In *satyanusaran* (the only booklet Sri sri Thakur wrote himself) his first observation is: The degeneration of humanity began at that moment when the unseen God was made infinite and ignoring the seers, the worship of their sayings began.” So in the beginning Sri Sri Thakur has cautioned us about two mistakes which are committed by the spiritual seekers. If we think God in terms of infinity we are lost as the human mind cannot comprehend infinity.

If we can not comprehend infinity then what is the source of our creation? What is the relation between the Creator and created? Is everything predetermined? All these questions were answered by Sufi philosophers and saints and the saints-philosophers of Vaishnavism.

Let us hear what Sri Sri Thakur has to say.

Sri Sri Thakur says that the source of creation is the “word.” He is the ‘word’ which manifests Himself with all His properties in to all that has manifested, is life. So Sri Sri Thakur finds the presence of the source—whether we call Him God, or Almighty of Supreme Soul or Allah or Bhagaban, every where in all the created embodiments. Because where there is manifestation there is life. That life may not be the life of human, animal or vegetable world. There is a life current in the sea, in the mountains- in all that our eyes can see.

Sri sri Thakur says that it is energy which lies in the embodiment of word. This energy manifest itself in to all that was created, but even after creation it remains as it is.
He maintains that the invoking urge, the urge to expand, “to be” that is Logos, the word, the Beginning. This Logos turns in to being, and is visible in all created embodiments.

So Sri Sri Thakur asserts that word or the “bak” comes from infinity and is the centre of creation. He is the Cause of all causes. It comes out with the desire to exist. So word comes from infinite. This word, begets all the creation. In creation there are different varieties according to their strata. Thus the word comes out in different forms, with their different attributes, though the one the only one is the root of all differences. Thus every thing in creation comes out from the word. The word is the sound, sound is the beginning of creation. The vibration of the sound creates life and body.

Vibration comes from the conflict of Stato-dynamic urge, which evolves in to sound in a periodic flow of positive and negative motion. The thrill of vibration, Sri Sri Thakur, says creates the thrill of existence; the sound from the infinite produces a stream of will. That will (others call it Divine Will) tends the make the word conscious in manifesting Himself in to many. The many, Sri Sri Thukur asserts are like Him albeit unlike Him.

Sri Sri Thakur, speaking about the nature of creation states that the positive in an atom loves the negative. Netron separates them so that the positive cannot turn in to negative. The aura of electrons dances around the positive, shooting and throbbing with the effulgence of quanta. In this process every thing in the creation is created in co-coordinating connection of positive and negative atom.

Sri Sri Thakur defines spirit, spiritualism and matter in the following manner.

**Spirit:**

what respires to exist is spirit. I think every thing comes down through motherial union and respires to exist. Therefore everything includes matter and spirit.

**Spiritualism:**

To maintain and nurture that which makes the existence breathe is spiritualism. Because organized energetic urge by which one can respire is spirit. Spiritualism keeps life with due maintenance of conscious volition.

**Matter:**

What comes down from motherial union is matter. Hence material world is motherial world.
Sri Sri Thakur is of this view that God creates Him out of Him. What we call Providence, Sri Sri Thakur explains that Sound is the beginning of creation. This sound energy from the “He” flows superficially ie outwardly and one creates many.

With regard to the creation of Man, Sri Sri Thakur explains that God created every man with the same blood, but with different character, instinct of life. Thus the Divine creates Himself into life, which are by blood and flesh. In such a way different discrete finer and grosser, blood and flesh embodiments are manifested. Out of the beings of blood and flesh man come forth by degrees. Sri Sri Thakur says that the human life is to achieve. He who performs achieves. He who serves not but enjoys becomes indolent and parapuristic tic So God, the Almighty, the Infinity is to be understood in His finite presence. The messenger of the Supreme Father, comes to guide the mankind to reach the goal for which he has taken birth as a human being.

So adherence to the seer, the Prophet is most important Sri Sri Thakur draws our attention to New Testament: I am the way, the truth, the goal, none can come to Father but through me. So to progress in the path of existence which Sri Sri Thakur terms as “being and becoming” it is necessary to follow the Prophet of the time This is the only way. Sri Sri Thakur uses the term “Ideal for Prophet who is also the preceptor of the age.

The Goal of human life:

Sri Sri Thakur says that human energy manifests through passions. Without passions man becomes sub-human with poor intelligence and low efficiency. Passions are lust, greed, pride, infatuation, jealousy etc. They constitute the ego. When a man does not have control over his passions, he becomes worse than animal. Without control, passion becomes obsession. Obsession after sometime brings distortion and Perversion. Sri Sri Thakur, maintains that sex complex or libido is the root and from there arises other passions. If libido is directed towards the ‘Ideal,” passions remain under control. What is the definition of liberation (mokhys in Sanskrit)? Sri Sri Thakur replies that to get out of the crutches of passions is called liberation. Not to be under the control of passions. To achieve this Sri Sri Thakur gives a very easy solution: get adhered to the Prophet, the Ideal who is finite but at the same time anointed with the Almighty; Who is Almighty? Who is God? where does He exist? Can we experience Him? What are his attributes?
Sri Sri Thakur has elaborately answered these questions. In short they are as follow:

