition speaks about the current prophet, his attributes and ideologies, together with the lineage of prophets, according them due status and respect. In that piece of prayer, there is mention of sequence and tradition of prophets. The current prophet is known fully only though the identity of the past prophets; their lives, teaching and contribution for the humanity. Human life, culture, civilization and learning flow and remain alive through the continuity of time. The present is standing on the prop of the past and it also contains the seed of the future. Without this continuity and context, culture loses its identity. Sri Sri Thakur says:

> "Continuity is a flow,
> Chain that holds the links in tow;"
> - *Sangya Samikha, Vani. No. 5*

Prophet contemporary is the father figure of culture. The ideology that he upholds is same in all ages, except the variation cause by contemporary application of it. Sri Sri Thakur further says, "God is one, dharma is one; prophets are same, messengers of the One." The contemporary prophet carries in him the images of the past prophets and reflects the same divinity as per demand of the time.

A stanza in the *Purusottam vandana* reads:

Hecee íue vejyeHeOelece cevceLecevceLece
veeJevee³elleeLakeÀjce eyee®e$eeueueÀkeÀce

Literal meaning of the above is that *purushottam* or the prophet's personality overflows with love; he is God in human form; he enthralls the mind; he is author of new scriptures; and he manifests himself in wonders.

These words instantly take my mind to the mortal roles, myriads and marvelous that Sri Sri Thakur Anukul Chandra played, which I was blessed to witness. It is immaterial at the moment how much of that I have understood or have internalized. The joy that I have been deriving by seeing the magnificence of his expression is immense. I am quoting a portion from the writings of Prafulla Kumar Das to supplement my feelings:

"His literature, philosophy and activities, all redeeming for the humanity, are intertwined with his daily life. His normal life, expressions and feelings wore divine effulgence. Everything he did provided soothing balm to the shattered life of today's world. When God takes human form, he becomes a riddle, as it is hard to know his own self. Sri Ramkrishna said, 'same appetite, same thirst, illness, grief and fear; everything like any other normal person.' If one can have faith on him, then he comes to acquire complete knowledge. Therefore *Vaishnav* literature says, amongst all the roles of Krishna, the greatest one is his human role and his real self is expressed in human form.

It is for the above reason, we long for the prophets, the human manifestation of the God, wherein we enjoy the novelty. When we say 'Thakur, the wonder,' we mean wonder in all its meanings. His persona wore a charm that is rarely seen. His deeds bore unexpected results. His logic was unerring. His views were logical and inimitable. He could hold people spell bound by his look and aura. Everything put together was an expression of beauty, harmony, soothing, like those come from pure nature. It is mindboggling for us to know how he was rendering service to others. He was an image of bliss. He imparted peace, calmness and enlightenment instantly.

We are not that capable to capture him in entirety. We are not able to gather the jewels that lie at the bottom of his depth. No doubt, quite a bit of life and ideology of current prophet has been documented; still large part has been missed out, as it is not possible to capture that vastness in durable manner.

Once someone enquired about '*birupaksha*' (eye$Hee#e). In explanation what Sri Sri Thakur said, he himself was the image of that. He said, '*Birup* means opposite. Hejmhej eye$× OeceebÞe³e lJece en YeieyelJece~ Where all opposites meet with meaningful go, godhood peeps there. Contrary forces like vice and virtue, life

and death, justice and injustice, good and bad, get fulfillingly adjusted, can be controlled to be favorable by him; so he is *birupaksha*' (eye^{a} Hee#e) (*Alochana Prasange*, Vol II, page 168) No one can be like this except Sri Sri Thakur.

The summary objective of *purusottam's* descend is to do good to people, by whatever means. With this premise, I proceed to present some strange happenings from his life. Purpose of knowing him is to place ourselves at elevated level of consciousness in the light of his divine effulgence.

One of the close associates and ardent devotee of Sri Sri Thakur, Sushil Chandra Basu has written in his book many lively accounts of his realization about Sri Sri Thakur. These accounts are quite appealing, educative and also quite baffling. Sri Sri Thakur once said, 'Who can decipher the activities of *purusottam* unless he himself reveals?' I derive a meaning from this saying that there is no end to know and understand *purusottam*. To understand him in completeness is equal to acquire his divinity. yecaneyeo yenc^{3}eye Yeyelee (the one who knows *brhama* ultimately becomes *brhama*) There is no end to human pursuit and, in the same way, there is no end to man's possibility of becoming. *Purusottam* can be understood only through action based inquisitiveness. Sri Sri Thakur wants to be revealed before us; he explains things to us; but we turn away from him. Our sensitivity is eclipsed by the compulsions of complexes. The instances cited by Sushil Chandra Basu are replete with hints of all these things. How much of it we take depends upon our devotion and our state of mind.

The story runs like this. I (Sushil Chandra) am citing one more event that happened when Sri Sri Thakur was at Haritaki Bagan lane. One day Sri Sri Thakur wanted a pocket watch from me. At that time wrist watch was not very much in use. I bought a good wrist watch of Omega brand and offered to him. I checked with him if that was up to his choice. He said, 'yes, it is very much of my liking. It need not be exchanged'. Sri Sri Thakur used the watch for some days and one day, he returned the watch to me saying, 'this is my watch, it would remain with you'. The watch was with me then onwards. One afternoon, I left the watch on the table in the room on the second storey, in the same building on Haritaki Bagan lane where Sri Sri Thakur was staying, and went out. Having returned in the evening, I did not find the watch at the same place. I did a lot of search, enquired with many people, but all went in vain. I felt very uncomfortable; more so because it was Sri Sri Thakur's watch. He kept the watch in my custody and it was my carelessness which caused the loss of watch. I said to myself, I will get another watch of the same type for Sri Sri Thakur. I confided this at dear Hiralal Das, expressed my resolve to buy another watch; because, the earlier watch was bought with his help. He observed, it is better to check with Sri Sri Thakur before buying the watch, whether Sri Sri Thakur would accept another watch of the same type.

Sri Sri Thakur said, 'no need to buy a new watch'. I submitted my silent prayer at Sri Sri Thakur. If you kindly bring about a change of mind of the person who has stolen my watch and he returns the watch on his own accord, then I will get back my mental peace. I would not have been so much disturbed, if you had agreed to take a substitute watch.

Next day, a person from Kon-Nagar came to Sri Sri Thakur in the afternoon; along with him his son of 14 to 15 years old. The boy placed the watch at the feet of Sri Sri Thakur. He cried and confessed, 'I came here with my father to visit you day before yesterday. I saw the watch on the table, got tempted and stealthily took it away. I have done grave sin, kindly pardon me.'

Sri Sri Thakur took the boy on his lap, showered all his affection on him and said, 'my dear son, you perhaps do not have a watch. You face trouble in doing your studies and attending school. Is it not?' The boy nodded his head and admitted that.

Sri Sri Thakur further said, 'I do not know how much badly your parents have reprimanded you and have beaten you. You keep this watch with you; do your study well. Never indulge into this type of misdeed again in future.'

The boy was overwhelmed with love and affection from Sri Sri Thakur, which he never anticipated. He instantly got elated and at the same time was in remorse, as he realized his mistake. He burst into a rhapsody of tears, which went on unstopped. Despite Sri Sri Thakur's consolation, the boy refused to take the watch. Sri Sri Thakur patted the back of the boy and offered him *rasagolla* (Bengali sweet). The boy calmed down, when Sri Sri Thakur told him, 'Never get into this kind of deeds till you are conscious; never cause anguish to parents'. The boy went back with his father. Sri Sri Thakur retuned the watch to me.

I had been to one of my relatives' home in Shyam Bazar; the watch was with me. There again one boy, the domestic help in that house, stole the watch. The boy later repented and returned the watch to me.

Another strange event happened. It was summer; I went to a Curzon Park in *Garer Maath* for evening walk. There was still day light left. Weather was warm; I sat down on the ground, taking my shirt off and placing it by my side. While getting up, I was unmindful of the watch. I got into a tram; at Wellington Square when I wanted to see time, I searched for watch in the pocket and it was not there. Then it dawned on me that perhaps the watch fell off my pocket on the ground in the park. I got off the tram, took a return tram for Esplanade and came back to the same place in the park where I was resting on the ground. I rummaged every inch on the ground, but in vain. I realized someone would have picked it up and taken it with him. Finally the watch was lost for good; I sighed.

Next day I went to the park for evening walk and sat down at the same place where I sat yesterday. When it became dark, I saw a middle aged man

walking towards me along with an eight year old boy. The boy hinted at me and told his father, 'baba, I got the watch at this place'. When both of them got close to me, I said, 'last evening I was sitting here, keeping my shirt on the ground. My omega watch fell off the pocket. I did not get it back, when I returned and looked for it.' The gentleman said, 'my son got this watch last evening while moving around here. Is it your watch? Just see.' He handed over the watch to me. I was very elated and took no time to claim, 'yes, this is my watch'. Then I shared the whole story about the watch to the gentleman. The gentleman heard everything and commented, 'the watch is retrieved by you in a strange way, probably because it is Thakur's watch'. The watch is with me till date. (*Manas Tirth Parikrama*, page 109)

It is really a strange event, I too feel. I draw significant meaning from this. Sri Sri Thakur wanted the watch from Sushi Chandra. Sushil Chandra offered that watch to Sri Sri Thakur. Sri Sri Thakur gave back that watch to Sushil Chandra by saying, 'it is my watch, let it remain with you'. This is a great statement. Sri Sri Thakur has said the same thing, many times in different ways. It is like his desire, 'I long for living within you'. He never gets lost to us, despite all worldly cacophony, if we surrender ourselves at him and conduct ourselves as per his desire. We get him in ever renewed shape in every affair, object and subject. He lives by our side. The gentleman in *Garer Maath* truly remarked, 'the watch came back to you in a magical way only because it is Thakur's.' Whatever is offered to him is never lost; but if something is pretention for giving, then that is no offering. Story of that kind of parody for offering and its unraveling is also known to us. That again speaks of his wonderful play.

One devotee wanted to offer his ornaments to Sri Sri Thakur. Sri Sri Thakur never gave in to his prayer. That person used to move around Sri Sri Thakur often with a bunch of ornaments tucked inside a piece of cloth. 'My lord, kindly accept this; redeem me from my liabilities; make me blessed', used to be the words in his mouth. Sri Sri Thakur turned a deaf ear to him; not even tuned to look at him. One day the scene was excess; 'give me that pack', said Sri Sri Thakur. Sri Sri Thakur hurriedly took that pack and threw it out into the deep water of Padma. It was quite unexpected and also unacceptable for the devotee. He cried out of deep shock, 'my lord, what did you do? What an ungraceful act?' He was looking passionately at the place where the pack of ornaments was sunk. Sri Sri Thakur was cool. Turning at the person, he said, 'why are you at pains? Did not you offer that to me? That belonged to me; so I can do anything with that as I like.'

These words open up our original self. We often do not realize that what we are offering to the lord is not whole heartedly and not unconditional. Our ego and obsession with charity often pollutes the sanctity of offering. This happens when instead of we 'becoming Thakur's', we try to make 'Thakur as ours'. This type is indicated in the following saying of Sri Sri Thakur:

"The one who does not want to belong to you, but is keen to possess you; be sure, some cunning desire is set within him; it is a relationship between prey and hunter; he wants to enslave you; beware, take a calculated step." Elaborating on this Sri Sri Thakur observed, "Those who resist surrendering at a superior centre, rather wants the superior to follow their whim, the above saying is specifically applicable to them. (*Alochana Prasange*, Vol. XIV page 38)

On the issue about sheltering some unwanted persons in his ashram, Sri Sri Thakur observed, 'does green coconut water tastes bitter to thieves?' This is a peculiar answer. In real life Sri Sri Thakur confronted some thieves more than once. He reformed thieves and brought them back to life of dignity in the mainstream society. Once a devotee of Sri Sri Thakur was about to pick up some money from the vessel where offerings for Sri Sri Thakur are kept, thinking that Sri Sri Thakur was not attentive. But that did not escape Sri Sri Thakur's notice. He kind of encouraged that person in a very lovely and soothing voice, saying, 'pick up notes of higher denomination, pick up fast, I am watching, no one is there around.' This again is a strange kind of reaction to a person who was caught red handed while stealing Sri Sri Thakur's offerings, despite he being his own attendant. As if it was Sri Sri Thakur's sole responsibility to condone and cleanse everybody's sin, sliding and failings. Not only that Sri Sri Thakur used to enable others to get rid of these flaws, he took care to see that one is not exposed of one's weakness unduly. All these care and concern was taken by him with abundant love and attachment for each and everyone.

Sri Sri Thakur narrated many strange happening by way of reminiscence. In course of discussion, one day Sushil da said, '*Istabhrity* has immense benefit that can hardly be described. Within the turmoil that just happened in Barisal, the way people used to y*ajan*, *yaajan* and *istabhrity* were saved was nothing short of miracle. Many had a feeling that you physically saved them from the clutches of death. Someone came apparently to murder someone else; got frightened and fled away having seen the frowning on your forehead. Things like this happened.'

