

Light-Nectar of Nectar-Light (Amrita-Alo-r Alo-Amrita)

The Red Book, containing the experiences of Sri Manick Lal Dutt, a great soul and more importantly, a direct disciple of Mahavatar Babaji Maharaj, is a rare book indeed. The unique experiences with his peerless Sri Gurudeva, whom he usually refers to as 'Kailash Behari Sri Sri Babaji Maharaj', hitherto unknown linkages with great avatar-like saints including Mahatma Trailanga Swami, Sri Ramakrishna Paramhansa, Lord Jesus Christ, Swami Vishuddhanand Paramansha of Gyanganj, Sri Bijoy Krishna Chattopadhyay of Howrah, etc., stories about unknown saints and disciples of Babaji Maharaj, all presented in his inimitable writing style makes fascinating reading. It is from here that we found and related the story of how, by the Grace of Babaji Maharaj, Sir Francis Younghusband was transformed from a great soldier of war to an even greater soldier of peace. Flipping pages of the book and reading them once in a while to try and discover something new - like Babaji Maharaj and Sri Chaitanya Mahaprabhu coming together to bless and guide Manick-babu - has become a sort of a habit. During one such cursory reading I came across a paragraph where, in his assurances for the success of the Great Mission, Babaji Maharaj mentions to the author about Prabhu Jagatbandhu as being the current avatar-guru, who now '... would enter into the joy of the divine mercies, and act jointly, for the precious purifying fountain...'. Later in the book, the author again mentions the significance of linkages with Prabhu



Sri Sri Prabhu Jagat Bandhu
Sundar taking a rare rickshaw ride

Jagatbandhu. This naturally generated some curiosity within. I knew that Sree Sree Maa had great reverence for Prabhu Jagatbandu and that he occupied a special place in our

Ashram. Knowing that he was the next embodiment of Sri Chaitanya-dev made me read more about this unique avatar - the 'Leela Combination of All Things' - as he is sometimes referred to. Prabhu's tales are most captivating and many parts of his leela appear just inexplicable. Among other things, I was advised to read about his birth. Naturally I expected something extraordinary. But what I read was beyond my expectations. The story, - abridged from the book 'Bandhu Leela Tarangini', a magnum opus

on Prabhu and his leela - goes as follows:

Once upon a time, about a century and a half ago, in an hour blessed by God, a happy marriage was solemnized between Dinanath Chakraborty of the village of Govindapur and Bamadevi of the village of Kafura, in the district of Faridpur¹. This auspicious union marked the beginning of a pre-destined divine future. In a few years time, Bamadevi gave birth to a joyful male child who was named 'Gurucharan'. Unfortunately, within a short period of eight months, this delightful baby - the apple of everyone's eye - left the world, forever, towards the kingdom of the unknown. The intense pain of losing such a dearly loved son dealt a severe blow in the hearts of the bereaved parents. Soon after,

¹ In East-Bengal in undivided India, now Bangladesh

however, a beautiful daughter - ‘Kailashkamini’ - came into their lives, thereby providing some solace to the sorrowful couple. Kailashkamini’s presence greatly reduced the heavy burden of the earlier loss in the hearts of her parents. But the desire for a son continued to grow instead of receding away. The pure love within the human heart never craves for the transience of mortality. In their quest for a son, Dinanath and Bamadevi’s inner souls constantly meditated in prayer seeking the immortal. Through this automatic sadhana, vatsalya-rasa (pure emotions of parental love) surged out of their hearts as a sacrament of offering to the supreme Lord. This heart-rending outpouring inched its way through subtler realms and eventually pulses of this sacred purified emotion reached the domain of the immortal - creating waves in the land of the Supreme Godhead. At this time Dinanath, along with his wife and daughter, left their home in Govindapur and came to northern West Bengal, settling in the village of Dahapara on the banks of the Janhavi (another name for the river Ganga here) in the district of Murshidabad. It was in Dahapara that this saintly learned person, Dinanath Nyaya-Ratna², got his due recognition and was appointed as the court-scholar (sabha-pandit) of the reigning king of the region. On that count, one day, this newly arrived couple visited the royal palace in Dahapara to participate in an annaprasan (first rice-eating ceremony of a child) function being held there. After a day full of hectic activity, all the tired men and women-folk fell fast asleep - well ensconced in the cozy arms of the Goddess of Sleep. Dinanath and his wife were among them, together in a room in the

