Future Culture

Souvenir on the occasion of

Conference on Indian Culture

Organized by

Institute of Indo-Aryan Studies

In association with

Department of Philosophy, University of Mumbai

16-17 September 2011

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Goodwill Message from Well-wishers

- **Justice Pradipta Ray, Fomer Judge, Calcutta High Court & Orissa High Court, Cuttack**

- **Dr. S. Mohan, Director (Human Resources) Bharat Petroleum Corporation, Mumbai**

- **Dr. Pracheta Ranjan Chakraborty, Son of Sri Sri Thakur Anukul Chandra, Deoghar**

- **Dr. UC Patra, Professor and Head, Department of Hepatology, SCB Medical College, Cuttack**

Justice Pradipta Ray
Former Judge,
Calcutta High Court and Orissa High Court

Block - EE, 3rd Floor
Salt Lake
Kolkata – 19

4th September 2011

Culture refers to the ways of life of the members of a society. All aspects of human life, their behaviour, beliefs, ideas, values, attitudes and activities are represented in it.

Like all other cultures, Indo-Aryan culture has its distinctive features. It is based upon certain spiritual ideas and values. It is flexible. It has the ability to absorb and assimilate other cultural influences.

Unfortunately essence of this rich and liberal culture is not being properly presented. It is often misrepresented and misinterpreted both by the fundamentalists and so called progressives.

Need to recall this ancient culture and to spread awareness about its true nature and spirit does not require elaboration. There should be informed discussion and critical analysis to find out its relevance in this fast changing world.

Sri Sri Anukul Chandra Thakur, a great religious teacher of Bengal, was a living embodiment of ideal elements of Indian culture. His messages inspire his devotees to work for a peaceful society with ideals of mutual love, respect, empathy, tolerance and co-existence.

This conference on Indo-Aryan culture is an appropriate tribute to Sri Sri Thakur.

I hope and believe that Sri Sri Thakur's blessings will make this conference a great success.

Justice PK Ray
Kolkata

Dr. S. Mohan

8th August 2011

Director (Human Resource)

Bharat Petroleum Corporation Ltd

I am extremely glad to note that the Institute of Indo-Aryan Studies for the first time, in collaboration with Mumbai University's Department of Philosophy, is organizing a Conference on Indian Culture. The Indo-Aryan Society comprising of a group of professionals working in various Organisations and devotees of Sri Sri Thakur Anukul Chandra have taken up this initiative to see that the rich Indian culture gets integrated with the mainstream and in a manner that it not only meets with the challenges of the present, but also builds a strong foundation for a healthy society in the future. It is heartening to see that Mumbai University, amongst the older ones in the country, have been foresightful enough to see the importance of this initiative and have very enthusiastically associated themselves with this Conference.

We, as individuals in this society, irrespective of our religious followings, believe in the existence of a superior source of energy or power which sustains this universe. Though, we have made great strides over the wide spectrum from space technology to nanotechnology uncovering some of the laws of nature, a large part of it is still to be explored. The nature of this energy/power, therefore, is still to be fully comprehended and as yet is not explicable in common parlance. Each civilization has recognized this and has evolved certain rituals around recognizing and respecting such forces of nature and have also devised behavioural norms of conduct towards each other and other living beings for existence in harmony. These social norms which evolve over a period and are disseminated by the wise leaders of the time, through their teachings, when embedded in society become the culture. By its very nature, cultural norms take a long time to take roots in the society and at times tend to become a dogmatic obsession at the hands of those who do not understand its context.

The effort of the present initiative is clearly to bring about harmony between cultural and religious beliefs & practices and science without one negating the other and to contextualize the deep learning of our ancient culture. I am more than convinced that this is a step in the right direction to ensure that the individuals in the current day society embody the fundamental values of our ancient culture and be at peace with themselves and others in the society, thereby unleashing their energies for the progress of mankind as a whole.

I wish the Conference every success.

S. Mohan

Dr. P.R. Chakraborty,
MBBS, MS, Ph.D, FAIS (Gold Medalist)
Life Member of the Association of Surgeons of India
Member of Plastic Surgery Association of India
Administrator, Sri Sri Thakur Anukul Chandra Charitable Hospital Trust

Prachet Manjil
Post – Satsang
Jharkhand

Date : 25/08/2011

From time immemorial, almost from the age of Maya Dynasty of South America, Furraw Dynasty of Egyptian countries, Confucius Dynasty of China, Indian philosophy is brooding the eternal concept of floating in the bosom of the beyond. As because Indian philosophy thinks still in this age that this ocean of energy floating in the bossom of the beyond is imperishable, unalterable and unaffected by the time span of this mortal world. It is usually said that where science ends, philosophy begins. Whenever we reflect on the specificity of Indian philosophy, the immortal hymn of Upanishad comes to our mind. "*Sunyantu biswe amrutasya putrah, aaje dhamani dibyani tastu, bedahametam purusham mahantam, aditya barna tamasha parastat……*"

The philosophy is foretelling to each one of the perishable entity like us, 'Oh! My imperishable offspring from the nectar of heaven; do not forget to concentrate to realize the imperishable uninterrupted glow of light in the domain beyond the zone of darkness, to realize that you will be able to transform to light to become imperishable.

My learned friends, I like to mention another message as follows:

"Maa mriyasya, maa jahi, sakyate chet, mrutum abalokaya."

'Do never die, nor cause death; but resist death to death.' I presume, this is the normal theme of Indian philosophy. Of course, there is nothing like death in this universe. Question arises with the conversion. So the concept of Indian philosophers and that of our Master Sri Sri Thakur Anukul Chandra ji coalesce in this point of resisting death by our concentrative faculties of cerebral cortex. Conversion is inevitable according to nature. So the Indian friends and my Master provoke us to be with the unaltered limelight which sprouts from the cosmos for recreation.

Nobody wants death in the crude sense of the term. To avoid death the Indian philosophy is trying to peep towards our attention in that imperishable, uninterrupted, unaltered glow of life completely unaffected in the human created time span.

My Master, my creator and my polestar of life and light is trying to make us drink the aforesaid 'old wine in a new bottle'. He is trying to make us feel that the vast ocean of energy floating in the bosom of cosmos is inside you. You are the embodiment of whole universe. We know not how many stars are twinkling in the bosom of cosmos, these must be thousand and thousand billion crores. Sri Sri Thakur Anukul Chandraji, my master, also says to me that you also do not know how many billion and billion crores of live cells are domaining inside you, just like the universe the cohesive and adhesive force amongst them are giving your stature and shape. Oh my learned friends, if you speculate the tracts of your mobile and immobile connective tissues of the body, with astonishment you will feel the priority of channels much higher than those remain in our modern Mumbai city. So

called death or cessation of work of the cells of the mobile connective tissue, that is blood is almost 5.5 crores per minute.

On speculation of our nation India, we have great doubt of these terminating figure of living entities per minute. So it is evident that much more complexities present within you, that is, in scientific term within your auto decisive computer of the body.

Unknowingly this cosmos with brooded milky way, stars and planets mostly may have a shape unknown to us. Sri Sri Thakurji says that realization of this eternal truth, imperishable glow beyond the domain of darkness originates within you, that is, in your frontal lobe of cerebral cortex. You feel the presence of eternity, in one word, 'God' through your receptivity. Your mind in cerebral cortex feels pain and tyranny, sometimes that so called mind also becones overwhelmed with joy and enthusiasm. So according to my Master, proper polarization of your bewildered sensation will give you a feeling of enormous joy, completely unaffected by the sight and sound of this mortal world.

So my Master says, "You are for the Lord and not for others; you are for the Lord and so for others."

Bande Purushottamam

Yours ever,

Laghu Anukul

(Kajal-Procheta)

Dr. Umesh C Patra, DM (AIIMS, New Delhi) 6th September 2011

Professor and Head, Department of Hepatology, (*Tal Navmi*)

SCB Medical College, Cuttack, Odisha

I am happy to note that 'Institute of Indo-Aryan Studies' in association with 'Department of Philosophy, Mumbai University' is organizing 'Conference on Indian Culture' on 16th & 17th September 2011 in Mumbai. It is going to be a significant event as the Conference will bring nation's focus on core issues of our collective existence, which constitute the bedrock of culture. With the passage of time, as we take steps for country's progress on multiple fronts - scientific, economic, social and political, there is also a need to cultivate culture. Culture is core to our peaceful existence, sustainable growth and for all-round prosperity.

The culture that would lead us to a progressive living has been given shape by Sri Sri Thakur Anukul Chandra in his ideology. Institute of Indo-Aryan Studies is engaged in conducting research into Sri Sri Thakur's ideology. The research would help bring out the modalities by which we can shape up our culture, refine ourselves and purge the decadent elements from our cultural fabric.

The outcome of this Conference will surely take us a step further in understanding and improving ourselves, individually and collectively. I sincerely wish the Conference all success and invite the intelligentsia of our country to join in this movement for balanced growth and all-round prosperity, through process of 'Ideal centric living' & 'unicentral attachment''. The process has been laid down by Sri Sri Thakur Anukul Chandra; we only need to understand, practice and adopt those processes.

The deliberations in the Conference has to undertake a critical appreciation of life, its depth, its complexity and diversity and life's urge to grow and to be fulfilled. The tenor of upward mobility in thought, speech and action has to be to be embedded in our culture. Let us hope, Institute of Indo-Aryan Studies brings those complexities out in simple modules before the mass in a way that can be put to practice. We need to put the ideology into practice; practice into realization, realization into elevated consciousness; a process of continual transformation.

I am privileged to have been part of this event for cultivation of culture.

UC Patra

Sree Guru Anukulashram, Balasore

Editorial

Culture @ Crossroad

This call is from Conference on Indian Culture – 2011.

For long time, this call has been put on hold on national agenda. Priority was accorded to development - economic development, industrial development, personality development, infrastructure development, development of school, hospital, road, power projects and so on. Yes development is a must; it is a prerequisite to many good things to follow. Today India has come of age on its developmental pursuit. Still the country has miles to go, on many fronts. One of the soft areas to touch in our collective pursuit of development is our culture. That is the call from this Conference. As we progress further down the twenty first century, we need to answer the call.

The voice on the other side of the line has a sense of urgency and purpose. It is actually an invitation to meet the future. The future that is unfolding as inevitable is different from the trails of the past on multiple fronts. The call is pointing finger to the crossroad where future greets the past and past comes out from its shadow and merges with the future.

The call from Conference is coming from the generation that is coming of age. The generation that is waiting to takeover is curious to know: what is at the core of the culture that has been the cradle of human civilization? There is something pristine about Indian culture which lures the best mind yet remains elusive. There something special which is making Indian to shine, despite innumerable shameful things around.

The Conference looks at the landscape of Indian culture and finds that spiritualism backed by science is the essence of Indian culture that has kept the evolutionary process of human excellence continuing. Indian culture cultivates the inner faculties of every person, strengthens the individual distinctiveness, and elevates human consciousness. A person is taken on the path of elevation and transformation through a social system, family is the nucleus of that, by following principles of biology, eugenics and purity in thought and action. All these are ensured through an ideal centric life and dedicated pursuit to achieve the ideal.

Indian culture adores all the prophets, incarnates and other enlightened souls who descended at various points of time in history. Each one them have contributed to the progress of human civilization and provided boost to the elevation of consciousness for the contemporary generation. There is no essential conflict amongst the core ideologies of all the past prophets. Each person has to follow his or her Ideal in the best tradition of purity, intensity and perseverance and follow the path of a progressive living.

The Conference on Indian Culture 2011, being held in Mumbai University, jointly being organized by Department of Philosophy and Institute of Indo-Aryan Studies, attempts to bring out and pool together latest research in the field of Indian Culture. This Souvenir compiles 30 abstracts which were received. Select final papers will be published in the Proceedings of the Conference. All the papers contributed for the Conference and 10 lead articles for the Souvenir are original writings of the authors and therefore constitute latest contribution to the literature on Indian Culture. All the papers put together have brought out the richness of Indian culture and will provide direction to the cultural movement in our country. At least, it will point an indicator as to where to look for in our quest for the best things in our cultural treasure hunt.

Mumbai

16th September 2011

Dr. (Mrs) Meenal Katarnikar

Dr. Debesh C Patra

Conference Organizing Committee

Advisory Committee	
• Dr. (Mrs) Subdha Joshi, Professor & Head, Department of Philosophy, University of Mumbai, Mumbai	• Dr. Buddhadev Chakravarty Member, Institute of Indo-Aryan Studies Professor of Zoology, Retd Ranchi University, Ranchi
• Phani Bhusan Roy Secretary, Sri Sri Thakur Anukul Chandra Research Academy, Kolkata	• SK Jain Former Executive Director, Bharat Petroleum Corporation, Mumbai
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Conference Promoters

Institute of Indo-Aryan Studies

Institute of Indo-Aryan Studies (IIAS), formally set up in 2009, is an initiative of a group of high professionals and devotees to conduct research and developmental work on the ideology of Sri Sri Thakur Anukul Chandra. Sri Sri Thakur Anukul Chandra (1888 – 1969) is a well known god man, in the order of Sri Ramakrishna Paramhansa. His life and activities was devoted to total elevation of personality in concordance with surrounding, by following ideology in thought and action. His ideology is scientific, non communal and is in line with the eternal essence of Indian culture. He was in fact the quintessential embodiment of *dharma*. *Dharma* and *dharmic* procedures have been given a crystal shape by him, by intertwining with everyday life, thought, behavior, conduct and discipline.

IIAS is engaged in conducting research, publications, seminars and conferences on issues of socio-cultural significance.

Department of Philosophy, University of Mumbai

The Department of Philosophy, as a Post Graduate Department, was formally established in 1986. The Department runs MA courses in two batches, one regular and one employed batch, aimed at employed students. The total strength of the MA, M Phil and Ph D programs is approximately 175 students. The Department received an Endowment in 1996 to establish the Jain Academy of Education and Research Centre and another Endowment in 2005 to establish the Vallabha Vedanta Educational and Research Centre. The Department has extended its activities to provide foundation and diploma courses in Yoga, Jainology, Vallabha Vedanta, Buddhist studies, Indian Aesthetics and Communal Harmony & Social Peace; thereby disseminating interest in the cultural & philosophical foundations of the epistemic, linguistic and metaphysical heritage of humanity. The diploma & certificate courses enroll approximately 750 students annually.

At the undergraduate level, philosophy is taught as a major subsidy subject in 36 colleges of the University of Mumbai. The Department also hosts the monthly meetings of the Bombay Philosophical Society (BPS), which was established in 1941. Eminent philosophers such as Professor D'Andrade, J N Chubb, H M Seervai, S G Mudgal, N P Rege, S K Ookerjee, N G Kulkarni and S S Antarkar have been members of BPS and associated with the department of philosophy.

Future Culture

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Where is Salvation?

Dr. Buddhadev Chakraborty

Professor, Zoology (Retd), Ranchi University

All of us look for deliverance. Deliverance, otherwise known as salvation, is firmly rooted in our psyche and very much prevalent in our cultural thought. We generally look for liberation from bondages. We long for freedom from sufferings, failures, humiliations, ailments, poverty and everything that weighs us down, keep our minds heavy and loaded. We have a concept of heaven, where we feel, there is endless enjoyment and eternal peace. There is no old age, no death, no sickness and no envy; a state of affairs that is free from all negatives. We aspire, someday, may be after death, our soul will rest there and we will be free from the cycle of birth and death. We also carry a notion that yogis, *sanyasins* or spiritually elevated persons have achieved some proximity to that state of heavenly status and experience either partial or total state of liberation. In our conventional cultural sense, we give supreme status to heavenly stay and place that status as our ultimate aspiration.

Yes, the desire to achieve a higher status of realization and achievement is normal. But the aspiration for deliverance needs a deeper understanding. The aspiration for deliverance appears to be an otherworldly concept. It appears to be a utopian state, different from the state of our mundane existence. We look for liberation from the consequences, without knowing the causes. We have a view that is stretched very far, without knowing the nature of our object. The issues surrounding deliverance or salvation appear to be mysterious.

Sri Sri Thakur Anukul Chandra says, liberation is a state where we are liberated from the clutches of our complexes. Once we are free from the clutches of complexes, we can exercise our freewill to do what we want to, keeping our enlightened self interest in view. We then behave as master and can create our destiny. We would then know what is desirable, what is good for us and then drive towards that.

Complexes, namely, lust, anger, greed, infatuation, etc are inborn and inseparable instincts of human being. Complexes are psychological anchors that instinctively keep us obsessed with passions. These are the primal motive or basic driving spirit (sometime known as libido) of a person, whose manifestation and usage helps a person to fulfill his or her life's completeness. These are necessary supporting faculties that prompt man's desire. Each of the motives is a double edged sword. If man gets moved by these forces alone, unmindful of the consequences with respect to goal, then man gets blindly driven by the motives and may lose his balance. Excessive indulgence into any of these traits shows the evil face of the trait, that is why these are called foes (*ripu*) for humans.

Sri Sri Thakur shows the positive side of complexes and says that complexes are the assets of people. These are like servants, to be ordered for specific tasks to be delivered. But if man falls subservient to these serving forces, then force assumes the rein of mastery and drive man to its appeasement, thereby causing harm to the ultimate interest of the person. Unlike conventional wisdom, Sri Sri Thakur does not advocate suppression or abdication of the complexes. He says, complexes must be used to the overall flowering of human life. Life is to be enjoyed, by healthy living, balanced fulfillment of body, mind and soul.

All these are possible if a person remains surrendered to and be attached to the Ideal. Ideal is the living manifestation of God, an all round personality, endowed with all the faculties of human being to its full manifestation. Sri Sri Thakur Anukul Chandra was a person of that kind, who lived on this earth from 1888 to 1969.

When a person is attached with the Ideal, he goes outside the domain of complexes and that is the state of liberation. That state of liberation provides conditions for the fulfillment of man's need, which puts him on an assured path of being and becoming. Ideal, the living image of God, becomes the destination and also shows the path. That is the highway for salvation, the extinction of all desire and sublimation at infinity.

Sri Sri Thakur says, "Surrender to the great, leading, realized Beloved is the only way to be free from the fetters of fantastic thought or obsession and unbalanced walk of life that always mislead with stupor and inattention."

A living Ideal personifies an ideology and provides an example to live on the ideology. Attachment with the Ideal keeps one tied to the ideology practically with action and expression. Following the ideology shapes habits, behavior and mends thought and action of a person, leading to achievement of mastery on life. That is a state of salvation, free from the anxieties of life. Even if causes and conditions of anxiety remain in the environment, a surrendered person remains in a liberated state. He carries Lord's load and Lord in turn carries his load. Heaven is not hidden somewhere out in the sky, it is a state of existence on this earth, created by man and his surrounding where man enjoys the best things in life.

Ideal is the antidote to complexes and complexes are antidote to salvation. Salvation is a state of life on this earth along with Ideal.