Sri Sri Thakur responded to Sushil da by saying, 'one of the sisters of Labanya had a dream. She says that in the dream I wanted to eat smashed raw rice (*poha* in Marathis, *Chuda* in Bengali) and milk from her. She arranged those for me and was about to serve, I apparently hurried up her by saying, 'do it fast, I have urgency to reach Barisal'. I am actually nothing; it is the supreme father who does whatever he likes. It appears the supreme father was there at Barisal; his unseen hand did wonders by rescuing the people, without their knowledge. Those who are saved are the ones having such unified conditions which qualify them for the relief. Practice of *yajan*, *yaajan* and *istabhrity* mixed with devotion keeps one in a state where urge for self preservation remains live in brain cell and in nerve system. This gets more pronounced at the time of crisis and dangers, when the accumulated life urge gets severely manifested.

In the above discussion Sri Sri Thakur has made a reference to supreme father. We used to hear the reference to supreme father very often during his conversation. At times it used to come out very obvious that 'he' and the 'supreme father' are synonymous. No one has seen the supreme father, but we felt the kindness and magnanimity of the supreme father flowing through Sri Sri Thakur. Much revered Krishna Prasanna Bhattacharjee once asked, 'In what form supreme father exists in every object?' The answer that Sri Sri Thakur offered is a mysterious one and at the same time the answer helps to unravel all mysteries. Sri Sri Thakur said, 'He is latent in every object in the form of self preserving urge. That is called mercy. That mercy is both soft and hard. Whatever causes a threat to existence, the mercy takes the form of fire. Further, he exists in every object as love, regards and affinity.' (*Alochana Prasange*, volume VI, page 216)

The 'existence supporting urge' or 'urge to live' is expressed everywhere in the universe in various forms. The same urge is concentrated and manifested in various forms like love, compassion, protection etc and in various states like awakened, asleep and dream; in all forms of life and living. An amazing story related to this is narrated in *Alochana Prasange.* A woman visitor did *pranam* to Sri Sri Thakur, offered five rupees and submitted, 'father, in between I was severely sick; doctor and *vaidya* (aurvedic doctor) gave up hope; sleeping on the bed I was only crying and praying. One night I had a dream that you are asking five rupees from me. Next day morning, I got up, washed myself, changed to fresh cloth and kept aside five rupees in your name and took a pledge that I will visit Thakur and offer this note when I come round. From that day, I was counting days when would I come and do *pranam* with the offering. I wrote the same in my letter to you. From that day onwards, your mercy made me cured rather quickly. I never dreamt that I could come to you so early. It was your sheer mercy that saved me from that state.

Sri Sri Thakur said – supreme father's mercy.

Little while later, turning towards the lady devotee, Sri Sri Thakur enquired, 'How is it? While you are suffering from illness, then also your Thakur comes and extends his hand for alms?'

The woman devotee – He begs only for saving us.

Sri Sri Thakur – I don't know what all you say! But one thing is sure; begging did not relinquish me. The real charm is that those who offer me tend to grow in all respects. Their urge to give opens up their capability. Those who remain engaged in activities dedicated for offering to the lord, their unremitting effort keeps them away from the planetary shades; which means, regulates the obsession with complexes. Therefore, higher is the tendency to offer to the love lord, so much better it is. Those who are mindful for pleasing their parents also do well in life.

The wonderful role that Sri Sri Thakur played on the earth also includes his sense of humour, skirmishes that he induced amongst his closed ones. I had rare fortune to witness those scenes for a fairly long time during my adolescence. Those who have not witnessed those exhilarating scenes have surely missed one of the charming parts of Sri Sri Thakur's personality. Therefore, appropriately it is said by Sri Sri Thakur himself, 'Who can decipher the activities of *purusottam* unless he himself reveals?' Amidst all these so called funs, he brought in an upheaval of bliss and harmony in the life of the people who were associated with the events. Sri Sri Thakur upheld a complete view of *dharma*, where from nothing is excluded if it supports existence and promotes becoming, whatever may be the form, means and situations. Even so called negatives like abuses and infighting etc can also have positive and soul stirring impact; that was seen in the life and conducts of Sri Sri Thakur. It may not be intelligible to those who have not seen the live drama that used to happen in Sri Sri Thakur's presence. Quite aged, even old people sprang into frolic before their love-lord, a view whose parallel is not seen elsewhere.

In *Srimad Bhagavat Gita*, Lord Krishan says, "O Dhananjay, work for the pleasure of the God, who is the ultimate object; all actions done without that object are bondage; verily you know." (Verse 9, Chapter III)

Significant to mention here that those devotees who were indulging into squabbles and skirmishes before Sri Sri Thakur were consciously enacting those for the pleasure and entertainment of their beloved lord.

Many such events have been recorded in *Alochana Prasange*, from where I quote one.

Now a day, often Sri Sri Thakur is feeding mother of Raman da (Saha). Every now and then, she picks up a quarrel with Saila ma, Kalisasthi ma, Hemprabha ma and others. Sri Sri Thakur had a standing prohibition that during squabble, no one should curse anybody; no one should swear in the name of God; none should target parents and children. But Raman Saha's mother violates these every day. Because of this, the pitch of squabble goes up to a crescendo. Raman Saha's mother gets into more of vituperative, more she is reminded of Sri Sri Thakur's prohibition.

In this context Sri Sri Thakur said, 'I observe a kind of childishness, which I like.'

Prafulla da – If mercury remains at birth place (in horoscope), it is said that childlike simplicity remains throughout life.

Sri Sri Thakur – I also have heard like that. I see people not able to express themselves; there is lack of intelligence. They do not understand the sequence of narration; not able to comprehend what sooths what. Comparing that kind of

insensitive religiosity, a scuffling life is better. That exertion helps to open up brain, sensitivity, controlling ability and agility. If there remains a concentric attachment, then many things can happen; otherwise, some people get scattered. (*Alochana Prasange*, volume XIX, page 243)

It is not only childlike spontaneity, which Sri Sri Thakur possessed all his life; he also displayed childlike qualities like modesty, shyness and simplicity. The symptoms of mercury in birthplace got innumerable expressions in Sri Sri Thakur. One such heart touching episode goes like this.

Today Kesto da (Krishna Prasanna Bhattacharjee) would go to Kolkata. He took leave of Sri Sri Thakur. While he was departing, few strokes of beep from a lizard came from south angle, which created a pale of gloom in Sri Sri Thakur. He however did not express anything while Kesto da was around. He spoke out his mind after Kesto da left and sat silently and gravely. After a while he said, 'I feel, it would not be bad, if Kesto da change his travel plan.' Without losing time, Haripad da (Singh) cycled up to Jasidah station. After Haripad was out on his way, Sri Sri Thakur said, 'if I were not to call Kesto da back, I would have felt very uneasy. Many times, I am not able to spell out my feelings, for which I feel pain. This kind of repeated and frequent hurt has now made me to see only negatives. Such forebodings for everyone possess me all along. This has been my worry. From that state of anxiety has come out the call, 'do never die, nor cause death, but resist death to death.' I would like to see you all make this to happen; making me heave a sigh of relief. As you all love me, you will surely try for this and by the grace of supreme father, you will succeed. Spread my words in every home and let my words be lived upon, the way I have said.'

Sri Sri Thakur was seen to be elated after Kesto da returned from Jasidah. 'I was about to say that when you were to leave', said Sri Thakur.

'Why did not you say at that time', enquired Kesto da.

Sri Sri Thakur smiled for a while and then said, 'I felt shy, that is why did not spell it out'. He kept on smiling like a child, making others also to enjoy a hearty laugh. (*Alochana Prasange*, volume XVII, page 61)

The story of wonders can become endless, unless I put a full stop. I will conclude after citing accounts of two incidents. Here again it is an account of a devotee getting His touch in dream thereby getting inspiration and energy. Second one is an experience of remaining in His company by way of existential urge. Both are captured in *Dipa Rakshi*, Volume, VI.

Damodar Ghosh came from Naihati, together with some people and offered *pranam* to Sri Sri Thakur. He unloaded a heavy packing from his shoulder and placed it nearby. He got up after prostate, stood before Sri Sri Thakur in the posture of greetings (pressing both palms together) and submitted, 'Few days

back I saw in dream, *Bada ma* telling me, you must bring the 100 napkins that Thakur wanted. Thakur! I have brought with me the 100 napkins.'

Sporting a mysterious smile, Sri Sri Thakur said, 'Who knows what is there in these 100 napkins? Countless number of people can be cleansed with 100 napkins.'

Damodar da said – One event just happened at our place. One brother wanted to arrange a seat for Thakur in his small home. He arranged a seat for Sri Sri Thakur on a bed, with mattress, pillow and hookah etc. But his wife created very unpleasant situation at home, because of the money that was spent for Thakur's facilities. The lady of the house one day heard some moving sound from the room; delicious smoking hookah smells wafted up from the room. She sprinted into the room and saw: Sri Sri Thakur sitting on the bed, reclining on pillow and smoking hookah. Sri Sri Thakur then turned side, took another pillow and sat in his usual charming posture. The lady screamed out of disbelief and fell on the ground, when others in the house rushed into the room. So, my gracious lord, you move places.

Flashing a gentle smile on his broad face, Sri Sri Thakur said, 'there is a concept called - Yeeyeyee£e oyelee (volitional urge to be a shining spirit); there is hardly any certainty as to what can happen through what!'

Damodar da – I shall narrate another incident. In a *satsangee* family, the lady of the house had a fight with husband and attempted suicide. She put a trap of clothes around her neck and hanged herself from a tree saying, 'Thakur, these people are here, please take care of them.' Immediately after that, a tall black man was seen moving around the village informing people that a woman is lying under that tree. Villagers rushed to the tree and found the woman lying unconscious under the tree, a cloth around her neck, but that cloth is cut, as if by a scissor. How are all these possible?

Again gracious Thakur had a mysterious smile and said, 'one does not know what happens and how? There is no estimate of the varieties of things in the world.' (*Dipa Rakshi*, Volume VI, page 148)

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A Perspective to Life and Ideology of Sri Sri Thakur Anukul Chandra

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Let us all go back in time and reach some time before 27th January 1969. On this journey, we have reached Deoghar, the auspicious land now in Jharkhand State where Sri Sri Thakur lived from September 1946 to 26th January 1969 and left an indelible mark on the history of humanity. The day we reach Deoghar is a very special day. *Naba Barsha* or Bengali New Year festival is in progress there in front of the grand presence of Thakur Himself.

Thakur, clad in a dhuti, with the upper part of His body open and embellished by a white *upaveet* (sacred thread), is sitting in a cottage, known as parlor, on a wooden cot covered by creaseless and spotless white cloth with a few pillows on the bed to support Him in keeping balance. An un-ending series of people is streaming in. They have come from across the country. Every one, male and female, child and old, is eager to see Thakur.

Thakur is not keeping well physically these days. But, more people he sees, more he gets elated. The two big eyes of His, filled with endless curiosity and absolute mercy and love, are constantly roaming across, searching out the people who are coming. Kindness oozing from His bright, calm face and a beaming smile is greeting every one.

Everyone is His child. He is eagerly waiting for every child. He is everything to the children, Great Father (*parama pita*) to each of them. Such is an easy and overwhelmingly direct and special relation between Thakur and each person. The children are coming to their Father, offering *pronam* and speaking to Him. The Father in the midst of His children is out of bounds with ecstasy.

Here one man, coming from a village of West Bengal, is approaching to offer *pronam* to Thakur. Let us listen to the conversation between Thakur and the person.

Before the man could bow down before Thakur, He called up gleefully: Oh my son, when have you come?

Man: Thakur, just reached by train and I'm coming to you right from the station.

Thakur: Are all in your family keeping well? Your parents, your wife and your children?

Man: Yes, Thakur, by your divine grace all are keeping good.

Thakur: To keep good, one has to be good and do good. Then the grace of *param pita* flows automatically.

Man: Yes

Thakur: Was your journey smooth? Hope you didn't have to face any difficulty on the way.

Man: No, Thakur. It was a nice journey.

Thakur: But, you had to travel a long way. So, go freshen yourself up and have *prosad* at Anadabazar. Take some rest. And then come here in the evening. Much talks have piled up.

Man: Thakur, my mother has sent these fruits and vegetables for you. These are the first to grow in our new home.

Thakur: Oh my dear kind son, your mother has sent the entire garden! Immediately you go to Baro Bau (Thakur's wife) and tell her that Thakur wants to have the mango at the lunch. (After some pause) You have built a house. You have brought the produce also. Will you not show me a photo of your new house?

Man: Sure, Thakur, next time I'll bring a photograph of the house.

The man, full of joy and satisfaction, again bowed down before Thakur and departed.

Scene - II

Now, this is an imaginary episode I have just presented to you, which, however, is firmly grounded on truth and reality. We can find thousands of such episodes in the long series of the book "*Alochana Prosange*" (In course of discussion).

Two fundamental characteristics of Thakur's life and ideology and philosophy can be picked from this episode: the centrality of a man or self (*satta*) and the centrality of love.