palace. Amidst this silent night, in her deep sleep, almost a meditative trance, Bamadevi saw a dream - ‘Neck to neck, in the arms of her beloved, she reached the ghats (quay) of the Ganga to take bath. After bathing they sat down to complete their daily prayers. On the other side of the river the moon had disappeared after showering its tranquil light all across the horizon. The undulation of the waves on the banks of the Ganga, playing their waxing and waning game, sparkled - bathing in this serene light. Amidst these frothing waves rising up and down, a thousand-petalled lotus floated up in the dream-scene of the almost meditative sleep of Bamadevi. Inside the floating lotus was seen a newly born - delightful, delicate, golden-hued - godly infant, lying on its back! Dinanath picked up this divine looking baby with his two hands and placed it on Bamadevi’s lap. Bamadevi, surprised and overjoyed at receiving this out-of-the-world treasure, clasped it with both her hands and held it against her bosom. The tender touch of the little infant immediately sent a shiver of ecstasy all over Bamadevi’s body and she became illuminated with ethereal consciousness.’ Just at this moment Bamadevi’s dream broke off and she awoke. Dinanath also woke up at the same time. They noted that Brahma-muhurta (auspicious moments just prior to sunrise) was approaching and most surprisingly, Bamadevi began showing symptoms of pregnancy. Observing this, Bamadevi related the events of her dream to her husband. Hearing the details of the indicative dream, Dinanath became very emotional and taking his steadfast pure wife along, unobserved by others, immediately started towards their home. Walking mechanically like two robots, they quickly reached their destination. Through the trance-influence of the dream, Bamadevi’s two hands were still held across her chest, as

² A honourific title given to one who has attained mastery in the the Nyaya Shashtras. ‘Ratna’ means gem or jewel.

if continuing to hold the little baby, as she had done in her dream just before it broke off. Reaching home in this state the couple began to ponder - is this real or is it an unworldly dream? At that point Bamadevi slowly unfolded her crossed hands from her breast. But there was nothing there! A dream indeed, they concluded.

But the impression never went away. As she deeply introspected over the incident, engrossed in the captivating feeling of this extra-sensory experience, Bamadevi's body numbed. She began to lose her external senses and gradually progressed to a deep self-absorbed internalized state. Dinanath's situation was likewise. Helping his wife, slowly and unsteadily Dinanath and his wife stumbled into their bedroom and lay down on the bed. Thereafter both of them went into deep slumber, unaware of the passage of time. Suddenly one moment, a frail sense of consciousness awoke in Dinanath, and he saw something unimaginable - from the womb of Bamadevi, sleeping beside him, emerged an extremely bright heavenly bundle of light, sparkling like a million moons. Within it manifested a divine baby who lifted his two little hands, shook his arms and legs and began playing! When Dinanath's physical senses returned, he noticed that Bamadevi had also woken up from her meditative trance-like sleep. Both of them saw that the room was fully illuminated in a halo of transcendental light and on the bed lay an incomparably beautiful baby!! In a state of uncontrolled emotion, an overjoyed Bamadevi lifted this baby onto her lap, as if he were her very own. Through the divine touch of the delightful little one, Bamadevi's heart outpoured with pure motherly love. She noted that her child-birth pangs had gone away and her breasts were overflowing with milk. Dinanath tried to understand this unusual occurrence, but could

not make any head or tail out of it. He remained a mute spectator, staring unblinkingly at the mother and infant.

Nor could I make much head or tail out of reading this. There must be something more to this, I gauged. As usual, our easiest place to get answers to such things is to directly ask Sree Sree Maa. She was in a thoughtful mood when I approached her saying, "Maa, please enlighten us on the significance of the avatar-hood of Pabhu Jagatbandhu and the intriguing story of his birth." Hearing the name of the great saint, Sree Sree Maa's eyes twinkled for a moment and a gleaming emotional expression escaped across her face amidst her attempts to quickly internalize the feeling. She made a few remarks in a manner that is typically her own-

"Prabhu Jagatbandhu - a divine light of Parabrahman!

Madhu-Jyoti - that pristine light's personalized form of condensed Sachchidananda.

A Bhagwat-vetta, or one fully versed in the Supreme Divine, he is not. He is Bhagwat-satta - the Supreme Being, himself.

The rasa³-filled image of Vishuddha-Sattwa-Loka's⁴ divine self-illumination - Bhagwan Purushottam Sri Krishna's new worldly form in this universe.

