

MY GURU
Thakur Shri Shri Shri Keshav Chandra Ji

It is almost impossible to describe or write about anyone. Until you spend all the time with him at home, workplace, at leisure or with his friends etc etc. Spending so much time with anyone is next to impossible. Still you cannot know a person fully. Fact is even while living with our near and dear ones we are unable to know them fully. What to talk about the GURU.

This fact was very aptly said by a gurubhai “Sh Chandershekhar raut ji” when he acted as seeker and interpreter of Thakur ji, in world congress of religions, held amongst representatives of 18 sects at Baripada, Odisha in Jan 2000. *“Today the most empathetic Shri shri shri Thakur Keshavchandra ji is present amongst us in the form of sermonisor. It is not possible for any created being to give his introduction. It is not possible for me to describe his personality. Thus for the first time, out of love and concern (करुणामय) for the entire humanity, Thakur Ji is present here today amongst us to give his own introduction.”*

During my ten years of association I have visited the Kshiti Jyoti ashram in orissa maybe 15 to 20 times, each visit spanning 2-5 days and each time I have spent not more than an hour in HIS presence. That means 80 days out of 3650 days which amounts to only 0.03% of the time that I have been in the ashram. It would be foolish to boast about the miniscule time out of this spent with the GURU !! This was the period when he practically and outwardly remained in silence. Yes all the time I used to be going around meeting associated disciples, asking questions, reading his literature, trying to participate and contribute in the functions. On the basis of all those interactions and experiences only I have tried to pen down whatever little I know & am trying to put into practice the words of my Guru “Know, do it with devotion” (जानो मन देके करो), for knowing is knowledge (ज्ञान) (Gyan Yoga), giving your mind is devotion (भक्ति) (Bhakti Yoga) & doing is (कर्म) (Karma yoga).

Balram, Jagannath Das, Achuytanand Das, Anant, Yashowant were the famous five seers of 15th Century of Shri Kshetra, Puri, Odhisha (India). Born between 1473 to 1489, they had written innumerable scriptures in which they had done future predictions, MALIKA being one of them. Starting from the birth of incarnation (Yugaavtar), what all he will be doing ; darshan to seers, yagna's, establishment of sacred places (teerthas), end of Kali Yuga etc etc. Just like we have heard that Seer Balmiki had written the Ramayana first and later Sri Ram incarnated in the end of Treta Yuga and the future predictions as made by Balmiki, came to pass !!

Similarly in his lifetime of sixty years Thakur Ji has proved the predictions of the those five seers correct. Hereunder I am just citing one of them about his birth, his name, name of his parents, name of the village & the location of various sacred places in the four directions surrounding his place of birth. The undernoted lines are from the scripture – Fourteen DB-DB (भविष्य ग्रन्थ – चौदह डिबिडिबि) of Achuytannada Das

‘मुहूर्त महुरा ग्राम में हम जन्म होंगे ।
अछूत कुल में बढ़कर कलि खेल खेलेंगे ॥
हमारा नाम होगा ‘केशव’ नेत्रे देखोगे तू ही ।
उत्तर में सरस्वती, गंगा, यमुना होंगी वहीं ॥
जरिआ है उसका नाम मन मध्ये रखो ।
पूर्व में महात्मा विदूर की गद्दी होगी प्रत्यक्ष ॥
पश्चिम में शुक्लेश्वर नामक लिंग है राम ।
दक्षिण में भद्रेश्वर हैं अति पवित्र धाम ॥
ठाकुर कहकर हमारा म्लेच्छ करेंगे हास्य ।
योगिनी मुख में उन्हें दूँगा यह कहता हूँ सत्य ॥
माता मेरी सुकान्ति व पिता मेरे यदुनाथ ।
नन्द यशोमती ये दोनों यह तो विधाता कृत ॥’

I will be born in Mahanga (Mahurut Mahura) village, in scheduled caste family. My name will be Keshav. In the north will be the sacred rivers Ganga, Jamuna, Sarawati, known by the name of Jaria. In the east there will be Vidura Temple. Shiva's temple Sukleshwar will be in the west. South will have the most sacred place Bhadreshwar. Non believers who make fun of me, will die their own death. My mother's name will be Sukanti and father's name will be Yadunath, both are Nand and Yashoda (Lord Krishna's parents of Dwapar Yuga) as ordained.

