

PRATIBHU



THAKUR SHRI SHRI BALAK BRAHMACHARI MAHARAJ



PRATIBHU

(The Representative)

A collection of private discourses of
THAKUR SHRI SHRI BALAK BRAHMACHARI MAHARAJ

BALAK BRAHMACHARI FOUNDATION

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PRATIBHU

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THAKUR SHRI SHRI BALAK BRAHMACHARI MAHARAJ

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PREFACE

In the natural order of Nature, a semblance is noted among every living being. Every species attempts to preserve their lineage of creation and continue their rhythm of activities through their offsprings. Trees preserve their lineage through thousands of seeds. Abiding by the laws of nature, a tree will blossom with flowers and fruits and preserve its lineage through the seeds. However, the entire process is time consuming and quite risky. But if a branch of a tree is nurtured with love and care to grow roots from it, then the entire property of the tree is easily transmitted to that branch. This process of grafting (*Kolom-er Gachh*) enables a new generation to take life conserving every virtue of the tree within a very short span of time.

THAKUR SHRI SHRI BALAK BRAHMACHARI MAHARAJ had extensively discussed a similar arrangement for HIMSELF in a series of HIS invaluable private lectures. We respectfully remember Kalidas Banerjee, Shanti Ray, and Kasturi Gupta who drafted the transcripts of these private lectures delivered on 1967. To preserve the (Bengali) draft, the book adheres to the (Bengali) spellings of that time when the lectures were drafted. We are immensely grateful to Dr. Somlata Chakraborty who helped to preserve and retrieve the information.

Above all, we offer our respect and millions of pronaam at the holy feet of our THAKUR for showering HIS love, maya and blessings on HIS devotee-children.

RAM NARAYAN RAM

155, PARK STREET – 28TH BHADRA 1374, 11:30 PM

I can't freely express everything that's on my mind. I don't find anyone with whom I can spontaneously share information about the (higher) world from where I have arrived. If I find someone who would truly understand my words, it will satisfy me immensely and it would help you all as well to understand my philosophy by discussing with him. I now understand that I will have to mould someone myself who can understand my philosophies.

Whatever I say here is based on the spiritual level of the listener. If someone, who is fond of idol worship comes to me for permission to worship idol, I permit him. Next moment, I might have advised someone else that what is the point of idol worship. When a few devotees of Shyama Ma had come from Vrindavan and wanted to know about Krishna, I explained to them the importance of the teachings of Krishna. Another day someone from Chandan Nagar had come, who is affiliated to Party (Kalidas: "Ram Chatterjee?") – Yes, Yes – Ram Chatterjee asked me about the famous sloka that Krishna said in Geeta. That which refers to the piece where Krishna said He would come to protect whenever there is injustice (Kalidas: Yada yada hi dharmasya ...) Yes, yes. He asked about this verse (shloka). I told him – if the great sages of the Vedic era were alive during Krishna's time, they would have awarded Krishna the harshest punishment for saying this, because this verse will make people weak. If a person faces oppression and sits waiting for Krishna's intervention instead of protesting or resisting, then people will surely become weak, and the structure of society will collapse. Society is in this terrible state today because people kept waiting for Krishna's intervention. If Krishna had instead said that 'When oppression occurs, you should take whatever you have at hand – ladles, spatulas, sticks, whatever you find – and go into action, and I will stand with those who are resisting,' that could have been somewhat appreciated. Ram Chattopadhyay said as he was leaving – 'I doubt if there are even two atheists like you in the world.' The problem starts when Ram Chattopadhyay goes out and talks to the devotees who came from Vrindavan. One person will say Thakur believes in Krishna, and the other will say he does not. Those who consider themselves atheists will be happy with what was said to Ram Chattopadhyay, but those who believe in God will be pleased to hear about Krishna's greatness. Similarly, if those who are devoted to Krishna hear the explanation of the Gita's verse, they will feel greatly hurt in their minds, and perhaps they will never come to me again. So, you can now understand my situation.

In trying to please everyone like this, I am unable to express what my original thought process actually is. Still, even amidst such an adverse situation, whatever I am sharing, has plenty of hints about my original thoughts. (Kalidas: "Then how will we get to know YOUR true inner self?") The day that seed (Beej Mantra) which has been given to you blossoms, that day you will first realize that your Father had been matching step with your steps all this time. But the reverse should have happened; you were supposed to fall into step with my rhythm. On that day, the Divine Tune (message from Brahman) will spontaneously blossom within you.

I am tired today. Slowly, the sun of life has begun to fall from the mid-sky towards the west. I cannot sleep at night; it makes me stay awake. Two days ago, I saw a strange thing. Nothing is strange to me; I used the word strange just to express in your language. An appeal came from the Vishwa Prakriti (Cosmic Nature) at night. That night a few spirits had come, the ones who used to visit me when I sat for meditation during my childhood days. They bowed down and said – 'If YOU are pleased, then we have one request for YOU – to prepare three people like YOU.' Saying just this, they left. (Kalidas: "If YOU kindly explain it a little, it will be easier for us.") These words are my personal words; they are not for explanation to anyone. You all should not discuss these matters outside. Because if one is not matured enough, they will spontaneously create various confusing explanations.

That day Namita came and wanted to know if I had appointed Achal Sen as the universal president! That day, someone even wrote a letter from North Bengal asking about this matter. Where no one respects anyone, I have to say many things to maintain organizational discipline. Now if I say that I didn't say this, then no one will respect Achal Sen from tomorrow. And Samir, who comes from Behala; told me that being near to the President helps him a lot. I said – "Fine". I generally avoid hurting anyone's faith. But if someone sincerely wants to know, then I reveal a few things sometimes. People evaluate me according to their own thinking – accordingly, they are happy if what they hear aligns with their mind, and they feel sad if they hear something a little different. But no one wants to understand private thoughts in my heart; they always apply their mind which shapes their understanding. They become satisfied by figuring out something themselves. If I point out a mistake at any time, they come up with a new explanation and offer justification in support of their action. They never come with a pure and simple mind to understand (my opinions).

I keep waiting without interfering, for their seed to bloom when I will be able to share with them the true feelings of my heart. You also won't be able to understand what a difficult path I have been following since my childhood.

Since the blood sugar started increasing, I have completely stopped using Anima practices. The cells of the body that were affected by blood sugar, dissolved by Anima at night. When the body formed again, it did not recreate the same atoms; it formed with different ones. The body is made up of millions of atoms, and it is impossible to distinguish one from another. As a result, the atoms that existed before Anima were replaced by new ones when the body re-formed. Because new cells were created, the old disease no longer remained. The day I realized this could cause a problem with my (spiritual) records, I completely stopped practicing Anima. I applied an alternative technique – using dream phase to go to a different place. When one exits the body in dream, the body remains like the previous one – it does not become a new body. (Kalidas: "YOU mentioned the record, who will judge whether that is correct or not?") I have to do my own judgment. No matter how great someone is in this universe, there is always someone above them to judge them. My status is such that the judgment is assigned to me. I have no one to judge me – so I have to do my own judgment. My other ability, which no one

else possesses, is that I can rule over everything, from tiny or tiniest state to large or largest state, everywhere, in all situations and anywhere in space – I can rule over and do whatever I please – and for that, I am not answerable to anyone. With this (immense) power, your Thakur is existing here, and on the other hand for civil cases here he has to appear in court sessions for the judgement on trivial case of misappropriation of land.

But at no time, not for a single moment, have I used any (spiritual) power for my own benefit. Seeing so much suffering, the great sages in various places are shedding tears and saying – "YOU do not have to suffer anymore, YOU may come back." What all haven't I done to earn two pennies in life, starting from picking ripe hair to selling clothes, and running a radio repair shop, but for a moment I have never taken advantage of my spiritual power. The reason for my coming is of primary importance to me. I came at the request of all the great sages of the universe. A seed has the potential for the full development to become a tree; all seeds possess that power. The seed of the universe is sentient being. Within every sentient being resides the potential for reaching the full potential of this universe, in the form of seed. Despite having the complete capability, no one is being able to reach that full potential. Someone may have reached 99%, someone may have reached 99.99%, someone may have reached even closer, but no one has been able to reach 100%. Then a request came to me, asking if I would take a birth, so that others can understand why it is not possible for anyone else to reach the full potential. Two offers were made before I agreed: (1) I will be able to use all my powers, (2) I will have the right to choose where I will be born. I discarded both the offers and descended (took birth). I have kept none of my powers with me. The (supernatural) manifestation you see is what has remains with me, like the parts from a whole. When a train arrives, air rushes past it like a storm; for that, should it be said that the train has deliberately brought the wind? No, the wind automatically comes along with the speeding train. My powers are like that; they are not what I brought intentionally but simply came along with me. Still, see how much is it (powerful)!

My arrival is for this very purpose (the task itself), and everything else I do, I do for the sake of conforming to the rules and regulations of this place. (Kalidas: "Can no one else ever come in YOUR place?") Why should I say this? However, you have come to know that no one has come for so many infinite millions of years. You can consider it to be a special fortune to hear this directly from myself. In my place, only some among my own progeny might be able to come, but even that will depend on my will. That is why perhaps the request to develop three people (like me) has come from Nature. I don't know if it will happen or not, because one has to go through different situations at different times. If I can develop someone (like me), it will be apparent. However, the indications of this desire of the Nature started arriving soon after I completed 45 years of age. (Kalidas: "We all want to be like YOU.") When I was staying at 6C's house, Dr. Harihar Ganguly came to me and asked, "Can anyone ever understand YOU?" Many a times Guru himself does not know who would carry his lineage. Vilayet was Enayat Khan's son born at a later age of Enayet. Because of this (his age), he couldn't pay much attention to Vilayet. To train Master Panu, or whatever the name – Shyam Binod knows – Enayet gave his full care while teaching him, but it yielded nothing. But after Enayet's death, a condolence meeting was

held, where one of the masters stood up, leaving his chair when he heard the stroke of little Vilayet – "Hey, this one is exactly Enayet's stroke!" It's not true that the Guru's care remains the same all the time. For example, suppose if two disciples are given the same instruction. And neither of the two disciples could obey that command. When the two unsuccessful disciples stood before the Guru, the Guru had two types of feelings. Looking at the first one, the Guru felt a bit of distressed, thinking, "I taught so much, I worked so hard, yet he couldn't learn! Had I used this effort on someone else, he surely would have done well". On the other hand, looking at the second one, the Guru thought: "He tried as hard as he could. There must have been shortcomings in my own teaching, and if I had given him a little more time, he surely would have succeeded. It is not his fault; I failed to arrange for the right logistics and opportunity." This second person usually carries the Guru's legacy. This thought does not always remain in the hand of the Guru. It depends on many factors. Things like his conduct, whether there are objections from the family, etc. because it is much easier to train someone who stays close to Guru, and being far away can cause some inconvenience. However, I feel that since the request has come from the Nature, the Nature itself will probably send someone to me. It will be inconvenient if I choose myself as my maya (love) is so overpowering that selection will be difficult for me. If Nature sends someone, I will not have to make the choice, and no one will have any viewpoint. (Kalidas: "Will Nature send all three?") How can I say that? It could be three, it could be one, it could be none. Here, there is no compulsion, everything will depend on my sweet will. All I can say is that, if it happens, it will be very convenient for the working of the Nature. (Kalidas: "There are so many disciples of YOURS, they are like YOUR children. Will they not be YOUR progeny and naturally inherit their father's property?") The fact that I have made you my disciples is for your salvation. You cannot even imagine the difference between the spiritual states of you and me at this moment. Those who have passed away, they somewhat understand now. Ashwini Chatterjee (in subtle body) came after his death at Munshiganj and said – "THAKUR, where is YOUR level (spiritual elevation) and where we are; I am pleasantly surprised that I could even meet YOU." Before leaving Ashwini Chatterjee met me at my Swamibaag residence. Rabi Ghosh and Mohommed Ali were standing nearby and saw Ashwini, but they thought Ashwini had come to meet me physically. Later, when the news came from Munshiganj that evening, they understood. Because I casually mingle with you, you are now unable to understand (and appreciate) my level. Consequently, it will take a long time for this seed to fully blossom. After death, there will be another arrangement for you all, where you will be again taken somewhere where you will receive direction to blossom to an even higher level. It is difficult to say right now when will you reach the state of full blossom by continuing on this path. There are many seeds here, like the palm tree, which bears fruit three or four generations later. Hence, it takes a lot of time for the seed to sprout. And after it sprouts, it must be watered and fertilized – all these are involved. Then again, it might be seen that after it sprouts, a goat or cow comes and eats it. For that, arrangements have to be made to protect it with a fence. After doing everything, a storm might break the sapling. All these things cause a lot of delay in bearing fruit. However, a *Kolom-er Gachh* (grafted plant) progresses very quickly, because the direct part of the tree remains within it. One aspect of having a child-disciple is to arrange for

his/her salvation, along with as much development as can be done. Another aspect is focused solely with the thought of preparation. If I can develop someone like a *Kolom-er Gachh*, then he/she will understand my philosophies very quickly.

