

Frequently Asked Questions on Swastyayani

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A series of Swastyayani conferences were held since 1998 to understand the Swastyayani concept, principles and implications. On the basis of inputs from these conferences and taking into account Sri Sri Thakur's sayings on the subject, attempt has been made to put together a workable framework on Swastyayani through frequently asked questions and answers. Attempt has been made to quote references of Sri Sri Thakur's literature, wherever possible.

The framework has been structured through following sections:

- A. Conceptual Issues on Swastyayani
- B. Swastyayani Vrata Principles
- C. Oblation of Swastyayani
- D. Objective of the Swastyayani Capital Amount
- E. Investing the Swastyayani Capital Amount
- F. Swastyayani Estate
- G. Combined Swastyayani Estate
- H. Inheritance of Swastyayani Estate
- I. Swastyayani State
- J. Effect of Swastyayani on Generations
- K. National Impact of Swastyayani
- L. Istabharity and Swastyayani

A. Conceptual Issues on Swastyayani

1. Q: Which one was introduced first? Ishtabharity or Swastyayani?

Ans: *Swastyayani vrata* was introduced in the later parts of 1937. *Ishtabharity* in its formal practice was introduced in Oct.1938, after the 2nd *Ritwik adhibesan*.

2. Q: What was the objective of formulating Swastyayani Vrata?

Ans: Sri Sri Thakur formulated *swastyayani vrata* to ensure a normal culture of motor-sensory coordinating habit in daily life of each individual. (Nan Prasange; Part. 2: Page:181)

3. Q: How did *Swastyayani Vrata* start?

Ans: Anecdote goes like this. Ananta Maharaj used to maintain expenses of 20-25 families living in Ashram. After his death, Sri Sri Thakur wanted to arrange persons who could donate Rs.3/- per month for the purpose and the '*Arghya-patra*' was introduced. Sri Sri Thakur desired to find a process so that prosperity of these helping people goes on unabated. As an outcome of this, *Swastyayani* scheme came to his mind.

4. Q: Did *Swastyayani* exist before Sri Sri Thakur's advent?

Ans: 'Observation of *Ishtavriti* was there earlier but the *swastyayani* has been formatted by me, said Sri Sri Thakur. He continued, 'even though the *swastyayani* concept existed, it was not there in a perceivable format. I have given the form of *swastyayani* and hence it is new from that aspect.' (Alo. Pra. Vol 1: 25-6-40: 45)

5. Q: Does *Swastyayani* mantra work like autosuggestion?

Ans: Thought leads to action and action results in achievements. So, autosuggestion has a mechanism for achievements. However, a mantra has its own dynamics of action. Therefore, autosuggestion could at best be one of the processes of action of this mantra. Sri Sri Thakur has separately given a set of 'solemn pledges' (*swatah anugnya*), which are akin to auto suggestion.

6. Q: It seems that *Swastyayani* aims at involving one in worldly affairs.

Ans: It throws you in the ocean of worldly affairs but still not able to obsess you. Because, all the actions that you are carrying out are aimed at protecting your Lord's wealth not that of yours! Therefore *Swastyayani* concepts do not contradict the principles that even a *Sanyaasi* is supposed to observe. Sri Sri Thakur, being the latest prophet has thus fulfilled the *Sanyaasa Vrata* preached by Lord Chaitanyadev.

B. Swastyayani Vrata Principles

7. Q: What is *Swastyayani*?

Ans: 'Observing the five principles of *Swastyayani Vrata* fanatically and sentimentally in human life is the path for a good life or '*swastyayani*' as I call.' said Sri Sri Thakur (Nana Prasange; Part. 2: Page:181)

8. Q: What are the five principles of Swastyayani Vrata?

Ans: The five principles are:

1. Maintain your physique in tune with the providence, so as to keep it healthy and enduring, presuming it to be the temple of Lord.
2. Streamline the urge of your complexes towards establishment of the interests of Lord.
3. Translate immediately into action, the activity that you consider to be good, resisting all obstacles.
4. Interest yourself in the existence and growth of your neighbours and candle their prosperity by making them the followers of Lord
5. Offer oblation everyday to your Lord, with devotion and purity, as per your capability, before serving to yourself.

9. Q: What is the meaning of Observing swastyayani Vrata?

Ans: Observing swastyayani Vrata means to observe the five principles of swastyayani and integrate into character. (Vol. 3: 174). It is imperative to review the level of practice of each of the five principles. If there is sluggishness in practice of any component, that has to be performed meticulously, so that the misfortune does not get any scope to creep into our life. (Alo.Pras. Vol. 3: 1-1-42:30)

10. Q: What is the importance of 'translate immediately into action' as mentioned in 3rd principle?

Ans: If one is not habituated to do things as one thinks, then one loses a lot of opportunity. It is imperative to have this quality, if one would like to achieve greatness in any walks of life, be it industry or business or trade. (Alo.Pras. Vol. 3: 15-4-42:171)

11. Q: What is the implication of the 4th principle i.e. Interest yourself in the existence and growth of your neighbors?