(i) God is one
(ii) God is one but He can create many
(iii) He is the centre of power and perfection
(iv) Dharma- the true religion is the religion of existence, of 'being and becoming'.
(v) Prophets no matter to which age they belong, are the same. They serve the ‘One’ and ‘One’ only
(vi) What is good to your existence is Godly to you and (so) God is good.
(vii) To think of conflict and animosity with regard to past and present is to invite Satan.
(viii) Surrender to the Supreme is the sauce (path) that brings heaven down to the soul.
(ix) Do love, do serve, do surrender to the Prophet or the Ideal, who knows the Source of all sources.
(x) The Prophet of the age represents all past Prophets.
(xi) The Prophet or the Ideal comes to fulfill and not to destroy.
(xii) surrender to the Ideal, or the Prophet of the present is the only way.
(xiii) surrendering to the Ideal or The Prophet of the present, you surrender to the enlightened seers who were fulfillers of the past.
(xiv) By surrendering to Him, you surrender to the Fathers that follow the right way.
(xv) This is dharma that upholds existence.
(xvi) This is the eternal truth that all have to surrender to the Ideal.

Sri Sri Thakur gives a very simple but potent definition of God; the consummation that fulfills existence is God. But as we do not know and will not be able to know God, by our mind and intellect, we have to surrender to the Ideal. Now we discuss in detail the views of Sri Sri Thakur with regard to the Ideal.
The Ideal:

While creating man as the best living being, the Creator gave man free will. He can choose between good and bad, and lead his life accordingly. The creator provided man with energy so that he can live happily and enjoy life. Complexes are tools of enjoyment. They often convert them into passions. Passionate complexes bring havoc. Indulgence in unregulated passionate complexes leads one to destruction. For this purpose messengers of the source of energy come to show the path ideal living. These messengers are known as Prophets, Masters, Sadgurus. For a particular time. He comes according to the needs and requirement of that age. He is the Ideal: the provider of vision. In the words of Sri Sri Thakur, “He within whom all the resources of the world, knowledge. Love and activity are spontaneous. By inclination towards Him all the scattered lives of men and all the diversities of the world find a final solution. He is the God of men.

Prophets are the materialized living embodiments of way to Heaven. Hence man can seldom approach God but by them says Sri Sri Thakur. The Ideal explains the law of life with its inner intent by which people can conceive and act accordingly to make life purposeful and prolonged. The Ideal is born on this earth and hence he is son of man but at the same time, He is the son of Providence, the messenger of God. Providence is the source of all energy which is the common factor for everything that exists. And God is the consummation of all the good that fulfills existence. So by getting inclined towards the “Ideal” the scattered lives of men and all the diversities of the world, find a final solution. (S.A.P. 97)

“He is the holy man, and at once the holy spirit clarifies Sri Sri Thakur. He is friend of all. His heart is full with compassion. This compassion reaches every where. He serves the mankind because that is His own urge. His aim is to lead every one to Providence which is the source of all energy. Thus His aim is to energize every one.

When one is driven nearer to the source of energy a new charm of life enters into him. He is thrilled. The thrill of life helps one to find the right path to come over every difficulty. This thrill takes him nearer to love and piety. He maintains his distinctiveness but feels as one among many; never alone.

The shortest route to achieve the thrill of life is to follow the Ideal so that life becomes problem free. When we follow Him sincerely, we get attached to Him. This attachment induces us to serve Him, to adopt Him in our life. When
we adopt Him, he becomes our asset. As attachment grows, urge to be useful to Him grows and so too grows the asset of our life. So Sri Sri Thakur explains, “the Prophet imparts to the people existential enlistment with personal effulgence and unity with compassionate thrill of life.

If we hear what He says and act accordingly our attachment towards Him grows, and our asset grows. He feels happy seeing us grow and blesses us.

**Attachment to the Ideal:**

As he is the imparter of love and service, He teaches us how to love and serve. He tells us what is true love without the desire for any return. True love provides energy. Energy helps us to live better. As He is the messenger of Providence, He is anointed with the love of the Supreme Father. He propagates the love of the Supreme Father, who is present in every living being, nay everywhere. He, the anointed, looks very ordinary just like any common man. All human qualities and physical limitations of a human being are present in Him. He suffers from disease, bereavement and sorrow. He also dies. As He is highly sensitive, His suffering becomes more acute than that felt by us. But due to the fact that He is anointed with the Supreme Father, He possesses the attributes of Providence although He is a normal human being.

By this unique possession of attributes of providence, He nurtures everyone according to his natal distinctiveness.

Human beings are different from each other from very birth. He locates the existential element in every individual, nurtures it and furthers it. “That is why He is called as fulfiller of existence, fulfiller the best.” – Further explains Sri Sri Thakur.