Thakur's life is so deep and so vast and so diverse – so many colours, so many shades, so many dimensions are there – that it is not possible for anybody of my caliber to sketch a picture which may be claimed to have a farthest

resemblance with Him. If you ask any person who have had even a small interaction with this man, you will find he has so much to tell you about Thakur, about his relationship with Thakur and about Thakur's indelible signature on his life. You will find each single experience of each single person with Thakur is so much full of colours, meanings and implications, it opens up your world in such a measure, that to know Thakur's life is to know the lives and experiences of the lakhs coming in touch with Him. And, after that, you will start to feel that He is much more than and beyond all these. And, believe me; His life is beyond any stretch of imagination. I cannot, nor could anybody imagine such a great man of action, such a great man of wisdom, such a great man of devotion, such a great man of love. So near and so dear, but so far away; so known and yet so much more unknown at every moment He is. Thakur lived a life abnormally normal and normally abnormal. Standing in His front, the question that comes out of our whole self: Who art Thou? *Kastwam*? The answer will be searched on and on for centuries to come.

Similarly, His ideology and philosophy encompasses perhaps every single subject of human interest. The subject may be one of sheer personal life, or one of family or society, or one pertaining to the science of creation of this world (cf *Vinjan Bibhuti*), or one relating to various stages of *adhyatmik sadhana* (cf *Katha Prosange*), or one of deep philosophical genre, or one regarding how to make a successful business, or make a global nation, or one regarding *smritibahi chetana* (consciousness that carries along unbroken memories and makes death a phenomenon much simpler than meets our eyes or does not meet our eyes) or regarding that Supreme One – *ananda-rupam amritam jat bhibati*.

Thakur lived what he preached. There is not a slightest dichotomy or discrepancy between His life and the ideology and philosophy He propounded and preached. The expanse and enormity of His life and ideology is embroidered into a supreme order of grand cohesion and comprehensiveness *sutre monigana ib* (like pearls arranged in a thread). This invites us to find out the central thread of His life and ideology and understand and appreciate the whole of His life and ideology in a systematic, meaningful and logical way. In fact, Thakur never liked any of His ideas to be respected or rejected without reasoning and scrutiny. He never liked anything to be left to imagination or hypothesis. He always searched for clear, concrete and practical ideas which can be applied in our life for the actual betterment of our life. That's why, in one of His numerous *vanis*, He starts saying: "It is of no consequence to you whether God exists; the fundamental question is whether you exist." That is why Thakur never encourages worship of God of sky (*akasher bhagaban*) who has no relevance and practical use to our day-to-day life. Thakur never allows a space for miracle or *aloukik* or *adrishta*. What you cannot see or understand at this moment is *aloukik* or *adrishta* to you. But another person of superior capacity and capability can see and understand that. And you may also upgrade your capacity and capability to see and understand what was once *aloukik* or *adrishta* to you.

Let me quote Thakur in this context. “Ignorance is the basis of those who depends on miracle. They cannot progress much. Whatever happens in this Creation is based on cause and effect. Where we cannot see the cause, we term it as miracle (*aloukik*).”

Once a devotee told Thakur, You have the power to lift us to the ultimate stage of *sadhana*, the *Radhaswami dham*. Thakur said that “yes, I can do that.” The devotee wanted to know then why does not He do that for His disciples? Thakur said: “I can lift you to the supreme state, but you won’t be able to stay there so long as you do not acquire the ability, competence, eligibility and worth commensurate with that supreme state through your all-round practical exercise in life transforming your body, mind, character, your entire self.”

A group of young whole-timer *ashramiks* once requested Thakur to bless them with some power so that they can have *bibhuti* (power to cause miracle). Thakur said if you want *bibhuti,* you have to go left. If you want *ishwar*, you have to go right. First decide what you want.

Thus, Thakur was out and out a practical man. His *dharma* was an all-round concrete curriculum of practical life exercise touching each and every minute aspect of self to acquire and unleash the real worth of life and finally achieve the supreme goal of Godliness or *ishitwa* or *ishwaratwa* in accordance with the supreme Law of the Creation. Thakur went on to say so far as that if *ishwaratwa* does not dawn on you, nobody is your *Ishwar*.

I just tried to highlight a very prominent intrinsic feature of Thakur’s life and ideology which is thoroughly practical, thoroughly inclusive, bereft of blind dogma, un-questioning hypothesis and blissful ignorance, possibly revolutionarily metamorphosing the age-old concept of *dharma* which seeks refuge in some rituals and beliefs to secure some ends of immediate convenience without having any bearing on the entire self.

In looking at and appreciating the life and ideology of such a man naturally brings the important question of perspective. What can be a right perspective which allows a systematic and meaningful understanding of Thakur’s life and ideology in their entirety? This is a critical question which is bound to entail deep thoughts and discussions resulting in varied answers.

In today’s discourse, with all humility and your kind indulgence, I like to present the centrality of man or self and the centrality of love as a methodological paradigm and thematic perspective for use in making a systematic effort to appreciate Thakur’s life and ideology. Self is the most fundamental entity and love is the most fundamental mechanism, which together fully and appropriately describe Thakur’s life and ideology, which, on a theological plane serves the purpose of *dharma* in modern era, making Him *yuga-purushottama*.

Before taking up snippets of Thakur’s life and ideology, take a few points which significantly establish the proposed thematic and methodological paradigm.

Once asked by scholar devotee Krishna Prasanna Bhattecharjya which one adjective He prefers to describe His *swaroop* – *jnanamoy*, *premamoy*, etc. – Thakur in a deep meditative trance said: It's impossible to fully describe *param pita*, let alone by any one adjective. But the closest adjective to describe Him could be *parama premamoy*. On various occasions Thakur said that unqualified love is His *swaroop* (inner self), and that all other qualities and attributes like *jnana*, *karma*, etc., follow love and are inevitable result of true love. He has said that love manifests libido, the fundamental energy causing the Creation.

Thakur once said that if you become so powerful that you can detract the sun and the moon out of their orbits, but if you do not have love in your heart, then you have achieved nothing.

Once a guest from outside doing a visit to the ashram, thoroughly impressed by the vastness of activities and activity centres established by Thakur for human uplift, wanted to know why Thakur does not make propaganda in the media on his huge service for mankind. Thakur said: Do you have children? The guest said, yes. Then you must be doing many things for their good, Thakur said. The guest said, yes, very naturally. Thakur asked: Do you make any advertisement in newspapers of what you do for your children? The guest now kept mum, understanding that Thakur's *ashrama* is the expression of His true love for His children.

On another occasion, a guest was eulogizing Thakur for His service to others (*paropokar*). Thakur said: I do not find any 'other', so I do not find any scope for service to others. (*Par-i pai na to paropokar kiser*?). Such was His love, which makes every man, every object of this world inseparable part of His own existence.

Besides metaphysical or philosophical or spiritual significance of this feeling of His, we have known from Thakur the purport of the proximity and inter-dependence of our material existential interests which normally makes individuals inseparably inter-interested (*antarasi*). Love in Thakur's life and ideology is a profound multi-pronged thesis, including scientific significance (libido), spiritual significance (supreme oneness of diverse entities) and material significance (inter-dependence of interests).

Regarding centrality of man in His life and ideology, I like to point out two references. Thakur used to say that He is ready to sacrifice seven empires for the sake of one man. His mission is often characterized by man-making mission. I also like to refer to a very well-known *vani* on the ideal of Satsang, the reputed religious organization created by Him, which starts with the declaration "Satsang seeks man" (*satsanga chay manush*).

For all the activities of His life and for the entire body of ideology He established, the starting point is self (jeeva satta), and the fundamental tenet is

"*satta sat-chit-anandamoy, asat-nirodhi swatai*"– self is full of existence, full of consciousness and full of joy and enjoyment; further, by its very nature self fights whatever opposes existence. Every single moment of Thakur's life was devoted to save, encourage, fulfil and upgrade every single self with its characteristic features (*baishishtya*). Realisation of the infinite possibility in a self, in a man was the passion of His entire life. His every moment, every word, every action, every smile, every tear, every sight, every movement were devoted to this goal. This micro objective involving the self is the principal objective. The macro objectives, involving social or any other collective scale (*samashti*), are, as if, for the sake of and by way of achieving the micro objective. Hence, His life and ideology can be characterized as *baishishtya-purani smashti-utsarana*.

Once Thakur had a soar throat, but he was going on talking to the devotees. Some requested Him to keep quiet for some time. Thakur said: I cannot stop talking. I think if my words come to any help to anybody. Thakur wanted to ensure that nobody should be left behind, nobody should be sad, nobody should feel he is alone and helpless. The centrality of self or man and the centrality of love have merged together in His life and ideology.

Scene - III

Born on 14th September 1888 in village Himayetpur near the town of Pabna now in Bangladesh, Thakur Anukulchandra was the eldest child of mother Manomohini Devi and father Shibchandra. Thakur never made any big issue of the incident, which was nevertheless quite a big source of astonishment for us, that after birth the baby did not cry, but was found smiling.

On several occasions in later life Thakur was heard reminiscing the situation at the time of His birth. He also talked about His past lives. He commanded a continuity of memory and consciousness and had a hankering that every man develops it and sheds the tragedy associated with death. Thakur says in *Chalar Sathi*: If there is anything to be achieved, it is *smritibahi chetana* (consciousness with unbroken continuing memory) which pierces through life and death and reaches us to the next. In this context, we remember what Bhagaban Sri Krishna told Arjuna: *Bhuni me byatitani janmani taba charjuna. Tanyaham veda sarbani na twam beththu parantapa.* (Geeta, Chapter 4, Shloka 5)

Another very important, but related aspect, needs to be mentioned here. Thakur used to say that He recited *nam*, *bijmantra,* even while He was in the mother's womb. Till very late, He did not realize that continuous recitation of *nam* is not natural for others. Thakur was literally *namamoy*. Thakur profusely explained — scientifically, philosophically and metaphysically — that *bijnam* is the basis and source of creation. All created objects, including the living ones, are manifestation of *bijnam*. So everything is essentially nothing but *bijnam* with varying degrees and natures of manifestation. So essentially *nam* (*bijnam*, source

of creation) and *nami* (created object) are not only inseparable, they are identical – *nam-nami abhed*. But realization of this identity varies from object to object. Like all *tathagata ishta purushottoms*, Thakur was a completely realized *namamoy purush*, whose realized *swarup* is that *bijnam*, the basic sound source of creation, and His manifestation is *prerita-purushattam*, prophet.

Full of joy of life, Thakur's childhood and boyhood were example of love for His mother, a trait which constituted a characteristic feature of His entire life. The other prominent traits of character seen were His normal capacity to unite His mates and lead them and love for people and all living creatures. His playmates used to call Him '*Rajabhai*'. Stories abound, but we'll have to proceed forward.

Various surprise episodes dotted His childhood, which cannot be explained by our limited intelligence. Here is one for example. Little boy one day led His mates to destroy the carefully groomed beautiful garden of a neighbour. The neighbour complained to Thakur's mother. The mother scolded Thakur and wanted to know why he did destroy the garden. The little boy answered: why this man is doing garden here? He'll be going to a beautiful garden above very soon. After a few days, the man died.

We have seen all through His life, Thakur knows and sees past, present and future of us all as well as happenings near and far away with equal ease and normalcy. Following Thakur's life, we cannot but concede that He was a *trikalajnja* seer. *Sadhaka-prabar* and *paramo bhakta* Satish Chandra Goswami, fondly called Gosai-da by satsangis, once made some minor mistake in performing rituals for a devotee of Thakur. The entire process was being done closed doors and the devotee did not know about the mistake. A little hesitant, Gosai-da thought it was any way a minor mistake and, hence, he proceeded with the ritual. Later when Gosai-da came to visit Thakur, Thakur said: Satis-da, even if no other person knows, you know that nothing happens outside my knowledge. Thakur explained the mistake committed and advised Gosai-da to correct it.

Jatindranath Acharjya Choudhury, known in the Satsanga circle as Jatin Jamidar, a profound devotee, was warned by Thakur not to leave Him. But Jatin-da could not resist his own will to go. Thakur finally said: Jatin-da *niyati* (fate) is snatching you away. Jatin-da still could not keep Thakur's will before his own. He departed. On his way, he met with a fatal motor accident. There are innumerable incidents strewn in His life where Thakur's far sight did and undid many things which short-sighted we cannot explain by our own small knowledge and intelligence.

The obvious question is: are all these magic, miracle, *aloukik*? Thakur's answer is an emphatic 'no'. Thakur says this feat of far-sightedness can be practically achieved by any one if regular *nam-jap-dhyan* is performed and *ishtamoy sadachari* life is led. Thakur has given for us step-by-step curriculum,

syllabus, formula for attaining such power. We are not going into details of these life exercises. Thakur wanted to empower every one of us in every respect, not making some so-called divine power a hegemony of some select few. In this sense, Thakur has 'democratised' *dharma* in this modern era.

We were in the boyhood days of Thakur. He grew up. His sweet and charming behaviour, His magnetic personality making all His very own, His service and His friendship that touched every soul at good and bad times alike attracted people from far and near. His association and advice gave hope to the hopeless, gave succor to live to the hapless and made many to shun sinful acts and behaviours. A tremendous era of modern civilization characterized by all-round human uplift cutting across all barriers through love for the love-lord (*parama premamoya)* started unfolding.