Ans: If you are dependent on the environment for your financial requirement, then you will keep contact with them and do for them, if not for anything else. Compulsion like this would force you into habit of doing for others. More it converts into habit, the better. Doing something for others in expectation of return of course has an element of misery in it. Hence, service for the surrounding has to be put into one's habit. The moment man starts forgetting the Lord and turns a blind eye to the environment; his deterioration begins from that moment onwards. (Alo.Pras. Vol. 3: 15-4-42:173)

12. Q: By taking care of health, will not our mind get inclined towards the body?

Ans: The body has to be kept fit and forbearing, presuming it as instrument for the worship of Lord. Then, the activities of Ishta becomes of primary concern, not the body. Whatever may we do with this mental frame, it saves us from obsession; otherwise there is no escape. (Alo.Pras. Vol. 3: 1-1-42:29)

13. Q: If someone is smoking, is he breaking swastyayani principle?

Ans: Smoking is not specific to swastyayani. Sri Sri Thakur has told to leave all types of addicting substances which is applicable to all initiated people irrespective of being initiated in Swastyayani Vrata or not.

14. Q: If out of five principles, one principle could not be followed?

Ans: All factors have to be observed. If even one factor is not observed, then it has to be understood that my holy vrata has been bruised. You have to move on focusing on this aspect remaining always sincerely alert. If any mistake is observed in its performance, then, that has to be modified through conscious effort during actual practice (Alo.Pras. Vol. 1: 25-11-41:125)

15. Q: How important is keeping the oblation?

Ans: All the rules are to be followed, but if the offering of oblation is continued without break and maintained even through alms during difficult circumstances, it slowly brings the other rules into fold, indeed if interest persists. Conversely, if without keeping oblation the other rules are followed, then nothing will materialize; because everything is for the sake of the Source and this (oblation) forms the link with the Source; if this link is broken, all the rest will be delinked. (Alo.Pras. Vol. 1: 25-11-41:126)

Sri Sri Thakur also adds, 'irrespective of observing the first four principles in best possible way, the worship becomes de-centric without the offer of oblation for the worship of Ishta. Therefore, the oblation of swastyayani is very essential. This is the petiole (linkage). (Alo. Pras. Vol. 13: 16-7-48:9)

16. Q: what will happen if one discontinue practicing swastyayani due to difficulties in life?

Ans: We all are within the zone of influence of planets. Even when we try to get rid of their influence, many times, they also do not leave any scope to exhibit their power. But if we leave observing at that time, then we will be fully captured by them and they will drag us through our nose clearing our path to hell (Alo. Pras.Vol.3: 1-1-42:30)

Discontinuation of observance of swastyayani nullifies the attenuating merit of swastyayani.

It is observed that some kind of disaster follows discontinuation of swastyayani. The direction and speed of growth gets upset. The inconsequential issues become important and the important ones becomes secondary. Higher the curative force of a medicine, higher is the damage potential in its misuse. (Alo. Pras.Vol.17: 4-6-49:173)

17. Q: Can Swastyayani be done for a business activity?

Ans: Yes, Swastyayani can be done for a business shop or for any concern. The 'Swastyayani' principles are equally applicable to business, cultivation or in any other concern and these concerns would have all-round, unchallenged growth if the principle is followed.

Sri Sri Thakur's principles of business and the economic principles of swastyayani will be guiding operating principles for such business.

18. Q: Why One has to beg if the Istavriti/swastyayani *arghya* is stolen?

Ans: Sri Sri Thakur says, 'The deficit in attention which caused the theft, needs to be confessed when you go for begging. Some (potential donors) may behave in unexpected manner and some may question in different ways. Through these, one (the supplicant) becomes more conscious about his mistakes and tries to correct it.' (Alo. Pras. Vol.19: 19-10-1950:290)

19. Q: If only oblation of Swastyayani kept without giving much emphasis on other principles?

Ans: Keeping oblation only is not swastyayani, though it is an important component. (Alo. Pras. Vol10: 53). All the rules are to be followed, but if the offering of oblation is continued without break and maintained even by seeking alms during difficult circumstances, it slowly brings the other rules into fold, indeed if interest persists. Conversely, if without keeping oblation the other rules are followed, then nothing will materialise; because everything is for the sake of the Source and this (oblation) forms the link with the Source; if this link is broken, all the rest will be delinked. The principal urge has always to be maintained, lest all will be meaningless and the efforts will dry up. (Alo. Pras.Vol.1:7: 4-6-49:173)

20. Q: If all the four principles followed properly without keeping oblation?

Ans: Irrespective of observing the first four principles in best possible way, the worship becomes off-centric without the offer of oblation for the worship of Ishta. Therefore, the oblation of swastyayani is very essential. This is like the petiole. The real thing is that nourishing and nurturing of Ishta is the first and prime duty of our life. Unless the attachment on him sprouts, the *satta* (man's spirit or existence) within us does not find the path for real progress. Attachment on Him sprouts in the process of doing for him. That is why, the five principles need to be followed with ardent sincerity. (Alo. Pras. Vol. 13: 9)

21. Q: If one indulges in go between while performing Istavriti/swastyayani?

Ans: Due outcome of swastyayani will be received but go between will spoil a lot of outcome.

22. Q: What is the relation of Swastyayani with Ishtavriti?

Ans: Jajan, Jaajan and Istavriti prepares a person for performing swastyayani properly. So, Ishtavriti is the first step of swastyayani.