But the Ideal never proclaim that He is so and that He possesses the attributes of the Supreme Father. That He is anointed with the Supreme Father, is not exposed. People seldom recognise Him as Prophet in His life time. He is not available in exchange of money. He does not sell His teachings. As He is not available in any business shop or market, He does not market Himself. Villains never get attached to Him. Ignorant people do not recognise Him as a Beloved the Lead. Many ignore Him, but after His departure they cry with a heavy heart; ‘Oh why have you left us, there is none to love us so intimately as you did’. Sri Sri Thakur says that we have to find him.
Christ was one such messenger of Providence. And Sri Sri Thakur says that all Prophets who have come before or after Him are also Christs. Because all of them are anointed with the love of the Supreme Father.

So all of them, are the same in different physical bodies at different points of time. They may differ in language and posture. “But the present Prophet fulfills, His Fore-runners. All the Prophets of the past converge in the present Prophet and remain in Him in an awakened state. So when we worship the present Prophet, through Him, we worship every Prophet of the past. Love towards the present Prophet is love towards all, in worship of God. This is the view of Sri Sri Thakur.

When we follow the Prophet, hear Him and try to mould our living by getting attached to Him, our efficiency grows and the gradual enhancement of efficiency pushes us through the doors of success. Having success in your hand, you gain satisfaction in life, life turns out to be purposeful. Life becomes lively. Bliss is the end product of love. According to Sri Sri Thakur bliss comes only through love.

The Ideal does not break any tradition, He preserves it. He upholds the culture of existence. Existential culture is to protect the society from rift, to eradicate hatred among societies and between individuals, to make people inculcate the habit of piety. The Ideal first shows this in His own life style character and dealings. He influences others to do so with delighted firmness. Love abides Him and His love abides everyone everything everywhere. He is the leader.

To develop attachment towards the Ideal, one has to follow His commandment; not out of fear, but out of love. In conducting one’s affairs he must adhere to His holy sayings and perform them accordingly with sincerity. He, the Ideal should be the first, the number one in his life. To fulfill His desire should be the foremost aim of one’s life. While doing this man’s personality changes for the better. He imbibes all round attributes by and by. Due to allegiance and active service we bring lively love in to our personality. Sense of piety does not dry up in us. In a word as our attachment for Him strengthens by and by, “everything gets added unto us accordingly. The glow of love and piety takes us to the sphere of blissful enjoyment. – opines Sri Sri Thakur.

Love your Ideal with unreeling constancy, bring meaningful adjustment in your personality, by active eagerness, agile enthusiasm. With pious motive you become capable in terms of feelings and actions to move forward. As you
follow Him, your knowledge expands. Expanded knowledge directs you to the path of extended life and growth. When you search in your heart for the ways to fulfill your Ideal, you simultaneously find the ways to fulfill yourself. So this is the key to success in life. This is the direct path for success in life is the view of Sri Sri Thakur.

The test of your love is in your desire to give. So wherever you go, whatever you do, bring something for your Lord and this will help you to give yourself to Him. When you become focused with immense adherence the fragmented parts of your life start to integrate with new born intelligence. Intelligence provides energy. Energy goads you towards becoming.

**Being and Becoming:**

Becoming is life and growth, Sri Sri Thakur says, to do is to be, to be is to know. Now with your integrated personality you can mould your complexes and impulses within and without. Complexes are tools of enjoyment that life demands. They are powerful, they are the manifestation of our energy. If they are not guided for the construction of life, they induce one to indulge in them. Indulgence in them for the sake of enjoyment, without the purpose of growth, destroys life. The Guide, teaches us how to use these tools of enjoyment, like ego, anger, greed and sexual gratification. This is possible by following the living Ideal and obeying His instructions to mould our life style. Reading of holy books and scriptures, attending classes on morality, giving and listening lectures about ideal life- all these fail to control and regulate the all powerful complexes. Attachment to the living Ideal, and that alone, can tame them. Because attachment brings the qualities and attributes of the entity with whom are is attached. So complexes become useful.

**Adjustment of complexes:**

Thus complexes are to be adjusted but not repelled or repressed. When complexes are disciplined and canalized, they could no longer shadow the aptitude. Our special aptitude becomes prominent. The Ideal leads you according to our inherent aptitude. We enjoy our work, we enjoy the difficulty, the hindrance in achieving the work. There is new zeal and enthusiasm in us to overcome the obstacle. We are destined to succeed because we do the work with loving tenacity to make the number one person in our life, happy. Becoming like this we enjoy life. The negative forces like desperation, depression is disappear. Existence is
the pivot of every "ism: The Ideal with His attitude of compassion and piety imparts the knowledge of fruitful individual and collective existence. As we existence follow Him, the knowledge gets practical application in our being. Bow to the imparter of existential blessings. Bow to Him with all your blessed urge, follow Him accordingly. He is the angel of life from the Supreme Father-declares Sri Sri Thakur.