That is why his name is 'Jagat-bandhu' - because his 'bandhan' or ties with each and every thing in universal creation are eternal. Why? Because it is from him that every thing in every realm of every world originates. The entire universe manifests in Lord Sri Krishna's sambodhi or perfected self-consciousness. That is why Jagatbandhu is 'Jagat-er Bandhu' meaning 'Friend of the World'.

He came again to redeem his ancient

³ The infinitely charming essence of perfected emotion

⁴ Purified world of Divine Reality

Dwapara-Yuga pledge of:

*yada yada hi dharmasya glanir bhavati
bharata
abhyutthanam adharmasya tadatmanam
srijamy aham
paritranaya sadhunam vinasaya
caduskritam
dharma-samsthapanarthaya sambhavami
yuge yuge*

[Whenever in this world there is decline
in the Rule of Truth,
And forces of Falsehood arise in

overwhelming Power,
I then manifest, creating a self of mine;
To deliver the good and annihilate evil-
doers,

To re-establish the Rule of Righteousness,
I myself come age after age.]

He descended from the Illuminated Eternal Divine World (Nitya-loka) of Mahakarana⁵ Consciousness to rescue the Jiva-world from the strangling misery of Maya's bondage. In his own words - 'This time I am not the Deliverer of Justice, but the Great-Deliverance Pill (Maha-Uddharan Bati) of Universal Emancipation'."

I heard her in rapt attention, trying to remember each word so that I can replay them and attempt to grasp the full meaning at a more suitable time. At present I was in a hurry to clarify my immediate doubts. "But Maa, isn't his birth something impossible?" I asked. Sree Sree Maa smiled and replied, "Even today the impossible happens. The Immortal One appeared on the day of Sita-Navami, 16th day of Baishakh in 1278 of the Bengali Calendar (the night of 28th to 29th of April 1871), at the Brahma-muhurta, an hour before dawn, a moment considered auspicious astrologically as 'Mahendra-kshan'

⁵ Mahakarana existence refers to fully purified subtle existence completely merged in the Supreme Divine. Here in particular, Prabhu Jagatbandhu is a light of the Supreme Divine himself.

and 'Pushpa-yog'. At the special moment, when Bamadevi was in a self-engrossed state, the Supreme Lord Purushottam Sri Hari, to keep his word of protecting all beings, for the sake of their welfare and the task of Great-Deliverance (Maha-Uddharan) or Universal Emancipation, appeared again. In terms of spiritual metaphysics his descent can be described as follows: From the transcendental realms of the Eternal Divine World of Goloka, he took the Mahaprana (Universal Life Force)-filled path, permeated with the consciously-luminous rays of the Supernal Sun (Mahapranic-Aditya) and the soothing nectar-light of the Supernal Moon (Mahapranic-Chandra). Traversing along the holy Central Path of the Grand Sushumna where the Universal Consciousness surges in full flow (and is called the 'Ganga-dhara'), he descended into this universal creation through its northern-most tip of Satyaloka (located in the Sahasrara-Lotus) at the centre of the thousand-petalled-lotus (the location of the Guru-chakra) as the Universal-Guru, as the first-stage appearance, visible only to ones who have the subtle inner vision. Thereafter, he took this pristine-divine-consciousness-filled illuminated-capsule like embodiment through the pure inner-Ganga flow of river Saraswati (which is the Brahmanadi or 'nerve-vessel-of-Brahman' in the subtler inner embodiment) in the sky of the Sushumna and crossed the Karana or Causal world. Then, opening the Heart-Lotus, he traversed the manifested world of the five fundamental principles (pancha-tattwa) to enter the physical world and appeared on the surface of the Ganga (here meaning pure unalloyed consciousness) creating the illuminated astral embodiment of the golden-yellow-hued (pita-varna) five-subtle-elemental form of Sri Sri Hari-Purusha Jagat-bandhu. This subtle astral body then entered the womb of Bamadevi to create the divine

physical embodiment of the great Deliverer Maha Maha Prabhu Jagat-bandhu Sundar, and appeared in the physical world in a super-natural way as described earlier. Seeing this divine child, his mother Bamadevi went into an emotion-filled state of inexpressible hypnotic trance. Like in the age of Dwapara, where Maa Yashomati, under the spell of Yogamaya, and considered the Root-of-the-Infinite - Lord Govinda - as her own little child, breast-fed him and brought him up with tender care; in an exactly similar manner, this wife of the Nyaya-Ratna (Dinanath), on obtaining Jagat-bandhu Sundar as her child, reared him up as her own son.”