23. Q: What is the meaning of the phrase '*tabanukulam yadi satyakaamam, muhuh krupaya kuru karma nistham*' uttered in swastyayani mantra?

Ans: *Yadi kaamam satya tab anukulam, krupaya muhuh kuru karma nistham*. It means, if (my) desires are *sat* (nurturing to *satta*) and favorable to you (your establishment), then kindly again and again adhere me to activities.

C. Oblation of Swastyayani

24. Q: What should be the amount of Swastyayani Arghya for a normal family person?

Ans: The daily Swastyayani oblation amount should be equivalent to the amount of your Lord's two times meal. It may be noted that the amount for Ishtavriti should be equivalent to one's own meal. (Nana Prasange, part-II, page 185).

25. Q: what will be source of Swastyayani Arghya for a Sanyaasi?

Ans: He will beg for it. The guideline is to collect 12 *anjul-musti* (four fistful) rice for perfect Ishtavriti (Ishtavriti siddha hay) and collect 25 *anjul-musti* for keeping Swastyayani principles awakened within. The guideline further mentions that one should not collect more than one *anjul-musti* rice from a family.

He should also not beg for more than three days at a stretch from any particular family!

Therefore, the guideline safeguards the intensity of *Jaajan* that a *sanyaasi* will have to do for collecting an ideal amount for performing *Ishtavriti* and *Swastyayani* properly.

26. Q: What should be the proportion of oblation amount of *Swastyayani* and *Ishtavriti*?

Ans: There is no fixed proportion. The oblation should not be compared in materialistic terms. It is the love offering of one's ability. However, Oblation amount of *Swastyayani* should be more.

The above mentioned guidelines hint that offerings of the *Swastyayani Arghya* should be at least twice to the *Ishtavriti Arghya*.

27. Q: Is there any upper limit for *Swastyayani arghya*?

Ans: There is no mention of the upper limit for the *Swastyayani Arghya*. As the objective is to convert the oblation amount to immovable property, *Sthaabara Sampatti*, one can offer the *arghya* as much as he/she can. A devotee has to decide for himself the equivalent amount that he can afford for the two meals of his Lord. Sri Sri Thakur says, 'offer to *Ishta maximum possible oblation* by increasing your earning day by day through new innovative efforts'. (Alo.Pras. Vol. 1: 25-11-41:126)

28. Q: What to do with the *swastyayani arghya*?

Ans: Every month after offering three rupees to *Ishta*, the rest of the offerings of the whole month has to be stocked as the 'swastyayani balance amount' (*swastyayani udbruta*). Gradually this accumulated balance amount will become a big fund by which *Istottar* immovable property has to be made. (Alo.Pras. Vol. 13: 16-7-48:9)

29. Q: Is the amount of Rs.3/- sent along with *Istavriti* to be increased in today's context or it should remain the same?

Ans: The amount of Rs. 3/- is to be sent as per guidelines given by Sri Sri Thakur. Sri Sri Thakur says, 'Out of this daily offering, remit at least three rupees every month as token expenses of your Lord towards his service, welfare and two meals a day. Balance amount will be accumulated with you in a manner that does not get spoiled.' (Nana Prasange; Part 2:182). As every day's *swastyayani* oblation should be equivalent to two meals of *Ishta*, the Rs.3/- could approximately be increased to the one day's oblation amount.

30. Q: How will one do *Istavriti/swastyayani* when one runs from door to door to have a meal during the calamities?

Ans: Sri Sri Thakur says, 'Then you will see *Istavriti/swastyayani* will set properly. In such a situation *bhojya*, fruit, flower, water or even if nothing is available, can't one offer a fist of sand? The energy that has been accumulated by performing *Istavriti/swastyayani*, will rescue during the danger.' (Alo. Pras. Vol.2: 17-12-1941:54)

D. Objective of the Swastyayani Capital Amount

31. Q: Who is the owner of the Swastyayani capital amount that remains with the *Vratadhaari*?

Ans: The swastyayani capital amount is the cumulated amount offered to *Ishta* after reciting the mantra. So, the amount for all times to come belongs to *Ishta*. But as per the instruction of *Ishta*, the amount is to be preserved by the *vrataadhaari* who has offered it. Hence the *vrataadhaari* is only the custodian of that amount.

32. Q: Can swastyayani amount be spent?

Ans: Swastyayani amount can't be lessened under any condition. Therefore, cannot be spent.

33. Q: what is the ultimate use of this capital amount?

Ans: Convert the capital amount into immovable income bearing asset. (Alo.Pras. Vol 13.)

34. Q: If Sri Sri Thakur is the owner of the capital amount, why can't we offer the capital amount for building Infrastructure or temple for Sri Sri Thakur?

Ans: Sri Sri Thakur has given clear instruction about what a custodian can do. If someone violates these guidelines, he is actually disregarding Sri Sri Thakur and defeating the very purpose of the swastyayani initiation.

35. Q: Is it not better to use the amount in Sri Sri Thakur's work rather than leaving an immovable property to uncertainty after one's death?

