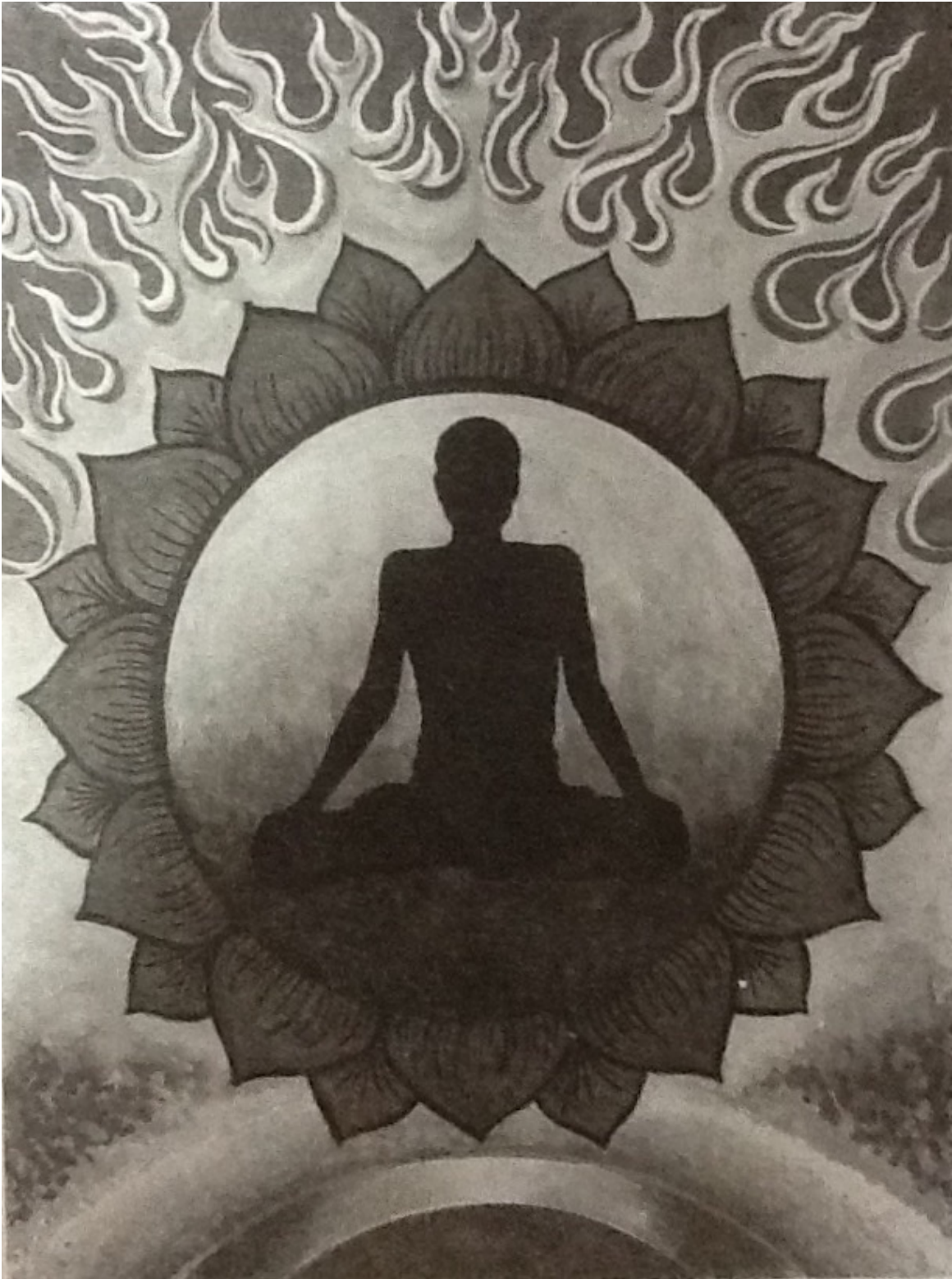


**Thakur Sri Srimat Swami
Bigyanananda Maharaj
And
The Science of Spiritualism**

**By
Lenin Roy**

English Translation: Srilekha Bandyopadhyay

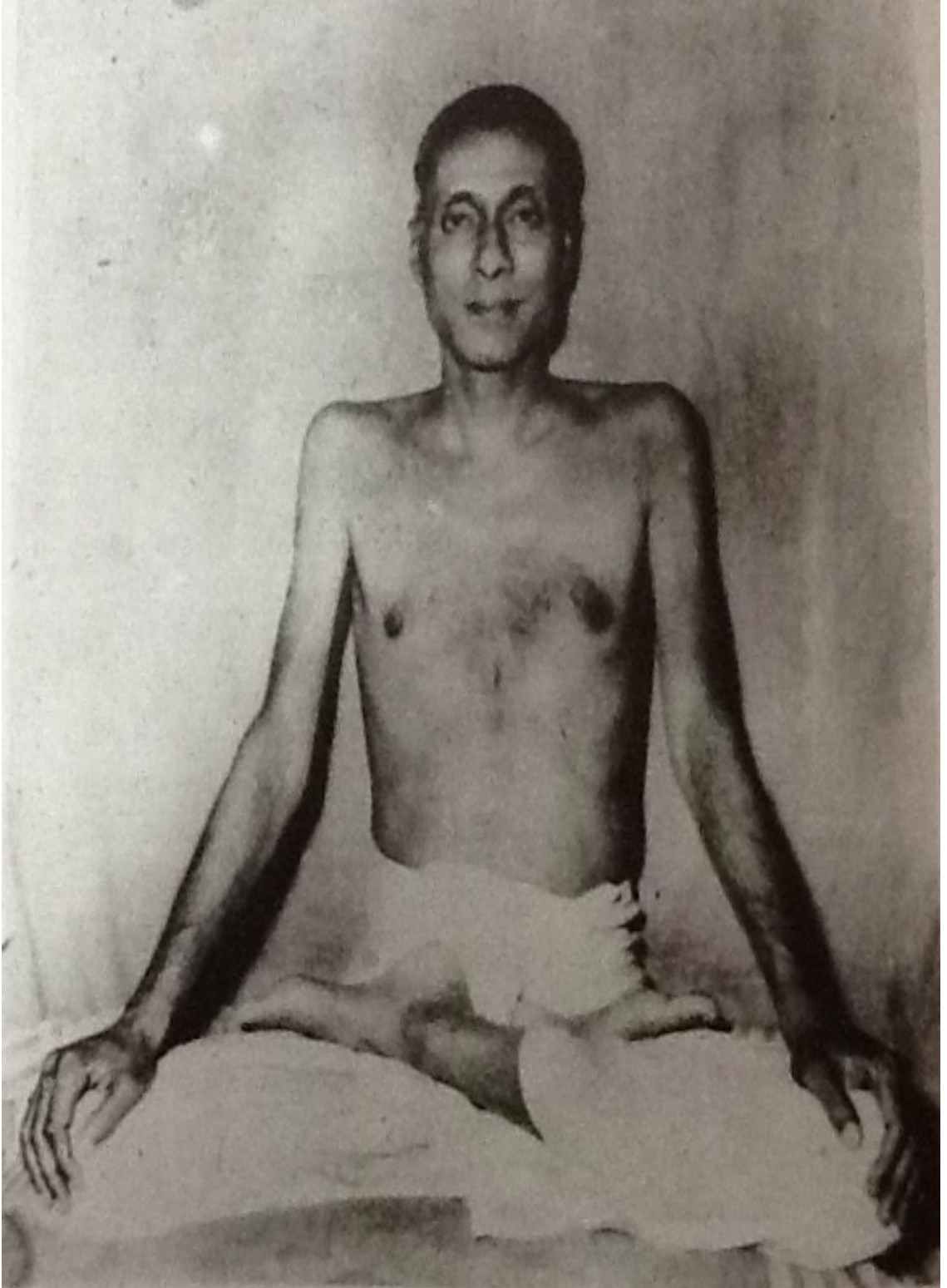
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**Bigyanananda Mission
54, Shyama Prasad Mukherjee Road, Bhowanipur
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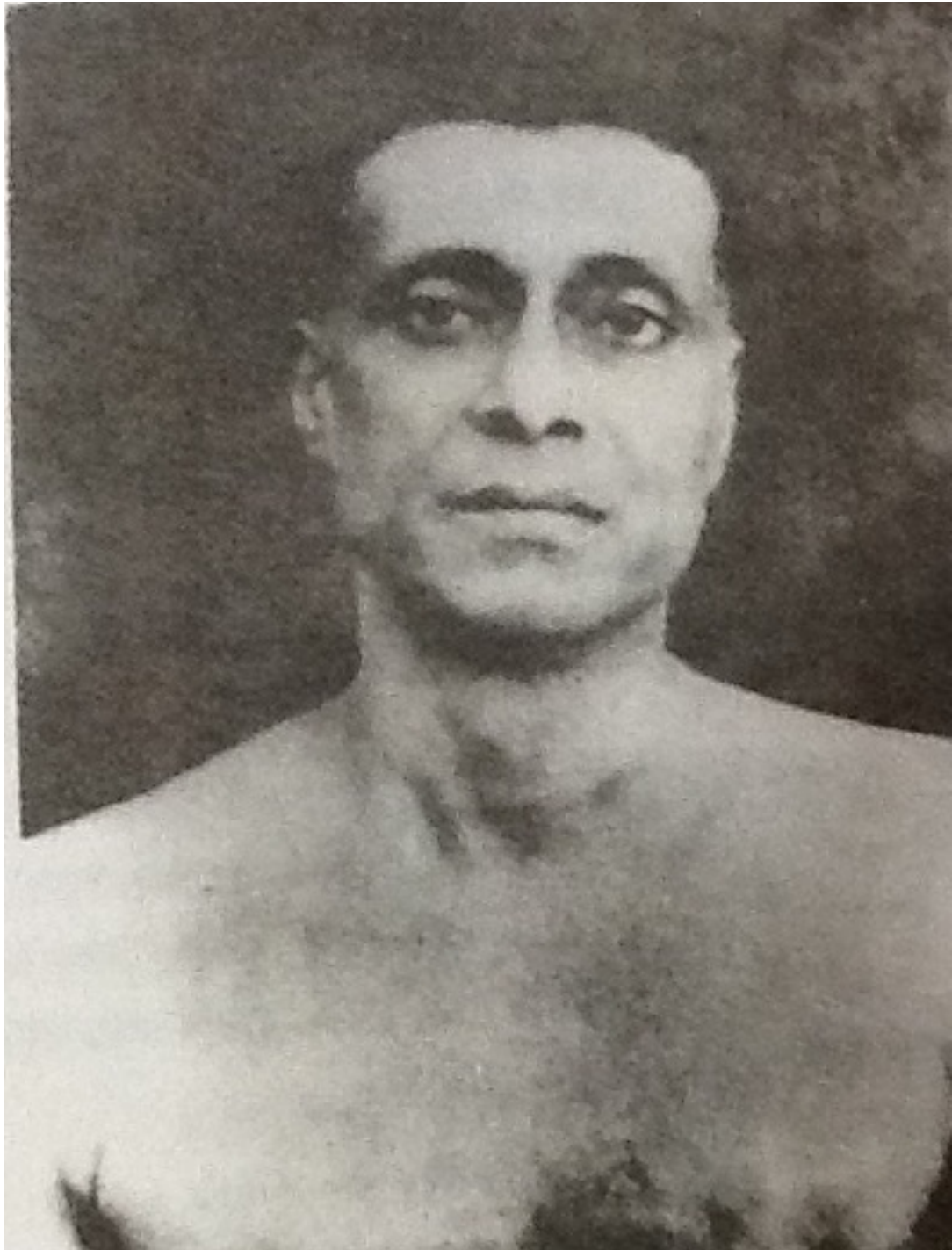


Thakur Sri Srimat Swami Bigyanananda Maharaj

Dedicated to
The knower of the Absolute -
Mr. George Washington Roy - The Super Human.



Thakur Sri Srimat Swami Bigyanananda Maharaj
Thursday, 4th April 1912 – Tuesday, 19 December 1967



Thakur Sri Srimat Swami Bigyanananda Maharaj

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Our Other Books: The Object of Life

I Am Super Materialist

Om

**A bow to my Master
My Master's Holy feet is my solace**

Mother,

The Devotee singing His doctrine had come and gone - nobody could recognize it. But Ma, you at least were able to know Thakur. After seeing Him at Bhowanipur, it is you who told me "I felt Ajit (Thakur Bigyanananda) is Vishnu incarnate." The year was nineteen fifty-two.

Wishing the welfare of humankind, your son George Washington Roy, Paresh (Subhas Bose) - the brother disciple, wanted to spread the glory of Thakur in the whole world.

I still remember that Bengali 22nd Sravana of the year thirteen hundred and sixty-two (August 1955) when Thakur named you "Sri Sri Ma Karunamayee."

Still I could not recognize then.

Now I understand, you were an incarnation of compassion.

So I pray to you for the wellbeing of all the people in the world.

Let everyone gain the grace of God.

Ma, this humble narration - this devotion is for the welfare of humankind. Be kind to me, be gracious to me. Bowing to you, lying at full length -----

Lenin Roy

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Prelude

It was the second week of May 1974. The day was very warm. At about 4 p.m. I returned home from the court. My chamber and residence were both situated at Ballygunge Place. To get some rest, I took a bed sheet and spread it over the floor in my chamber and lay down on it. The moment I placed the pillow under my head - suddenly two words, namely 'Dakshineswar - Bhowanipur,' started ringing inside my head. Those two words, which I could hear, literally started dancing in my head. I was hearing the spoken sound 'Dakshineswar -Bhowanipur,' 'Dakshineswar -Bhowanipur'. I shook my head again and again but those two ringing words 'Dakshineswar -Bhowanipur' continued their dancing, pronouncing their distinct sound and the repeated shaking of my head failed to have any effect at all. Then it occurred to me - would I have to write again?

Just six months prior to this incident, I had gone to Darjeeling for a particular work for a week. During that period, each and every night I felt a compelling urge within myself, to write. I had no experience in writing except those during the examinations of my student life and some limited writing needed in my law profession. So I had no practice in writing, nor did I have the knowledge of the art of writing. I did not know what I should write! But, at the same time I had a compelling urge within myself for 'writing'. To get release from the pressure, I at last, wrote seven letters - those again in English, to my son, on seven consecutive nights during my stay in Darjeeling. At the beginning of writing those letters, it came to my mind - at least I could write on the subject about the knowledge and experiences I had realized.

Am I to write again? While I was thinking about the incident in Darjeeling, still then those two ringing words, 'Dakshineswar -Bhowanipur' were dancing inside my head. To get rid of this peculiar situation, I left the bed and sat upon a chair with a pen and paper on the table. Thereafter, I was scribbling those two words 'Dakshineswar -Bhowanipur' on a piece of paper. It continued for about an hour.

It happened - the writing started. It was 10 o'clock at night of the same day. I found that I was writing in Bengali language, which I was not at all used to.

My memory cell was activated by those two key words 'Dakshineswar -Bhowanipur'. What my Master told me during the period of 1953-54 was recorded inside my memory cell. Now that recorded matter, as if heard when a tape recorder is on, was prompting me and I simply started writing it down in long hand. Thereafter, the writing went on every night, starting from 10 o'clock. It took fifteen nights to complete writing this book - from May 8 1974 to May 22 1974.

Just as Dakshineswar indicates Thakur Sri Ramakrishna, so Bhowanipur signifies Thakur Bigyanananda. From the middle of the nineteenth century, the picture that started being drawn at Dakshinshwar, repeated itself at Bhowanipur from the middle of the twentieth century.

From 1948 the coming and going of people started at Bhowanipur. Between 1948 and 19th December 1967, Thakur Bigyanananda accomplished His activities very secretly. Thousands of people came running with their importunate requests and prayers- they got whatever they wanted. While Thakur was physically present, thousands of people assembled on His Birth Anniversary - yet everyone tried to keep their Thakur concealed. His activities were very secret - completed in super-secrecy. The Devotee came and went, nobody could recognize Him.

From time to time, the advent of the great men or great souls occurs in this world, when people lose their values of life. Only then, the manifestation of these great souls takes place - history gives evidence. When the high tide of beastly nature in human life starts growing very strongly, then to rescue them, descend the great souls. They show the path to men and kindle the light in their lives. It is the light in which the darkness of sorrow and suffering passes away and joy shows up. These great men appear in different ages. In time - befitting manner and language they remind humankind to 'rise, awake, break the bonds of slavery. Coming out of the darkness of servitude, know yourself in the light of truth.'