Sri Sri Thakur says:

"D*o not try to enjoy your life in heaven after demise only,*

but be thou always in communion with the Lord, the emblem of heaven,

and try to pull the heaven on earth,

and let all enjoy the heavenly bloom through faith, love and charity

with an enlivening breeze of sympathy, service and nurture

making all inter-interested;

thus banish destitution, depravity and helplessness for ever."

About Author:

Author, age 65, a grandson of Sri Sri Thakur Anukul Chandra, retired as a Professor of Zoology from Ranchi University. A scholar and orator on Sri Sri Thakur, author's anthology 'Providential Prose' was published by Institute of Indo-Aryan Studies in 2010.

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Education and Spirituality

Dr. B.S.K. Naidu

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(Abstract of keynote address delivered by the author in Conference on Indian Culture, held at Mumbai in September 2011, organized jointly by Institute of Indo-Aryan Studies and Department of Philosophy, University of Mumbai)

Spirituality reveals our personal desire to establish a relationship with the deepest meanings of values and powers governing life. It is orientation of life to the deeper insights of our study and experience, yielding a more comprehensive self; in harmony with community and with the cosmos outside and within. Spirituality is often experienced as a source of inspiration. Swami Vivekanand said "Education is not the amount of information that is put into your brain, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas".

Somehow we have misunderstood academics to be education. We teach our children to read and memorise history but we don't teach them to create history. We teach them science but not the science of life. A more 'soulful' education seeks to open the mind, warm the heart and awaken the spirit of each student. It would provide opportunities for students to be creative, contemplative, and imaginative. The very purpose of education is to improve the quality of life, not based on knowledge alone but the value-based wisdom and spirituality .This doctrine surely helps the students to mould their attitudes, humane in temperament, refined in approach and divine in spirit.

A spiritualised curriculum values physical, mental and spiritual knowledge and skills. It presents knowledge in holistic perspective on a conceptual format, rather than as facts to be memorised. It is integrative across all disciplines emphasising inter-relationship and inter-connectedness. It challenges students to find their own place in space and time, and to reach for the highest aspirations of the human spirit.

This depth of understanding from Indian philosophy can be imbibed into the deeper paradigms of education through 3-orbits of learning, graduating from intellectual inputs to emotional intelligence and further to social/spiritual consciousness. Spiritual intelligence (SQ) is about creative, insightful, rule-making, transformative thinking.

These have to take roots in the Education System to start with, in order to create superior mindsets and thought leaders in emerging India, enabling her to play a leading role in creating a new world order. Holistic vision can come out of a combination of IQ, EQ and SQ. If IQ can germinate a flower of knowledge, its grandeur comes from EI and fragrance from social & spiritual consciousness (SQ).

Spiritual path focusing on values and consciousness needs to be road mapped for reaching the goal of an ideal education system for transferring knowledge and wisdom across generations. The ancient spiritual wisdom has for us not only a treasure of values but it also enlightens us on what is necessary to know about the cosmos and the consciousness in order to have a coherent world-vision and to acquire right outlook to create a better world!

About Author

Dr. B.S.K. Naidu is the Chairman of the prestigious Great Lakes Institute of Energy Management & Research at Gurgaon, NCR, Delhi, India which is known for its unique models and spiritual paradigms behind its management programs.

Yatho Dharmostatho Jayah

Nita Avinash Naik

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When I was young, I remember my father coaxing me to study Sanskrit. How ancient! How boring! Like Greek and Latin. What possible relevance could they have in today's world? I remembered, facetiously, a small ditty sung by British schoolboys, "Latin is a dead language, its plain enough to see. It's killed of all the Romans, and now it's killing me!"

How flippant and foolish I was.

We have been blessed by and with great visionaries and seers - brilliant, enlightened Rishis whose thoughts and utterances were profound and uplifting. Our body of literature, the *Shastras,* the *Vedas*, the *Upanishads*, our epics - the *Ramayana* and the *Mahabharata,* and the sublime, luminous 'song celestial' the *ShrimadBhagvadGita*, are all preserved and written in Sanksrit. They are filled with the most invaluable truths and aphorisms, and to learn from and understand them without awkward, inexact, inadequate translations is an ability to be deeply cherished.

Our scriptures expound upon, amongst so many other things, *dharma* (morality, righteousness, but also much more), *yugas* (cycles of time), and the *varnas* (classification of society based on hereditary quality and instinct).

Dharma has many layers of meaning; it is thus explained by Lord Shri Krishna Who said that "*Dharma* is so called because it upholds the creation" - "*Dhaaranaad dharmamityaahurdharmo dhaarayate prajaah*" (*Karnaparv*a, 69/58). The venerable Bhisma Pitamah said that "all living things prosper and progress through *Dharma*" - "*Dharme vardhati vardhanti sarvabhutaani sarvada*" (*Shantiparva*, 90/17) [1]

They also speak of the four *yugas*, descending from the pure, pristine *Satya Yuga*, where *dharma* was of primary importance in all walks of life, to *Treta Yuga*, and then *Dvapara Yuga* and now, our own, present, infamous *Kali Yuga,* symbolized by strife, distortion, falsehood and debasement. "Hinduism often symbolically represents morality (*dharma*) as a bull. In *Satya Yuga*, the first stage of development, the bull has four legs, but in each age morality is reduced by one quarter. By the age of Kali, morality is reduced to only a quarter of that of the golden age, so that the bull of *dharma* has only one leg.[2]"

In the ancient days, the four fold *varnas*, comprising of the *Brahmins* (the priests, gurus), the *Kshatriyas*, (the rulers), the *Vaishyas* (the merchants, agriculturists), and the *Sudras* (the service providers) each had their own *dharma*, their prescribed rights, responsibilities and duties. Interestingly, Lord Shri Krishna established *varna* on the basis of one's own innate qualities and deeds - "*chaaturvarnyam mayaa shrushtham gunakarmavibhaagashah*" (*Shrimad BhagvadGita* Ch. 4 V. 13), and advised Arjun, "let thy work be according to what thy nature directs- works do thou perform in yoga"- "*svabhaava niyatam karma…yogastha kuru karmaani*."[3] And no person's *dharma* was considered inferior or superior to that of another's.

[1]Page 176 The Lore of Mahabharata by Amalesh Bhattacharya, Published by Aryabharati, 1992)

[2] Wikipedia Kali Yuga

[3] Page 42 The Lore of Mahabharata by Amalesh Bhattacharya, Published by Aryabharati, 1992)

What is the *dharma* of *Brahmins*, the priestly class, the teachers, the conscience and conscience keepers of the nation? Besides conducting religious and quasi religious ceremonies, it is to set up an ideal and an example by virtue of their learning, their impeccable conduct, their integrity, their fearlessness. They are supposed to teach, to guide, to show the right path to the rulers, and to speak out against corruption and injustice.

The *dharma* of the *Kshatriyas*, of all true Kings and rulers, is to administer, to protect their people, to deliver justice fairly and impartially, to punish wrongdoers, to enrich the lives of the citizens, and to keep them from all privations.

The ideal *Vaishya*, the forerunner of our modern businessman, is expected to be proficient in all types of merchandise, and to conduct all transactions with fairness. In an unusual story an enlightened *Vaishya*, a hunter and butcher of Mithila, wearing his blood stained garbs, instructs a *Brahmin* named Kaushik about *dharma*. He says, "For the welfare of society, the four castes were created, the *Brahmin*, the *Kshatriya*, the *Vaishya* and the *Shudra*. To follow one's bent is to do one's dharma. This brings harmony to society, making for prosperity. There exists nothing high or low to follow this law of castes. The King is the protector of all castes. Confusion arises when people do not act according to the order of caste, leading to the ruin of society." [4]

It is persuasive to explain the total moral degeneration we are facing in our times, the so–called *Kali Yuga* with reference to this background.

Although there are noble and notable exceptions, *Brahmins* have become avaricious frauds, preying on the fears and superstitions of people, extorting money by any means. Instances abound of *pandits* who start a *pooja* or *yagna*, stating that it will cost a certain sum, and increasing it as the ceremonies progress. They are sycophantic to those in power, and have neither the integrity nor the courage to correct the excesses of the ruling classes.

The *Kshatriyas*, our erstwhile Kings and rulers, the present day politicians and bureaucrats, are even worse. They have forgotten their raison d'être, and abdicated their primary duty, which is to ensure the welfare of the public and the improvement of their lives in all respects. It is their responsibility to provide a decent life to the populace, filled not only with the basic necessities, "*roti, kapdaa, makaan*," but also education, jobs, medical security, water, electricity, roads, as well as justice and freedom from the debilitating effects of corruption.

They treat with disdain that profound, meaningful aphorism -"truth alone triumphs"- "*satyamev jayate*", inscribed on our National Emblem, and are utterly unresponsive and irresponsible. They abuse their powers, misuse their position, and behave as is if they are above all laws. Most ministers who take office, believe and act as if they and their families have been given a mandate to enrich themselves personally from national resources and the public treasury. Their misdeeds have resulted in mindblowing losses to the national exchequer. Consider the increasing number of scams- in telecommunication, in defence deals, in land, in mining, in the Commonwealth Games, in financial institutions; in the frauds perpetrated in contracts for infrastructure, planes; in the adulteration of petroleum products, of milk.

[4] Page 183 The Lore of Mahabharata by Amalesh Bhattacharya, Published by Aryabharati, 1992)

Furthermore, today we are made to pay bribes for so many essential things which we are entitled to as citizens. To mention but a few, admission to schools, colleges, hospitals, for rations, for a ration card, for passports, for railway tickets, to get tax and mediclaim refunds, even, tragically enough, to obtain below poverty line certificates. Ministers, bureaucrats, parliamentarians, the police, municipal and ration card officers, passport officials, factory inspectors, gazetted officers, indeed almost all levels and branches of government, are enmeshed in this corrosive, iniquitous network of corruption.

"When you see that in order to produce, you need to obtain permission from men who produce nothing; when you see that money is flowing to those who deal not in goods, but in favors; when you see that men get rich more easily by graft than by work, and your laws no longer protect you against them, but protect them against you. . . (then) you may know that your society is doomed." [5] Moreover, in such an atmosphere, vitiated by a complete lack of morals and principles, the guilty can get away with virtually any crime by greasing the willing palms of complicit officials. "As the King, so the people " - "*Yathaa raaja thathaa prajaa* . "

And yet, even in this dark and discouraging scenario, one sees signs of hope and optimism. Certain complicated astronomical calculations in sacred texts suggest that the end of *Kali Yuga* is at hand, and *Satya Yuga* will return, the age of purity, righteousness and enlightenment, when there will be a renunciation of vested, selfish interests.

Satya Yuga may or may not dawn, but there are some significant and heartening examples of change. Greater literacy and awareness are making people increasing aware of their rights, and the government's wrongs. The concept of good clean governance is gaining ascendancy. At this juncture, the example of even a few good, honest people, impervious to corruption, devoted to the welfare of others, working with a moral basis, can arouse a nation parched for ideals. Lord Shri Krishna said, "Whatever ideals and standards an outstanding person sets, he is followed by the world"- "*yadyaacharati shreshttastattadevetaro janah sa yatpramaanam kurute lokastadanuvartate*" "*Shrimad BhagvadGita*" Ch. 3 V. 21.

I am therefore confident that the people of our nation, with such richness of tradition and wisdom can be motivated to the highest standards of conduct, if they have before them the right role models.

We do have such outstanding people. There is the inspiring example of the former royal family of the state of Travancore, who gave everything they possessed to Lord Shri Padmanabha Swamy, and who even now clean their feet as they emerge from the Temple to signify that they will not take even a speck of dust away from the mandir. The highest judiciary in our country has contributed considerably to the cleansing of the system, aided by intrepid crusaders who risk so much personally exposing misconduct. Some among the media have dared to take on the high and mighty in uncovering scams and frauds

[5] Atlas Shrugged by Ayn Rand

And above all, reminding us of the Mahatma and Shri Lal Bahadur Shastriji, there is one small, diminutive man, wearing a Gandhi cap, (in more ways than one), with a towering presence – Shri Anna Hazareji. He has an unpretentious manner, an unadorned lifestyle, and a very sweet smile, the last man one would have thought capable of rocking the formidable citadel of the government. His strength comes for his simple, clear cut principle - "The ultimate goal of all politics and social work should be the upliftment of society and of the nation." He and his stalwart team are striving their utmost to ensure that the Lok Pal Bill comes into existence so that the entire government machinery be held accountable for their dealings.

His clarion call to the nation has people from all walks of life and of all ages, especially the youth, responding to his cause with fervour and passion. Although they do not all understand the implications of the Lok Pal Bill, they intuitively, gladly recognize this man of *dharma*, and identify with him - "I am Anna!" His basic belief - "When the person learns to see beyond his self-interest, he begins to get mental peace," echoes what has been taught by our scriptures.

Dharmaraja Yuddhishthira, in the course of that wonderful conversation with the Yaksha, thus answered one of the knotty questions posed to him, "If one renounces self-love, he is loved by all, by renouncing anger he has no sorrows, by giving up desire one becomes wealthy, and by renouncing greed he can be happy." Even Raja Dhritarashtra, blind physically by birth, and emotionally by love for his sons, had the insight to recognize this, (though he never acted on it). He tells Duryodhan who is consumed by jealousy of the Pandavas - "If you too can become as full of goodness and become one who is full of weal of others, then you too can become as fortunate as they are, or even more. You know, don't you, that, *prithvi gunakrtaa svayamaagataa,* he who has the necessary character the Mother Earth herself comes to him with all her wealth."[66]

By following the path of *dharma*, one can gain so much more than mere, material, transient profits; the rewards of virtue and integrity are continuing and enduring – "*dharmo rakshati rakshitah.*" At the end of the day, "where *dharma* is, there is victory"- "*yatho dharmostatho jayah*."

About Authores

Authoress is a devotee in the tradition of Lord Krishna. She takes care of her family of 2 daughters and husband.

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[6] Page 178 The Lore of Mahabharata by Amalesh Bhattacharya, Published by Aryabharati, 1992)

Balanced Growth of An Individual

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"There is no real excellence in this World which can be separated from right living."— David Starr Jordan

Nature of growth:

The resounding principle of growth throughout history is the discovery that man is the creative force of his life. For him, growing is an exciting adventure into his interior world with a relentless mission to discover himself. Since growth is the most welcome gift of the Supreme Father to all beings, it is but natural that they are consumed with a fervent desire to achieve an incredible degree of success leading to happiness. But 'happiness' has been an illusion, for it is conceptually mistaken for getting and spending, having and resting. The more we chase and grab it, the more it eludes our grasp. Sooner or later we find ourselves struggling with an inner hunger for a meaning, a harmony, and a beauty that constitute the form and content of life. While chasing the goal, the rule often gets lost in the dark alley, frequented by devils like ignorance, egotism and selfishness. Even if one is effectively busy, one does not feel that one is living the happy productive and peaceful life. The ageing couples fail to rekindle the warm feelings they used to have in their nuptial days. Children don't learn the value of work from the parents. There is little scope for posterity to draw sustenance and inspiration from ancestral legacy. Nevertheless, the fact of growing is not to be discarded with disdain.

The inmost secret of existence that nature confides to us quietly is that we will blossom at our own pace on the strength of our instincts, habits and excellence of character. There is someone to help us march forward in the avowed direction and assert ourselves on the earth.

Search of our own hearts with all earnest and vigor is the recipe for success. From this quest flow the real issues of life that are perpetually relevant to history of human civilization. We must learn to see ourselves in terms of our own uniqueness and excellence, forsaking all our weaknesses and limitations. We must try to see within ourselves layers of potential that would be realized at our own pace.

Ours is a knowledge worker age. We face challenges and problems amidst sweeping changes in all areas of life. In the face of digitized global economy, politics, culture and knowledge, life becomes increasingly complex, stressful, and demanding, the solution is imminent in the timeless principles common to every progressive society throughout the world. Success or growth in any endeavour is invariably linked to eternal principles or natural laws. The more we act and behave in tandem with the laws, the greater our strengths, talents and creativity unfold. But the irony is that the principle of growth is eclipsed by the popular culture of the modern times. A crazy man throws scruples to the winds to find a logical extension to his populist stand. He cannot believe that he alone can open the door to change within himself. Devout practice of the principles makes a man healthy, successful,

balanced and happy, distinguished from those who sacrifice meaning, purpose and content of life for success in the narrow sense. Philosophy of life includes and transcends success and growth. What is most important is the discipline which is the changeless core of the ever changing life and world.

Approach to growth:

An in depth study of success literature published in the United States since 1776 in particular and in European nations in general shows an amazing pattern of thought which says that success flows from character and personality Ethics put by Stephen R. Covey, the famed author of "The 7 Habits of Highly Effective people". Character Ethic is the real foundation of success- things like integrity, humility, fidelity, temperance, courage, justice, patience, industry and simplicity- the very ingredients of a spiritual life. Character ethic teaches that there are basic principles of effective living and that an individual can only experience true success and lasting happiness as he learns and integrates those principles into his basic character. With the explosion of Information Technology and the emergence of multinationals, the basic view of growth and progress shifted from character ethic to personality ethic. Success became more an effect of the personality, of public and social image than a concern of the heart, of the innate goodness, of a private and inward character. The value paradigm shifted from substance to symbol. Inner goodness and nobility of soul were replaced by attitudes, techniques skills and opportunism, the very things that lubricate the process of social interactions to our selfish ends. It is no longer a secret that personality approach in all interactions is mostly manipulative and deceptive. References to the character ethic become mostly leap service. Fox or jackal usurps the place of lion. And growth will be belied one day.

Process of growth:

Life has the tenor of sequential development. In physical sense, human being passes through different stages, right from infancy to decrepitude. A child in the cradle comes a long way in surmounting different changes and challenges. It is easy to accept this fact of process in our physical aspects. But in our emotional aspects, it is difficult to understand and accept the principle of growth. Here the principle tries our patience and strength of personal character. It is certainly a painful experience to live in harmony with the enduring process. As a result, we are tempted to adopt shortcut. We delude ourselves saying that it is important to save time and energy. We justify our effectiveness in achieving the desired goal by skipping important steps and stages.

Attempt to scuttle a natural process of growth and development proves disastrous. Facing the challenge will change our character for the better. But changing our face without facing the challenge is ridiculous. If we take resort to short-cut, we just change our face, leaving the inner being untouched and unchanged. This gross incongruity will frustrate our entire project. Anything built on quicksand will collapse like the house of play cards. Eagerness to supersede without essential practice will invite social disgrace, physical hazard and financial bankruptcy. Being a beginner or an amateur, one should not compete against an expert.

Hence it is a sin to violate, ignore or shortcut the natural process of development. At emotional level, if our development is low, we should exercise utmost self - control. Emotional maturity is the blissful effect of spiritual discipline. Highly developed characters are mostly drawn from the spiritual world. Their emotional strength acts as a catalytic and dynamic

force of the society. Armed with wisdom, peace, love, faith and forbearance, they wade through the muddy waters and yet emerge unscathed. They listen with unique patience in-order to understand truth. As committed lovers of existence and believers in truth, they create high-level-trust climate in and around the society, where breathing for human beings becomes healthy and comfortable. The worshippers of character ethic are, by and large, are sound in all the four dimensions of growth - physical, mental, social and spiritual. To know truth or reality of existence, we must utterly, depend on the Ultimate Truth or God. A committed believer does what a lot of average mankind wish to do, but are afraid to do.

