

SWASTYAYANI - 2015

**Souvenir on the occasion of
11th NATIONAL CONFERENCE**

**ON
SWASTYAYANI**

Edited

by

Dr. Tapan K Jena
Dr. Debesh C. Patra

16th April 2015

Venue

Bibek Bitan

Satsang, Deoghar, India

Editorial

The Conference Call: The Imperatives of Delivering Sri Sri Thakur

'The outcome is not so important, as the continuing effort is', we said to ourselves, when thought came about the impact of Swastyayani Conferences held, ten annual editions in span of thirteen years (1998 – 2010). An accompanying page provides the chronicle of swastyayani series of conference, held at different places in the country. Each one was a memorable event, where lot of meaningful discussion took place around Sri Sri Thakur, the prophet of the age and His epoch making principle 'Swastyayani vrat'. Each edition of Swastyayani Conference had a Souvenir and a proceeding published; together contributing substantial literature on Sri Sri Thakur.

In the backdrop of Sri Sri Thakur's movement, it may not be a worthwhile attempt for us to evaluate the impact of what we have achieved by organizing the swastyayani series of conferences. Firstly, what we have done is too little to create a critical mass of significance. It was like a drop of rain on the parched land in the height of summer. Secondly, each of these conferences was an event, organized by the local organizers with lot of enthusiasm and hard work, and ended with much devotional flavor and action plan; but was left without adequate follow up action and therefore lacked continuity. Thirdly, we have no capacity to evaluate the impact. The correlation between the events and the impact in the society is too complex a phenomenon. What is certain is that our action, to the extent it was accomplished, did create a ripple and footprint for our selves, at least for those who were involved. That significance is too deep and valuable to be ignored. It may be akin to the mythological squirrel contributing to the construction of floating bridge to Lanka that pleased Lord Rama. We say to ourselves that Sri Sri Thakur's pleasure is our satisfaction.

The 11th edition of Swastyayani Conference is being held at Bibek Bitan, in the holy land of Deoghar. The spirit of the Conference is to continue spearheading the Lord's mission. We know that Sri Sri Thakur's ideology has the magic elements of transforming the individual, family, surrounding and society. The humanity needs Sri Sri Thakur and His ideology. Therefore, we need to churn it out and deliver, to meet the need of the current and future generation.

Reflecting for a moment on the need of the humanity today, two developments are distinctly visible. One is rapid transformation that is taking place in every sphere of human endeavour. Some people are saying it is symptom of evolution. It is man's quest for refinement, application of his mind, spirit to leap into the zone of unknown, joy in innovation and expansion; all these are the forces causing the change, which has developed its own accelerating momentum. We see Sri Sri Thakur in this change process. However, at times there is ideological vacuum. There is therefore need for Sri Sri Thakur's guidance.

The second thread of trend is the suffering that man is going through. There is immense suffering, sorrows, deprivation, holocaust, genocide, war, accidents, and disease and so on. The suffering is crippling; sad to the extent of unbearable, fatal and unfortunate. This is happening to person, to families, in groups, to communities and almost everywhere. Somewhere in the vicinity there is a life threatening devil waiting to plunge on everyone. Here again we need Sri Sri Thakur. We know that it is Sri Sri Thakur and His ideology that can prevent and allay the sufferings.

In Satsang world also many things are happening. This series of conference is focused on Swastyayani vrat, as one of the key blocks of Sri Sri Thakur's ideological paradigm. Swastyayani vrat as provided by Sri Sri Thakur is believed to be a package that can bring about transformation in the life of a person along with environment and society.

We look forward to carry on with the Lord's cross on our shoulder. We are sure that the most gracious Thakur, the all fulfilling Lord is looking at us! We hope, the humanity at large will take note of Swastyayani vrat and be benefited from it. We invite you all to join the mission.

Dr. Tapan K Jena
Dr. Debesh C Patra

Chronicle of National Conference on 'Swastyayani'

	Date	Month	Year	Venue	Place	Local Convener
1 st	8-10	May	1998	Kendriya Vidyalay	Balasore, Orissa	Sree Guru Anukulashram
2 nd	28-30	May	1999	Sree Sree Ramakrishna Vidyamandir	Sodepur, Calcutta	Shri Manoj Kumar Goswami
3 rd	26-28	May	2000	Anukul Nagar, Sari	Samastipur Bihar	Shri Braja Kishore Narain Singh
4 th	25-27	May	2001	Railway Institute	Cuttack, Orissa	Dr. Umesh Chandra Patra
5 th	31-1	May-Jun	2002	Parijata Hall	Ranchi, Jharkhand	Dr. Buddhadev Chakravarty
6 th	15-17	May	2003	Sree Guru Anukulashram	Balasore, Orissa	Sree Guru Anukulashram
7 th	27-28	May	2004	Bibek Bitan	Deoghar, Jharkhand	Priyaparam Sri Sri Anukulchandra Charyaashram
8 th	11	Nov	2007	Jalsuhuria Betel Leaves Market	Bhograi, Orissa	Paresh Chandra Patra
9 th	15	April	2008	Bibek Bitan	Deoghar, Jharkhand	Priyaparam Sri Sri Anukulchandra Charyaashram

10 th	22-24	Jan	2010	Sree Guru Anukulashram	Balasore, Orissa	Sree Guru Anukulashram
11 th	16	April	2015	Bibek Bitan	Deoghar, Jharkhand	Priyaparam Sri Sri Anukulchandra Charyaashram

Content: Flowers at His Feet

Sr. No.	Topic	Author
1	Sri Sri Thakur's Sayings: An Analytical View	Dr. Buddhadev Chakraborty
2	Swastyayani and a Logical Chain of Our Value System	Smt. Bandana Dasgupta Translated by Dr. Anjan Kr. Dasgupta
3	Synthesis of Bhaktiyog, Karmayog and Gnanayog through Swastyayani	Dr. Tapan Kr. Jena
4	Sri Sri Thakur Anukul Chandra's Thought on Education	Dr. MC Paul
5	Social Dynamics on Spiritual Foundation	Prof. Dinabandhu Dey
6	Swastyayani, the Unfailing Pillars of Human Existence	Subhas Mukherjee
7	Religion is more a Social Issue than a Divine One (Sri Sri Thakur brought the focus away from Religion)	Dr. Debesh C Patra
8	Sri Sri Thakur's Unique Recipe for Being and Becoming	Dr. Bharat M Vachharajani
9	Effect of Celestial Bodies on Human Life: Swastyayani Vrat is antidote to Evil Planetary Affects	Ravi Mehrotra
10	About Ideal, Greatness and All Those	Sabyasachi Patra

Know Your Authors

- Dr. Buddhadev Chakraborty, Ph. D
Retd. Professor in Zoology, Ranchi University
Ranchi, Jharkhand
Grandson of Sri Sri Thakur Anukul Chandra
itsmerumi@gmail.com
- Smt. Bandana Dasgupta
An Octogenarian Scholarly Devotee, who has associated with Sri Sri Thakur since her Childhood
- Dr. Anjan Kr. Dasgupta, Ph. D
UGC Professor in Bio Chemistry, Calcutta University, Kolkata
adgcal@gmail.com
- Prof. Tapan K. Jena, MD (AIIMS), DNB, PGDDE, FARSI
Professor (Former Director), School of Health Sciences,
Indira Gandhi National Open University, New Delhi
tkjena@ignou.ac.in
- Dr. MC Paul, Ph. D
Professor, School of Social Sciences
Jawaharlal Nehru University, New Delhi
pauljnu@gmail.com
- Dinabandhu Dey
Professor in English
Khaira College, Balasore, Odisha
khairacollege@gmail.com
- Subhas Mukherjee
Teacher, Rambux Chetlangia High School
Krishnagar, Nadia, West Bengal
mukherjeesubhasmou@gmail.com
- Dr. Debesh C Patra, Ph. D
Member, Institute of Indo-Aryan Studies, Mumbai
drcpatra@gmail.com
- Dr. Bharat M Vachharajani
Chief Medical Superintendent (Retd),
Nuclear Power Corporation, Mumbai

bharatvachharajani@yahoo.co.in

- Ravi Mehrotra, BE (Mech), MBA (Fin)
Manager, Bharat Petroleum Corporation, Mumbai
ravi2930@gmail.com
- Sabyasachi Patra, B. Tech (Computer Science)
Analyst, KPMG, Mumbai
sabya.9205@gmail.com

-----/

Sri Sri Thakur's Sayings: an Analytical View

Dr. Buddhadev Chakraborty, Ph. D
Retd. Professor, Zoology, Ranchi University
Grandson of Sri Sri Thakur

It would perhaps require a few cycles of lifetime for someone to read and understand all that Sri Sri Thakur has said. And it calls for hard pursuit. One is not sure when humanity would appreciate the value, relevance and significance of what Sri Sri Thakur has bequeathed in the form of literature. The earlier humanity comes to notice and practice Sri Sri Thakur, the better it is, from the point of view of its own welfare.

It needs no mention that Sri Sri Thakur's sayings, both in prose and verse, are not like the creative writings of other litterateurs. Sri Sri Thakur, through his sayings, has provided unerring solutions to the critical knots of human life. Each saying of Sri Sri Thakur provides the master key for the locks which are there in dark recess in the depth of mind that is filled with ignorance.

Sri Sri Thakur can be said to be a magician who provided solution to all kinds of problem that man faced. Some of his sayings also reveal his self identity, which does not come very clearly to people like us with clouded consciousness and blunt sensitivity. Our consciousness therefore needs repeated strokes to bring home the point what Sri Sri Thakur has meant in his sayings. Sri Sri Thakur said: (translated from original Bengali, *Anushruti*, Vol.II)

The melody that makes hardship easy,
recites the saint, door to door,
Are you having a progressive go?
being and becoming as the tenor?

This saying speaks volumes about the gracious Thakur; the epitome of mercy and kindness. Sri Sri Thakur longed to see that no one was left out of the odyssey of life and growth; no one would regret that he was not aware of His message of immortality. Every bit of what the Lord said and did carried His mission that invites bliss, removes gloom and provides happiness. Humanity waited for Him for ages. He alone is the example of 'hardship made easy'. He appealed to each one to arise, awake and get to the clue of life that is full and enjoyable. He never expected anything other than this. His interest was everybody's success and satisfaction. During discussion, He once said to one of His devotees, "you asked me if I had any expectation from you all. To tell the truth; let everything good happen to you; let everything good happen to all others through you. I have the least of other expectations from you." (*Alochana Prasange*, vol. III, page 142) He has wandered door to door to deliver everything that is required for life and growth. His offering was a package of ideology, demonstration, support, solution, clarification and inspiration.