It takes a long time to develop a tree from a seed, but a *Kolom-er Gachh* will blossom in much less time. For example, using the stairs and using the lift (elevator) for going up. Someone using the stairs has to climb with great effort, and if one has a heart condition, one might even die midway. But the one using the lift will reach the 50th floor in a few seconds. The one using the stairs will know about every floor as one climb, while the person in the lift will only know about the ground floor and the 50th floor, he won't know anything about any of the other floors. Those who are like *Kolom-er Gachh* are like the person using the lift, because their speed is much greater than others, they will understand me much faster. They will easily pass through the stages that take a long time to pass through, in a very short time. In this Universe my speed is so high that there is a great shortage of people who can keep pace with me. That is why perhaps the request for this *Kolom-er Gachh* has come from the Viswa Prakriti (Cosmic Nature). However, I have also left this to Nature's discretion. Nature will surely send someone. But everything will depend on my sweet will. This is not something that can be forced upon; I can only do it if I am happy. Then my philosophy will get reflected through him.

But will nothing come from my seeds? It surely will. None of my seeds will be wasted or destroyed; all seeds will blossom. I gave the initiation (mantra) with that thought. But because it is taking a lot of time for a full tree to be developed from the seed, this thought of the *Kolom-er Gachh* came from the Nature.

RAM NARAYAN RAM



155, PARK STREET – 2ND ASHWIN 1374, 19TH SEPT 1967

Today Dhiren Ghosh came and was asking about the class I did the other day on *Kolom-er Gachh*. This matter is entirely personal to me; it's not meant to be disclosed outside. I never wish to reveal my spiritual identity publicly. I have come to this world (earth) entirely for my personal work. My only goal is to complete my work and depart with my spiritual records intact. . When it is time to leave, I will be able to take as many (of human/jeeva/life souls) as I please and even can keep some with me – this freedom is granted to me by the universe. However, just because this freedom is granted to me, it does not necessarily mean I will use it. I shall only use it if I am completely pleased with someone. Currently, I am operating under strict laws/rules. I never use even an iota of my power for my own benefit. All the infamy surrounding my name in this world, all the calumny, insults, and harassment I have had to face since childhood – none of that matters to me. What will matter is if I misuse my power for my own reputation – only then my records will be tarnished. I cannot allow my perfect, eternal record to be ruined for the sake of fame spanning merely 70 or 80 years. If you misunderstand me because of this, there is nothing that I can do.

Even if you misunderstand me today, the day you leave this place, you will understand what my true purpose was while carrying out my work. The other day, Dwijen Chakraborty passed away – which was the day he passed away? (Kusumudi: "16th") Yes, I went to the cremation grounds. Once, his son was dying, and he had come to meet me in Krishnanagar – I saved his son. That son has now completed M.Sc. Dwijen used to come and sing for me every day. (Kusumudi: "He sang very well; his father also used to sing") If Dwijen were to stand before you now, he would vouch that whatever he thought of Thakur earlier, he now understands that Thakur is manifolds elevated than that. I usually don't talk much about the other world; I keep it somewhat hidden due to the social environment and impact of your activities. But I am receiving repeated request from the Nature (Prakriti) so that I also think a little about that (other world) aspect. When I used to travel toward the Himalayas in my childhood, some progress was made on that. There are still some very elevated Sadhaks (ascetics/spiritual practitioners) in the hills. They cannot come to me. When I came, a constraint was issued by Nature that only those who are below certain level – say Four Annas– can come to me. Those who are higher than that - cannot come. (Kalidas: "Then, we are only at Four Anna level!"). I spoke of the Four Anna level, for the convenience of your understanding. Now those who are above this Four Anna level can understand me, but they cannot approach me as you do, since the law of nature dictates that no one above the Four Anna level can come near me as long as I am bodily present here.

Because Loknath and Trailanga understood that a great person (Mahan) with full power is due to arrive in this world, Loknath Brahmachari gave Ashwini the Ardha Mantra (half-initiation). They couldn't have come to me because their levels were far above than yours, so they established a connection/link with me through Ashwini. After Ashwini passed away, he met me at Swamibaag and told me that Loknath Baba and Grandfather (Dadu) had come and paid their respects to YOU. Since Trailanga was Loknath's guru, Ashwini used to call Trailanga "Dadu". At

that time, Rabi Ghosh and Mohammad Ali were standing in front of me – they also heard this. I have decided not to look beyond these Four Anna boundary, so in this social environment, I have endured all the court cases and your grievances, everything. Those who (Sadhak) are at spiritually elevated level, have been able to understand me quite a lot; perhaps the very thought of *Kolom-er Gachh* emanated for enabling their further upliftment.

He who comes as God with full power, represents this Universal Divinity (Birat). All His manifestation and action involve the Cosmic Divinity itself. He alone may be looked upon as the sole regulator of the future of this vast cosmos. He transcends the entire space and time; He is not bound within any confines; hence, He is present everywhere (Omnipresent). For His sojourn in this world, He has to confine himself within certain boundary. He needs to adjust and adapt Himself in accordance with societal and environmental needs. Because winter clothes are worn in cold places like Darjeeling, He also has to wear winter clothes there.

While He administers the laws of Viswa Prakriti, He himself also has to abide by those same laws. One who governs the Cosmic Order (Virat), when everything functions under His governance, the question may arise: Why is it necessary for Him to take birth (incarnate) here at all? This world is minute part of Virat (Cosmos). Janmashiddha (one Who has attained enlightenment from birth) descends for the work of the Cosmic Order. Generally, whatever lifespan humans have, He too lives on this earth only for that duration to carry out His work. This ordinary span – 60/70/80 years – is actually very short for the quantum of work.

Within this limited time, He tries to accomplish whatever maximum work that can be done. For instance, let's say He made 4 million disciples. He tries to prepare them for the work of Virat (Cosmos) by engaging them and providing them with the right support. He is Virat, the GOD Himself, who has chosen to appear in human form out of His own sweet will. Receiving Diksha (Initiation) from Him liberates one from the vicious cycle of birth and death. That does not mean that the work of His devotees and disciples (for ultimate attainment) is over. This world is merely a "stage". Disciples proceed from this stage to another "different stage" to continue preparation to work for Virat. Out of the 4 million disciples, the Master (Guru) sanctions a few, let's say 10 thousand, on His sweet whim – for them to go to the sanction world. It is said that one can attain the result similar to level of the sanction if one practices sadhana 21 hours a day for 21 thousand crores birth. It is clear that, even if one meditates upon his Guru mantra for a lifetime, it would not be enough to reach sanction level. This entirely depends on the sweet will of Guru; He can only award the sanction out of love. The Guru can grant "sanction" based purely on "Sweet Will" and love. It is not always based on evaluation of the disciple's activities. It can be completely whimsical. It is not very difficult to receive Guru's love if one has even a little devotion (bhakti) and love for the Guru. It requires virtually no effort. (Kalidas: "Is the concept of the *Kolom-er Gachh* similar to receiving sanction?"), No, it is not like that. Those who are receiving sanctions are a selected few from my disciples. As I have already mentioned, they are from those Four Anna levels by birth. But whoever is being referred to as *Kolom-er Gachh* will be sent from Nature itself, its level at birth may or may not be above Four Anna – but that is not my

lookout. For one it is with salvation as the objective, and for the other it is about arranging support for the work of Virat. (Kalidas: "Are there any of us like that?") I am not supposed to say this. Maybe He hasn't been born yet in this world. I usually never say anything directly. I want to hide behind numerous wrappers. This world is like a marketplace, where all kinds of people visit. Both the poor and the rich go to the market. Everyone meets each other at the market. The king also at times fancies to visit the marketplace. Then the king may get to meet many people. While returning from the market, the king, if he wished, may ask a poor man to accompany him, give him some work in his palace, and keep him there forever. It may happen that someone who had nothing to eat the day before suddenly finds himself among abundance in the palace after meeting the king at the marketplace. No one knows what will happen next. When I go to the market, I don't even need to say who I am or where I come from! But if someone recognises me by observing me, my movements, then that's his personal matter – I didn't want to deliberately explain him. The king is not at all obliged, but he can take along anyone he pleases to his palace as per his wish. This act of the king is completely as per his own will; there is no obligation there. The king is not answerable to anyone even if he didn't do so. Those who get sanctions are in this category. Whoever becomes the *Kolom-er Gachh* will probably carry the king's lineage. I don't find here anything close to the lineage of purity and simplicity that I have carried since birth. Most of the people interpret my theory according to their own thinking and then claim that interpretation as that of Thakur's. I don't do anything to impact anyone's honour. During the Bolu Bishu's case, I told Achal Sen in Ray's quarters - I have nothing in my hands, do whatever you can, I can't do anything for myself. In this regard, there was a discussion at Achal Sen's place that when Thakur had asked for help from Achal Sen, then how great a man (Maha Purush) is Achal Sen! I didn't mean it in that sense.

When I was a child, whenever I was hungry, I would go to the kitchen and ask my mother to give me something to eat. My statement was with similar childlike simplicity to my child (disciple). Why is this being interpreted wrongly as Maha Purush or something else? The way I interact with you with a simple mind, there shouldn't be any difficulty in understanding me! I have gone through a lot of hardship since I was a child. But I have never taken advantage of my spiritual powers, so my record is still very good. At night, Nature makes me sit through whole night and says - you are working so hard for them; however, they fail to understand you! I say - I have been doing my work selflessly, with deep love and affection, happily engrossed. Even if I try to verify whether it is useful for anyone, it will smell of some self-interest, so I don't do it either. I continue to play the (Cosmic) melody that I have brought along since my birth.

When I was 15 years old, I went to the mountains, and at that time, in a beautiful place in the mountains, I heard the song of a bird. What a beautiful song! During that visit, Amal of Sarishachor was with me. I told him, "Have you ever heard such a bird singing anywhere?" Amal was also very surprised hearing the song. What a wonderful melody - it cannot be described in words. I looked around and saw that we were the only ones there, no one else. When that bird sang, did it think about whether anyone would listen to its song? It wasn't that. It was singing engrossed with itself – it was not bothered about whether it would be useful to someone,

whether anyone would appreciate it, it wasn't thinking about all that. When the cloud thunders, when the ocean roars, when the wind howls – do they think that as no one is praising us, let us stop working! They don't. I too have been doing my work with that same mindset. Perhaps the Nature has thought of sending me this *Kolom-er Gachh* to keep my mind engaged and occupied.

When I went to the hills, I saw that there are still some great Sadhaks who are doing sadhana. But the message from where I came is still unknown to them. Although they have made great progress in relation to the ones who are nearby celestial bodies (other world like bodies), the path for further progress is not clear to them. With my arrival to this world, many great Yogis here have suddenly become relatively poor.

When I was in Ujaanchor, we used to visit Shyam's house there. (Kalidas: "Was Amalendu talking about Shyam?") Yes. Shyams were very rich from my perspective. My father's income was not very high, and on top of that, he had to send a part of his salary from his Kachari Bari (administrative office) to Medinimondal. As a child I had to live in poverty. Shyams were wealthy – they would have large pots full of muri (puffed rice) and chira (flattened rice). For me, Shyams were the richest family at that time. Ashu Sen used to work with my father, and I used to call him Jethamoshai (Paternal Elder Uncle). For the first time Jethamoshai took me to the city of Dhaka. I was astonished when I saw the Nawab's House (palace) in Dhaka! I realized these people were much wealthier than the Shyams. The wealth of even many ordinary employees of that palace was more than that of the Shyams'. At that moment, I realized that there were many people much richer than those I had considered as the wealthiest. Just like that, all the Yogis who were very elevated compared to Yogis in the nearby planets (celestial bodies), became instantly very poor with my birth as message from a new world (or dimension) arrived as well. Class Ten is much higher than Class Two - but that Class Ten is nothing compared to someone who is pursuing master's degree. These men (Yogis) in Class Ten were at peace until now, and suddenly when someone with a doctorate degree appeared in front of them, they were unnerved – it was a situation like that.

