

### **The new path of Sri Sri Thakur Anukulachandra**

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

#### **Basic features of the new path.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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