Thakur formed a group and traversed far and wide singing *kirtana*. The impact was massive. *Kirtana* spread like fire the spirit of magnificent togetherness in the name of love for Supreme One. During this time, started another historical phase of Thakur's *mahabhaba-smadhi*. Connected with the *karan-satta*, the supreme I, when He had no signs of life whatsoever, Thakur made utterance of *maha vani*. A collection of a few days' of *vanis* gave birth to the sacred treatise Holy Book (*Punya Puthi*), which included testaments on various fundamental eternal issues of self (*jiba satta*), *param satta*, love, creation, *sadhana*, etc., and His own *Swarup*. This is something which is rarest of the rare in religious history of mankind.

Kirtan and *mahabhava samadhi* was followed by *satyanam prachar* – spreading of *sat nam* and His mission of all-round human uplift – across a wide area. Awakened by Thakur's ideology and mission, people came forward to get initiated to *sat nam* and His ideology and started thronging to His birth place Himayetpur, many of them with the wish to stay in His divine association. My grandfather was one of them. Taking voluntary retirement from his profession of legal practice and abandoning all his wealth and property in his native place of Maimansingh now in Bangladesh, he, a young man in the thirties, along with his wife and only son barely crossing one year, came to Thakur and spent his rest of life at His feet. So many people, male and female, from so many places and so many backgrounds continued to stream in. In came philosophers, scientists, litterateurs, politicians, teachers, doctors, artists, businessmen, and so on. Some came to seek truth of life, some came to find peace in life, some came to fulfil selfish ends, and some came to examine Thakur. Thakur embraced all of them, without a slightest hesitation or scrutiny. The far-flung village of Himayetpur on the bank of the river Padma grew into a great sacred pilgrimage of humanity.

Himayetpur at that time was a small sparsely populated village filled with jungle and infested with snakes and animals. There started making of an *ashram*, which gradually took the form of an eminent divine place – Pabna Himayetpur Satsang Ashram.

On the northern bank of the Padma started the biggest *jajna* of the modern era – "*loko-hita jajna*" under the stewardship (*pourohitya*) of Thakur. I sometimes tend to describe it as the greatest *sadhana* of the greatest man of the modern era that is Thakur – *sadhana* for all-round uplift of all human beings.

Thakur adopted a two-pronged approach: *karma* and *jnana*. On the one hand, through waves of diverse activities, Thakur directly challenged the lethargy, idle mind and body, lack of motor-sensory coordination and worship of imaginary God that crippled each person for ages, and moved them forward to reveal the sleeping strength of each self through practical *karma*.

On the other hand, with tireless pursuit of *jnana*, Thakur continued to counter dogmas and wrong ideas stifling existence and development of self (being and becoming in Thakur's terminology), enlighten every corner of human mind with the light of truth and good, solve varied problems of life and provide an all-encompassing grand store of knowledge and wisdom for the being and becoming of individual self and collective self (*baishishtya-purani samashti-utsarana*).

This great pursuit of knowledge carried on with Thakur gifted the world with an enviable treasure of enlightening literature dwelling on possibly all subjects and issues humanity has stake in.

On the *karma* side, the forlorn village of Himayetpur was transformed into a buzzing hub of activities as various centres of activities getting established one after another: Biswa Bijnana Kendra, Silpa Kendra, Tarid Bhavan, Kala Bhavan, Chikitsalaya, Chemical Works, Press, Library, Theatre, Sadhan Mandir, Tapovan Vidyalaya, and many more. Later in Deoghar also many centres of activity were established, including Philanthropy, Tapovan Vidyalaya, Publishing House, Chemical Works, Bharat Bhesaja Kutir, Daru Shilpalaya, Building Section, Swasthya Bibhag, Hospital, Banimandir, Yuba Sangha, Bharati Sahityasamsad, Anandabazar, etc.

Notable in this context is the fact that these establishments were not set up with big investments and with the help of professionals. Devotees, led by Thakur, raised funds through begging every paisa. Bricks used in the buildings were made by the devotees themselves. Structures were raised by the devotees. All the work was done by the *ashramiks*, male and female alike. The progress of work used to be so fast that people around the locality would say Thakur definitely knows some magic. *Ashramiks* were never paid against their work. In fact, in Himayetpur one meal comprising coarse rice and dal, which was like the muddy water of the Padma, would be available in the whole day. That was sufficient for the devotees to have enough strength and delight to toil day and night. This is hard to believe. But this is true. The question is what that touch stone is which can make this true. The answer is Love. The divine infinite love of *param premomoy* Thakur for every self (*satta*) stoked love for Thakur in every self. The

fantastic outcome of the centrality of self and love, which we see in Thakur's life and ideology is a matter of utmost surprise for the modern era.

Scene - IV

At this stage I like to present to you some direct personal experience of someone who had the fortune to be part of Thakur's *Viswa-hito jajna* at Himayetpur ashram. Her experience reinforces the centrality of self and centrality of love in Thakur's life and ideology which we have proposed as a special perspective to appreciate this vast truth called Sri Sri Thakur Anukulchandra.

I'll present a section from the memoir of *ashram* life of one woman named Priyalata, who happens to be my grandmother. Here is an excerpt from her book "*Tomar anginate*" ("In Thy Courtyard") in English translation.

"Ever since we came to Thakur, my life started undergoing fundamental changes. Such a change was absolutely outside my comprehension and imagination. But the change that was taking place was nothing but real. At every moment through my entire life I feel and realize this colossal change – metamorphosis – engineered by Thakur.

One thing is clear to me. Bringing such huge changes in every sphere of my life was beyond my capacity. Neither it was possible even if I was thrown under the pressure of the entire world. It is possible by only Sri Sri Thakur. He is ushering in changes in thousands of individual lives in accordance with their own respective characteristic features (*vaisishtya*).

"When I look at my experience and the experience of other devotees fortunate to have His divine association, I realize that Thakur's primary objective was to bring in this massive change in everybody's life. Every being was Thakur's interest and Thakur wanted to transform every being into a fuller, a more complete individual. We now see Satsang, a great organization with so many establishments and activity centres, so many beautiful architectures, and so much discipline and rules and regulations. All these no doubt bear the mark of our beloved the best, because He is at the root of all these. And so we adore them. But He is so much bigger than all these. However magnificent the organization may be, it is as if a by-product created in His divine workshop of man-making, a surplus out of His principal mission of fulfilling and upgrading individuals. When the surplus is so massive, we can imagine the proportion of the principal.

"Thakur has not come to make organization. He has come to make man. Otherwise, I cannot explain the intensity and enormity of His effort to develop an ordinary home-maker like me. We, the female folk of Ashram, made bricks for the buildings. When I look behind and get glued to the pictures of Thakur staying awake with us while we were making bricks in front of Him through the whole nights, I wonder what all this is meant for. Is it meant to make buildings of

Satsang? Or, is it meant to develop the females like us who were otherwise destined to stay behind doors? Viewed from my own perspective, I believe the second alternative was His first and foremost objective. ….

"An individual is the most valuable asset to Him. On the other hand, whatever we used to do in Ashram, we did with a unique greed. The greed of His delight and His love. He will be happy with my work and conduct, this was our only hankering. One should not construe this hankering as the result of our *sadhana*. Most of us were very ordinary people. But, Thakur's love and delight was so precious and gratifying that none can ignore the temptation of that enjoyment. His delight and love oozed from His eyes, lips, face, arms, from His whole body, and in His sweet words and smile. We received this divine grace from Him many a times, the feelings of which I cannot reproduce. I am ready to pay any price for that grace."

I shall now conclude. With the centrality of self and the centrality of love in His life and ideology, Sri Sri Thakur Anukulchandra is the fulfiller-the-best of this age – Yuga-*purushottam*.

Bande purushottamam

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Select Books on
Sri Sri Thakur Anukul Chandra

Patra, DC & M. Katarnikar (2011) (ed) 'Future Culture', Souvenir on the occasion of 'Conference on Indian Culture', presented by 'Institute of Indo-Aryan Studies' in association with 'Department of Philosophy, University of Mumbai', held in Mumbai University on 16-17 September 2011

Patra, DC & M. Katarnikar (2011) (ed) Proceedings of the 'Conference on Indian Culture', presented by 'Institute of Indo-Aryan Studies' in association with 'Department of Philosophy, University of Mumbai', held in Mumbai University on 16-17 September 2011

Revelation and Action of Sri Sri Thakur

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Amongst many signs of identity of Sri Sri Thakur Anukul Chandra, as avatar of the age, the most striking to me appears to be those where he has revealed himself. Normally, he keeps his self identity shrouded by saying that 'he is nobody; it is supreme father who does things for him'. That expression was his natural feeling; it was not his modesty, in the sense of the term as we understand. It is true that he was relaying the voice of the supreme father. Who else can do that if not the supreme father himself?

There are few instances, when Sri Sri Thakur has revealed himself as the God incarnate; but not publicly. It has come out of him for some of the close associates, devotees, inquisitive persons and most of the time, by way of events, happening and personal experience. I am narrating few such incidents from the firsthand account of the authors.

Event I

This one is narrated by Ritwikdev Shri Sushil Ranjan Das. I had the privilege of closely associating him for about six years, till he left for his eternal place, the feet of his lord in the summer of 1979. Sushil Ranjan Das writes:

It was an evening of 'Shraavana' in 1954. Sri Sri Thakur was in a tent, besides the jasmine tree in the yard of Baral Bunglow. Facing east on his bed, he was reclining on pillow. Outside it was pouring heavily. A group of devotees including Maya Masima were sitting and enjoying the bliss of Thakur's company in silence. My eyes were fixed on Sri Sri Thakur and my skeptic mind was engaged in probing the wonder that Sri Sri Thakur was. What my eyes were gazing at, as I felt, was the infinite in finite, the formless in form and the inconceivable in flesh and blood. My mind was lost in scaling the dimensions

that Sri Sri Thakur bore in him. Having got immersed in thoughtful silence, I addressed to Sri Sri Thakur, 'Thakur, are you the one who descend in ages as savior and lead man towards salvation? How do I know that you are the God incarnate? Your appearance does not exhibit any divine symbol. You pose as a normal human being; yet you are unintelligible. With rapid vibration of the holy name inside, my contemplating eyes all of a sudden became wide as the tent inside became bright with rays of light emanating from the effulgent body of Sri Sri Thakur. The interior of the tent was filled with a radiance that was golden and bright. In the thick of that brightness, I saw a familiar posture. That was Lord Krishna with a benign face; his four hands equipped with conch, wheel, mace and lotus. With a close look, I found that the image at the centre of the illumination was none other than Sri Sri Thakur. Precisely, I saw Lord Krishna within a celestial aura in Sri Sri Thakur. All my doubts erased, I was contented. I offered my silent prayer, 'O Lord, the *antaryaami*, your grace knows no bounds. Having read my mind's conflict, you revealed yourself and banished my doubts in a moment.'

I asked, "Thakur, what did I see? Is it true?" Sri Sri Thakur, in his characteristic style displayed a combination of clarity, authenticity and yet detachment on the issue and said something that made my vision both clear and meaningful. Sri Sri Thakur said, "Whatever you have seen would be true when you develop yourself in that line by means of convinction, realization and action. Only visualization is not enough. Your vision should guide and inspire you. That should lead you on a course of action and that action would make you what you like to be." Sri Sri Thakur further said, "Just do what I say and see what the Supreme Father is not capable of."

I was thrilled. But Sri Sri Thakur did not say anything of Lord Krishna that I beheld in him. I said, "Thakur, is it not a fact that I saw Lord Krishna in you?"

Sri Sri Thakur said, "What you glimpsed just now is a fact. The divine head, whether Lord Krishna, Lord Rama or by whatever name you may call him, is there in you. He is there not only in you, but also in every man whoever walks on the earth. That inner divinity has to be seen and to be realized by following the path shown by your 'guru' and that is called 'sadhanaa', which is possible only when one has got devotion and adherence on 'guru'."

Event II

This one is narrated by Maheshwar Prasad Pandy, a scholarly devotee of Sri Sri Thakur from Samastipur. Maheshwar prasad ji passed away in November

2013 at the age of 91. Maheshwar Prasad ji was in association with Sri Sri Thakur since 1954. He narrates:

After I accepted Sri Sri Thakur's holy 'diksha', once I visited Sri Sri Thakur with my cousin Mr Ram Nihora Pandey. Mr. Ram was 16 years elder than me. He was quite intelligent. He once told me that Sri Sri Thakur's principle of eugenics did appeal to him. He also believed in chastity of female as the basis for good progeny. What he was not able to understand was how Gandhari, being a chaste wife of Dhritarashtra, produced destructive son like Duryodhans.

I had no reply for that. I proposed him to address this question to Sri Sri Thakur. My cousin Mr. Ram countered me saying, 'If Sri Sri Thakur would reply this question without being asked, I will accept his 'diksha'.'

Both of us went to Sri Sri Thakur. He was seated in the room in front of Baral Bunglow (present memoria). Sri Sri Thakur looked at me and said, "What is crusade?"

'Dharma yudha, as I know', was my hesitant answer.

"Right", said Sri Sri Thakur. He continued, "Crusade goes on all along. See, Gandhari was blindfolded, not out of her love for Dhritarashtra, but of hatred. She was nurturing so much hatred and negative feelings against her husband Dhritarashtra that she never wanted to see his face. Gandhari's father along with all the family members and relatives were killed by Dhritarashtra and his army. Only two members of royal family of Gandhar were survived. One was Sakuni and the second was Gandhari. An intense fire of revenge was burning in their heart. Sakuni made dice of the bone of his father's hand. He promised to eliminate the entire clan of Kauravas in a very diplomatic way. Gandhari married Dhritarashtra out of fear. She never loved him as a worthy husband. It is this inherent hatred for her husband, which is the factor responsible for her sons to be endowed with such devil like qualities as Duryodhana had."