I don't know how long it will take even for those who have received the sanction to reach the level (spiritual elevation) of the world I came from. That is why the idea of this *Kolom-er Gachh* came, so that the work of many days can be accomplished very quickly in a short time. Just imagine how much time it used to take to travel to Delhi in a bullock cart or on horseback! It would take a month or perhaps more. Now in about 21-22 hours one can reach Delhi by train, and by plane, you can get there in two and a half or three hours. I am stuck within the limits of the Four Anna constraint, so I cannot think of those great Yogis. The one who comes as *Kolom-er Gachh* will show them the way. *Kolom-er Gachh* may take birth due to their fervent prayers. I will keep him hidden away and prepare him according to my own liking. Many have seen a master who teaches students, but no one has seen a master who can teach Masters. The great Yogis who have become Devtulyo (God-like) will fall at His feet. With one wish of Him, many

doors will open for them. Most of the ascetics of the hills have already surpassed their own Gurus. Now, there is no one to show them the way.

The teacher who taught you in Class Two may himself have only studied up to Class Ten. It was possible for him to teach you Class Two. But when you yourself reach the BA level, it will no longer be possible for him to teach you. Then a Master who has studied at an even higher level will be needed. Many Yogis are in that situation today. The idea of this *Kolom-er Gachh* has perhaps come to guide them. Just as the Moon has no light of its own but is illuminated by the Sun's light. Similarly, the one who comes as the *Kolom-er Gachh* will have no distinct selfhood. My power will be reflected through Him. No matter at what elevation a Yogi is on, no matter how high, He (*Kolom-er Gachh*) will be able to guide. (Kalidas: "Won't we be able to recognize or know Him?") He is not coming for the purpose of being known by you. Those who need to recognize Him will certainly do so. What you think about Him is not important, however, those who have reached very high stage (in spiritual elevation) will become desperate to get closer to Him. When I was a child, the last time I went to the mountains after my Thread Ceremony, I went to a certain area. No outsiders are allowed to enter there. Shiva performed his Sadhana (spiritual practice) there. The seat of Shiva's meditation still exists today. There are big snakes all around, no one from the outside can enter there. Shiva's seat of meditation is continuously being guarded. A little distance from that place, great Sadhaks are still practicing Sadhana. I happened to wander into that area. There is a saying among the Yogis there that whoever performs Sadhana on that vacant seat of Shiva will be accepted as Shiva's equal. Standing in front of that seat at that young age, this thought came to me: that one of my disciples would one day sit on that seat. My eyes were filled with tears that day – I wiped my eyes and looked up, and I saw Shiva standing a little distance away with folded hands, His eyes were also filled with tears. That childhood thought has been recurring for some time now. If someone like that can be developed, the Sadhaks of the mountains would especially be benefitted. They will be able to quickly traverse very long distances (of sadhana). Since I am stuck within the constraint of Four Anna, those great Yogis cannot come to me. But no law will stop them from coming to that child (*Kolom-er Gachh*) of mine. (The phone rang at one point. Amar Chakraborty from the Forward Block called to inform that the Chief Minister of the Jukto Front, Ajoy Mukherjee, wished to meet Gurudev tomorrow. Gurudev asked Amar Chakraborty to confirm the meeting and called for Ajit Bhattacharya. Gurudev then informed that they would discuss the topic later, and that these discussions should remain private among themselves).

RAM NARAYAN RAM



155, PARK STREET – 21ST SEPT 1967

Today, the person who had come to meet after learning about me was Pranabesh Chakraborty, a school master. He saw me in my devotee's home at Bikrampur Malkhangar when I was 14-15 years old. He learnt from one of his relatives that I now live in Park Street, hence he came to meet me. He used to often visit Anandamoyee Ma once upon a time. Once, Manikuntala Ray and her son Ramananda took me to a village near Chattogram. Manikuntala Ray was the wife of Jyotish Ray, and I saved her only son Ramananda from death. Jyotish Ray was one of the chief devotees of Anandamayi. In the village next to the one where Manikuntala Ray took me, Anandamayi Ma was also visiting at the same time. I did not know that Anandamayi was in the next village. I had met Anandamayi Ma a couple of times before that. After I saved Ramananda, Anandamayi came to meet me. There was a large pond in the Ashram of Bholagiri in Swamibaag, Dhaka, and I used to bathe in that pond. Having heard about me from Manikuntala, Anandamayi came to meet me at my maternal uncle's house in Swamibaag, and upon hearing that I was at Bholagiri Ashram, Anandamayi then met me at Bholagiri Ashram, and embraced me, saying 'Narayan, Narayan'. Another time, Anandamayi perhaps came to meet me at the house of Kamini Judge in Shyamabas, Tekatuli. In Dhaka, they used to call her Kali of Shahabaag.

In the early morning, I was brushing my teeth and was walking on the lanes of the village where Manikuntala took me. A devotee named Suresh was with me, Priyaprasad knew him. Suddenly, Manikuntala came hurriedly and asked me to return to her home quickly. I quickly finished my brush, washed my face and hands, and returned. On my entering the room, I saw Manikuntala quickly closing the door. I couldn't understand what was happening, then Manikuntala pointed towards the bed, and I looked closely to see someone sitting on the bed – seemed familiar face – suddenly she got down from the bed and bowed at my feet, saying 'Narayan, please save me'. I then understood that this was Anandamayi Ma. I asked, 'Are you Anandamayi Ma?' And she kept repeating only one thing – 'Narayan, please save me'.

Then Manikuntala told me the incident. In the village next to the one where Anandamayi was staying, there was a girl child, 7-8 years of age. The girl had been missing for three days. The girl's father, mother, and other family members were special devotees of Anandamayi. The girl used to bring flowers for Anandamayi every day, and Anandamayi also loved the girl very much. But since the afternoon of the day before yesterday, the girl had not been found anywhere in the village. The girl's father and mother had frantically come and had fallen at Anandamayi's feet. Anandamayi had assured them, saying that the child was fine and would return soon. Last night, the child's parents had again come to Anandamayi and wept. Anandamayi repeated the same thing – that the child was fine and would return soon. Next morning, in a dilapidated house on one side of the same village, the child's dead body was found floating in the well. No one used to live in that house. There was a *Sthalpadma* (land lotus) plant next to the well. Perhaps the girl fell into the well accidentally while trying to pick flowers from that plant and died. This incident had created a great sensation in the village, and Anandamayi was, in a way,

hiding and took shelter in Manikuntala's house. Anandamayi knew Manikuntala's house – she had come there several times before with Jyotish, so being familiar with the place, she came and took shelter there. Manikuntala heard everything and told her – 'Only one person can save you from this trouble. That is my BALAK GOSAI, WHO saved my son from death'. Meanwhile, not finding Anandamayi in the neighbouring village, the villagers became even angrier. Everyone was saying the same thing – the child is dead, and she had kept saying that the child was fine and would return. Anandamayi rushed to Manikuntala's house around the same time when I was brushing my teeth and taking a stroll nearby. Manikuntala heard everything from her and quickly called me. I heard everything and said – 'You are Ma, and yet you could not hear the cry of your child? What kind of Ma are you?' Anyway, I also had a few devotees in the next village. I took Anandamayi to that village, explained everything to the girl's mother, father, and everyone, and settled the matter. That day, Pranabesh was there in the gathering, he saw the entire episode – he came today and was referring to that incident. I told him not to discuss this outside, because I don't want to impact anyone's honour and reputation. I am a traveller on the path of the universal tune (or truth), I don't have any intention to amplify my reputation by using tricks and deception with people. I asked Anandamayi – 'What do you do all day? Is your whole day spent only in worships, prayers, handling prayer-utensils, and prayer-dishes? Don't you have any philosophy (tattva)?' A true spiritual person stays immersed in the ocean of philosophy of this infinite universe, and from that, he/she finds this universe's inherent tune. Pranabesh said – YOU showed Anandamayi great respect publicly that day and protected her'. That is why I say that this society is far removed from pure universal tune.

Ram Thakur also knew about this incident involving Anandamayi. Ram Thakur came to meet me at Meshmoshai's house in Chittagong. I saw that truly pure and beautiful tune in Ram Thakur. I liked Ram Thakur. After this, Ram Thakur came once to meet me in Narayanganj. He was suffering greatly from stomach problems then. That time, he hugged me and cried profusely.

(Kalidas: "Among the other spiritual seekers here, who else do YOU like?") I do not consider many of those who are famous in this society to be true spiritual seekers. Those who seek their own honour, respect, and prestige only to earn money by resorting to tricks and deception, and hoodwink their disciples and exploit them, I cannot assign them to any levels as a spiritual seeker. I am carrying out my task by staying perpetually immersed in the ocean of the tune I brought from birth, and there is no intent here to establish my prestige through any trickery or deception. However, as Kalidas mentioned, are there no true seekers here? There are, but their number are very small. Those few who exist are again so aloof that it is difficult to identify them with your eyes. I am not condemning or criticizing anyone; just as a tongue automatically rejects a piece of hair if it falls on it, similarly, when I examined them with the tongue of my inner tune and liked (not rejected by my spiritual taste), I only spoke of those. And those who have ascended to a higher tune are generally not found in the heart of society. When I used to travel towards the Himalayas in my childhood, even there I saw some great seekers continuing their practices.

What I refer to as high and low is only for your understanding. Everyone has come from the Nature with the same capital. For example, suppose two brothers start their businesses with 10,000 rupees each. After five years, one brother's capital has grown from 10,000 to one lakh rupees. The other brother, he also started the business with 10,000 rupees. After five years, it is seen that his capital has not only failed to grow, but he also owes 50,000 rupees to the market. Currently, the difference between you and the great spiritual seekers is only this: their capital has increased, and you owe money to the market. This debt is called the burden of sin. The one who can work with that capital here and take it back home – he becomes great. For example, the one whom you know as Shiva, he also took birth like you as an ordinary person one day. He also led a social and family life. Through his spiritual practice, one day Shiva reached great heights.

Everyone is a student at a school – some are in Class One, some are in Class Two, and some are in Class Ten. The one who is in Class One today will reach Class Ten one day, similarly the one who has reached Class Ten today, it is not that he has reached Class Ten in one day – he was also in Class One one day. Similarly, those whom you call great spiritual seekers today were also once like you. All beings come with the full potential of the universe. All beings are the seeds of the great universe. Just by looking at the seed of a banyan tree, one cannot understand how big a tree this seed can become one day. A person can carry around 500 banyan tree seeds in his pocket. But when that single seed bursts forth in its full glory one day, then hundreds of people can take shelter under it.

Similarly, in the works of Creation the process of maturing of its seeds is underway. All aspects of the universe are bestowed to you here as samples. This ability to see, to hear, the arrangement for taste and flavour, to get angry, to be annoyed, to be jealous, to feel self-pride – all these are given as samples from the universe. The Nature will watch how much you use these samples in line with the rules of Nature. Those who are ordinary, spend their whole lives caught in the trap of these samples. For the sake of slight greed, slight attachment, slight wealth, slight fame, there is no injustice they hesitate to commit. Nature, as an example, have informed about death, so that you are warned that the game here is only for a few days. Ordinary people like you cannot think more than this – and they spend their entire lives caught in this influence. As a result, for very minor reasons, they stray from the right path.

I have loved the family of Bolu and Bishu so much, we know each other from our days in Dhaka. But look, for very minor reasons, they moved away from me. This is the level of the common person here. This is the level of ignorance. Therefore, those who have become elevated do not accept either the condemnation or the praise of ordinary people. Because those who are themselves immersed in the darkness of ignorance, how can they judge others? Suppose you are wearing a very beautiful diamond necklace. Now, if a person who cannot see anything praises your necklace, will you feel good hearing it? Because how will someone who cannot see even slightly appreciate the beauty of a visible object? Similarly, those who have become elevated do not give any importance to either your praise or condemnation – they just listen and nod along with you. This level is the level of the common person – deep mystery of the

Vishwa Prakriti (Cosmic Nature) has no impact on their minds. Above this there is a layer, where individuals have found a hint of a mystery within this Vishwa Prakriti (Cosmic Nature) – and they are frantically looking for the path, but are unable to find it. Their number is very small. Far above them is the level of those whom I call spiritual seekers. Who are spiritual seekers? Those who practice (sadhana). Who does practice (sadhana)? Those who have found the path. Generally, this begins when one reaches the Manipura [chakra]. Here too, you see, when you were in your mother's womb, you drew food from the Manipura, meaning from the navel. The one task of those great spiritual seekers who have crossed the Manipura is to move forward by following closely the hint of the universal tune. This class of spiritual seekers is generally not seen in the heart of society, but there are still some in the mountains.