He had a elder sister, who died when he was around 20 years of age & he has a younger sister Kamla. He did go to school just like any other child, till class 11th (1972) in Mahanga itself, what all I could gather from his childhood friends & disciples is as under :-

- In 1966 while returning from his yearly exams, a learned seer of that time Aviram Paramhansa got attracted by his magnetic personality, while he was waiting outside his satsang when other disciples had left. Called the child to him and with his discerning gaze could see the signs of Divinity through his clothes. Later asked him to read a self commented book about Ramakrishna Paramhansa in English, which he did. The same was presented to Thakur ji.
- He used to write Charam, sitting outside Nand Kishore Jenas house when he was in class 3rd, say around 1963.
- 1977 – 80, these years his friends received letters written by one Ramdas from Puri telling them about him being divine. He implored them to check certain marks/signs on his body and make him perform miraculous deeds, which he used to do on their asking. Today we can say these were his childhood lila's (बाल्य लीला) for his devotees, which are in their memory alone.
 - o Incidentally Ramdas was the disciple of Achuytanada Das (500 years back) who used to write down on palm leaves whatever the seer used to say after return from his Nirvikalp Samadhi. As per belief in that region, he is still alive however he only keeps on changing bodies.
 - I had met one such enlightened person in April 2007 at Achuytananda Samadhi in Nemalo and am sharing the write up of my experience in the e books under the pdf sign **NEMALO-ACHYUTANANDA-April-07**
- He used to work in the fields, school functions, village library, he was the leader of his group/gang of friends as he could do whatever they wished.
- In him, his friends have seen 18 signs of divinity on his body
- 1972 onwards his friends started believing that he is has divine powers, so they started working for him.
- As word spread, people from nearby villages started coming to benefit from his presence and ask him questions & solutions to their problems. When his answers / solutions proved true they started believing & that is how his fame started spreading around that area.
- Around 1977-78, he showed childhood form of Lord Krishna for 2 ½ hrs to his friends and villagers
 - o During this period only, the Shree Vats sign appeared on his chest one night & villagers heard a loud horrifying sound. Since then he kept his chest covered with cloth.
- In year 1979:- Yatish Kumar Sinha became his first follower and disciple, and it is through him that all the Knowledge has been published in question answer form in Oriya Charam (till 50 Nos) & in the form of Aneervan Deepshikha. He died in 1993.
- In year 1986 :- Thakur ji gave a self written script in 342 languages to Puri Raja : Gajpati Maharaj Divyasingh Dev Ji (even this was as per predictions of Achuytananda das).
- In year 1989 :- he gave Gurudakshina to his teacher Vijayanand Goswami Ji, his reactions /

feelings find mention in Charam 1.

- In Year 1991 :- The ashram organization meeting was held for the first time & the organization got registered, its eight wings were formed, directions for work were given. Disciples started getting Dhara, beej mantra, japa viddhi, 10 commandments (दस मोदक), sashtang pranam, etc.
- In year 1991 :- Prof Bandhu Sriyut Sadanand Ramanuj Das Ji of Utkal University Rishikesh, came in contact with Thakur Ji. He was busy in unraveling the mysteries of the unknown via astrology, as per his calculations an incarnation should have taken birth, for which he kept on going all over the country, it was in the Himalayas where some seers confirmed the birth of the incarnation and as answer to his question on how he could recognize HIM ? He was given a dried leaf with instructions that HE himself will ask for it when he comes across HIM.
 - After that he searched all over the country and went to most of the ashrams, but no one asked for the leaf. After he had lost all hope, providence intervened as someone took him to meet Thakur Ji. He went half heartedly to meet him as he felt that his search had been futile, however he was flabbergasted when Thakur ji asked for that leaf when he turned back to leave !!
 - He became the person via whom Oriya Charam was published.
- Oct 1993 The first print of Charam 1 was released. The date, time, place etc., of release of this first Charam was as per predictions of the future seer Achuyutanand Das.
- 1994,
 - Charam 2 got published
 - 18th Shradha ceremony of his father was performed, indicating his father must have left the physical world around 1976.
 - By now 15 branches of this organization had come up.
 - Her mother Sukanti Devi's birthday was celebrated with Havan and Yagna in her presence, she left this world in 1998.
- 1997 to 2005
 - This was the main period of the Yagna's, whose list appears separately.
 - Jan 2000, was the only time Thakur ji appeared on a platform to address the world at Baripada, during a month long world congress of religions (विश्व मानवधर्म सम्मिलनी).
- 2005-2015
 - This was the period when he practically and outwardly remained in silence and inactive. But for the individual and collective Darshan at the various yearly functions held by the organization.
 - Most of his close associates and disciples remained tight lipped about their own personal / spiritual experiences.
 - Practically negligible media coverage. No propagation of his thought by the organization, apart from the literature in Oriya in the form of Charam, Samarnika, other small-small booklets, audio, video CD's etc.
 - Apart from the oriya language. The only literature that came out is in Hindi i.e "Tumhara Kalyan ho" in 2004, "Charam 1-2-3" in 2008, "Samarnika" in 2009, "Aneervan Deepshika" in 2015 & his memories after he left his body in the form of "Yugavtar Shrishrishri Keshavchandra Ji ki smriti mein" in 2016.
 - In 2007 Vipin bhai, one of his childhood friends got the permission to talk about him, he started speaking about his experiences.
 - Which no one has seen.
 - No one has tasted.
 - No one has heard.

