

LOVE KNOWLEDGE AND DIVINIT

The Time of Verhudt

But as the Revelation is, the **Namassej**/Namaswej *nee namasudra* or ssej-people forgot everything completely till this new revelation was being written down by Seven-Santos as Ssejsanto-kotha

In a remote past the ssej-people (believer in the messenger-in-dream, Verhudt, of Parameswar Parambrahma and in the divine message of being descendent of Ariban Ssej) came to the subcontinent of Bengal by three different routes .In the north-middle part of the then Bengal subcontinent they settled on a land near a large Lake (The Lake of Desire,KAMNASAGAR).There was forest on one side and on the other side there was vast expanse of cornfield which merged with in a far away horizon. The place was calm, lonely, divine and silent .It was most suitable to their nature.

On the first rainy season, they observed the silvery water-lines coming down. They followed their origin into the forest. Those were like very small hill-tops. There they planted Brinha symbols. They made them from melting irons and replaced each year by a new one.

It was to them like heaven. They came here in three different clans , Kashyap , Bhardwaj and Goutam .They believed in clan-based , monistic saint-hood(sannyasbadi) system of Hinduism.

They believed in Brahma or VERHUDD-BRAHMA, the God -Almighty or Parameshwar.Their belief was simple. Love everybody and serve the people.Serveing the people and loving them was service to God. For

spreading religious education and service to humanity they told of establishing “BIVAS” in every locality or house.

Their belief of creation is simple. Parambrahma, parameshwar as it being the only nature of Parambrahma himself, has created everything.

They participated jointly in the crop production and the generation of necessary wealth. They did all this together. They did neither believe in differentiation nor did they believe in that any new-born inherit any profession by birth. They believed in clan system. They also believed that it was divine. But there were people among **namassej** ne namasudra who believed it to be originating from the name of a powerful person or a place or a group of people to which they belonged.

The seven Santos told of four clans. But they have written down the names of only three clans and they believed that some name has changed to any one of the three. And at last in the beginning of ushering of British India they themselves let them to be known by the name of one clan only, namely, Kashyap, although name of three clans are found to be recorded in documents.

<http://www.youtube.com/watch?v=FNX8QH6hstQ>

Fire-rituals (performed in AGNISTHAL) were their main cult. They would put mangoe- or sandal-wood on sand taken in an earthen bowl (known as agnisthal) and set on fire and would add ghreeta and pray to the Parameshwar Parambrahma. They uttered loudly or silently in their mind or they would write their prayers on palm or sakhua leaves and put it on fire. There is a belief among the Hindu monks (sannyasi) that flame is the face of Almighty. The flame engulfed those writings mean Parameshwar has read it or that their prayer has reached to Him. Mostly they prayed for something of material world, better

crop , good health and happiness. But to many those who are introspective, it is their sincerest confession to the Paremswar .From this ritual , later on , they started worshipping Sun-God which is not among them now-a-days .Those were the days they did have very good relationship with the King .But during Sen dynasty they started getting alienated.

The other parts of the society were rapidly changing under the leadership of the King. In respect to this notorious development the Namassejas ne namasudra settlements gradually became backward .Everywhere, the King forced the unwilling people to cultivate the discriminatory version of Hinduism. There were only few protests from some population groups .The Namassejas ne namasudra was one such group.

As the King became more and more powerful, he started banning all communities those who defied his doctrine although it was not a new one. It was already a strong custom in different parts of Indian sub-continent. The King ultimately served the cruelest order, either his doctrine be accepted or those defying it let be outcast or be ostracized. (Although hearsay went like that the King himself was all set to marry a tender aged girl of so-called low origin in spite of him being a supporter of by birth hierarchical system and the **namassej** ne namasudra people strongly protested his intentions).

What ever may be the dominant factors or reasons, the King was in search of an excuse, for the **namassej** ne

namasudra people followed monistic clan based sainthood -rituals of Hinduism. Many population groups were ostracized at that time .The **namassej** ne namasudra people protested against this .The **namassej** ne ssejsantos preached that the King would put the mankind on a path of predatory hatred custom and that once such a system was implemented ,it would be very hard for them to get rid of such custom .They asked everyone to write and protect their clan history and to stick to the monistic Hinduism .They ,thus preached that man can't be condemned to birth ; Paremswar, Parambrahma had not wished it so. It was the Satan in our being that the King was provoking to. They vowed to protect their own clan-history and follow the monistic path of Hinduism.

The King was too powerful to tolerate this.They were defeated, degraded, deprived and were turned out of his kingdom and ostracized from the society. They fled away from his Kingdom. But as the King became more and more powerful and spreaded his kingdom, they were only to be identified again and again and were forced to give up everything. The people, those who helped them in any way were declared outcaste.

They lived like animals, like anything, like amphibians in marshy lands of southern-part of Bengal. Yet it is a great Holiness of the Parameshwar ParamBrahma, that in the depth of their heart all remained intact, and they managed to enliven the wish for Revelations and that the Revelations have been written down.