(Kalidas: "Is the *Kolom-er Gachh*, YOU have been discussing for the past few days, at this level?") No, my *Kolom-er Gachh* will be above the seekers, in fact, above those who have gone even further up. There are many layers among the seekers, those who have gone very high up themselves become Devas (divine beings) one day. When I was a child, quite a few groups of high-level seekers used to come to meet me often. Once a group of five such seekers came to meet me at night at Dogachi. They were Maha Purush (Elevated Ones). I was in the room and hearing their voices, Didima (maternal grandmother) came from the next room to see them. She was utterly amazed – she had never seen people with such huge, massive appearances! They found my whereabouts while traveling through the sky and came to meet me. Another similar group used to come in the middle of the night sometimes to meet me in Ujaanchor. Once, my sister Gita saw them and was very frightened; Gita was 5-6 years old then – and was asleep. She suddenly woke up and saw them and screamed. This group still resides in a certain spot in the mountains. They occasionally travel towards the ocean via the sky, and then they want to meet me. They are waiting for my *Kolom-er Gachh*. The *Kolom-er Gachh* is not only for the seekers but will be able to guide those who have gone much higher up.

The Master who teaches the students, and the one who teaches that Master is also called a Master – yet there is no comparison with an ordinary Master. *Kolom-er Gachh* is, therefore, the Master of Masters. (Kalidas: "Why do those who have found the path need to be guided again?") The universal path is endless – this path is for infinite time. Travellers on the path may face various inconveniences while walking. The *Kolom-er Gachh* will free them from those inconveniences. Furthermore, it is seen that there are many easy paths, but since the knowledge of those paths is unknown, many are struggling. My *Kolom-er Gachh* will give those seekers the information about that easy path. The path that is crossed with great effort, it is later seen that there was an easier path to reach there. In the mountain roads, you have seen people going around and around to go up. This rounded path might be several miles long, but the actual climb is much less – just 100 or 200 meters. But if someone goes in a helicopter, he will rise straight up; he won't have to go around the side of the mountain. Consequently, that person will reach a great height very easily in a very short time and with little effort. The great Yogis here, though they have reached high levels, have mostly taken the difficult path. They have made even simple things complicated under the influence of their inherent conditioning. On the other

hand, my path is the easy path that is free from conditioning, the path of the original instinct. Since my *Kolom-er Gachh* will be grown with my inherent consciousness, He will then be able to inform the travellers of that very easy, conditioning-free path of Nature. As a result, the work that would have taken them several thousand births to complete, they will be able to finish in one birth. For that, they are anxiously waiting and praying to me day and night that I send someone as a *Kolom-er Gachh*. Because of my records from Nature, and the constraint of the Four Anna rule, it is not possible for them to come to me.

Just like there are directional arrows at a crossroads – one points to G.T. Road, the other to B.T. Road – similarly, the *Kolom-er Gachh* will come from Nature to guide the seekers. Very elevated seekers who have become Devas (divine beings) will hold him in high regard so that the instructions of the Creator reach the seekers through him. They will abandon all their practices of so many years and will follow his advised directions. Besides this, the *Kolom-er Gachh* will have a big role, where great seekers who were prevented by the Four Anna rule or any others, whom I did could not meet – the *Kolom-er Gachh* can bring them to me very easily if He wishes. The *Kolom-er Gachh* is created to simplify the work of the seekers from Nature, because I am constrained by many of the universe's rules, but He will not be under any rule or vigilance. Periodically a gathering of seekers is held in the mountains, a huge gathering happens every 12 years. In that gathering, there are exchanges of ideas among the seekers. The discussion is about how the path of sadhana (practice) can be crossed more easily, with more progress in less time. Because time is very short, only the work that can be done while residing in the body will remain – the results of work done after transcending the body does not yield results. Therefore, from birth to death whatever work is completed within a short time remains for eternity. Since they remain busy with the actual work of the Nature, the Nature definitely grants them a facility: that their lifespan is at times expanded to hundreds of years. But no matter how long the lifespan is, they cannot escape the hands of death, and compared to the time needed for the sadhana, this lifespan is still insignificant – therefore, the discussion revolves around how much can be accomplished in how little a time.

In 1937 or 1938, a similar assembly invited me. I went to the hills with Bhupen for that assembly. (Kalidas: "Banka said 1938") Yes, he did accompany, so, it must have been in 1938. That was a major assembly that occurs after 12 years. Small gatherings happen in between, but the one that happens after 12 years is a special assembly.

Bhupen went with me up to a place like Rongtong or Rongtsetang; from there, they took me alone. Bhupen returned from that spot. No one from the outside is allowed to enter there. I had mentioned in the previous classes, that those who had become very elevated couldn't come to me, because of the Four Anna rule. However, they sent their message to me through others. They requested that I send someone to them.

I had replied that I would send one of my disciple children as my representative. That child of mine will go to the place of those Sadhaks. One who is most elevated in that assembly of Sadhaks is made to sit on the judge's seat. But in every assembly held since '38 until now, that

judge's seat has been kept vacant. The assembly is still held, and discussions take place, but the judge's seat is kept empty. They hold their discussions by placing only a garland on that seat. They will keep that seat vacant until I send someone.

(Kalidas: "Does this assembly still happen?")

It has been going on for many years. Add 12 to 1938 – how much is that? 1950. Yes, it happened in 1950. Then add another 12 – how much is that? The year 1962. It happened in 1962. This is how it happens once every 12 years.

(Kalidas: "So, then it will happen in '74, and then '86, '98, and so on? The seat of sadhana of Shiva YOU had mentioned that day – is that seat and this judge's seat the same?")

No, the seat of sadhana of Shiva is in a different place in the mountains. That place is guarded by very big snakes. Even now, some very elevated Yogis are in meditation nearby. There are many who sit under a tree and perform sadhana for so long that the tree has grown on them, their face is such that if you don't look closely, you wouldn't recognize it as a person. And concerning that Judge's seat I mentioned, very senior Yogis and Sadhaks gather there when the assembly happens after 12 years. The person who is the most elevated among them is made the Judge – if there is any disagreement on a point of spiritual practice, he gives the ruling, and everyone accepts his ruling. Since '38, they have been holding the assembly by placing a garland on that Judge's seat every 12 years; they haven't appointed anyone else as the Judge. If I ever send someone as my representative, they will place Him on that seat.

(Kalidas: "Will one person sit on Shiva's sadhana seat and another on the Judge's seat?")

If someone is sent to a village for a task, and if there is another task in the same village, then would you want to send another person investing on another travel expense? What is the simple logic? Only one person will go to the hills, and He will be my representative. Now, if the *Kolom-er Gachh* wants to take a companion on His own will, that's a different matter.

In a completely natural way, if someone is found in whom the universal tune resonates easily, then that person is assigned a very high status from the Universe. My *Kolom-er Gachh* will likewise be the owner of a very high status. The senior Yogis will look at him as the God. Just as I represent this universe, my *Kolom-er Gachh* will go to them as my representative. My will shall be reflected in Him.

Among thousands of trees that grow in the forest, occasionally a special flower blooms on one tree, and then that plant fascinates everyone, attracts attention, and draws people toward it. Similarly, in a coal mine, sometimes, one finds a diamond whose value is so high that the entire mine can be purchased with that single diamond piece. Coal and diamond are both made from the same substance – but what a difference in their prices!

Mondals, for instance, who owned a coal mine and had taken me to their place several times – were discussing that a similar event happened in the coal mine of someone they knew: a large diamond was found, and foreigners from abroad came to see it.

My *Kolom-er Gachh* will similarly take birth in this environment yet seem to be coming from another age. Compared to you, He will be (spiritually) far ahead, and His value cannot be determined by your ordinary standards. Whoever Nature would send as my *Kolom-er Gachh* – I will prepare Him as I wish, and I have to keep Him hidden away to certain extent so that the influence of the environment here does not affect Him.

I don't know how much I would be able to achieve, but by the intense will of the devotees and Yogis, *Kolom-er Gachh* will take birth. Everyone will get to know my real capabilities and my philosophy from Him. I have never focused on anything other than my own tune/path since my childhood. I have absorbed all the criticism and infamy and moved forward, never misusing my power for a single moment – that is why my records in this universe have remained so good. These are my personal words – I am not saying this with the intention of informing you, but because you are close, you heard these words from my mouth. Some of the Sadhaks/Yogis in the hills have been able to comprehend my position/stature in this Universe. However, they are unable to reach me. My *Kolom-er Gachh* can bring all of them to me if He so wishes.

A very ordinary person can dig a trench to flow-in the ocean's water far into the interior land. In similar way, through perseverance one can bring water to the desert and turn the desert green. If you could understand me, your life would become completely different. Just as a cloud hides the sun, thousands upon thousands of your piled-up sins is similarly concealing me from you – you are not being able to comprehend me – and you are wanting me to remain confined to very trivial worldly exchanges.

If I don't conform to your expectations, you become upset and leave, and then some, like Bolu and Bishu, are even planning to go to court against me. I understand everything and stay silent. If you could just follow my will a little bit, I could have brought you infinite wealth from the treasures of the universe and inundate you. You would then have realized that I am the only one who could give you that wealth, which is equivalent to receiving everything, and for that, you won't have to perform any spiritual practices (sadhana) either – I could give it to you purely through my sweet will. Instead of seeking that ultimate wealth, you are desiring trivial worldly matters that will not last with you forever. I wish you to make appropriate use of me.

RAM NARAYAN RAM



155, PARK STREET – 22ND SEPT 1967

(Three *sannyasis* (monks) came from Banaras today to meet Shri Shri Thakur. Shri Shri Thakur met them and invited them to have food before leaving. After they left, in the afternoon, Shri Shri Thakur had this conversation.)

Shri Shri Thakur: Have they left?

Kalidas: Yes, they left a little while ago.

Shri Shri Thakur: I had advised to give them some money before they leave.

Kalidas: Yes, Priyaprasad had given them. Have those who came today seen YOU anywhere before?

Shri Shri Thakur: They had met one of the *Sadhaks*. I met that *Sadhak* once in Kalimpong when I was 16-17 years old, on my way to the mountains. They must have heard about me from that *Sadhak*.

Kalidas: Are they very great *Sadhaks*?

Shri Shri Thakur: Everyone is a great *Sadhak*. One who does *sadhana* is great. Why does the question of small or great arise here?

Kalidas: Did they ask you something about Ramakrishna?

Shri Shri Thakur: One of them was in Dhaka for some time. That was about 20-25 years ago. At that time, he used to frequent the Ramakrishna Mission. He wanted to know about Ramakrishna. I said it was better not to ask me about that subject.

Kalidas: Didn't YOU tell them anything about Ramakrishna?

Shri Shri Thakur: I generally do not like to comment on any individual. However, if someone asks a few questions with an innocent open mind out of an earnest desire to know the truth, then perhaps I speak a word or two sometimes. Whatever resonates with the universal tune in the depth of my heart, that is what I speak impartially. If a person is thin, then they are called thin, just as a person whose complexion is dark is called dark – exactly like that, I say what comes up in my inner vision. But the problem is, just as you can see the thin or the dark person clearly with your external eyes, you cannot understand someone's spiritual level with the same clarity! So, if someone relies on me and asks a couple of questions innocently, then I speak a word or two.

Nowadays, a large part of spirituality rests upon publicity. The more publicity one has, the higher the avatar (incarnation) they become here. Not everyone can comprehensively evaluate. In cases where an honest response is not obtained from the mind, it is best to avoid answering trivial questions. If someone doesn't interpret my responses objectively with a clear (unbiased) mind, my responses often get misrepresented. Moreover, the person I told might have accepted

it with a clear mind out of an eagerness to know, but when he relates it to someone else, that person might not have grasped the essence of the matter. That is why, in the Sunday assembly, I generally speak about my philosophy and try to avoid personal issues.

Kalidas: What were YOU telling them about Trailanga Swami and Loknath Brahmachari?