Human life has a significance - reminded Sri Sri Thakur Bigyanananda. How the life can be made successful - in what way welfare can be brought, both into the society and personal life - to show that path He put His own life in front of hundreds of people. Though being a part of the process of evolution, a distinctive difference could be marked in the life

pattern of Thakur Bigyanananda. By His voluntary flow of love, He has swept hundreds in the path of peace. In that flow of love, there wasn't a jot of self-interest. It was a blazing example of selflessness. Upon His arrival the blessings of peace started showering graciously on mens' lives. Whoever visited Thakur Bigyanananda at Bhowanipore, have felt that touch of happiness and peace. They appear in this world from time to time to inspire human beings to build their lives rightly, so that the path of peace could be discovered without delay.

Thakur Bigyanananda said "well, you are a Communist, if you happen to be a materialist, then I am super-materialist. Just as you are seeing me, I am seeing you, like that I have seen God directly. Rather, God can be seen in a better way." There is no contradiction between modern science and spiritualism. The more advanced the science gets, the more convinced will be the logicality of spiritualism. The point where modern science stops - starts the science of spiritualism. He said "metaphysics is a tested truth." I have investigated it myself. How would you know the authenticity without verifying? Thakur Bigyanananda asked the entire humankind of this world -

Is it imaginary or genuine truth? Which one do you want?

The way the authenticity of this actual truth could be realized thoroughly - as told by Him voluntarily - these priceless words are being published for the welfare of the entire human kind. I bear the responsibility if there remains any errors, deviations or deficiencies in the words of Thakur. For that I am asking forgiveness from Him. May God forgive me.

Lenin Roy

My first encounter with Thakur Sri Srimat Swami Bigyanananda Maharaj

Thakur Bigyanananda was sitting on a cot in His own house at Bhowanipur. He was then familiar as Ajit Da - though Sri Sri Srimat Swami Bigyanananda Maharaj was the name given by His Guru. After entering His room and introducing me, my mother told Him 'my eldest son - Lenin.' I was standing. Ma then took her seat on His cot. Casting a glance at me suddenly, Thakur asked -

‘Have faith in God?’

I answered ‘Yes’

On hearing my reply, He expressed His joyous mood and happiness. He behaved like a child with such simplicity as if the child has got his desired toy. I was rather pleased. Then He asked me ‘have you seen Him?’ I said ‘No’. Hearing my answer, all His delight just disappeared. Then He requested me to take seat in front of Him. Ma wasn’t there then. After I sat on a cot, He asked me to explain the meaning of ‘faith’. I pleaded my ignorance. He was kind to me. He explained the meaning of the word ‘faith’.

Faith

Faith is an idea which is based on direct experience. ‘Belief’ is not an imaginary impression, it is an expression of the realization of verified truth. He said, “take for example - this ash-tray, which you are seeing right now. If it is taken away (at this point Thakur truly took up the ash-tray from the side table and held it behind His back), you cannot see it anymore but could you take away the knowledge that you had seen an ash-tray here? Now if anyone asks you what is the proof that an ash-tray was here? How would you prove an experience or a realization? The

knowledge of this ash-tray gained by you on the basis of your direct experience is true and that truth will never appear false to you. It is impossible to discard the belief that has been based on your direct experience. The basis of belief is direct experience or in other words, it is truth based. Imagined impression or idea cannot be called 'faith'. Sri Sri Srimat Swami Bigyanananda said - "imagined truth is not the truth. Actual truth is the truth. Sri Sri Srimat Swami Bigyanananda Maharaj at various times asked simple questions and gave away the answers Himself very easily.

What is seeing?

Besides the things seen with the eyes, there are many other things which can be seen in various different ways, for instance, the pain you feel when pinched, is your sense-perception. This feeling of pain, which is a perceived realization, is also called 'seeing'. Experience or feeling cannot be proved in all respects. For example, the ash-tray you saw on the table, which is now not there, can you prove your knowledge about the existence of the ash-tray? Under the influence of superstitions or surroundings if anyone believes or disbelieves in God, then that belief or disbelief is only an idea. Is that belief reasonable or realistic? In fact that is not faith, that's only an imagination. How can an imaginary truth be believed as actual truth?

How can the truth be determined properly?

The authenticity of the actual truth has to be determined by examining and verifying it. A thorough realization through experience can determine the actual truth. It is irrational to accept an idea or an opinion on the basis of superstition or intelligence. Disparity of intelligence among people can be observed. The intelligence of one man is more than that of the other. The more intelligent person can again be defeated in discernment by another more talented person. Just as father's father - even he has his father as well. It is not possible to ascertain the truth properly by the intellect.

An idea or an event can only be accepted after testing the genuineness or authenticity of it. Take for instance - an accident happened on the road. The accounts of five eye-witnesses, about the accident, are found five different statements opposing each other.

Which one would you take? It is logical to be certain about the truth by verifying it by one's own self.

Observance of the truth by Thakur Sri Srimat Bigyanananda Maharaj

From childhood, besides my own experience of the truth or direct realization, I did not believe or disbelieve anything. I have acknowledged of what I have seen - but though I did not accept what I have not seen, I did not argue to deny them. Speaking the truth - keeping the truth, was in my nature from the early childhood. I had no idea about the existence of God before seeing Him. For that reason, I used to avoid saints and ascetics - I was never attracted to them.

The early life of Thakur Sri Srimat Swami Bigyanananda

I was born in April 1912. I came from a wealthy family in Calcutta. Our ancestral house was at 9A, Cook Lane. I lost both my parents at an early age. My aunty (father's sister) brought me up. I had very little education at school as I lost my parents in my boyhood. I studied up to class Ten in Metropolitan school at Wellington Square.

My uncle employed me at an early age in our family business at Bow Bazaar. After that, I had to work at my uncle's shoe store on Rash Bihari Avenue. I used to stay at that store from 10 o'clock in the morning till afternoon or evening. After a few days I decided to do business independently and that I would stand on my own two feet. The will to gain independence was there in me from childhood. For the intention of doing business independently, I gave up my share of the store and the paternal property - I gave away my share of the house to my aunty (father's sister).

First, I took up the tea trade. I started selling tea, borrowing from B. K. Saha's store. After tea trading, I started the business in export and import. I had the proprietary right of the European wine shop opposite Hindustan Building. I earned a lot of money due to the sudden outbreak of the war. When the ships reached the port of Calcutta carrying my

merchandise, just then the Second World War broke out. The price of the goods from several ships went up very high. During war, I went away to Deoghar. There I started the business in poultry farming.

I had a lot of money in my hands then. Still I had never been disorderly. I used to maintain balance in every respect from the very childhood. Student life, business life, family life - in every respect I used to obey a sense of discipline. I had a few fancies. I have only spent extra money to fulfill these fancies.

I had a special liking for wearing fine-spun clothing. I have never worn shirts or dhotis of coarse material as it felt painful to my body. I also had another hobby, learning classical music. I used to arrange musical programs at my house in Bhowanipur. I used to bring top artists, paying good remunerations, to these concerts. The music used to continue through the whole night. Sometimes I used to organize musical concerts on boats on the river Ganges which continued all night long. Organizing musical programs, over the river Ganges on the full-moon nights, was a favorite hobby of mine.

I had yet another hobby, of hiring a taxi and traveling continuously for forty or fifty miles. Particularly to become the first passenger of a new taxi was another liking of mine. The taxi drivers of Calcutta knew about this fancy of mine. Whenever a new taxi was ready to hit the road, the drivers used to come to my store straight away. After returning, I used to pay the Sardarjis some extra money with the regular fare.

Visiting the hills and mountains was another hobby. I used to travel to places like Darjeeling, Shillong, Gauhati. I used to take friends with me, stay at good quality hotels. I used to stay at the Central Hotel in Darjeeling. I used to like taming dogs at home. Bringing European dogs home, I used to keep them free. I did not like keeping dogs chained

The perceptible presence of Thakur Sri Ramakrishna

Like this my life was getting on in a customary fashion like people at large. This routine of my life ceased one day. One event radically turned my life over. It happened in the year 1947. One day, while I was sitting in the toilet, suddenly I saw a man, sitting in front of me, smiling, staring at me. From where could this man appear in this toilet? Just try to understand for once what my state of mind was then! I wanted to scream but sound was not coming out of my throat. How would I call your Boudi (sister-in-law)? I had no power to scream. I was sweating profusely while standing on the courtyard after coming out of the toilet. I was standing silently. After I came to the courtyard, she (Sri Sri Ma Rajlakshmi) started asking about my condition. How could I answer? My voice got choked up.

After this incident I incessantly kept contemplating - was this an optical illusion that I had seen? Did it happen because of some kind of sickness? Was it my impaired vision? What I had seen - was it a dream? Still then, how could I disbelieve what I had seen myself? It couldn't be a dream. In broad daylight, what I had seen couldn't get to the vicinity of a dream. I just kept thinking on and on - what was the reason for what I had seen? I kept seeking for the cause. I decided to resolve this problem. I was drowned in deep thoughts.

Days after this incident, I was sitting on the easy chair. In front of the chair was a stone-made round table touching the wall. A little above the height of the table I hung up on the wall a wooden framed photo of Swami Vivekananda. I purchased that photo from the footpath outside Ashutosh College just the day before. Though I did not used to make enquiries about saints and ascetics, I had respect for Swamiji as I had learned that He had sacrificed His life for India and above all for the welfare of the human race. At that time, I was smoking a cigarette and throwing rings of smoke towards the photo of Swamiji. Two of my friends were playing Carom- board on the floor in that room.

Suddenly, a deep silence descended in the room. Penetrating through that deep condensed silence when the sound of the carom-board strikes was coming to my ears, it felt like the sound of a wall clock ticking at a distance. In that deep silence, I saw the same person whom I had seen in the toilet three days ago. He was sitting on that table and staring at me. But I did not get scared this time. Those two friends were still playing carom-board in the room.

Within a few moments, I saw myself standing on the door of the room and I found that my body was lying on the chair, two friends were still playing carom-board. They did not sense anything. I got startled watching this state. First of all, I wondered whether or not I was dead. Coming out of the body I travelled a lot through hills, mountains and far away. After some time, I again entered into this body (showing himself).

Was what happened again this time, all illusions? Was everything that I had seen, false? But the things that happened were true and firmly true to me. Still I decided to have myself checked up by my family physician.

I went to my family physician. He took me to specialist doctors. I underwent thorough examinations. A bunch of specialists including the psychiatrist, neurologist, eye-specialist declared that my health was normal, my eyes were normal and I was not afflicted by any infirmity either mentally or physically. After obtaining the opinions of the modern doctors, my determination to know about the reason of my own experience grew stronger. I took the plunge into deep thoughts.

The act of meditating was a habit of mine from childhood. Whenever I used to get into trouble regarding family, business or whatever - I used to find the solution myself. I used to contemplate about the problem while seated on the easy chair. **The solution used to appear before my eyes like the pictures in a cinema. Whatever I saw, I used to solve the problem accordingly.** Then of course, I used to think that these things happened to everyone, but now I see that it is not the case.

This time also, I followed the same course. I got immersed in thoughts. The answer to the question which medical science could not give, modern science failed to provide, I will find it myself. The things I have seen are true to myself. What is the reason behind it? I have to get the answer. I was contemplating so much that I could not concentrate on my business. The number of my visits to the shop dropped. Perhaps for a few days I did not turn up at the shop. While getting out of the house in the name of going to the store, I wandered along the streets or passed the day away sitting at the crematorium - searching for the reason why that man showed himself to me twice. It's neither dream nor delusion, still science is unable to answer it. Why? This mystery must be solved.

At that time, one of my friends came one day and told me “I have been searching for you for long. You are neither at the shop nor at the house, where do you live? What is this? Why do you look like this? You seem very indifferent. What has happened to you?” Hearing the story from beginning to end, my friend said “Those are nothing. Your mind has been distracted. Come with me, I will take you to a place. You will feel better there. You will be able to concentrate on your job again.” Somewhat with force, he took me to ‘Belur Math’. This was the first time I went there. Both of us were walking up the steps to the main temple. I was in front and my friend was behind me. After reaching the top, I saw the same man standing at a distance - in the hall. I swiftly walked up to him. My speed of walking was a bit hurried. In a way, I practically ran towards him. Coming close to me, being a bit amazed by my behavior, my friend asked me why I was standing there after running in that manner. **Showing the marble statue I said - this is the man. Hearing my words, my friend said - don’t you know Him? He is Lord Sri Ramakrishna.**

I was staring at the marble statue. Yes, I have seen him twice before - first time in the toilet, second time in the room. I did not see any photographs of Ramakrishna before - that is why I did not know the name of the person I saw. I was still standing beside the marble statue. My friend kept saying, “Thakur Sri Ramakrishna lived in Dakshineswar. Come with me, I will take you to Dakshineswar this moment.” After saying this, taking me with him, he started for Dakshineswar. From Belur, we were crossing the river by boat. Dakshineswar is on the opposite bank. The boat has reached the middle of the river. Suddenly I felt like testing it out. I looked up at the sky. There wasn’t a jot of cloud. I uttered in my mind - if God exists, if God is true and if what I have seen is true, then let it rain from the cloudless sky. Truly it rained that moment. Believe me, it really rained from the sky - truly it rained! On that occasion on my way back, I bought a photograph from Dakshineswar. This is the first time such photo of God entered into this house. Before this, only a photo of Jesus Christ was here.

When an impossible wish like “let it rain” from a cloudless sky in the scorching sun was truly realized before my eyes, then I acknowledged the fact that God might exist. But until you have direct or thorough realization, what is the worth of that acceptance? Therefore, I dipped into the thought of God to see Him directly. Meanwhile, my mind moved away from trade and commerce. Now entrusting the responsibility of looking after my business with the employees, I freed myself. I dipped deep down into the thought of God.

Seeing God in everything

(Absorbed into the infinite)

Within a few days, my conditions reached such a state that everyone in my family, my friends and relatives started to treat me as though I was insane. They even started me on treatment for the lunatics. They made me to take medicines made for mad people. Even all the arrangements were made to send me to Ranchi. But at that time, I had not lost my consciousness. At that time I was seeing God in everything. This cot, table, chair, house, room. soil, tree, rock, man, animal - everything is God. Everything became united in appearance. Your Boudi (sister-in-law) is chopping vegetables in the kitchen - I am seeing she is God. The knife, the chopping board, the vegetables - all are God. I can't see any difference in anything. I had no feeling about the fact that my feet could get cut if I stepped onto the knife or the chopper block. One day my foot really got cut. Blood was oozing from the cut foot. I saw the knife was God, even the blood was God. Then I used to stagger like a drunkard. Maybe for seven days at a stretch, I did not go out of the house. Again when I got out of the house maybe I did not get back beyond three days. For about a year, I was in this way.

Rebirth of my Master

The incident of the year 1947 which turned my routine life upside down actually had its inception one year earlier. It was 16th August of the year 1946. It could be said I was reborn on that day. My foreign wine shop was situated on the footpath of the Hindustan Building. Keeping the shop closed without permission was prohibited by the excise license. The condition of the license, if impinged could lead to its revocation. That day I went to open the shop. After reaching there, I found no one arrived with the key to the shop. My cousin brother or one of the employees used to come with the key. The whole place was filled with a dreaded gloom. I got worried for my cousin. To search for my cousin, I went to my uncle's store at Bow Bazaar Street where I found my brother who was closing the shop to return to the house quickly. After seeing me, they repeatedly urged me to go back to the house. Because the news of great fire, plundering, murder and uproar everywhere had already reached the store. From

the Bow Bazaar store, I started walking again to get back to my own shop. On my way back, I saw fire, murder etc. After returning to my shop, I found no trace of any human being. The shop remained unopened. There was no taxi or transport. I started walking towards my home. Near the crossing of Corporation Street (Suren Banerjee Road) and Chowringhee Road, I saw a young Hindu fellow walking with a ration bag in his hand. Suddenly, some Muslim league supporters surrounded him. After exchanging words, they started beating him. This was happening five or six yards away from me. At this point of time, a person from that crowd grabbed the front of my shirt and spoke out – “here is another one.” While he was picking up the Parker fountain pen from my chest pocket, I squeezed the pocket too. In the meantime, I also got surrounded by the crowd, one was trying to snatch my money from my pocket. I made protest against their behaviors. Due to my resistance, they started beating me severely with fist, stick, then knives.