The real issue is for us to question, as to how much of His offering have we been able to receive? Have we achieved the status and worthiness that He desired for us? Did we make the passage of giving and taking, between Him and us, clear and unhindered? Are we really keen to enlighten us with His light? His light is beamed on the humanity through literature, ideology, culture and, more than anything else, through the one-to-one link that gets formed between Master and disciple. What are required are a little adherence, affiliation, devotion and contemplation. How much have we opened up before Him? How much of corrections have we done in our own conducts so as to make us refined and purified? Sri Sri Thakur provides hints for corrections. Everything what we do is noticed by Him. He comes to know the deeply seated complexes which drive our thought and behavior. He provides us clues and methods to mend those. We come to know His wishes. Yet do we internalize His wishes, which might call for mending ourselves?

It is worth seeing a narrative from *Alochana Prasange*, Vol XV. Sri Sri Thakur, seated on the verandah of Boral Bungalow in the morning, was dictating his sayings. His sayings are His messages that are now available as literature. At around 11 'o' clock, whatever sayings were noted was read out to those who were available around. One Niranjan Sen observed, 'had the language been little simpler, we could have followed'. Sri Sri Thakur said, 'There are many simple sayings. How would you squeeze juice from sugarcane, if you do not bite and chew? If you cannot bite, then smash in hammer. You fool; what would you get from licking the peel? You have to chew. If you just lick, you may get scratch on tongue. Reflect, go deep; understand what is being said.'

It is worth noting everything that Sri Sri Thakur said. Whom it is being said to; in what condition and background? How has it been said; what is the language used? What is the type of communication, keeping in view the mental makeup of the person spoken to? What is the substance He wants to get across? Whether any other side of the subject has been left out? Whether ego of the person spoken to has been hurt? Whether the person is reformed and respected, both? There are endless parts. Each observation has to be analyzed in depth and in totality. Then only we get benefited.

One remarkable aspect of Sri Sri Thakur's saying is that His messages are eternal; those do not become outdated. Each of those messages remains eternal source of light; do not lose their sheen, even if those get old. People draw different sustenance from Thakur's sayings, depending upon their psychological state and situation in which one is operating.

A wonderful scene has been presented in *Alochana Prasange*, Vol V, which happened before Sri Sri Thakur on 06. 01. 44. Sri Sri Thakur is seated on the front side verandah of Matri Mandir, sporting a divine smile on his bright face. People are visiting him and paying their obeisance and some of them remained and others are going back. It is a clouded winter day. Sri Sri Thakur observed, 'Hey Haripad. Will not sun be seen today?' Haripad cast a telescopic view far into the sky and said, 'it is not very certain'.

Sri Sri Thakur – What are you saying? Without sunshine, I am finished.

This particular saying of Sri Sri Thakur is something remarkable. Sri Sri Thakur expressed a childlike fear of the cold and as if cried for relief that could be provided by sun. This simplicity, pure and unpretentious, is unseen ever in adult, refreshes my loving memory of the Lord and makes me nostalgic of those days. The fear for cold is observed to have been expressed on the pages of *Alochana Prasange* at many places. It appeared as if it was a hard problem for Sri Sri Thakur to spend the winter season. It remains a question for me, was it really a problem for Sri Sri Thakur to stand the bite of cold during winter? No doubt, the winter in Himaitpur on the bank of river Padma and on hilly terrain of Deoghar was hard and it did cause the bones to shiver. Why did not Sri Sri Thakur protect himself from cold by remaining indoor or by covering himself with woolens or thick quilts etc? Sri Sri Thakur was never seen in woolens, and using caps, gloves, blankets and sweaters etc. The maximum covering that he used to put on himself was a cotton half sleeve long-shirt (*Punjabi*) and a cotton *chaadar* (widespread loose cover for the whole body). Sri Sri Thakur was seen spending time, morning and evening, in open nature. He used to enjoy nature of all seasons; chilling wind from the west, dawn time mist, rising and setting sun, early morning and late evening. All shades and severity of nature used to be celebrated by him in his own way. He was seen to embrace nature into His day-to-day living. Nature was his own and he was of nature. His life style was natural to the core. He never lived in a style that would distance him from nature.

Then discussion turned towards winter season, its hardship and benefits. One old woman observed, 'winter is good time for food.'

Sri Sri Thakur joined with her. 'You said right. Of course, there has to be all arrangements of the eatables and stomach must permit. Usually, man does not get everything together. If someone has good appetite and strong digestive power; he may not have ability to arrange all the cuisines. On the contrary, someone else has plenty available; and he is not able to digest things.'

The discussion so far is worth analyzing. Particularly, Prafulla Kumar Das, the compiler of *Alochana Prasange* has made it very vivid and engrossing, the way he has captured the scene around Sri Sri Thakur. Here is a man who is Guru of millions of people; one who is considered to be the creator of the universe in flesh and blood; one who is cause of all causes and he is talking of things without having any pretence about his own self. He is talking of normal things of ordinary people. He does not maintain any kind of ostentation and protocol around him. He came from above for the people on the earth and therefore made Himself easily available to everybody, however ordinary and common a person may be. He was uncommonly common to all; abnormally normal; unusually simple.

Continuing from above, Prafulla Kumar Das writes, 'People are coming, some are going back after paying obeisance and others continue sitting around Him.' This narrative itself brings out the freedom and felicity that used to prevail around Sri Sri Thakur; a scene of natural movement of people, out of choice, bound by love and respect. Each one is left to oneself, yet is naturally regulated by a concentric love for the man who never forced himself on anybody by any conditionality, except love and service and an elevating pull of

the soul that craves for sublimation, expansion and fulfillment. He had a magnetic pull that made obedience and respect a natural reciprocation, not a circumstantial regulation.

Generally we carry hazy and self conflicting idea about relationship between God and man. We tend to hold a view that God can never be man. Godhood is best considered as abstraction, it is limitless, formless and beyond the reach of man. God is all powerful, who can make anything happen and without whose wish even a leaf can alter its position. All limitations that man commonly lives with like sorrows, sufferings, desire, wish, life and death etc get wiped off when it comes to godhood. Most of us carry impression that godhood is a serious affair and can be contemplated by some select wise men. Though personalities like Rama and Krishna are widely known to have had human life, still it does not appear that people really believe so and take them on human plane. Many people strongly believe that God is not born through mother's womb. God's birth is a widely held mystery. Everything put together, God in human form generally held to be an eternally strange concept.

I am yet to satisfy myself as to how many people have achieved godhood (in man) and have seen manhood in god. Coming to Sri Sri Thakur, on a *prima facie* observation, it is almost certain for someone to come to conclusion that it is impossible that Sri Sri Thakur could be that person in whom godhood was revealed. That assessment would come naturally to common eye that is because, Sri Sri Thakur was seen to be a household person, used to have easy access to anybody and everybody, used to display all emotions and apprehensions of a normal human being like laughing, getting into humour, humming songs, expressing anxiety, fear and all that. Symptoms of a normal human conduct concealed the imaginary brightness of godhood.

We are witness to the conducts of historically godlike persons like Lord Rama and Lord Krishna, who exhibited all the symptoms of normal human beings with all the contemporary social trappings. Apparently, mythology has taken the reality out of their stories. Sri Ramakrishna said this in so many words, 'same appetite, same thirst, ailments, sorrow and at times fear – everything like a man'. In our time, we saw the same observation from Sri Sri Thakur. One day a lady expressed her thought on Sri Sri Thakur by saying, 'how can you compare yourself with other persons?' Sri Sri Thakur was shocked. "What do you mean? It is your rigidity that is keeping you away from your work and you don't do what I say, deliberately. Your demeaned self is defying me; you are distancing me, limiting yourself, by placing me in the slot of god. It is a way of fleeing away from your work. God has not given you anything less. Never belittle yourself, by succumbing to lower sensibilities, which pull you down. Never give wing to the limiting tendencies in you. Cultivate the energy in you. Merely attributing godhood in me, keeping you away, amounts to insulting me. Calling me God will be meaningful only when the Godhood gets sprouted in you."

Starting with a conversation on winter discomfort, Sri Sri Thakur presented a point that is of great lesson to us. Of course, how much of that we take into reckoning is left to us. Sri Sri Thakur observed, 'Usually, man does not get everything together.' We invariably look

for more and more favourable things for us, from all possible angles. And where ever we get something short of our expectation, we take it as a hardship or as a deprivation. We only look for our own benefit; how much benefit can we render to others remains matter of least concern. Sri Sri Thakur lived His life on least resources and on minimum requirement. And he gave away everything to others. He was an example of high resourcefulness, high sacrifice, low attachment and low sense of possession. His satisfaction quotient was high. His feeling of fullness was at the extreme.

Seventy years ago, that day, on 06. 01. 1944, the scene on the bank of river Padma in village Himaitpur was live with elixir of life. Every moment around the Lord was a moment of eternal enlightenment. Every passing second over there came with such huge glow of consciousness that would keep the humanity alert for ever. We need to draw from that pool of consciousness. Deeply held biases and prejudices, unpleasant accumulated experiences, bloated ego arising out of bookish knowledge get faded away by few words from Him, if only we let those in.

Sushil Basu raised a question. 'Most of the time, man is grieved by worries of endless variety; man is torn asunder by conflicts and maladjustments. Is it ordained by Supreme Father?'

What Sri Sri Thakur observed in reply was simply wonderful. It provided deep and hard facts of life; helped to fathom part of mysteries of life and its tenor; answered some questions which every person would have raised sometime or other in life. One aspect worth noticing is that Sri Sri Thakur made every hard aspects of life simple.

Sri Sri Thakur said, "You can say that as dispensed by God and also as dispensed by man".

My eyes got stuck at this line. For a while, many other sayings of Sri Sri Thakur on the same subject got screened before me. First few lines of one more well known saying of Sri Sri Thakur came to my mind like a flash. That reads, "Never worry much whether God exists or not, (it may not lead you to anywhere). Deeply reflect and see whether you exist or not. (This is a very relevant issue for you.)"

This very thought seems to be the most pragmatic one that resolves differences between two extreme schools of thought. Secondly, it brings focus on what matters to all of us.

There is quite a sizable section of people who do not repose faith on God. They claim themselves to be rationalist and scientific minded. They believe that anything can be accomplished by human effort, backed by inquisitiveness, innovativeness, efficiency and such other smart qualities. There is nothing beyond the reach of man. They are confident of their own self and for them depending upon any other external force is a sign of weakness. The very concept of having belief on God, whose existence has no evidence, is a kind of blind faith.