Ans: Sri Sri Thakur came with 'Man making mission' and this 'man making' dynamics is hidden within the management of swastyayani capital amount. We have to abide the guidelines of managing Swastyayani capital amount and forming the swastyayani estate as prescribed by Sri Sri Thakur, who remains the owner of the capital amount/ the estate. Sri Sri Thakur has clearly told that so long as we are not able to drive away weakness, we have no right to enter the domain of Dharma and hence taking the swastyayani initiation.

36. Q: When there is so much risk of maintaining the swastyayani capital amount, why not to offer only 10 paise as swastyayani oblation and send the monthly amount of Rs.3/- along with *Ishtavriti*, so that there is no headache of managing it?

Ans: Person holding such view should not take swastyayani initiation as he/she gains nothing by taking this initiation. Because, the dynamics of one's prosperity along with that of society assured through swastyayani initiation lies in the actual management process of this swastyayani capital amount.

37. Q: Can one spend from the Swastyayani Principal amount in his need?

Ans: The guideline is to take only the 1/10th of the annual principal amount. But this amount can be taken only when there is a life threatening situation not otherwise.

So, it is only a symbolic provision of Lord's mercy during the days of our disastrous situation.

E. Investing the Swastyayani Capital Amount

38. Q: What to do with the capital amount till the accumulate amount becomes sufficient to purchase an immovable property?

Ans: The capital amount should be invested in such concerns that the amount increases without being subjected to any risk of erosion.

39. Q: Can it be invested to earn interest?

Ans: Sri Sri Thakur was not in favour of earning interest. However, it can be invested in Government Banks where it remains secured and amount also increases.

40. Q: Can we invest Swastyayani seed money in UTI or other policies instead of buying land?

Ans: Swastyayani seed money should not be invested in anything where there is a possibility of erosion of value. Converting the seed money to land property is the ultimate goal till the whole of world is converted to Swastyayani property.

41. Q: Is there any provision for the person managing the capital amount?

Ans: If there is a need, one can take a maximum of 1/5th of the income generated through any investment. This provision is basically in lieu of management and supervision of the investment.

42. Q: Should one be entitled for 1/5th of the amount of the interest received by depositing the principal amount of Swastyayani fund in bank?

Ans: Sri Sri Thakur was not in favour of earning interest. The interest from bank helps to prevent devaluation of the Swastyayani Principal amount. So, the interest amount is actually not an income.

43. Q: Can one invest privately to gain higher interest?

Ans: Investing for the sake of higher interest is not as per Sri Sri Thakur's Principle.

44. Q: Can one invest the Swastyayani principal amount in building a house?

Ans: One should not invest the Swastyayani principal amount where there is a risk of the structure getting destroyed and hence a chance of losing the principal amount itself. The purpose of investing the Swastyayani principal amount should only be to increase the corpus of Principal amount itself and for nothing else. Therefore, return of the of the capital amount must be ensured.

45. Q: Can a house builder invest in building houses to increase the capital amount?

Ans: So long as the objective is clear and capital amount is assured, investing in any business is not wrong. But it must be ensured that the capital gain from such an investment is added to the principal amount as per the guidelines (i.e. only 1/5th of the gain can be taken by the managing person)

46. Q: Can one sale the assets (properties) built through investment of Swastyayani principal amount?

Ans: Yes, one can sale the assets (properties) if the intention of investment is to increase the principal amount which will ultimately be used for investing in *Sthaabara Sampatti*. The infrastructure itself is not a *Sthaabara Sampatti*.

47. Q: There is always a risk when you invest money for income generation.

Ans: Yes, there is always a risk. But the person who has experience of handling that type of risk, is sure to get the investment back. Like in our family life, we also invest and generate income. But we invest in a manner where we are almost sure of not losing the amount. But if we lose in this type of risk taking step, we should be in a situation to payback the capital investment of the Swastyayani Principal amount similar to what we do for returning back the bank loan even when we lose in the investment. Please remember, the principal amount belongs to Lord not to the individual who is just a trustee.

48. Q: In case of Bank Loan, Government waives off the loan if you are not in a situation to payback.

Ans: In Sri Sri Thakur's principle, one should not do any loan for investment rather try to arrange it in an unconditional manner. So, the investment must be in form of a small venture under one's own control and depending upon the success could enlarge it. Here comes the role of other four principles of Swastyayani. Waiving off clause is not there in Swastyayani principle.

49. Q: What should one do if his Swastyayani investment does not give any return like the investment in agricultural crops gets washed away in flood?

Ans: If you lose the Swastyayani Principal amount, the rules will be applicable in the same line as you lose it due to your carelessness. One must make repentance (*prayaschitta*) and try to recoup the principal amount gradually either by begging or by earning himself.

50. Q: But loss of investment in situations like that of the flood is not in one's control?

Ans: Then why should the person invest in such a venture where there is a risk? Do you invest your family money in something where you have a chance of losing everything and become a pauper? If one is doing so, the, he is not following the other four principles of Swastyayani Vrata.

One must invest only where he has his past experience of gainful investment. It indirectly means, the investment must be in an instinctive activity. This is where Sri Sri Thakur has silently laid down the dynamics of establishing the *Varnashrama*!