They were hitting me on my head with the stick again and again. My scalp got fractured on the left side and blood started flowing continuously from the torn vein. Suddenly two strong built young men tried to get me out of that crowd. One of them picked the notes (money) out of my pocket. At that time, someone wearing boots kicked me so hard under my knee that I was thrown off on the road. At that moment, from nowhere two people ran up to me carrying a stretcher. On that stretcher they got me into an ambulance (INAC) car. In that car, I saw that very young man who was carrying the ration bag. His throat had been cut. Some other person had also boarded the car. I could not comprehend whether he was dead or not. I didn't even feel when my wristwatch was taken away. I was admitted into Sambhunath Hospital. On the way to the hospital, I lost consciousness in the van.

When I gathered consciousness, I found myself lying on the hospital's bed. My head was heavily bandaged. First off, I put my hand on my waist to check the existence of the revolver. The revolver was not lost. I was united with the revolutionaries and wanted the independence of India. The revolutionaries used to maintain contact with me at the shop. I was promise-bound to keep the revolver a secret. After finding the revolver at the right place, I did not want to remain in the hospital anymore. Because the police should not find out the revolver during questioning in the morning. I had no idea what was the time at night. I decided to escape without delay in the deep dark. My bed was in a ground floor room of the hospital. There was a wide-open window. Somehow I scaled the window and jumped on the ground.

After walking for a little distance, I fell on the road and lost consciousness again. In the early morning, two of my friends were passing by that road. They found me lying unconscious over the drain beside the road. Blood started oozing out again from my head. The bandage on my head got soaked with blood. My friends took me to my house.

Watching the blood stained bandage on my head the people of this locality got agitated. I provided refuge to the Muslims of this neighborhood. No one could touch a single Muslim here. One Muslim took refuge in this very house. Some people asked me to drive him away from the house. I rejected that proposal. Under police custody he was taken elsewhere.

Where does one's consciousness remain when he falls unconscious?

My treatment was arranged at the house. Nurses were appointed to look after me. With the help of their care and treatment, I recovered from my injury within two to two and a half months. Then a thought possessed me. From my losing consciousness in the ambulance car to my regaining the same, some twelve to thirteen hours had passed. When I was lying **unconscious** over the drain beside the road, I had no sense. Truly speaking, **I got back from the jaws of death that day - I did get rebirth. But where was my consciousness when I was unconscious?** When a person falls unconscious, where does his consciousness remain? - Because of this worry, my mind slowly started to withdraw from my business and activities. At the work place, in the house, on the streets, I kept on contemplating - during my unconscious state where was my consciousness?

The Descent

Watching the result of this constant cogitation of mine, the members of my family, friends, relatives, people of my neighborhood, employees of my shop - everyone took me to be a mad-man. I was even made to take medicines for the mad people. But neither was I mad nor did I

lose my consciousness. Actually the opposite happened. Those who interpreted me as an insane seemed to me to be insane themselves. During that period of time truly I was directly seeing that the stone chips, the coal from the courtyard and human beings, animals, cats and dogs - everything and everyone was God. In that state of mind, I stayed for about a year. The body of an ordinary man perishes if he reaches that state of mind. Some austere endeavorers can live up to twenty-one days but cannot get back. After staying for a year in that condition, I **have come down. While I was coming down from that state of mind, I kept on observing. This is called the descent.**

While I was descending from that state of mind, various powers of knowledge started coming to me. I verified each of those forms of knowledge and power thrice to ensure their correctness. I have accepted them as true only after being sure by verifying them. I have the knowledge and power to rule over nature. I have decided not to use any knowledge more than three times. I used to write about some of my realizations, knowledge, learning etc - what I used to see during descending. I used to keep pen and paper close by - for they might be needed at anytime. Piles of paper were written on. If I did not get the paper near my hand, I used to write on the wall. The walls of the rooms got filled up with writings. I wrote on all the walls of the room and verandah. One day all of a sudden, after amassing all those written papers, I gave them away to Sushil¹ - nearly a trunk full of papers. Towards the end of my descending, Paresh² used to stay close to me. Therefore, he gained some powers.

If one realizes Him, then he becomes the owner of all the powers. But **the powers should not be applied.** There is no need to use the powers as He takes all the charges once you depend on Him. When you are sacrificing everything to attain Him - He is going to look after you. To apply powers means to perform a deed. You will have to suffer the consequences of this action. The very will to act will be the cause of bondage. The powers should never be applied.

¹ Sushil Seth - Thakur's younger sister's husband

² Paresh (pet name) - Sri Subash Basu (official name)

Movements of the Great Mother at Bhowanipur

At that time, Ma used to come here. Ma can be seen truly. She can really be seen. The Mother of the world, Tara Ma - whatever you call her, she shows up herself. She speaks up. Towards the beginning of this new conscious life, Ma used to come nearly every day to talk to me about various things sitting for a long time. I used to keep the door open at night as Ma would come. What if she goes back seeing the door closed! At that time it never occurred to me that it did not matter to Ma whether the door was opened or closed. One day I went to bed, closing the door at night. I did not feel at all when Ma came and waited, sitting in my room. After opening my eyes, I found that Ma was sitting on that chair (the easy chair in the room).

Suddenly Ma stopped coming in. I had been waiting for days – wondering when Ma would come. As I could not see Ma anymore, my pain got so severe that I tried to commit suicide. When I was about to kill myself, I found that every little particle of this world started weeping - screaming loudly they told me “please don’t go away.” At that moment Ma appeared and stopped me from killing myself. When I was going to commit suicide, I found that all the forms that belong to this world are nothing but myself. The animate world, the entire universe ---- all are myself. What I am saying is all true.

At that time, occasionally Ma herself came and helped your Boudi³ with her chores. Before then a little girl from the slum used to help her with the chores. One day from the kitchen when your Boudi called that girl by her name for two or three times, Ma merely taking the form of that girl came and did the chores by carrying out her orders. After a while when that girl came and tried to give an explanation for her delayed arrival, she got scolded. Your Boudi was telling that girl “you have done the job already and now you are telling me that you didn’t even come at all? Have you gone mad? Go home now.” Sitting in my room, I was seeing all of this, I know that your Boudi has got powers. You have noticed that her hearing is short - this is because her mind actually always stays deep within herself. She is not deaf. I know she has got powers.

³ Sri Sri Ma Rajlakshmi Devi

For about a year, I did not go out of the house. When everyone got to understand that I did not lose my head, that I was not insane, they became very anxious to send me out to the shop. I did not look after my business for a long time. Meanwhile, taking that opportunity the employees of the shop harmed the business heavily. She (Sri Sri Ma Rajlakshmi Devi) tried in various ways to get me back to my former state. The effects of these attempts somewhat reached the form of oppression on me. Undoubtedly I had put her into deep trouble.

Once again I started to get out of the house. I used to get out in the morning and get back at night. I used to return at 10, 11, or 12 o'clock at night. She (Boudi) used to have great discomfort. The days I used to get back at the dead of night, the front door used to stay closed. Some days I entered the house by leaping over the wall. There was no routine for my eating and drinking. I did not use to feel hungry. Instead of going to the shop, I used to wander around here and there. I used to spend most of the time at the cremation ghat. I used to sit there silently. I did not use to talk or make acquaintances with anyone - I did not use to feel like conversing. I used to get out in the morning to go to the shop but most of the days, I used to go to Keoratala Crematorium.

What is Time?

I used to sit at the cremation ghat. It is there where I first met Mr. Ganguly. One day I heard that Mr. Ganguly was going to holy Tarapith with two to three companions. Holy Tarapith is the seat of five-faced (Panchamundi) Saint Vashishthadev. From them, I heard that on that seat none could remain seated for the whole night. After sitting on that seat when the night advances, various types of dangers and threats show up. Various animals, ghosts and evil spirits come and hold out threats. Many people have lost their lives by trying to sit on that seat. Many practicing ascetics not being able to sit there till the end, have fled in fear. They did not know of any ascetics after Bamakshyapa who had been able to sit on that place. Hearing all these words, I got curious. In my mind, I decided to test it out by sitting on that Panchamundi seat.

When I told about my going to the holy place of Tarapith your Boudi objected very much. She would never let me go. Then I decided to go and give some money to Mr.

Ganguly towards their expenses on the way to the holy Tarapith. On that day, in the morning, I visited Mr. Ganguly at the Shmashan Ghat and gave him some money. Then I accompanied them up to Howrah Station. I wanted to see them board the train. They bought the tickets for the train and a platform ticket was bought for me. They boarded the train. I also got on the train to sit with them. While sitting in the train, I decided in my mind to go up to Burdwan with them and then from there, I would get back to my home. I told them this and consequently a ticket as purchased for me up to Burdwan from the guard on the train. After reaching Burdwan, I did not feel like getting back home. From Burdwan station, another ticket was purchased again - with Mr. Ganguly, I started for holy Tarapith.

All of us got off at the Mallarpur station. Till then, we did not have anything to eat since starting early in the morning. We got very hungry. No place to eat could be seen near the station. Not many shops were around either. In search of food and drink, we came to stand before a house with a small gate. On the plate of that gate was written "Muslim Hotel". From outside, no one could tell that there is a hotel there, it seemed like a household.

Together, we all ate chicken curry and rice in that hotel. After finishing eating, we started for the holy temple of Tara Ma. From there, Ma's temple was nearly ten to twelve miles away. Vehicles of any sort were not available there. Only a bull cart could be arranged. But we started on foot.

I was born and brought up in Calcutta. For that reason, I had no habit of walking long distances. Mr. Ganguly and his companions had the walking habit. As I was straggling, they had to wait for me after going some distance ahead. Where they were supposed to reach the temple within one and half to two hours, it got very late because of me. For that I had to hear many funny jokes on the way, like babu of Calcutta, car riding babu etc. After nightfall, we three or four persons went to the shmashan and seated on the seat of five faced Vashishthadev. A short while later, all of them one by one went off from there. Even Mr. Ganguly did not stay. Only I stayed seated with eyes closed.... suddenly, a sound calling my name by some people at a distance drifted to my ears. After opening my eyes, I saw Mr. Ganguly with a torch in hand and three or four companions were slowly coming towards me from a distance and were calling my name from time to time. After coming near and watching me sitting, an unworried look got spread on their faces. They got worried for me - whether I was alive or not. The ray of dawn had already appeared by then. Only a moment ago, I sat here

with eyes closed - but it was evening then. That day, the whole night seemed like a moment. The time or the period is relative. I had seen goddess Tara. On that night at the shmashan glat, the ghosts and evil spirits came to scare me, but they could not come near me. Even the jackals came. But I could not make out how the night passed away.

Therefore time is relative. A night seemed to be a moment at holy Tarapith. When you meet loved ones after a long time, you can not feel how the whole night passed by while talking to them. During suffering pain from an illness, when one becomes restless, then it seems the time does not pass at all. A night seems to be an era. A certain period of time seems to be ten minutes at one point but then again those very ten minutes seem to be ten hours in a different situation. These minutes, hours, months, years are all relative. The earth revolves around the sun while rotating. The ascertained or fixed time needed for revolution is called a year. The year is divided into parts to make twelve months. Generally a month consists of thirty days. A day is divided into twenty-four hours. Thus result the minutes and seconds etc. But this time is dependent on earth's revolution around the sun.

Capturing the moment

The one-thousandth part of the time that it takes to blink is called **a moment**. **One has to capture this moment. If you can capture the moment then you will have thorough knowledge about time. It is possible to make the time motionless. Time can be surpassed. The authenticity of truth would be realized if time were transgressed.**

Have you seen the image of goddess Kali? Mother is standing upon eternity (Mahakal). Mother represents creation, preservation and destruction. This means creation, preservation and destruction are dependent on time. This time is dependent on eternity. From eternity, rises time and from time the creation, preservation and destruction can emanate. When the work of creation, preservation and destruction stops, then **time merges with** eternity.

A yogi saint, if he wishes can stay alive in the same body for two hundred to five hundred years. It's hearsay that Paharibaba is still alive after more than five hundred years. Till now, he appears from time to time. I have seen Paharibaba. The art of keeping this body alive for

hundreds and hundreds of years indicates going and staying beyond time. If moment is seized then the body of today will stay in the same state after one hundred years.

On the way back from holy Tarapith

On the way back from holy Tarapith, we were all returning on foot. After walking together for a few minutes, suddenly I decided in my mind that I would reach the destination far ahead of them. The way a balloon is flown in the air by pumping gas into it, in the same way making my body light through yogic process, I proceeded rapidly. Mr. Ganguly and the others remained far behind. My feet were not touching the ground. By floating in the air like a balloon, I reached the destination. After reaching there, I found I was unable to stop my motion. Then my condition seemed like that of a running car with a failed brake. Without knowing the art of checking my motion beforehand, I was not being able to touch down on the ground. Seeing a big tall tree at a distance, I floated towards that direction and grabbed hold of the top branches of that tree. I had to stop my motion after colliding against the tree. It took one and a half to two hours for Mr. Ganguly and others to reach the station whereas I had covered the same distance in ten minutes. Reaching the station, after seeing the injuries on my body from my collision with the tree, they all scolded me very much.

Arrival of Sri Sri Gurudev Yogananda Brahmachari at Bhowanipur

The owner of this house (54 Shyama Prasad Mukherjee Road, Bhowanipur, Calcutta) was an old gentleman who was very affectionate towards me. He used to live in this house on the first floor. He had a son of my age. The son got sick. The landlord took some two to three thousand rupees from me for the treatment of his son. But the son did not survive. As the landlord had no other son, he wanted to write this house in my name. The deed of gift was ready. He strongly insisted that I accept the house. But I did not agree. Though I did not take the house, his affection towards me did not lessen. Every day, he used to make enquiries about me. During that period everyone was taking me as a madman.

This owner of the house used to go for a walk at the crematorium in the afternoon. There he got acquainted with a saint. One day in the course of conversation he told that saint about my state of mind. This very saint is Sri Sri Gurudev Yogananda Brahmachari. **After collecting more information from the landlord, the Gurudev said “this state is not a condition of an insane person. He is not mad. I will go to see him.”**

Sitting in the house, I can see who is coming to this house. I have a drawn line encircling this house. From the crossing of the road, whoever enters into this lane to come to this house, I can get to see his appearance instantly. I can also grasp the purpose of coming. When Gurudev was entering this lane for the first time, I saw him from the crossing of the road. I also came to know that he was coming to initiate me. But my mind did not agree to be initiated. There was no need. Gurudev came into the house. After seeing me instantly he told me to be initiated. I objected. On the first day as I had refused to be initiated, Gurudev told me during his departure that “initiation” is worth receiving. Even if you do not need it, you have to be initiated.

Being initiated

Two to three weeks passed by. Then, one morning, I came to know that Gurudev was coming to this house with the resolve to initiate me. I started to weep bitterly, so that I did not have to go through initiation. Then great Mother came to request me to be initiated. Mother said that initiation was necessary. That day, on arrival Gurudev implored me to be initiated. Then I did not object anymore. I was initiated.

Try to watch death

This body will not remain. Death is sure for everyone who has been born. This death can be seen. The fear of dying ceases to exist after watching death. I have seen death. In my childhood, I used to go swimming in Goldighi (College Square). One day while swimming, I drowned. I was forced to stay under water for thirty to forty five minutes. People from the fire brigade came and rescued me from beneath the water. When I was under water, I tried to get out of my body. After lifting me from water, when they found that I did not swallow up much water, they asked me about what I was doing beneath the water. I answered that I went to sleep under

water. Actually that was the state of **kumbhak** (a physio- religious practice of controlling breath). During that time, light flamed up within my body - I was then very much awake. **I watched death on that occasion.**

This particular state was there from my childhood. Riding on chariots various gods and goddesses used to come to me in my childhood. I used to talk to them and while talking I used to travel to another world. Then consciousness about the external objects did not exist. This is called a trance or self-absorbed meditation. I used to have this condition from time to time. To family members, it looked like I was mumbling in my mind and became unconscious soon after. I was examined by a doctor who said I had an ailment of fainting. Whenever I used to be that condition, my aunty (father's sister) used to make me take those medicines for fainting and I used to hide in a corner of the house for fear of taking those medicines.

I have seen death thrice. I watched death for the third time in the adjoining room when my body was lying on the armchair and I was standing on the door. **Death must be seen. The fear of dying cannot be overcome unless death is watched. You try to see death.**

The death throe is very painful. I was standing beside the deathbed of my younger sister. She was suffering too much from pain. I got to see that her soul was trying to get out but by no means was being able to do so and my sister was getting restless. Watching her suffering, I also felt terrible pain. I made up my mind to help her. I pushed her soul up a little bit to get out. Helping her soul to get out by pushing - **this is also an act or a deed.**

Self-killing and willful death are not the same thing

Death by desire and self-killing are not the same thing. Though both these types of death are not natural deaths, self-killing originates from severe sense of lacking. People commit suicide to avoid pain, grief, disease, suffering etc. Desires take place due to various reasons. Suicide should never be committed. Self-killing is an act or deed. One will have to suffer the consequences of this action. The act of self-killing is not the means of gaining freedom from those conditions which people want to avoid by committing suicide.