Ethics of growth:

We have to bring a watershed in age-old patterns of thinking, living and working. Then only can we hope for a principle- centered, value based, inside-out approach to our personal and collective growth.

Inside-out approach means to start with self; to be more exact, to start with the most inside part of self- the immortal self that reflects paradigms, character, habits and motive. This approach is an unsparing taskmaster who says that there is no other way but to be proactive from the changeless core of the being. One has to put oneself to the acid test of integrity and set a precedent, an example, a model of conduct before claiming the same from others. A happy marriage presupposes strength of character. One must be the kind of person who can generate positive energy unfolding one's daily beauty of private life which can redeem and transform one's spouse. A loving spouse or a parent cannot expect an equally loving ward, if he or she is not originally a more understanding, empathic, consistent and forbearing character. A really responsible, helpful, conscientious and contributing worker or employee or a member of any organization is entitled to enjoy substantial freedom, dignity and relief. If anyone is keen to win social recognition, one must focus first on primary greatness of character, Change or real growth comes from the enduring process, the inside - out approach rather from the quick-fix method and outside-in approaches. A vast chunk of human race chooses to cling to the latter and bask in the short-term euphoria. Character in its purest form is our being, the very substance and nature of existence. Truths of all kinds are enshrined in the sanctum sanctorum, in the deep region, even deeper than consciousness. There is no space between truth and being. In the words of Amiel, "The thought, the feeling, the desire or the consciousness of life may not be quite life. To become divine is then the aim of life. Then only can truth be said to be ours beyond the possibility of loss. It is no longer outside us, nor in a sense even in us, but we're it, and it is we".

'Truth', 'Character' and 'Being' are one and the same, from which real change emanates. It comes from the fabric of thought, essential paradigms that gives definition to character and creates the lens through which we see ourselves and the world. It is character that speaks most eloquently. In a mad rush to achieve greater efficiency and more profit, we are impelled to undermine the substance. Though work is the sustaining engine of life, work alone will not make us worthy being. Work may degenerate into fantasy in the name of success. Fantasy of 'get rich-quick' culture will blind us to the more vital things of life. We will increasingly drift away from centre to the periphery, discard essence for trivial things.

A principle-centered person is ever aligned with the supreme source, the fountain head of life. He or she is not given to fluctuations. Principle is a lasting thread that runs through the fabric of life. It is woven into the immortal qualities like exactness, consistency,

beauty and strength. Again mere principle will not do. Principle must take on embodiment, a living frame of reference. Understanding one's own centre is so vital to one's life. The constant flow of inspiration from the living source makes one a proactive person who is capable of looking at the balanced whole, neither undermining nor overemphasizing the needs, problems and situations. Equipped with an inspired conscience, a deep insight, a glowing vision, the principle- centered person will weigh the possible implications of the alternatives. He or she will come up with the best decisions or solutions, taking all factors into considerations. A principle-centered man is able to create an internal comfort zone and confront any situation. He will exercise initiative in accomplishing his goals. He will act on situations, rather than to be acted upon.

Centre's role:

Centre always holds the parts. It is the source of life-giving resources the life-support factors that combine to script a personal constitution that guarantees a perfect sense of mission, a vision and value. The four factors - Security, Guidance, Wisdom and Power- are complementary and cohesive in nature. Security symbolizes our sense of worth, identity, self-esteem, emotional anchorage. People usually adopt faiths, institutions, scripture, and personalities as the centers of lives. Centre gives an unmistaken direction in life. It forms an internal frame of reference, a personal model or standard of judgment. If a living master is at the centre of life, his voice or example can regulate one's decisions. The higher the principle, greater is the standard of life. Wisdom is the way of viewing life. It also gives a sense of balance. It communicates the secret of understanding various factors and principles and getting at synthesis. Total comprehension leading to an integrated wholeness is the sum of wisdom.

Power is the faculty or capacity or the strength and potency to accomplish some goal. The aforesaid three factors will be useless if a person is not proactive in making choices and decisions and taking initiatives. It is the innermost quality that can be identified with courage, force, will, energy. It enables one to overcome the deeply embedded bad habits.

Proactive people, as centered in the principles, unlike the reactive people, are seldom influenced by the social environment and conditioning. They are truly responsible beings- able to respond exactly- able to make proper response. The ability to subordinate an impulse, Instinct, sentiment, to a value is the essence of a proactive person. They are driven by appropriate, well planned, internalized or realized values. Faulty reaction or response to a situation hurts us more than the situation itself does in the first place. Emotion or sentiment, if given free reins, ruins us. Action at the behest of the centre is likely to be wise

A new script:

So far, the explorer has covered some appreciative distance in the never-ending terrain of possibilities and promises. The single man's journey is fraught with unforeseen dangers. Besides, an individual is the outcome of another startling pattern of existence-synergy. The very birth proceeds from the synergistic, concerted efforts of parents. That is why all creative exercises are both painful and exciting experiences. It is the principle of creative cooperation, intended to leave a new script for the next generation. If a person is scripted into a selfish, protective mode or pattern, then his / her life will be a huge waste. So much of energy or potential remains untapped or unused. To unlock energy requires greater spirit of adventure, effectiveness and exposure. Synergy also encourages us to value differences. It builds, a new vision, a new environment that nurtures the self- esteem and

intrinsic worth of all persons and fulfills everyone meaningfully. He, who is truly effective, creative and adventurous, will certainly recognize and appreciate these qualities in others. He is gentle enough to identify his weakness and rectify himself. For him society is a vast field of opportunities for interaction and communication and exploration. He is a trailblazer, a pathfinder who can script himself in a unique form. It is to be noted that "Growth" lies in the effective way of living. And effectiveness lies in the balance. Stephen R. Covey calls it P/PC. Balance. P stands production of desired result PC stands for production capability. The principle of balance is the basis of an average person's character. This is the base of his comfort Zone upon which he learns to integrate other principles and dreams of an upward spiral of growth. Aesop's fable of the goose and the golden egos is a case in point. In the story we find a poor farmer becomes fabulously wealthy by dint of the divine grace. The golden eggs from the goose made him impatient and greedy. In an attempt to extract all the eggs at once, he killed the goose and found nothing. Both the treasures were lost forever. Whether in emotional or financial aspects, in worldly or spiritual missions, we should preserve, maintain and improve the production capability and production as well. If we neglect the goose and focus on the eggs only, we will undermine and damage our body, assets, service and relations. This is a question of personal commitment to discipline. And discipline proceeds from a disciple to the principles of life and growth. The high road to the heart of literature and scripture lies through the mouths of the Seers and Masters-the realized souls- the Embodied Ideals through the ages. The Love Incarnate alone can live and teach a life of principles. Unless there is a strong and right wall, the ladder of growth will be in stake. Abstract noun itself cannot support and protect us. It is a proper noun that transforms abstract nouns into verb. Or else principles of love, faith, truth, etc. will be sicker and weaker day by day.

Aspects and dimensions of growth:

As human being, we cannot perfect ourselves. Self-exploration, self- elevation and self- control are all a matter of constant battle between faith and doubt, good and evil. God alone works as the inspired conscience and wisdom and drives the battle in the right direction. The battle is worthwhile and fulfilling. If fulfils us in all four aspects or dimensions or motivations of growth. Growth corresponds to our nature. Hence all four dimensions of our nature should be exercised regularly and consistently in wise and balanced ways. They are Physical, mental, social and spiritual. The healthy balanced life is to be built around four values or role models. We have to do everything that is appropriate to our life and growth. God has endowed us with self awareness, conscience, imagination and independent will with which we can make investment in ourselves. That is within the circle of our influence, capability and possibility. Life is the only instrument, the only asset, the only reality with which we have to deal so carefully and invest so profusely. If we do that, which we can, we can contribute to the whole creation and achieve unity or oneness with ourselves and with the loved ones of the world. We need regular care and exercise of our physic for endurance, flexibility and strength. The practice will preserve and enhance our capacity to work, adapt and enjoy. The mental dimension speaks continually re-educating, re-organizing and re-stretching the mind. The formal education and external discipline of the institutions will not go a long way. Many of us let our minds atrophy soon after our formal education.

So far as social aspect of growth is concerned, we are to embrace the larger issues like interaction, cooperation, exchange, leadership, empathic communication. In other words, effective interdependence is the essence of social growth of a person. A truly independent

person can cultivate the habits of interdependence. The true joy of life lies in the effective use of life for a mighty purpose. This is very much reminiscent of George Bernard Shaw who gives a glowing tribute to life:

"My life belongs to the whole community and as long as I live it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die. For the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got to hold up for the moment and I want to make it burn as brightly as possible before handing it on to future generation."

Spiritual dimension:

It is the very core, the centre, the very power house of our entire being and becoming. We draw from it the energy that drives us, uplifts us and binds us to the eternal truths of all humanity. Masters of great sanctity, peace and wisdom never falter in the face of pressures. They never leave their place of meditation. A moment's prayer spreads like an umbrella which protects the suffering and erring ones and liberates them. If we are able to win the battles and conflicts in the silent chambers of our souls, outward battles will dissolve and disappear. Victory of the self is the preface to the history of public victory.

Exhortation:

Growth of a person is subtle and imperceptible; but its impact on body, mind, spirit and society at large is quite understandable. One just fuels the exciting the enriching experience of growing like a seed being planted, nourished, raised and protected. One sprouts from the soil and blossoms into soul's fruit and flower, the taste and fragrance of which is to be savored by all and sundry with the help of the Divine. There is no other purpose in life than to be perfect like God, as long as the words of Christ ring in the Bible: You are to be perfect, even as your Father in heaven is perfect. We have to imbibe His spirit, drink deeply of Love and Grace. To live in His love is to grow in balance. And to live is to believe without a shred of doubt and act accordingly without an iota of fear. The emotion of courage springs from a resolute action based on the will to believe and love, not from an idle feeling. The object of love and faith need not be abstract and obsolete, rather concrete and up to-date. One in flesh and blood can enchant and enlighten us, control and mould us, transform and liberate us. He is hailed as the Fulfiller the Best, the Savior, the Messiah, the Prophet, Incarnation of love and mercy. Replacing doubt and death with faith and life is the secret of salvation.

Our own brilliance leads us to doubt, cynicism, egotism, selfishness and discard everything of our ancestry and antiquity. A man bereft of spiritual discipline is committed to nothing but his own intellect, passion, power which are the very products of scratching the surface of his genius. It takes a good deal of history of love, faith and devotion to produce a little amount of literature of growth.

About Author

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Glimpses of Godliness

Bipin Dholakia

A devotee of Sri Sri Thakur Anukul Chandra was on a tour to do Lord's work. He moved to many places. One day his wife in ashram received a letter from him. She went to Sri Sri Thakur with that letter. Sri Sri Thakur knowing that the woman had received a letter from her husband asked as to what news she had to give. The woman told Sri Sri Thakur that her husband was disappointed and frustrated as he could not succeed in doing Lord's work. The woman started weeping and said, 'Thakur please send a note to my husband so that he will get strength to do your work'.

Smoking and listening to the woman, Sri Sri Thakur said smilingly, 'Do you think that my note will work? Oh, no, it won't. You are the incarnation of mother Kali, Durga, Saraswati and Laxmi. You have all the powers to create. Look at Savitri, who saved her husband Satyavan from death. It is better that you write to your husband creating that strength and hope in him. You can do it. Your note will be a note from Khuda'.

Sri Sri Thakur could have sent a note to the worker, but that would not have done good to the woman. Sri Sri Thakur always wanted devotees to take initiative to do work. Here Sri Sri Thakur wanted to elate the woman so as to make her feel that she as a wife was supposed to do her duty and bring in her a sense of achievement.

Sri Sri Thakur launched man-making program for he knew that the people in general had weakness of all kinds, lethargy and inability to discriminate as to what is good and what is bad for him and for his immediate environment.

Sri Sri Thakur wanted that even a thought that disturbs the peace and is against one's existence should not be nurtured even for a second.

It was early morning. The sun was rising, spreading its rays all around. Sri Sri Thakur was on the bank of river Padma. He saw a hermit coming. The hermit took bath in the river. He came out from the river, changed his clothes and prepared a paste to apply on his forehead. The *tilak* on his forehead conveyed that he was a *vaishnav sadhu*. The hermit then raising his arms towards sky started praying, 'Oh Lord, I am weak, I am sinner, I am lifeless as I am pressed by all sorts of passions; 'O' Lord, please save me and bless me.'

Sri Sri Thakur on hearing prayer of *sadhu* went to him and said, 'we are children of Almighty. How can weakness and sin remain in us when the Father is in front of us? Your desire to pray Father shows that you believe in Father. You should also believe that His light is your light and His strength is yours. Weakness and sin cannot remain in us when Father is with us. From now on you should never nurture negative part of prayer.' Light and smile appeared on the face of the hermit. He prostrated before Sri Sri Thakur and went away. Once Sri Sri Thakur narrated that above to His disciples and said that after above incident, he introduced 'auto suggestion' in daily spiritual practice, which is '*yajan*'.

A small girl in ashram was sick and bed ridden. Her father for whom she had a strong attachment and love was on a long tour for Lord's work. Sri Sri Thakur enquired about the girl and medicines were administered on her. Medicines did not work and the sickness continued. When girl's father returned from tour, he first went to Sri Sri Thakur to report. After

finishing reporting part, he went home and found his daughter bed ridden with sickness. There was a broad smile on the face of the girl. There were signs of rapid recovery. Within one and a half hour, the girl was out of bed with no sickness. News went to Sri Sri Thakur. Bursting with joy that shook his whole body, Sri Sri Thakur said, 'so, it is always the love and love alone that does the wonders'. This statement of Sri Sri Thakur conveys that if love of the girl for her father could do wonders, what would happen if the devotees of Sri Sri Thakur had strong love and attachment for Him!

A small village boy used to visit ashram every day, play over there and meet Sri Sri Thakur in between. His everyday visit developed his love for Sri Sri Thakur. One day when he came to ashram, he instead of joining the game, went to Sri Sri Thakur and expressed his desire to take initiation. Sri Sri Thakur instructed one *ritwik* present over there to initiate the boy. After the initiation, the boy was taken to Sri Sri Thakur to offer *pranam* and *dakshina*. After finishing *pranam*, the boy started weeping as he had nothing to offer to Sri Sri Thakur in the form of money. The boy took out two potatoes from his pocket and stood like a statue. Sri Sri Thakur got up from *chowki* and went nearer the boy. Sri Sri Thakur spread out portion of his *dhoti* before the boy and said, 'drop it'. The boy dropped the potatoes weeping heavily. When the king of kings, emperor of emperors and lord of lords accepted *dakshina*, signs of satisfaction and happiness appeared on the face of the boy.

It was sometime in 1964 that I happened to meet a devotee by name Jagmohan in ashram. From his look and behavior, it appeared that he had strong love and attachment for Sri Sri Thakur. One day, after the dinner at Anand Bazar, Jagmohan came to meet me. I requested him if he had something interesting to tell me. Jagmohan started, 'I am a lower middleclass man. My father had limited income. He had a great responsibility to feed many in the family. He was a devotee of Lord Rama and reading Ramayana was his daily routine. He was a very good astrologer and people of my village used to visit my father with their horoscopes to know about getting jobs, marriage, result of pending court cases etc. Right from my childhood, I used to remain present whenever my father attended people reading their horoscopes. We had a neighbor by name Samir, a hot tempered man and a follower of communist party. He used to talk to people with ego and in an insulting manner. One night he came to my father. Showing his horoscope he sought answer to his problems. He was satisfied with reading of his horoscope. Next day at night Samir came to our house and expressed his desire to learn astrology. Within a year's time, Samir became an expert astrologer. His predictions used to come true.

One day when I was sixteen, I came to know that some religious minded people had come to our village and were to conduct something like a *satsang* at the residence of one grain merchant. I attended *satsang* out of curiosity. I found the visitors to be very simple and loving. They were the disciples of Sri Sri Thakur. I was so much impressed with whatever they talked about Sri Sri Thakur that I took initiation from one of the visitors known as *ritwik* of Sri Sri Thakur. When Samir came to know about my initiation he made fun of me. I took his remarks lightly as I knew that he was a believer of red flag.

It became a routine for me to visit Sri Sri Thakur as and when possible. I considered myself lucky that I got Sri Sri Thakur as my Guru. When I was around 40, Samir one day called me to his residence and informed me that my father's end was near. Samir's prediction came true and I lost my father in a month's time.

Before I left for Calcutta where I was employed, Samir saw my horoscope and warned

me to take care while boarding train or tram. Three times I had a fall on the platform from train and was saved by Sri Sri Thakur. Samir also predicted that I would leave this world at the age of 65.

Jagmohan continued. Brother, I am 75 now. Though Samir's prediction went wrong, he was justified in predicting my end as I was under the influence of planet Saturn for seven and half years. I could increase my longevity only due to Sri Sri Thakur's mercy. I was regular in my daily meditation and following strictly *swastyayani* rules that defeated the influence of Saturn.

Jagmohan left us eleven at night expressing desire to visit Sri Sri Thakur with me next morning. After offering *pranam*, I went on looking at Sri Sri Thakur and thinking, 'O' Lord, you are so merciful that you have given us that weapon which can defeat death'. Sri Sri Thakur smoking and looking at sky slowly lowered his eyes on me and gave a heavenly smile.

Bande Purushottamam

About Author

Author, 76 years old, currently staying in Pune, had opportunity to visit Sri Sri Thakur in 1960. Ever since then, he has dedicated himself for the Lord's work.

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Thakur is there for every one

– Story of my own Experience

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I came to Mumbai upon my transfer from Allahabad in May 2005. I came in contact with Dr. D.C Patra who was my immediate superior in Bharat Petroleum Corporation Limited. This was the first time when I met Dr. Patra, who happened to be a devotee of Sri Sri Thakur Anukul Chandra.

During my tenure of about two and half years at Mumbai, I came to know about Sri Sri Thakur from Dr. Patra. I attended various gatherings and celebrations of Sri Sri Thakur during my stay at Mumbai which gave me an opportunity to know more about philosophy and teachings of Sri Sri Thakur. As teachings of Sri Sri Thakur are based on scientific approach to life, I was able to relate myself with Sri Sri Thakur. Sri Sri Thakur's ideological concept like marriage and man making program matched with my own thinking process. I saw logic and science in Sri Sri Thakur's approach. Furthermore, it was the pleasant and caring nature of Dr Patra which attracted m towards his Guru Sri Sri Thakur.