There is another set of people who believe that some force exists who is creator and regulator of the universe. You may name him as God or Supreme Father or Divine. He is

all pervading. He has revealed himself in everything that we see around. Nothing happens anywhere without will of that force.

Sri Sri Thakur's above statement, 'You can say that as dispensed by God and also as dispensed by man' actually brings both the schools in one room.

The word dispensation used in English, actually mean বিধান (rule or regulation) in Bengali and same in Hindi also. Rule (or law of nature) is applicable to all and that is something inescapable, in the same way existence is undeniable. Everything in the nature, all aspects of human and social life follows certain regulation or pattern which may be partly understood and some may not be understood at all. There are some aspects which follow a dynamic pattern. It is significant that we know those aspects which are related to our existence. We need to support our existence and prevent existence from threatening and attenuating elements. Our existence and its evolution is linked to how much those regulations we know, follow and how deftly we apply those regulations in our life.

Everyone has very strong attachment and love for one's life. Sri Sri Thakur has opened up the clues to various aspects of life. His view encompassed life in its entirety. He has opened up the views of life for us on a scientific basis. Our area of ignorance which baffles us as destiny has been dispelled by Sri Sri Thakur. He said, "There remains some incompleteness in man's way of living which causes deficiency in peace and integrity. Further, irrespective of one's own completeness, one comes to see that his own life and growth is not an isolated affair; it is mingled with those of surroundings. A wholesome life and growth of one along with the surroundings requires many elements which remain outside one's own control. Man has to be aware of those disintegrating elements (the gap between what is required and what exists in and with life) and has to work on those. This is law of nature. Man acquires what hitherto remained outside his command and tend to proceed on the path of growth. Unless a sense of deficit or incompleteness grips a person, he can hardly progress or be benefited. If however, man remains engaged and moves with the Ideal in a vigorous and unstoppable way, he enjoys peace amidst all deficiency and discontentment. This excitement with Ideal keeps him away from worldly sorrows; solution of those becomes easy. Therefore one needful thing is to be Ideal-hearted and make others so."

These few sentences of Sri Sri Thakur speak a lot about life from the point view of its scientific, philosophical and psychological basis. Everyone has some internal urge, unexpressed and unobserved, which by way of multiple desires activates and drives the physiological system including the nervous system. The desires keep the process of becoming live and unending; attempts to translate every probability to possibility; inaccessible to accessible, inadmissible to admissible, things beyond reach to within reach. That drive keeps man going, despite the play of success and failure, hope and despair, dreams and shattered reality and all that. The Ideal in life is that anchor which keeps man steady; it is that support which keeps one floating; it is that inspiration which keeps one looking up; and taking everything together keeps one going despite ups and downs, trial and turmoil.

There is certain limitation in our thought process which prevents us from remaining conscious of our incompleteness. Within our confinement, like a frog in the well, we mostly remain contented. Moreover, are we conscious of the wellbeing of our surroundings? We remain oblivious of the fact that our own wellbeing, that is life and growth, is inherent in and contingent upon the well being of others. That consciousness arises when we remain in association with a lovely person like Sri Sri Thakur. If we had not come in close affinity with Sri Sri Thakur, we would have not realized the void that ruptures every movement of our day to day life; and how much insensitivity towards the surroundings grips us. I am recounting below an event.

One woman came to offer *pranam* to Sri Sri Thakur, keeping away a bucket of water which she was carrying home. When she returned to the water bucket, she found a cow drinking water from the bucket. The lady was about to hit the cow, as her water got spoiled which she fetched after considerable labour. Those of us who have observed Sri Sri Thakur are aware that nothing in the surrounding could escape Sri Sri Thakur's notice. Sri Sri Thakur dissuaded the woman from hitting the cow. Sri Sri Thakur said, 'you would never have offered water to the cow and have earned the merit and now the cow only helped you to do that.'

If we analyze the small happening, we see how much sensitive Sri Sri Thakur was. He spoke about merit of feeding water to thirsty cow. Yes, how many of us are sensitive to the fact that as we need water, the animals around and the trees around also need water to meet their thirst? How many of us make arrangement of water for the environment? Once upon a time, the practice of offering water and water conservation practices were there in our society. Unless the cow is thirsty, it would not put its mouth into the bucket. Having got mouth into the bucket, there is no sense in hitting the cow and taking the bucket away from it. The balance water would not be used by anybody in any case.

Not that the woman is entirely unaware of all these. She reacted spontaneously to something which upset her. Same type of reaction gets manifested by many of us. We get moved by impulses. Our good thoughts and practices are not so much internalized in our system as to get reflected in our behavior. 'Interest to earn merit gets overshadowed by the pain one gets to lift water from the well', said the woman, out of embarrassment and to justify her action. The fact that she could easily and spontaneously attempted to state her ground reveals another charming part of Sri Sri Thakur's personality. No one felt inhibited from relating with Sri Sri Thakur, despite the latter bearing a huge personality. Sri Sri Thakur wore a patriarchal and benevolent aura, despite being known as the most venerable person. He was very intimate and supportive to all. He dealt with everyone coming down to the psychological level of that person.

The woman saw reason in Sri Sri Thakur's observation. She regretted and said, 'I did not think so much. I got raged the moment I saw the cow's head in my water bucket.'

Sri Sri Thakur then said, 'If we reflect for a moment habitually before we get into feat of anger, then we would realize that it was foolish to get angry'.

Here again Sri Sri Thakur opened another psychological knot before us. We get influenced by the surrounding environments and prevailing situations, which creates different waves in our mind. We get driven by complexes and commit acts accordingly. Unless we deal with the situations judiciously and regulate the impulses arising out of complexes, we may commit such acts which may cause deleterious effects, which are known as errors. If we remain sensitive to all those things as Sri Sri Thakur said and regulate our conducts and behavior then chances of our getting into wrong doings get reduced.

Sri Sri Thakur has indicated ways to deal with our day-to-day life unerringly and with alertness. His indications are the regulations, laws, बिधान. If we ignore those, either out of ignorance or otherwise, then our life gets crippled. Sri Sri Thakur has guided us to weigh every impulse of complexes on the scale of Lord's interest and Lord's image. His sayings, which are quite sizable in print, are the compass for us. He has said the following about his sayings, "Every piece of my sayings (materials) which are God's gift, if catches your mind right, you can shake and move the world. All these materials are coming out of His wish. Now it is for you all to put those to use. The fact that those are captured and retained is a great benefit. Every word that I have said is born out of practical experience and feelings. These are easy to appreciate if you read in the light of your or others' life."

-----/

Swastyayani and a logical Chain of our Value System

Smt. Bandana Dasgupta

Translated by

Dr. Anjan Kr Dasgupta, Ph. D

Professor in Bio-Chemistry, Calcutta University

adgcal@gmail.com

Abstract

Swastyayani from a different perspective is a rejuvenated effort for self development. The prescription by Sri Sri Thakur Anukul Chandra, is just not a set of rules which one needs to follow, but has a deeper and wider implications. The concept is a toolkit for self development; a method to reboot oneself. When we are loaded by stress, this is a prescription for de-stressing that is more effective than the most powerful anti-stress drug available in the market. But we wonder: why with this rich toolkit at our disposal, we have not been able to impress a large section of society, though, those 'who have eyes have seen'. We always wonder: why after sixty years of independence we can name only a few individuals who have contributed to different fields of knowledge. This is not to undermine the tremendous contribution of young Indians in the fields of IT, and the presence of Indian born scientists, entrepreneurs, technocrats and economists in large part of this planet. In this write up, we have raised a question how the triangle of information knowledge and wisdom was naturally formed in our traditional value system. Swastyayani is a means to develop one's own platform based on such values. The story of Sanat Kumar has been

related to depict this information-knowledge-wisdom cycle. What follows is that, using this basic triad, we can rediscover and drive our young minds to a sustained state of meaningfulness whose manifestation would be in another triad namely, service-orientation, innovation and discovery, a dream that Sri Sri Thakur always cherished.

1 **Ramdass and Chomsky**

An incidental similarity between Guru Ramdass and Noam Chomsky is that both emphasized on context. While Ramdass maintained that those who do not understand context (*prasanga*) but claim to be knowledgeable should not be trusted. On the other hand, Noam Chomsky said that an interpretation without context would be grammatically wrong even if it is linguistically correct.

The points just mentioned are particularly pertinent in education. If we abide by the implications of the context, we tend to become more failsafe. Going a bit further, we find that the root of that tree of contexts is LIFE. We want to live a good life and this hankering for quality rather than quantity keeps us in equilibrium with this quantity driven world.

2 **Sankranti and the Transition period**

Sankranti means transmigration of the Sun from one constellation of the zodiac (*rashi* in Indian astronomy) to the next. It has a broader meaning, namely to go from one place to another. It also represents the time and space at which two major entities meet. Any transition period in that sense, can be linked to *Sankranti*.

When a big population is in crisis, there is a transition (or percolation) in them that lead to onset of a new consciousness that is intrinsically collective in nature. This is precisely what happened to Japan after their defeat in the Second World War. The whole country came back with a new spirit that can be compared to a major transition or transformation or '*sankranti*'.

3 **Precursors for Sankranti**

Sankranti cannot come by bits and pieces of events. Like percolation, it emerges only when a critical level of consciousness appears in a population. This is like a forest fire, whose outbreaks are seen only after certain populations of trees are burning. When do the feelings come to a sizable population? Often an individual thinks that no one had suffered like him or her before. In Mahabharata Vana-parva, Yudhistira asked this question to Markandeya, 'is there anyone who is as ill fated as I am'?

Perhaps like Yudhistira, we can ask ourselves the question, that had India been in such vulnerable state ever before as we see now. Markandeya narrated a cascade of stories of kings and other wise men who suffered and perhaps suffered more than Yudhistira. The stories showed a new light to Yudhistira. He realized that the ill destiny of the human race is as old as the race itself and salvation and new realization come only through sufferings. Just as Yudhistira got the answer to his question from the stories told by Markandeya, let us look for solution to the problems we are presently facing.

We look for the wisdom passed by Sanatkumara to the great sage Narad. The story is depicted in the *Chandogya Upanishad*, Chapter seven.