When one who has gained spiritual knowledge, who has ended the suffering of the consequences of his actions, welcomes death, then it is called willful death. This is not self-killing. There is a passage to get out of the body. He who can find out that passage, gains the power of willful death.

Consequences of One's Actions Are to Be Endured

Power should never be applied. Application of power means performing a deed. If a deed is accomplished then its consequences have to be accepted. There is no way to evade the consequences of one's actions. **It's like tit for tat.**

If a deed is acted out without knowing the consequences of that deed, one still has to suffer those consequences. If a child puts his hand in the fire, then won't his hand be burnt? The innocence of a child would not let him go unpunished. Even a child's hand would burn in fire if it were put into that fire. The consequences of one's actions do not spare anyone. By performing good deeds, the consequences of activities can be minimized somewhat but total exemption cannot be obtained. The severity can be lessened.

Determining the Worth of Scriptural Sayings

'One who has attained knowledge about God (Brahma), for him, performing any sort of job is possible' - the day this saying I came to hear, I decided to test out its authenticity.

I thought out "I have never modeled an image or puppet of clay in my life. Let me see whether I can shape a form or not." I got out to collect some clay with which **I shaped the image of Gurudev**. The clay model of Gurudev you have seen in the next room is that very image. The disciple: It does not take a moment to identify the image of Gurudev in that room.

Why did the apple fall on the ground? To solve this question, Newton discerned the existence of the gravitational force. This discovery is modern, though thousands and thousands of years ago, our saints and sages knew this theory. These sages and saints have

also shown the way to avoid this force of gravitation artfully. This pulling power is placed in every atom and molecule. The more you escape from this pull of gravity, the better you become aware of the science of spiritualism. The science of spiritualism is being corroborated by the modern scientific experiments carried out beyond the region of gravitational pull. In our country, thousands and thousands of years ago, **Munis** and Rishis using their bodies like machines freed themselves from the control of the gravitational pull and thereby gaining very fine theological knowledge of the science of spiritualism, attained self-realization. The hearsay about the great saints that they could be present at more than one place at the same time is possible. Getting out of this body, they could wonder around anywhere. Ascetics used to select hills, jungles or any other desolated place for meditation and worshipping. How much help would be available from the atmospheric conditions was also judged while selecting the place of meditation.

The body you are seeing now - in this body millions and millions of microbes are taking birth per minute and are dying as well. But we can't see that with the naked eyes. It can be seen by special means. To a scientist, this reality has become apparent, those microbes can be seen through a microscope. There are various things and a great number of matter which cannot be seen by general observation or knowledge but by special means these truths and realities can be seen.

Vibration

You are watching this ash-tray - no change is noticeable in this. But this ash-tray is not staying the same all the time. Its particular form is not visible either. It is only a state of vibration. It is a particular vibration of a sum total of several molecules and atoms. The bedstead, the table, the chair and whatever you are seeing in this room - **each and every one is a particular vibration.**

Each and every object is nothing but a state of vibration. Those atoms and molecules are always remaining in a state of brisk movement and this is not stopping for a moment. But this reality is not being visible through general observation. The apparent truth is not staying as truth after being analyzed. To know the actual reality about any subject or matter,

one has to learn that through special methods. The way or the means of learning would depend on the particular subject or matter about which knowledge has to be gained.

The science of spiritualism

There is a special means or way to learn about the spiritual truth. If you do not follow that particular way, how would you realize the spiritual knowledge? As a result of the research carried out by the scientist Einstein in the theory of relativity, time and space, many new theories have been discussed and these have advanced mathematical studies. The great contribution of the mathematical studies is most important in the rapid advancement of modern science. **The first field of research of this study of mathematics is India.** The Aryan-Saints of India first mentioned the basic theory of numbers of the study of mathematics like 1, 2, 3 and 0. They observed that all the inanimate matters were made of three qualities or properties, namely goodness, spiritedness and darkness. The counting of numbers has originated from the existence of those three qualities. By not testing, are you not ignoring the spiritual theories of those saints and sages? Is there any logic in denying their words?

The theories discovered by the modern sciences are all related to matter. When matter is reduced to its minute state, then it is called molecule or atom. No matter how many divisions are made in an atom, it still remains the same atom indeed - atom, proton, in whatever name you identify it. Depending on the foundation of matter, modern science has reached to this point. **The science of religion commences from that point where physical science or matter ends. There is no contention between modern science and the science of spiritualism.**

The birthplace of the science of spiritualism is this holy land of India. Western ideas are responsible for the disbelief and the disinterestedness that are being seen towards the science of religion in the modern day. By disregarding or distrusting a tested truth or theory, is it possible to avoid that truth?

In ancient times, students used to receive education by staying at the abode of their teacher. In exchange for teaching, the guru did not use to take any remuneration. Instead,

he used to carry the burden of feeding and clothing the pupil himself. The guru was an ideal character in those days. He did not have any selfish motives. The king, the rich, the wealthy businessmen of the country, used to provide necessary help to run the residential institution of the gurus. If education and advice are received from a person without any self-interest, then it is sure to bring wellbeing instead of harm. That is why in olden days, the king used to seek advice and counseling from the gurus to rule his country. These are all the words from history.

It is always found in the society that there are a few truly learned people. This is the rule of nature. In every country the rule is the same. Similarly, the number of gurus who have attained knowledge about god is very few. Their sayings have been recorded in the scriptures. Gradually the study of scriptures was made **hereditary**. The selfish motives continued to grow over the period of thousands and thousands of years. As a result they lost the real truth and their attention was drawn towards self-interest and maintaining family prestige. Today, people have lost confidence in them. But can an evil person destroy a science? A few ill-natured, selfish people are responsible for the distrust and disregard that are being shown towards the science of religion.

The doctor is a trustworthy person. During illness, the patient has to entrust the doctor with the charge of his own life and death. Now taking this opportunity, if any doctor in anticipation of earning more gives up the interest of the patient, then would you throw away the medical science? Or give up the study of medicine? Is there any dearth of evil and greedy people in the society? Starting from the education institution in every tier of society, among rich and poor, there is an abundance of wicked people. The influence of mischievous people is evident in the school, college, office, court everywhere. In this state of society, there is no wonder in the infiltration of wicked people among the saints and ascetics. Would you throw away the science of spiritualism for these mischievous people taking the disguise of saints and ascetics? Or would this science be ruined by their rashness?

The theories or the rules of the science of religion are all tested truths. This reality may be revealed to any person in any country. This fundamental truth is not for a particular race or religion. Like water = H₂O, the theory discovered by the scientists after analyzing water is applicable in every country of the world. The reason is that we have only accepted that formula when the scientists have become absolutely sure by testing that formula in the water collected from various places. Like that, the formulae provided in the science of

religion if followed properly, then it will be revealed that all those theories are all tested truth. I have examined the formulae of the science of religion to be true. **The words of the scriptures are all true.**

What is cognition of truth?

Your perception of truth depends on your intelligence and power of judgment. But this knowledge of truth is relative. You are thinking of something today, in that place you had another perception of truth some ten years earlier. This experience happens to every person. You replace the truth you were abiding by during your childhood with another truth and carry on for some time. Ten years ago, what you used to think as true, today that appears as untrue to you. Where is the certainty about what you are thinking true today, you are not going to throw away tomorrow?

What you have decided to be right today depends on your own intelligence. In the society, there are more intelligent people than you. Even there are more and more intelligent people than them. If you wish to know about any subject then you will have to try yourself to learn that. To know about a subject of which I have no idea, I will have to learn that from a specialist in that area. Take mathematical science for example - to know about that science or subject, one has to take lessons from the experienced teacher in the science of mathematics. According to the direction of that teacher, the student will have to advance in that field by understanding the mathematical formulae one after another through practicing. Mathematical science cannot be learnt overnight. By studying and practicing day after day, one has to gradually understand the formulae of the advanced science of mathematics.

To know about the **science of spiritualism**, one has to learn the syllabus of that subject like those lessons of mathematical science from an experienced teacher or Guru in that science. Who has direct knowledge about the science of religion is called a Guru. The true Guru must have realized the definition of the science of spiritualism. Without true Guru who else can show the way? **Can a blind person show the path to another blind one?** That is why Guru has to be accepted after examining and testing.

After accepting Guru, you have to love and respect Him, worship Him. You have to rely on Him like you surrender your own life into the hands of the doctor, so you rely on your Guru. In fact, we are taking specialists' help all the time. Then why not take the help of a Guru to learn the truth of spiritualism? The Guru is none but a specialist in the science of religion. If peace can be obtained by following the path directed by the Guru and acting according to His advice, then why suffer pain and grief depending on your own limited intelligence and power of judgment? What else could it be but the rashness of those people who are declaring that there is no God?

The science of religion is never a magician's illusion. The jugglery of a magician is only falsehood. 'Storm in a teacup' is a saying in English. You can stir up a storm of debate while drinking tea but that is only a means of passing time away. Whether God exists or not - can this be found in a debate or an argument? Just as one has to be an apprentice while learning mathematical science, one has to become a disciple of a Guru in order to see God.

Is it possible to learn how to swim by just sitting beside the water? One has to go down into the water. One has to try to float in the water. One may have to gulp water. There might even be possibility of drowning. But swimming can be learnt by keeping on trying. Despite the failed attempts at conquering Mt. Everest time and again, man has conquered Mt. Everest, the highest peak of the Himalayas. Many people have lost their lives while attempting. Men have come back many times, but still did not give up the attempt of conquering Mt. Everest for fear of danger.

One day man got to ascend Mt. Everest. Is there anything unattainable through an effort? God can be seen if sought. The path may be difficult. There might be danger along the way. Pain and suffering might have to be endured. But one has to proceed with patience - then only you will get to see God. For fear of danger, pain and suffering, if you do not try, then you do not get to learn how to swim and cannot climb Mt. Everest. How would you see God?

In the science of religion, after accepting Guru, you have to follow the path shown by Him, during which you should not judge Him. "Even though to the grog - shop goes my Guru, even then Nityananda Roy remains my Guru."

I have seen God

I have seen God. As you are watching this hand-fan (showing), just like this God can be seen. As I am seeing you - you are seeing me - God can be seen better than this. In debate and deliberation, no solution can be found. The scientist pursues his research work day and night, forgetting bathing and eating. When he is engaged in researching, then not even he knows where his research work would lead. The scientist might discover a formula for this great devotion and practice - or he might give up his whole life in his research work - without any discovery. One has to follow the way directed by the Guru, the path shown by the saints and sages with great care and firm faith like a scientist. Krishna, Buddha, Jesus, Allah or whatever name you mark God with - you have to know the truth yourself.

If you do not have the will to know the truth, how would you know? How would that eternal question “who am I?” rise in the mind if an adverse attitude towards desire and passion does not appear?

If the question does not arise, how will you know the answer?

The peace that people are searching for does not lie in the enjoyment of property and riches. The craving for sensual pleasures involving the acts of seeing, hearing, tasting, smelling, copulation etc are all body- based. So long this craving for earthly pleasures will remain, pain and grief will have to be suffered along with the happiness. Joy and pain stay together. Whatever you would want for happiness, pain and sorrow would have to be suffered as well along with that happiness. The joy in the attainment of wealth, property, fame, honors, influences, is accompanied by pain and grief- the proportion of the latter is greater!

Struggling hard for the whole life some people earn enough money - but cannot enjoy it. In spite of having wealth and riches, some people cannot enjoy that because of their physical illness. Moreover, an entire life might pass away just to understand the insubstantiality of a single subject. How much time would you spend on how many subjects? Peace is within

yourself. The uninvolved state in the middle of joy and pain is the neutral position where you have to keep yourself. It means that the position of neutrality has to be followed always, in all circumstances.

What is spiritual consciousness?

When peace cannot be obtained from the material world in spite of repeated attempts, then a person turns his sight towards himself. When this realization comes to a person then his mind becomes apathetic towards the enjoyment of earthly pleasures. This aversion towards the enjoyment of sensual pleasures is spiritual consciousness. When the awakening of the spirit of renunciation happens, a number of questions arise in the mind - what is this life? Who am I? Where have I come from? Where would I go? This is called self-questioning. This self-questioning turns one's sight towards himself.

The spirit of renunciation may get awakened if a person's loved one dies or he goes to the crematorium. But this spirit of renunciation is temporary. This is called the spiritual consciousness of the crematorium. This is not the awakening of the spirit of renunciation. So long as passions, desires and will for enjoyment still remain, the real spiritual consciousness will not arise. Self-questioning does not follow without proper spiritual awakening.

Keep Doing Your Work (Atmakarma)

The knowledge about God is science-based. There is no room for imagination. The calculation is hair-splitting. That is why the path is said to be sharp as a razor. Keep on doing your atmakarma you have received from your Gurudev. Slowly everything will be revealed.

“God Himself Carries the Burden of Someone Who Depends Upon Him

This saying is to be tested. One day I got out of the house early in the morning. I started out of the house keeping in my pocket the exact amount of change needed for a bus fare from Bhowanipur to Howrah Station. Then boarding a bus I reached the Howrah Station. Getting off the bus at the station I kept on waiting at the place where not many people were there. Now I would directly experience whether God would give me the return fare to my house. On my garments there wasn't any sign of a beggar. I got out wearing fine dhoti and shirt washed and ironed from the washermen. I was standing for a while. Next I saw a Marwari young man after finishing his bath in the river Ganga started giving alms at the station. Suddenly from a distance swiftly coming near me, after inserting some changes into my hand, he went away within an instant. I got no time to protest. After opening the grip of my hand, I found that in my hand there was the exact amount of change needed for the bus fare to my house. On that day I had tears in my eyes.

Receiving Initiation in Islam

In this way, when I was experimenting the authenticity of Truth, I wished to know about other religions. I intended to know about Islam. A wise Maulabi (a Mohammedan scholar) is needed to know about Islam. I reached a mosque at Park Circus while looking for one. Going inside the mosque, I found some people sitting around the Maulabi Sahib. When I got near him, he asked other people to move aside. I let him know about my wish. Hearing my words, Maulabi Sahib asked me to be initiated in Islam. I agreed as well, but there was one condition. I told Maulabi Sahib, “I can receive initiation in Islam from you if you can show me two **genies**.” He smiled hearing my words and told me, “I will show you two **genies**.” Saying this, Maulabi Sahib asked those people sitting at a distance to go away. Then he really presented two **genies** in front of me. I received my initiation in Islam.

I stayed at the mosque for three days. Maulabi Sahib treated me with great care and cordiality. I had conversations with him for hours and hours. I asked him to show me the **genies** to see whether he was a true Maulabi. The moon and the star symbol of Islam has got a significance. That is a sign of yoga. Try to notice that in the middle of the crescent moon a star is sitting a bit close to the right side. For this reason, Muslim race is more active.

Joyous power (Hladini Shakti)

One day I found a Fakir (a Muslim mendicant ascetic) sitting beside the road. Fakir Sahib might appear as a madman from his clothing and his gestures and demeanor. In reality he was not an insane person. Getting in front of him, I put up a question. Hearing my question, Fakir Sahib looked back at me. He asked the few people around there to go away. Then he started conversation with me. The word “Allah” was the topic of conversation. I found that Fakir Sahib to be a real Muslim. Irrespective of race, religion, he sees all the people in an impartial way. He has found the trace of the proper path.

A word called “Hladini” is found in our religious books. “Being happiness Himself, Krishna tastes happiness. The form of happiness or Hladini is for giving happiness to the devotees.” A similarity is observed between the words “Hladini” and “Allah”. Fakir Sahib, when asked about “Hladini Shakti” indicated he knew about it. He also acknowledged that this power lies within every human being.

I wished to know about the various religions like Hinduism, Islam, Christianity, Buddhism, Jainism. The wise men practicing these different religions, coming here provided me with the esoteric knowledge of their own religions. I have seen those religions fully. I have found that in spite of following different religious paths, people ultimately reach the same place in the end - where virtue and vice do not exist. **The eternal religion is not a particular religion. There is no enmity between the eternal religion and any other religion. The eternal religion is the religion of all human beings in the world. Different paths are there for coming to this eternal path.**

Why Is The Name Bigyanananda?

I have acknowledged or rejected any subject or religious truth or formula or opinion after experimenting and verifying its authenticity. As I follow the scientific way and reasoning, Sri Sri Gurudev named me **Sri Srimat Swami Bigyanananda Maharaj**. Finding this naming correct, I have accepted this name for the sake of truth.