In October 2007 I was transferred from Mumbai to Nasik with a new assignment. As there was a change in role, i.e. from doer's role to managerial role, there was lot of anxiety. By this time, I was having enough faith in Sri Sri Thakur and found a support in Him for my new assignment. He was always with me as I started working at Nasik, although I was not yet initiated into His discipline. However, I had started reading about Sri Sri Thakur and started developing more knowledge about His teachings.

I must say that Sri Sri Thakur supported me in my day to day life many times. I started observing that certain developments were happening, which were not expected and provided solution to problems at hand. In many difficult situations, I was getting directions, leading to solutions. I would like to quote one such incident which may look a small story for others, but it was a timely support from Sri Sri Thakur to me, that too just by remembering Him as I was not yet initiated.

It is a LPG Bottling Plant at Nasik where bottling of Cooking Gas is done in cylinders and the plant at Nasik caters to about 7 lac customers in Nasik and Ahmednagar District of Maharashtra. For the purpose, two bottling pumps are provided which is one of the very critical equipments for plant operation. Within two months of joining at Nasik, I noticed some abnormal noise from both the pumps (one main and one standby) and the noise increased at fast pace. While investigating, I came to know that there was some mishandling or improper operation in the past, which resulted in damage to pumps and now the damage has increased further resulting in abnormal sound. To make situation worse, one of the pumps broke down completely in within 15 days of my noticing the problem. That was within three months of my taking over as plant manager in Nasik. As these pumps are engineered pumps, the pump manufacturer informed that it is not possible to provide spares before 6-8 months, nor spares were available at any other location also. Will I have to live with such condition with one pump, that too in damaged condition, for 6-8 months? How would I cater to 7 lac cooking gas customers if the 2nd pump also fails? However, Sri Sri Thakur was with

me always.

The condition of 2nd pump also started deteriorating and within a week I could realize that the 2nd pump is also not going to last more than a week. This was a very difficult situation and I was preparing myself for the worst.

It was weekend in January 2008 and I was in train going to Mumbai with one of my colleagues and was trying to find out some alternative. We needed to do something urgently as I was sure that the pump might break down any time. This was the time when Sri Sri Thakur came to my rescue. An idea came to my mind whether it is necessary to have pump for cylinder bottling or there can be some alternative method. We have compressor for unloading of tankers. Is it possible to fill cylinders with compressors? Both of us started working on the idea and during our journey from Nasik to Mumbai, we could draw up plan how we can use compressor in place of pump. The main hurdle was additional pipeline of about 50-100 m which we will have to erect urgently. Still there was no guarantee whether it will work or not. However, I could get a ray of hope with Sri Sri Thakur's support.

As I came back from Mumbai on Monday, at about 11 AM I was informed that the 2nd pump has also broken down and the plant operations have come to standstill. Under the circumstance, we started working on our plan and required material was procured on emergency basis same day by 6 PM. Pipeline erection work started and we were able to complete the work by 3 AM next day. We took a trial in the same night and the trial was successful. We were able to get about 80% of normal production by this method. This was probably first time that bottling was done by this method. We had to operate for about 10 days like this by the time we could repair one pump by using parts of both pumps.

I must say that in the moment of crisis all the guidance was directly coming from Sri Sri Thakur. Sri Sri Thakur is extremely kind to everyone, even to those who call Him for help at once.

I continued to read about Sri Sri Thakur and it was in May 2010 when He was kind enough to accept me for "Diksha" through his Ritwik Dr. D.C. Patra. I am learning from ocean of teachings of Sri Sri Thakur, there is so much to know and imbibe from HIM for development of mankind.

About Author

Author is a Manager in Bharat Petroleum Corporation, based in Nashik in Maharashtra.

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A Conference Just in Time

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Homo sapiens is the most unique creature ever found in this solar system. The uniqueness is due to its various properties which makes it a highest order of the animal kingdom. The property includes its stunning ability to think, which is the most critical properties of any living organism. Due to this property it has the supremacy in the kingdom.

Though humans have the highly developed brain but they are prone to make mistake; sometime willingly and some time inadvertently. The consequence becomes serious in long terms. So from the very beginning we need to have proper guidance. We see a child has guidance in the form of parents at home. When he steps out and goes to school there also he finds a teacher who guides him; further on to college a professor. When he attains the highest level of education i.e., doctorate, he too has a guide. In spite of having all these guidance one would ask why do we need more guidance in our life? Answer is very simple; as human beings tend to commit mistake due to unbalanced growth of life so, guidance is necessary. Here comes the role of the true guide who will lead us for the remaining part of our life. But a question may crops up who would be our guide? Answer is, a person who fulfills life the best, who knows the purpose of living along with others, who knows what is the best way of achieving the process of being and becoming; he would be our guide.

From time immemorial there is a series of super natural human beings, who descend on the earth in form of savior of the mass population. There purpose of advent is to show the new avenue of the way of living and to enlighten the human being. The series is as follows: Lord Ramachandra, Lord Sri Krishna, Lord Buddha, Lord Jesus, Prophet Mohammad, Lord Chaitanya, Ramakrishna Paramhansa and Sri Sri Thakur Anukul Chandra.

In this context the revelation from Sri Sri Thakur Anukulchandra reads as follows:

"He, the I

appears from time to time

when need arises acutely

to proclaim to the people

the way of existential upkeep

and the relation between

one and others

in a compassionate

active concordance;

He is the Master,

the fulfiller of the people,

Lord of love,

bow to Him,

with every hearty ovation

and follow His tidings,

blessed boon will come down,

and He will bestow the shower

of love and life

on you."

From The Message, Vol. II

The purpose of this article is to make aware the mass with the modern day God or Guide in the form of human manifestation, who is known as Sri Sri Thakur Anukul Chandra. He is credited with huge volume of literature, which can lead humanity on the best possible way of life for present and for the future to come. Most interesting thought is that he uttered nothing which he never practiced in his life time. So, the literature we have is all practically happened instances. Millions of people cutting across the globe visited him sometimes out of curiosity, sometimes testing his ability, sometimes to see his childish smile, sometime to gain knowledge, sometimes to get his shelter at the time of distress, sometimes just to have a glimpse. Some people decided to spend the rest of life with him.

I would urge the people of Mumbai and the rest of the world to be in touch with the revelations of Sri Sri Thakur which definitely can uplift one's ability and the moral values in practical day to day life activity. Also I congratulate the members of the Institute of Indo-Aryan Studies and the Department of Philosophy, University of Mumbai, India for successfully organizing such a stupendous conference just in time when we are standing at a cultural cross road.

Bande Purushottamam (Glory unto thee)

About Author

Author is a great-grandson of Sri Sri Thakur Anukul Chandra. He is US based IT professional.

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Sri Sri Thakur's Message

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It is very difficult to present Sri Sri Thakur Anukul Chandra's message in few words. His message covers all aspects of human existence. Attempt has been made in this article to present His message in a nutshell.

Man wants to exist and to grow and expand. 'Sat' means existence. Existence aspires for expansion. So, 'Satsang' would really mean "continuous consciousness towards becoming". Function of 'Dharma' is to nurture existence.

Human life is to be lived, to be enjoyed. Anything which is against existence is to be renounced. This life is to be lived materially, socially and spiritually at its best form.

The force behind any living being is his energy. Energy manifests itself, among others, in passions. Passions express themselves in anger, lust greed, pride, jealousy etc. A man becomes inert, if he has no passions. Without passions his intelligence and efficiency remain stagnant. His life-urge becomes dormant. He can hardly do any good or bad to himself or others. Without passion there is little chance of evolution of his life. So passion is necessary like a powerful horse four our advancement. Like horse it is to be kept under constant control, passion is to be controlled, but not jailed or repressed. Repression will give rise to physical and mental diseases, distortions and perversions. It will cause loss of joy, energy and enthusiasm, which may result in sleeplessness, depression and suicidal tendency, brain disorder etc.

So passions are to be cared for. They are to be adjusted. Proper adjustment of passions becomes possible when man remains attached to 'Ideal' or Guru. If a man's inherent attachment or libido is set on the 'Ideal', then there is less craving for satisfying the passions, more in engaging every passion in the service of the 'Ideal'. After such attachment, a man is no longer guided by the whims and impulses of the passions. As the attachment and love on the 'Ideal' grow, he uses the passions for constructive enjoyment and expansion. This sense of attachment of the libido on the 'Ideal' is simple and pure love. This enlivens the tendency of unification with the 'Ideal', upholding the urge of our existence. So love fulfils one's life by loving the Ideal. This is real 'dharma'. By practicing 'dharma', everyone can live and grow together with society.

Sri Sri Thakur Anukul Chandra's life and ideology is such that if one follows Him, one practices dharma automatically. He was the embodiment of 'dharma', the living image o

About Author

Author is a Senior Secretary, to Hon'ble Judge in Orissa High Court, Cuttack. Having initiated into Sri Sri Thakur's order in 1979, he has been ardent devotee and dedicated worker of Sri Sri Thakur's cause.

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All the Religions ....

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Religion plays a significant role in the cultural more of any society. Religion prints a deep mark on the cultural fabric of society. Religion is normally observed to be such deeply rooted in the collective psyche and has such far reaching impact on the group behavior that religion can be said to form the centre stage of any culture at any point in time. History of human civilization and the current developments world over are witness to the impact that religion has on any culture.

There are multiple religions world over. Sometimes a society and culture get impacted by more than one religion, as people having faith on different religions stay and mix with each other in a geographical and political boundary.

Any religion has its history and its phases of development. In course of time, a particular religion may bear different shades, different creeds and form different groups, at times may be conflicting with each other. The impact of religion varies from group to group, depending upon what version or interpretation of religion the group is following. Religious practices are not uniform within the people following one religion.

Everything cited above put together presents a complex scenario, which makes any observation on any contemporary religion difficult, unless specific studies are made with particular hypothesis. This paper is not of that kind. This paper is not dwelling on religion in practice. Rather it would attempt to analyze, religions in concept, deal with their intent and with their pure objective and offers a solution to degeneration taking root in religious groups.

Origin of Religion

Every major religion has originated with a great person of the order of prophet (*avatar*). Every prophet makes a new beginning by discarding the unwanted garbage of the past and making the eternal way of living contemporary and futuristic. No prophet in his original thought and teaching has ever created conflict with and disregard of any type for the past prophets. They maintain similarity and oneness of all the messengers of God. They wage a war against the distortions in the prevailing religion; they strike at the evil design of man; they arrest the degradation and deterioration that picks up speed with the passage of time. Each prophet if studied properly is the revised and updated version of the earlier prophets.

The way of living and the ideological tenor that follows from each prophet is similar to those provided by the earlier prophets in essence and in its divine content. The differences between religions are perceived and adaptations made at behavioral level are largely for the reason of survival in different times and spaces. Some differences are created by prophets' own followers with a view to maintain the identity of the followers, who form a community and also with their self created notion to preserve the sacredness and so called originality of the ideology. Every religious group harbors apprehension that his creed would be diluted if it is allowed to be adapted with the subsequent prophet. There is a perceived threat of digression and conversion. Some of the fears and circumspection have a genuine

ground, up to a point. Religious beliefs and practices have to have purity, continuity with a touch of devotion. To that extent, some kind of tenacity and fanaticism has been advocated by prophets themselves. But that should not become so rigid as to form orthodoxy and extremist position. The fundamental tenets of all religion uphold supremacy of god and fraternity amongst all human beings. Love, service, fellow feelings and universal brotherhood is advocated by all religions. Therefore conflict and animosity amongst followers of different prophets tantamount of violation of the basic principles.

Prophets' Features

Prophets display some distinctive demonstrative features which distinguishes them from rest of the contemporary god-men. Fundamentally, all the prophets live a normal life in the society as per prevailing dominant social order. Their extraordinary superiority gets revealed right from their birth through their personality features and conducts.

Second, prophets do not keep themselves secluded for their own pursuit, spiritual or otherwise; rather they emerge as normal leader while living and working amidst the people, in the society and in the family.

Third, all prophets, by their talk, conduct and principle, adore the past prophets, demonstrate that they are continuation of the past lineage of prophets; therefore, they usually do not disrupt the tradition, while reforming the tradition.

Fourth, they do not claim themselves to be the 'God' explicitly, as they claim to be the servants or representatives of God. However, seldom they could conceal the divinity that gets manifested in their talk, conduct, life style and ideological tenor that they bring with them.

Fifth, prophets are for the whole humanity; without excluding any group or section, demarcated by any parameters of caste, community, religion, geographical location, financial condition and so on. They are world teachers; every person being his creation, which he does not disown.

Sixth, prophets promote an ideology that has got universal applicability and usually prevail for a fairly long time, till it gets corroded by the effect of time; when he again comes to revive and update. Notwithstanding the universal applicability of his ideology, prophets treat people as per individual distinctiveness, which he alone knows and can deal with. One to one relationship that a prophet builds with each person is something which fundamentally distinguishes him from rest of the contemporary god-men.

Seventh, prophets uphold the law of nature, the principles of being and becoming; they do not transgress the natural order.

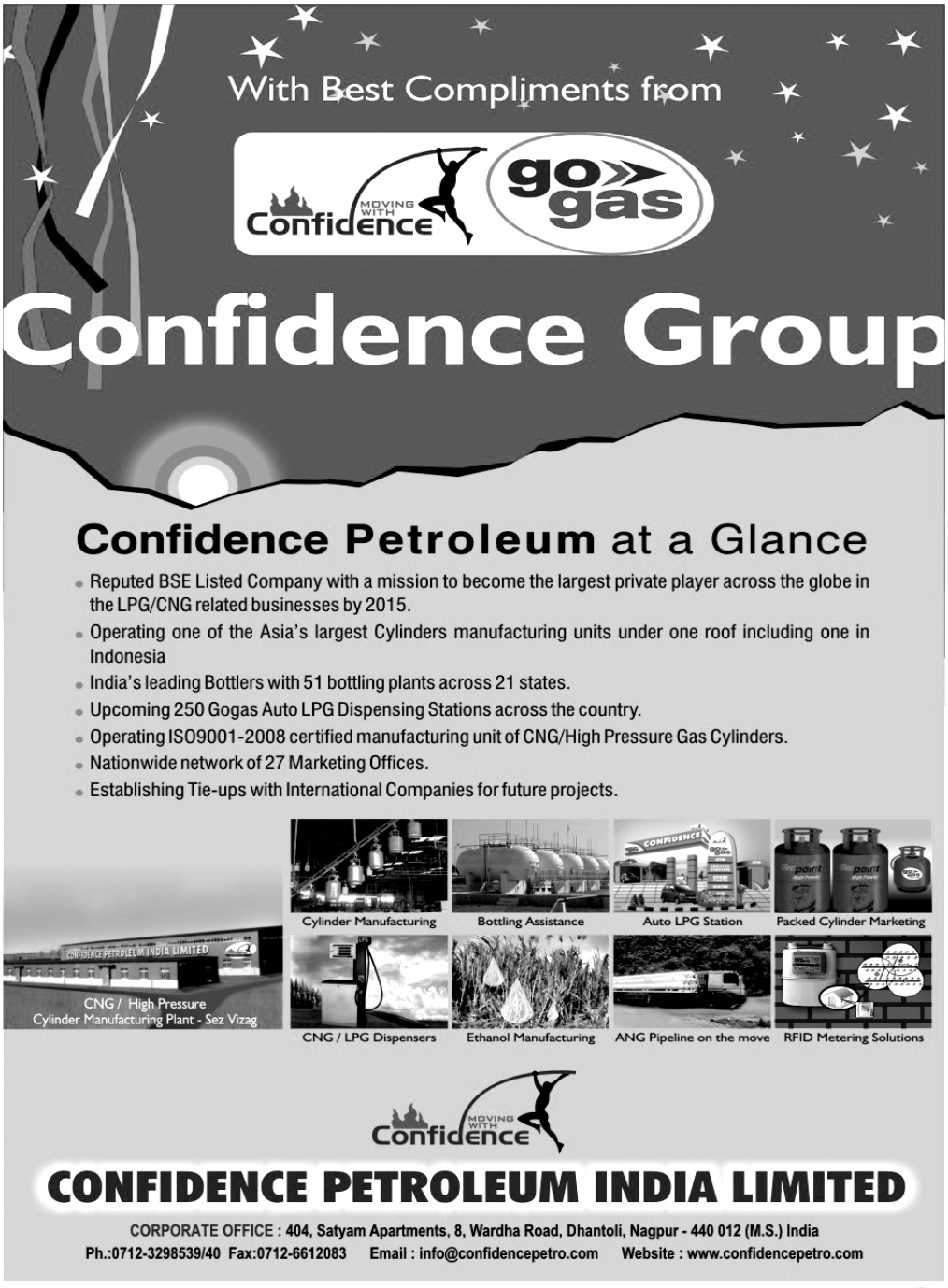
Religion vs. Prophets

Prophet is a person and religion is his principle. Prophet is an Ideal, while religion is his ideology. Prophet is the arbiter and religion is his arbitration award. Both are two sides of one coin. Humanity has to keep both together. History is witness to situations when one side of the two gets divorced and gets disproportionately upheld to the disgrace of the other. That is where fundamentalism creeps in surreptitiously. This is where distortion starts creeping in, deriving justification from either of the two sides, the prophet on the one side and the principle on the other. The test of any movement is its conformity to both, not to anyone.

Perhaps it is need of time to subject all religious movements to the test of adherence to both sides - the Ideal and the ideology.

About Author

Author is a founder member of Institute of Indo-Aryan Studies. Professionally, he is a Chief Manager in Bharat Petroleum Corporation, Mumbai



Human life in the Indian context

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Abstract

When I first stepped on the American soil, I was awestruck by the height of technological progress, modernization, and self-sufficiency the country had achieved. The remarkable infrastructure, spotlessly clean roads, organized traffic, lush greenery, and the fresh air were all admirable. Everything seemed to work in such a planned, systematic and orderly fashion.

With a heavy heart I reminisced the state of affairs back home. I couldn't help but wonder why our poor suffered in silence, why our roads were filled with potholes, why every monsoon brought us flooded streets, and why our laborers toiled in the extreme weather without adequate precautions. It's been several years since, and I am yet to find some answers.

Could it possibly be that God chose to bless one set of people against the other? Or is it that one set of people chose to make the best of their means and knowledge, while the other, though wanting to do the same, due to certain social, political or economic limitations couldn't evolve to meet even the basic needs of human existence.

Spending several years in the United States taught me something about human life – that although it may assume different forms and faces, suffering exists everywhere. It is not limited to any geographical area or race. For some, that suffering lies in the inability to make ends meet, for some; it maybe a grave illness, while for others it could mean a broken family. Yet others may seem to have the best of everything, and still remain restless due to their endless list of desires. Sorrow, I realized, is an inevitable part of human existence and almost everyone, living in the ambit of this material world, from the young to the elderly, from the poor to the rich, and from the healthy to the ailing, are battling it. For some the suffering is at a corporeal level, while for others it is exists more at a mental sphere.