4 **Relevance at present**

A typical signature of the present education is its scalar directionless form. We forget that technology is created by us and that we are not the product of any technology. The mix of artifacts and jargons masks the real issues of our education. This is furthered by the layer of Miki Mouse driven fun culture that makes one indifferent to real things. Let us not confine ourselves to a boundary wall mapped by a `small world net`.

Let us give a real life example. This is about a shocking story that came out in a leading daily. It was about a boy who ended his life by jumping out of a multi-storied building. He was wealthy, had a successful career and there was no specific event that drove him to that transient insanity. What prompted this tragedy, can be a subject of academic discussion among psychologists and they often categorize this as `depression`.

The real origin of such black hole like state is however unknown. But it is precisely here, the element of meaningfulness context and inspirational elements become contextual. We need to make the young minds feel that there are more in this world than albums of selfies. It may be important to occasionally turn the camera towards the rest of the world so that they the boundary between the `I` and the `We` disappear.

5 **Sanatkumar's super**

Narada approached Sanatkumara and said, 'Teach me, Sir!' Sanatkumara said to him: 'Please do tell me what you know; afterwards I shall tell you what is beyond.' Narada never realized that even after mentioning the long list of known subjects (that included Rig-veda, Yagur-veda, Sama-veda, Atharvana, Itihasa-purana, Kshatra-vidya, Nakshatra-vidya the Sarpa and Devagana-vidya and many others, Sanatkumira said to him: 'Whatever you have read is only a name'.

Now a day we hear about name dropping. It is a fascination for jargons and terminologies. In the process we often forget that the jargons are mere pointers for the real thing. If for example, we consider Clay Creations of various forms e.g. teapots, cups, utensils the basic component or ingredient happens to be clay. Similarly if we think of golden ornaments of various kinds, ear ring or garland or nose wear, the elementary content is gold. Here the concept of Sanat Kumar is well illustrated. The jargons are the outer layer of the essential being, the constituent element.

6 **Vāc**

Vāc or Vāk is closely related to the Sanskrit word for "speech", from a verbal root vāc- "speak, tell, utter". According to Sanatkumar it is the Vāc which remains the major constituent of our existence. Vāc can be also looked upon as a transformed representation of *Shabda*. According to Katayana, *Shabda* ("speech") is eternal (*nitya*), as is *artha* "meaning", and that they share a mutual correlation. The correlation is like the pair, form and content, that finds frequent use in several literary discourses. Technically Vāc, *shabda* and *artha* forms a triad that can be scaled up to mean various extent to mean different things.

7 **Chain and Web of Causality**

Education is a complex web of events. When we attempt to find the root cause of some evil, we get confused about the cause and effect. For the sake of argument we may say that it is the lack of devoted teachers that has brought down the standard of education to

this low. The counter argument will be that it is the wrong motivation of the students nurtured by their consumerist parents that has compelled the schools to hire teachers who are more conspicuous by their manners than their knowledge in the subject. Similarly, we may argue that it is the politician who is the source of all evils in the society. But the counter view will be that it is the society which chooses the politician. Is there any escape route of this chicken and egg paradox? An alternative way of describing the correlation of events in our society will be to look upon the same as a web, in which there may be a hierarchy, but it is not like a tree whose branches always diverges, but never meets together.

Sanat kumar started his lessons by uttering that Mana (mind) is superior to Vāc. Going by the famous Tagore quote,

`Nothing impedes my wanderlust,
I spread my wings to the chimes of my song in my imagination.'

we find that whether we can spread our wings at least in our imagination is all mind play. But then comes the next stage which we may define as *sankalpa*. *Sankalpa* means a drive for determination or vow. The wings may be spread, but it is the determination that tells the direction in which one has to fly. So in Sanatkumar's view *sankalpa* is superior to mind. But to provide the compass of determination, one has to have consciousness or *citta*. So *citta* is superior to *sankalpa*. But the real consciousness comes if one meditates. So meditation is one step up. So Sanatkumar tells Narada that it is the *Dhyana* or meditation that settles the stage of consciousness. But then comes the pleasant surprise. What is superior to *Dhyana* or meditation? Here Sanatkumar answers in the most counter intuitive way. It is *Vigyan* or science that unfolds the truth we seek in the meditation.

The shocking revelation follows after this. What is more powerful than science or *Vigyan*? It is the *bala*, means power, strength, might, vigour or force. Application of force destroys the *Vigyan*. In the history of the world we have seen the destruction of the great temples of knowledge (e.g. the Nalanda University or the library of Alexendria) by invaders. But what is more powerful than power? Sanatkumar has given an elegant answer. It is *Anna* or food. If the military starves it cannot fight. We have seen the defeat of Napoleon in the hands of Russians and the infamous Hitler followed suit. The climax came then after. Is there anything that is more powerful than *Anna*? Prompt came the reply from Sanatkumar. He said it is water. It is fascinating to imagine that at such times when water was in plenty, the sage said such a thing.

Brace yourself. You may not be able to tell yet, but according to global experts and the U.S. intelligence community, the earth is already shifting under you. Whether you know it or not, you are on a new planet, a sort of resource-shock world of humanity has never before experienced. A nightmare scenario has been predicted by the US intelligence. According to them a global scarcity of water may trigger a world war like situation unless we save water right from today. It is amazing to see that our sage has given water such a high place.

What we hear next would sound more like science fiction. Our English news channels and dailies may undertake lot of debates. But Sanatkumar said, if there is anything more powerful than water it is the *akash*, the sky, which is more powerful than water. The

climate changes are part of the sky related event. Wonderful to see that an intuition can be so farfetched and powerful! We open the news paper and read about the debates controversies and global summits on climate changes. Even the water resource depends on the climate. All these are very realistic event. But sages always give you a shock in being unpredictable. What Sanatkumar said after that is beyond any one's guess. He said that *smriti*, the inherent memory of the human species is an entity which is more powerful than even the sky. What we see today is that the great human heritage is destroyed by the terrorists. What some people want is to kill the memory. Just like that famous film farhheit 451. The ruler wanted all the books to be destroyed.

But the sage was not a prophet of the doomsday. So he said that there can be something that is even more powerful than memory. It is the hope. The hope keeps us alive. It helps us to fight against everything.

In the beginning we referred about the fine distinction between the tree like branching and web like network. The network elements arise when Sanatkumar says that it is life that is more powerful than hope. After all, our greatest hope hovers around our hankering for a life which Sanatkumar calls *prana*. Narada was almost silenced. But Sanatkumar did not stop there. He took a few back steps and in a web like construction he said, from science comes the truth, from truth one is disciplined and from discipline comes what we may call concentration. From concentration we get pleasure. And this brings us back to our ultimate goal *bhuma* which means expansion, sublimation.

8 Concluding remarks

What we find here is a hankering for *Bhuma*, a scaled attraction for the ever expanding Universe. In education, even if we remain unconscious about that ultimate goal, all of us can care about what Sri Sri Ramkrishna once remarked. If you can catch hold of *bramhagyan* you can do anything you like. The education with which we started is a complex web like construct in which there are interconnected nodes, some showing hierarchical behavior, and some, feedback loops. We perhaps have to raise ourselves to a state of perpetual inspiration (*sukha*) that would keep us going, just like the homing of birds. The birds may or may not be conscious of the poles, but always maintain the right compass. The state of entanglement with *bhuma* may be the major educational lesson that we can adapt from the teaching of the great sage Sanatkumar. The tool kit which we referred to in the beginning may be actually a protocol, or practice that helps us in arousing our essence. This in turn can help us in motivating and inspiring people, at the same time keeping us de-stressed from the surrounding noise. It makes us conscious of the fact that is written in Satyanusaran, that each one of us is responsible for whatever is happening in the society, country and the world around us. The transformation from within can invoke the transition of the outer topology of our existence.

March 26, 2015

-----/

Synthesis of Bhaktiyog, Karmayog and Gnanayog through Swastyayani

Prof. Tapan K. Jena, MD (AIIMS), DNB, PGDDE, FARSI
Professor (former Director), School of Health Sciences,
Indira Gandhi National Open University, New Delhi
tkjena@ignou.ac.in

The creation is an illusion. The creator creates himself in variety and enjoys the worldly drama. So, He is the Law, the *bidhi* and lays down the guidelines for His creation to follow. To help the creation understand the laws of existence, He, the Supreme Father incarnates in flesh and blood. Thus the clues of evolutionary march get revealed to his creation. The created beings try to practice these clues to realize the creator and enjoy the nectar of heaven in their life journey. While some follow the path of devotion (*bhaktiyoga*) to achieve this goal, some prefer acquisition of knowledge and wisdom (gnanayoga) and some others trade the path of vigorous activities (*karmayoga*). Even though the goal is same, these three paths have been branded with their distinct characteristics over time.

What comes first: devotion, wisdom or action? Sri Sri Thakur says, 'How can one act without urge? When attachment deepens, action starts; and along with action comes knowledge or wisdom.' (A.P Vol. 15: 73). Therefore, in reality, these are not three distinct isolated compartments but three different angular visions of the same compartment. Sri Sri Thakur tells, 'people differentiate between *gnana* and *bhakti*, but where is the possibility of wisdom without devotion? What do you expect to happen if there is no interest, no inquisition or following? (A.P Vol. 17: 127)

Sri Sri Thakur gave Swastyayani Vrata as an one-window approach to practice bhakti, gnana and karma yoga in an integrated manner.

Swastyayani Principles

Swastyayani Vrata is the divine grace to establish a continuum of overall prosperity over generations to come. Sri Sri Thakur says, though some components were there earlier, he has given it an organized shape. The five principles of swastyayani Vrata are:

1. Maintain your physic in tune with the providence so as to keep it healthy and endurable, presuming it to be the temple of Lord.
2. Streamline the urge of your complexes towards the 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.

Bhaktiyog and Swastyayani

Adherence is the essence of bhaktiyoga. Thakur says that nothing is possible without adherence. To the extent a person becomes dedicated to Ista, and remains regulated by the indissoluble adherence, he becomes the reservoir of devotion to that extent. (A.P Vol. 20: 128). Adherence has to be pointed, incessant, vigorous, centripetal and unicentric so that the complexes get adjusted and a person gains ability to adjust the world. (A.P Vol. 17: 126). The second principle of swastyayani aims at this fundamental aspect of bhaktiyoga.

The first principle of swastyayani keeps the devotee submerged in the thought of the Divine because; his physique becomes the abode of His Lord. He remains alert every moment to serve the Lord maintaining the sanctity of temple. A sense of total surrender prevails as if he is merged with the Supreme consciousness.