51. Q: Can institutions be built out of the swastyayani *udbrutta* (capital amount)?

Ans: Yes. Sri Sri Thakur says, "If a big institution will come up through the joint effort of many people by combining the swastyayani balance amount, there also everyone will have a sharp attention that the institution does not deviate from its high principle. Everyone will have a right there." (Alo. Pras. Vol.13:16-7-48:12)

F. Swastyayani Estate

52. Q: In whose name the immovable property should be when Sri Sri Thakur is not present physically?

Ans: As the swastyayani capital amount is kept under custody of the swastyayani initiated person, the property/land will also be in the custody of that person. But the purchase will be in the name of Sri Sri Thakur and the name of custodian/ *sevayat* will also be mentioned in the deed.

53. Q. Can swastyayani estate be sold?

Ans: No. Sri Sri Thakur says, if an *istattor* estate is purchased through swastyayani capital amount, that cannot be sold or destroyed, rather steps have to be taken so that it is maintained for ever. (Alo. Pras. Vol.8:5-6-46:83)

54. Q: Can one then buy a land in his own name while investing from the Swastyayani principal amount?

Ans: You have to be clear about your intention of purchasing the land. If the intention is to build infrastructure and sale it, it is very clear that you are purchasing the land not to convert the Swastyayani principal amount to *Sthaabara Sampatti* but to increase the principal amount itself for purchase of *Sthaabara Sampatti* in future. In that case, purchasing the land is to be considered as one of the several ways of investment.

55. Q: To get income from Swastyayani land, can one give it for share farming (*Bhaga-chasha*)?

Ans: Ideally, one should get the swastyayani land cultivated under his own supervision. If he gives for share farming, then the principles of investment needs be followed to decide the amount of income generated from agricultural land.

56. Q: Can you sale any infrastructure built on a Swastyayani estate (*Sthaabara Sampatti*)?

Ans: If the infrastructure is on a *Sthaabara Sampatti*, then it cannot be sold as the ownership of land is that of Sri Sri Thakur. One has no right to sale it. Infrastructure that is built for the purpose of sale has to be built on the land bought in your own name. Once it is bought in the name of Sri Sri Thakur, your role is only as a *sevyat*.

57. Q: What happens if the person who has bought the land from Swastyayani fund in his own name dies? His children will then occupy that land as per law of the land.

Ans: Even if one has invested the principal amount in any other form and dies, similar situation will arise. Similar situation will also arise if a person dies keeping the Swastyayani principal amount with himself i.e. without investing it.

Therefore, it is the duty of all Swastyayani initiated person to clearly indicate or put a label on the Swastyayani Principal amount wherever they keep it or invest. There should be some documentation process so that in a situations of sudden death, his legal heir comes to know the specific purpose of that amount/investment.

58. Q: How can the Swastyayani Estates be utilized?

Ans: The 4/5 income from Swastyayani Estates will be spent for *dharma*, culture and welfare of people. Sri Sri Thakur says that one day the whole world could be converted to Swastyayani Estates. So, no activity can be singled out if it is useful for existence and growth.

59. Q: If one invests in a Swastyayani Estate itself, for example on agriculture, then how do you calculate the income generated?

Ans: If one invests in a Swastyayani Estate itself, then the cost of investment (cost of seed, manure, labour, etc.) should be deducted from the output and the rest amount becomes the income generated of

which 1/5th could be taken by the *Sevayat* towards maintenance and Supervision.

60. Q: Can one invest to build assets (like buildings) on the Swastyayani Estate?

Ans: Yes, but the cost of assets (like buildings) should be from other source than that of the Swastyayani Principal amount.

61. Q: Can one build shops on a Swastyayani Estate and give them on hiring to generate income?

Ans: Yes. But the investment for building the shops should be from the sources other than that of the Swastyayani Principal amount. If one takes bank loan to build it, the invested amount along with interest is paid back to bank from the money generated in such a process. Calculation of investment in the structure should also include the lease amount to be paid towards the utilization of the Swastyayani land. This lease amount will be the income generated from the *Sthaabara Sampatti* (i.e. the Swastyayani estate).

62. Q: Will income Tax be applicable on Swastyayani estate?

Ans: Every Swastyayani estate is an independent entity. Hence, income tax rules will be applicable to each estate as per the law of the country.

G. Combined Swastyayani Estate

63. Q: How can those who are very old and have a very small Swastyayani Principal amount with them be able to convert it to Swastyayani estate?

Ans: Sri Sri Thakur says that every Swastyayani initiated is the manager of joint Swastyayani fund (*Militia-Swastyayani Tahabil*) or Swastyayani estates. Therefore there is a scope for pooling together the Swastyayani principal amount and convert the joint fund into a Swastyayani estate. But it must be kept in mind that every initiated/*vrataadhaari* is responsible for their respective Swastyayani principal amount. They should not have an impression of handing over that responsibility to others in case of joint ventures.

64. Q: How will each *sevayat* in a combined estate be responsible?

Ans; Maintenance of the 'swastyayani' estate and decision of utilization of the income out of the estate is the prime responsibility of the individual *sevayat*. Hence, in a joint estate, share of each *sevayat* (proportionate to the capital amount) needs to be clearly mentioned.

65. Q: Is it that the name of the person having major share will come first in Joint estates?

Ans: In joint estates, all participating members will have equal right on the estate management.