The more advanced the science gets, the more corroborated would be the science of religion

The sciences are teaching people to become rapidly realistic. Modern science is helping people to break off their prejudice and ignorance. The more progress modern science makes, the more confirmed would be the science of spiritualism.

You must be aware of Darwin's theory. In modern times the scientists, after experimenting, have come to the conclusion that there is a history of thousands and thousands of years of evolution behind the human birth. The human birth is the consequence of the evolution of the trees and plants, worms and insects, animals etc.

In our scriptures, there is sequence to the evolution of the animal world. Thousands and thousands of years ago, the Munis and Rishis of India had mentioned the evolution of the animal kingdom. The statement about the history of evolution by the modern scientists, after carrying out tests, is seconding the sayings of our scripture.

All the qualities or emotions of the animals and creatures, beasts and birds are present in human beings. A particular quality is displayed by a particular creature, such as the dog's sense of smell is very strong. Some birds or beasts have more hearing power. Some among them can see at night, on the other hand, some are night-blind. Some animals are ferocious while others are the opposite. Deer and goats are vegetarian, tigers and lions are non-vegetarian.

These qualities of the beasts and birds can also be seen among people. For example a blind man having his eyes inactive has to depend more on his hearing power. By means of a sound wave, he gets to know a person, feels the danger. The blind person has to culture or exercise his hearing power more. As a result, his power of hearing is far greater than you and me.

The deaf and dumb people cannot depend on sound. They have to depend on sight and sign. With the help of their eyes, hands and feet, they make up for the deficiency of sound. In this way, they exchange their ideas among themselves though there is no speech. The deficiency of one power is met by the enhanced quality or power of another.

The sharp powers of seeing, smelling, hearing etc, which are found in the animals and creatures, are all also present in the human beings. If wished, those special powers or qualities can be mastered. A particular power or quality can be enhanced by practicing. The blinds, the lames, the deaf and dumb take the help of the other powers to get over their inconveniences. Consequently, their particular enhanced power is far greater than that of an ordinary person, because compared to an ordinary person that particular quality has been exercised more.

The struggle for food, sleep and copulation that is found in the animals and creatures is also present in human beings. In spite of this similarity between the animals and human kind, they are not of the same class.

Self- Inquiry Exists Only in the Human Race

Basically, there are many differences between the human body and the animal body despite their similarities. Self-inquiry can crop up in human beings but that questioning will never arise in an animal body. The wish to know the true feeling of existence, or the will to see God is only possible in the human race.

The act of eating, sleeping, copulation are present among the jackals and the dogs but the urge for self-inquiry does not arise in them. Both the animal and human bodies are made of eyes, ears, hands and feet, flesh, bones, veins and subsidiary veins etc. But within these built structures, there is a difference. The difference that is being mentioned is very subtle.

The human body is in a far advanced state from that of an animal. This improved state is the consequence of evolution. The Sushumna Nadi runs inside the vertebrate column of the human body. Through the spine, that Nadi runs into the head. This Nadi is very fine. This Sushumna Nadi is as thin as one-thousandth part of a hair. This Nadi is not present in the animal body. In the animal world, only the human body carries this Nadi. For this reason, human beings can attain the knowledge about God. In the animal body, it is not possible to attain spiritual knowledge or the knowledge about God. Self-inquiry will not arise without the human body.

When God is realized then everything is attained. You do not have to run around. Whatever you want, you would get that even while sitting at home. Nature will remain under your control. Nothing should be asked for, as He is watching and taking care of everything.

You can talk to me about any subject. Washington⁴ discussed with me the design for making machines. He will become an eminent engineer; the machines designed by him will be exported abroad. You are a lawyer, if you wish you could discuss with me any complex questions of law.

You Have To Proceed Along the Path Of Truth

One has to rise from where he is now. It is a saying that, “one has to rise holding the same ground where he has fallen violently.” One has to advance holding the very truth that is true to his own perception. If one moves forward along the path of truth, he reaches the Truth. One has to start his journey from the very position he is now in.

⁴ George Washington Roy - Thakur's disciple son

The human body is a type of machine

Asana (posture of sitting), mudra (signs made with fingers during prayer), pranayam (breath control) etc are all practiced to build the body evenly balanced. “The necessity of asana, mudra etc is to make the structure useful. But the object is to find out one’s self.”⁵

Try to notice that the body remains inclined to one side. The body’s structure stays tortuous. As a result, the usefulness of this body is not realized. In the body, there are millions and millions of nerves and subsidiary nerves. Each and every nerve and subsidiary nerve has got its practical applicability. But a main section of these nerves and subsidiary nerves, is not animated. The vertebrate column is aslant. It is in the habit of putting pressure on one side during walking - moving, sitting - sleeping. As a result, inhalation - exhalation get hindered. Most of the nerves and subsidiary nerves remain in an inane inactive state. They have to be restored by infusing life. You will get to know all their activities once they are revitalized. It is possible to animate these nerves and subsidiary nerves fast with the help of pranayam.

You have to keep an eye on how inhalation- exhalation is going on. Usually breathing takes place through either left or right nostril. During the twenty-four hours of a day, the passage of inhalation-exhalation gets changed for a number of times. From right nostril to left nostril, then from left to right nostril. If the breath passes through left nostril, then it is said that the breath is passing through Ida Nadi and when it passes through the right nostril, it runs through Pingla Nadi. These two, Ida and Pingla Nadi, running along the two sides of the spinal chord have joined at the tail end of the vertebrae column. Ida Nadi is also called the Moon channel while Pingla Nadi is called the Sun channel.

There is a reason for saying this. When the breath continues to pass through the right side of the nose or the Pingla Nadi (Sun channel), then the amount of heat that is infused inside the body happens to be greater than the heat transfused by the breath through the Ida Nadi (Moon channel). Therefore, to maintain balance, one has to inhale-exhale through the left side of the nose or Ida Nadi (Moon channel) during daytime. As we receive the Sun's heat

⁵ Thakur Sri Sri Bigyanananda Maharaj-ji's own hand-written.

during daytime, the balance gets maintained by the reception of relatively less heat. On the other hand, during nighttime, in the absence of the Sun's heat, the body temperature gets reduced. To make up for the deficiency in temperature during the nighttime, breathing should be through the right side of the nose or the Pingla Nadi (Sun channel).

Kundalini Shakti

All along the line on top of the nose where the centre of union of the two eyebrows exists, that place is called Ajna Chakra. The point, which is exactly the opposite of the Ajna Chakra, exists at the base of the spine where Kundalini Shakti lies dormant. During the day when inhalation-exhalation is swinging from the left side of the nose to the right and then from right side to the left, many times, like the pendulum of a clock, then as a reaction to that at the exact opposite centre or at the base of the spine, the respiration is also changing passages, once from Ida to Pingla and again from Pingla to Ida Nadi. During each time of this changing passage, the breath is touching past the Kundalini shakti for once. For this reason, the body stays alive. When the work of inhalation- exhalation ceases, it can't touch the kundalini shakti anymore, then as a result of that, the body breaks down. After carrying out experiments scientists have become certain on the exactly opposite side of the circle. The phenomenon of the high and low tides that takes place on the earth has its basis on the same foundation. During the great high tide that occurs on a lunar day of the full moon in a particular place on the earth, a similar high tide takes place exactly on the opposite side of that place. Ajna Chakra and kundalini shakti are the two mutually opposite points of the same circle. Now if mind is concentrated on Ajna Chakra then the pressure of mind on Ajna Chakra will create the same pressure on the opposite center of the circle at the base of the spine on Kundalini Shakti. This is quite scientific.

Sushumna Nadi Inside The Vertebral Column

Kundalini Shakti has to be aroused through this Sushumna Nadi. The purpose of pranayam is to lift Kundalini Shakti up with the help of bringing inhalation-exhalation under one's own control. The purpose and procedure of Raj-Yoga is to get Kundalini Shakti inside the head. Hatha Yoga cultivates the body only. Hatha yoga states the rules, asanas etc for keeping the

body healthy. Raj Yoga adopted some asanas for keeping the body sound but the object of the functions and procedures of Raj-yoga is to find one's self.

These asanas, if properly practiced, keep the body disease-free. In every position like walking, moving, sitting, sleeping, balance should be maintained.

You have seen the Brahmins wear thread, keep a tuft of hair on the head. These sacred threads and the tuft of uncut hair on the head have got some meaning. Within the body there is a Nadi (pulse) which looks almost like the number 8 in English or four in Bengali but the upper circle is smaller and the lower circle is big. It is like how the sacred thread is kept twisted around the ear. This wearing of the holy thread is a material sign. In actuality, that sacred thread like Nadi within the body has to be discovered.

On the head, where the tuft of hair is kept, from that very place emerges the beam. Have you seen the aerial of a transistor? From the inside of a rod comes out another rod from that rod comes another rod and from that rod another rod gets stretched out and again from that comes another one - like that from the inside of the head, a beam comes out and gets higher like the aerial of a transistor. **When I had my beam out**, I used to think that the door might obstruct the beam. One day while boarding a bus, I lowered my head too much assuming that the door of the bus would obstruct the beam of my head. The tuft of hair kept on the head is only a symbol.

Vedas exist within this body itself. The study of Vedas keeps on happening on its own. Only reading the books of **Vedas** and Upanishads does not warrant realization. I have not studied much. I have not even read the teachings of scriptures. My direct knowledge and realization match up with the scriptural sayings. I have compared them later. Whatever I have compared, everything agreed with the scriptures.

The scriptural teachings are all true. If real study of Vedas takes place, you will get to know this on your own. If wished, you can compare your own realizations with the scriptural teachings. There is no need to study the scriptures. You have to understand and realize yourself. No one can become a Brahmin by only wearing sacred thread or keeping a tuft of hair on the head. No one can claim Brahminhood by virtue of birth alone. Every person has got the right to become a Brahmin. Inside the body, the sacred thread (Nadi) that exists has

to be discovered. After discovering that holy thread, the beam will emerge. Only then can one wear a sacred thread and keep a tuft of hair on the head.

Sitting inside the house I get to see the things or the events of the distant places. As if within this body (showing His own body with the hand), a radio set has been fitted in. If I wished, I can get to know the events or words of different places like the different stations that can be listened to in a radio. During the time of testing, one day I decided that after watching the events and conversations of a distant place, I would compare them with someone. After fixing the date and time, I asked him to go to one brother disciple's house at Chetla. After finishing conversation there, he should see me. On that date, when that person came to see me, then it was me who went on telling him about when he had started out from his own house - where he had put his cycle after reaching the destination - what conversations took place. Hearing my words, he admitted that the things I was saying were as if the words of an eye witness. When someone comes to this house, I get to know who is coming and why he is coming by just sitting at home.

Past life can be seen

Apart from the nerves and subsidiary nerves of the human body, there are millions and millions of cells inside the head. These cells have their own different usefulness. Most of these cells are not put into use. These cells inside the brain have to be animated. Some cells are even smaller than the tip of a needle. The past memory is stored inside such a small cell. Of this life, the life before this, even the life before that or in open words, all the experiences of the past are lying dormant in a cell.

If you awaken this memory cell you will get to see your past life. I have seen my past life. In my past life before the last one, I was a sannyasi in gerua-attire. I saw- we three sannyasis were walking together - one of them pushed me and I fell.

A great deal of contemplation, consideration and research has been carried out about whether the past life exists or not. Five children of the same age turn out to be of five

different types - like the five fingers of a hand. In the same house, in the same environment, under the same rule, five children are growing up, but it is found that those children are getting on in five different ways. Nowadays, even the scientists have carried research on this subject. After birth, from the infant-hood, five children are fed with the same kind of food, taught in the same type of education and culture, provided with the same sort of clothing, games and sports arrangements, but still found out that those five children are moving on in five different directions. There is disparity in their power of remembrance. No one's mind is similar. The cause of this has not been found. But certainly, there is a reason. In spite of bringing up five children in the same education system, same food, same environment, they are not being of the same standard. The reason is their different instincts.

As during the time of birth, they are born with their respective instincts, so in spite of growing up in the same environment, these five are getting on in five different ways according to their own instincts. This instinct is coming from the past life. Inside the brain, within certain cells those impressions are staying stored. Therefore the experiences and the habits of the past life remain in the cells of the brain, and after birth, one is directed by the instincts of his or her past life. **The past life has to be seen.**

How can the memory cell be opened? Yes, from now on, keep remembering things and move towards childhood. The more you remember, the far you go backwards. In this way, keeping on remembering, go to the period of living in your mother's womb. Thus, after trying on and on, you will find that memory cell has opened up. All the memories of the past life will come to mind - you will get to see it like pictures. If in spite of trying, that cell does not open up then let Him know - pray to Him. You have to keep on trying to open up the memory cell. **To know the truth, the past life must be seen.**

The shape and significance of Bengali alphabet – what does the sound 'aw' signify?

From which part of the body does the **sound** emanate? That you are now talking, you are using words for your speech. Try to think which center of the body these words are coming from.

Keep on observing where the word is coming from. Words are sound. The sound is transformed into words. **Surely the sound has got a place of origin. Find out the part or centre of the body from where the sound is emerging. The cell for lecturing that exists in you will open up. One day, you will deliver lectures.**

The different letters of the Bengali alphabet that have been determined have got significance. If these letters are properly uttered, then their significance can be understood. To comprehend thoroughly the usefulness of proper pronunciation of the letters and the sort of connection of it with the body you will have to practice pronouncing.

This alphabet has a form. They reveal themselves. Their shapes and colors can be seen. The ragas and secondary raginis, that are described in classical music are visible. The ragas have bodies. They even show up - then the tune of music keeps on flowing spontaneously.

Within the body a sound is rising all the time. Engaging ear to it, try to listen up. When you get to hear that sound, you just follow that on. This is a very easy way. By following this sound, you can find yourself - self - realization happens. This sound is called Pranab. At Joshi Math I have seen one or two saints are moving on along the path of ascetic practice by following this way.

Om

This sound is called Pranab or Omkar sound. You have to pronounce this Omkar sound properly. The sound, combining the three letters o, u, m is called the Omkar sound. Have you heard the playing of an instrument called Sehnaï? When the Sehnaï plays on, the tunes move up and down but one tune plays on continually onward - Pno - o - o - o of Sehnaï. Omkar sound, to a great extent, is that Pno - o - o - o of Sehnaï. This word or sound is called the first word. I have examined it. My childhood friend Gopal's operation was performed at P. G. Hospital. Everyday I had been going to the hospital to visit him. The date of the operation had been fixed. Suddenly I decided in my mind that on the day of Gopal's operation I would stay close by him and notice when after operation Gopal's consciousness returns, what does he say - what word he utters first.

From the operation table when Gopal was brought into his cabin, I kept on waiting by standing beside him. When Gopal's consciousness was returning, the first sound that emerged from his mouth was Oom, Oom, Om, Om. After birth, a child first utters the word Oma, Oma -- this first sound is the Om (Omkar) sound.

You have to be established on the Omkar. If you are established on this echo, you will get the trace of all the mantras - you won't need to meditate for the mantras one by one. These mantras and incantations have their meanings. This mantra can be seen live. It has got its effect and value too. Would you be able to tell where does that Pranab sound end? You should tell after searching. You will get to discover all these inside this body - you have forgotten because of your own instincts. Time does not wait, it quickly passes by. Without wasting time, get into the work - all will be revealed in time.

What Is Thinking? What Does It Mean?

Thinking is talking in mind. Man is continuously thinking of one or another thing all the time. Can you stop this thinking? You have to make it motionless. Thinking is visible too. When someone is asked something, he then thinks to give an answer. If you notice carefully you will get to see that he is thinking by contracting his eyebrows. That place is called Ajna Chakra, where lies the central point between the two eyebrows, above the nose. Whenever a man thinks, he puts his mind on that Ajna Chakra. This Ajna Chakra is a principal part of the human body.

This Ajna Chakra has to be reduced to a point. If a vertical line is drawn over the nose, then on that line where the two eyebrows would meet, just at that centre of union, the point of the Ajna Chakra can be found.

You have to try to keep your mind at that point all the time. By continual practicing, it is possible to keep the mind always at that centre. During the time of walking, moving, sitting, conversing, even while dancing and singing, or in other words, all the time, in all the circumstances, it is possible to keep the mind static at that point of Ajna Chakra.

The balance has to be maintained. He will be able to maintain balance who can always, in all the circumstances keep his mind unwavering at the point of the Ajna Chakra.