The 5th principle of swastyayani gives an apparent sense of family life and worldly affairs as the oblation is to be preserved with the performer of swastyayani himself with an objective to ultimately convert it to immovable asset. It appears to be in contradiction with the principles of *Sanyaasa* that the monks follow. Monks are supposed to beg for the day's requirement and use it. Nothing to be stored for the next day. Lord Chaitanya had punished one of his devotees as he had preserved a betelnut for his Lord's use in the next day! Then, is the swastyayani principle not applicable to a *sanyaasi*?

Sri Sri Thakur says, once you offer the oblation, the oblation amount becomes my (Sri Sri Thakur's) property. So, what the devotee is preserving is not worldly material for any use, but the asset of his Lord! The first duty of any devotee is to protect his Lord. This protection is in all aspects. Then how does the asset of his Lord fall beyond this boundary? So, what Sri Sri Thakur wants through the 5th principle is to make his devotee learn the nuances of living for the Lord. He wants all the monks to be familiar with the practical aspects of living to glorify the Lord. That is what he says, 'I no more want *sanyaasi* of jungle'.

Through the 5th Principle, Sri Sri Thakur wants all the immovable properties of this world one day to become the property of the *Ista*. All the people will be earning their livelihood by working in that asset. Nothing will be there which a person can claim to be his own even though he will be the *sevat* of a vast kingdom just like the state of affair happened to Shivaji after he offered his kingdom to his Guru Ramdas. So, all the family people would be living the life of a monk thus converting the earth into heaven.

So, swastyayani vrata not only brings a state of complete surrender of the creatures to the creator but establishes the aura of heaven in every nook and corner of this creation.

Karmayog and Swastyayani

If the literature of Sri Sri Thakur is analysed, every now and then, he emphasized on action, action, and action. The first principle of swastyayani aims at physical fitness so that any task could be performed with agility. The 3rd principle emphasizes on action without delay. Not only that, the action should lead to success. He says that nothing succeeds like success. The 4th principle again emphasizes on action aimed at environment and lastly, the 5th principle forces you to dive into unending spiral of action.

Love invents. Sri Sri Thakur wanted the humanity to move on the path of acquisition through their love to Lord. They will invent the ways and means to increase the oblation amount which is preserved with him as the asset of Lord. In the process of preserving and expanding the asset of Lord, he walks into the domain of possibilities. His wisdom opens up and he discovers the treasure house of the Supreme Father meant for his creation. His love and adoration to *Ista* helps him to imbibe all skills and knowledge to overcome obstacles of life. While preserving the Lord's asset he learns to preserve his ancestral property and use it meaningfully.

The beauty of karmayog is that action should not be for the sake of action but to fulfill the wishes of Lord. The action does not bind to worldly sorrows but liberates from it. There will be unending activities but no place of pride on outcome. The outcome is His wish though you have to be meticulous to succeed. It is like remaining in mud without being slung by it.

Gnanayog and Swastyayani

Since time immemorial, the humanity is in search of knowledge, the Veda. The pursuit is unending. He wants to go to the root cause of creation and solve the mystery to become immortal and enjoy the creation till eternity.

The biggest obstacle in the search of knowledge is the complex ridden mind. The 2nd principle of Swastyayani helps to keep this basic principle in order before one starts journey of quest. Coordination between thought and action is the vital requirement for research. The third principle equips a person in this vital armour. It helps to take risk in its venture of acquisition, understand the creation in its entirety, analyses the cause and effect and find out the relationship and guiding principles of functioning of the whole universe. He dives deep and deep to discover the seed of omnipresence of Supreme father the Brahma, the origin.

In the pursuit of this search, he is not bothered of the resources for support. The assets are readily available in form of cumulative sevayat property of his ancestors. He is free without any liability. Simultaneously he creates assets for his posterity. This creates a chain of processes, a system to deal with any eventuality in the path of acquisition. The search for immortality and identifying him in unison with brahma continues uninterrupted.

Swastyayani-the highest form of evolution

Sri Sri Thakur says aim of life is evolution. Prophets incarnate to facilitate this evolutionary process. Evolution is unending and Creator's enjoyment is unending. He wants to enjoy infinitely while being evolved further and further. Swastyayani is the tool that has surpassed all available tools that humanity has seen so far. It is the *kamadhenu* that can fulfill everything that the humanity can aspire. All the yoga prescribed so far as the gold standards for salvation find their ways in swastyayani Vrata. Therefore, Sri Sri Thakur says, 'Swastyayani is the best of all Vrata'.

-----/

Sri Sri Thakur Anukul Chandra's Thought on Education

Dr. M.C. Paul, Ph. D
Professor, School of Social Sciences
Jawaharlal Nehru University, New Delhi
pauljnu@gmail.com

Sri Sri Thakur Anukul Chandra believes in the principle of free flow of ideas and spirit of discovery. He strongly feels that every individual is unique in his own way with all his specific characteristics and innate qualities. And every one has the capacity to grow or do whatever s/he likes that determines her/his 'being and becoming'. For example, every individual being has innate tendency to become something; and it is this inherent urge of becoming that induces one to evolve from in name, fame, plenty, prosperity etc. It is in this context that, he underlines the important role of education and environment.

The function of education is to inspire to unfold the characteristic faculties that are latent in man through his adjusted habit, behaviour and conduct. The function of environment is to help in this sphere of unfoldment. In developing a child the function of education and environment may be compared with the function of soil and atmosphere in developing a plant from the seed. For example, in the absence of proper soil and good atmosphere even a good quality seed fails to yield desired plants or fruits. Similarly without proper education and congenial environment a child cannot bloom into her/his full potentiality. Thus, any centre of learning must be tuned to serve the noble objectives of developing human potentialities; help

germinating new ideas through nurturing the innate talents and skilling them accordingly in diverse fields in true sense of the term so as to become the contributors to nation-building. It will only then the well-endowed and well-skilled students churned out from the education system can sail through or win the major challenges of life. So, centrality of man-making education becomes the panacea. It is paramount. According to Sri Sri Thakur it is a lifelong venture. In the process of life-long education his concept of 'elevated intellectualism' finds its centrality. It is a vital part that starts with the very inception of life running through its very end. In fact, his innovative ideas, revolutionary thoughts and timeless concepts of education can help us streamlining the dismal Indian education.

Sri Sri Thakur's Idea of Elevated Intellectualism:

Thus, Sri Sri Thakur's idea of 'elevated intellectualism' is a holistic and comprehensive concept that not only focuses on the education but also the very process through which an individual is progressively guided in his educational journey. As said, every individual born into this world is unique in terms of mental ability, traits, urges and intelligence levels, though often crossing path with each other. It is also a fact that every individual is born imperfect and to make life easy and happy, each one should find innovative ways and means of accommodating each other's concerns ignoring the negatives, but acknowledging and appreciating each others' positive attributes in the larger interest. Thus, what requires is application-based pragmatic and relevant education curricula that help achieve 'elevated intellectualism'. It is through this process that a fundamental change can be brought in the world.

In other words, it would help in bringing a balanced synergetic life to everyone as it exceptionally backs evolving common man-standards; that dissuade people away from pure self-interest and move toward serving common good. It encourages people to invest their time and energy in connecting with others including family, friends and members of one's community. In other words, it encompasses service that benefits the common good such as community as well as larger society. It is not centered around altruism, but on mutually beneficial goal, in the sense that a deeper and thicker involvement with the other is pursued so as to acquire reward both to the recipient as well as the giver. In other words, the inter-interestedness and inter-connectedness with fellow beings with a purpose to meaningfully adjust with the 'being and becoming' of every one as a condition of 'Dharma' (i.e. uphold of existence) is significantly materialized. Studies do show that this type of pursuits of life begets 'deep contentment' that ultimately brings peace within and without.

Thus, the concept 'elevated intellectualism' is a process through which the progressive growth of 'being and becoming' of a person is made possible. It is critical both for an individual as well as the nation as it helps remove life's roadblocks. Sri Sri Thakur lamented and declared a war cry that instead of man-making education we are continued with a system of education that suppresses the innate talents from sprouting and where parameter of education is a 'degree'. Sri Sri Thakur was against degree-based education because for him "degree is not the measure of learning." He clarified that "Degree is not the criterion of education; it depends on objective experience with subjective collaboration that makes the experience rich with every

thorough outgo of farsighted intelligence, which creates normal conviction in the subject-matter and evolves into character with active skill.” (*The Message*, vol. viii). Thus, the perspective of education must be broad to provide sound foundation on which the epitome of life stands and finds its true meaning. In fact, it is a life-long process through which the ‘go of life’ is elevated. So, the development of man is basically determined by his inherent instincts and attributes. As he said, “Life is born first, and then educated.” The concept of ‘elevated intellectualism’ stands on a platform when the students are cultured to develop admiration and follow in true spirit the higher role-model or living ideal as well as heroes who shape their total personality holistically and meaningfully adjusting and enriching it. Sri Sri Thakur desired that the first and foremost duty of teachers is to put the ‘ideals’ before the ‘students gloriously, lucidly and affectionately’. The teachers also must have ‘ideal’ and actively to develop unit-centric attitude and mood. It will only then they can infuse the same in a child while guiding them to progressively grow in the process of education.

For this the characteristic of teachers should always be student-like and attitude of a learner; otherwise infusing lively ideal-centric attitude would fall flat. In fact, throughout the nation this concept of ‘elevated intellectualism’ must be infused to mould each and every student and through practical demonstration. This is also applicable to the parents because they also consciously and unconsciously influence the child by their day-to-day habits and behavioural practices. If by any chance they don’t behave properly and/or ethically this gives rise to doubt and wrong impressions to a child and when the child is brought up in such environment they become confused or may choose a wrong path from which it would be difficult to turn them back. Thus, derailment takes place surely and silently. So, education is not for verbal presentation of oneself but to shape with dignity how to ‘be and become’. Thus, the relevance of education is in attaining this elevated or progressive ‘go of life’. It must be realized only through sustained practice and pro-active action-orientation; meaningfully adjusting with the ‘ideal’. Otherwise it will be like a blank-fire.