There is an old adage in India, "Nanak Dukhiya sab sansaar" (The entire world is filled with sorrow). Lord Buddha, in His Four Noble Truths, taught that sorrow exists in the world. However, He further went on investigate into the cause of suffering and came to the conclusion that although suffering exists, there is a way to cease that suffering, and that way is the attainment of 'Nirvana' - the state beyond suffering. Indian sages and saints who have blessed this land since centuries have also reiterated the same – that human life is beyond sorrow. It is a journey to perfection. It is the search for joy - which is true, eternal, divine and everlasting.

These saints have, since the beginning of time, tried to illumine the minds of humanity with the light of spiritual knowledge, by destroying the darkness of ignorance and delusion. That 'knowledge' which has been outlined, explained and taught in our ancient scriptures, and has since centuries been kept alive by our holy Masters, is, in my opinion, the must unique and radiant aspect of the Indian tradition. It encompasses the entire essence and purpose of human life. It is the quest of this knowledge that renders us different from other living creatures.

All around the world, life is mostly acquainted with the phenomenon of birth, childhood, youth, old age and death. But the Indian scriptures speak of what happens to us after we die. The Indian culture tries to bridge the gap between life and death and grants us the insight to understand and acknowledge the reality of both. The concept of Brahma-vidya, (Self-Knowledge or Knowledge of Brahman) that has been described in the holy texts such as the Upanishads seeks to provide the key to understanding the Higher purpose of human life and exposing the fallacies of leading a purely material existence.

The concept of spirituality in the Indian scriptures begins with the acceptance of the imperfections that exist in this ephemeral world, proceeds with the search for innate perfection and, culminates in the attainment of the Supreme Divinity. It helps us understand the impermanent nature of the world and the eternal nature of the soul. By understanding that death, illness and suffering are an inevitable reality that we cannot shut our eyes to; we begin to learn to look beyond.

Spiritual knowledge enables us to change our perspective towards the situations of the world and its people. We cannot always change our circumstances, but we can most often, choose the way we respond to them. By a mere change of attitude, we can alter the degree of our suffering. With the proper assimilation of spiritual knowledge, a person caught in the midst of dire situations can learn to bear great difficulties with patience and courage.

The difference between how Western society and the ancient Indian culture view human life lies essentially in their approach. In general, the concept of life for a contemporary individual is associated with the tangible and the present only. On the other hand, our spiritual tradition associates life with all three concepts of time - the past, present and the future. Explaining the importance of 'karma', a great saint once said, "Our present is the result of our actions of the past and hence, our future is bound to be the result of our actions of the present."

Indian scriptures have asserted that human life is one of the highest blessings of God and must not be wasted. To be born as a human, is in itself a rare attainment. Of all of God's creatures, humans are the most blessed because they have been gifted with the power of discrimination. While other creatures eat, sleep and breed, man is blessed with the power to think and rationalize. He can decide the best course of action for him, and act accordingly. It is only in the human birth that one can perform actions based on will.

Thus, there is a stark difference in the way Indian scriptures have viewed human life. They have outlined life as an opportunity, attained after numerous births to break the bondage or cycle of karma and to attain the Highest Truth. The Indian culture understands the falsity of material existence, yet does not condemn the same. It encourages the seeker to perform his prescribed duty with sincerity, but also inspires him to understand the transient nature of happiness derived through external senses. It teaches that in order to experience eternal joy, one has to transcend within.

About Author

MBA in Finance from Indiana University of Pennsylvania, USA ; three and half years of work experience in the financial services sector with a leading American bank ; has special interest in Indian spiritual literature; writes regularly on topics related to Indian philosophy, religion and culture

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Book Review

Patra, Debesh C. (2011): ***Destiny Demystified – by Sri Sri Thakur Anukul Chandra***. Foreword by Dr. Buddadev Chakraborty. 86-pp., contents, index, bibliography. Institute of Indo-Aryan Studies, Mumbai.

From time to time, in the era of crises and confusion the divine spirit of nature had appeared in the form of noble human beings and showered radiant light of blessings and rightful inspiration that provided a path in making the world full of happy people and happy places in every corner of the world. One of such noble men was Sri Sri Thakur Anukul Chandra [1888–1969] — revered and received as a Hindu guru, a physician-healer, and founder of the Satsang Ashram at Deoghar, and better known as "spiritual healer". In fact, the Satsang Ashram was not set-up by him in physical sense, but it evolved like natural process of evolution around him.

Except the one, i.e. *Satyanusaran* ('The Pursuit of Truth'), Sri Sri Thakur never wrote directly any book; however in course of time, his conversations, advices and preaching, discourses, and letters to his loved disciple Atul Chandra and others are compiled in the form of several books, which turned to be a vast literature; noted compilation and books include *Punyapunthi*, *Anushruti*, *Chalar Sathi*, Shashvati, *Pritibinayak*, *Adarsh Binayak*, *Alochana Prasange* series, *Deeprakkhi* series, *The Message* series, *Vigayn Vibhuti*, *Who Thou The Revolutionary*, *Vivah Prasange* volumes, *Vivah Vidhayana* volumes, etc. The major parts of his conversations are published in thetwenty-two volumes of *Alochana Prasang*e in Bengali. The present book, *Destiny Demystified* is the latest addition to this.

Sri Sri Thakur at his early life exposed his understanding and vision "The degeneration of humanity began at that moment when the unseen God was made infinity and, ignoring the Seers, the worship of their Sayings began. ….. Oh Mankind ! If you desire to invoke your good, forget sectarian conflict. Be regardful to all the past Prophets. Be attached to your living master or God and take only those who love him as your own. Because all the past Prophets are consummated in the divine Man of the present" (from *Satyanusaran*). To realise, reveal and regenerate these inherent spirits of humankindness, He throughout his life lived in the same vein and inspired the common masses in seeking and realising them.

In the light of such pursuits of awakened knowledge and personal homage, D.C. Patra has produced another good compilation of Sri Sri Thakur's teachings and personal life, emphasising '*Destiny Demystified*", arranging the sayings and inspiring stories into four chapters, viz. Genesis, Paglu da Episode, Destiny Decoded, Disease Defied, in addition with three appendices – (i) death demystified, brief narrations from the *Alochana Prasange* (vol. XV to XVIII), pp. 48-82, (ii) some relationship with Sri Sri Thakur, and (iii) Bibliography of books on Sri Sri Thakur.

The foreword by Dr. Buddhadev Chakraborty (Sri Sri Thakur's grandson) itself is a testimony of envisioning messages of Sri Sri Thakur and their relevance in the present era of chaos and crises. He rightly put the present scenarios that, "Life is an expression of consciousness. Varieties and differentiations in life are, in a way, reflection of degree of consciousness. Life on earth is a journey through strange land. What is in store for us is not known to us. What will meet us next moment can be a mystery, which we may not have the choice to avoid. Life continues on and on, passing through generations; we can hardly stop it. Our urge to live and enjoy life is eternal and irrepressible" (p. 5). For the

last aim and perspective of our life Sri Sri Thakur's teachings give a way to enjoy and live happily. On the line of further quest and search from the inner thought he mentions, "Death, disease and destruction are contrary to what life stands for. We try to overcome these; more often than not, we fail, as we are not aware of the causes of death, disease and destruction. These are mystery to us; outcome of our ignorance". Debesh rightly narrates that "The divine-head, Sri Sri Thakur has demystified disease and death in life" (p. 9); and to exemplify this dissertation presents various glimpses and spit of self-awakening (*sva-chetana*), with illustrations from selected four volumes of the *Alochana Prasange* (vol. XV to XVIII). The frame, bases and outline of the contexts and message are presented in chapter one 'Genesis', which is an introductory outline to the entire collection. Debesh has cleared his expositions that, "Real life situations and recorded conversations are used to draw philosophical theory and their applications in life and society" (p. 12) through the message of Sri Sri Thakur. The focal theme and aim of the present account has rightly and relevantly been selected, i.e. (i) understanding Sri Sri Thakur as a noble human being who throughout his life served the suffering humanity, directing them to the righteousness; thus projecting his personality being human, becoming humane and be for the humanity, and (ii) exposing the ideological paradigm of Sri Sri Thakur, emphasising such hard and crucial issues of life disease, death and destiny, with a view to conceive, practice and possessed the supreme bliss of 'happiness' what ancient Indian seekers called '*ananda*'.

Like well-known triad system of symbolism and metaphor, the three followed-up chapters project the three themes. 'Paglu da Episode', tells the story of Sri Sri Thakur's nephew, who suffered from a disease, diagnosed as meningitis. Through his personal attachments, emotions and service to Paglu, Sri Sri Thakur tried to explain and expose some of the basic causes of suffering, like expanding the horizon of our interrelatedness through relatives and friends, one can co-share and become part of the deep love and fullness of life, what is thought as 'beautiful meeting of humanity with divinity'; said Sri Sri Thakur, "as long as this mortal frame carries us, we must love Supreme Father and that love for Him sets out our path" (p. 24). Like Mahatma Gandhi, Sri Sri Thakur's whole life and his discourses are the messages to justify the viewpoints and worldview he experienced and practiced, and as resultant revelation he exposed the above message. This is comparable to Aurobindo (1993: 233-34), who says that, "it is the true being, the true conscience, the true delight of existence beyond this earth of body, this mind-region of vital force, this ordinary sky or heaven of mind. We have to cross beyond all these places in order to arrive at the higher plane of that super-conscientious Truth which is the house of gods and foundation of immortality. This is the work of *svar*, to which the Angirasas have found the path for their posterity". Sri Sri Thakur enjoyed his life in this way, what Debesh (p. 25) explains that "Complexes (call of senses, obsessions, and indulgences) are gifted by God for our enrichment and growth. In comes that way, only when we live like the Guru-centric life and keep ourselves focused on 'life and growth'". The 'way' and 'guru-hood' we find in the personality and visions of Sri Sri Thakur. Similar to the Buddha, Sri Sri Thakur too realised that the 'world is full of sufferings and obstacles, but also there are '*ways*' that make the path easier and happier, which can be attained by seeing the inherent spirit of divinity in every creation of the Nature. This gives an idea of 'interrelatedness' of the Nature.

Similar to the Vedic quest Sri Sri Thakur put himself as an integral part of the cosmos (*aham brahmosmi*), thus every particle in the nature is interconnected and governed by the rule of 'self-organisation', which in modern physics we conceived under the theory of 'self-organised criticality' through the forces of self-regulated cosmic motion — what is explained

in the Vedic concept of '*rita*'. As a follower, practitioner and inspirer, He followed the path in a balanced and sustainable way and through his life co-shared with human being — what he used to say it as his '*dharma*', defined as the Nature's principle that upholds, preserves and conserve everything that exists. Thus, metaphysically according to His visions the *dharma* of the Earth is to provide sustenance, the *dharma* of water is to flow, the *dharma* of fire is heat, the *dharma* of sky is to cover-up, the *dharma* of wind is to blow, and so the *dharma* of flower is to give fragrance, the *dharma* of honey is sweetness,…, etc. Similarly, the *dharma* of human being is to awaken his inherent spirit that let his/her realise the role and ways to serve the cause of humanities. In His terminology this is the virtue and worthiness of being human being. This is more important and valuable to understand the internal to eternal meaning and messages of rituals, instead the false conception that by doing the rituals one can link him/her to the primordial energy of Nature. In his poetic saying Sri Sri Thakur explains the '*Nature of Creation*' as:

The positive in an atom
loves the negative,
though neutron separates them
so that positive cannot turn into negative,
and the aura of electrons
dances around the positive
shooting and throbbing
with the effulgence of quanta
resonating transmission
and makes the atom glare
glorifying and maintaining its existential tremolo;
thus, everything in this creation
is created in coordinating connection
of the positive and negative
making their life-property;
Dharma smiles there with the boon of uphold
and up-keeping nurture;
thus love, life and lore evolve maintaining
the existential property
and creation and creatures come down.

--------- *The Message*, Vol. VIII *Satsang*.

These messages of "Destiny Decoded" are parallel, but intimately interrelated and similar to what great Indian thinkers of the past explained, e.g. various forms of Yoga (Bhakti, Jnana, Raj, Karma, etc.), and also reached to Japan under the umbrella of '*Kyosei*',

i.e. harmonious coexistence. In a way one can easily interlink it to *Gaia Theory* of the Earth's Self-Sustaining System, or Japanese *Kyosei* that encourages mutual cohesiveness among humanities (cf. Singh 2011).

The Vedic quest that "Who am I, from Where I came" (*ko aham, kut ayatah*) refers to deeper human quest in search of human being's place in the cosmic web, and also understanding the inherent interconnectedness with the Nature. In Indian thought this sense of intrinsic value is posed in the basic quest of knowing the place and role of human being with respect to interrelatedness of cosmic integrity. In a way interacting and reciprocating with a noble soul is also a path in such a search. Sri Sri Thakur's multi-faceted personality that possessed almost all forms of complexities and comprehensiveness that an awakened and noble soul can achieve is a role-model in such an awakening. The stories related Paglu and Sadhana Didi are testimony of such life ways. The way Sri Sri Thakur lived with the conscience of 'togetherness' (*vishva bandhutva*) that expands in the frame 'the whole world as family' (*vasudhaiva kutumbkam*). Glimpses of these visions and perspectives are presented under 'Destiny Decoded'.

In a short illustration the idea of 'Disease Defied' is narrated, emphasising the importance of 'engagement', 'involvement' and humble submissiveness of oneself to the divine Mother Nature and the guide Guru. Sri Sri Thakur's inspiring suggestion to one of the seekers that "Do repeat the holy name and go on doing work. Get so much engaged in work that sickness will flee away" is an inspiring force for any human being those feel delusion about their *karma*. In the way of Upanishadic message Sri Sri Thakur conveys his blessings:

Think not weak,

Think not depressed, yet be not hopeless immobile;

Remember the best creation of His stock

Which you live in. … *The Message*, vol. !, 1935; cited on p. 47).

One could remember Sage's call, what frequently was cited by Vivekananda, in the *Katha Upanishad* (1.3.14): "Rise, awaken, seek the wise and realize. [Of course], the path is difficult to cross like the sharpened edge of the razor (knife), so say the wise" (*uttishtha jāgrata prāpaya barānnibodhta, kshurasya dhārā nishitā duratyayā durgam pathastatkavayo vadanti*). Further, Sri Sri Thakur encourage to remember that human being is the supreme stock, but in lack of awakening our lives go to dilemma; this is comparable to Aurobindo (1979: 14), who expresses "if nothing in the entire universe is frail as man, nothing likewise is so divine as he!"

Appendix I - "Death Demystified" presents vivid examples of Sri Sri Thakur's letter and translations from *Alochana Prasange* (vol. XV to XVIII), giving glimpses of *karma-dharma* interactions, reciprocity and limitations and bindings human beings face in their life. The stories and discourses present inspiring narration and incidences that help to promote deeper conscience and self-realization. His message re-establishes and re-visions the message of the *Brihadāranyak Upanishad* (1. 3. 27-28): "Proceed from darkness to Light, from falseness to the Truth, and from death to Immortality' (*Tamso mā jyotir gamaya, Asato mā Sad gamaya, Mritur mā Amritya gamaya*).

Let the messages and contents of this small but deep thought-possessing book may

go to wide readers and seekers in making the humankind much humane, which may result to make this world more peaceful and coexistential. This reminds the blissful prayer of the Yajur Veda (10.17.1), a text of the 10th century BCE:

"The peace in the sky, the peace in the mid air.

The peace on the earth, the peace in the water.

The peace in plants, the peace in the forest trees.

And peace in all the divinities, the peace in ultimate reality.

The peace in all things. The peace in peace.

May that peace come to us".

Let us keep the spirit always awakened and reveal ourselves through Sri Sri Thakur's blessings that always direct us on the right path. "This is a call for the nourishment of Soil, Soul and Society where the Humanity meets to the Divinity. Let us try to Understand it and Feel it". The past is there to inspire; the future is somewhere in dreams; the present is here to act. The path towards *Destiny Demystified* is ready, let us take a move. On the 10th Anniversary of *9/11 Human Disaster* of 2001, the messages of this book become more appealing for realisation and human awakening for transformation.

Reviewed by—

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Sunday, 11th September 2011:

The 10th Anniversary of 9/11 Sept.

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Book Review

S. S. Antakar, P. P. Gokhle and Meenal Katarnikar (2011) : ***Recollection, Recognition and Reasoning: A Study in the Jaina Theory of Paroksa–Pramana.*** Sadguru Publishers, New Dellhi, 250-pp.,

I have been associated with all the authors for some time and listened to various lectures by them. The clarity of mind that is evidenced in their lectures has been transposed into the lucid flow and conciseness of this book. Within academic and scholarly circles clarity and lucidity, which is indeed a virtue, is often taken to have an underlying vice, that is, oversimplification. The authors have skilfully exemplified the virtue and avoided the vice as the book indeed is well researched and shows great depth. Hence, it is a good read for scholars, philosophers as well as anyone else who is interested in Jaina philosophy from any perspective.

The book covers a wide range in the evolution of Jaina epistemology from 2nd century BCE to the 18th century CE, that is two thousand years. It focuses on those contributions of Jaina epistemology that have been for the large part overlooked by scholars of Indian epistemology. The focus is on the Jaina conceptions of varieties of paroksa mati-jnana (indirect empirical knowledge) and what insights the Jaina philosophers have provided that are missing in the other Indian schools during this period of 16 centuries. The authors begin by specifying epistemology as a cluster of systematic studies on the 'nature of knowledge, source of knowledge, validity of knowledge, criterion of validity and so on' (p. 4). With this wide notion of 'epistemolgy' they make the distinction between jnana (cognition irrespective of truth and falsehood) and prama (true cognition). The first is primary cognition and the second is epistemological cognition which is the wider notion of which knowledge is a subset. The authors now make a profound move towards the primacy of epistemology so that we bring in metaphysics not transcendentally but from within epistemology and hence epistemology is prior to metaphysics. This way we can replace the elimination of metaphysics with the epistemologisation of metaphysics. Hence instead of an idealism versus realism debate we can have an 'idealistic–rationalist' versus an 'empiricist–realist' debate which is essentially a debate about alternative models of criteria of validity of knowledge. (p. 15) The authors put their rubber stamp on the successful epistemologisation of metaphysics when they write 'All metaphysical problems are attacked through an analysis of knowledge, and all philosophical criticism is usually based on epistemological ground'. (p. 15)

With this provocative, exciting and lucid introduction; the authors now without hesitation jump into the deepest waters of Jaina scholarship, but amazingly they do it without losing any of the readers, but rather in fluid continuity of the introduction. The central focus is the Jaina contributions to epistemology which have been overlooked by other schools as well as by scholars of Indian philosophy. These include: knowledge as the essence of the self; memory or recollection as a source of valid cognition; recognition as a source of valid cognition; reason, including induction and other forms of reasoning not just anumana, as the source of cognition.