66. Q: will separate management be needed for each combined swastyayani estate?

Ans: Management will be institution specific. Hence, separate management will be formed by the *sevayats* for each of the institutions. However, the management could take help of other persons if they feel for such a need.

67. Q: The people in Joint estates will have diverse background. How will they be able to manage it smoothly?

Ans: There is no doubt that the initiated persons in a joint estate will be of diverse background. Someone will have a major contribution in monetary terms, then someone else will have better physical skill, someone have managerial skill and some with trading skill. But all will have only one interest i.e. fulfilling Sri Sri Thakur who is the unifying factor and common interest for all. After all, the joint estate belongs to only one person i.e. Thakur Anukul Chandra. So, the joint estate will teach to live in harmony like the children of one Father.

68. Q: What will be principle in managing combined estates?

Ans; Sri Sri Thakur wanted nurturing of every instinct. So, the duty and rights of everyone needs to be retained. Accordingly, every partner in the combined swastyayani estate will have an equal administrative say. In case of divergent views, all the views must be respected. If need arises, a small team could be formed for day today administrative decisions.

H. Inheritance of Swastyayani Estate

69. Q: What happens to the Swastyayani Estate after one's death if the elder son is disabled?

Ans: The person on whom his worldly maintenance is entrusted (Nana Prasange, part-II, Page 182) will be heir for the 1/5th amount.

70. Q: Can the heir be from other than the family heredity?

Ans: Instruction will be there that if the person availing the allowance is not serving the environment in the best possible way in line with the Lord's wish, then the allowance will be passed on to the next worthy heir in the family line.(Nana Prasange, part-II, Page 182). However, if family line ends, then he can nominate a person. Otherwise, it could be the property of 'swastyayani state' which will be managed by the swastyayani initiated.

71. Q: What happens to the Swastyayani Estate after one's death?

Ans: The family lineage of the *Sevayat* will act as *sevayat* for generations after generations and will continue to remain responsible for the management and maintenance of the estates. After the *Sevayat*, the management and supervision of that invested estate (or the share of a particular joint estate) will be made by his eldest heir; in other words, by the person on whom his worldly maintenance is entrusted (Nana Prasange, part-II, Page 182). It must be instructed or specified (*nidesh rakha*) in the deed that if his eldest heir is not a provider of ideal centric, life and growth nourishing, Jaajan oriented service to everyone in his environment to the extent possible, then any worthy member of his family lineage would be entitled to receive the allowance (not more than one fifth of the net income of the estate) and manage that estate.

72. Q: What steps to be taken to safeguard the Swastyayani principal amount of the devotees who die leaving the fund behind and their children who do not have faith in Sri Sri Thakur's ideology?

Ans: In such situations, it is the responsibility of the Swastyayani *Vratadhaari* brothers to take

appropriate measures as the Swastyayani fund belongs to Sri Sri Thakur. To prevent misuse of funds by future generations or by the legal heir, it is the responsibility of every Swastyayani *Vratadhaari* to maintain a detailed record of the funds and specify the purpose of it so that in case of their sudden demise, this could be safeguarded.

73. Q: what happens if none of the children are worthy of being given responsibility of estate?

Ans: In such a situation, the management of estate will be as per the Swastyayani guidelines i.e. the Swastyayani estate will be managed by the Swastyayani State administration. But, specification must be made for handing over the maintenance charge of these estates to the able offspring of that family lineage whenever such a person becomes available.

74. Q: what happens if one does not have son but has daughter?

Ans: Sri Sri Thakur has clearly given the responsibility to a worthy member of his family lineage (Nana Prasange, part-II, Page 182). So, if one does not have a son, the family lineage ends there and the estate has to be managed by the Swastyayani State.

75. Q: What happens if one does not have any legal heir?

Ans: Sri Sri Thakur mentions (Alochana Prasange, Part 13, page 10) that the Swastyayani *Vratadhaari* will do the administration of Swastyayani State according to the principles of Swastyayani Vrata and through this will evolve the normal democratic state. So, those who do not have a legal heir, the Swastyayani estate will be part of the Swastyayani State administration.

I. Swastyayani State

76. Q: How will the Swastyayani State be formed?

Ans: Swastyayani State is the amalgamation of swastyayani estates.

77. Q: What will be the geographical boundary of Swastyayani State?

Ans: Swastyayani State will have no geographical boundary. It will be a functional state whose physical identity will keep on increasing with addition of every swastyayani estate till the whole world becomes converted to Swastyayani State. The ultimate goal will see every person working in the land of Ishta taking 1/5th of the profit and the rest 4/5th going to the state which will manage the welfare of every one in creation.

78. Q: How can the swastyayani estates be purchased in states where Government has restriction in purchasing the *Istottar* (divine ownership) land?

Ans: In States/areas where there is restriction in purchase of '*Istottar*' (divine ownership) land, the exact bye-laws has to be examined legally in the light of the swastyayani rules and the matter has to be taken up with government.

79. Q: Was any swastyayani estate created at Pabna?

Ans: There is no record. However, Shri Manoj Goswami, mentioned in the conference about the desire of Sri Sri Thakur for purchase 'Swastyayani' land at 4 km. away from Pabna. Sri Sri Thakur had told

late Sushil Chandra Basu that 'Swastyayani' complex would be developed in future.