Shri Shri Thakur: I love Trailanga and Loknath very much. They were very elevated Sadhaks. Loknath once sent Ashwini Chatterjee to Trailanga Swami in Banaras. Ashwini cooked payas (a sweet dish made with milk and rice) for Trailanga Swami using nearly one and a half Mon (a unit of weight close to 37 kilogram) of milk. Ashwini was a great cook. Since those who came today are from Banaras, I told them the story of cooking that payas (sweet made from milk and rice). Ashwini once brought some cooked dishes from Munshiganj for me. The story of feeding payas to Trailanga Swami was something Ashwini used to tell me often. When Ashwini used to come to meet me at Dhaka, I was about 16-17 years old. He was accompanied by Chintaharan Master. My mother loved both of them very much. Even now, my mother sometimes mentions them. As a sadhak, Ashwini was very renowned in areas like Munshiganj and Narayanganj. When Vivekananda went to East Bengal, he met Ashwini and requested him to join the Ramakrishna Mission. Ashwini had said, "I am waiting for Purna Brahma to fulfil the command given by Loknath Brahmachari – it is not possible for me to join your Mission." Loknath Brahmachari initiated Ashwini with half-mantra and told, that a Purna Brahma Mahapurush (Great Soul) would come and fulfil that remaining half mantra. After that, as you know, I met Ashwini on that stormy night at Munshiganj.

Kalidas: What were they inquiring about YOUR *Kolom-er Gachh*?

Shri Shri Thakur: That Sadhak with whom I met at Kalimpong at that young age, while going to the hills, it was through him that these three received the information about my *Kolom-er Gachh*. The great Sadhaks of the hills have understood me, but they are unable to come to me due the Four Anna rule (only people below Four Annas of spiritual level can meet Thakur). That is why they are waiting eagerly, looking down the path in anticipation of the *Kolom-er Gachh*. For some days now, waves of their deep longing are thumping my chest. This is what I informed them. When I sit down to work at night, that scream, that painful wailing of theirs comes and hits my chest, just as the waves of the sea come and hit the shore. I have left everything in the hands of Nature. Only when Nature sends someone I can comment. However, some premonitions are coming, giving a hint that He is coming. I am not doing anything by my own wish; whatever is necessary for the convenience of Nature's work is happening.

This desire to create the *Kolom-er Gachh* is not new. From the time I was taken to the spiritual conference in the hills or even before that, a discussion has been going on in the Nature. Because the 'stage' (level/state) of the *Kolom-er Gachh* cannot be imagined by a normal state of consciousness. If I decide in my mind that I will develop someone as my *Kolom-er Gachh*, then immediately with that thought, He will reach to a 'stage' which cannot be fathomed by ordinary mind.

In one word, I can only say that whatever spiritual attainment is possible on this Earth He will begin from a level higher than that. Consequently, no matter whoever the Sadhak here is, even those who have achieved the status of gods by doing Sadhana here, will fall at His feet, because His status will be like that. The work that takes many days, I will easily keep ready for Him.

Kalidas: YOU are working for all of us, but if YOU could explain the difference between the work YOU will do for the *Kolom-er Gachh* and the work YOU are doing for us.

Shri Shri Thakur: The work I am doing for you is about how to clear the burden of sin accumulated over thousands of births and help you to reach a certain (spiritually elevated) place. No one would take on the responsibility of this work – I am doing this work of a servant (Harijan), the work of cleaning garbage, while enduring your hundreds of abuses and complaints. I am not obliged to do this work, but I am doing this work out of my compassion/love (maya). This is not my main task. If, at the time of leaving after finishing the work I came for, I wish to take thousands of burdens like yours in a train compartment, I can. This entirely depends on my personal wish/joy (khushi).

And for the One, whom Nature will send as the *Kolom-er Gachh*, my wish will work there too – but that work will be done in a slightly different way. I remember once in my childhood – I was then in Ujaanchor Krishnanagar. I must have been 8 or 9 years old. I had constructed a small shelter surrounded by a fence. I would sit in meditation there at night. At night, Monai Fakir used to come to this enclosure, and many others used to come. One night, there was a severe storm. After the storm stopped, Monai Fakir went outside. After a while, Monai Fakir came back with a sparrow and its three very tiny chicks, and he placed them near my feet. He had brought them in his hands after seeing them fall near a tree next to my hut.

I saw that the mother sparrow was in a very bad condition, perhaps injured and dying while trying to save the chicks from the storm. The chicks were not harmed much. Within moments, I saw the mother sparrow pass away. Before she died, she looked at me in a way that seemed to be telling me – "Please look after them (chicks)." I was wondering what to do. I was going through an extremely busy period of work (meditation) at that time. Now, if I have to look after these three chicks, it will be difficult for me to do my other work. So, after thinking for a bit, I told Monai Fakir to bring some water in a small pot. The Titas River was nearby, and Fakir quickly ran and brought the water in the pot and gave it to me.

What I did was – I took one chick at a time in my hand and sprinkled a little water on its body, and they began to grow gradually. Just like this, within four or five minutes, the three birds grew up. Monai Fakir watched with astonished eyes! There was no way to tell that the three birds were tiny chicks just a few minutes ago; they had now become like normal sparrows. Those whose wings weren't properly formed a little while ago are now flying beautifully from place to place in my room with their lovely wings. I told Monai Fakir – 'When morning comes, they will fly away on their own, and I would not have to worry about them anymore.' They

stayed that night inside my hut, and in the morning, when Monai Fakir went out, they also flew out with him.

So, it proves that while it takes a long time to reach some stage, it can be reached in a very short time if desired. Under normal circumstances, it might have taken the sparrows several more months to reach the state in which they flew away, but I completed the work of several months within three minutes.

For quite some time now, it feels as if Mother Nature herself has been looking at me with pleading eyes, just like the mother sparrow, and trying to say – 'Please develop someone sent by Nature to be like yourself.'

Therefore, if someone truly arrives from Nature, I might then, out of my love, quickly do the work of many days for Him, just like I did for those three chicks. This is not something to boast about, and it is not something for you all to hear – this is completely my personal aspect. That you have heard this directly from me must be because of your good fortune. I used to talk about this occasionally a while ago.

After returning from that conference in the hills, I spoke about the *Kolom-er Gachh*. I used to visit the Nato family's house in Swamibaag, Dhaka, sometimes. One day I went to the Nato family's house, and Priyaprasad and Rabi Ghosh were with me. After a while, I saw Ram Thakur had come to that house looking for me. Ram Thakur used to call me 'Narayan', 'Narayan'. He had spent some time in the hills. That day, we discussed the *Kolom-er Gachh*. I said that I could visualize great *Mahapurushas* (great souls/saints) standing in front of my *Kolom-er Gachh* with folded hands. Rabi Ghosh was very enthusiastic about the *Kolom-er Gachh*.

Kalidas - Will the *Kolom-er Gachh* attain this status immediately upon coming to YOU?

Shri Shri Thakur - A father or mother keeps money in the bank in the name of a minor. But the minor cannot use that money right away. He has to wait until he becomes an adult. Similarly, if I can understand that someone is being sent by Nature (Prakriti), then in sweet will, I will confer Him the seal of my *Kolom-er Gachh*. This is entirely a matter of my inner world. This is not something to be announced to anyone; the One who becomes the *Kolom-er Gachh* will not even know what a huge inheritor He has become. Because the more it can be kept hidden, the better. Those people, for whom He has come, will certainly understand Him. He is not coming to make you understand, after all.

Kalidas - YOU are talking about keeping Him hidden, why is that?

Shri Shri Thakur - When work is going on to create a very valuable thing, it is done in secret for the convenience of the work. This group Santan Dal that I have formed, I have entrusted them with the responsibility of spreading the principles (Tattva) of my *Adi Veda* to everyone. They are not discovering the principles through their own research; they are presenting my spoken words through books, through the *Korachabuk* (a spiritual magazine), or through their own discourses. One task is to research and discover, and the other task is to convey that

discovery to everyone. For example, the teachers at Shibpur College teach the students – Ray teaches there - now, those teachers didn't discover the principles in those books themselves. Some great scientists had discovered it, and now the teachers are teaching it to the students. Among those who are engaged in spiritual practice concerning universal principles (*Vishwa Tattva*), two such classes can be seen. One group is finding new paths, while others are proceeding along those discovered paths.

Now, the ones who are discovering the path <Veda Bani> their numbers are very limited, but the number of people who are using that path is countless. Radio was invented by one person, but can you tell me how many people are using that radio today? It is not possible for anyone to determine how many people are listening to the radio worldwide right now. Similarly, those who dive into the depths of this universe and bring out new, valuable things are conferred enormously high status from the Universe.

Hari Bandhu was saying that in foreign universities those who do research are generally not given the job of teaching; they are kept focused on their research work. They do research and make discoveries, and the Masters in colleges and universities teach those discovered principles.

While the Masters' sole job is teaching, it is not the same for the researchers. Do they ever teach? Yes, they do occasionally go to teach at a specific university for two or three days. But that's all. After that, they dive back into their own research.

When those researchers come to teach, the Masters would also show up to listen to their lecture, because those researchers are far above the Masters. What the Masters teach are, in fact, the things discovered by those researchers. That's why the Masters also attend, sitting with their hands folded like students, and listen carefully to the researcher's words.

Ray was saying the other day that a renowned scientist would be visiting their college from abroad, and that scientist would take a class for the Masters/Professors in their college. This also happens in what you call the spiritual world. Wherever those who are nominated by the Universe for this research go, everyone stands with folded hands, seeking out the new message or principle that has been found.

My *Kolom-er Gachh* will be one such great researcher of the Universe, immersed in Universal mathematics. New paths will emerge through His work. Great Yogis and sages will follow the path He indicates. Now, if He is exposed to common issues for 24 hours, there will be an influence of the environment – that influence could hamper His innate brilliance. Therefore, from my side, there is a desire to keep Him a little hidden.

It's similar to how parents would want to give their child who is a good student as much opportunity as possible to study. Your thinking cannot rise above the United Front, Ajoy Mukherjee, Communists, Bengal Congress, New Congress – all these things. It does not bother you much that you will die one day – you think much more about your son's job, your daughter's marriage, illness, and so on. Your current expressions are negative – cannot do, it will

not happen, very difficult, hopelessness, and so on. Now, in order to eliminate the influence of this negative thinking on my *Kolom-er Gachh* I will keep Him among you yet slightly hidden away. He will not be kept busy with the kind of work that you do, like preaching the Vedas. If He does anything sometimes out of His own desire, that is His personal matter. Because He is not coming here to follow the path, He is coming to create the path. Those who will get His company will be especially fortunate – that's how it must be interpreted. I have already said that there are still great Yogis in the mountains, and they are waiting to receive instructions from Him. Not just this earth, the Yogis of other worlds will also listen to Him. I have already said that where others finish, my *Kolom-er Gachh* will start from there. His innate speed will be so high that He will be able to accomplish in a very short time the work that takes great Yogis a lifetime to complete. Therefore, He is a very precious commodity to the Universe. Just as a very valuable diamond is not left in the middle of the marketplace, but is kept very carefully, affectionately, and hidden away – in a similar manner, I desire to keep Him hidden away.

RAM NARAYAN RAM



155, PARK STREET – 23RD SEPT 1967

Today, a few scholars of the Western Vedic Society have come to the Park Street house to invite Shri Shri Thakur to one of their conferences. Shri Shri Thakur's elder cousin brother (maternal uncle's son) Sudhangshu Mohan Bhattacharya has also accompanied them. Shri Shri Thakur cordially asked everyone to take a seat and inquired about their well-being. One of the scholars offered his pronam to Shri Shri Thakur and presented the invitation letter for the conference along with a gift, the book Sankhya Darshan (Sankhya Philosophy), written by Mahamahopadhyay Kunjabihari Tarka Siddhanta. Shri Shri Thakur held the book and was examining it attentively.

Sudhangshu: The person who wrote this book was my father's teacher. He is from Medinimondal. YOU might have even seen him.

Shri Shri Thakur: His (Sudhangshu's) father, that is, my maternal uncle Herambonath Tarkatirtha, is a great scholar. When I was in Dhaka, I used to see students coming from far and wide to learn the scriptures from Herambonath. Has the person who authored the book that you just gave me taught my uncle (Herambonath)?