Conclusion as per me:

HE came as Poorna Avtaar/ Pita Param Brahm/ Kalki Avtar / Yuga Avtaar. The CHARAM contains knowledge of the Ineffable / Unmanifest (to great or extreme to be described or expressed in words).

- How beautifully he has connected the entire humanity in one thread, in the relation of brotherhood.
- Given due place of honour to all his earlier manifested children (propagators of different sects).
 - o In the form of their collective pooja in Kaivalya Mandal at each function of the organization.
- Shown the continuity of all the Yugas & given Mimansa,
- Proving the correctness of future seers sayings, all these are contained in 50 Charam's, or the small – small booklets.
- Only once he has addressed the world on open platform in the year 2000 at Baripada, where he admitted not to have done any penance or Yoga sadhna, nor to have read any scriptures.
 - o Also admitted that **“whatever is written in charam is correct.”**

Part paragraph of the chapter May Good Fortune smile upon you (तुम्हारा कल्याण हो) from Charam – 2, which describes the status of Charam, is reproduced below :

बता तो रे चरम! अपने पूर्व गुरुदेव के श्रीमुख निःसृत वाणी श्रीमद्भगवद गीता की तूलना में तू तो किसी भी गुण में कम नहीं। वह तो पूर्व गुरुदेव की श्रीमुख निःसृत वाणी है, तू तो गुरुदेव की श्रीहस्त लिखित वाणी है। तू भी उसी प्रकार पूजा के योग्य है, सम्मान और भक्ति का अधिकारी है। युगानुक्रम में विचार करें तो, तेरा स्थान तो सबसे शीर्ष पर है।

Tell me O Charam ! Are your qualities any less in comparison to Shrimad Bhagwad Gita, the song celestial from the holy mouth of the earlier Gurudeva. That was the sermon from the holy mouth of previous Gurudeva, whereas you are the sermon written by the holy hands of the Gurudeva. In a similar way you are also entitled to be venerated (पूजा), are rightful owner of respect and devotion. If we ponder over the passage of time, your place is on the summit.

One paragraph of the chapter mother's womb (जननी जठर जरायु) from Charam – 2, which describes WHO HE IS, is being reproduced below :

