

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

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

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

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

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

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

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

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

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

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

XIII.01 : The founding person of the religion.

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

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

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

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

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

XIII.02 : Chief-source :

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

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

Buddhism : The Tripitakam, Jataka tells.

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

Zoroastrianism : The Zendavesta.

Judaism : The Bible (Old Testament)

Christianity : The Bible (New Testament)

Islam : The Quran, Hadises

New path : The Message, Arya-Pratimoksha etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As a subtle form God is formless and His revelation through

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

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

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

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

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

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

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

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

(D) Judaism : This faith believes in monotheism.

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

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

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

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

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

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

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

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

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

"I and my father are one."⁴

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

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

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

The new path :

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

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

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

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

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

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

A comparative approach to both old and new path.

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

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

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

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

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

(5) Darsana-Vidhayana ñ 135

(6) The Message, p. 282

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

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

The distinctiveness of new path :

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

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

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

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

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

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

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

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

XIII.04 : The theory of Universe and cosmology.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Theory of creation according to new path.

I

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

II

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

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

III

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

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

IV

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

V

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

VI

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

VII

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

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

VIII

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

knowledge appears
with an
illuminating zeal !

IX

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

X

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

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

XI

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

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

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

Creation and God

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

Eternality of world

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

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

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

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

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

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

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

XIII.05 : The theory of man :

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

(8) The Chambers Disctionary, p. 2015

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Proclaim ! (or Read)

In the name of thy Lord and cherisher,

Who createdñ

created man, out of

A leech-like clot.¹⁰

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

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

(11) Comparative Religion, p. 160

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

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

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

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

The theory of man according to New path :

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

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

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

humanness in this way.¹²

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

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

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

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

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

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

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

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

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

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

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

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

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

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