Sudhangshu: Father first studied under Herambonath Nyayaratna of Medinimondal. Afterwards, he received his education from this person, that is, Mahamahopadhyay Kunjabihari Tarka Siddhanta. It was only after completing his study of Nyaya Shastra (logic and jurisprudence) under him that he earned the title of Tarkatirtha. He was a very great scholar of the Vedic society. He was famous all over India. Before independence, judicial assemblies for Nyaya Shastra were held in the royal courts of various native princes, where he was invited as a judge. At one time, he was also involved in setting the paper and working as an examiner for the M.A. examinations in Nyaya Shastra at Calcutta University. The book he wrote, Tattwabodhini Tika (Commentary), is taught as a textbook in the M.A. course at Calcutta University.

Shri Shri Thakur: I am very happy to hear this. I have observed the study of scriptures in our family since childhood. In Dhaka, I saw how Zamindar Jogesh Das regarded my uncle (maternal uncle) with immense respect. When I used to go to Bholagiri Ashram for a bath, I would often see many scholars sitting around my uncle and listening to his explanations of the scriptures. (At this time, light refreshments were served for the guests). During the refreshments, Shri Shri Thakur inquired about the well-being of all the assembled guests. After the refreshments were over the visitors repeatedly requested Shri Shri Thakur to attend their meeting and then took his leave.

Shri Shri Thakur asked Kalidas to keep the gifted book carefully. Kalidas placed the book down and asked, "Will YOU go to the meeting of the Vedic Society?"

Shri Shri Thakur: Let's see, if I get the time, I will go. I used to have many discussions on the subject of philosophy with Dr. Mahendra Nath Sarkar. He and his wife loved me very much. He even wrote a book about me, what was the name again?

Kalidas: Shrimat Balaka Brahmachari Darshansar (The Essence of Philosophy of the Venerable Shri Shri Balak Brahmachari).

Shri Shri Thakur: Yes. Dr. Mahendra Nath Sarkar was a devotee of Shankaracharya. He worked primarily on the philosophy of Shankaracharya. One day he said, "It is not easy to understand YOUR doctrine; if YOU had a few people like Shankaracharya with YOU, they might have been able to understand YOU a little." See, he himself is a devotee of Shankaracharya – he didn't say that you are equal to Shankaracharya, but instead, he said that I needed a few people like Shankaracharya to stay with me! Dr. Mahendra Nath Sarkar was no ordinary philosopher – he had a great reputation both at home and abroad. He loved me very much.

Kalidas: What was YOUR discussion with him about the philosophy here?

Shri Shri Thakur: I told him: Look, I haven't had the time to study any of the scriptures here. Since childhood, I have been immersed in the tune (sur) of the universe that I brought with me. I may not have the language of a scholar like you, but I can mine invaluable gems from the depth of the universe. That universal tune contains science, logic, and mathematics. I have no desire to seek temporary applause through the use of unnecessary emotional fervour. . Most of what has been said here is based on imagination, founded upon conjecture. A single glance is enough to understand that there is a lack of direct perception (pratyakshata) there. The tune (sur) of one who have had direct experienced it is entirely different. Suppose someone has been kept captive in a room since birth. And the person has never been allowed to go outside. In that room, there is only a small window near the ceiling for air circulation. Only a tiny part of the sky outside can be seen through that window. The person has been kept like this since birth. Arrangements have been made for the person's sustenance, but they have never been brought outside. Now, whatever information that the person gets of the outside world is by looking at the sky through that small window. Sometimes they see a cloud in the blue sky, sometimes they might hear the call of a bird. If there is a tree next to that room, then perhaps that he sees a piece of the tree or a leaf. Now, how will that person describe the outside world by looking at that small part? Is it possible for someone who can only see a piece of a tree and nothing else to draw a complete picture of the whole tree? Can someone who has never seen a bird describe its appearance just by hearing the song?

Similarly, the great philosophers and seekers here, whose names you all hear, are all in a kind of confinement – the confinement of life and death cycle. How can someone who is himself confined describe the external world? The condition of the philosophers here is like that confined person.

Someone who looks at the overcast sky during the monsoon through this small window declares that the colour of the outside sky is black. Someone who looks at the sky during autumn declares that the colour of the sky is blue. Whoever is in whichever time (or period),

they describe the entirety based on the small glimpse they receive, and they end up making mistakes. No one can truly capture the actual picture of the outside!

The situation of the outside world can only be accurately described by the one who enters that room from the outside, meaning the person who is not confined – the liberated person (Mukta Purush). Therefore, it is only possible for the Janmashiddha to convey the correct message of truth; it is not possible for anyone else. Because those who are searching for the truth are themselves confined within the cycle of birth and death. They are taking birth and then dying and then taking birth and dying again – they can't break free from this cycle. They are not liberated people, so how can they ever present the complete picture of the outside world without ever having gone there?

That is why they have had to resort to imagination, and as a result, there is so much conflict among the various religions today.

Only one who is Janmashiddha, one who has come from outside the cycle of birth and death, it is only possible for Him to state the correct principle of this Vishwa Prakriti (Cosmic Nature). It is only possible for Him to accurately present the philosophy of this infinite universe.

Your Thakur has been continuously playing the Vina (stringed instrument) of the actual tunes of that infinite universe since his childhood. I want that same tune of Supreme Bliss (Paramananda) to reach you all. That is why I have been toiling so hard, day and night. You all don't understand what I am doing for you. You are also in a state like those confined in that room. You are going crazy over a small joy here, as you are unable to comprehend that outside there is an infinite ocean of bliss millions of times more than the joy here; the burden of sins accumulated over your countless births is obstructing you to understanding the truth. Day and night, I am only focused on one thought – how to cleanse you of the burden of sins from your countless births and relieve you from the state of imprisonment of birth and death cycle.

You cannot understand what a great friend I am to you. Because of your trifling desires, you are judging me, hold grievance against me. If you could understand this cosmic law, it would become easy for you to realize the task I am doing. I am unable to share my pains with anyone. I have come from that great ocean of cosmic philosophy where I am not subject to or bound by any laws. But as I have come here, I am following the law of this place (world). As long as I am in this body, I have to follow this law. This is what I refer to as my universal cosmic records. I must maintain this record intact. Under no circumstances will I deviate from my path. Even if you misunderstand me and distance yourselves from me, I have nothing to do. I cannot impact this universal record just to please you. Now, if I work considering your happiness, then one day when you are freed, you yourselves will again ask me, 'You were so wise, why did you get carried away by the words of fools like us?' That is why I have to follow the universal law. As long as I follow this record, you can find me easily whenever you want, but when I transcend this record, I may move to such a fine state of pure consciousness where it will be impossible for anyone to reach me.

Kalidas: What will happen to us if YOU leave us?

Shri Shri Thakur: The question of leaving is not arising here; I am talking about remaining beyond reach (Nagal-er Baire). For example, when a person dies here – like Tilu, who has departed, or Dwijen, who has departed – this departure doesn't mean they've completely disappeared. They are definitely present somewhere. But wherever they may be, you cannot find Tilu or Dwijen within your reach right now. Just because you can't find them within your reach doesn't mean they don't exist. They are certainly present. They hear your calls, but they don't have the capacity to come to you in a way that allows you to perceive them, and that's why they cannot come.

If you have a relative abroad, you cannot have them near you just because you wish it. They must arrange for a passport and visa and buy a ship ticket – only then can they come. Now, this arrangement of passport and ticket either has to be done by them, or you have to do it for them. Someone has to do it; only then can you meet them.

The same applies to those who have departed from here. If arrangements need to be made to meet them, either they or you have to make those arrangements for them. Now, if both the person who wants to come and the person they want to come to are very poor, how will the arrangements for this passport and ticket be made? That's why they cannot come and stand before you – because they haven't accumulated the 'capital' to come, nor do you have the 'capital' with which to arrange for their arrival. In that case, it must be said that they are certainly present, but they remain beyond your reach.

When I shall depart, I can use my 'capital' to come and meet you if I wish. But if I choose to meet someone, others whom I don't meet may feel bad. For example, if I go and meet the Rays of Shibpur, Kalidas may feel sad that 'Thakur didn't give me audience.' Therefore, I will not keep this desire in my own hands and leave it up to your call. I will go only to the one who can call me and take me to them. But it won't be like now, where you can easily meet me by spending 'Four Annas or eight annas' on a bus or train ticket. I will merge into the great consciousness of this cosmos, and my entire existence will remain dissolved in that cosmic melody. You won't easily locate me within your reach like you do now. Just because I am beyond your reach doesn't mean I don't exist. I will keep existing forever.

A moment ago, when the incense stick was burning, smoke was visible, and everyone was getting the fragrance. It has gone out a little while ago. Now the smoke is not visible, but the fragrance is still somewhat perceptible. In a little while, even the fragrance will be gone. But does that mean the entire fragrance has gone? Even if it goes beyond the reach of your nose, some of the very subtle fragrance will still remain mixed in the air. You may not be getting that fragrance then, but there are micro-organisms that are still getting the fragrance of that incense stick. Similarly, my consciousness, after leaving my body, will remain in a perfectly conscious state like now, but it will pass into such a subtle form that it will be beyond your reach. To reveal myself to you, I would have to descend in a very gross form and present myself. The matter is just like this:

when steam takes the form of ice, it can be seen and touched – it is similar to the gross form. Therefore, I will certainly remain with you, but you will not always be able to meet me often in the way you see me now. This is not only true in your case but also in the case of those who have become very elevated Yogis in this universe. Since I am much above their consciousness, in a much subtler state than their subtle state, they will not be able to reach me. <Veda Bani>. My consciousness has been referred to as Limiting to Void' (*shunnyyobot*). Those who have ascended very high, who have become very elevated, even they cannot reach the limits of my existence. Their existence will be at risk if they try to reach me because the subtlety where their existence lies, my position is even finer than that. If water tries to realise the molecular state that constitutes water molecules, it will cease to be water and transforms into something else. Now, if you don't have your own existence, then whom will you anchor on, and on whom would you meditate upon? It is from this thought that the idea of the *Kolom-er Gachh* has emerged. Whoever comes through *Kolom-er Gachh*, He will be able to find me within His reach in all circumstances. No matter how subtle I become, there may come a state of ultimate subtlety which no one can attain – even there, *Kolom-er Gachh* in His own glory, can maintain communication with me.

Even those who have become God, they will be able to get my message from *Kolom-er Gachh*. *Kolom-er Gachh* will take birth on profound and specific desire of them (Gods). Those who are meditating in the hills, they are also eagerly waiting for Him with folded hands. In 1938 or 39, I crossed Gangtok and went to the mountains. After returning that time, I went Chandranath Hills. From there I reached my uncle's (Meshomoshai) house in Chattogram to find that Robi Ghosh and Kala Daktar had come to my uncle's home to meet me.

A devotee of Shiva had also accompanied me then from Chandranath Hill. I told them – my child will be worshipped by the greatest Yogis of the world. Everyone here works (meditates), but I don't know if anyone else can do what He will do. His work will be in the realms of atman and spiritual reality; I have absolutely no desire to involve Him in worldly work that you can understand as 'work'. Perhaps you will not be able to fathom Him using your limited intelligence. Through His wish, many Yogis and Sadhaks will find many hereto unknown, invaluable, wonderful, supreme treasures of this infinite universe. I will also not interfere with His wish. I am not saying this because He is my own child, but I see the matter this way: those who can come in contact with this child of mine are exceptionally fortunate. Those on the hills who could not come to me due to the constraint (of Four Annas), are waiting with bated breath for the arrival of that child of mine.

One cannot look directly at the Sun but just look how beautifully one can gaze at the Moon, which is illuminated by the same light of the Sun. At night, when the sunlight is absent, at that time, the Sun gives its light through the Moon. My child, too, being illuminated by my light, will bestow the light of that Supreme Truth upon the Yogis on the hills. They will worship Him and say – "In this dark night, we hope to see the Sun at dawn. But until we see that Sun, allow us to seek that Supreme Light from You. You are the Moon, carrying that very Sunlight. We hope that

the dawn will break and the Sun will rise – but we do not know when that will happen. We have spent thousands and thousands of births wandering in darkness. When, after many ages, we have found a trace of light, please, do not deprive us of it out of kindness.” (Shri Shri Thakur became a little distracted at this time.) The fervent plea of many thousands of Sadhaks and Yogis, and even the Devas – not just of this world but of other realms as well – their desperate call has been pounding in my heart for some time now. Please try to understand me a little.