हमने यह अनुभव किया, हम मन, बुद्धि, चित्त या अहंकार नहीं हैं। हमारे कान, जिह्वा, नेत्र नहीं हैं। हम भूमि, तेज, अनल, वायु भी नहीं हैं। हम प्राणरूप पंचवायु, सप्तधातु, पंचकोष, वाक्य, लिंग, गुह्य तथा पद आदि भी नहीं हैं। हम चिदानन्द शिव स्वरूप मंगलमय हैं। पाप, पुण्य, सुख, दुख, मन्त्र, तीर्थ, देव और यज्ञ में हम नहीं होते हैं। हम भोज्य अथवा भोक्ता भी नहीं हैं। हम चिदानन्द स्वरूप हैं। हमारा लोभ, द्वेष, राग, मोह, मद, मात्सर्य कुछ भी नहीं है। धर्म, अर्थ, काम या मोक्ष में हम वास नहीं करते। हम केवल आनन्द स्वरूप शिव हैं। हमारा जातिभेद नहीं है। शंका या मृत्यु नहीं है। हमारे पिता, माता नहीं हैं। हमारा जन्म नहीं है। हमारे मित्र, गुरु, बंधु, शिष्य कोई नहीं है। चिदानन्द शिव स्वरूप में हम संसार में पूर्ण रूपेण विस्तारित हैं। हम सदैव निर्विकल्प और निराकार हैं। हम सर्वव्यापी एवं इन्द्रियों के नियामक हैं। बंधन या मुक्ति में हम नहीं होते हैं। केवल आनन्द स्वरूप मानकर हमारी उपलब्धि करो। हम अनुभूति से मिलते हैं। तत्त्वचर्चों से हमें पा नहीं सकते। स्थूलनाम तथा रूप में जो अभिमान करता है, वह मूढ़ जन्मजन्मान्तर में हमें न पाकर पागलों की भांति भटकता है। हमारा स्वरूप सूक्ष्मातिसूक्ष्म है। अनुभूति के बिना इसे स्थिर नहीं कर सकते। हम अविनाशी ब्रह्म हैं। महाशून्य में परिपूर्ण हैं। हमारा आदि या अन्त नहीं। केवल भाव में ज्ञान उदय होने से हमारा सूक्ष्मदर्शन मिलता है। हमारा नाम अनाम है, रूप अरूप है, आकार अणाकार है; समाधि में हमें पा सकते हो। योगीगण योग के बल पर हमें पकड़ पाते हैं। हम सत्य हैं; सत्य संधानी ही हमें पाते हैं। अहंकार में बंधे होकर प्राणी वृथा भ्रमते हैं।

I experienced that, I am neither Mind, Intellect, Chitta nor Ego. I don't have ears, tongue or eyes. I am not

even earth, fire, water or air. I am neither lifelike five airs, seven elements, five sheaths, word nor procreation parts & pad. I am Eternal Bliss like benevolent Shiva. I am not in sin, virtue, happiness, sorrow, mantra, sacred places, devas and yagnas. I am neither food nor its consumer. I am Eternal Bliss (चिदानन्द स्वरूप). I don't have greed, jealousy, passion, attachment, pride, covetousness. I don't dwell in dharma (धर्म), possession (अर्थ), lust (काम) or salvation (मोक्ष). I am only blissful like shiva. I don't have any gender. I am above doubt or death. I don't have a creator (father or mother). I am beyond creation. I don't have friend, relatives, guru, disciples. I am in every atom of creation like the blissful Shiva. I am always without any reason or form. I am omnipresent and controller of senses. I am neither in bondage nor in freedom. Experience me by considering me as bliss only. I can be attained by perception. By knowledgeable sermons none can attain me. That arrogant fool who takes pride in physical name and form, without achieving me remains in the vicious cycle of birth and death like a mad man. My form is subtler than the subtlest, without perception it cannot be absorbed and fixed. I am immortal Brahm. Am fully pervaded in emptiness. I don't have a beginning or an end. My subtle perception is experienced only when knowledge arises in devotion. In name: I am nameless; in shape: shapeless; in form, formless. I can only be achieved in deep meditation. Yogi's can achieve me on the strength of yoga. I am Truth, only the truth seekers can achieve me. Persons bound by ego wander about aimlessly.

Thakur ji vaani :

Keshav Kaivalya Kanika (केशव कैवल्य कणिका)

I have eaten sweets I can describe it (रूपरेखा). You also eat sweets but you cannot describe it.

(मैंने मीठाई खायी है, मैं उसकी रूपरेखा दे सकता हूँ। तुम भी मीठाई खाते हो लेकिन तुम उसकी रूपरेखा नहीं दे सकते।)

Whatever I have got by doing something. The same I am asking you to do to achieve the same, but you alone have to do it.

(जो कुछ मैंने करके पाया है। वही तुम्हे करके, वही पाने को कह रहा हूँ, परन्तु करना तुम्हें ही होगा।)

Rest life is a journey. Each has to experience on his own, none can take others experience.

Happy journey to all my cotravellers.