The authors are treading between scholarship and philosophy. They do make some bold and insightful claims but they are somewhat afraid to develop these insights fully as it may bring upon them the scorn of Jaina scholars or scholars of other schools of Indian philosophy. I understand that this is a difficult balance for anyone writing on Indian

philosophy to maintain and they have done a credible job of keeping the balance, but for my taste I would have liked for them to be more bolder, more conjectural without any fear as their scholarship is well established and not likely to be challenged in any significant manner.

Reviewed by—

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Tuesday, 13th September 2011

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Abstract of Research Papers

Sr. No	Title of Abstract	Author	Affiliation
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1	Achievement, Accomplishment & Success – Do, Be & Get: Theory of Action as propounded by Sri Sri Thakur Anukul Chandra	Dr. DC Patra, Ph.D	Chief Manager, Bharat Petroleum, Mumbai Member, Institute of indo-Aryan Studies
2	Three Pillars of Man Making Mission	Dr. Srikumar Mukherjee, Ph. D	Teacher, Delhi Public School, Ranchi
3	Marriage and procreation – Its Cultural Context	Dr. Bharat Vachharajani, MBBS, DCH, PGDHHM (IGNOU)	Chief Medical Superintendent (Retd), Nuclear Power Corporation, Mumbai
Theme 2: Social Dynamics on a Spiritual Foundation			
4	Social Dialectics & Dharma	Priti Gopal Datta Ray	Director of Alzheimer's & Related Disorders Society of India, Calcutta Chapter Member, Sri Sri Thakur Anukul Chandra Research Academy, Kolkata
5	Hindu Law of Woman's Property	Dr. Anagha Joshi, Ph.D	Asst. Professor, Centre of Advanced Study in Sanskrit, University of Pune
6	Spirituality & Work Culture	Dr. Geetha Mohan, Ph.D	Principal, Usha Pravin Gandhi College of Management, Mumbai
7	Varnashram and Eugenics – Its relevance today	Dr. Bharat Vachharajani, MBBS, DCH, PGDHHM (IGNOU)	Chief Medical Superintendent (Retd), Nuclear Power Corporation, Mumbai
8	Roles of Women vis-à-vis Dharmashastra	Dr. Ujjwala Jha, Ph.D	Professor, Centre of Advanced Study in Sanskrit, University of Pune
9	Status of Woman Ascetics in Jaina and Buddhist Tradition	Prof. Archana S. Malik-Goure	Asst. Professor, Department of Philosophy, University of Mumbai

10	Social Dynamics in Madhavacharya's Bhagavata Dharma	Mrs. Mita M Shenoy	Ph.D Scholar, Dept. of Philosophy, Mumbai University
11	Indian Culture at Crossroad	Dr. Rekha Gosalia	
Theme 3: Comparative Religion			
12	Need for Comparative Study of Religions	Dr. Amita Valmiki, Ph.D	Associate Professor, Head Dept of Philosophy, Ramniranjan Jhunjhunwala College, Ghatkopar, Mumbai
13	Mallinatha – the 19th Tirthankar	Ms. Varsha Shah	Research Associate, KJ Somaiya Centre for Studies in Jainism
Theme 4: Education and Personality Transformation			
14	Rising with Education towards Holistic Transformation – An Ancient Indian Perspective	Mrs. Jayanti Suhas Chavan Mr Suhas Vasudev Chavan	Founder President, Institute of Science & Religion, Navi Mumbai Research Scholar, JJT University, Rajasthan
15	Education and Transformation of Personality	Prof. Dinabandhu Dey	Lecturer in English, Khaira College, Balasore, Odisha
Theme 5: Science and Spirituality			
16	Impact of Indian Culture on Science and Spirituality	Dr. JL Raina, Ph.D	Chairman, Integrating Spirituality & Organizational Leadership Foundation, New Delhi
17	Eco Spirituality in Indian Thought: Organic Vision & Global Message	Dr. Rana P.B. Singh, Ph.D, FAAI	Professor, Cultural Geography & heritage Stuides, Banaras Hindu University, & President, Society of Heritage Planning & Environmental Health, Varanasi
18	Rhythms in Science, Society & Spirituality	Dr. Anjan Kumar Dasgupta, Ph.D	UGC professor in Bio-Chemistry, Calcutta University Member, Sri Sri Thakur Anukul Chandra Research Academy, Kolkata
19	Science and Spirituality	Sankar Pradhan	Managing Partner, Career Venture, Former Director, IIMT, Bhubaneswar, Sr. Executive (HR) (Retd), WESCO
20	Jain Ecology for better Social Order	Dr. Kokila Shah	Honorary Professor, KJ Somaiya Centre for Studies in Jainism

21	Bose Einstein Samadhi – The Scientific basis of meditation	Dr. Deepak M Ranade, MS, Mch	Neurosurgeon, Pune
22	Spiritual Intelligence: A Catalyst for Inspirational Leadership and Management Excellence	Dr. Deepak k Kaul Ms. Rekha Attri	Director, Core Business School, Indore Asst Professor, Core Business School, Indore
23	Biodiversity, Ecology and Love	Prof. Amalendu Chatterjee	Asst. Professor & Head, Dept of Zoology, Bangabasi Evening College, Kolkata Member, Sri Sri Thakur Anukul Chandra Research Academy, Kolkata
Theme 6: Service to Surrounding and Environment – Integral to Individual Existence			
24	Existentialism – as propounded by Sri Sri Thakur Anukul Chandra	Dr. DC Patra, Ph.D	Chief Manager, Bharat Petroleum, Mumbai Member, Institute of indo-Aryan Studies
25	Indo-Aryan Existentialism – A New Era of Human Evolution	Dr. Srikumar Mukherjee, Ph. D	Teacher, Delhi Public School, Ranchi
26	Ecological Dharma: The key concept for an integral wellbeing	Dr. Geetish Nirban, Ph.D	Asst. Professor, Dept of Philosophy, Kamala Nehru College, University of Delhi
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27	Contemporary Approach of Indian Mythology with special reference to Jain Theory of Dream	Dr. Hansa S Shah, Ph.D	Scholar in Jainism
28	Mythology	Srilakshmi Peddada	Videas Law Associate, Mumbai
Theme 8: Indian Model of Good Governance			
29	Good Governance & Indian Culture	Sriram Deshpande	Asst. Professor, Usha Pravin Gandhi College of Management, Mumbai
30	Good Governance: A Paradigm Shift Towards Science Leading to Spiritual World	S. Srinivas Saunand Somasi Bhargavi S	Academic Faculty, IGNOU Regional Centre, Port Blair, Andaman Nicobar Journalist & Social Consultant, Jabalpur

Accomplishment, Achievement & Success - Do, Be and Get

(Theory of action as propounded by Sri Sri Thakur Anukul Chandra)

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'Verily you know, action begets acquisition', said Sri Sri Thakur Anukul Chandra. Accomplishment, achievement and success are some key words in Sri Sri Thakur's lexicon. Beauty, accuracy and timeliness are some adjuncts in Sri Sri Thakur's vocabulary of performance. "Where action pursues desire, fulfillment appears immediately, with a smile", is what Sri Sri Thakur wanted his devotes to believe and orient themselves accordingly. 'Happiness does not lie in leisure and luxury; rather it springs from accomplishment that flows from unicentral disciplined activities, steadfast to the goal with well wishing urge'. (*Kriuti 323*)

Introduction

Few words carry more fascination and cause more provocation than the word 'accomplishment' does for today's generation of high aspiration, in a competitive world. The word has magic in it, in so far as it conjures up a view of ultimate state, where satisfaction is complete and gratification of desire is supreme. Everyone striving for any worthwhile object is keenly aware that accomplishment is an outcome of complex variables. Everyone has a goal and so has one a scale of measuring the achievement. Success is a relative term and success in a complete sense can be as illusory as a castle in the air. Still the word 'success' singularly brightens everyone's face.

Classical solution to this riddle of aspiration and accomplishment comes from the theory of detachment, arising from self abnegation. It finds pleasure in whatever comes, naturally and easily, without setting a goal and striving on a defined path. Limited wants and honest means and selfless activities are some of the assured clues to the puzzle of life and lore.

This article attempts to dive deep into the philosophy of Sri Sri Thakur Anukul Chandra to find answers to the aspects of life related to accomplishment, success and satisfaction. Sri Sri Thakur spent his life and time in family and in society of 20th century India (1888-1969). It is believed that his life and conducts are demonstration of an ideal life in today's world.

Abstract

Theory of action as articulated by Sri Sri Thakur Anukul Chandra in a book '*Kruti Bidhayana*' (Bengali) has been summarized in this paper as per following structure"

- Linkage to accomplishment
- Goal, indicator and instrument
- Nature of work – the deciding criteria
- Objective
- Pillars of success

- Sure recipe for success
- Speedy execution
- Occupation / career option
- When success eludes
- Minor cases of failure
- Aftermath of success

Three pillars of Man Making Mission

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Abstract

Making of man is, evolving the inner mechanism of man. In scientific point of view human being is the embodiment of biological and psychological characteristics. Biological characteristics come through parental heredity and that could be better or inferior according to the psychogenic matching of female and male. Secondly human behavioral and mental activities are guided by inner and outer impulses and both of the impulses are also steered by the bio-psychic mechanism. So, both of the factors have the most essential role behind the existence, progress and success of human being.

Now the psychological factors are controlled by the master complex which has been built, out of different stimulations those set images over the mind. Hence accordingly series of impressions of mind make idea and that idea drives action to fulfill interest of love – the master complex. So the master complex is the most powerful impression made over the mind by regular practices, out of love. Here is the importance of role play of a 'man of wisdom'. The **Initiation** of such a master-man guides one to develop loving attachment to him by certain psycho-spiritual practices. This re-builds motor-sensory co-ordination, which brings perfection in thought, behavior and action. Apart from this, **Educational** process under his guidance, nourishes and develops the self-realization of one's integral relationship with the surroundings (mechanism of socio-environmental ecology i.e. SEE) to feel oneness with the whole. As human is also a product of biological factors, so, perfect **Eugenics** can only enrich inner mechanism to receive only better existential impulse from environment. This may come from marriage-reform. Marriage reform could be performed by providing priority of right of choice of soul-mate to the female, considering better hereditary qualities, family culture, efficiency, character, health and more over go-of-life. This self-selection normally develops a higher loving-attachment with her life-lover, and that not only makes the conjugal life happy and healthy, but also generates psychogenic possibilities of procuring better offspring – the greatest asset of the society. Thus these **three pillars** (IEE) of human life bring a 'progressive mood' in the society - a silent revolution to fulfill the program of **Man Making Mission** (3M) truly success.

●●●

Marriage and Procreation – Its Cultural Context

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Abstract

The author has made an attempt to highlight great importance of correct & scientific marriage as advocated & practised by our ancient Rishis . They realized long time back that for the good of an individual , family , society , country & the whole world ; good individuals have to be born . And , for that , proper marriage has to take place , which takes care of genetic constitution & family back ground of th e individual . Progress is always from below upwards , never from above downwards .Lower has to be assimilated into higher , not vice versa .

Institution of marriage has so much deteriorated in its application that it has already adversely affected birth of quality off- springs . There can not be unlimited freedom in choosing life partner .In fact , every where in life , some kind of ' restraint ' / ' regulation ' is required . We have allowed our Vruttis [complexes] to rule over our mind in a whimsical manner defying laws of nature .

We accept & follow rules of science in agriculture & animal breeding .We do not accept rules of scientific marriage based on birth – instincts & principles of bearing good progeny in case of human beings . There can not be anything sadder than this !

Sri Sri Thakur says that it may be possible to correct any errors / faults in our life . Errors committed in matters of marriage are very difficult to rectify , even in many generations .We have full science of Su – Vivaha & Su – Prajanan before us .Let us give a thought to it . Let us not be obstinate & rigid in our thinking that all that is old should be discarded .Let us have a scientific testimony to the science of Eugenics . It will surely produce such unbelievable results that we would repent – why have we deviated from these principles ? Time is running out ! It is still not too late ! Let us once again resort to our golden , pristine , priceless & divine principles of science of proper marriage & eugenics , if we want to save humanity from getting extinct !!

Social Dialectics and Dharma

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Abstract

The genesis and the go of human society is based on the two human instincts: (1) A fundamental tendency in every human existence to go beyond his own individual self, and (2) The intrinsic force of human brain and mind which draws him to the course of continuous culture and experimentation to fulfill own existence. The first tendency is universal for any living being, or, for any part of creation. The second force is more characteristic to human

existence, and, thus, forms the core of social dialectics.

The tendency to go beyond own self sometimes gets counteracted by a reverse tendency that tries to seclude and constrain the self from anything presumed beyond individual self, giving rise to a friction. On the other hand, another type of friction appears when the process of culture and experimentation reaches us at a destination which is found not really fulfilling our existence. However, the friction itself, both the types, propels us into search for better fulfillment of self and the humanity changes its course and strives on. This continuous process of human efforts at the social level is encapsulated in the positive, as opposed to normative, paradigm of "social dialectics", which needs to be regressed and analysed in the specific historical context.

On the other hand, the concept of "dharma", not necessarily religion, gives us the universal principle of human fulfillment. The concept of dharma is a positive and scientific paradigm in the sense it has its genesis in direct knowledge which can be researched and achieved. The concept is also a normative paradigm in the sense it gives a standard benchmark which can be used homogeneously to analyse and judge any human endeavour, including social dialectics.

This paper attempts at (i) discussion of social dialectics, (ii) discussion of dharma, and (iii) analyses of a few contemporary issues of social dialectics with reference of dharma.

The conclusion that we arrive at is that any attempt of the humanity which undermines dharma gives rise to distorted social dialectics which go against true self fulfillment and creates only chaos, tension and self-defeating social friction. On the other hand, only dharma, when practised with sincerity, can nurse and ensure optimum fulfillment of existence of a man, both in his individual and social self.

Hindu Law of Woman's Property

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Abstract

The *Dharmaśāstra* occupies a remarkable position among the Hindu Law. They are well known sources for the study of Hindu Law. Judicial systems in ancient India are to be found in the *Smrti* literature. *Smrtikāras* or ancient law-givers have been ascribed the various aspects of *Vyavahāra* or judicial procedure. There are eighteen titles of law or *Vyavahārapadas* which are discussed by almost all *Smrtikāras*. *Dayabhaga* or partition of wealth is one of the important titles of law. *Stridhana* or woman's property with all its classification is in connection with the *Dayabhaga.*

The word *stridhana*, in its etymological sense, expresses the idea of wealth or property belonging to a woman. The term *stridhana* is constituted of two words *stri* and *dhana*. They are connected by the relationship between possessor and the object possessed.

Sociologists hold that most of the civilized societies of the world began as patriarchal

ones. The basic concept of the patriarchal society explains absolute power of the father over the whole family. In this scenario woman's property plays the important role in the then society. It is an important topic and the study of it is relevant in determining the status of woman in the ancient society. So it will be interesting to see Hindu Law of Woman's Property and hence the selection of this topic.

The paper is divided into following heads:

The term *stridhana*

Different forms of *stridhana*

Succession to *stridhana*

Observations

Spirituality and work culture

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Abstract

A believer, an atheist, an agnostic, a monist, a monotheist, a polytheist, an absolutist or even a hedonist can debate and discuss Spirituality. Is Spirituality a synonym for Religion and religious belief or does it spell different? Can one be spiritual and not be religious? Does being religious imply or presuppose the individual being spiritual?

Is not Spirituality an antithesis for Materialism? Can one be spiritual and yet enjoy the sensual and phenomenal pleasures? Does it not imply that spirituality necessarily insists on austerity and does not allow people to be led by Artha and Kama?

Are Dharma and Spirituality two names meaning the same concept and reality? Can Spirituality and business go together?

These and many more questions lead us to the path of Truth, the very essence of Spirituality. Spirituality is the key word for the evolution of every individual, the secret of his bliss and happiness. It is spirituality alone that facilitates the growth of an industry, helping it to sustain its success and progress. The social implications of a spiritual orientation needs to be understood and accepted in the right perspective in order to face the challenges of the modern fast-paced, dynamic global scenario.

Spirituality is not for the ascetic, the sage and the seer, and the old and the weak. It is the very substratum that keeps the nectar of life sustenance and evolution of the entire race and cosmos. It is the cornerstone of every business and industry. Let us understand what India has given to the world, through Spiritual teachings to make the ideal of Vasudhaiva Kutumbakam or a global village, a universal reality.

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Varnashram & Eugenics & Its Relevance Today

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Abstract

Every one of us is aware of global scenario & our country's condition in particular . Be I t individual , family , society , political environment - it is indeed alarming ! It appears to lead us nowhere . We are lost in bewilderness . There is no clear path , no direction , no visionary leadership . There is chaos everywhere . There is no peace at individual level or family level . We are almost at the point of ' no return ' . There is

' Might is right ' type of situation in almost all spheres of our social fabric .

The reason is that we have deviated from our time tested Varnashramic & Eugenics system , which was in vogue for almost 3000 years in our country . It resulted out of scientific analysis & practice by our great Seers . Our country was on top of the world as long as we followed their sayings . Our golden period declined gradually in post – Buddhist era . Our country was invaded & ruled by foreigners . The very foundation on which our country stood for thousands of years was sought to be disrupted . We came under the influence of what present Yug Purushottam Sri Sri Thakur calls as ' cultural conquest ' by others . Very few of us feel proud in being addressed as Aryans / Aryan Hindus .So much hatred , misunderstanding & distortion has occurred that the whole concept of Indo – Aryan Culture has been greatly twisted . It has been termed as discriminatory by some , oppressive by some & outdated by some .

An attempt has been made by this paper to put Varnashram & Eugenics in its proper perspective as it existed earlier & as it ought to have existed & as envisaged by Sri Sri Thakur . Renewed , re - toned , re – vigoured & undistorted Varnashram with its unique marriage , eugenics & social system only will only be able to save this world from an impending catastrophe .

Rights of Women vis-a-vis Dharmasastra

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Abstract

It is a general belief regarding our *Dharmasastra* tradition that it talked much about duty and did not speak anything about the rights of individual human beings belonging to different stages of life and different strata of the society.

There is another belief regarding the attitude of the *Dharmasastrakaras* towards women that they were not liberal towards women and the treatment that was given to women was always humiliating. There were two different criteria for the treatment of men and women. Women were always looked down upon etc etc.

In this paper, an attempt is made to look into some verses in different texts on *Dharmasastra* which are seldom discussed and to see whether one has to revise the general belief stated above. Particularly, the following texts on *Dharmasastra* have been consulted :

Dharmasutras of *Gautama,*

Dharmasutras of *Vasistha,*

Dharmasutras of *Baudhayana,*

Dharmasutras of *Apastamba,*

Kautilya's Arthasastra,

Visnu- smriti,

Manu-smrti and

Yajhavalkya smrti

Status of Woman Ascetics in Jaina and Buddhist Tradition

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Abstract

Jaina and Buddhist religions have made several important contributions to society. Both religions have made a major impact on society through the path which leads to the cessation of suffering or which leads towards the liberation or *moksa*. The Jaina principle of *Ahimsa* and Buddha's *maitry, karuna* and *mudita*, form the basis for rules of conduct laid down for their followers. Buddha and Jaina saints have played a remarkable role in the uplift of society.