Having heard this spontaneously from Sri Sri Thakur's lip, my cousin started weeping. Not only that his doubts got cleared, but also he felt a sense of fulfillment in him. He was anxious for accepting Sri Sri Thakur's discipleship at once. Being directed by Sri Sri Thakur, Harinandan babu solemnized 'diksha'.

The second incident dates back to September or October 1965. That was time for 'Puja Utsav'. My eldest brother Bhubaneshwar Pandey along with his wife attended 'utsav' at Sri Sri Thakur's ashram in Deoghar. We are from a

zamindar family. My brother used to cultivate chili. He was known for his hot temperament. People in our area were afraid of his wrath. While we were in Deoghar, my brother was informed by his manager that someone from our locality, Gurucharan Baitha by name, taking scope of my brother's absence, has spoiled a plot of crop. There used to be long standing enmity with that person. That person took opportunity of my brother's absence from home and has damaged the crop to settle score with my brother. Having heard this, my brother decided to murder that man on the next day. He instructed his manager to make arrangement for the killing. When I came to know about this development, I had no courage to attempt to desist my brother from taking such a drastic step. I only requested him that as we were in the vicinity of Sri Sri Thakur, he could inform Sri Sri Thakur about his proposed course of action. We could not approach Sri Sri Thakur directly. We requested a person, who was an attendant with Sri Sri Thakur, to get this message across Sri Sri Thakur and bring Sri Sri Thakur's views back to us. The attendant came back with Sri Sri Thakur's blessings, "Do reconciliation; bring peace". This message from Sri Sri Thakur was not acceptable to my brother. He was insistent that he would commit murder with prior information to Sri Sri Thakur. I advised my brother to go to Sri Sri Thakur and submit his plan to Sri Sri Thakur directly. I further clarified that language is not a barrier. Sri Sri Thakur would understand Hindi. With a strong killing desire, my brother approached Sri Sri Thakur. No sooner my brother got up after prostrating then he heard a thunderous voice of Sri Sri Thakur. Sri Sri Thakur was heard saying, "I know everything. Go; bring about peace and be friend with him. You did torture him earlier and now you are going to kill him." My brother started sweating from head to toe. He came out of Sri Sri Thakur's room as a changed person. He returned home; sent for Gurucharan Baitha for a dialogue and amicable settlement. Gurucharan Baitha's family was struck with fear of death. They knew the temperament of my brother. In anticipation of retaliatory punishment from my brother, they had given up food and water. Gurucharan Baitha did not dare to face my brother even having received a reconciliatory message. Then someone had to explain the development with Sri Sri Thakur to bring home the reformed intention of my brother.

In course of time it came to the light that Gurucharan Baitha was actually innocent. Someone having rivalry with him did actually commit the mischief and made Gurucharan Baitha an ill-conceived scapegoat, with a view to set him against Bhubaneshwar Pandey and bear the brunt of the latter's wrath. The

reality, both on the surface and underneath, was crystal clear in Sri Sri Thakur's view. How much meaningful it was when Sri Sri Thakur observed, "I know everything. Go; bring about peace and be friend with him", is difficult to comprehend for me, even today.

Let me attempt to summarily bring out the personality features of Sri Sri Thakur as getting highlighted in these two anecdotes.

One is that Sri Sri Thakur knows everything happening around. He knows the mental status and thought process of a person.

Second, Sri Sri Thakur provides the best kind of guidance and solutions.

Third, Sri Sri Thakur can bring about a magic change in a person. He can bring out the best in a person.

Event III

Kapildev Narain Sharma, from Samastipur, writes the following. He was in association with Sri Sri Thakur since 1964.

I was a headmaster in a school. I was staying with my wife in a room in the school premise. I was living a plain and devoted life. My room had a few articles like a table, an almirah and a cot. At that time my eight years old younger brother, Ajit Kumar, who was studying in the same school in class IV, was residing with me. One day he found a rejected piece of rail track, weighing about 20 to 22 kg lying somewhere. He was tempted to bring it home with an idea to make an axe with that. Without my knowledge, he placed that piece of iron beneath the almirah in my living room in the school. That was noticed by one of my assistant teachers, while sitting with me in my room. That assistant teacher harboured ill feelings against me and was watching out for an opportunity to create trouble for me. He immediately made a petition to the nearest railway stationmaster and requested him to take action against me for committing theft of railway property. Railway stationmaster was well known to me. I used to visit him in connection with fund mobilisation for bi-annual utsav in Sri Sri Thakur's ashram at Deoghar. The stationmaster did not believe the allegation against me in the first place. He assured my assistant teacher that he would verify the charge and if found to be correct, he would get Sharmaji (me) arrested. The last part of the sentence that he would get Sharmaji arrested was over heard by one of my ex-students who was passing by the stationmaster's office. He immediately came and informed it to my wife. My wife was at her wit's end. She gave up her food.

The moment I stepped into my room, she asked me about the cause of my impending arrest. I was at a loss. I could not find any probable reason that could possibly even remotely put me behind the bar. I almost lost myself. Without doing anything else, I came back to my office room. That was a Sunday evening. I was in tears. I was earnestly praying to Sri Sri Thakur to let me know my fault that could cause arrest. With this prayer in my mind, tears on my face rolling down, I was almost in a state of suspended animation. Suddenly I received a jerk. I felt an unseen hand on my shoulder and heard a voice asking me, 'where have you placed the piece of iron?' The hand on my shoulder awakened me and I heard the voice twice. I could not make out the significance of this message. I ran to my room and asked my wife if anybody called me. I repeated the question to her, 'where is the iron piece?' My wife effortlessly directed my attention to the piece of rail line kept under the almirah. Having seen the piece of rail line, I heaved a sigh of relief. I came to know the reason of my imminent incarceration. Immediately after that I picked up that piece of iron and dumped it into a pond situated at a distance of two kilometer away from the school in the same night. It was by 2 am in the Sunday night that I returned to my room after disposal of that blessed item.

Next day that was Monday, morning, the stationmaster came escorted by two railway staff. He inspected my room. He did not find a trace of evidence to substantiate the allegation. He called the assistant teacher to prove the charge framed by him against me. The assistant teacher was found non-plussed and cut a very sorry figure as his allegation was proved to be unfounded. The stationmaster's impression on me was reinforced.

My prestige and image remained untarnished and I came out unscathed. It all was due to Sri Sri Thakur's grace on me. Sri Sri Thakur responded to my distressed prayer and saved my prestige. To me he once again proved that he is the master at all time under all circumstances and he is alive to his devotees need and requirement.

One more instance come very striking and revealing in my mind. This instance once again brings out the grace, the love and the omniscience in Sri Sri Thakur.

I and my wife (Smt. Nirupama Devi) used to spend our every summer vacation in Sri Sri Thakur's ashram. That was 1964 or 1965. We spent the whole vacation, but could not have a direct talk with Sri Sri Thakur. My wife was

a little sentimental about it. She mentally decided to overstay the leave at ashram and take a chance to get opportunity of having a talk with Sri Sri Thakur. Even then, it was not certain as and when and how it would be possible for her to have a dialogue with Sri Sri Thakur. After three days of our over stay at ashram, one day my wife was sitting among the gathering of devotees in Sri Sri Thakur's parlour. Sri Sri Thakur sent one person to call my wife very close to him. When she came nearer, Sri Sri Thakur talked a few words with her in Bengali. My wife replied to Sri Sri Thakur's queries in Hindi. Then Sri Sri Thakur directed reverend Kajal da (the youngest and third son of Sri Sri Thakur) to offer a sari to my wife. When reverend Kajal da handed over the sari, Sri Sri Thakur asked my wife to see him after wearing the sari. She went to the residence of Harinandan da, who was staying inside the premise of Thakur Bungalow, and came to Sri Sri Thakur after changing her sari. Thereafter she was with Sri Sri Thakur for three hours. The most gracious Sri Sri Thakur fulfilled the unspoken desire of his humble devotee in the most satisfactory and splendid manner.

Conclusion

It must be said here that these events or expressions, revelations of his godliness, were hardly meant for any kind of demonstration. None of these events or happening or doings of Sri Sri Thakur was meant for playing to gallery or to earn popularity. Each of these events had a deep rooted purpose and a common purpose, which is to do good to the person (s) involved.

Today when Sri Sri Thakur is no more physically available to conduct this kind of so called miraculous happenings, there is definitely a difference. Today, the same Thakur is as active as he was during his physical presence. Today there is no demonstration; all action. He is playing his blessings through hard way; through the ideological framework which has very kindly bequeathed. Today he is DevekeÀue meoeHeYeë He¨eveeYe ceveeeeyeYeë~

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Sree Sree Thakur: The Amalgam of Amazing Personalities

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Introduction

To hold a pen with a view to draw an outline of the charming personality of Sree Sree Thakur Anukul Chandra is like 'the desire of the moth for the star / of the night for the morrow' as P.B. Shelley, the great romantic poet says. In the other words, it can be depicted as an yearning to attain the unattainable. It is actually a wonder which is hard to express but amazingly felt 'like a presence that me with the joy of elevated thoughts'. To quote another romantic poet, William Wordsworth it is 'a sense sublime'.

Abnormally normal

In the eyes of Hauserman

"So this is Thakur". This was Ray Archer Hauserman's first impression of Thakur. This utterly depression sprang from abnormally normal appearance of the host. Wearing a typical Bengali male dress – a dhoti and short-sleeved shirt He looked very unassuming and innocent. Though there was simplicity and grace in his movement, a strength and majesty in his features; still Hauserman's primary impression was one of disappointing at Thakur's normalcy.

In the eyes of Sri Panchanan Sarkar

We recall the great teacher Sri Panchanan Sarkar's first visit to Himaitpur Ashram. He could not make his coveted darshan of Thakur the night he reached at ashram as he was informed that Thakur had been suffering from fever for last few days. He was under water-treatment then. All types of diet except fruit-juice had been restricted for him. He was very strictly following doctor's advice. Mr Sarkar was asked to visit Thakur the next morning as Thakur normally kept well in the morning in the morning in the morning. So the next morning with Sri Sushil Bose, the then Secretary of Pabna Satang, he came to visit Thakur. Sree

Sree Thakur was then leaning on a pillow on a cot. A small book was there in his hand. Eyes were fixed on its pages. But what a stark difference! Where has that dazzling beautiful man of the photograph gone? The eyes were piercing, no doubt, but so many black lines were seen encircling the eyes! The complexion was also sheer darkish! Was this the man whom thousands of people call Guide or Guru or something more? It was utterly beyond the expectation of an atheist like Sri Panchnan Sarkar though he had already been initiated by Rev Ananta Maharaj. Frustration seemed to engulf Sri Sarkar. In no time Sree Sree Thakur spoke out, Owo! This is also a fine poem.

"Seems good from far away those,

Dark lines emerge coming close."

No farther than ten hand-distance stood Sri Panchanan Sarkar. An icy shuddering sensation immediately scrolled down clutching the spine of Sri Sarkar. What did Thakur say? How could it be possible? What he was thinking just then spoke out by Thakur! Is it a case of mere accidental co-incidence? He had gone through many incidences of Thakur's unbelievable inner sightedness in *Amio Bani* by Ashwini Kumar Biswas. Was this another example created just with him? With so many queries and shivering self he was dragged towards Thakur by an invisible thread and remained with him till his last breath.

In the eyes of a North Indian Brahmin

His innocent look often created dilemma among many of the visitors then. Some even would express their suspicion regarding His sainthood. One of such incidents was expressed through Hauserman's pen.

" ……. I include the details of my own eye-witness account of the North Indian Brahmin who, in 1953, insistently challenged Thakur's level of realisation. Thakur, in his disarmingly innocent way, protested that he knew nothing, and then proceeded to vividly describe the various lights, sound and scenes of each spiritual domain as he entered them one after the other. Effortlessly demonstrating again his presence simultaneously in and out of this world.

He described the three worlds of Triloki and his face grew radiant. As he talked of Tricuti, his voice seemed to come from a long distance. As he described Sat Lok, it seemed that his entire body was surrounded by light, and speaking of Alakh Lok and Anami, his body was trembling. When he spoke of the brilliance of Radhasoami Dham, his voice changed and, unaware of his surroundings, he began singing, "I'm going…….going……going……..". He stopped. There was an awe-filled silence in the yard where we were sitting. Slowly Thakur's countenance regained its normal hue.

The challenger was sobbing. He prostrated before Thakur and with folded hands said, "Forgive me, Thakur, forgive me. I have heard in Agra that Santh cannot be born in Bengal …….so I was disrespectful …..truly you have hidden yourself well ……."