“I can imagine the Lord’s leela of performing the impossible for himself, but what about the child-birth symptoms of the mother? Was she also extraordinary?” I asked. Sree Sree Maa replied, “Yes, definitely. Bamadevi she was a true representative of eternal motherhood. You understand only worldly motherhood. There is so much more to motherhood than just giving physical birth in this world. This mother-child relationship is permanent. The bond of a true mother and her baby is ruled by divine laws. In such a case, the generation of the feeling of divine motherly love is the actual child-birth. While this may sound very peculiar, this is the real truth.” I kept quiet for a moment because, having been with Sree Sree Maa for so many years, I now have some idea of the eternal relationship between mother and child - how this is defined in ways that are so subtle yet so much more true and real than what we normally assume to be reality. I also remembered what Sri Ramakrishna told Maa Sarada when she mentioned about children.

“How is it possible for people like us to grasp such divine acts?” I asked almost giving up hope to achieve anything close with my capabilities. Betraying a glimpse of her

infinite compassion, Sree Sree Maa said, “What I said was from self-experience. It was revealed to me and so I could see the Descent of the Supreme Light and the path it took to its unique ‘worldly materialization’. The ‘Descent of an Avatar’ is an extremely intricate mystery. Other than Divine Grace it is impossible to be able to fathom the significance of an avatar’s descent. Only the permanently enlightened ones (niyta-siddhas) are properly aware of an avatar’s appearance. This is because such nitya siddhas are the true devotees (Bhakta), fully merged with the force and grace of the Supreme Divine. The Lord always resides enthroned in the heart of a true Bhakta. In this sense the Bhakta and Bhagwan are inseparable. However, the Bhakta knows that Bhagwan is the infinite ocean while he or she is only a tiny edge at the surface of Bhagwan’s expression. One, who by the grace of Bhagwan, is able to accurately discern between Maya and Yogamaya, he or she is able to properly realize the combined Saguna-Nirguna-Brahman form of the Supreme Lord and can blissfully savour the Divine play (Leela) of Bhagwan.”

Partially satisfied, I changed tack asking, “Maa, when did you first get the picture of Prabhu Jagatbandhu, which was there even in the Parnasree Ashram?” Maa said, “It came quite some time ago, from during my sadhana days. There is a story associated with this. It was around the year 1986. The walls of my room were adorned with pictures of great saints and avatars. One day, my younger aunt, whom we called Sona Kakima, visited my room. Seeing the pictures of so many mahatmas all around, she remarked that she would give me another such picture of a great saint, her own revered Gurudeva. Subsequently, on 16th of April 1986, while I was resting in my room, Sona Kakima entered with a photo of her Gurudeva and placed it on the bookcase fac-

ing my bed. Waking me up to show me where she had kept the picture of 'Prabhu Jagatbandhu', she advised me to frame it nicely and then left. Without getting up, I began to carefully observe the picture of Prabhu Jagatbandhu Sundar while lying in bed. Later in the evening as I got engaged in various activities I forgot about this incident. The same day, very late in the night, after completing my sadhana, I lay down in bed and was engrossed in japa. Very soon, a sort of drowsiness seemed to slowly engulf me. Suddenly my extra-sensory perception was automatically aroused and I observed that the whole room was glowing with soothing moonlight. I was sleeping but my inner consciousness was alert! In this state I noticed a sphere of moonlight slowly entering the room from the western window. This illuminated wonder gradually floated inside and came to a standstill next to my bed. Within a split moment, from within that light ensemble appeared Prabhu Jagatbandhu, in an enlightened embodiment. With the waving of his hand he called me up. In my extra-sensory consciousness I woke up fully and gaped unblinkingly at this extraordinarily beautiful luminous great personality - astonished. My capacity to think or discern had simply vanished. I continued to stare at Prabhu's divine form in bewildered admiration. Prabhu then said, 'I am known in this world in six forms'. Immediately from within Prabhu's embodiment, six forms manifested and I saw them one by one! - Four-armed Lord Narayana, Bhagwan Sri Rama, Bhagwan Sri Krishna, Lord Karangadev, Sri Chaitanya Mahaprabhu and finally Prabhu Jagatbandhu. Then Prabhu asked me, 'Tell me, in how many births are you associated with me?' I remained speechless and just kept on looking at his luminously divine appearance! My powers of speech seemed stolen. Again from within Prabhu's embodi-