RAM NARAYAN RAM



তঁার প্রাণের বাবনের সঙ্গে শ্রী শ্রী ঠাকুর

155, PARK STREET – 26TH SEPT 1967 (NIGHT)

Shri Shri Thakur was singing a song of 'Allah, Tallah' sung by Monai Fakir to HIMSELF. After singing for a while, HE said – "Monai Fakir sang very beautifully. He would be completely engrossed (in ecstasy)."

Kusum Di and Kalidas: Please sing a little more, we are liking it very much.

Shri Shri Thakur sang for a little longer and then began to speak – Monai Fakir used to come and sit near me late at night. I was then 5-6 years old. I had built a small bamboo hut. Jagadish Haira, Ajit Namu, Nikunja Bhuimali, and a few others together had built that hut. I also helped them with it.

I used to stay in that hut all night, and Jagadish Haira and a few others would sometimes come and sit there – they would occasionally light incense (dhuno). Monai Fakir would also come and sit in that room late at night. Monai Fakir was guru of Alauddin and Aftabuddin. Monai Fakir was a great Sadhak and was a friend of Loknath Brahmachari. Monai Fakir met Loknath in Chandranath Hill. Monai Fakir used to stay all day in a Betel Nut Garden not far from our house. He would come and sit in my room late at night. I would remain seated all night, and Monai Fakir would also stay – he would leave for that Betel Nut Garden at dawn. At that time, in the night, several snakes and jackals would also come and sit near me. There was one very large snake. It started living in a hole in the earthen floor of my room. As soon as I sat down to work, the snake would slowly emerge from the hole and sit nearby. Once, during the monsoon, it was raining heavily – it was very late at night. Monai Fakir saw an old man sitting next to him with his eyes closed. At dawn when that old man opened his eyes, Monai Fakir asked him – "Who are you?" The old man then said – "My name is Jagadish." Monai Fakir then asked – "Where did you come from?" The old man replied – "I wander in this environment; I don't have a fixed place where I stay. I come drawn by this little CHILD. When this small CHILD sits down to meditate, such a light manifest, the whereabouts of which I have not found anywhere to date. This light seems to be this CHILD's own property." Monai Fakir listened silently to the old man's words. The old man's appearance was exceedingly wonderful, with white hair and a white beard. This is how the old man would come sometimes.

Kalidas: Is the old man YOU are talking about Mahadev himself?

Shri Shri Thakur: How can I say that? If Monai Fakir were here, you could have asked him.

Kusum Di: The other day, at Sukhchar, YOU spoke so much about Shiva in front of the Shiva temple.

Shri Shri Thakur: Shiva was born in an ordinary home like yours and then rose very high through the power of his own spiritual practice (sadhana). This is rare to see. He went through so many adversities but never backed down. That is why Shiva has been given such a high status and is called Devadideva Mahadev (The Great God of Gods).

Kalidas: Is that Shiva still continuing his sadhana?

Shri Shri Thakur: Everyone has to be involved in the activities of this universe. Everyone goes through different levels of manifestation of consciousness in different states. At different times, according to their level, different people have different kinds of work. Shiva was once involved in the work of building society. He used his trident to move stones and prepare many patches of lands making them suitable for cultivation; he dedicated himself to the service of humanity. But having reached a deep state of consciousness, he found a call which completely changed the course of Shiva's work. After that, Shiva was no longer to be found; he continued his spiritual practice in the Himalayas for the rest of his life.

Kalidas: If YOU could explain it a little more clearly.

Shri Shri Thakur: When you go to a doctor with pain, medicine is given to relieve that pain. One approach is to arrange for temporary relief of the pain, and the accomplished doctor is the one who does not merely stay within the temporary relief of pain but arranges to uproot the disease completely. Is temporary relief of pain using a pain killer better, or is it better to treat so that the disease never occurs again? Surely, uprooting the disease is better, right? Therefore, curing the sorrows and diseases here is like trying to temporarily reduce the pain with a pain killer pill, whereas the greater one will desire how to make one disease-free permanently, so that one never has to suffer the effects of that disease again.

Therefore, Shiva also one day sat down in search of that supreme solution, the secret of which, if found, would ensure one never has to suffer the pain and sorrow of this world again. Shiva sacrificed himself in search of that eternal supreme solution. He realized that just as it is necessary to eliminate the diseases, sorrows, needs, and complaints here, it is also necessary to strive for a way to be permanently protected from these problems. Immersed in deep sadhana, he dedicated himself to finding the primordial tune of the creation of this universe.

Why this pain, why this suffering, why this agony – what message of nature's primal mystery has reached us through this? Following that thought, he continued his meditation. (At this time, a phone call came from Shyambazar house, and Shri Shri Thakur spoke on the phone for a few moments.)

Shri Shri Thakur: There is a pain in the mother's stomach, so Dwiju called to inform me. What was I saying?

Kalidas: YOU were speaking about Shiva.

Shri Shri Thakur: Not just Shiva, but those who have become very elevated are also submerged in the deep tune of the primal mystery. When I was a child, and used to sit in meditation, spiritually elevated ones used to come to see me. I have come on my own sweet will – I have come at the request of many, so that they can see how, by taking a body and starting from a very low level, one can reach that level of the Supreme Tune. I have had to descend far below my own level to come. I have demonstrated how to start from that low level and reach

the full potential again, from my 4-5 years and within my 20-21 years of age. Everyone was astonished.

But there is a question that one can ask me. No matter how low I bring myself down, my innate knowledge (or consciousness) remains with me. Just like if there is a fire on the other side of a wall, its heat will penetrate the wall and reach the other side. This is similar. The heat of my innate knowledge – that heat continues its manifestation. Once when I was a child, during a school examination, someone came to me and asked what questions will come in the exam. Our teacher had taken his book to set the questions. I told him, 'You bring that book.' Our teacher used to smoke tobacco. I searched through his book and, by looking at the imprint of a hand, a mark from tobacco, and similar signs like someone writing on a piece of paper placed on top of a page of the book, I told him 7-8 questions. Those exact 7-8 questions were the ones that came in the exam.

I did not use any supernatural power, but I only applied my powerful instrument of observation and understanding which is so matured that what is generally not easily detected by ordinary eyes does get noticed in my instrument. Since childhood, from the age of 4-5 years, by utilizing my instrument of understanding, I have reached the core mystery of the universe and seen the profound secret of this creation. For millions and millions of years, many elevated and noble ones in various places in this vast universe have been working for this solution. They are all very elevated beings. Everyone is working.

It seems that the idea of the *Kolom-er Gachh*, which I have been talking about for a few days, has come from the Nature in order to find a pathway to the solution. It is as if nature wants to say that it's not just about me reaching the full measure, but I should also help others reach that full measure. If I can develop someone, whom Nature has sent as a *Kolom-er Gachh*, then through Him, many people will easily receive the response of the Supreme Tune of the boundless universe. This is because my thought itself will be reflected through the One I develop. I am unable to allocate my time elsewhere because I am busy maintaining the record for which I have come. If I can develop *Kolom-er Gachh*, it will greatly benefit those who have become very elevated (highly evolved souls). It will save them many years of hard work. There are still many in the mountains who are waiting for such a person. That child of mine, who will go to them as my *Kolom-er Gachh* – if He goes – they will welcome Him with supreme devotion, supreme love, and as the Divine-incarnate.

Kalidas: When YOU say 'mountain,' are there such high-stage seekers only in the Himalayas or elsewhere on Earth?

Shri Shri Thakur: They are mostly in the region of the Himalayas. There is a certain area there where they reside.

Kalidas: When YOU went to Gaya, you mentioned that there are some towards the Narmada as well.

Shri Shri Thakur: There may be some, but they are not as highly elevated as those in the Himalayas. Wherever they may be, they will seek out my *Kolom-er Gachh* for their own benefit.

Kalidas: Will the *Kolom-er Gachh* then go to both the Narmada and the Himalayas?

Shri Shri Thakur: My *Kolom-er Gachh* is not bound to go anywhere; He will go only if He so wishes. He will follow His own whim and will. This is not something that can be forced upon. However, since everyone is waiting for Him, it can be expected that He will respond to their intense, earnest calls. That could be the Himalayas, or it could be the Narmada River that Kalidas spoke of. They will find *Kolom-er Gachh* through their personal pursuits. If my *Kolom-er Gachh* takes pity on them and goes to them, that is a personal matter.

Kalidas: Will we not be able to see Him?

Shri Shri Thakur: I have already said that my effort will be to keep Him veiled. Because the more He is kept away from the squabbles, disputes, and envy here, the better.

My *Kolom-er Gachh* will be an invaluable asset to the universe. He must be saved from the hands of the envious people here. While developing my *Kolom-er Gachh*, I myself will not allow Him to understand what a huge and valuable subject He is about to become the owner of. I will just keep an eye on Him from a distance. Because, as I said before, my child, whom I will develop as the *Kolom-er Gachh*, will come with the knowledge of that primordial tune of the universe. Great spiritual personalities will come to Him for obtaining very simple solutions to complex problems. With your capability, you can only think about the deficiency, illness, sorrows, and worries of this earth. That's why when I talk to you, I talk more about the problems here, because everyone will not be able to contemplate about higher challenges. But the thoughts of those who have ascended to a very high-level flow in a different stream. They are immersed in meditation about the mysteries of Creation; they will take guidance on the tune of that meditation from my *Kolom-er Gachh*. So, whether you recognize Him or not is not important. Those who have ascended to a very high level – they will search for Him and find Him. The common people like you who can recognize Him, understand Him, are indeed fortunate; it can be said that they are the possessors of great fortune.

Kalidas: The other day, Dhiren Ghosh was saying that the one who will be YOUR *Kolom-er Gachh* will be like Shiva

Shri Shri Thakur: After remaining silent for a while, HE said: It is better not to discuss this matter too much outside. I can only say this much: that those who have achieved greatness through spiritual practice in this world, wherever they have finished their work – my child, my *Kolom-er Gachh*, will begin from a point much higher than that. A father painstakingly builds a house, but when his son starts a business, he begins with the inheritance of his father's property. Do you understand? You may have started with nothing one day, having gone through very poor circumstances. Then, with great difficulty and hard work, you established a shop, you built a house. When your son takes up the business, he doesn't have to start with the same struggle.

From the very beginning, he gets a ready-made house, a ready-made shop. This matter is also somewhat similar. My spiritual heir is my child. Therefore, the value of the One who comes as *Kolom-er Gachh* is immeasurable. The number of people who will reach me by loving my child, my *Kolom-er Gachh* is impossible for me to express. Many are waiting for His arrival.

RAM NARAYAN RAM



তঁার চোখের মণি বাবনের শুভ জন্মদিন উদযাপনে শ্রী শ্রী ঠাকুর

155, PARK STREET – 30TH SEPT 1967, 3PM

Shri Shri Thakur was sitting in HIS own room. Kalidas was standing in front of HIM and was speaking with someone on the phone. Shri Shri Thakur looked at Kalidas and asked, "When was the phone line restores?"

Kalidas: Just about an hour ago.

Shri Shri Thakur: Mother came yesterday and asked when the phone would be fixed. Gouri Shankar should call and inform at Shyambazar.

Kalidas: Reba Di called to ask if there will be class tomorrow. I said Thakur's health is not well, and nothing can be said at this moment.

Shri Shri Thakur remained silent for a while, then called for Kusum-di and said, "Has Anil Sen arrived?" (Someone brought news from the ground floor and reported that Anil Sen has not arrived yet.)

Shri Shri Thakur: When Anil Sen arrives, he should be sent upstairs. (Then, after a brief silence) Has Harish eaten? (News was brought from the kitchen that Harish has eaten.)

Shri Shri Thakur: This Harish used to come to me when he was very young. He lived in a place called Kalmina near Krishnanagar, where we used to live. One of his uncles had a cloth shop in Ujaanchor market. My father, then the teacher Prakash Ball, and this Bishweshwar Ghosh from the *Kachari* (court/office) – they all used to sit and chat at his uncle's shop sometimes in the evening. Once, one of his maternal or paternal cousin sisters was bitten by a snake, and he brought her to me. Harish was a good football player. He played very well in a football tournament once in Bancharampur. Once, due to rain at night, he couldn't return home and stayed at our home. Mother cooked with care and fed him. Mother hadn't cooked fish that day, so she called Haira and brought fish to cook again. At night, he slept in my thatched room. I was meditating, and he was sleeping a little distance away. Monai Fakir used to come to me late at night then. Monai Fakir didn't want to be in the crowd, so he would come at night. Monai Fakir was a little surprised by seeing him sleeping when he entered the room. Then he sat down to meditate.