Very truly the North Indian Brahmin commented on Thakur's personality. It is the fact that Thakur always used to wear a hidden personality. Only a sincere inquisitive devotee could unfold the mystery laid within. Selfless devotion only can find the clue of that treasure trove lying like 'a violet by a mossy stone half hidden from the eye!' Not mere bare eyes are sufficient to recognise *Sat Guru* through that *Bengalee* Brahmin. *Satyanusarn* candidly expresses,

"As the sparkle of a diamond which remains in coal and dirt can only be seen after through cleansing, so also, He lives in society as an ordinary man, can illumine the world with His sparkle only by the washings of love. The lover alone can know Him;"

Sheltered, but did not support evil

Whatever Sree Sree Thakur preached practised it sincerely with minute details. His belief in the innate potentiality of a man was very often countered by the local administration and law system then as some of his followers were loafers and notorious criminals of the area. Ray Archer Hauserman in his Introduction to *'Answer to the Quest'* writes,

"When he was challenged by a prominent lawyer and educationist from Bihar as to why he supported evil, he looked at the lawyer with those liquid, lustrous eyes and said simply, ' I never support evil, but I shelter it. I guess I'm the foolish father of foolish son. I keep thinking that someday they will change'.

The remarkable thing is that they do and Thakur quietly inspires and wits with little concern for the misunderstandings and recriminations that are caused. The results then speak for themselves."

Such was the personality of Thakur. He could never forsake anyone for any cause. He preferred a man to an empire. Ballak was a Muslim youth who once was on the charge of Padmini, the majestic horse which Ananta Maharaj used to ride on. This Ballak one day on broad day light killed Haren Bhadra on the spur of the moment by hitting him on his head at Kashipur village market. When the mob was searching frantically for the murderer to teach him a lesson it was Thakur who sheltered Ballak. With the passage of time, unchanging spontaneous love of Thakur changed the evil heart of Ballak and ignited so dazzlingly the flame of fraternity in him that one day he saved a boy from flaming fire at the risk of his own life.

Such an example of patience, endurance was manifested in the personality of Thakur who paved the path of life through of passage of hellish cruelty. People who then swarmed around him could find answers to their personal problems and returned home with the memory of an oasis of peace and sanity in a world of fear and confusion.

Oneness

Sensing one's feelings like one's own is one of the charming side of Thakur's personality. Caring each and every individual individually is Thakur's unique nature. This immediately attracts one and in no time one begins to believe Thakur as one's soul's mate. This makes the unification eternal. One who comes once under the aura of Thakur can seldom remain oblivious of Him in his whole span of life.

Here is such an example of Thakur's honoring a widow's personal feelings and desire. That ill-fated lady gifted a gold fountain pen which was once very endearing to her husband. Untimely death of her husband threw her to a bewildering state. She was groping for solace in vain in the busy uncaring society whose tooth and claw are always red in revenge. Then an idea suddenly dawned on her. She thought if the precious possession of her deceased husband be offered at His lotus feet then only the coveted *Shanti* can be pleased to drench her again, subduing the flaming fire of destitution and the departed soul can also rest in peace for ever by His grace. With such quivering heart, she offered the favourite fountain pen of her husband to Sree Sree Thakur. Thakur, and only Thakur can do it again and again. What he did then was the opium to tranquilize the agitated soul of a bereaved widow. He took the 'entity' of the dead husband which was supposed to be in the fountain pen from the distressed spouse with His palms put together as worshipping. With profound satisfaction tears rolled down her cheeks. Thakur used to keep the pen under His pillow. Taking it out from there, he showed it to the people coming to visit Him and again with great reverence used to keep the pen again under His pillow. So sympathetic, so sensitive and so caring Thakur was.

Sree Sree Thakur, the Mother

It was 1956. After his retirement from politics Mr Jai Prakash Narayan, the reputed socialist leader with his wife Probhavati Devi was then trying to be a part of Vinoba Bhabe's movement. Sree Sree Thakur was then 68. Mr Narayan requested by his disciple, Mr Chandreswar Prasad Sharma came to visit Deoghar Ashram with his wife. With humble respect Thakur greeted the renowned guests. They took their seats. Conversation began to flow on. Suddenly Thakur asked

one of his aged disciples to look for the origin of the word *Nation* in William Monier's dictionary. The said man of 65 years jumped with a celestial vivacity and crossed running 250 yards and returned with the meaning within 2 minutes. The English word *Nation* is originated from the root Latin word *Natus* which means *to be born of.* Thakur leaped up in joy, saying, 'That's right, without good breed a nation cannot be built'. After such interesting conversation on the eve of their departure Sree Sree Thakur earnestly urged Mrs. Probhavati Devi to take care of Mr. Narayan's maintaining time of having meal and going to bed. She offered *pronam* then. Later on in Radha Krishna Lal's book *Social Philosophy of Sree Sree Thakur Anukulchandra* Mr. Chandreswar Prasad Sharma recalled his conversation with Mr. Jai Prakash Narayan on Thakur. On answering a question Mr. Narayan expressed that Thakur created resonance at heart. If it were not so, then only being asked by an old man another old man could have not run to find a word in a dictionary so fast only for an outsider's sake. Among many of his views about Sree Sree Thakur the most important was that Mr. Narayan could see a mother in Him; for only a mother can be anxious about eating and sleeping of her son in such a way even at his old age. While expressing this feeling about Thakur Mr. Narayan's eyes filled with tears.

And this is of Sri Prafulla kumar Das, the great compiler of the immortal conversations of Sree Sree Thakur. How Thakur brought Sri Das back to his own self to serve Him as well as the entire mankind after his loving mother's death when he became totally a victim of weltsmerz is really an interesting part of history. The magical wand of His resurrecting personality brought many a moribund soul back to vitality pushing to a meaningful utility, concentric adjustment and judicious unfurlment. That was his habitual job. To cite Sri Prafulla Das's example is just an effort to choose a drop from an endless sea. But just it is unwise to judge sun by mere reflection, so it would be an act of sheer foolishness to sum up Thakur by knowing what had happened to Sri Prafulla kumar Das. Still as in the bubble the sun is reflected, so the empathetic nature of Thakur is manifested through Sri Das's incident. Actually the multifaceted old personality of Thakur can never be felt entirely by an individual under the sun. Only the partial impression is experienced as and when and how one's entity encounters with Thakur's. This happened once with Sri Prafulla Kumar Das after his mother's death.

"After my mother's death I was very disconsolate. Sree Sree Thakur took me with Him and went to pandel. Kestoda and some others were there. Sree Sree Thakur took His seat in a chair. It was a winter evening. The sun was

setting with a crimson glow in the horizon. The parting light left a mellow luster on the tall trees behind the pandel. Chill was being felt. Some people were returning from Kashipur bazar, crossing the field in front of the pandel. We sat silent before Him. He affectionately looked and looked at me and tears were flowing down my cheeks. Suddenly He uttered in an intimate tone, 'Prafulla, who is gone is gone, but know it for certain that I am ever yours.' What magic effect these few words had on me I cannot describe. I felt as if the heavy burden of my grief had been pushed away by one stroke. I experienced a new strength and resolved anew that I would love and serve Him with all the energy I have. I became a new man."

Sree Sree Thakur, the Son

From Gray Street Anukul Chandra was walking towards Kashi Mitra's Ghat. On the way His class-mates by means of coercion distracted him and took him to a brothel at Chitpur Road of Kolkata. Pushing him into a room the gang disappeared and there appeared three to four well-dressed beautiful youthful ladies. Their enchanting as well as alluring appearance was sure to rake up one's carnal desires. In no time with a deep heart- rending choking voice He uttered, 'Mother, O Mother! Is this you? I cannot bear this image of yours. Please return with your affectionate hue. Why are you deceiving your son, Mother?' Anukul Chandra's sobbing suddenly busted into tears and He fainted. When He regained his consciousness, he could hear that the landlady was driving away those culprits who brought Him by tricks. Anukul also tried to came out of the house but the landlady offered Him sweets, fruits and a glass of juice. But how can Anukul accept those? Cupid left her living impression on those objects. He was also feeling uneasy to stay there. He begged for leave from the lady, 'Mother, let me go now'. The lady earnestly requested Anukul to accept anyone of the objects offered. He only rendered a piteous smile and then with slow pace began to move towards the door declining her further request to come again. The lady then, finding no other way, jumped at His feet striking her head forcibly on the floor and begged salvation. Repeated stroke caused a crake on her head and after a while she found herself in the pool of blood. Thakur then pulled the lady up with His own hands and said, "Be patient, be concentric to God. The wealth you have accumulated in this evil way throw away, give away. Be pauper, be penniless, and be insignificant as dust."

With such filial feeling He saved the fallen lady from doom. A woman is always a mother to Him and not a fair sex. In *Satyanusarn* He also advocated that,

"If 'Kam' (lust) be dropped from 'Kamini', 'ini' (she) becomes Ma. Poison becomes elixir. And Ma is always Mother – never 'Kamini'."

One day a young ruffian came to Him with the request of helping him in the act of kidnapping woman. Anukul Chandra had made many impossible things possible. It was only he who could help him in his job. So Anukul Chandra was his Hobson's choice. Repeatedly the man insisted Him to help him. Being disgusted by his unflinching tenacity one day Anukul Chandra spoke out, "O Stupid! You cannot captive attention of a woman in the way you chose. There is a certain mystical formula." Seduction needs mystical formula! The man was amazed. He demanded a demonstration. It was afternoon then. A bevy of ladies were returning from the Padma with pitchers on their waists. Pointing to a particular lady from distance the man asked Anukul Chandra to show the skill of that mystical formula. Boldly Anukul Chandra came striding along to meet that lady. No fear engulfed Him rather a feeling of elation pervades His whole being as a son was going to meet his mother. Once filial is roused in heart the carnal craving vanishes. One who sees one's own mother in every woman how can hesitation takes place? So was the case with Anukul Chandra. 'O Mother!' He cried out nearing the lady. What a call! What did she hear? Narrow walls of ego in her immediately melted and there unfolded the eternal mother. She began caressing Him touching His chin and asked His whereabouts. She took Him to her house and fed Him very affectionately sitting by Him. The ruffian kept a very close watch till then. When Anukul Chandra came out of the lady's house, he caught him to teach the formula. After a few days when the man became obstinate Anukul Chandra took him to the Padma and as He began to initiate him in that mystic syllables of universal motherhood he started shivering. A thrilling sensation ran throughout his whole body. What was the intention of Anukul Chandra? The carnal desires were falling off like withered leaves. The man could bear no more. He sat down on the earth and enfolded the legs of Anukul Chandra to spare him. But Anukul Chandra roared out, "Why man, don't you want to learn incantation? Life is infused in a clay idol if one can call it 'Mother' with sacred devotion. Will you not be able to charm living mother? Come on, speak out, 'Mother, o my mother! I am your son. Will you not pay heed to your son?' The man started sobbing. In the mean time he had already got rid of his lustful instincts.

The unfailing friend

At His young age Anukul Chandra was in friendship with a burglar. At every night the man used to set for an expedition with the house-breaking implement in his hand. Anukul Chandra, almost every day, leaving his bed at midnight came at the bank of the Padma river to stop him from committing crime. He helped the man to overcome his pecuniary instability by giving him

money time to time. Anukul Chandra even proposed to accompany him in his deed. As He wished, one night the burglar awakened his seeming ilk and took Him with him. On the way Anukul Chandra said the man, "You have been engaged in this job for many a day. Haven't you overcome the poverty yet?" The man's answer was a negative one. Anukul Chandra asked again, "What's the utility of this when you can't become solvent even at the cost of other's safety? Have you locked the door of your own house properly?" The man became restless. He feared not only of theft but a grinding feeling of insecurity loomed large in him since his young wife was there alone in the house. Anukul Chandra was then continuing His speech citing example of Ratnakar, the rogue. None of Ratnakar's near and dear ones were ready to share his sin though he took the responsibility of maintaining them. These vigorous words cast a long lasting spell on him. Gradually the present Ratnakar, the burglar changed his course of life with the active guidance and uncompromising love of Anukul Chandra, the never-failing friend of him.

Hankering for man

Sree Sree Thakur, the saviour of mankind possessed an eternal thirst for man. Till his last breathe, His craving for man did not come to an end. Like the previous prophets, like Sri Chaitanya and Sri Ramkrishna, his restlessness for the company of man could have no ending. When in the year 1953 there was an arrangement for devotees to come to the *Utsab* in special trains, He would express His desire to the workers, "You will bring people here in train loadings and I shall feast my eyes sitting here." The pathetic situation occurred at time of departure after closing ceremony. Unbearable agony used to fill His countenance when people came to Him to seek permission for going back. Several times He would say with a choking voice, "No need to come to me at the time of taking leave. You will offer *pronam* and go away. I lose my balance at the news of your parting." Many a time Sree Sree Thakur at the time of *Utsab* would say, "Alas! Today it will be entirely empty."

In course of conversation once Sree Sree Thakur opined, "Look, I have heard the roaring of annihilation from the summit of Tricuti, but my heart never did tremble. What a roar! It seemed that the universal dissolution was going on. This heart of mine shivered neither at the springing lust nor at the howling of rage. Many formidable figures appeared in the path. Still I remained calm. Some tried to lure me with *rasugulla* (sweetmeat) in hand, but I was unmoved. But my heart begins to tremble severely at report of your leaving." It is trully 'beyond the utmost bound of human thought' as Tennyson says.

Universal fraternity

Before proceeding on our discussion on this light I would like to quote a dialogue between two members of different community from Ray Archer Hauserman's *Ocean in a Tea Cup*,

"I've just had the most amazing lesson in Christianity from a Hindu."