However, despite their contribution there is a gender problem in both traditions. Although both men and women play a very important role in society, their position and rights have a big difference. So far as the social and political position of women has concerned, no material change occurred in any Indian tradition. But in a religious field they don't have full rights. Men can liberate from this very life but women can not because there will be a problem if she starts her journey towards liberation.

The aim of this paper is to demonstrate problem of the relation between women and spiritual liberation in Jainism and Buddhism . This paper examines the assumptions and the implications of this problem in detail.

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Social Dynamics In Madhavacarya's Bhagavata Dharma

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Abstract

Madhvacarya alias Anandatirtha (1238.1317/ was founder of Dvaita Vedanta school of Indian thought. He was not only a great philosopher and Prolifico writer but also a teacher and reformer of social and religious practices. He represents unique kind of Vedanta based on the authority of four Vedas, Puranas, Mularamayana Mahabharata and Pancaratra Agama.

His Philosophy is Realistic, Pluralistic and theistic He vindicated realism with scriptural and rational evidences that this world of experiences is real. The distinction between Gods. Jivas and matter is real. He considered souls to be eternal, innumerable and atomic in size, He held that all that exist in the world including Jivas are dependent on supreme lord (for their existence, knowledge and action) and are controlled by him. He rejuvenated Vaisnavism and gave Visnu a supreme position (in Prasthan trayi (B.S) He propounded Vaisnavism and made Bhagavata Purana his source Book. He was the first Jagatguru to write a commentary on it. Apart from his commentaries on Prasthantrayi, Rgved, Mahabharat, Upanishad, he has other works at his credit (total 37 works) which deal with ethics, logic epistemology, Ontology Metaphysics, Theology etc.

He taught Bhagavata Dharma which is universal and meant for all classes, castes and gender. He reconciled doctrine of personal God with God of immanence, transcendence and Absoluteness. Bhagatava Dharma contains synthetic Philosophy, code of conduct, and religion that leads to realization of supreme. Through Bhagavata Madhva preaches a kind of devotion which includes knowledge and generates dispassion. The Bhakti (devotion) is the basic qualification of a spiritual aspirant and it continues even offer liberation, He insisted on self effort and guidance of a spiritual preceptor for getting of god and his grace. Madhva declared in many of his works especially in Bhagavata that the real devotee always does what is beneficial to the humanity. He brought major reform in vedic ritual by introducing "Pistapasuyaga" (flour made animals for sacrifice) instead of killing animals. Thus he proved that he is not a blind follower of scriptures but a humanist, and a socio religious Teacher.

Through Bhagavata Dharma he showed the way (path of devotion coupled with knowledge dispassion) to attain the human purpose and goal.

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Indian culture at cross road

Dr. Rekha Gosalia

Abstract

1. What is culture? It is an abstract concept. It is encompasses many elements, which binds the people in one society as an entity. Culture includes languages, Art, Religion, History etc. The sum total of these enriches the heritage of culture.

2. Culture of India: India has kaleidoscopic type of culture. Languages have diversity in dialects and scripts. There are linguistic zones and regions.

   Art, music, dance, painting, architecture, sport, all come under the Indian culture.

   Religion: Philosophy of various religions like Vedic, Hinduism, Jainism, Sikhism, Buddhist. They all have their distinct principles.

   History of our cultural ethos show the above mentioned variety besides different beliefs, customs and social practices.

3. Cultural change: "change" is the only "constant" factor which is taking place continuously. It is ongoing process and part of every society.

   Change in the Indian culture taking place due to various factors; few are like this: Industrial revolution-progress and prosperity in industrial and corporate world. The process of urbanization, wave of liberalization, growth of education system, novel and rapid technological inventions, impact of western culture and globalization.

   Indian culture is passing and experiencing speed of changes due to above mention factors. However, one can also see the diversity and commonality side by side.

   Let us examine some of the areas where change is noticeable and obvious.

   The institution of family the process of mate selection is under process of change. Religion and History have noted changing aspects. Various Indian languages and literatures abide to changing pattern. Even cuisine clothing are not spared without changes. If we look into cinemas and theatre lots of changes occurred in it. Performing arts and visual arts are affected by the process of change. Sports and media have accepted change.

   To sum up one can notice the cultural change in all the traits, not a single element remained untouched by the flux of change. The pace of change is fast and rapid. The graph of change is going up substantially and at times down. There are slow and radical changes too. But overall impression about Indian culture is dynamic, smooth, progressive and moving towards final imprint and touch (flavor) of Indianness.

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Need for Comparative Study of Religions?

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Let us pose a question as to why there is need for comparative study of religions? And, what is 'comparative religion'? To answer these questions, I am reminded Max Muller's quotation that 'the history of man is history of religion'. Arnold Toynbee has said, "I have come to a belief that religion holds key to the mystery of existence." (The Observer, 1954, page 6). Basically there are two reasons for the urgent need for comparative study of religions:

1. Religion is always considered a priori (and not a posteriori) and this has been connected to the concept of 'Holiness'. According to Henri Bergson we, the humans are still moving towards perfection and have yet to achieve our goal of a perfect Being. This is accepted also by Naturalistic theories that came into existence after Darwin's theory of evolution. This is possible only if I make an attempt to study religions as a posteriori, a study of living religions. And this can be materialized only through comparative study of religions.

2. India is a land of many races, those got mixed-up with inter-racial marriages and neighboring at times, especially at difficult times. So, racial distinctions are not creating as serious a problem as religious distinctions. Religious riots and wars are rampant time immemorial in India. If we want to live as a family, it is really important that we study comparative religions.

The paper will focus on the need to study comparative religions and also the cautions that one has to consider while the study of religions. Otherwise we land up in another mess. The essential aspect of religions of the world remain same – that of self realization – and if the ethical aspect of all religions is same, why this big fuss? The only proposal that can be put forth is Universal Religion of the mystics and saints that can dissolve all stratifications. Amen.

Contemporary implication in Indian Mythology

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Abstract

In Jain Mythology there are 63 Shallaka Purusa. The present paper come to the time of 19 Thithankar a character whose life deserves close attention. According to *Svetambara* tradition, Malli was a women Digamber tradition has it that Malli was male, just like all other tirthankars.

The Story of Malli contain various interesting teachings;the intrinsically in pure nature of the food, the inherent ignorance of all passionate activity etc. The main teachings are the determination, independence and wisdom of the princess. In a Patriarchal society such as Indian, Malli's tale has a powerful impact; the way of spiritual progress and the possibility of a higher goal is within everybody's reach, whether man or women.

The present paper highlights on two things first How is that a tirthankar come to be born in the body of women? And secondly that in this world and in this human condition that the experience of enlightenment can be attain here and now!

Rising with Education towards Personality Transformation- Ancient Indian Perspective

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Abstract

Education always has had a huge meaning in our life, seen as a driving force behind our life's success albeit what was perceived as life's success in the past is totally different from today. And the focal point of true education had been and continues to be an enlightened and transformational teacher who can transform the overall personality of student by destroying his darkness born of ignorance with the shining lamp of knowledge, while educational institutions, educational policies and teaching pedagogy are only supporting accessories.

Overall the complete education needs to be a roadmap towards fulfillment of life's purpose while taking care of economic necessities and happiness quotient. While education during our ancient era was in tune with its etymology, today the scenario is different. Today the education system is multifaceted, fragmented and incomplete. It is difficult to ascertain the exact goal of education as it is primarily seen as a means to earn a good living. The mechanistic temperament of technology is taking us far from understanding the significance of life, gradually progressing towards collapse of sane human values.

It is the need of hour to rebuild modern Indian education with insights and know-how drawn from traditional wisdom, and re-capture the purpose of education to transform the learner towards perfection and thereby lessen psychological disorders among literate youth which is becoming rampant in our society.

This paper will explore some of the possibilities in this direction.

***Keywords**: Transformational Teacher, personality, technology, life, human values*

Education and Transformation of Personality

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Abstract

"You taught me language; and my prafit on't is, I know how to curse," said caliban in Shakespeare's last play " The Tempest." This is convincingly an ironical statement on the futility of education . No more fitting conclusion can be drawn torwards the mind-boggling exercises and experiments with regard to the effective use of education.

Education in the existing environment has been the worst kind of perversity which has grieved the nation. Being educated, one has to hang one's head in shame for one does not inspire a sense of fairness or reverence in the masses. Education has not been able to make us honest, noble and pious. The formal education has rendered us more clever than wise. Cut-throat competition rather than generous co-operation is the way of the educated lot. And worse still, we are dying to raise our progeny in the vicious circle. Therefore, we are least concerned about the future of our future generation. All our exercises in the social fields can be couched in the well known rhetorics, quick-fix, short-cut, get-rich-quick, lobster's ease of life, comfort zone etc. Our movement or action rarely signifies a higher quest or a nobler cause. What soever the range of our activities or depth of our convictions, it just betrays our covetous nature shrouded in false identity. The more we try to display our glittering self, the more we expose our baser and darker parts, thus allowing them to get the better of the immortal parts. We are no better than those who are short, brutish, selfish and foolish as disdained by Hobbes.

Can goodness be independent of education? Goodness of soul is the ultimate object of education. Without receiving formal education one can be inherently and inwardly good. Then what is its relevance to life ? Let us wait for plausible answer to the riddle. To begin with, the sense in which we take education basically refers to literation. An adequately literate person is not essentially an educated persons. Both the lettered and the unlettered persons today cut extremely sorry figures before each others. The former suffers mortal ills like selfishness, ego, jealousy and corruption and debauchery, while the latter from chill penury, superstition, fear. Both the sections are an ignorant Lot. Both the extremes continue to plague our nation and cause a grave concern to the people at the helm of affirmer who are trying to reform education and transform the persons concerned. But success has been elusive. Education, broadly speaking, plays two vital roles . Firstly, it makes one literate, enabling one to achieve a decent living and serve the society through one's intellectual capacity and brilliance. No harm if one becomes ambitious to shine in career or in profession or any given field of activity. If ambition outgrows and outshines the better parts of one's being, then he or she will fail to produce things of lasting impact and value. In this case, education will be counter-productive. The second role is to imbibe love and respect for nobler and higher quest of life. It inspires the flowering of the mind and the spirit. It trains us to cultivate the qualities of head and heart. A truly educated person is a committed person- committed to the self-discovery, self-mastery and self-analysis. The self –luminous man can do a signal service to himself as well as to the larger community. By doing justice to his intellectual calibre, career, character , social status, wealth and prosperity, he can do justice to the surroundings.

Impact of Indian Culture on Science and Spirituality

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Abstract

" A nation that does not respect its culture will not have health or wealth"

- Kishori Amonkar

Recipient of Life Time Achievement Award from National Centre for Performing arts

"I have traveled the length and breadth of India and I have not seen one person who is a beggar, a thief, such a wealth I have seen in this country. Such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this national which is her spiritual and cultural heritage"

- Lord Macaulay's Address to the British Parliament on February 2, 1936

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow – in some parts a very paradise on earth – I should point to India."

--Max Mullar

Few countries in the world have such an ancient and diverse culture as India's. Stretching back in an unbroken sweep over 5000 years, India's culture has been enriched by successive waves of irrigation which were absorbed into the Indian way of life. It is this variety which is a special hallmark of India. Its physical, religious and racial variety is an immense as its linguistic diversity. Underneeth this diversity lies the continuity of Indian civilization and social structure from the very earliest times until the present day. Modern India presents a picture of unity in diversity to which history provides no parallel. In fact Indian culture pervades over all Indian religions, festivals, rituals artifacts, monuments, costumes, music & dances, language and literature.

Indian culture treats guests as god and serves them and takes care of them as if they are a part and parcel of the family itself. Even though we don't have anything to eat, the guests are never left hungry and are always looked after by the members of the family. Elders and the respect for elders is a major component in Indian culture. Elders are the driving force for any family and hence the love and respect for elders comes from within and is not artificial. An individual takes blessings from his elders by touching their feet. Elders drill and pass on the Indian culture within us as we grow.

"Respect one another" is another lesson that is taught from the books of Indian culture. All people are alike and respecting one another is ones duty. In foreign countries the relation between the boss and the employee is like a master and slave and is purely monetary whereas in Indian culture the relation between the boss and the employee is more like homely relations unlike foreign countries.

Helpful nature is another striking feature in our Indian culture. Right from our early days of childhood we are taught to help one another in need of help and distress. If not monetary then at least in kind or non-monetary ways. Indian culture tells us to multiply and distribute joy and happiness and share sadness and pain. It tells us that by all this we can develop co-operation and better living amongst ourselves and subsequently make this world a better place to live in.

Values in India *:* Tradition in India is about values that transcend down generations automatically. These are genetic traits and simplicity is the main ingredient. Ancient culture believed in a lot of dogmas and rituals that can be termed as false beliefs and Indians are an intelligent lot to traverse these paths and modify the social requirements. Indians are highly flexible in the sense they would like to imbibe the changes dictated by western influence and yet clearly affirm their belief in traditions.

It is customary to respect elders and touch their feet as to seek their blessings. Occasions or festivals demand a lot of participation in terms of rangoli drawing, diyas and an array of yummy treats made in the authentic variety as per the caste and geography. Hindu rituals are a lot about song and dance and each family has a natural way to adjust to these formats. It is a ritual to pray to the Goddess of learning Ma Saraswathi to achieve success. Similarly business people always insist on drawing the Swastika which marks prosperity and worship the Goddess of wealth.

With the advent of technology and women emancipation there is a trend to mingle free with the western concepts of dress, belief, work and also get into a secular concept. But one can feel a distinct Indianness and most of our brethren abroad miss their homeland. Indians all over the world are known for their hospitality and high level of tolerance. Their adaptation power is high and hence they are able to scale heights in the international arena. Putting oneself on the global map, Indians are seeking new vistas of communicating their beliefs and tradition. The gift of health and well being through yoga and meditation is a great source of Vedas in the rich Hindu tradition which has actually benefited the world.

The values in India is about living life with a zest and observing the belief that there is one God prevailing despite so many religions. Respecting elders, understanding cross culture traditions, free mingling to accommodate tolerance, staying interested in rural welfare are the values of India. The artifacts, cuisine handicrafts, attire and lifestyle of the rural folks is still followed and preserved by Indians.

Ecospirituality in Indian Thought: Organic Vision and Global Message

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Abstract

In Indian thought the sense of intrinsic value is posed in the basic quest of knowing the place and role of man with respect to interrelatedness of ecological cosmology, i.e. ecospirituality. Indian (*Sanatana*) thought, survived from at least since 3000 BCE, ascribes

to the unity of life and to psychic attachment with nature in different forms at various levels, and through a variety of rituals, sacrifices and symbolism. The idea of nature and human integrity in Indian thought depends upon ways in which people see and experience themselves, their sense of attachment to nature, and their ways of maintaining this. Hindu quest for understanding and practicing harmony between nature and humanity has a vital role in the new ecospiritual consciousness under the umbrella of *Kyosei*, a Japanese philosophy of coexistence. However, it also sometimes turned to superstitions, fundamentalism and used as political tools.

One of the crucial crises that Indian tradition faces today is misconceived idea that ritual frame of performing religion and the life philosophy and eternal quest of spirituality are the complementary and in many ways are identical too. Of course in textual tradition there has been rich debate in the past, however in course of transformation an unusual thought-and-practice took a massive turn and accepted by the masses co-sharing harmoniously and coexistentially. As opposed to traditional intellectuals whose concern derives from the self-enclosed realm of elite cultural life, let us come across the disciplinary boundaries in making 'civic' environmentalism making ecospirituality a way of life and concerns for humanity. This would be a realization and awakening on the path of harmonious coexistence. Think *universally*, see *globally*, behave *regionally*, act *locally* but *insightfully*. This is an appeal for cosmic vision, global humanism, and Self-realization, as envision in Indian thought. Altogether it promotes an ecospiritual worldview — a spirit of wholeness, a sense of holiness — grounded on an evolutionary cosmology in the core of which lies the sanctity and faith — the vision of ecospirituality and *Kyosei*.

***Keywords**: Ecospirituality, Hinduism, Kyosei, Gross elements, spirit of place, dharma, new publics.*

Reference:

Singh, Rana P.B. 2011. ***Indo-Kyosei Global Ordering: Gandhi's Vision, Harmonious Coexistence, & Ecospirituality***. Foreword: TAKEMURA Makio (President, Toyo University, Japan). Research Center for Kyosei Philosophy, Toyo University, Japan. Meitoku Publishing, Tokyo. [11x18 cm, 142pp., 10 tables, 13 figs.]. Pb. ISBN: 978-4-89619-792-1.

Rhythms in Science Society and Spirituality

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Background:

My student, brought-up in a remote village and educated in a Kolkata college recently told that he can not speak fluent English. I knew that he was particularly attracted towards rocks and other Western stuff. When I asked him about this strange coincidence, he admitted that he can remember the exact wordings of most of the contemporary western songs, in spite of his difficulties in continuing English conversation even for short periods of time .My own experience tells me that I could remember Tamil songs without understanding Tamil during my student days in Chennai.

The Take Home

Music evidently serves as efficient carrier. Like targeted delivery of drugs it carries many messages to the right niches within us, penetrating the barriers that we normally have. The musical communication process exceeds the narrow boundary of *taxon* , and is extendable to other species. It may be tempting to believe that we are in a singing planet, where music is all pervading. What we think as sound, may be music to some , even if not to our ears. Our compulsions mask the inner ear to listen, and inner voice to sing the real song imprinted within us.

Beyond the Sounds of Music

If we take music in a broader sense , and not confined to a few acoustic nodes, we may appreciate the fact that music may penetrate deep inside the cellular compartments and its perception is not confined to higher organelles like brain. Each cell is actually singing. They are communicating with the other cells. The acoustic message in the musical notes is replaced by chemical message. Waves of calcium are actually travelling from one cell to the other a speaking the language which we fail to understand. The transmitters are lighting up our brains. Our senses, even the sense of odour are actually musical molecular vibrations of the odour receptors.

Music and Spirituality

The bible is full with the citations of sound and music. The voice of harper harping with their harps is mixed with the voice from the Heavens and voice of many waters. Solomon was believed to be the wisest man. Solomon's songs numbered a thousand and five. According to Dhu'l-en Nun Misiri , the Egyptian saint, there is an entity called 'Seema-Sama , a listening power that stirs the heart and unveils all the obstructive curtains so that we can seek the blessings of Allah. Nearer at home we have the great exponents of music. We are all accustomed to mythical Narada with Veena in his hand. The vedic deity Saraswati also carries the same. Mahaprabhu created a social Sunami through his famous 'nam-sankirtana'. The 'samadhi' of SriRamkrishna and SriAnukul Chandra always preceded a spell of 'Kirtana'. The famous 'Shabda sadhaks' of India also consider sound as sacred. Let us blow our life with the showers of this elemental music, this great equalizer , that breaks the walls of religion cult society and geographical boundary.