80. Q: How will the constitution of Swastyayani state be formed?

Ans: Existentialism would be the constitution of Swastyayani State. Selection and nomination rather than election will be the procedure of democracy.

81. Q: What is 'evolution of normal democratic state through swastyayani'?

Ans: Sri Sri Thakur says, 'vox fulfiller vox dei' rather than 'Vox populi vox dei'. So, the democracy where the voice of people reigns supreme, is an abnormal democracy; but where the voice of the prophet reigns supreme, is the normal democracy. The period of rule by Lord Rama, usually referred as *Rama Rajya*, is the example of normal democratic state where there was no fear to king and every citizen had a say on governance.

The people representing here will emerge as the actual representative of the *Ishta* and the people. That is why, the government that will come up, will not be like the governments of today. Through this, the auspicious paths will remain open for ever and the inauspicious paths will remain closed to the extent possible. It is because, everyone's objective will be for establishment of the interest of *Ishta* and resistance of evil. The gist is that, the arrangement will be wonderful. There will be no conflict between rich and poor. They will glide together. There will no place for conflict. (Alo. Pras.Vol.13: 16-7-48:12)

82. Q: How will the World Dominion be formed through Swastyayani Movement?

Ans: Indian dominion, nay, even the world dominion can happen on this basis that *state will stand on people who observe swastyayani*, and those who observe swastyayani will stand on state. (Alo. Pras.Vol.13: 16-7-48:12)

83. Q: Who will manage swastyayani state?

Ans: The *swastyayani-vrata* initiated will manage. (Alo. Pras.Vol.13: 16-7-48:12)

84. : What will be the principle of swastyayani state management?

Ans: *Management will be* according to the characteristic of *swastyayani-vrata*. Through this will take place the evolution of normal democratic state. Along with this, the dharma-Ishta-culture-tradition and distinctiveness based all round prosperity will upsurge in individual life. (Alo. Pras.Vol.13: 16-7-48:12)

Big industry will be managed by state. In spite of socialism, there will be full scope for private enterprise. Individuals cannot exist without society and again, if appropriate individual liberty is not there, then none in the society can either make their life worthy or enjoy it. (Alo. Pras.Vol.13: 16-7-48:11)

J. Effect of Swastyayani on Generations

85. Q: what is the dynamics of prosperity through swastyayani?

Ans : Everything in human life is rooted in character, habits and behavior, wish and urge. These factors get refined by observing swastyayani vrata. If these factors change, then his condition is also forced to

change. (Alo. Pras.Vol.3: 1-1-42:30)

86. Q: What is scope of development through swastyayani for a poor person?

Ans: You can keenly observe that all those who have achieved greatness in their life, have some principles of swastyayani ingrained in their character. Be it a farmer or a daily labourer, whoever have materialized these five principles in his character, will become a *dikpala*. (A god presiding over an area of the universe) (Alo. Pras.Vol.3: 1-1-42:30)

87. Q: How will Swastyayani help future generations of family?

Ans: As Swastyayani amount can never be lessened, the valuation of 'Swastyayani' estate will increase generation after generation. In addition, capital inflow of next generations get added to make the amount substantial after 2-3 generations.

As every 'Swastyayani' initiated family will have a corpus fund to provide employment to that family, a society of 'Swastyayani' holders will flourish with instinct based industries and a mechanism to overcome calamities and disasters as per laid down norms of 'Swastyayani' state.

K. National Impact of Swastyayani

88. Q: What is the expectation of Sri Sri Thakur through swastyayani estates?

Ans: The 4/5th of the income from Swastyayani estates will be spent for dharma, culture and public welfare. So, improvement in education, agriculture, industry, health, defense, etc. will not wait for the assistance of government. Every family will do for each other. Many a people will earn their sustenance through management and maintenance of swastyayani estates, people will be employed and will not run pillar to post for jobs. On the foundation of income from swastyayani estates, through the mental, moral and spiritual nurture of environment, everyone will be made efficient and productive according to their instinct. Whole nation will arise. Individual qualities and collective wealth—everything will increase simultaneously. (Alo. Pras. Vol.8:5-6-46:83).

Utilization will be for country and people. In this way, you can do anything and everything. That is a common fund for the growth of all. (Alo. Pras. Vol.13:16-7-48:10).

89. Q: Can social issues be solved through Swastyayani movement?

Ans: Swastyayani vrata leads to transformation of individuals in concordance with environment. It has in it an economic mechanism that engulfs psycho-industrial process, which would go long way in solving socio-economic issues. Unconditional love and unconditional forgiveness could help in this regard.

90. Q: How swastyayani will affect individual ability to earn?

Ans: On the issue of economic development of a person, Sri Sri Thakur has gone to the root of a person's character. Sri Sri Thakur says that an individual's character is the basis for his state of affairs, be it economic, social, domestic, physical and so on. It is important to understand that what we talk about economic development is the consequence of so many variables which may not be talked about in economist's language. In that Sri Sri Thakur's principles of economic development encompasses all

aspect of human personality. Sri Sri Thakur has attempted to bring about change or reformation in the personality of a human being and thereby has tried to improve the economic well being of a person. It requires a deft handling of the alchemy of a person who is not a static inanimate object, but a living and evolving organism, passing through dynamic situations, many of which are not in his control.