Thus, Sri Sri Thakur impressed that the first and foremost element (*upakaran*) is ideal-centric attitude and mind-set. So, once a child is connected to an ‘ideal’ it creates an ‘urge’ in him to follow it as an anchor which helps him face all the turbulence of life smoothly and help him attaining a normal ‘go of life’. In other words, he will easily sail through every walk of life without much hindrance or feeling burden in the process of education. In fact, he will take it as a normal exercise that helps him bloom under the guidance of the ‘ideal’. That’s why Sri Sri Thakur cited what Ruskin said: “Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.” Even Goethe also mentioned that “we are shaped and fashioned by what we love.” Therefore, Sri Sri Thakur emphasized that the first and foremost mainstay in this process is the ideal-centric ‘teacher’. That means teachers in whom the ideal-centric attitudes and behavior is seen or manifested as a natural tendency and in him it becomes a second nature (habit). Thus, ideal-centric teachers can definitely inspire or mould the students in a faster and better way. Moreover, this breed or class of ideal-centric teachers can only inspire, motivate and encourage students to germinate or sprout.

Sri Sri Thakur warned that the 'teachers' who join the noble vocation only to earn a salary and pass time they become the biggest threat to the education system as their role only defeats the very purpose of education and/or slacken it. The teachers must have character and power to inspire so as to unfold the innate urge in a child and nurture accordingly to bloom in various ways and means. It is in this process the teachers should develop a loving relationship with a child (like parents) while keeping respectable distance to infuse proper education that helps a child not only to become 'profitable' to self but also to society. Otherwise all types of wrong signal will confuse the child and thereby affecting his personality. It is in this regard Sri Sri Thakur said that the responsibility of teachers is enormous; and it is more than anyone else in the world. In this context Sri Sri Thakur citing and supporting to what Crowther said, "It takes more ability to be a successful teacher than a successful Prime Minister." Sri Sri Thakur also clarified that *diksha* (initiation) means *upadesh* (suggestion/ advice). It means it is an advice that provides knowledge to know what is right and what is wrong; that what upholds our existence and the one that leads us to extinction. So, the 'initiated' ideal-centric teachers can happily and easily become fit to be the 'role model'.

Sri Sri Thakur defines education as "Systematic organization of habits and instincts with the purpose of fulfilling the becoming of life, by graduated active manipulation of behavior may be called education." (*Nana Prasange*) He reminded that in the back of everyone's mind there is a 'life-urge' that helps a person achieve what is feasible from each and every child. So, education must be expanded and disseminated among all so that it brings an overall benefit to the people at large. In fact, he wanted to see that every family becomes a 'big school' where the children learn their first lessons, that is in the company of parents and others in the family. Sri Sri Thakur differentiated the term of 'literation' from 'education'. He clarified that "literation makes the complexes facilitated whereas education enlightens the being, hence its index, habits and behavior glows on in a sonorous rhyme." (*Magna Dicta*, 1985). Therefore, for him, "Mere literated learning is not education; trained habits which induce intelligence with every consistency and make the system habituated accordingly is education." (*The Message*, vol. viii). Moreover, he also underlined that "Literary degrees are not the emblem of education; what leads to the domain of wisdom that concentrates with a meaningful adjustment in a un-centric condensation of truth is education, it twinkles there with an adjusted meaningful starry peep." (*The Message*, vol. viii). Thus, according to him "To become mere expert in reading and writing is not to be called education; without habit, behavior and commonsense, there is no education at all." (*Anushruti*, vol. 1, p.21). Unless education shapes behavior and touches life, he suggested why to spend money, time and energy in the so-called centre of learning? So, in that case he said, "It is better to be uneducated than to be mis-educated, because nature's push spontaneously helps one to be educated." (*The Message*, vol. viii, p.42). Education is like a *rites de passage*. That's why he said, "Education is to edit the experience and knowledge that nurture our existence with every progressive push." (*The Message*, vol. viii, p.6). At another place, he said, all of us should be the artisan of knowledge. That's to learn to "Discern and know things with all their constituents and make, till with skillful adjustment in practical progressive performance with every inquisitive urge and be an artisan of knowledge, science is there." (*The Message*, vol. viii, pp.117-118). He said, "False

impression is more dangerous than ignorance". (*The Message*, vol. viii, pp.74). So, it is better to be ignorant than to have false impression.

Sri Sri Thakur holds his views strongly when he said that education should be productive and effective. So, he gives primary focus on "hands-on skill and learning and desires experience to form the basis for theory teaching." (*Alochana Prasange*, vol.8:11.5.1946). Thus, he stated that "when theory is materialized through practice with all its constituents, it is real." (*The Message*, vol. viii, p.72). And for this to happen we need to develop or form right type of concentric habit and behavior; it is highly important as on this unfolding of one's distinctive traits and faculties take place under the proper guidance of a 'teacher'. So, what Sri Sri Thakur desires is the "Adherence to and admiration for the teacher is the key in education process." He clarifies that "Education means conduct, behavior and character. It neither lies in books nor is created in school campus. It sprouts through affectionate service to *Acharya* possessing integrity." (*Alochana Prasange*, vol.8:18.5.1946). It will only then the disciplining of intellect along with power of reasoning, broadening and deepening of feeling, sympathy, sentiment, interest will be fine-tuned which in turn help in cultivation of inquisitiveness and creative research spirit. It will also lead to unfurling of efficiency, active skill and constructive ability in inculcating genuine urge for gaining perfect conception and its thorough execution, improvement of knowledge and wisdom that lie within; fostering thereby self-control which goads him/ her to acquire selfless service and develop a consistent character with all the integrity thereby shaping a perfect personality. Thus, a great stress is laid on the ethical conduct and character of the parents and teachers since they are the persons who are looked at by the youngsters as 'role model'; seek guidance and are also influenced unconsciously or unconsciously. They also voluntarily and involuntarily learn or imbibe the 'actual' dealings the role models (that is, the teachers and parents et al) perform in their daily-life situation; so no amount of verbal dictum can mould him realistically and convincingly. Much can be said but unless the imparted knowledge and learning are manifested in the 'character' and behaviour the role models fails to generate interests in them to follow what was taught by the teachers; thus it becomes a futile exercise to inculcate right message.

Thus, the role models have to be extra careful and feel responsible to pass on or deliver effectively what are to be imparted; then only it can create a desired impact on the 'taught' (students). Thus, educating a child is more than building an infrastructure because teachers' pragmatic role-modeling only guide and influence the students. It is in this regard that the teachers become the true Acharyas (that is, the practitioners of knowledge and learning) if they want or desire to impart anything to students. Thus, teaching is not easy, but difficult domain where unending intellectual quest and efficacy of the same is materialized in an individual character. Thus, each and every dictation is invaluable to the beings who get connected in the education system by chance or choice. So, rich dividend can be accrued only when qualified teachers play their roles responsibly as expected of them; and behavior exemplary. So, balancing it with enlightening moral character in substance is *sine quo non*. No amount of cliché/ verbalism can move a child and bring out the best in the taught if these qualities are discounted in daily life and living of a teacher.

That's why Sri Sri Thakur cautioned that "The teacher needs to be a person of majestic stature, one of character and love." (*Alochana Prasange*, vol.13:25.7.1948). It will only then, as Sri Sri Thakur said, "A teacher with all his characteristics acts as the crystal nucleus in the concentric adherence of the students, moulds their character, exalts their talents and induces urge according to the instinctive characteristics of the pupil." (*The Message*, vol. viii, p.48). What should be the method of imparting education? He mentioned, "Let the method and device of your process of imparting education be according to the dealings and characteristics of your students and let the way of laying it down before them be tactful, sweet and touching by which the characteristic interest of your pupil becomes glaring and they become interested and adjusted in your mission of training with jolly propitious propagation; thus rouse their interest towards your mode of delivery and attributes of teaching that inspire their awe and regard for your personality; and infuse your affectionate dealings into their mind." (*The Message*, vol. viii, pp.48-49). Sri Sri Thakur warned that "Conceit of learning is a demoniac hindrance to learning and a bad thoroughfare to teachership, but sober, enthusiastic and active ardour is the only angel which leads one to learning and education with adjusted realizing efficiency." (*The Message*, vol. viii, p.52). It is in this context he cautioned by saying that "Where teachers cannot create energetic loll of learning imparting their active, loving conduct, characteristics and behaviour, it is not a school; rather you may call it a club." (*The Message*, vol. viii, p.53). So, for him, a teacher should walk-the-talk. As he rightly said, "A teacher should walk in the way of learning in every aspect of his life, should study to impart educative influence upon every individual with every cultural urge stamping his own personality everywhere, so that his footsteps become glaring to his environment, thus he becomes the living ideal of education." (*The Message*, vol. viii).

Definition of University:

Sri Sri Thakur's defined university as a place "where varieties arrive with a meaning at unity- it is university". (*The Message*, vol.1). He urged that "Let your university attain meaningful prosperity—standing on the basis of national existential tradition; let its proper effulgence of character make everyone active with right intelligence—being all fulfilling and nurturer of specific characteristics; and let sprout up on that basis all the learning of the universe—in well-adjusted significance of meaningful integration; to the existential feet of Him who is my only one I ardently pray, may He fulfill my prayer." (*Siksha-Bidhayana*). He felt very sad when the so-called university pressed the students to become degree-holders which hardly make them capable to systematically adjust their thought with action in the relevant fields. Thus, they become more confused when they don't have ideal-centric life.

Sri Sri Thakur clarified that principle or 'ideal' is nothing but a 'superior idea' which is manifested or found living in the role-model (ideal). Thus, without supreme ideal, it becomes difficult to meaningfully adjust one's complexes or innate characteristics; they are pulled in different directions by the all-powerful unruly complexes. He urged students to participate in various games, sports and physical activity-oriented education which are also helpful to adjust life to grow. So, the teachers must help develop adequate urge among the students to learn; and it is like an 'industry'. He wanted the teachers to be soft-spoken, their habits and behavior exemplary, style of communication inspiring, relation with students hearty and healthy, and

maintaining honourable distance all the time. If students fail to succeed in life, Sri Sri Thakur believes it is the teachers who are to be blamed; not the students. So, he urged teachers to be 'fanatically inclined' to the 'ideal' so that they don't easily fall apart or get influenced by or obsessed to complexes that may over-power them. Sri Sri Thakur strongly feels that if any student fails, that indicates there is something wrong with the teachers; who failed to properly peep into the mind of student and prompt him to open up or failed to untie the possible knots the student probably has; using diverse possible ways and means. It is definitely a time-consuming affair to bring out the best in the students, but Sri Sri Thakur believes that with proper patience, inclination and 'will-to-succeed' can create a congenial environment whereby it becomes easier for teachers to tap the innate talents of students. In most cases, Sri Sri Thakur says, failure peeps in when the teachers are not having active adherence to the ideal and/ or they try to believe only passing sermons. Once this tendency of teachers is detected by the students it sends wrong signals which harm the students more and they get a chance to start negative campaigns against the teachers leading to disrespectful behavior among the children for the teachers. So, it is in a loving atmosphere that the teachers can develop curiosity among the students and pro-actively help them apply the acquired knowledge profitably to themselves as well as the larger society.