Fake Prophets:

We should be aware of fake angels: false prophets. There are many. A false prophet does not resonate with the Ideal in whom the Fore-runners converge. He says one thing but does something else. "His delusive language, character, action and attitude, betray the cause of uplift of individuals according to their distinct aptitude and characteristics, explains Sri Sri Thakur. On the pretext of sympathy he creates conflict among people, and separates them from each other introducing the elements of division in the name of fulfilling the interest of the Lord. He plays these tricks with motive and self-interest and breaks unity, creates groups among communities in the guise of display of compassion. Sri Sri Thakur quotes Hazarat Rasul's words "they are "Monafeeks" (Imposters who in the name Islam work against Hazrat Rasul) : Have no relations with those who divide the following of own religion in to many groups, the fruit of their actions is in my hand, moreover, the results of whatever they have done in this world will be made known to them by Him. You should be aware of such fake prophets and keep them out of your company. Miracle, and might-mongering by such fake prophets may dupe one to the dogs.

The urge of existence is one, but how each one can exist becomes different. As many people, so many aptitudes, only the Ideal can bring out all the tenets of one's aptitude to full growth. if the Ideal becomes the passion of life. He who has no Lord had nothing, has no passions. He can never adjust himself and always lives like a vacant vagabond, a lazy worshiper of worthless God hood, declared Sri Sri Thakur.

Ideal Establishment:

When the Ideal gets awakened in us we become active and agile and tactful. Sense of responsibility and alertness grow. In a word all faculties bloom and glow.
So the best human living is in Ideal-establishment and Ideal-nourishment. These two are like the compass with which to navigate the ocean of this world. If one is South Pole, the other is the North. If we use unfair means to fulfill, our Ideal, even if, it serves the interest of the Ideal, it will not establish Him, because it tarnishes, His image. One should be careful about his actions in the cause of the Ideal. We will be blessed (if our) work, fulfills the interest of the Ideal and at the same time does not hamper His image. Sin is that what hinders one’s nourishment. Sin does not mean anything else.

**Ideal-anointed Living:**

One should attend to the Ideal’s work first and then his family obligations. This makes him to fare well in material life. Sri Sri Thakur cautions that without material progress spiritual progress is hazy. As one becomes anointed with the Ideal, his personal world becomes a part of it. Though initially, there will be a period of struggle, it does not last long. As a result of Ideal-anointed living, our character, working ability, human wealth, increase. To fulfil His interest we become keen to serve the environment. Then every one becomes a part and parcel of us, and they stretch their helping hand at the time of our need. Integration and consolidation of persons in the family take place, with loving urge. As loving urge increases it also enhances working skill. Being concentrated on the Ideal, all activities become well adjusted and profitable. We can call it “Ideal anointed living. For Ideal anointed living our attachment to the Ideal should be total.

According to Sri Sri Thakur there are three types of attachment. The first one is passion-pervading. Passions which do not fulfill the Ideal are to be discarded without any hesitation. The second one is passion-compromising ie.”I shall work for the Ideal to the extent my passion is nourished.” The last one is passion-craving attachment, ie I utilize my Ideal to gratify my passions. “Oh Lord, how much I am devoted to you, and pray to you, shed tears for you, See that I shall marry that girl, then I will believe in your Godhood and I shall offer my oblation to you.’

**Setting libido on the Ideal:**

The best method for getting attached to the Ideal is to set our Libido on Him. Libido is the tendency towards unification. Libido wants integration. The underlying magnetic current in all living beings by which sperm and ovum are united and fertilized to zygote with cell-division for giving birth, is the basis of
Libido. When the Libido gets set on the Ideal, everything else becomes secondary, unimportant. All the brain cells become activated. Sri Sri Thakur provides easy solution to tame our passions. Instead of struggling hard to control passions like anger and lust, we tend them for fulfilling the interest of the Ideal, they get well adjusted. Passions provide energy. If they vanish, through what will we do the work of the Lord. Whether one wants it or not the prosperity comes to him who lives for the Ideal. He serves the Ideal and serving the Ideal is to serve comes out of service to others and this is the proof of true spiritual life. But he who loves the Lord, with motive to develop wealth or status, is destined to be deceived.

Serving the environment:

With regard to the need of the Ideal for regulating passions, Sri Sri Thakur further clarifies that without Ideal in one's life, his passions rest on his ego. And when ego joins the passion, man becomes whimsical. A whimsical person does not know where his whims will drag him and in what precarious state they throw him. On the other hand attachment to the Ideal makes man wise, sweet, grave and strong. Passions are used by the man for serving his Ideal. Ideal gets service when we take care of the environment. So passions at that time do good to us as well as to others. “In essence” – says Sri Sri Thakur – “passions are not bad, they are the manifestation of Libido. When their service is not fruitfully used for the Ideal and hence for the society at large, they harm us, Man falls in the hands of Satam.

Life without Ideal:

We see sometimes that persons without having Ideal in their life, also lead a prosperous life. We do not know what the future has in store for them. Calamities, bad days, may visit any one, a family or a race, and everything may be lost. The basis of prosperity should be preserved. Those who are concentric and disciplined win over the situation at the time of disaster. The capacity of managing the disaster to one’s own advantage comes due to the attachment to the source i.e. the Ideal. Everyone has the will to live and grow. Where activities and adjustment are deep and pervading due to intensity of attachment to the Ideal, greatness comes as progressive evolution takes place. That is why one should follow a living Ideal and surrender before Him as He is the best fulfiller.