Science and Spirituality

Mr. Sankar Pradhan

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Abstract

Science and Spirituality are one and the same thing when we consider " SARVAM KHALWIDAM BRAHMAN" all that we see is the manifestation of the spirit or Brahman- or all is the creation of Brahman.. There is no existence of matter with out spirit.. Brahman is called as the Spirit, Self or Divine. When we considerate Science and Spirit as two separate subjects, our approaches become different, so also the properties,principles and procedure. It is our limited knowledge to perceive the subject. Science depends upon certain physical

properties principles, procedures, methods to quantify its results. In case of spirituality,also, there are certain principles, procedures and methods not only to quantify but also to qualify its results, but the properties are not physical but spirit, vibration, consciousness etc. In case of science it brings benefits for the humanity, no doubt. But, in spirituality, there are not only benefits to humanity but also solutions which science cannot give due to its limitation. In science there is no selection of consciousness as a core element, where as in spirituality, consciousness is the core element considered in all the levels of its spiritual discovery and inventions. It is this consciousness that exists behind matter, behind our thoughts, sensations that regulates everything and also determines a form. In all the human discoveries and inventions made so far by science, importance of consciousness or spirit is left. That is why in the application of science there is no solution when it creates havocs to humanity by its excess or wrong applications. It is in spirituality, a balance is maintained in its application, a harmony always and every where is maintained which is tuned with the universal harmony. It cannot justify itself without taking the universe. The existence of the world or universe is due to this universal harmony, which a scientist can term " a theory of relativity' but, in real sense it is more than that. Any human being can discover it within himself and expand it can go beyond the individual self and can make identify his individual self another self and also with the universal self. The so called physical science can not do it due to its properties, principles and methods are physical and knowledge is limited. Some scientists have now admitted to welcome spirit to enhance to scope of science and know more and more the inherent truth of matter not only in discoveries and inventions of science but also in the application of science to get for-reaching results as well as permanent solutions to the present day human problems and worldly crisis. There will be union in thoughts, no alienation , no division of thinking science and spirituality , rather both complementary to each other trying to express the real Truth.Thus matter will reveal the spirit and the world be a spirit's manifest home in joining their hands together ."Spirit shall look out through Matter's gaze and Matter shall reveal the Spirit's face".

Jain Ecology for better Social Order

Dr. Kokila.H.Shah

Abstract

Jainism with its unique cultural heritage has been able to survive in India up to present day because of certain noble principles and scientific doctrines. Let us revisit the legacy of lord Mahavira.

The paper attempts to highlight that Jain School of thought is emphasizes the importance of environmental conservation. Self restraint is the Key concept. It points to the intrinsic value of all life-forms. The distinctive contributions of Jainism to Indian Culture are:

1. Non-violence-Compassion
2. Equivalence of souls
3. Universal friendship
4. Interconnectedness-Ecological principle and doctrine of six life forms
5. Jain code for the households and seven obnoxious habits-Attitudinal Changes with

auspicious Meditation.

The focus is on the Jain Doctrines from the Point view of Ecology and Social Cohesion.

For Practical purposes, Jainism emphasizes Right Conduct with it rules and disciplines which assists us in eliminating corruption from society and purifying ourselves. Jaina Perspective is spiritual which is all for protection of nature.

Not surprisingly, parallelism is found between Science and Religion in Jainism.

Jain way of life style with Non-Violence, Non-Possession and Non-Absolutism can pave the way for better social order.

Bose Einstein Samadhi
Scientific Basis Of Mediataion

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Abstract

Matter and energy are interconvertible. This was a path –breaking contribution by Einstein and was unequivocally proven albeit in very morbid and destructive circumstances. Thus, matter is present in various energy states. These energy states were found to be temperature dependant.

The higher the temperature, the greater the energy. A simple example of this would be water that boils upon heating to higher temperatures. This increases the disorder in the molecules as they are energized. This disorder is referred to as entropy. It represents the excitability and chaos of the molecules that constitute matter. Satyendra Bose, a reputed Indian scientist proposed to Einstein that if matter was cooled to very low temperatures (Absolute Kelvin- minus 273 degrees) then the entropy of that matter should decrease and matter should come down to a zero energy state.

This remained only in the realms of hypothetical speculation until it was proved much later on. This zero energy state is now known to physicists as the Bose –Einstein condensate. This state of matter is also called a superatom as the entire mass behaves as if it were a single atom. It loses all its characteristics of shape, charge, polarization etc. It probably reverts to a shapeless attributeless phenonomenon. De-evolution of matter, reverting back to just the potential to manifest as anything and everything. Our brain is as aggregate of close to a 100 billion neurons.

The various thoughts that constantly crowd our minds are the sum- total of simultaneous activity of different neurons. No wonder that there is such chaos in our awake state. These thoughts then translate into various biological changes mediated by the hormonal apparatus at the pituitary interfacing system. The complex interconnections that abound the nervous system ensure that even a small impulse rapidly spreads seismically via this dense network. Certain individuals have innate higher entropy levels and therefore find it harder to concentrate. They are known as distractible in common parlance. They have fleeting thoughts

and are very restless. The sensory organs serve as an important pathway to increase the entropy as they stimulate various neuronal circuits adding to the entropy. Therefore closing the eyes helps in the process of concentration. Continuous stimulation of the neural networks is what happens in awake states. Sleep is therefore necessary for minimizing these constant excitatory inputs. Sleep deprivation leads to fatigue of the neural networks When one concentrates, there is a resultant decrease in the disorder of the neural system. As concentration increases, the tendency of the mind to waver and scatter decreases.

The mind is more sharp focused. We all have experienced the need to concentrate when we are studying or performing some important activity. So when we concentrate, we are increasing the synchronicity of a specific group of neurons and silencing unrelated neuronal activity. In scientific parlance, concentration decreases the entropy of the neuronal apparatus. Reverting to the earlier example, as we approach the Absolute Kelvin, just as the entropy of matter drops to near zero levels, similarly, the neuronal disorder keeps waning as we concentrate.

The neuronal firing decreases in amplitude as well as frequency. So would the propagation across various networks. In awake states, when one consciously attempts to decrease the entropy of the nervous system, it is referred to as meditation. As the entropy of the neurons keeps decreasing, a state of calmness is perceived. As this progresses further, the neurons start becoming synchronous. That is, they neither modulate or amplify any incoming signal. They just resonate in harmony. As this orchestra starts becoming more in synch the subject experiences varying states of bliss and happiness. Till what is presumably the final state of zero entropy, where all 100 billion neurons function in total unified quantum coherence . This Bose Einstein condensate equivalent of the neuronal system is what may be termed as Samadhi.

SpiritualIntelligence:AcatalystforInspirational Leadership and Management Excellence

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Abstract

"Spirituality" is the basic feeling of being connected with one's complete self, others, and the entire universe." If a single word best captures the meaning of spirituality and the vital role that it plays in people's lives, that word is "interconnectedness." Spirituality should not be treated as a jargon to find place in philosophical books but it encapsulates the very essence of practising life with simplicity. Spirituality in the workplace can be of great help in increasing the productivity of each individual and organization in totality. In

contrast to religion that is organized and communal, spirituality is highly individual and intensely personal. One doesn't have to be religious in order to be spiritual. The values-based organization results when the founders or heads are guided by general philosophical principles or values that are not aligned or associated with a particular religion, or even with spirituality. In the changing business scenario there is a need to integrate spirituality into management. No organization can survive for long without spirituality and soul. Ways of managing spirituality without separating it from the other elements of management need to be understood and implemented for the holistic development of individuals and organization. This paper deals with the importance of practising spirituality at workplace to progress from cognitive intelligence to emotional intelligence and ultimately to spiritual intelligence which acts as a catalyst for inspirational leadership and management excellence.

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Biodiversity, Ethology and Love

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Introduction

Sri Sri Thakur Anukul Chandra came to stay at Deoghar (Now in Jharkhand State) on 1946 and within five years, the number and variety of birds and beasts grew in unprecedented manner. This apparently unusual but delightful development was made feasible because of His sheer love and fellow feelings for al created beings. This article has attempted to show that love, compassion and sympathy are some of the divine qualities, which have got tremendous effect on Biodiversity, Ecology and Ethology of living organisms in any particular surroundings.

Abstract

For various anthropogenic activities Viz. deforestation, automobile explosion, population explosion, housing etc. , Biodiversity is facing a great threat. Love is such an amazing panacea, that the animals can change their original habitat and violent nature and can live with each other in mutual love and harmony. Love can enable animals animals to live in very big numbers in a very small place having very few trees, shrubs and herbs. Sri Sri Thakur Anukul Chandra had demonstrated this apparently philosophical idea into a practical reality at Deoghar now in Jharkhand. He also stressed to learn animal's language which has a tremendous impact on the ethology of animals, a relatively new but highly promising discipline in Biology.

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Existentialism - as propounded by Sri Sri Thakur Anukul Chandra

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'Don't trouble yourself much in debating whether God exists or not, make sure for yourself that you do exist', this is how Sri Sri Thakur Anukul Chandra began a monologue. The monologue begins with self existence and drives down to the realm of elevated consciousness, encompassing, within its text, family, surrounding and environment.

Introduction

This paper attempts to explore the meaning and dimension of theory of existentialism as propounded by Sri Sri Thakur Anukul Chandra. As per him, existentialism is 'a self sufficient ism, that upholds individual, fulfilling their distinctiveness and traditional trails, with every adjustment of their traits, nurturing their wholeness, in tune with the universal existential progressive propitiousness, both individually and collectively, regulating their inherent harmful attitude, so that an active valorous serviceable admiration may grow spontaneously'. (The Message – Vol. II)

The theory of existentialism of Sri Sri Thakur Anukul Chandra in this paper has been structured in the following order:

1. Existentialism as the basis of spiritualism
2. Existentialism as a process of person's evolution
3. Existentialism – pivot of every 'ism'
4. The cry of existence
5. Life's indicators
6. Life follows the spirit of a cell
7. Nature's holy blessings
8. Existence vis-à-vis complex
9. Spiritual development and manifested improvement
10. Struggle for existence
11. Dharma and culture in life
12. How to enjoy the bliss of existential glow
13. God in human form

Abstract

Summarily, theory of existentialism can be outlined as below:

- Existence is real;
- it has a cause;
- existence needs to be sustained and supported;

- existence needs to be protected from deleterious threats;
- existence has surroundings;
- there are existential propitious laws;
- existence is felt by consciousness; consciousness gets expressed in life;
- life has an urge to be evolved towards becoming;
- evolution is shaped by culture and gets elongated through biological and hereditary process;
- each existential entity carries an individual distinctiveness;
- societal groups with similar instincts and biological assets preserve and help promote the distinctive features of members of the groups;
- *varnashram* based groups functionally complement each other;
- social welfare is founded on individual wellbeing and personal liberty;
- existence is upheld by laws of nature;
- such laws are articulated and demonstrated by anointed, self-regulated great man of the time.

Indoaryan Existentialism - A new era of human evolution

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Abstract

purpose of life is to exist and to evolve. In search of existential-becoming man comes into the feeling of oneness with the total socio-environmental ecology by realizing the fact that – he can't exist without making his environment exist. This realization reveals the science of mechanism of ecological balance of man, environment and nature and initiates to apply the laws of evolution of nature in human and social life. This is **Existentialism**.

In the course of natural and sociological evolution - we found grouping of similar character of inorganic elements and after the advent of life, similarly grouping of common characters were taking place in the plants and animals. Onwards hereditary division of labor within the body and in the society took place. In plants and animal kingdom it has been proved that mating between better biological heredity of females and less evolved male – parent's potentials get devolved and deformed characteristics transmit into their progeny. We find even plants and animals also reject this mating to continue its' healthy heredity - as an indispensible factor of existence and evolution. Man needs to develop awareness to manipulate the law of nature out of loving attachment with a master man – which makes him conscious about the balance of socio-environmental ecology (SEE). This idea was first revealed by the Aryan seers. This is **Indoaryanism**.

Human life is the amalgamation of Psychological and Biological existence. Psychological

development goes on by concentric go of life and self-upgradation; and biological evolution gets confirmed by implementation of the natural laws of eugenics. Concentric life, Self-upbringing and Eugenics are the three pillars of life, together uphold the modern world as the source of Human Resource Development and thus world could be socio-economically and psycho-spiritually transformed into a universal society of humanity. This process of total evolution of human being is called Aryanization. This has revealed **a new era of human evolution**.

Ecological dharma: The key concept for an integral wellbeing

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Abstract

The various cultures, languages, religions and economies may divide the human community but something unites all and that is ecology. There exist the great interconnections between human and natural kingdoms. The *Mahābhārata,* one of the noblest heritages of India, incorporating everything that falls within the domain of humanity and nature inherits within itself the psychedelic variety of themes. Through a rich variety of episodes and stories, it portrays that the world of nature and the world of human beings are not only intimately connected but that they are astonishingly alike and there is a constant interaction between both. The text sheds light on the various hues of *dharma* explicating that people of that era lived in close consonance with nature. The *Mahābhārata* may be ancient in its origin but has the capacity to give enlightening messages to the contemporary world. Its eco centric approach can be translatable into ecological *dharma* which in true sense needs to become an integral aspect of human thinking of the present day world which appears to be in a state of natural crisis culminating into spiritual decline and moral bankruptcy. Treading upon this thought, the paper will discuss that *dharma* in its sense of moral yardstick in 21st century needs to acquire a green dimension, arousing the spirit of ecological consciousness in the minds of all so that each is passionately attached to the earth and works in closer unity with all its beings. The ecological *dharma* calls for a new reflection-an ecological reconstruction leading to care of the earth, its inhabitants-animate and inanimate ultimately paving way for an integral wellbeing.

Contemporary Applications of Indian Mythology With Special Reference To Jain Theory Of Dreams

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Abstract

India have two different systems, one we call history- history takes note of the facts. Another we call puraana-mythology, it takes note of the truth. We have not written history

about Buddha, Mahavira or Krishna, but we have written myth about these people.

A myth is a parable that only points to the moon , but says nothing about it…. A finger pointed to the moon , an indication, an arrow, saying nothing. Similarly a dream does not depict the real persons, no not at all, nor it is the pictorial representations. It represents something of inner, stillness, something of the being, a visible representations of something which is invisible through symbols in ones` dream. This is mythology. But symbols give significance. As we remember always that significance is the shadow of truth. None can deny that dream-symbols have been haunting all those spiritual persons who are making meaningful efforts to live, e.g. parents of the Christ, who were warned of the cruel edict of Herod, and they fled with divine child into Egypt, Gautam the Buddha, Lord the Mahavira, as also a number of their predecessors and contemporary, the best examples.

The aim of this article is to present the Jain theory of dreams by example of fourteen\ sixteen dreams out of thirty auspicious dreams depicted in the Jain Sutras, saw by the Mother Treeshla at the time of the embryo of the universal monarch or Arhat i. e. Lord Mahavira enter in her womb.

●●●

Mythology

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Abstract

We examine the scope of mythology in the milieu of post modernism where reason and scientific temper is the touchstone to distinguish between sense and otherwise. For a young independent nation, dreaming to build a modern and progressive society how has this attitude impacted Indian mythology? Even modern societies celebrate comic figures like Tintin only to reaffirm that if mythology is not a living vibrant culture in a society we necessarily create one. Plato, the Greek Philosopher thought that the myth has a measure of truth in it, although its many fantastical details may lead one astray if taken literally. We look to mythology not for its historical or scientific accuracy but its evocative and picturesque way of perhaps imparting valuable messages about people and life.

Good Governance and India Culture

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Abstract

The term “Good Governance” is more familiar to the students of public administration as it is one of the latest concepts entering into its lexicon. The origin of the concept of good governance is attributed to the realization of the World Bank from its lending experience

in many developing countries. This experience led to the findings such as softness of governments on policy implementation, absence of proper accounting or budgetary system, widespread corruption, and general lack of popular participation leading to derailment of several World Bank projects. Hence, the Bank insisted on "good governance" as crucial input in sustaining an environment of equitable development.

The concept of good governance is not new to India. Kautilya in his treatise, Arthashastra has elaborated the traits of a king of a well governed state thus : *"in the happiness of his subjects lies his happiness, in their welfare their welfare, whatever pleases himself, he does not consider as good, but whatever pleases his subjects he considers as good."* Mahatma Gandhi had propounded the concept of 'Su-Raj'. Good governance has attributes such as accountable government, transparent government, responsive government, inclusive growth, effective and efficient management, legal compliance, etc. Good governance aims at providing an environment in which all citizens irrespective of caste, class and gender can develop to their full potentials. In addition, good governance also aims at providing public services efficiently, effectively and equitably to the citizens.

The 'governance' part of good governance can form the agenda for discussions on administrative and political issues. However, the 'good' part of good governance can attract students from varied disciplines to deliberate on questions such as what is good governance? which values are essential to successfully implement good governance? what kind of culture is necessary to imbibe, inculcate and practice good governance? This paper aims at emphasizing the last question and examining the relationship between Indian culture and concept of good governance and evaluate whether this concept can be successfully implemented in Indian cultural context.

Good Governance: A Paradigm Shift Towards Science leading to Spiritual World

S. SRINIVAS*, SAUNAND SOMASI*, BHARGAVI. S**

Abstract

Ever since there has been a human Endeavour towards development, the physical entities have taken dominant place in the social life. The historical progress of the civilizations have always been hysterical being human centric. "The Heavenly Souls"- The Saints and Mahatmas, have descended from the heavenly spheres to spread the message of brotherhood. However it has always remained a puzzle to this date as to what the brotherhood is referred to as by these Heavenly Souls-the Saints and mahatmas. Be it the pre-historic age or the present era of Electronics and Super Conductivity. All throughout these civilizational transformation, human centric processes so referred as Anthropogenic activities have created an environment, which could be referred in terms of Disciplines such as Social Sciences, Commerce & Management and The humanities. We do not feel to include the disciplines of Mathematics and Sciences, pure or applied, which are virtually based on the phenomenon not created by the human. Thus the primary initiation of the very concept of this concept thematic paper is derived from tenets of the disciplines of study for human development towards Spiritual World. Thus, the philosophical basis of the world order laid significance to the disciplines excluding mathematics and Science. This foundation

continued through ages giving rise to human dominated earth and earthly activities, and such Developmental Processes over the centuries paved way for discrimination by Humans towards selfish goals. This graduated to Intra-Human discrimination in various forms, the gift of so referred disciplines of non-sciences & non-mathematics. This is not to undermine the philosophical basis of such disciplines, but is aimed at provoking the very thought processes in each one of us to pave world towards One-ness through the process of reasoning and appreciate to agree that human is one amongst lots others which form the Universe. And the present Concept Paper discusses the very essence of Paradigm of Good Governance and how it could bring One-ness, the very philosophical basis of Spiritual being.

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