The Moslem's eyes twinkled merrily, "You have been with Sree Sree Thakur?"

"Yes! Do you know him?"

"Very well indeed."

"A most amazing man!"

"Yes."

They were silent for a time.

"You have known this Thakur a long time, you say?"

"Not long," the Moslem said, stroking his beard, "but well."

"Oh, yes. I see. An amazing man!"

"Yes."

Again a silence fell over them.

"Allow me to introduce myself. I am Fred Hawkyard, director of the Christian Mission at Pabna."

The Moslem bowed his head in acknowledgment. "I am Syed Khaliluddin, Mouluvi of the Islamic community at Pabna."

This Mouluvi wanted his son to be a pure and devoted disciple of Prophet Mohammed. So he chose the best path to accept Sree Sree Thakur as his teacher. He got his son admitted at Tapovan. And he was doing well and keeping good health and improving a lot under Thakur's guidance.

This was made possible only because of Sree Sree Thakur's view about the past prophets. To Him prophets are one and their sayings are also the same. He also proved this by citing several examples from different religious books of different communities. Irrespective of caste, creed and custom people swarmed around Him as multifaceted ideals of them were fulfilled. To Him prophets whoever descended on the earth asked to follow the same path of glowing of life. Views may differ for time and place of descendants, but the way is the same. In *Satyanusarn* Sree Sree Thakur is of that view,

Dharma never becomes many. It is always one. There is no variety of it.

Views may be many – even as many as there are people. Still, Dharma cannot be many.

In my opinion, to speak of Hindu Dharma, Christian Dharma, Mohammedan Dharma, Buddhist Dharma, etc. is wrong; rather, they are so many views.

In fact, there is no opposition in the views – different views, the same way – feeling One in many forms.

Source of uninterrupted flow of Love

He was the 'love-incarnate'. Only 'washing of love' can reveal His true spirit. Otherwise a proud examination is to end in vain, as Thakur says, 'He can never be tasted on the touchstone of pride,'

Thakur's soft cordial greetings would touch each and every heart that came in contact with Him. Every individual also used to feel that He was deeply interested in him. His deep loving and affectionate paternal glow was always searching for something new to drag one from suffocating darkness of ignorance to the radiant world of enlightenment.

He left no stone unturned to fan up the mass as well as an individual. There was no preference for Him. Irrespective of caste, creed and custom rich and poor, hard hearted-criminals and soft-spoken saints whoever came to came to Thakur was fired up with zeal for upliftment. Thakur was always bubbling with the betterment of society by the means of individual enlightenment. He was a stern optimist who never gave up hope. No cross current of opposite view could ever distract Thakur from the deep rooted belief that at bottom one is noble. Only the 'awakening of mastery' could help him to be concentric, the Master. As *Satyanusarn* prophecies,

"The conception that cannot be affected or overwhelmed by contradictory conception is Faith."

Faith cannot sprout in the sandy field of intellect. If only shower of devotion can turn the hard mind of intellect into a soft fertile being of wisdom only then the golden crop of faith can glorify one's entity. So Thakur says in *Satyanusarn,*

"Feeling is the foundation of faith. Arguments and reason can never bring faith. The lighter the feeling the shallower the faith, the less the constancy."

Conclusion

In conclusion, I would also like to utter in the same tone as Thakur,

"He, who ignores the Source, ultimately is deprived of all re-sources."

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Fundamental teachings of the World teacher Sree Sree Thakur Anukul Chandra

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The building block of society is human being. And scientifically human is uniquely described as – "sexual" and "creative" animal. Sree Sree Anukulchandra gives three points program. He shows solution to the crisis to the 'degeneration of humanity' of civilization by using both the human qualities, namely, 'creativity' and 'sexuality'. Those three points are - (i) Accepting Ideal centric disciplined continuous self-reforming life, through 'Initiation' (ii) Complex adjustment training to extract the inborn potentials called 'Education' (iii) Procreation of better progeny by 'Marriage-Reform'. Firstly: by getting 'Initiation' of a superior guide or a Seer, one lovingly starts to follow and happily adjust himself according to his guidance. He says – 'Initiation is the first step of journey for development of individual.' This loving attachment is the only source of self-realization and practicing scientific technique of 'specific-meditation' as given by him makes self-expansion, because the neurological body system becomes more sensitive and active to fulfill him (the desire of total evolution) and finds the path of physical success along with bliss in life. Secondly: 'Education' is the technique of self-development under the guidance of a balanced master and practice to invest the urge of complexes for being and becoming. Thirdly: 'Marriage-reform' is virtually scientific bio-psychic matching of male and female for 'self-development' and 'better offspring', which could be most valuable asset of the society. Thus Initiation and Education develop the 'Creativity' for becoming and also teaches to manipulate 'Sexuality' through Marriage-Reform for procuring more creative instinct of human being by birth. Once he said – "Viewing the circumstances I think the foundation of the humanity seems to be smashed - so I say immediately you make Initiation, Education and Marriage in order……!"

Advent of human being:

Sree Sree Anukulchandra says that - "At the beginning there was vibration, the sound, by contraction, stagnation and expansion - the source of creation of the whole universe. Since then nature's evolutionary process started and through permutation and combination, of different elements, diversified universal bodies

developed." On the basis of this truth he has contributed a unique universal "Scientific Technique of Meditation" of psycho-physical development of all people. By the repetition of the same natural phenomenon, earth took birth from the star 'Sun' and division of natural characters also evolved in chemical, botanical, zoological world of nature. Advent of human being is the product of zoological evolutionary of process. The human society was then being managed by the division of labour based on hereditary instinct. This biological instinct came into human by long process of natural evolution before man came on the earth. Accordingly they had been divided into different occupation and evolved their instinctive character through culture and marriage system. Sree Sree Anukulchandra describes this grouping of similar character of human being in social order as origin of *Varnashram* – which prevails in every world society since the beginning of civilization. According to him, this system is found in the nature since the moment of creation of the universe.

Human Existence:

The purpose of life is to uphold the existence and its continuous evolution. Sree Sree Anukulchandra termed it as "being and becoming". He says - ".....the wants of properly enjoying life or needs of being and becoming is the driving factor of evolution." This caused birth of human being. His existential becoming goes on, unless he could realize his inner relationship with the whole universe. This awareness of self existence makes him conscious about his surroundings for better existence and infinite spiritual and material progress. This inquisitiveness towards existential becoming of life makes his mind research oriented in search of getting peace, prosperity, enjoyment and happiness. This journey starts with the quest of life – who am I and how I am related with the whole in terms of evolution of creation? This inquisitive mind explores the source with which he could be attached to reorganize his complexes according to the source. And that attachment gives him impulse to make him aware of his existence. So he seeks to love man, matter or material.

Initiation:

There is a center of the universe; sun is the center of attachment of the existence of the planets of the solar system; nucleus is the center of existence of the cell. Similarly each man gets attached with any object to organize his life. This loving attachment regulates him to explore the environment to collect objects to be and become. Since thinking and working process of man get handled by his complexes like lust, anger, greed, etc. So his center and intensity of attachment re-arrange his complexes to fulfill the wants of his loving-center. So if the center of attachment of love is a man of materialized form of godly qualities, who fulfills individual's distinctiveness and accepts past seers; then obviously unregulated complexes will be systematically organized to take him at the pick of integrated personality and man of efficiency. Sree Sree Anukulchandra made this natural human character of loving-attachment to set linked with an integrated personality of realized Ideal-man. He called this indispensible process of human existence

as "Initiation". In this course he introduced the latest and the most refined scientific process of meditation *(psycho-spiritual technique of making the neurological system sensitive & psychic system ordered)* for whole mankind which reveals the path of total consciousness to realize quest of life. This technique is conveyed in the process of initiation. So, true self-realization starts with initiation.

Education:

Sree Sree Anukulchandra defined - "Systematic organization of habits and instincts with purpose of fulfilling the becoming of life, by graduated active manipulation of behavior may be called – Education". Instinct is the natural individual character, which comes from within and habit is the tendency of personal activities. Purpose of education is to regulate these for gradual evolution towards becoming. The inner sense is to build up the character or development of efficiency to manipulate the socio-environmental system in favor of being and becoming of life. This learning process starts by loving attachment with the master-man who has having the total command over all the matters and faculties of knowledge. Regards towards the guides plays the important role of an individual to be educated; either it is institutional study of students, man building learning procedure or family education; in terms of teachers, social leaders or parents. So these guides have to have a superior-beloved - the man of wisdom, in their lives. This Ideal centric education develops wisdom because wisdom comes through love and this encourages integrity and inquisitive service to the environment. So, true education is self-realization and self-realization gives mastery over the whole system that welcomes scientific research, industrial growth and economic development.

Marriage reform:

Sree Sree Anukulchandra says, 'purpose of marriage is becoming and better-progeny'. He also says - "Marriage between any male and female could only be taken place, if they have healthy 'biological' and 'mental' compatibility. Thus females of lower cultural heredity will be culturally and biologically upgraded." It is possible by proper psychogenic compatibility of male and female. He says, by nature if female of higher hereditary instinct is breaded with male of lower hereditary instinct then the issue can neither inherit the better instincts of the male nor of the female. So our seers have rejected this system (Hypogamy) of breeding. Sree Sree Anukulchandra strongly opposes this so-called marriage system to stop the birth of 'destructive nature' of issues those can seriously harm the evolution of society. He says, "Marriage between more evolved female and less evolved male ('*hypogamy'* breeding) normally produce unbalanced nature of issue and for the sake of the existence of civilization, practicing of 'hypogamy' should be strictly banded."Here right of mate selection primarily goes to female. She would be trained enough to select the best one for herself based on better heredity, culture, efficiency, character, health, etc whom she can love from within forever and she will strongly reject those male who entice them. This higher loving and regardful tension towards her lover, makes her the mother

of higher soul. Such reform in marriage begets the genetic-evolution of mankind which makes the basis of material development also. Sree Sree Anukulchandra says, "There are conjugal conflicts, no marriage is rightly taking place, so industry is falling down."

Divine Society:

Good society evolves by the bio-culturally advanced people. Sree Sree Anukulchandra focused on this matter in terms of "Aryan Communism". According to him, the Aryan-communism is based on the distribution of work according to the instinctive hereditary character of individuals (the original basis of the natural laws of *varnashram*). He says, under the leadership of all fulfilling Ideal personality, Aryan-socialism will uphold and nurture the division of labor according to hereditary instinct or grouping of society of similar hereditary character. The purpose of this socio-political system is to promote qualitative transformation of each individual into bio-culturally superior class ('*Brahmin'*) along with solving the modern socio-economic problems.

'Brahmins' are those who are culturally and hereditarily most advanced people and normally being engaged with the cultivation of the culture of existentialism to serve others. Aryan-Socialism scientifically could be transformed into Aryan-Communism by this 'cultural and hereditary qualitative change' of the people. According to Anukulchandra this 'culture of life and growth' is 'Aryan-culture'. So, Dharma as the scientific culture of life and growth could be accepted to everybody and the Aryan-culture is also the 'culture of existentialism' for all. So, Dharma can't be many, it is one and society can't be '*Dharmanerapeksha'* (secular), but should be 'non-communal *Dharmik* (adherent of Dharma)'. Thus following the path of 'Dharma' of life and growth under the leadership of the latest seer, all the inter-interested nations of the world dissolving the formal boundaries of the states will come together to form one global nation – the "World United States" (WUS).

Dharma and Science:

Sree Sree Anukulchandra's view of 'Dharma' is not same as the general concept of Dharma or Religion that consists of rituals, essentially faith on God, having a non-materialistic go of life, etc. He also says, "Dharma only welcomes science." According to him. "Dharma never becomes many.....Hindu Dharma, Christian Dharma, Mohammedan Dharma, Buddhist Dharma etc. are wrong; rather they are so many views." In his view, 'the degeneration of humanity began when people have deviated from the path of the life of the seers (who demonstrate Dharma by their lives)'. In his view, every man first of all wants to exist in the world and then also wants to develop. It means that he has a tremendous desire for being and becoming. So who exists certainly follows Dharma, but his way of following it, accordingly leads him towards the height of achievements. Modern applied science is evolving due to the desire of better existence of life i.e. due to Dharma. Hence Dharma is progressing since the beginning of life, and application

of science started since the beginning of human civilization. Thus by following 'Dharma', all the successes in socio-cultural and the scientific-technological development have been taken place. The best demonstrator of Dharma is he who demonstrated the best technique of adjustment of human complexes to invest in favour of being and becoming. In fact they are called Prophets of humanity or Aryan seers or World teachers as Krishna, Buddha, Jesus, Mohammad, Ramakrishna, etc. They had done such for whole world according to the socio-cultural situation of the corresponding ages. There is no difference among them in terms of philosophical concept of life.