91. Q: How will economy of nation be affected?

Ans; For the general development of the economy, mobilisation of capital is a pre requisite. In India, household sector is the largest saving source. Sri Sri Thakur encouraged thrift and mass capital creation through the principles of 'Ishtavriti and swastyayani' offerings.

Free enterprise and competition would be in spirit with Sri Sri Thakur's line of thinking. There should be less and less of control and discrimination by state machinery. Efficiency and ability should get reward. Market imperfections have to be handled on short term counter measures, not by license and permit system, which has tendency to perpetuate and feed on itself.

92. Q: What will happen with the huge balance fund created out of 4/5th income?

Ans: Taxation will not be needed in case of any disaster (Alo. Pras. Vol.1: 117-118)-25-11-1941

93. Q: People also prosper without taking Swastyayani.

Ans: whoever has actually become big in life, has followed swastyayani rules in some form.

94. Q: Is the result guaranteed through swastyayani?

Yes, like mathematical formulae, it works. (Alo. Pras. Vol.1: 25-1-41:125)

95. Q: What will be the income of the swastyayani state?

Ans: The 4/5th income is a common fund for the growth of all. (Alo. Pras. Vol.13 16-7-48:10)

96. Q: Will the swastyayani state have an Ideal?

Ans: Yes, common Ideal i.e. Sri Sri Thakur Anukul Chandra. Sri Sri Thakur says, "There is a need to follow the Common Ideal for the sake of agreement between the individual and society. Think over and see what it is." (Alo. Pras. Vol.13 16-7-48:10)

97. Q: How can the unemployment be driven away?

Ans: Through character formation.

A person's ability to have independent earning primarily depends upon his urge to fulfill his Ideal or Superior Beloved. That urge to fulfill the Ideal keeps him inspired with a normal serving zeal, while triggering his underlying sentiment. (Nana Prasange: Vol.2: 180)

Sri Sri Thakur says, 'I keep on talking so much about swastyayani. You can see, if the five principles of Swastyayani is imbibed in one's character through practice, then the ability for earning for livelihood in an independent and truthful manner sprouts up spontaneously.' (Alo. Pras. Vol.13 : 22-7-48:42)

98. Q: How can swastyayani act as a Social Insurance?

Ans: Whoever has actually become big in life, has followed swastyayani rules in some form. Swastyayani funds and swastyayani property in their accumulated quantum provides enough of

economic and psychological strength to tide over any hardship. Secondly, the fraternity of *swastyayani vratdharis*, by virtue of their intimacy, following the universal and common ideal, act as social safeguard and protection.

99. Q: What is the clue to national development through swastyayani?

Ans: When each one in a nation individually gets attached with the Ideal, then the nation as a whole will also get developed. I strongly believe, by treading on this path, everyone in the nation will be saved from various kinds of disasters and depression. (Nana Prasange, Vol2: 183)

L) Ishtavriti and Swastyayani

100. Q: Ishtavriti is usually sent by money order. How can we ensure that it reaches at proper place?

Ans: One should send Ishtavriti by himself. In incapacitated situation or in *asaucha*, it has to be sent by a reliable kinsman (*sapinda*) or as the last alternative, through a reliable brother-in-faith (Dhruti Bidhayana, Part-II, verse 277). The moment you receive the postal receipt promising to carry the amount to your Ishta, the Ishtavriti becomes fruitful (*saarthaka*) from that very moment (Dhruti Bidhayana, Part-II, verse 328)

101. Q: What is the timing of offering Ishtavriti?

Ans: One should observe four conditions while performing Ishtavriti i.e. Early dawn, after completion of routine cleanliness, before taking anything and before starting any activity of the day (Dhruti Bidhayana, Part-II, verse 150)

102. Q: If one gets up late in the day, whether he should perform Ishtavriti first or perform routine cleanliness first?

Ans: Whenever may one get up from bed, he has to first maintain cleanliness and then offer Ishtavriti.

103. Q: Should not one offer Ishtavriti during *asaucha*?

Ans: Whatever the situation might be, Ishtavriti cannot be stopped lest it would be considered as break of your Vrata. The only one exception being the illness that totally incapacitates you (Arya Krusti, verse 161). So, in *asaucha* and also in incapacitating situations, Ishtavriti should be offered

104. Q: Has Manu Sanghita given Swastyayani guidelines?

Ans: Sri Sri Thakur says, whatever is there in 12 chapters of Manu Sanghita, they all are taken care within the five principles of Swastyayani.

105. Q: Is there a time frame for the impact of Swastyayani to be seen and felt?

Ans: The impact of swastyayani will be understood after observing it for one to two generations.

106. Q: How does a person grow through observance of swastyayani?

Ans: If one practices swastyayani properly, his inborn instinct will unfurl and that will unfold scope for growth in line with distinctiveness. If one observe swastyayani properly, not only will he prosper, his environment also prospers.

107. Q: Whether Swastyayani helps to deal with *graha dosha* (planetary ill affects)?

Ans: Generally planetary ill affects get bypassed by observing the principles of Swastyayani.

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17th March 2019