Kalidas - How long had Monai Fakir been around with YOU?

Shri Shri Thakur - He was here for quite a few days, then I sent him away myself.

Kalidas - YOU were singing Monai Fakir's songs so beautifully that day!

Shri Shri Thakur - Monai Fakir used to sing very well. I couldn't sing like him; I just did a little bit. And he was the guru of Aftabuddin, Alauddin, and Ayen Ali – who is father of Bahadur Khan who comes sometimes. Monai Fakir was a very great Sadhak. He would just tell me, "Hey child, please open my "Agya Chakra"."

Kalidas: Alright THAKUR, may I ask a question? This "*Kolom-er Gachh*" you've been talking about for the last few days; will He be even more elevated than Monai Fakir?

Shri Shri Thakur: We were discussing a different topic; this has shifted to another context altogether.

Kalidas: It just came to my mind, so I mentioned it.

Shri Shri Thakur: It's better not to discuss this topic. It's proper to let the subject matter that nature has kept veiled to remain veiled. These things aren't meant for public discussion. Since you're close, I'll say a couple of words. This is not a subject for you to know, nor is it a subject for me to let you know.

Kalidas: If you don't wish to, YOU don't have to say anything.

Kusum Di: Please tell us, Thakur.

Shri Shri Thakur, looking towards Kusum Di, asked if she knew that Ray-da would arrive from Shibpur that night. Kusum Di replied that she knew about Ray-da's arrival plan and again requested him to say something about the '*Kalom-er Gachh*'.

Shri Shri Thakur: *Kolom-er Gachh* of mine is coming for a wonderful work of the Vishwa Prakriti (Cosmic Nature). This is not a matter of today. This *Kolom-er Gachh* is the final result of a long period of effort and contemplation. The powers you are witnessing here must be acquired in some way or another. Look, there are many types of power within power itself. For example, someone exercises alone; doing this, they become very strong. Or, say, someone earns a lot of money through business and becomes very wealthy. This is one kind of power. Then there is another kind of power, like political power, which doesn't just happen with your single wish; it requires the consent of many people. You can do your exercise alone sitting at home; there is no need to consider how others perceive you there. Whether someone likes you or not, no one can stop you from gaining power through exercise. However, you will only gain political power when the majority of people support you. For someone to become a Chief Minister or a Prime Minister, it's not enough to have only your own desire; you will only get it if you receive the majority's support. The spiritual power in this universe is somewhat similar. One group is the *Sadhaks* who become very great through their *sadhana*, perhaps becoming gods. But those who have become even greater, they have become Great Spiritual Beings (Purush), and it is decided through election who is the greatest among them. Now, if it turns out that several great spiritual leaders have reached the same level simultaneously, then they have to be reborn with a body to test their 'record'.

No matter how great one is, one must acquire power. However, considering the ultimate culmination of these universal creations, the idea of someone was conceived who would never have to acquire anything. The idea of *Kolom-er Gachh* originates from this thought. Therefore, He will be above everyone, above all laws. For example, doesn't the text of the Durga Puja Mahalaya say, "This god gave Durga this, that god gave Her this – Durga was created with the

best of all these things."? Since this happened, She didn't have to acquire anything through spiritual practice; She received the best things from everyone. Because what was not possible to do separately happened all at once, and a combined power of everyone took a form from that. This *Kolom-er Gachh* of mine will be like that. Have you understood somewhat now?

Kalidas: Will He come in human form?

Shri Shri Thakur: Yes, the shell (body) belongs to humans, and then as days go by, it will form automatically. Its very birth will be for the purpose of taking this form.

Kalidas: Will we not be able to see Him?

Shri Shri Thakur: How can I say that? As I said before, He is coming for such a huge purpose of nature that you cannot even imagine it now. He will remain within this environment, but this environment is so far behind in terms of thinking that the idea of bringing Him from a different environment comes up.

Kalidas: I didn't quite understand.

Shri Shri Thakur: Where do you think you have come from? You say that you are born from the sperm of the Sun and the womb of the Earth. So, since the Sun came, and then the Earth came – you were born in this environment – and since then, you are born once, then you die – you are born again, you die again – this has just continued for millions and millions of years. Who knows how many more millions of years this would have continued. Because I met you in midway, I am trying to figure out how to throw you outside of this cycle. So, what does this mean – this environment has become like an environment of failure. Even though all the ingredients for achieving success are present, you are no longer able to succeed because you cannot overcome the influence of this environment. From birth to death, you forget the real purpose and are running behind useless targets. Hence, it has to be ensured that *Kolom-er Gachh* is not affected by this environment, the environment that begets failure; He is not coming in the same way you have come, from the sperm of the Sun and the womb of the Earth. For example, hypothetically speaking, He may come from the world of a massive Sun far away – a Sun that is the Sun of Success.

Do you know how far these comets travel to come here? I am not saying it has to be exactly like this; that has no meaning. I am only saying that such a discussion has had taken place among the spiritually elevated men on whose prayer the *Kolom-er Gachh* is coming. They are the ones who requested me to develop a *Kolom-er Gachh*. Through Him, my manifestation will reach them.

Kalidas: Then, the *Kolom-er Gachh* must be above all gods and goddesses.

Shri Shri Thakur: All the gods and goddesses have elevated through Sadhana. But He is like Durga, who is created with the best things from all the gods and goddesses. My *Kolom-er Gachh* will also be exactly like that. He will also receive mine.

Kalidas: You placed the Kolom-er Gachh at such a great position, just right in YOUR own place.

Shri Shri Thakur: It is not a matter of a great position or a small position. The objective is for the work to be accomplished. Suppose a man's father once came to this Bengal as a refugee, having lost everything from 'Opar Bangla' (Now Bangladesh). Then, through great difficulty, he worked as a porter at Sealdah station, then sold towels – doing all these things – and with much struggle, he earned money one day and built a single-story house. Now, his son became the owner of that house right from birth. Does that son have to start from the beginning again, doing everything his father did from Opar Bangla? He became the inheritor of the house built by his father just by being born. Now, when he starts working on the house, he will begin right from the second floor. That is, where his father finished, the son will begin from there. This is how a family (or a tradition/lineage) grows.

Kalidas: When will He come, can YOU tell us a little?

Shri Shri Thakur: This is none of my concern. He is coming as the inheritor of infinite power from the Vishwa Prakriti (Cosmic Nature). His arrival has one single purpose: to indicate the way to the ultimate result of the great success of infinite creation. On one hand, my record is running, and on the other, there is the responsibility of preparing Him. Therefore, He must be kept in seclusion. However, the news of his birth is coming. I wish to keep Him as hidden as possible, according to the indication of the Vishwa Prakriti (Cosmic Nature). He must not be allowed to know what He would become. He must not know who He is, and neither His true identity should be revealed to others. Because this could bring hindrance to the path of His development and preparation. However, if someone can recognize Him, there is nothing that can be done. However, He must be protected with great care. While I heal your diseases and sorrows, but if I do something for myself it will leave a spot on my 'record'. The *Kolom-er Gachh* who is coming will be a part of me. Therefore, if I intervene in His life – that is, if I interfere with any of his sicknesses or issues – it will leave a spot on my 'record'. That is why He has to be kept with such great care.

Kalidas: I have a great desire to see Him.

Shri Shri Thakur: I do not know who among you will be able to meet Him. However, those who are able to recognize Him cannot even imagine how great a fortune they possess. It is told that every accomplishment (*Siddhi*) and complete liberation (*Mukti*) happen when one has a vision of the gods, and you cannot even comprehend what can happen or not happen when one has a vision of the One whom the gods themselves are sending, the One whom the gods are preparing to worship.

Just thinking about Him brings tears to my eyes, and I am also waiting for Him. I do not know when I will meet Him. No rules here can stop Him, no rule will have any effect on Him. I have had to go through so many difficult rules since I was a child, but no rule will have any applicability over Him. When things cannot be accomplished through the path of rule, His will

acts as the rule. In all the worlds – the visible (Sthula Sharir), the invisible (Sukshma Sharir), and all other worlds – His wish will be treated as the rule. No debate will work there. Because those who are supposed to debate are the ones who are sending Him. Therefore, there will be no argument or debate with Him. He will walk the path of the world like an absent-minded child, playing and wandering. Even the dust of the path that He travels on will be worthy of worship by the gods. (At this point, the conversation is interrupted as Shri Shri Thakur's mother and aunt arrived to meet him).

RAM NARAYAN RAM



155, PARK STREET – 7TH NOV 1967, 3PM

Shri Shri Thakur was in Samadhi (deep meditative state) since this morning. Thakur's Samadhi broke at three o'clock in the afternoon. Afterwards, Thakur had this brief conversation after uttering Vedic mantras in a deep, resonant voice for about five minutes.

<Veda Mantra> After many long years, just as one planet establishes contact with another, a profound desire has been traveling through the space for many thousands of years. That powerful desire is now seen to take form like a beehive on Earth. Although the words may sound a bit like imagination, but it is not imagination. The fragrance of a flower can be sensed from far away, but that is not imagination. Just as radio waves catch sounds from a distance, so too, a great desire of nature is being felt in my mind machine. I can hear the sound of that arrival. Today, the day of Sasthi Tithi (Sixth Lunar Day), Sasthi-Puja, this Sasthi day in the month of Kartik is considered very auspicious in my rural home. My other brothers and sisters were born in Dogachi, my maternal uncle's (Mama Bari) house. Only I was born at my father and uncle's house, in Medinimondal. My mother was pregnant then, and my paternal grandmother wanted the child to be a boy and that the birth should happen on the Sasthi Tithi. But I was born on the day of Kali Puja, days before Sasthi. Today, those memories come back to me. Today's date is also Sasthi Tithi, moreover, it's a Tuesday, and on top of that, it is Surya Puja (Sun Worship) day – very auspicious. (Professor P. K. Ray said, according to the Bengali date, today is 23rd Kartik, your birthday.)

Thakur sat with HIS eyes closed. Tears were streaming down both HIS eyes. In front of HIM was Dhiren Jyoti Shastri. (The original manuscript of this class was received from Dhiren Jyoti Shastri himself.)

He wanted to know: Is the Thakur's paternal grandmother's name Rajlakshmi Devi?

Professor P. K. Ray replied, "No, Rajlakshmi Devi is the Thakur's maternal grandmother (Didima). Thakur's paternal grandmother (Thakuma) is Shashimukhi Devi."

A moment later, Thakur opened HIS eyes and said, <Veda Mantra>: Today is Surya Puja (Sun Worship), the Sun is the symbol of the Supreme Energy of the universe. We remember with respect that Supreme Energy and offer our reverence to Him. That Supreme Energy is bringing a fresh new light, that will chart a new path in that light. The solution to the mystery that has not yet been solved, may the final solution to the ultimate mystery of creation come through His touch, I desire.

He has arrived holding the key to the ultimate solution for the final destiny of creation. Many are waiting for Him because He has come from beyond all rules. The profound desire that had just been spoken of, which is preparing to take form like a beehive on Earth, seems to be because of His arrival. Even the highest spiritual beings who have gone into a highly subtle state

of consciousness, and who are beyond the reach of even the gods, are waiting with restless eagerness for Him, because He is not bound by any cosmic spiritual rules; He is above all those rules. <Veda Mantra>

By a slight wish of His, many complex paths will instantly become easy. The path to achieving worldly salvation, which was very difficult until now, will become very easy by His will. The work of thousands and millions of births will be resolved in a single birth through His will and His wish.

He has arrived with the ability to solve and provide remedial paths for the most complex and difficult problems of creation of the boundless Universe. Siddhi (spiritual elevation), Mukti (liberation), Moksha (salvation), Nirvana (extinction of suffering) – all these are extremely trivial matters; much more, and much greater things, will be obtained from Him. He can bring any situation of the world under His own control by His own wish. He will not be answerable to anyone for this.

After keeping HIS eyes closed for a while, Thakur asked – "Where is Kalidas?"

Professor P.K. Ray replied, "Kalidas is supposed to go to YOUR maternal uncle's house on Patoldanga Street today, from there he will take Nibaran Babu and others and go to Shyambazar house and then come here."

At this time, Kusum Di told Thakur – "YOU haven't eaten anything since morning, please eat something first."

RAM NARAYAN RAM



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