The infinite consciousness:

Electronic state is the finer state of matter as per our present knowledge. There is regular movement of electrons around the nucleus. So in every atom there is variation. As numbers of electrons get changed the structure of matter gets changed. So variety of vibration becomes the cause of variations of character of matter. This is a proved fact that there was a big blast (vibration) at the beginning of creation of the universe and all the world spiritual scriptures as Veda, Bible, Quran, etc also tell the same. Similarly human consciousness and intelligence also varies according to the rhythm of life ('inner-song'). If we could find the right scientific technique of infusing the finest level of sound-vibration within our psycho-physical system, may change whole mechanism of our body, mind and nervous system, which caused the change of the total personality, intelligence and wisdom. Sree Sree Anukulchandra has revealed the 'easiest and the latest' technique of practicing the scientific technique of meditation for mankind irrespective of any religion, caste, creed, colour, region; which is the condensed form of all past processes of spiritual-practice (*sadhana*) as practiced by Buddha, Jesus, Mohamed, etc. According to this *sadhana* - Firstly every one of any belief and cultural heritage can realize the relevance of the truth of his faith in the contemporary age. Secondly it intensifies the analytical and perception power of the brain and nervous system, which finds the mechanism of the balance of the interrelationships of the matters in the creation, in terms of his total existential evolution. It means it has the capacity to reveal one's path of journey since the beginning (creation) and evolves the feeling of 'oneness' with the totality. Thirdly it reorganizes the human complexes and explores his maximum inner potentials towards existential-becoming and minimizes the wastage of energy as well. It is absolutely open to everyone to accept this most easy, innovative and outstanding *'Sadhana'* that works two ways simultaneously, those are: psychic-manipulation and *Vibrolution* (imparting specific sound vibration to be evolved into super consciousness). Therefore togetherness of the highest level of spiritual realization and material analysis, one becomes a perfect realized man. And he plays the foremost role to – 'Conserve the balance of the mechanism of socio-universal eco-system and realize the oneness-feeling with the totality, being attached with One – the living Ideal…!'

Law of success and happiness:

(1) Keeping the physical, mental (adjustment of complexes) and spiritual (concentric go of life) health in order. (2) Getting mastery over the urge of complexes to divert towards becoming of life. (3) Materialization of good impulse immediately in reality. (4) Performance of the inquisitive service to the environment to fulfill the Master of life. (5) Avoiding 'Go-between' (not keeping words, misuse of money kept for other specific purpose, makes one a man of dual personality with opposite complexes) and 'Libido-distortion' (if one doesn't get something, which he strongly wants and then goes as pose of refusal, as if he never wanted that; then inner libido gets distorted).

Conclusion:

Teachings of Sree Sree Anukulchandra, as 'the principles of life and growth', posses tremendous potentialities to merge the different antagonistic spiritual and material philosophical thoughts of east and west into a relevant common stream of idea for becoming of humanity, that intends to form a new world social order by qualitative transformation of each individual. Now all fulfilling ideology "Indoaryan Existentialism" has come out with a new vision of life and growth, from the thoughts and works of Sree Sree Anukulchandra.

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Sri Sri Thakur Anukul Chandra

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Latest Prophet – Sri Sri Thakur Anukul Chandra

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"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."

The above saying was written by Sri Sri Thakur at the age of Twenty two only (in the year 1910A.D) in the book named "Satyanusaran" or "In the Pursuit of Truth", by the request of devotee Mr Atul Chandra Bhattacharya. Sri Sri Thakur said that the Supreme Being (Ultimate God) is one and only one. All the Prophets are same and there is no difference.

The latest Prophet is always the fulfiller of all the previous prophets. He said Ram, Krishna, Jesus Christ, Mohammed, Sri Chaitanya & Ram Krishna Paramhans have been the Prophets and we should respect them all. Blasphemy to anyone of them is blasphemy to all.

He said that the abstract God cannot be comprehended by Humans. So we need a living Guru who has the attributes (some if not all) of God. This Guru is the living embodiment of all ideals of life. When a Prophet comes He is called Sad-guru, the most perfect guru, and blessed are those who get such a prophet. This chain of prophets will continue as long as the creation exists.

Because, when a devotee (named Biruda) asked Sri Sri Thakur, What is the difference between an Avatar & Sad guru?

In his answer Thakur beautifully cleared all the doubts in the following way-

"When human existence becomes endangered and suffering souls cry ardently with a rescuing urge, then some pious couple gets this "bhava" perhaps ingrained in their heart; and there comes the Rescuer standing on the foundation of the Forerunner to provide the solution befitting the age. Newer fulfillment is always there in the "Avatar (Advent) Mahapurush (Fulfiller the great)". But those who are Sad-gurus, they attain their knowledge through sadhna. So there is seldom "further fulfilment" found in them. They usually try to materialize that which is already known earlier."

Also, in the Islam Prasange – Sri Sri Thakur explained the queries of Prophets as-In Quran 5.17 (Surat Al –Mayda,verse 17) it is said that "They do blaspheme who say; "Allah is Al-Masih (Christ),the son of Maryam."

There is a big misinterpretation involving this particular verse, to the extent that it is said "Islam denies the Deity of Christ".

Sri Sri Thakur says "if we associate kindness with only a particular kind man alone, then when that kind man dies then kindness should also get wiped out along with him. But in reality this never happens. On the contrary, whenever another man gets infused in that same kindness and starts radiating it through his words and actions, then we get to feel the same kindness again through that man. So kindness in a way is eternal, formless. It can only be realised through a living manifestation, a living character who makes us realise what is kindness through his day to day dealing with us.

So it will be verily wrong if one attempts to disassociate kindness from its eternal self and limit it to a particular material embodiment of the same.

In this same analogy, according to Sri Sri Thakur, Hazrat Rasul tried to break the misinterpretation of followers of Lord Jesus. Through this verse He wanted to say that if we try to limit Allah, only in Hazrat Isa (Jesus) we in a way ignore the formless eternal self of GOD, who was the living inspiration of Christ, Who Christ used to call as the Supreme Father. By saying "GOD is Jesus." We limit the limitless into a narrow sect which inevitably leads us to believe that after Jesus there is no manifestation of GOD. To break this misconception Hazrat Rasul uttered this verse.

It is to be noted that there is a big difference between the words "GOD is Jesus" and "Jesus is GOD". Hazrat Rasul only objected to the first statement which got misinterpreted as second one. So if it is blasphemy to say GOD is Jesus, then it is also an unpardonable sin to say Jesus is not the human manifestation of GOD. This is how Sri Sri Thakur has beautifully unified the sayings of Hazrat Rasul with His predecessor Jesus Christ."

In the book "Answer to the Quest" by Ray Hauserman-where the Author narrate one woman devotee asked Sri Sri Thakur- "there are an awful lot of

people all over the world who are weeping and crying and afraid. Do you think He's come already? If He has where has He come?"

Sri Sri Thakur said softly, "Perhaps-He sits today, gorgeously simple, wisely foolish, normally normal, in some neglected corner of the world and with an atom bomb of love in His hand."

Then the devotee asked –"There're so many neglected corners in the world. Isn't there something more that helps to recognize Him?"

Sri Sri Thakur replied-"When you see one who fulfils all knowledge in the traditional trail according to time, place and circumstance with a meaningful synthesis of the divine and discrete in His words and deeds, then you can know that He is not false, not futile. Rather, He is the embodied Fulfiller, the best, the superior Beloved, who fulfils and nurtures the distinctive traits of everyone. He is the Flood of Love, the Redeemer of Mankind!"

Sri Sri Thakur explained, "Though He lives in the world as an ordinary man with all the ways of man, He eats, sleeps, loves His parents, wife and children, feels pain and pleasure; yet, His normal, active attachment to the Source, His supreme consciousness, manifests itself in His character in a normal way and guides Him at every moment. This is as natural and automatic to Him as respiration to ordinary men. He is normal in every way: ever unattached, yet all-attracting, the royal road to man's salvation. Further, it is my faith that all the Prophets converge and awaken in Him of the present. Love to Him is love to All in the worship of God. Yes, I say He is the way, the Truth, the Light of Life!"

"God is One, Dharma is one, Prophets are same, Servers of the One. Conflict and animosity with any of them proclaims the presence of opposite-the Satan." (Sri Sri Thakur)

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Take Refuge at the feet of Sadguru…..

Gayadhar Panda
Sub-Registrar, Athagarh, Cuttack

We always want to live a happy life. But sorrows and miseries, anxieties and worries, disease and decay and the fear of death make the life precarious. 'Desire is the cause of sorrow' says Lord Buddha and by total extirpation of desires, the sorrows and miseries can be extinguished. But what we experience in our daily life, there is no end to the multifarious desires. With the proliferating desires, man gets entangled in myriad problems and life becomes a burden. Amidst incessant struggle with these myriad problems, life approaches death.

Then what are the causes of desires? Desire for self-aggrandizement binds us. But desire for God and His interests, desires for the welfare of the creation do not bind us. It leads to higher order of becoming. But instinctively we desire for our self-interest, which does not bring about expansion in life. Lord Krishna says in the Gita, "*Mamaibamso Jivaloke Jivabhutah sanatanah, manah sasthanindriyani prakrutisthani karshati".* I am immutable; a part of me has taken the form of the *Jivas*, when a part of me becomes *jivabhutah* it is attracted by the five senses and the mind due to my nature. The soul after being *jivabhutah* gets engrossed in sense gratification and forgets own nature (*swarupa*) that he himself is Sachchidananda. Again Lord Krishna says, "*Sariram jadabapnoti yachchapyut kramatishwarah,Gruhitwa etani sanjati vayur gandhanibashayat*". When jiva gets new body or gives up an old one, the lord of the body (soul) moves carrying the mind and the senses with him, as the wind carries the fragrance from their seats like flower etc.

Sri Sri Thakur Anukul Chandra says, 'Man is always helpless. The bondage of affection is very deep in case of man. Man is always under the grip of anxieties and worries for his kith and kin, near and dear ones and also for his own self. Besides that the effects of his past deeds guide his actions of the present. Lust, anger, avarice infatuation, pride, malice are known as complexes. They are also

known as *vrittis*'. The obsession of complexes makes dull, ignorant, and makes forgetful of God and his powerful influence or role in shaping our life. Sri Sri Thakur says, *"vritti gulo satta take tukro kare chhindiye khay lshtaswarthi halei kintu osab theke rehai pay."* The impact of indulgent and vicious society percolate through to us. We are unable to rise above the trivialities of life and become entwined with the obsession of complexes so much so that our mind and intellect fail to extricate from them. This accelerates our journey towards death. Life after life goes like this in a cyclic manner.

Then where lays the meaning of life? Is this the purpose of life? '*Sisnodara parayanata*' (eating & sexuality) dwindles life. How can we transcend these inexorable eventualities of life? How can we get liberation from sufferings, disease, decay and death? How can we be liberated from the snare of sex and other complexes? And how can we retain over valuable human traits and thereby attain perfection in life. Answers to these questions have been aptly given by our ancient rishis. Rishis, in a blissful state, have given a clarion call to the whole humanity and also to the celestials, **"**I have known that Great Purusha and only by knowing Him, you can transcend death and attain immortality. There is no other way." (*Tameba viditwa atimrutyumeti Nanyapantha Bidyate ayanaya**)***

So we can conquer death and attain immortality by realizing Sachchidananda-God, who is deathless, immutable, incompehenshible. It is very difficult to follow the formless God. (*Abyaktahi gatirdukham dehabadbhirabapyate*) But he sometimes takes birth in this world to redeem us from the bondage of complexes and to show the path of immortality. He is known as prophet or incarnation in this world. We need such drastapurusha, who has realized God in entirety and who has the infinite power to dispel the ignorance in us and lead us to the higher and higher levels of spirituality. Though they descend upon the earth with all the attributes of man, only the higher souls and the discerning minds are able to recognize the highest spiritual nature in Him. Why do we need the help of the prophets? We are jivas. We are sparks of the Great Divine Fire. We are under the spell of the complexes. The promptings of the sense organs always haunt us. We consider the sensual life as the real life, which we instinctively want to enjoy. The prophets or Sadgurus are the psychoanalysts. When we get initiated at his lotus feet, He finds the scope to our thoughts; mind and all of our activities, to the advantage of our soul. This is the most important characteristic of an incarnation. Sri Sri Thakur says, 'Take refuge at the feet of Sadguru, chant his holy name and always have the company of the good and pious souls; your development is a must and you can attain

perfection in every aspect of your life." We see before us-the characters like Kishori Mohan, Hema kabi could be divinised by the divine touch of Sri Sri Thakur Anukul Chandra. Jagai Madhai could become saints by the divine influence of Lord Sri Chaitanya. Girish Ghosh's bohemian life underwent a sea change in the company of Sri Ramakrishna. Therefore Vivekananda has said, "Higher and nobler than all ordinary ones are another set of teachers the avatars of Iswara in the world. They can transmit spirituality with a touch even with a mere wish. The lowest and the most degraded characters become in one second, saints at their command. They are the teachers of all teachers, the highest manifestation of God through man. We cannot help worshipping man; and indeed they are the only ones whom we are bound to worship.

When we become attached with Him through love, we realise '*Basudevah sarvam', Ishtamaya* - (ever*y*thing is Ishta). *Yo mam pasyati sarbatra sarbamcha mayi pasyati, Tasyaham na pranasyami sa cha me na pranasyati* (Gita) Gradually, evolution to the higher and higher echelons of spirituality gets accelerated. The mind reaches the highest peak of consciousness. This consciousness does not get evaporated even after death. Our consciousness remains in tact in the next births after births and thereby we attain immortality, which is the ultimate aim of life.

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