If the mind is put on the point of Ajna Chakra, then the pupils of the eyes get closer to the nose. In the beginning, it might be difficult but with practice it will become tolerable. Because of this close application of mind, the pupils of the eyes will turn inside. Many veins and subsidiary veins, nerves and subsidiary nerves will thoroughly get to the reverse position. The more the mind will get firm on that point, the more would be the neutrality.

The observance of Brahmacharya is needed

The observance of Brahmacharya (abstinence from sexual pleasure) is necessary. After observing Brahmacharya for twelve years, a Nadi is produced within this body. This Nadi is called Brahmanadi. After the birth of this Brahmanadi the devotee possesses the right to attain knowledge about God. The reason for the birth of this Nadi is the rise in the power of vigor. By the observance of Brahmacharya, the power of vigor keeps on developing. The loss of semen causes the loss of valor and spiritedness. This has been mentioned in the scriptures. I have tested this out. That saying is true. The loss of strength happens due to the loss of seminal fluids. During the time when I examined this matter, your boudi (sister in law) and I had not have the secret relationship of husband and wife. This secret relationship got stopped a long ago. When it first stopped, your boudi objected. The bearing of objection reached the state of oppression. However, to examine whether the loss of strength results from the loss of semen or not, one day seeking her cooperation, I passed the night with her. During the time of sex, my phallus got small like that of a seven year old boy. Then the inside of my body got lit up and **the sound of "I am Brahma, I am Brahma" played on.**

After passing that night, a very **high souled saint** in astral body appeared at night. He was very old but his eyesight was very sharp. His eyes were shining. He was looking at me. His power of seeing piercing my sight, entered inside. An event like this never happened before. So many saints, sages, high souled spirits came into this room before but the power of

vision of none of them could pierce my sight. I learnt by testing that loss of semen causes loss of power. I have never seen that high-souled saint again.

During that period, many saints, sages and high-souled spirits in astral bodies, used to come to this house frequently. One night, four or five saints and sages after coming here, took their seats surrounding me. After they sat, a certain kind of sound was produced inside my body. The sound was like the noise that is produced by repeated striking between the bones. Inside my body, some joints of bones got opened up. During the opening up of these knuckles, that sort of noise was created.

After having sexual intercourse between man and woman, arrives dejection and fatigue. The body becomes weak. Loss of vigor takes place. The sexual pleasure that husband and wife enjoy, thousand times more of that pleasure is available within one's own body. After the enjoyment of this pleasure, no melancholy or tiredness appears. Neither the power nor the strength is lost.

Every limb and appendage of the body has one or other effectiveness. Not a single portion is superfluous or unnecessary. Like the numerous uses of the hands, feet, eyes, ears etc. the tongue has got various actions too. The tongue is used to eat food, to taste flavors, to speak words etc. Breathing can be controlled by the tongue. If pranayam is done with the turned tongue, then it works faster. After turning, take the tongue inside as far as possible. Close the hole that exists at the upper palate near the uvula with the tongue. This can be done during daily activities, walking, moving, sitting. **The demise of desire happens by this act.**

A kind of vital juice exudes from the inside of the head. Some calls that sap the juice of wormwood. When others call it the stream of nectar. If one drinks this juice, then the body will not be attacked by any disease or ailment. To drink this juice, the opening of the upper palate (near the uvula) has to be kept shut by the turned tongue. This is a skill. The person who can drink this at will, does not get reborn. If practiced, then the tongue getting bigger closes that opening. "See mine" - saying this, Thakur Bigyanananda opening His mouth showed the turned tongue. A person who comes here once cut his own tongue with the razor so that the tongue getting longer can close that hole of the upper palate. Oh what a flow of

blood! The bleeding was not stopping. In that condition, he ran unto here. With practice, this will happen on its own. There is no need to chop the tongue.

Because of drinking, drinking, repeated drinking,
Rebirth does not take place ever.

The deep relation between mind and body

The body is governed by the mind. The mind is very powerful. The mind can perform many jobs simultaneously. It does many things like thinking, contemplating, speaking, listening, seeing etc at the same time. The mind is very restless. It is possible to do many activities by controlling it.

We see with the eyes but in actuality, if the mind is not connected, then one cannot see with the eyes alone. Many people sleep with their eyes open. During sleeping, they are not able to see. The centre of seeing lies inside the head. By the connection of the mind to that centre, it is being possible to see the outside scenarios. During sleep, as the mind does not stay connected to the centre of vision inside the head, they are not able to see in spite of opened eyes. You are looking at a road ---- if your mind is intently absorbed in the thought of a particular topic then who comes along the road or goes past you do not get to see at all. A double-decker bus might have passed along that road but it did not come into your view at all. Instances like these do happen. In spite of staring at, why did that not seeing happen? Because mind was not engaged with the center of vision - that is why seeing did not take place in spite of looking at. When the mind is absorbed in deep thought, then one hears less too. The more the mind stays drawn in within own self, the less gets the sense of hearing. Whomever you call by his name, he gets to hear instantly - with the name he has blended himself. Again you might see that in spite of calling him, three or four times by his name, he is not being able to hear - but when he does hear, he behaves as if he is stricken with amazement. That means, as his mind was in a particular state of condition, he did not get to hear although in an ordinary condition he could have heard in an instant - this experience does happen to many people.

When I had an operation, I asked the doctor not to make me unconscious, not to even administer anesthesia at the part to be operated on. Hearing these words, the doctor at first objected very much. In spite of protesting, they did the job according to my direction. During the operation, I saw how cutting and tearing were done in my body. From cutting and tearing up to sewing, I saw everything with my own eyes. The doctor said, “this hernia operation is quite painful, during operation you haven’t even made a single noise for once. Your power of endurance is very high.” In fact, during the operation, I kept the mind off the place of operation. We take various tastes like sweet, sour, bitter. If the mind is not put in taste, then it will not be difficult to drink a glass of juice of margosa (Neem) leaves. Because the act of tasting happens through the mind itself. Like that, the different smells we get through the nose is possible as the mind is put into that. The pain is felt instantly when pinched on the hand - that is also being perceived by the mind itself.

The mind is scattered about in the whole body. By controlling the mind, it has to be turned into a point. Many jobs can be done with the concentrated mind. If wished, things of far away places can be seen sitting in this very room - with the help of this mind - which is not possible with the ordinary vision.

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Man---Hoonsh

Man + Hoonsh = Manoosh. He who is watching his own mind is called ‘Man’ (Manoosh). The word Manoosh is derived from Man-Hoonsh. What is this ‘Man’ (Mind)? What is called ‘Man’ (Mind)? Well, you are going to do a work - while within yourself, someone else is forbidding you to do that - this does happen. Inside you the one who desires to do that work is called ‘Man’ (Mind) and the one who is forbidding is called 'Hoonsh or vivek' (Conscience).

The mind (man) is keeping on talking all the time. With whom the mind is talking continuously? The mind talks to consciousness. Compromising own consciousness, a man wants to get on by complying with the mind. Because he has become the slave of the mind. Ignoring the interdiction of the conscience, he is indulging the mind. That is why in the hope of getting happiness or peace, he is moving about in search of enjoyable material one

after another. By continuously ignoring the interdiction of the conscience, he reached such a state, when he does not hesitate to perform a misdeed or a wicked deed.

At that time he doesn't even hear the words of conscience. By ignoring conscience continuously, the character gets weakened too. But you know it is sure that whatever deed you do, maintaining as much secrecy as possible, it will never remain secret. Even the thought you are thinking within yourself in utmost secrecy - does it stay secret? No - it does not. The real witness who exists within you is witnessing all your deeds and thoughts. It is not possible to perform any work or keep any thought concealed from Him. As nothing remains unrevealed, the truth is sure to be revealed one day or other.

Have you seen the body of Jagannath-Dev of Puri? Jagannath-Dev does not have hands or feet. He has got two big eyes only. No hands - that is why He does not do any work. No feet - that is why He does not come and go anywhere. He only sees - He is an observer. This seer-like self is always being manifested in your consciousness. **Jagannath is none but this witness-like soul.**

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Sri Sri Thakur Bigyanananda: You are a communist, you call yourself a materialist. If you are a materialist, then I am a super-materialist

Whether you acknowledge the existence of God or not - who cares?

Can you deny your own feeling of existence? Just give it a thought - if one hand or a leg has to be severed from one's body then does that person's feeling of existence get damaged? Does his feeling of existence get less at a proportional rate?

Is the feeling of existence of a blind man, whose both eyes are lost, less than that of two-eyed men like you and me? If you remain seated for a long time, the blood circulation in the leg gets obstructed. As a result, the leg or both the legs become numbed. Does then any portion of the feeling of existence get decreased? Now think over it - are you finding out your consciousness of existence in hands, legs, eyes or any other particular part of your body?

Do you see any difference between the feeling of existence that you had in your childhood and the perception of existence that you now have at your young age?

Answer: No.

This perception of existence does not increase or decrease. From childhood to old age, this consciousness of existence of human beings remains the same. The change in body, the change in mind, the change in intelligence keep on happening but the feeling of existence does not change - it remains the same. That means the consciousness of existence is present always in the same way in all the situations. That the feeling of existence and the cognition of body are different entities, you can see yourself. I and my body - that these two are different, we do acknowledge in our conversation too. Like for example, my health is fine or my health has become useless etc.

The subconscious mind of man reminds him, that is why through his conversation it is revealed that the body is different from the feeling of existence. Modern scientists admit the existence of this subconscious mind. Intuition is the external expression of that very subconscious mind.

Man has become obsessed with body. By continuous thinking of the body, he has lost the consciousness about his own perception of existence. That is why he is being forced to get on being body-centric. But that exists what is already there - how would you deny that?

Thakur Bigyanananda: Is there any rationale! Whether you call yourself an atheist or whatever. Can you disown your own feeling of existence? When the consciousness of existence is existing within every human being then does any one remain called an atheist? Atheist - this very word is wrong, as no one can refuse his or her own perception of existence.

The endeavor to know the real or true form of one's own feeling of existence is called asceticism or severe self-discipline. The purpose of the religious austerities is to find out the true nature of this feeling of existence - to realize it thoroughly.

Are you talking about establishing **communism**? **What is meant by communism?** All the people in the world can never be the same sort - this is the rule of nature.

The proper Communism is to view all the people impartially. Where is the difference among the human beings? The caste, the creed, the community, the partition of a country whatever you see are all created by the human race itself. All these discriminations have risen from selfish motives. Without making distinction of country, caste, creed, community, when you would feel closer to all human beings, only then you become a genuine Communist.

Communism is a saying of India

At one time in India, the shaping of the social system with an attitude of looking at equally, was in vogue. Have you heard of the reign of Rama? The rule of Rama means an ideal state: in that society, people used to live in peace and happiness. In that state people did not have pain and suffering caused by poverty and shortage. Speaking the truth, observing the truth was the social rule. To give up individual's self-interest for the sake of common interest was the custom of the society. Personal character was intently devoted to truth and duty. To give up individual's interest and comfort for the sake of common welfare and keeping the truth were the social practice and compulsory duty in that society. In those days, everyone used to observe social manners and customs and duties.

When people started to live in society, from then the system of division of work got introduced. The things necessary for living like food, clothing, building houses etc were not possible to produce or to be performed by a single person. A person had to depend on others. For example a farmer used to collect necessary goods like wood, clothing in exchange for his corn. The person who used to weave clothes used to collect paddy, rice, oil, wood, etc in exchange for clothing. On the basis of this need, the division into castes was created. In society, gradually, the need for controlling the value of exchange showed up. That is why rules and regulations were made. For leading life smoothly, the notion of social manners and customs was created. In this way, the society keeping harmony between the individual interest and the common interest went on moving.

Gradually, selfish motives started to thrive in society. Because of growing self-interest, the common interest started to get hindered. The standard of personal character became so low that many people started to indulge in appropriating the products of other peoples' labour for their own use. With the rise in the numbers of these selfish people or selfish

motives, the degree of pain and suffering due to poverty and shortage started increasing in society. Personal interest and selfish motives gradually increased so much that in the end people did not feel hesitant to sell their own country.

History gives evidence of these incidents. See where today **the state of the joint family** stands! Many of you have seen joint families. Even now this type of family can be seen in some places. But the number is very few. The number of those families in society was not less even a few days ago. The other ten members of the family used to eat by dividing the income of one member. Selfish motives have increased to such an extent that people today are not eager to remain in the joint family. Many of the earning members have come out of the joint families. Now joint families have become almost extinct from society. Though today the society has adopted the trend of thought of the western experts, it will be abandoned one day. What was reality in the past is not acceptable to the society today. Whatever has been adopted, as reality by the present society will be left off in the future. This type of change has been seen in the development of the society - changefulness is the essence of evolution.

The very feeling of existence has no change. By disregarding this eternal truth if any decision about the social system is made - then that resolution is faulty. You know your intelligence is limited. In the society there are many people who are more intelligent than you. You even know that they can defeat your knowledge and intelligence. Then by what right are you going to impose your knowledge and intelligence on others by force?

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What is meant by independence?

Sri Sri Thakur Bigyananda: Independence means as I am independent, you are independent too. As I will not intervene in your freedom, you will not interfere in my freedom too. If you do not pay respect to other person's freedom, then how would you defend your own independence?

Have you heard of a **boomerang**? A boomerang is a kind of missile. If that missile is shot at the prey, then after hitting the game it comes back to your hand again. If you rob other person's independence, then being boomerang that will fall back on yourself.

Do you know by what right a person takes the life of another? After taking life, can you give it back? When you do not have the power to give it back after taking, then you do not have the right to take it either.

It is not possible to bring along peace in society by the way of killing. As a house cannot be built on quicksand, so it is impossible to bring peace in life through the path of malice.

He who cannot love his own brother born of the same mother - how would he love the common man?

The sacrifice that people make for various reasons like creed, community, country etc that is not proper renunciation. That self-denial comes from one's own selfish motives.

Buddhadev had no selfish thought. Watching the pain and suffering of the human race, He gave up everything, His wife, son, riches and wealth. How can man avoid pain and suffering and gain peace? To find out the solutions of these questions, He sacrificed His own life for the sake of common people. **He is the proper communist.**

Man wants peace

What does man want? Man wants peace, such a happiness or joy where no sorrow - suffering, pain - agony exist.

It is possible for man to live if just food and clothing are provided. But he cannot stay satisfied there. A feeling of deficiency persists. That sense of shortage is the desire for gaining uninterrupted happiness or peace. Such happiness is sought where there is no pain and

suffering - this is human nature. To make up for this deficiency, he keeps on enjoying objects, one after another, hoping that he will find his desired happiness in these. Enjoying an object cannot continue for an indefinite period. Displeasure arrives. The desired delight stops being obtained from that object. Then a man finds a new object, thinking that he will find peace in that. First is hobby - from that, habit. Repeated practice of a fancy results in habit. To him that capricious liking feels like essential. He has to work harder for the money needed to meet the want created by that feeling. An effort is made to put the extra labour on other peoples' shoulders. Even after putting the extra labour on other peoples' shoulders, when the fancied goal is not fulfilled, he does not hesitate to steal other peoples' wealth. Might is right. At first by force, then by trick the act of stealing other peoples' wealth is carried on to meet the personal interest and the family interest. In this way, the longing for earthly pleasures has created dissatisfaction in society.

Why is the purpose of science being obstructed?

Sri Sri Thakur Bigyanananda: The purpose of science is to help produce more by reducing man's labour so that he can enjoy happiness and rest for a longer period. Man had to work harder before to produce the necessary things.

In spite of the advancement of science, man is not able to utilize the purpose of the science properly. The root cause of this is the rise of the desire for earthly pleasures and personal interest. Personal desires and longings have increased to reach such a state where man has given up the conscience to observe the social laws, manners and customs.

In a society where a person does not hesitate to steal other peoples' wealth and riches, where evading the law and order, robbing the wealth of country and people are a specialty of the social character, where a person's criminal activities are given indulgence in society - in that country, other than pain and suffering, what can you expect?

Social debt

Man loves to live in society. He is called a social animal. By living in society, an individual is taking the advantages and the opportunities of the society. This social debt has to be paid back. As when money is borrowed, it has to be repaid with interest, so for taking advantages and opportunities of society, the debt that is incurred has to be paid off with interest.

Question: **How can the social debt be paid back? In what way can poverty be removed from the society?**

Sri Sri Thakur Bigyanananda: The means of repaying social debt is not to accept earnings more than what is necessary. To give away the surplus income to society - this has been mentioned in the scriptures as well - and to observe social laws, manners and customs. If social duties are observed properly, then the pain and suffering due to deficiency and poverty do not remain in society. **The depravity of character is basically responsible for the existing pain and suffering due to poverty in the country.**

A society is made of a collection of individuals. A state or a country is a collection of a number of societies. The basic foundation of a state is an individual. An individual's character is reflected in the society and from there, in the state.