Naturally in the history of Bengal -subcontinent, there is no direct mention of the **Namassej** (email to namaswejhindu@gmail.com or just enter **namassej** in Google search) or ssej people. From 1872 to 1881, they were mentioned as Chandals (meaning outcast protestants) in the documents of British India .In the meantime a movement started for their inclusion in the then Hindu society(although they themselves thought of belonging to the monistic clan based sainthood rituals of Hinduism).There was a great problem as they did not respect the caste-system (and as per socio-mythological suspect Prof N.R. Ray thought of higher social status in the past) and as the upper part became insistent that there are so many social population groups those who have been degraded and as a result in a poor socio-economic condition like that existent in the sub-continent of Bengal they all have been reduced to nothing and as none of such population groups traced back to the past to regain the status so like them also these people must have to be accepted in the caste system as mean-sudras (servants/serfs) .There was a protest from the then adi-sant-gurus Sri Guruchand Thakur and Rev Mead and their followers (although later Sri Guruchand Thakur became involved with Matua Math in Thakurnagar which incidentally happens to be the first socio-religious organization of the Namassejas ne namasudras to serve humanity) and that **Namassej** , the name revealed in the dream of one of the seven Santos , was changed to namasudra .Thus it happened that the first Indian population group for being (yet now the only such group) protestant and defiant of caste - system was labeled with a sudra-tagging . Subsequently from 1891, Ssejas or Swejas were being mentioned both as “chandala’ and “namasudra’ . Many significant but mild social movements happened among the ssejas. Things did not happen easily in a back-ward society of the namassejas ne namasudras. However banning of those who helped the ssejas in any way was withdrawn. Those people were no longer mentioned as “chandala’ .The reformation and revelation started with the adi-santo-gurus **Sri Harichand , Sri Guruchand , Rev**

Mead and the Seven Santos (ref : **satsantokotha or Ssejsantokotha**) although there were other trends as well. Many people demanded themselves to be descendent of traditional Brahmin caste. This happened for the *namassejas ne namasudras* also .In 1911 the *Namassejas ne namasudras* appealed to the then Governor of British India to acknowledge them as “*namasudra-Brahmin*’ .The then administration although provoked for such appealing process, they never changed any thing. They left the matter to the wisdom of Hindu-oligarchy. So the ‘*chandala*’ was withdrawn but their appeal was rejected .They were caught on the wrong foot .Thus instead of the revelation being obeyed, the **namassej** got transformed into ‘*namasudra*’ so that they can get a berth in the caste system .Thus the *namassejas* got the ‘*sudra*’ label and became *namasudra* which according the Oligarchs of Hinduism is a process of up gradation. For long time the educated *Namassejas ne namasudras* showed great reluctance to accept this and waited eagerly for the Revelation to be edited .However that’s a long way behind.

The Governor happened to obey the premonition .When *adi-santo-gurus* were working hard for the miraculous reformation in human civilization of the Bengal-sub-continent , the first of the seven-Santos had already set out for meditation and as goes the premonition ,after three hundred years’ succession it has been possible for the revelation to be written down , although, at that time, in the whirlwind of hatred and happenings , it seemed that the path of Verhudt may be lost but one glitter of *Parameshwar* , the *Parambrahma* could make it possible . The *adi-santo-gurus* (who like the first of the seven Santos also got the divine message) told that *Namassejas ne namasudras* were actually a monistic sect of Hindus (but it must be acknowledged here that **like others they also believe in the same rituals of Hinduism now-a-days**) .They believed in *Brahma* or *Parambrahma* *Parameshwar*.They worked hard for to prepare the *Namassejas* for the revelation which they envisaged three hundred years ago. They established educational institutes and missions and the descendants of one of the *adi-santo-gurus* established *Matua -Mandir* and maintained their service to mankind and their ideologies .Those rituals are yet now

obeyed by many followers of this Matua-Math which in course of time has grown into an organization of welfare of human beings and people of all sects of life are joining their hands to nurture it.

The revelation or **Smritokotha** or **Ssejsantokotha** has already been edited in the name of the symbolic seven Santos. Actually this is a gift, the Namassejas and the Santos believe, revealed through the life of each and every member of the namassejas and every-one believing in humanity. Bit by bit from their lives the words have been collected as the saga of seven Santos and of the adi-santo-gurus. And that an original divine settlement will again be there on earth and the Hradh will now be a Holy lake.

Its divinity that takes someone through the unknown to Parameshwar. Now the time has come .The **Namassej** ne namasudras has to establish the first 'BIVAS'.

It has been said in Ssejsantokotha, if the ssejas ne namasudras follow the Parambrahma, establish 'BIVAS' and keep the 'BRINHA' in their heart, they will be protected. They are His beloved Ssejas or Namassejas ne namasudras. Otherwise they will fall in Satan's plan and will perish.

This is more than history. No population group can have history in the usual sense of the word. So is that of the Ssejas. Their belief has been written in the sagas of seven Santos . Santos kept them unknown. So was the premonition. But the revelation has reached us .There is not only seven Santos; many **namassej** ne namasudra people left their home and meditated to know the truth. Their collected conscience is written in the imaginary saga of seven - Santos.

The whole thing ,as goes the revelation , was believed to be lost completely and to be revived again through another revelation in the dream and meditation of the last of the seven Santos who himself wrote only the part of meeting with the messenger-incarnation of Brahma ,the Verhudt or The Verhudt Brahma.Thus the Time of

Verhudt has started .Any on who follows Ssejsantokotha will be known as Verhudtee also.

This is the saga of the Namassejas ne namasudras. The question is, why do we need this saga? In short a saga is necessary and divine, only, for that it's divine and necessary. Every population group in the history of mankind do have its own myth; either it's written down or versed or hearsay or in the form of so-called history of the privileged. Ssejsantokotha contains them all except the last one .The ssejas or namassejas (imposed and popularized as namasudra) can't survive without its own myth of existence and also can't have another chance after another three hundred years .And so it will be , adi-santo-guru's Matua math will be accepted to everyone and Ssejsantokotha will be revived again . The Namassejas ne namasudra hence forth should be called only as Namassejas in monistic Hinduism. They will hold the 'BRINHA' as a symbol of Love, Knowledge and Divinity and in every house there will be a 'BIVAS' and an 'AGNISTHAL'. Yom Verhudt.

'Hold the BRINHA in your hand and you will feel Him, The Parameshwar Parambrahma' -- Seventh Ssej-santo