This perception should be ignited in the hearts of men who have not felt the need of an Ideal in their lives. To develop ability, spiritual initiation is necessary. Man alone cannot live happily. He should nurture his immediate environment. In spite of all amenities available for enjoyment, the extent of suffering is on the
increase. Passionate living is responsible for our sufferings. Craving for a superior life, tuned to the Ideal, should be aroused in our mind. To the extent we observe the Ideal tuned-living within us, it regulates and moulds our character to that extent. Our continuous enchanted living with the Ideal enhances our perception to such an extent that he who comes in contact, with us awakens his pure and diving intelligence. Sri Sri Thakur asserts that if our personality does not provide that radiation in our character, no amount of tall talk can help.

Due to continuous attraction to the Superior, the Ideal, sensitiveness, observation capacity intelligence and commonsense grow unimpaired. We become less and less self centric. A real saint is he who manages and faces all situations. He controls the situation with proper adjustment and does the work neatly. These are the traits which grow in the character of an Ideal-attached person. We enjoy the world, everything in this world but like a saint in a positive way towards growth and advancement.

Disease, suffering, conflict, poverty—all these are on the rise. Sri Sri Thakur prescribes three ways to get rid of them. The first is to be in tune with the Ideal, through proper initiation, Purity-physical, mental, and spiritual—is necessary. For keeping the body and mind pure, one has to take care of food, habits, speeches. Manners, and behavior. Single minded progressive devotion to the Ideal develops spiritual purity. This apart, one should take active interest in the welfare of others based on auto initiative responsibility. One should have the same feelings for others, as he has for his own family. As if we all belong to the same family, everyone is equally responsible for the welfare of this family. One has to work to his best ability and qualities. No shirking. Unless we develop these qualities in our own self and ignite the same in others, disease, suffering, conflict, poverty will not go. This is to be done ‘cruelly but sweetly’ also. “Cruelly because” says Sri Sri Thakur unless we are cruel to the existence-destroying passions of ours. we shall be compelled to be cruel to our existence itself. By the grace of the Supreme Father, we have been endowed with so much wealth that if we can not live “tremendously, if there is no “consolidation” with the environment, what charm is there in a lackluster life?

The Path of achievement:

In Sree Bhagabat Gita, Lord Shrikrihsna says to Arjuna “Oh Arjuna, know that my devotees shall never be destroyed” Sri Sri Thakur explains it: man destroys himself being dominated by his passions. But if with all his passions, he becomes attached to the Ideal, there is no room for destruction. A visitor to brothel brushes aside the word and tears of his wife and parents. With the same tenacity
one should approach the Ideal with all his passion forever. The root of destruction dries up. That does not mean we will not face misfortunes like disease. Bereavement, sorrows, suffering and death. We gain the knowledge how to bear them and turn them to our advantage. We utilizes every situation to establish the interest of our Love-Lord. In every situation we find a way to nourish the interest of our Love-Lord. Nothing can suppress us at that time. Such work brings enduring happiness in us. When one does Lord’s work, he has to face a lot of hindrances and obstacles. But if there is love for the Lord they become pleasant, never depressing, never a burden on the mind. The foundation of our existence becomes firm, not depleted. While following this Ideal-centric path, if someone dies in the normal course, he entitles himself to a higher state of life, even the stream of his memory may remain intact.

Life evolves by gradual achievement. This journey of progress leads to happiness and fulfillment. We want its continuity to cross over the ocean of life and death. If one has true attachment towards the Ideal he is destined for a life of glory, in this birth and after. If one is not well attached with the centre i.e. Ideal, he continues to be guided by his passions. No matter how one shows off. Unless he is anchored, he remains a slave of passions. His non-centric life style is bound to land him in a deteriorating state of mind at the time of his death, leading to a lower and degraded state of life thereafter. There is not an iota of doubt about it.

Curing of weakness:

When we abhor and feel humiliated to commit any sin, then love for the Ideal brims over, and that is the moment of emancipation. We have a natural inclination towards weaknesses. They flourish since we care for them, nourish them. They will vanish once we do not look at them. Our abhorrence for sin does not allow us to surrender to them time and again. If our abhorrence towards them does not allow us to surrender to them again, then only we can say that we are off them. By rejecting them forcibly, we simply get entangled in them.

When weakness manifests one should be alert enough to embrace the Ideal with active service. At that time one’s body and mind should be so possessed by Lord’s activities that there is no room for anything else. In this process, weaknesses run away. One shines like an unsheathed sword once one is centered on the Ideal. At that time he will not compromise with any weakness in preference to the Ideal. Along with it there should be an overwhelming urge to serve the Ideal, to have sympathy towards human beings- these two put together make one more tactful. There are many whose nature does not allow them to lean
towards the Ideal. Remember, an ideal-tuned person is much above a person who appears to be smarter than him but is without an Ideal. True the Love-Lord exists as the flame of life in everyone. But we have to Him in to our consciousness and follow Him advises Sri Sri Thakur.