The means of removing the society's current pain and suffering due to poverty is through reformation of the character.

You identify yourselves as communists - but are you getting on with the notion of equality? As long as selfish motives remain, the thorough realization of the word "equality" cannot take place. How would the egalitarian state or equalities come if there is selfish thought?

One will have to practice sacrificing one's own interests. That sort of work should be done by which the greater number of people in society would be benefited. The extra earnings, which are more than what is necessary, spend them. Give away the excess saved wealth and riches to society.

View the human race impartially. You have to behave like that towards them. Establishing within yourself the knowledge of equality is the very object of life. The perception of equilibrium will be realized by remaining in a neutral position. Realization of the cognition of balance is necessary to view God.

The other day, a story was reported in the newspaper. A person had died in Howrah. He had no relatives. Begging in the streets was his livelihood. The people of the neighborhood found him lying dead in the house. Two thousand rupees in cash were found under the bed of the dead man. In the postmortem report, it was found that the beggar had died out of hunger.

The person died of hunger but still could not spend his money for food to survive. In this way, man is giving up his life for some object or other. What if you give away your own life to know the Truth! If you sacrifice your own life to see God - what does it matter to the society? Would there be any harm to society?

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The means of attaining the truth

Question: How will I be able to see God?

Sri Sri Thakur Bigyanananda: The thorough reformation of the character is the way to become a claimant. The character is built by observing the Truth. The observance of the Truth means 'speaking the Truth, thinking the Truth, practicing the Truth.' By following this path, the character is reformed. The purpose and the path are one and the same. If the means is good, the end is good as well - this is the rule of nature. If you advance along the path of truth, you become face to face with the truth. Well, it is a statement in your logic. Isn't it? The purpose and the path for attaining the purpose can not be opposite to

each other. You have to be non-violent. Peace cannot be obtained by violence. I am not saying though, that you should not defend yourself while face to face with violence. To run away without defending yourself is nothing but cowardice.

Behaviors like anger, enmity, malice, envy, hatred, greed etc come from acquiring the desired objects or in other words originate from desire and longing. If obstruction comes in the path of longing the desired objects, then the heat that is generated creates those behaviors. By repeated use of them, they become natural. Violence does not get effective on someone who has become truly non-violent. Man, animal even the tigers and lions of the jungle are forced to give up their respective violent nature in front of someone who has become truly non - violent. Even the tiger or the lion of the jungle behaves like an obedient dog in front of a genuine non-violent person, that is, within whom there is not even an iota of violence.

Question: What does it mean to practice the truth?

Sri Sri Thakur Bigyanananda: Practicing the truth is nothing but observance of that truth which appears to your conscience. The truth is relative, not everyone's perception of the truth is the same. The cognition of the truth differs according to time, space and person. That what appears as truth to you may not be true to another person. Again you see, this perception of truth depends on the surrounding environment, the society and the country. That what your society or country has accepted as truth may not pass as truth in another society or country. Your social notion of truth is condemned in Tibet or is hooted in another country. For that reason, continuing to hold to that truth which appears to respective conscience means practicing the truth. In other words, it means observing that truth which is true to your own consciousness. Practicing the truth should be according to one's feeling, not according to one's liking. If conscience resists against what the mind wants, then following the words of conscience would mean getting on according to consciousness.

The truth should be wholly acted upon and the truth according to your own conscience should not be compromised with the desire of your own mind. (Dawsh Ana, Chhoy Ana Noy, Sholo Ana Satya Palon Korte Hawbe - Awrthaat Bodher Sawnge Mon Meshano Cholbe Na.) As the whole milk gets spoilt if a drop of cow's urine is dropped into the milk, like that, establishing imaginary truth by blending the mind with the conscience does not mean

practicing the truth. That is deviation from the truth. A saying is in vogue -- if the truth is practiced for twelve years, then one can achieve the power to utter infallible words. If one can possess occult power through sitting for two hours at a stretch on a seat, then there is no wonder that one would possess the power of uttering infallible words by practicing the truth for twelve years.

Speaking the truth, thinking of the truth, practicing the truth and maintaining balance at all times, in all circumstances - if you follow this path you will get to see God.

The mind is very restless. It is running about all the time. It wants this, wants that - the very nature of the mind is to desire. Whether to act in obedience to one's mind or obey one's conscience - man has got the freedom to take this decision. If it has to be a desire, then ask for something, by obtaining which you get everything.

There is a saying that - **"if killing, kill a rhinoceros, if looting, loot a treasury."**

Question: What is the meaning of maintaining balance?

Sri Sri Thakur Bigyanananda: Have you seen a circus show? Above the ground, a thick rope is tightly tied up at two ends on top of two tall posts. The show boys and girls walk on that tight rope from one end to the other with a stick or umbrella in hand. The tight rope walking is not possible for everyone. If a person tries to walk the rope, he will fall down at the beginning. He will not be able to maintain balance. But this impossible act can be made possible with hard labour, care, patience and by repeated practice.

The show boys and girls can walk the tight rope. Even if it seems impossible for the time being, it becomes possible by the act of trying. **Have you seen the act of weighing gold?** A beam of balance is placed in a glass box. In the middle of a pair of scales, there is a pointer, above which there is another small pointer. When the pointer of the scale stands beneath that small pointer, then it has to be understood that the scale-pans of the two sides are not leaning on either side. That means the position is neutral. Then a measure of weight is put on one scale-pan and the gold on the other. When the pointer of the beam stands right under

the upper pointer or in other words, both the pointers meet together then the weighing gets perfect. During weighing gold, it is placed on the scale inside a glass-box so that no impediment is created by outside wind or by contact of something else.

Lack of balance is nothing but the deficiency in the cognition of equality.

Due to the pressure of family life and present nature, man has stooped on one side, losing balance. The purpose of getting him to the neutral position from that state is to establish the knowledge of equality in life. This equality has to be brought back into the practical life, society, state, everywhere. Only then the pain and suffering of the people due to poverty would be removed. If one can get established on the notion of equality, then he can become a proper communist - then it is possible to view all the people equally.

Have you seen an itinerant showman who amuses people by assuming various forms like assuming the disguise of tigers, bears, deer, Radha, Krishna? The showman comes dressed as different types of clowns at different times. He laughs, weeps, dances and playing his part, goes away. Man has also moved away from his neutral position. Coated in the colors of desires, longings, earthly pleasures, the man like that itinerant showman lives in this world with laughter and weeping. The disguise is the very veil of these desires and longings. As the showman who after performing the show, taking a bath, washing the colors and the smut off, changing the dress, gets back to his own original form, so does the man get to see his original form when he gets back to neutral position after cleaning and washing all the desires and longings off his mind. To stay in the neutral position means staying inside the Sushuma Nadi in the middle of the spine. If you stay inside it, then the consciousness never gets lost. That means always living in an awakened state.

I do not sleep at any time. I remain awake all the time. Sleep is necessary to drive away the tiredness of the body. For the physical labour that is needed in the daily life, rest is necessary for the body. To remove the fatigue of the human body, four to five hours of sleep is enough. But see, man wastes a lot of time sleeping - which has no reason - this state is just because of the loss of balance. **You try to watch sleep. Sleep can be seen. This sleep has to be seen.**

Question: How can sleep be seen?

Sri Sri Thakur Bigyanananda: When it feels like sleep is coming and pervading the body but you are still awake - right at that time, focusing on a particular point, sleep should be allowed to come on. The body is resting in sleep. In that state, I stay awake.

Balance should be maintained in matters of eating and drinking as well. Otherwise, the body will become unwell. Edible things, water and air - these three types of food are essential to keep the body healthy. There is food value in the air. Over-eating and fasting are both harmful to the body. Half of the amount of food that makes the stomach full should be eaten and one fourth of the stomach should be filled with drinking water. In this way, three-fourth of the stomach's appetite would be filled and one part would remain empty. The empty part would be filled by air. Regarding eating, if balance is maintained in this way, then the body stays healthy.

Divine meditation will be blown away if the stomach feels hungry. That is why at first, what is necessary for the provision of food and dress has to be done. It is enough to spend as much time and labour that is necessary for the procurement of the daily essential things for existence. But usually, man does not stay satisfied with that. Even after securing the necessary things for living, his feeling of need persists. To satisfy that feeling of need, he begins to fancy one or the other thing. To meet that capricious liking, he is forced to accumulate more riches. For more income, he has to work harder - as a result, the body is starting to stoop. Balance is getting lost.

This body is the holy place for realization or attainment. Whatever is to be done to retain this body has to be done. The body should be kept healthy and disease free. If any ailments or diseases exist in the body, then the mind will become distracted. Then how would you practice austerity? Both idleness and excessive labour are harmful to the body. In a lazy life, disease and morbidity will catch the body. By casting away indolence, you have to keep on doing work. In an illness or ailment, you have to see the doctor, take the medicines - where is the hindrance to take the advantages of society?

Question: In the method of maintaining balance, how would I judge what to do and what not to do?

Sri Sri Thakur Bigyanananda: According to your own sense of duty, you will do what is to be done.

Question: In the perspective of poverty, penury, pain and suffering in society, what sort of work do we need to do?

Sri Sri Thakur Bigyanananda: That work has to be done by doing what the maximum number of people of the society would benefit. At first, know yourself, then if you wish, do whatever you feel like. After the attainment of independence, the selfish motives go away. If you stay in the neutral state, then it is possible to decide which is a good deed or which is an evil action. Freedom has to be gained.

Be independent and after that, start arduous practice

Question: What does independence mean?

Sri Sri Thakur Bigyanananda: The word independence means self - dependent - that means everything brought under control of one's own self. Man is a mere slave of nature. He is an attendant of his own nature, where is his independence? Look at all places for once - man is the servant of his habit, servant of his fancies, servant of his family, servant of the society. Man's waist has been broken by the pressure of many more bonds of slavery. He is not able to stand upright. Who loves to stay subjugated? Who wants to live in the privation of independence? Independence is achieved when freedom is gained from one's own nature. That means to stay above one's own nature.

Man has fought with nature, eternally. Has he been able to win Nature? Man has lived in caves in the primitive ages to protect himself from the attack of animals and beasts, rains, heat and cold. He has put on bark of the tree, lit fire. Food, clothing, heat, building houses etc - are all devices --- only the means of self - defense against the adversities of nature. Nature has not been triumphed over.

Science has discovered so many things. Man needs to use oxygen, winter garments while climbing the peak of Mt. Everest, but in the ice - caves of the high mountains of the Himalayas, saints and ascetics can be seen who do not need winter clothes etc.

Judging the merits and demerits of nature, science has used her, for own purpose with skill. By this, it cannot be claimed that nature has been defeated. It can be termed as co-existence with nature.

In the past, to visit the far off places man used to go on foot or use rafts. After that, man used animals and beasts. He had floated boats, learned to use animals like horses, camels etc. in his own need. Next came cycle, train, ship, and airplane. Distant places have been brought near. All these are merely the progress of motion. But can it be stated that Nature has been conquered?

The motion of the mind is fastest. The mind can travel England, America, within a moment. The velocity of the mind is thousand and thousand times faster than that of sound or light. What has happened at any end of the world is possible to observe by the mind at will within a moment. It takes a few moments to travel the whole universe. This is possible if the mind is freed from thoughts.

Can you stay without thinking? Try it for once. Man cannot stay without thinking. This is his nature - he has been thinking all the time. Even in sleep, he thinks. He is the slave of this nature. The act of thinking on and on has now resulted in habit. It is possible to bring on **thought - stopped state**, though apparently it seems impossible. Try to exist at the present time. Are you able to stay in the present? Either you will be thinking of the past or of the future. Man is forced to do this because of his instinct.

The past is stored in the present - then what is the point of thinking about the past? The future is in the darkness. It is not known what will happen in the next moment - so what is the point of thinking of the future? Let it happen, what is to happen. Thinking about the past and the future means living in imagination. The problems of the present would not be solved by dreaming of lakhs of rupees while lying in a wrapper made of patchwork.

The past is the origin of the present condition. The future depends on the present. Balance will return only after completing the enjoyment of the desires and longings. Without growing more desires and longings, try to remain at the present. It is possible to become **Omniscient** if stationed at the present. You will get to know the past and the future for yourself. Freedom from thoughts can be gained by maintaining balance at all times in every respect.

Many people can walk through the fire by increasing the tolerance of the body, they can stay under the water for a long time by suspending the breath (kumbhak). Many people can endure the heat of the desert, they can stay in the snowy mountains. Many saints subsist on nothing but air. They can stay alive for a few days by taking food from the edible substance in the air. The postures of sitting (asana) and rituals of Hathayoga are all meant for sustaining the body. The aim is to have a long life. All these are for the attainment of particular purposes with special skills from the nature. But he is not able to get out of nature. The postures of sitting (asana), breath control (pranayam), are also the devices of Raj Yoga. The aim of Raj Yoga is to free one's self from the nature --- that means getting freedom. Independence is achieved if one is freed from his own nature. After attaining independence, start meditation and worship. He is called the devoted worshipper whose austere ascetic practice starts after gaining freedom. Before then, the very silent prayers and religious austerities, the meditation and realization that are seen - all these are attempts to become a devoted worshipper.

By knowing or not knowing, you have asked for so many things only to enjoy happiness or pleasure. The woe that exists in weal, the sorrow that is present in joy - how would you escape that? As fire drives away darkness, so does it burn the hand when put into it. Like the burning capacity of the fire, the pain, sorrow and suffering are lying hidden in the enjoyment of happiness.

The root cause of pain and suffering is the craving of earthly pleasures and the longing and desire. If this desire is given up, then the pain and suffering will move away on their own. Whatever you have asked for in the past, must be sustained- there is nothing to be surprised of in that. Whatever you would ask for - you would get that. That is why another name for God is "Wishing - Tree". Nothing should be asked for from Him. From now on, the desire for enjoyment, that means the very habit of desiring has to be given up. Man is considering the physical feeling as his 'self'. That is why he bustles to take care of the body and to find enjoyment. Peace will not be found in the enjoyment of worldly pleasures. The share of the pain and suffering is greater in the joy of earthly life. You have to suffer thousand times more pain and sorrow in that very happiness for which you have led a domestic life. It is said **"Getting into the trap of five vital elements, The Absolute Being sheds tears."**

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Try to see your nature. Not every man's nature is the same. Someone likes to do mathematics all night long. If he is given a detective novel to read, he will not like it. On the other hand, those who like to cultivate literary interests, may not like mathematics. People of various tastes move with different likings or natures. The existing nature of everyone has come from constant practice for a long time. That means repeated practice of a hobby has resulted in habit.

When a person is ready to resort to whatever crime or dishonest means to satisfy his own craving for earthly pleasures, he loses his sense of differentiating between good and evil, keeps on weaving the web of work - what could you call it other than servitude?

Sri Sri Thakur Bigyanananda wrote with His own hand: "We have established the unreal and untruth and claim it to be **the truth**, though we know that it is not so - as a result of our own pretentious act, we are suffering miserably. We want to proceed on the just and right path and get rid of these pains, sorrows and sufferings. But it is us who have introduced these present practices of untruth. Though the body is stricken with sufferings and miseries and bent with aches and pains, still we hope that this body shall give peace and happiness."

Look at yourself - you have been reduced to a slave of so many habits! If you keep an eye on your own nature, then you will see what you are not able to see now, you will even be able to see what is hidden in your sub-conscious mind.

Have you seen someone catching fish? If a big fish gets fastened to the fishhook then the fishing rod gets bent like a bow. Due to the pressures of the burden of domestic life and desires and longings, same is the state of the man - the backbone has been bent like the bow.

There is fear of danger if you try to stand upright suddenly. There remains the possibility of illness, insanity and premature death. Like the big fish once fastened to the fishhook, if you try to lift it out immediately by pulling, then the fish might escape tearing off the thread or there remains the possibility of breaking the fishing rod.

A big fish after getting caught, is not immediately lifted up on the land. Before lifting the fish up on the bank, it has to be led by the nose. The thread has to be unraveled according to the need, then wound up, then again loosened out. In this way, the fish should be allowed to get exhausted. When it seems that the fish has become languorous in this warp and woof - its strength has decreased quite a lot, then the fish gets pulled up on the shore. After that, the fishhook is taken off the fish, the thread is rolled in and the fishing rod is set aside. Then the shape of the fishing rod again becomes straight - thoroughly perpendicular.

The existing practice is an old one. Many new habits have been added to the nature originating from the time of birth. How would you uproot this long-standing practice in a day? As a different thorn is used to take out a thorn that pierces the foot, so a new habit is needed to get rid of the old habit and that is speaking the Truth - thinking the Truth - practicing the Truth and maintaining balance in all circumstances.

