

# **On establishing the Universal Religion: Dharma**

**Sri Sri Thakur Anukulachandra**

**- Prophet, the Supreme**

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

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

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

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

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

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

behind all sort of disturbance, dispute and duel.

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

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

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

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

by Rasul Muhammad ?

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

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

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

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

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

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

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

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

#### Name

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

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

### The dress pattern

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

### The Language

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

### The social pattern

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

### The civilization and culture

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Ete chamsakalah punsah Krisnastu bhagavan svayam.  
indirarivyakulam lokam mridayanti yuge yuge."<sup>3</sup>

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

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



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

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

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

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

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

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

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

(6) Islam-Prasange, p. 170

In the Quran it was saidñ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sri Sri Thakur says befittinglyñ

The Prophets are thoseñ

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

religion are not delimited ;

in the suitable place according to necessity,

their advent is so there ;

Hindu, Muslim, Buddhist, Christian, Jain

or whoever may beñ

or may it be a barbarian race,

due to urgent call of necessity

They comeñ accordinglyñ

with the invoking oneness in all-adjustment

in nectariferous distribution of unity

not being destroyer of distinctivenessñ

rather in fulfilling upmoving enlightenment;

any of you, if thinks

He is delimited in yours'

that, except an ignorant idea

nothing else will be,ñ

rather, you set a trap

of fraudulence by that;

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

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

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

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

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

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

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(10) Samviti ñ 41

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

The present Anointed one  
is the embodiment  
of the anointed forerunners

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

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

the present is the summation  
of those things  
with addition for the present;

love and worship Him  
and worship all those forerunners  
and have blessed imbibement.<sup>13</sup>

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

#### XIV.06 : The sectorial colourization of religions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of those who have lost.<sup>19</sup>

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

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

All these lackings or misinterpretations move towards sectarianism.

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

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

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

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

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

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

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

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

He says about the Prophets and sectarianism as followingñ

I say one more,

do understand spinning out rightly,ñ

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

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

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

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

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



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

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

So, I say, remember, don't forget,ñ

**God is one, Dharma is one,**

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

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

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

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

I sayñ may you be meaningful.<sup>20</sup>

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

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

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(20) Adarsha-Vinayak ñ 238

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

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

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

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

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

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

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

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

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

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

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

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

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

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(22) Vidhi-Vinyasa - 411

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

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

#### XIV.08 : The miracle-mongering attitude.

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

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

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(23) Vidhi-Vinyasa - 366

(24) The chambers Dictionary, p. 1069



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

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

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

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

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

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

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

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

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

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

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

scattering position of non-existent condition.

Sri Sri Thakur determines the cause of this degeneration asñ

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

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

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

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

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(26) The prologue to Satyanusarana.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

So also is for other religions, ideologies and prophets.

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

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

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

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

#### **XIV.11 : An unscientific presentation of religious philosophy.**

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

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

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

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

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

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

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

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

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(27) Satyanusarana, p. 27

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

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

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

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

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

The uniqueness of the new path lies here.

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

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

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

different Dharmas (religions) and opinions have come into existence."<sup>28</sup>

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

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

"On which all things stand that is Dharma.

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

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

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

God is one,

Dharma is one,

Prophets are same,ñ

Servers of the One;<sup>31</sup>

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

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

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

(30) Satyanusarana, Chap. 9ñ4, p. 20

(31) Magna Dicta - 67

compositionñ

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

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

The new path possessed with a lot of positive, favourable

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

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

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