In the process of serving the Ideal and for His satisfaction serving the environment expansions physical and mental expansions take place. Receptiveness of nerves increases. It makes us pass over the fatigue layer. The horizon of consciousness expands. The path of evolution is on continuous fulfillment and control. This is the rest, this is the comfort. But this becomes difficult if man strives for the self and there is no center- point in his life. The total pressure comes on him as he has no inspiring center. He suffers from mental and physical ailments due to this heavy pressure. Due to self centric living both depression and elation make him imbalanced. The energy flow is impaired. But by being attached to the Ideal one always feels an uninterrupted flow energy with in himself. The urge of love gets things done. He feels everything happens due to His kindness. He feels every thing is done by the Master, “I am only the medium.”

Is it true that nobody wants to enjoy at the cost of existence. When existence is in peril. Who is there to enjoy This attitude of attraction to wards one’s existence upholds and nourishes it. So the meaning of true spiritualism is to be awakened in the heart of man. Then there will be no necessity to indulge in the books of (dry) philosophy. To make our life. Ideal-concentric, Ideal inspired, we should analyze ourselves. This analysis will formulate our conception, and regulate the rules by which we understand. Our realization at that stage will become an eye-opener for many. Along with this urge for Ideal, sympathy for fellow beings will endow man with wisdom.

Who knows at which point of time and in whose inspiration, what a change may take place in one’s life and through whom

We find in personal life people become Ideal centric, but collectively the extent of coordination is not found to that extent, among them. Even if there is attachment to the Ideal everyone has some passion-created superstition. He remains isolated with that. Till one does not attain passion-pervading attachment, he cannot embrace everybody as his own. He continues to live in his narrow little world. But once attachment towards the Ideal takes root, keeping our self intact, we sees the worth of others. Due to difference of temperament even good-natured people fail to become totally and wholly cohesive with a common point of understanding. So good nature of human being is not the clue for cohesion. Cohesion comes from following, One and Him alone.
A human being is always the servant of the Almighty. When he forgets this he is dragged by the monster of illusions. If man is not attached with the God, he is bound to be tied up with satan. “Satan at many times comes in the guise of fake prophet. He says, “What is the need of getting attached to a living Ideal It is ough to “live the path of truth and do benevolent work this argument appears convincing, Man supports it, and at that time passion plays devilish tricks on him.” We fail to recognize the trick of the devil, the passion craving attitude. We fail to identify the devil because at that time we have become its slave.

**Meaning of Sadhana:**

To enhance one’s ability is Sadhana” says Sri Sri Thakur Ability is enhanced by getting attached to the Messenger of the Supreme Father, the Ideal, The Ideal may love us but it does not help. Love from our side towards the Lord is our Capital. By investing this capital one can cross the ocean of suffering and make others cross it. Once we love the Lord, love for the environment comes in a natural way. It is bound to happen.

Man has to follow and worship Fulfiller the best: Purusottam, who alone can bring out the highest existence for us depending on our aptitudes. It is for us to want Him in our lives. He is always ready.

**The simple prescription for Life and Growth:**

As dislussed earlier human energy manifests through passions. Without passion man becomes a sub-human with poor intelligence and low efficiency. He is half-dead, even though alive. Passions are Lust, Anger, Greed, Pride, Infatuation and Jealousy, etc. But when a man has no control over his passions, he becomes worse than an animal. Without control, passion becomes obsession. Obsession after some time brings distortion and perversion. Life becomes full of agony. Sir Sir Thakus Prescribes simple methods for adjusting Passions for fruitful use.

**Jajan (Self culture to recharge the dormant energy):**

Passions can be brought under control by repetition of Holy Name, and along with it by meditating on the Ideal. This known as ‘Nam-Dhyana’. The Holy Name is imparted at the time of initiation. The initiate then learns the technique of repeating the Holy Name. While repeating the Holy Name meditation on the Ideal is essential. He is the personified form of the Name. Repetition of Name and meditation on Ideal generate energy by stimulating our psycho-physiological system. But without love and meditation on Ideal, simple repetition may not yield result. So while repeating the Name, meditation on the Ideal is essential.
Sri Sri Thakur Said:

Do meditate Mantra on thy Lord
Dawn and night
Do repeat the Holy Name
mentally and meaningfully
in all the movements of daily life
Do materialize the directions
of the Guru in due time
That is Tapasya, the way achievement.

(P.K. Das, An Integral Philosophy of Life, P.51) Sri Sri Dada, the present Pradhan Acharyadeb, has explained: “A man should adjust himself in such a manner that his being is possessed by the Ideal and is engaged in his thoughts alone. This helps him in becoming receptive, sensitive, purified, free from nervous debility and makes him mentally strong. Thus transformation of character is possible.” (Forward to Sri Sri Thakur Anukul Chandra Centenary Vol., 1987)

Jaajan (Imparting the Ideal):

Jaajan means to come in contact with people and infusing in them the desire to follow the path of discipline as shown by the Ideal. By looking at you, by talking to you, people will be charmed. By your character, your behaviour, your service and sacrifice towards them, they will be attracted to you. They will find out the person responsible for making your personality so balanced and joyous. Then you will talk to them about your Ideal or divine master, and they will listen. Sri Sri Borda, the first Pradhan Acharyadeb of Satsang, explains, “The power that is within every human being is love. The power of this love is unbounded. If we live centering ourselves on this love, and utilize it, then what is there to worry about! If we love the Supreme father, and if we can love everyone through the attraction of that love, then anything can happen. He draws our attention to a small poem will of us have read in our childhood

Little drops of water, little grains of sand
Make the mighty ocean and pleasant land.