It is best to do a job that has to be done, without having any expectations from the work because, success or failure is not in your grip. Any job should be done without any kind of expectations and in doing so, the balance would be maintained. In the course of life, whatever work comes up, if performed without any expectations, which means without nurturing any hope for the expected result, then one can escape from the hands of the pains and

sufferings. You have got rights only over the work - whatever might be the result. It is a way of reducing the burden of thinking.

Do not put any work off. If work is put off, then worries and anxieties become heightened. There is the Hindi couplet: “Do tomorrow’s job today and today’s job now. when else would you do the job, the time is passing by.”

Whenever certain work has to be done, if it is done properly and carefully, then there will be no need to think over it in future. This is also another way to minimize the burden of thinking. He certainly attains the good result, who keeps on performing the work instructed by his Guru by practicing perfectly with his body, mind and heart. Without increasing desires and longings, an apathetic attitude towards worldly enjoyments has to be brought in. The apathetic feeling that rises in the mind during the death of a loved one or at the crematorium is called the aversion towards the world of a visitor to a crematorium. This distaste for the world at the crematorium is momentary. Transitory apathy towards worldly interests is not proper spiritual consciousness. If someone is established on the true spirit of renunciation, then he is called a real crematorium-dweller. That is why profoundly wise Shiva is called a dweller of the crematoria.

Beyond this Crematorium (Shmashan) lies the Colossal Crematorium (Mahashmashan). In this Colossal Crematorium, lives The Eternity. In this state there is no sound. Many austere endeavorers are compelled to leave their bodies after reaching this state, because of the lack of power of bearing. The Colossal Crematorium affair cannot be uttered by the mouth. I stay in that state. The very conception that all is good (Shivajnan) is the final knowledge (Mahajnan).

I remain in this state all the time. I have had to keep a liking to preserve this body. I am talking to you now - that is why I have to set the mind at the base. I have kept the desire for smoking cigarettes. For that reason, whenever I have to talk to people, I have to smoke. When you see that my cigarette smoking has been given up, then learn that my body will not stay alive. Death is subject to my will.

Surrender

Look, you have to surrender, you need complete surrender. There is no way other than surrendering completely to Him. You must depend on God.

As the baby child remains dependent on his mother, who carries all the burden of her infant child, if the entire burden is put on God, He takes all the charges like a mother. If life is sacrificed to Him, then all the duties and responsibilities are His own.

“One should have real courage to cross time - not with disregard, but with love and respect one will have to pass over time. While following the path of honesty, appears this strength, which is boldness. Time signifies motion. The motionless doorway between joy and sorrow is that very point specified by the Guru. Look at, listen up to whatever comes whenever, but while getting on, move according to your own consciousness. Remember that all the responsibility of the work done by you is your own - you should not burden the shoulder of someone else. If the good were yours, then by what logic would you give out the bad to the other person? The bad is also yours. Many obstacles and obstructions might come while proceeding along the path of truth - they do come. To be freed from these, you have to rely on Truth (Narayan), by practicing truth justly in keeping with consciousness. If prayer should be made, then pray to Him only. That He is your only friend needs to be really found out by testing.

No one would know - it is enough if you know yourself. You are the witness yourself of whatever you are doing outside or inside - there is no need for an outside witness. If you are earnestly eager to see Him, then He will be surely met. Find this out by practicing truth in your own life very secretly, away from the public. How would you test without observing?

The very authenticity of the genuine Truth is the real form of the Truth - without it how would the Truth be perceptible? No one will give out freedom - one will have to free himself. Freedom will have to be bought in exchange for the love of the heart

and in the consciousness, only the Truth will be its sole witness. In other words, it is enough if you know yourself."⁶

Question: When would I be able to see God?

Sri Sri Thakur Bigyanananda: Have you seen the distance signal beside the rail line? Until that distance signal is put down, the train stays stopped there. It cannot reach the station, which is its destination. When that signal is put down, then the train reaches the station. Have patience. There is no way other than waiting. Truth reveals itself. When the time is right, it will be revealed on its own. When the distance signal is put down, then like the train, you will reach the destination on your own. Keep on doing your own work (Atmakarma). Do not look for the result.

Have you seen the queue at the ration shop? It is a long line. If you stand at the back of this long line, then you will get the ration when your turn comes. Just like that ration line, all the desires that you had wished for are standing one after another like the queue.

All those desires will be fulfilled, one by one. Until the enjoyment of those desires is completed, you have to have patience. From now on, you have to keep an eye so that no more desires crop up. All the past desires will end one by one. It is not possible to retract an arrow after shooting it from a bow. Like that, the consequences of the desires already made cannot be avoided.

Question: During the course of the journey, if I get attracted to someone or any attachment appears in someone else's mind then what is the remedy?

Sri Sri Thakur Bigyanananda: You do not have to worry for these affairs. Surely there will be a means to help. Dedicate all the consequences of your actions to Him. Do not reserve anything for yourself. Offer Him in devotion, the consequences of your own actions like silent prayer, austere endeavors, meditation and impression, worship and rituals - whatever you do and whenever.

⁶ Sri Sri Thakur Bigyanananda's own hand written.

Where is his fear, who resorts to the truth? If you live with a rich man then you also get a small amount. Like that it helps to obtain independence if you keep honest company of saints and ascetics. At the beginning, the virtuous company is needed. It awakens the conscience. "Consciousness has to be kept awake - not intelligence."⁷

Why are you being impatient to see God? High tide is followed by low tide. Like that after this anxiousness you will have to suffer from disappointment. You have to proceed slowly, because how would you deny the sequence? If you cross a few steps by leaping, then you will have to come back again to see those steps. There is a saying - "Do slap on the face of over interest." This means, that stays which is sustained. If you try to do anything by force, then it might get spoilt. Depending on Him, **keep on practicing that truth which is true to your own consciousness. Truth reveals itself. It establishes itself. When you go on this journey, keep watching the way. Otherwise, how would you return? The science of spiritualism is neither a mystery nor a fairy tale. It is super-materialistic.** Along the path of austere ascetic practice, in the beginning, it might seem that everything is false and untrue. But you have to keep patience. The habit that you have loved for so long - you have fondly cherished for so long - by giving up that very nature, you have started the journey to see God - the nature you give up will surely try to hinder you. She will implore you not to go. If need be, she will frighten you, she will love you. In various ways, nature will try to keep you to herself. Keeping patience, you will have to advance gradually. What else can be done? Someone may need six months, someone twelve years while someone may lose his life altogether during practicing austerity - what harm is there?

In the beginning, many obstacles appear while moving along the path of truth. There will be friction if you go to the opposite direction of that usual path which you were following for so long - this is natural. The speed slows down while moving against the current. It causes collision. With patience and perseverance and after the loss of many lives, man has triumphed over mountain peaks.

⁷ Sri Sri Thakur Bigyanananda's own hand written.

Everyone is wearing a pair of different colored spectacles. Everyone is seeing the world in that color, which is the color of his eyeglasses. Banter, taunt, obstacle, argument, agitation, anxiety --- all these may come up along the path of austere ascetic practice. That is why secrecy is needed in the beginning to keep one's own resolve intact. The sapling of a big tree has to be cared for extremely well in the beginning. It has to be fenced so that cows and goats do not eat it away. Then the young plant, when it grows up, does not need the fence anymore. That big tree can remain standing even in the midst of strong gale and rainstorm for thousand years. Like that, while advancing along the path of austere ascetic practice, when one's own idea is well established on a foundation, then that belief will not be shaken anymore. In the beginning, the secrecy is needed as the adverse condition might ruin one's own resolve. Do not strike the adverse intention.

There is a Hindi couplet which says "keep on doing your own work while meeting with all, enjoying with all, keep on saying yes Sir, yes Ma'am, from your position to all."

One will have to keep on doing his work privately in concealment. But after gaining experience and direct knowledge, this secrecy is not needed anymore. Then if the practicing devotee wishes, he can discuss and deliberate.

The span of life of the human being is very short. Now it is there, now it is not. A great amount of time is needed to learn a single subject matter. In how many subjects you can acquire knowledge in one life? Yet after attaining God, if you wish, you can get to know any subject, at any moment. **Is it not prudent to spend time for Him by knowing whom everything is learnt? By getting whom everything is obtained!** So why waste spending valuable time of life for gaining one object or another?

What would happen by only visiting holy places and crowding near saints and ascetics? So many people are coming here - what is the gain in that? **You will have to endeavor arduously. How would you see God without practicing austerity? One cannot become an austere endeavorers without attaining independence. Actual religious meditation and worship begin only after acquiring independence. Before that, the silent prayers, ascetic austerities, meditation and impression whatever you see are only persistent attempts to attain freedom.**

People are trying to trace the path to escape from the society's current misery and hardship, disgrace and disrepute. Forgetting the object of life and by becoming the slave of sensual pleasures, losing character, deceiving other people, today man has caused the depravity of individual, collective and national character.

Sri Sri Thakur Bigyanananda: You be an ideal.

Lying in a torn cotton wrapper made of patchwork, living in a thatched hut, he who earns his living by begging - if he says that he has got a diamond - would anyone believe his word?

Answer: No.

Sri Sri Thakur Bigyanananda: If he shows a diamond, out of the corner of a piece of his cloth?

Answer: Then I will believe.

Sri Sri Thakur Bigyanananda: Like that, you would have to show that it is possible to practice the truth and maintain balance at all the times in all the circumstances during the course of journey in life. Only then people will believe you. Watching you, some five other people will be encouraged - will come forward to proceed along the path of truth. Seeing those five people, then more people will be influenced - in this way; the standard of social character will be elevated. That social character will be reflected on the state and the country. What we understand by the 'Reign Of Rama' can be brought back to this society again.

“Om Tat Sat Om”

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To make the human race conscious, Sri Sri Thakur

Bigyanananda wrote himself -

To the extremely eager hearted,

Are you calling me? But I am still wandering with you always. You are running on in much fun in many ways - towards desire. At your leisure, sometimes you look back at me - with a glance stricken with diffidence. As that vision remains overcast with the covering of attachment to worldly pleasures and interests, you do not get to see me - at that time, I remain present in your very consciousness. Only I know it solely how much I am your own. 'Solely I' am your only witness. For that very reason you incessantly try to make me understand with reasoning, severely argue with me to get my consent but do not wait in expectation. You continue to run along the path of your liking, listening to the desire-bound advice.

I shed tears then, sitting inside your heart. In spite of being dependent on your mind and intelligence, you consider yourself independent. What else can I do? As I cannot interfere in your pride of independence. I only keep looking at you - as I cannot forsake my 'own one'! Being united with my own - 'I' remain as 'my own self' --- when will you look back with your loving eyes --- in that very anticipation, I have been always wandering with you for ages. I have become old to you, as I have been with you always - you are moving on in search of novelty. A long time has passed away - you have tasted many flavors in many a play and pastime - but where is the fulfillment of your expectations? It is I, who is your only site of shelter and by trying to avoid me, you are only being stricken with sorrow. Look back at me for once. Behave affectionately towards me - learn to understand 'myself' as your own friend - 'I' tell you truly, 'I' will take all your charges. I am piteously eager to have only your love. I have to starve if I do not get the gracious gift of your love - tell me who else other than you would know this!

12.11.1959

earnestly 'myself'

“Hey, worship Govinda, utter Govinda, recite the name of Govinda, Oh, that person becomes my beloved who adores Govinda.”

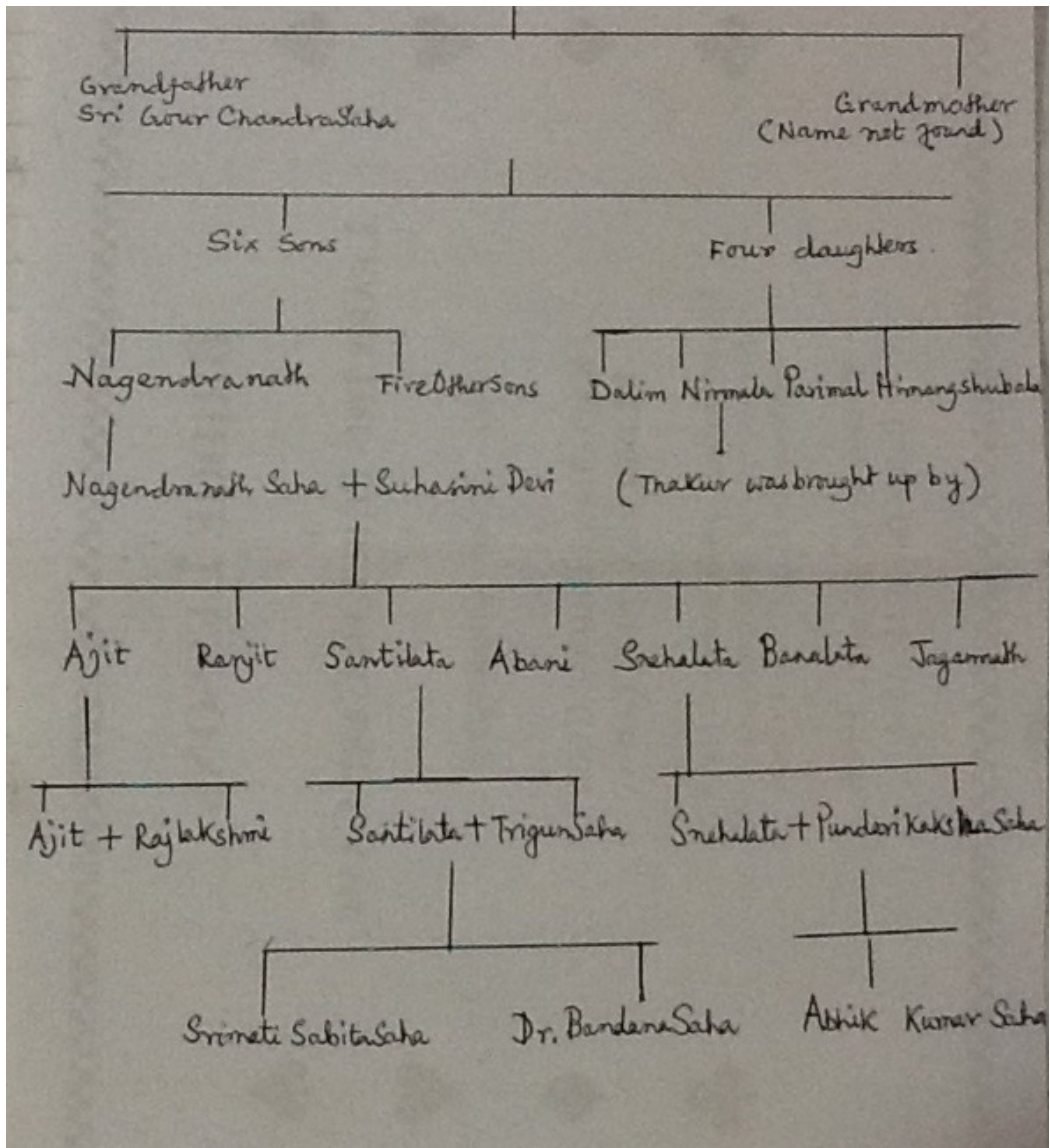
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Sri Sri Thakur Bigyanananda addressed this message to the human race

“I sincerely pray that you establish yourself on Truth by practicing the just and proper Truth. Be not afraid - Truth is your only Support upon which you can depend and Truth (He) is your only Refuge. Let there be Triumph of Truth! Let there be Triumph of Truth! Let there be Triumph of Truth, Peace and Happiness! Let there be Triumph of The Absolute Happiness! Om Tat Sat Om.”

1. 1. 1965

Genealogy of Thakur Sri Srimat Swami Bigyanananda



The birthplace of Thakur Sri Sri Srimat Swami Bigyanananda Maharaj is 9A, Creek Lane, Kolkata. Their original dwelling place was Burdwan. From Burdwan, His grandfather Gour Chandra Saha came to Kolkata for residing permanently. Thakur came from a wealthy family. He studied in Metropolitan school up to Class Ten. He lost His parents in His boyhood. He was brought up by His father's second sister, Nirmala Devi. He married Sri Sri Rajlakshmi Devi of a Brahmin family, probably in the year 1939-40. The wedding was sudden. Thakur went to SriRampur on the occasion of a friend's wedding. There in her maternal uncle's house, Rajlakshmi Devi's wedding to be celebrated got broken off in a row over assets and liabilities. In that very function at the request of His friends, Thakur married Rajlakshmi Devi.

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