Sri Sri Thakur says it is only when the nerve, brain and muscle of the teachers are adjusted properly it becomes easier for teachers to impart the same in equal measure to the students. It is in this way that the theoretical knowledge is also similarly tested realistically in diverse situations of life. That's why Sri Sri Thakur cautioned, "Do not try to collect theoretically the effects of observation; do observe, see and infer by your own effort and skill the effects; collect them and think how far you may go with active efficiency through thoughts and manipulation and thought-narrating clue or by mathematics, and try to be assured of all those effects of action and reaction with conscientious collection which narrates the effect through collaboration, thus, be thou assured with every accuracy and do prolong your steps accordingly." (*The Message*, vol. viii, pp.72-73). In fact, Sri Sri Thakur shared his personal experience a truth how without favourable environment lives of many children either wasted or stunted. That's why he lamented that it becomes very difficult to find 'complete human being' these days who is well-balanced without shortcomings. This happens because there is no proper education system as well as committed and lovable teachers who take teaching as noble vocation to fulfill certain principles of life.

Therefore, Sri Sri Thakur stressed on education that help develops students into an all-rounder; in whom knowledge grows profitably from within and also help them share the same with the environment. So, it is in this context the education cannot be bookish or organized rigidly. Moreover, its place should not be always within the four walls of class room but in the open environment of life. Therefore, the teachers' wider perspective and their pro-active planning and endeavours must be favourably synchronized with students' broader existential life situations. It is only then that education become effective and meaningful, lively as well as 'living', where all the inquisitiveness and questions are satisfactorily find answer. This can be profitably imparted when the teachers themselves feel that they are also learners/ 'students' and mutually learn from each other without any ego or complex in between but through loving-

relationship, maintaining honorable distance. It will only then education can cater to the overall growth and development of students.

Last but not the least, we would like to urge the students, teachers, parents and other stakeholders to give a thought to what Sri Sri Thakur desired us to concentrate on for starting a journey of life through 'elevated intellectualism" through a unique process of education. Sri Sri Thakur's powerful ideas and thoughts can certainly provide us sufficient clues in shaping our education system; we will have least chance to fail in life. In today's strife-torn world, his scientific ideas and pragmatic techniques can be a real panacea. His concept of "elevated intellectualism" has a power to shape our 'being and becoming' from primary through colleges to universities. This would certainly help us checking different ills that have afflicted our society (as highlighted earlier) and also help strengthen our belongingness irrespective of caste, creed, race and religion. This in turn will help develop the requisite service-oriented attitudes and mindset. Moreover, pursuing this mission certainly can be an enabler for steady supply of emotionally-intelligent people who will be fit to lead the nation. This is critical for satisfactory career progression, happy and blessed married life and for a rewarding parenthood for both men and women. It is this higher ideal of 'being and becoming' that Sri Sri Thakur was desperately pressing us to follow for growth of the individual as well as the nation. The 'elevated intellectualism' becomes meaningful when self-centric ego is evolved or sublimated into an ideal-centric ego as well as into collective ego. In other words, every individual ego tends to relate itself with other egos. When a self thus relates itself with greater circles of other selves, and enjoys other selves more and more, sublimation takes place in the self. Without his sense of sublimation, that is, without congenial inter-relation of the self with other selves man fails to feel the sense of well-being. Out of this yearning for well-being man wants to have someone whom he can relate himself with. When he succeeds in relating his individual ego with other egos through existential nurture, love and fellow-feeling then alone he gets a real enjoyment in his own self. He tastes what is meant by becoming.

-----/

Social Dynamics on Spiritual Foundation

Prof. Dinabandhu Dey
Department of English, Khaira College, Odisha
khairacollege@gmail.com

The students of Greek history and mythology are very much familiar with the myth of King Sisyphus. They are moved to pity for the poor fellow, King Sisyphus, eternally condemned pushing a huge rock up the hill only to slide back to the bottom. The myth, though overawing on the surface, is built around a central message- a priceless gem of wisdom- that the darker

the colour of sins, the longer the process of infernal expiation. Intoxicated with the inordinate desires and designs to amass wealth, power and fame, blinded with irrational urge to malign the supposed forces around us, we bring down the citadel of institutions, right from family to the State. In the frantic pursuits of our misplaced belief and value system, we tend to grow cynically blasé and hideously heedless about our steep fall into inertia and morphia. The belated cry of anguish seldom evokes empathy from any quarters. The legacy of indifference, caused by the so-called worldly prudence, grips the generations whose fate is sealed like that of Sisyphus of Greek mythology.

Twenty-first century Indian society cannot be a myth; rather it is a grim reality, so far as the buzzing topic of change for development is concerned. It looks like the typical hero of the novels of Charles Dickens, the very picture of misery and anguish, packed with fiery demands and crucial problems that warrant prompt response and measures from the authorities concerned. For a society to be dynamic, the agency of State needs to be forthright in the diagnosis of the various ills. The forces at the helm of affairs are expected to be crystal clear in their approach, mind-set, attitude and belief factor. The story of social progress presupposes the consecration of both the forces or agents and the masses. Both the sides cannot afford to be spurious in their nurturing a dream of El Dorado or the Utopia. It will be boorish of a leader to promise the imagined state of happiness. The masses ought to be prudent about their own ways, practical about their own objectives, In other words, society has to be creative in imagination, so that, compassion, reflection, observation will follow in due course. Mutual inter-dependence will replace the slavish dependence or egoist independence among the members of the society. It is the prime duty of the custodians of the society to create an ambience of amity, good-will and faith among the people and instill in them a spirit of work-culture, a confidence of self-enterprise, an urge of creative endeavor. Unless the atmosphere is created, no amount of schemes of development will be of any lasting value. Until the character is baptized in the holy flame of soul, no material prosperity will bring in peace. Hence, a well-thought out strategy, if not prefaced by spiritual mastery and sovereignty, it is sure to flounder on the rocks. Those who are out to bear the cross of the leadership, governance, administration and justice, will be led into slippery tunnel of demonic passions. It is no more a secret that the ones vested with the onus of the running the state squeeze the last farthing from the Exchequer, built of each R.B.C. of the millions of the distressed and disconsolate. No wonder that the social development marches on the path of predicament. The 'Supposed' dynamism that dazzles our eyes may be compared to the twinkling glance of the meandering python with a forked tongue, ready to spew its venom into our blood vessel and smash our spine in its vicious grip.

Hence, the age-old instruments, responsible for the survival and development of the society should be preserved against the ravages of time. The challenge of the time-spirit is to be faced with a sense of direction that must come from the higher planes and nobler sources. In the name of change or progress, we cannot barter our timeless purity for senseless modernity. If change we must welcome, please come and launch forth into a progressive run towards excellence and enlightenment, retaining the quintessential spirit of individual and collective life in keeping with the divine trinity of Man, Nature and God. Since the dawn of human

civilization, the aforesaid bondage has been the cardinal principle of existence, rooted in love, faith and blessedness. What sort of progress is it if it sweeps man off his rocky stand and drags him to the drudgery of passions, anarchy of ignorance and treachery of arrogance? The illusive slope of Satan will not spare anyone. In spite of all trappings of modernity, the Primeval Satan remains invincible, giving birth to the vicious progenies like death and despair. Man's tryst with his 'Karma' compels him to suffer and sigh in the infernal syndrome. But that is not in the fitness of things that God governs the scheme of creation. The ultimate destiny of human being was not designed to dissolve in despair, but to evolve through experience of existence. Experience may be sweet and savoury, or bitter or unsavoury. But man has to wrestle against this implacable force of destiny. What is the weapon of battle against overpowering despair? What is the source of strength and inspiration behind the battle against the fiendish illusion? Can he emerge victorious in the long run? The answers are all latent in man. The will to live is the will to love life through experience. "Experience is not what happens to a man; it is what a man does with what happens to him," said Aldous Huxley. The Supreme Father wants to see to it that man evolves even if he fails and falters in his journey. At no point of time should he give up positive hope and dwindle in the twinkle of negative passion or complex. Experience, gathered from such misplaced belief will prove fatal. The worst misery of mankind is the imbalance of existence caused due to the lack of experience of unity of existence. Discordance is the direct outcome of a divisive mind or intellect which refuses to take life in its totality. Its very nature is to alienate, isolate, discriminate and dissect. Human mind has its own specific role to play for survival and development. But it is not the whole entity of existence. Therefore it should not overlap other parts or partners of existence. If it refuses to take note of its limitations, its contribution to the scheme of creation will be counter-productive or lopsided. The mischief of human mind is effectively demonstrated in the myth of Adam and Eve who defined the Divine and committed the Original Sin and courted misery. The earliest sin of man and woman, recorded in the earliest history, has not changed through the ages despite the reforms and developments in many spheres of life. On the contrary, it has posed the toughest challenge to the intellectual lot of the society and plagued the senseless pleasure seekers with atavistic appearance. Man continues to be erotic and erratic at the bottom of existence. Everywhere there is the cry of the graves, "No more of mad rush towards the nemesis! Come back my unlucky children! Come back to your true self. Behave yourselves." The incorrigible man is to be tackled by the infallible master whose holistic approach and blissful guidance has been the beacon light. He is known as the Emissary of Peace, Prophet of Providence who walks his talk on the earth. Divinity dwells in him to the fullest degree. That is why his lotus feet are the safest haven for the afflicted humanity. Voice of the Supreme Court is final, but not infallible. Law made by the Parliament is binding, but not altogether beneficial. The executive may be lacking the verve and nerve to execute the law. But here is a man of exemplary character whose say is at once final and infallible, whose laws of existence are not only unquestionable, but also soulful, whose execution of laws is both superbly fine and humane. Arnold J. Toynbee reminds us, "Except the Lord build the house, they labour in vain who build it." All our knowledge and efficiency will end up in despair unless it is baptized by the divine sanction. The very first truth one must imbibe is that one has to evolve as a genuine seeker of the ultimate union with God. One must

learn to look upon life as a perpetual process of growth, a journey from the prison of ego into the freedom of infinity. If this be the case with us, then peace will not elude us.

Let us sort out the issues that surround the peace and prosperity of the society in the light of the integral philosophy of Sri Sri Thakur Anukul Chandra, the contemporary Spiritual Master and Guide.