Slowly we should increase the tendency to love which is inherent in you. For that purpose use should first love our mentor, the Ideal, with full devotion. Our Ideal becomes happy when we love the human beings. So we have to love all around us.
Sri Sri Borda further quoted Sri Sri Thakur:

You are for the Lord and not for others

You are for the Lord and so for others

and explained, "You are for the Lord or Ideal only. Because he alone is the real object to faith. You maintain faith in the Ideal for the sake of the Ideal. That is why you are for everyone in the world – which means that everyone in the world is for you.

Jaajan becomes the best form of social service if, by our conduct, we can influence people to follow the Ideal and adjust their passions for their 'life and growth.' Sri Sri Dada elaborates, "One has to serve the environment in such a way that every individual becomes inspired and exalted towards the Living Ideal and the God." (Forward to Sri Sri Thakur Anukul Chandra Centenary Vol., 1987). Through the practice of Jajan, a harmony is achieved among Ideal, individual and environment.

Istavriti (Devout Oblation to the Ideal):

For our existence we are grateful first to the Ideal and then to the society, which has taken the responsibility of our life and growth, and the all-pervading nature. So before thinking of our maintenance we should nurture the Ideal. When the disciple gets up in the morning, before starting any work, he must remember his Ideal, offer what little he can to Him and then start his day.

Sri Sri Thakur once said: the fruit, the flower or the money oblation is not the main thing; the main thing is your intense intention of offering something to your Ideal. Without giving Him, without feeding Him, I do not feel at rest, and so it is my first and foremost duty to prepare myself to serve Him. When this intention pervades the heart of a man like intoxication, then whenever he does something, he feels that he is doing it for his Ideal or Sadguru. (Alochana Prasange, Vol.1-5, 12.4)

Sri Sri Thakur further explained that when you do Istavriti with love for your Ideal, then you get the fruits of Jajan and Jaajan simultaneously. Let us take the example of a wage-earner. He toils hared the whole day and comes home in the evening with his wages. Next morning when he gets up, he should think of his Ideal and offer a little from his previous day's earning by saying, "Oh, my Ideal, with your blessings I earned a little something yesterday. Let me first offer you some of it." The Ideal receives his love and becomes his and starts living inside him. This practice of love-offering to the Ideal is also there in Islam him. This practice of love-offering to the Ideal is also there in Islam and Christianity.

By March 1940, the Second World War had just started. It brought on acute scarcity of food, shrinking of employment, and exploitation. It was so
difficult for an ordinary man to make two ends meet that someone asked Sri Sri Thakur how he with no money could offer the Ideal anything to offer, you will realize the importance of Istavriti. When you do not have a fruit, or a flower or even a drop of water, can not you offer a handful of sand to your Ideal? By doing Istavriti, energy is stored inside and it would save you during your bad time. A person who has done Istabhriti would, as St. James said, “stand like a tower when everything rocks around him and when his softer fellow mortals are winnowed like shaff in the blast.” He also quoted from the Bhagbat Gita: Swalpampyasya Dharmasya traayete mahato bhayaat (Those who have done little dharma like this, would be saved from great disasters.) Such people, Sri Sri Thakur explained, would find avenues for employment, and would create opportunities for earning. When these people offer something with their heart an soul, nectar will flow from such overwhelmed hearts. The Gita echoes the same: Jogakheman Bahamyaham (Alochana Prasange, Vol.1, 12.3.1941 and Vol.II, 17.12.1941)

Swastyayani and Sadachar:

The body and mind should be kept healthy and tidy so that while performing the worldly activities to the best of our satisfaction, finer sensibilities can be perceived and enjoyed by the individual.

a) The body is to be regarded as a temple of God (Sri Bigraha) and it should be kept healthy. Simple, vegetarian, but wholesome food (well-cooked) should be taken. This will help in moulding the passions and worldly hankerings. As these hankerings get reduced, you love for the Ideal intensifies. You start looking more towards Him and His interest. His interest is nothing other than your well-being and the well-being of all around you.

b) All good thoughts should be put to action immediately without delay because pious thoughts are valueless unless they materialize into actual deeds. Once a good thought is put into action, it provides the impetus and energy to take up another.

c) Passions are energy but in crude form. The energy of anger, greed, lust and ego is to be converted into the soothing energy of love and compassion. This can happen when we transform our personality to be useful to others. By serving others without selfish interest, we slowly infuse in them the Ideal and His teachings. So one should be instrumental in the existence and growth of others, because his own existence and growth are entwined with those of others.
d) One has to increase his earning capacity and keep a little part towards offering to the Ideal. Love begets a desire to give. The more the love, the greater is the tendency to give. What you give to the most desired, it comes back multiplied.