ment, forms of Devis (Goddesses) emerged one by one like a sequence of scenes, which I continued to observe. Among them the ones I clearly recollect include Mahalakshmi, Devi Sita, Sree Radha and Sachi Devi (Chaitanya Mahaprabhu's mother), etc. As soon as Sachi Devi's form appeared, I saw her, wearing a faded saffron-coloured sari, sitting in puja posture in front of idols of Lakshmi-Narayana inside a small thatched village hut - her tearful eyes gaz-



ing steadfastly at the holy deities in front of her. This picture stayed in my vision for quite some time, after which the scene changed and I again began to view Prabhu Jagatbandhu. Prabhu then told me, 'This room has experienced the blessed touch of many great souls. That is why it has become sacred - a peethasthan (hallowed seat of worship). I am feeling very happy.' That is, Prabhu is feeling delighted and is communicating his joy (ananda) to me. I also began to experience a surge of divine bliss within me. Immediately after this, Prabhu's form dissolved into Jyoti (Light) and transformed back into the halo of moonlight which slowly moved out through the western window. My physical senses returned and I observed that it was very late in the night. The whole room was filled with wonderful fragrance. Suddenly I felt very vacant - a deep sense of void. I began to weep heavily, the outpouring of grief coming automatically from within, as if my heart would burst. A sort of heat developed from within in my body and I started shivering. With all my heart and soul I began to call Mahavatar Sri Sri Babaji Maharaj. Immedi-

ately, as I remembered the Great Guru, ajapa (automatic japa) started from within me. I fell asleep.

When I awoke in the morning, I was dead sure that Sachi Devi, the mother of Sri Chaitanya Mahaprabhu (or Lord Gouranga), was my own satta or being. The scene on Sachi Devi was so vivid that, till date, I have not been able to forget it. In fact, my mother, who was a good singer, used to tell me that whenever, in my childhood, she would sing the song ‘Nadia chharia gela Gouranga Sundar hey’ (meaning ‘Alas, Gouranga Sundar leaves Nadia’, depicting the heart-rending scene of Gouranga leaving his home and people of Nadia for Puri, after taking Sannyas), I would begin to cry. Nobody could do anything to stop this weeping and I ended up feeling ill. A similar situation would happen when songs like ‘Aha, Mathurar pathe rath chale gechhe, dekhe ar kande Lalita; Sri Krishna-r rath chole geche’, (meaning, ‘Alas, the chariot has gone away on the path to Mathura, while Lalita watches and weeps; Sri Krishna’s chariot has gone away’, depicting the scene when Lord Krishna leaves Vrindavan for Mathura, never to return). Due to this, my mother almost

completely stopped singing such kirtans. Anyway, the next morning, after the incident of Prabhu Jagatbandhu, my mother came and asked me, ‘Did some great personality visit you last night? Very late in the night, when my sleep was disturbed and I woke up, I could sense fragrant aroma all over my room!’ I then narrated the incident of the night in details to my astonished mother.

This is how I got this picture of Lord Jagatbandhu. Prabhu comes regularly to the Ashram and nowadays his visits have become quite frequent, especially after we got his statue from Krishnanagar. I often see his divine moonlight positioned above my bed for the whole night.”

“Why is this so, Maa?” I asked, with my curiosity antenna fully raised. “Dwapara Yuga has set in and the game of the future is being carefully chalked out, my son”, she remarked. Surely she will know, I imagined. Before I could ask the next obvious question, Maa said, “Go to sleep and let me do some japa.” I knew it was time to stop and for the time being I had a satisfactory answer to what I wanted to know.

-Sri Partha P. Chakrabarti
Her Blessed Child

==== Hari Om tat sat =====

My Identity

In the chaos of life, I once asked God,
Who am I supposed to be?
Am I just a name, by which I am called,
Or just a pretty face to see?

Am I distinguished by my mother and
father;
Or does my identity lie with my friends?
Does the real me stay stable and calm;
Or does it, too, change like fashion
trends?

-Her blessed grandchild **Antara (Ria) Chakrabarti** (Age:16 Years)

Ah! Through this life, I’ve never known,
Who I’m supposed to be!
Will I always remain to be that name,
Or just a pretty face to see?

And I brooded, day by day; suddenly
I heard a whisper in my ear.
Softly telling me of my identity; the
whisper said,
“You are my own child, dear!”