Sadachar refers to those habits of hygiene which keep you healthy and disease-free. The food, the place of eating, the person serving food should all be clean. Stale, spoilt and spicy food should be avoided. We are taught these principles in our schooldays but we do not practice them in our day-to-day life. By taking a vow of sadachar, we make ourselves conscious of these good healthy habits and follow them without fail.

With a view to building a society of worthy individuals, Sri Sri Thakur has dissuaded us to take employment on salary. He felt that it leads to a mentality of unwanted subordination and kills the inherent potentiality of the individual. It makes the mind complacent and hence static, and destroys dynamism. He advocated self-employment by promoting cottage industries and agriculture.

Sri Sri Thakur says that if Jajan, Jaajan and Istavriti are followed, untimely death can be avoided. He said he had cried because many disciples after taking the initiation did not practice them. They neglect and suffer and the Supreme Father cries for their failure.

Sri Sri Thakur mentions that all of us have a deep relationship with the universal life stream. The stars and planets, the environment, both immediate and away, our past, the past of all, directly or indirectly influence our existence. Every human being, Sri Sri Thakur asserts is pure and perfect in nature as replica of God. The sinful or evil traits in human character are due to his diseased mental condition. It can be cured. And all that he wanted in life is to cure human beings. And so he said, “I belong to human beings and everyone is mine... I showed you the way, you behaved as if you have understood, but never practiced what I said in your life. Each one of you only remained ocean of words. You never moulded your character. To whom shall I tell my woe?” And he adds, “Throughout my life I have not asked for anything. All that I wanted from my life is to make everybody great, everyone’s life fulfilled. But neither you could make yourself happy, nor me. I am unlucky.” (Alochana Prasange, Vol.II, 22.12.41). But he never lost hope. Until his last breath he worked for fourteen hours or longer every day to make everyone of us, as he said, an emperor. And so he affirmed his life’s mission, “I am not prepared to leave a human being in exchange of a kingdom,” and to mould and reconstruct the character of an individual, “if the wealth of a kingdom is to be spent out, I am ready for it.” (Alochana Prasange, Vol.III, 16.1.1942).
Admiring the Ideal or the Divine Master is not enough. One has to accept him in his life as his first and foremost guide, he has to love him as the Supreme father and follow his guidance with total faith. Sri Sri Thakur observed that without the attitude of discipleship, a person may decline to obey the instructions of the Ideal when he finds it contrary to his immediate self-interest. In spite of strong admiration for the Ideal, when he faces a conflict between his own desire and the principle of the Ideal, he would tend to overrule the principle. So one has to take initiation, become a disciple and follow the instruction of the Ideal with his heart and soul. Then he becomes yogakshemam. Once he becomes that, he is taken care of. He is saved from many a calamity.

**Repetition of Name**

Sri Sri Thakur says:

To repeat the ‘Holy Name’
Bestowed by Him
With holy enthusiastic inclination
And think of all His personal
Acharacteristics
And imbibe them actively
With a meaningful adjustment
Is the essence of ‘Japa’

With regard to the clue for achievement Sri Sri Thakur states

Be thou honest
With apt sincerity,
Act,
Struggle,
Apply skilful attitude
And apt requisites
And acquire thy objective
With honest performance –
This acquisition is ‘Tapa’.
Prayer:

We pray to God most often for satisfaction or fulfillment of our worldly desires. Sri Sri Thakur cautions us that when we pray for our self-interest and self-glorification, the mind is contracted and it weakens our attachment towards the Ideal. Sri Sri Thakur says: To pray is to invoke the inner energetic volition with a conscientious adjustment of affairs and thoughts which concentrates urge and active views to solve things with a dynamic practical sense and an efficient ardent engagement to perform and achieve. (Prayer—its object Message Vol.II P-284)

Let us understand the above message. By prayer we concentrate to solve things with dynamic practical sense, by adjustment of affairs and thoughts which are permitted by our conscience by invoking our energetic volition. When this energy becomes active, we get the zeal and with that zeal we perform and achieve. So when prayer is for selfish achievement of our conscience; when it is not there dynamic practical sense loses its dynamism which impairs efficient ardent engagement, so there is no concentration, so we seldom achieve it. We blame God, that our prayers were not answered.

With the regard to the essence of prayer Sri Sri Thakur Says: Meaningful imparation of enthusiastic urge to fulfill some desire in action is the essence of prayer. (Essence of Prayer Message Vol.II P. 285)

Further He Says: Key to prayer is: to do anything with concentrative conscientious determination through accuracy, all round efficiency and rational steps for the uphold of existence is the essence of prayer; blessing comes forth through it with breezy blitz good effulges and God smiles.

So prayer to be fruitful two essential conditions are to be fulfilled: (i) Your doing must be rational, (ii) it is for upholding the existence of yours as well as others. If it serves only your existence but is detrimental to the existence of others, such doing will lack determination approved by the conscience, hence there will be no accuracy and all round efficiency. So we will not be able to get the blessings of the source of energy i.e. God.

So let us be very careful while praying and let us be conscious when we pray as to what we pray.

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