To begin with, family is the nucleus of social life. It is the premier institution that breeds, nurtures and educates the child in an atmosphere of unselfish love, service and sacrifice. The worst casualty India suffers is the liquidation of the joint family culture which acts as the guardian angel of the children. Reconstruction family is the foremost agenda of the Satsang movement. Members of a family first need to feel themselves indispensable to one another, so that they will qualify themselves to be bona fide members of the family. Charity begins at home. In this miniature society the young minds are built with the abundance of love and sacrifice. The foundational work of life is done by the aged members. A child learns much more from his family than from the educational institutions. His real education starts from the family. It is from here that he imbibes the virtues and values, the basic laws and principles of existence. It is this mother institution which will determine the future course of the offspring. His character is to be moulded and shaped by the ideal characters, known for living models and examples rather than idle precepts. Formation and reformation depend on the standard of the characters of the elderly ones who set the right conditions for the young to profit. Father's sins visit his children. They enjoy the blessedness of the toil and sweat-award of the actions done by the ancestors. The scheme of the divine is such that the perpetrators of injustice cannot go scot-free. A sort of fearfulness for unholiness, unrighteousness and untruthfulness runs in the ancestral lineage. This may be looked upon by the rogues and knaves as naivety or stupidity bordering on cowardice. But virtue is a thing of daily beauty, acquired and imbibed through blood, through excellence of character. It is not a commodity on sale nor an alluring trademark for the Machiavellian opportunists and fortune seekers. It is the sacred treasure of the soul, to be protected and promoted by daily exercise. That is why the Bible says, "The family that prays together stays together." Unity of family lends credence to the aspirations of cultivating so many noble things of life. As love is the greatest driving force and the strongest impulse of life, it is to be concentric and consistent in all dealings and enterprises. Or else, the thing of beauty will turn into a scrap, or a burning coal, instead of being 'a joy forever.' Without mincing words, it can be proclaimed to the wide world that Sri Sri Thakur Anukul Chandra, the best fulfiller of his predecessors in line of prophets, has aptly practised and preached the value of daily beauty in family life. Being pivotal to his own large needy family, he has played the vital role as an Incarnate of love and mercy. He has done not only the needful to his needy family, but also the wonderful things for elevation of consciousness of the masses.

Marriage is the most serious issue in one's life. Family evolves out the perfect union of two opposite spouses. It is certainly a difficult task to find a suitable match for a male and a female. A happy conjugal life is everybody's dream and hope. "If wishes were horses, beggars could ride," goes a popular saying. The noblest purpose of marriage is a healthy and holy procreation and all round development of personality. Man and woman are bound up with

each other for the fulfillment of God's fondest wish of evolution and expansion of life. The Supreme Father has so ordained that the eternal flow of consciousness should not be checkmated anywhere on a flimsy ground. Anybody can take a trivial plea to avoid the cumbersome burden of worldly life. But in the name of celibacy, one embarks upon a life of ease and comfort and devotes oneself to the extreme continence in the hope of liberation. The avowed practice of celibacy is an admirable thing, no doubt, but in most of the cases, it has proved itself a futile exercise. Rigorous abstinence from the sensual life is likely to distort personality. Many aspects to life remain untouched and unknown. Holistic approach to life is sure to be missing. Man and woman grow and evolve in direct experience of the environment. Now the question arises as to the authenticity of the sacred wed-lock on the part of Tom, Dick and Harry who advocate vociferously in favour of it: Is everyone entitled to get into the holy bondage without rhyme or reason? Union of two souls warrants a good deal of serious conditions and eligibilities, suitable to each other. To begin with, craving for marriage is the first thing that disqualifies a male to be a suitor. The female is no less a victim to distress if she is unduly drawn towards a male. If he or she is possessed of secret desire of getting into wed-lock, their wish-fulfillment will be condemned to disillusionment with each other. In the age of globalization and liberalization, regard for the pristine glory of the institution of marriage has been thrown to the winds. Erratic passion, erotic union, capricious and selfish interests have never made the spouses successful and happy. Sri Sri Thakur Anukul Chandra has been the most vocal on the compatible marriage. Compatibility covers the important areas of health, age, characteristics, efficiency, morality, honesty and the like. The prospective suitors must be able and willing to carry and fulfill each other in the throes of sufferings. It is unselfish love, service and sacrifice that will inspire them to revolve round the Lord and the environment. Therefore, a solemn pronouncement comes from Sri Sri Thakur Anukul Chandra: "First be wedded to Love, the Lord, then marry if needed and serve him unrepellingly being wedded to each other; thus be happy in sufferance."

Purity of union of sperm and ovum is the most sacred asset of procreation. A good progeny absolutely corresponds to the degree of penance and dedication of the spouses. Maladjusted combination begets ignominious offspring who vitiate environment, family and society leading the clan and country to the ruin. To outrage the Vedic principles of the sacramental institutions is to outrage the souls of the bonded mates themselves. Sabotage of any principle results in hellish havoc of existence. That is the worst distress of hypogamous marriage which is rampant in today's society. Disharmonious union (the inferior male combined with a female of superior stock and heredity) brings in dissolution in the brain-factor of the progenies; moreover it distorts and blunts their nervous system. Sometimes fatally imbalanced, they become repugnant to ancestral lineage and culture, implacably sentimental, obstinately recalcitrant and peevish. Thakur's grim warning comes-we should see to it that male's sperm is not spurned away by female's ovum. Existential stay depends on the uphold and uplift of the distinctive traits and merits through marital relation.

Education, in the light of Sri Sri Thakur Anukul Chandra, is to know existence in consonant contrast to environment by doing and discerning. It helps us to bring out a congruity out of incongruities, to strike a balance out of imbalances, to adjust and unify the discordant traits,

habits and temperaments in relation to the uphold of existence. Education is not mere an induction of knowledge and information. In his words, "Education is to edit the experience and knowledge that nurtures our existence with every progressive push." The omniscient master explores the deepest mystery of creation in the easiest possible manner. He integrates family, marriage and education into a well-knit trinity of philosophy which is the gateway to the inaccessible fortress of celestial literature, the inexhaustible storehouse of wealth of knowledge, the inexplicable record of abundance and beauty of matter and spirit, enshrined in Satsang.

To sum up the humble essay, it will suffice to say that all the mechanism involved in the social development sorely needs servicing in the hands of a master whose knowledge comes from love and mercy, intuition and insight, not from learning by rote. A thorough cleansing of body, mind and soul is not a matter of ceremonial ritual or a periodical exercise. It is as practical and vital as our breathing. The essay has touched upon a very restricted zone. The left out issues are many and vast. Whatsoever the zones, everywhere there is a ring of the same bell. The bell rings about a healthy adjustment of unhealthy complexes, of intra-cellular substances, of discordant elements, of individual and social disorders, through proper exercise and due conduct of life along the lines of holy scriptures of yore, revived and revamped by the Love-Lord, the Supreme Master of the age. Life begins with initiation into His Holiness. It is the high moral character of the individual that propels the wheel of social dynamism. That is to be built by the concept of Indian spirituality. Indian spirituality searches for the real behind the apparent, permanent behind the transient and the self behind the ego. That gives formula of unity with God. Once the self is realised, darkness or ignorance is dispelled from it. Light from within will give us tight direction to live life on the righteous path. That is as much true of an individual as of a society.

(This is an approach paper on the subject. Author intends to develop into full paper.)

-----/

Swastyayani, the unfailing pillars of human existence

Subhas Mukherjee, M.A., B. Ed
Teacher, Rambux Chetlangia High School, Krishnagar, Nadia
mukherjeesubhasmou@gmail.com

Introduction:

What does a man need? Man cannot live by bread alone. Food, clothe and shelter are not sufficient for the survival of any human being. He has several urges to fulfill. He strives to acquire wealth, hankers after fame, and deserves fame and so on. His wanton will sometimes like unleashed falcon pounces upon at objects frantically to be gratified with. It is like a tendency to get into the reach immediately whatever one desires for. What does it result in? What does it happen when one gropes in darkness? Time and again one comes across the unwanted objects which not only generates one's disgust but also brings forth sufferings for

the seeker. So, wanton will proves to be the despotic will. It leads a man to the wayward motion which ends in a dark, gloomy world. Most of us then lose faith in the system, blame fate for their sufferings and turn back to any spiritual dictum.

Thus the root cause behind the sufferings remains undiscovered. Normally we don't even attempt to probe into the source of our wretchedness. Day by day we find ourselves drowned in the abysmal misery where fate appeared to be red in tooth and claw.

Shakespeare once of the opinion, *Man makes his own fortune and calls it fate*. So, man himself is the painter of his own path. A skilled painter can depict the canvas of his future in a fascinating way or at least in an agreeable manner. But what will happen to a layman who does not know the art of painting i.e. living? The lines on the canvas of life may not make out a clear figure at all. The composition may appear as mere gibberish. So, one will have to know the art of living. Otherwise, the efforts will prove ridiculous like striving to build a castle in the shifting sand. Only a deft artist is capable enough to create whatever he wants with his tools. On the contrary, a layman gazes upon his creation with blank eyes, shades tears, laments, accuses his fate and suffers from deep spiritual crisis which leads him to skepticism.

FATE:

Once, a group of four or five young students came to visit the ashram. They were not only obstinate in nature but also disrespectful in spirit. Sri Sri Thakur realising the consequences, know not why, asked no other than Sri Panchanan Sarkar to escort those unruly youths in the ashram. Sri Sarkar was noted for his short temper. The least little deviation from idealism would rake up irresistible irritation in him. The expression of his disgust burst out in thousand flames to burn the evil motives of the distracter to ashes. So, Sri Sarkar wore an awe-inspiring personality in and outside the ashram. Ashramites always became alert, either in using speech or in performing any action, at his presence. And Sri Sri Thakur sent Sri Sarkar like personality to guide those urchins in the ashram. Those boastful pedantic youths came to Satsang ashram with a view to ridicule bluntly whatever they would come across. They continued to do that irrespective of Sri Sarkar's explanation. They intentionally detracted everything. When they came in front of the cage of the monkeys one of them spoke out, "In the whole ashram nothing but these monkeys are worth seeing." Sri Sarkar could hardly resist himself. When they were about to leave the ashram he pulled strongly one of them by the ear. Confronting his fiery appearance they fled away in fear. Sri Panchanan Sarkar in a triumphant spirit narrated the whole matter to Sri Sri Thakur, their profligacy and his punishment. Sri Sri Thakur with his amiable tone replied, "A bit of fate has been credited to your consequence of action." Sri Sarkar repulsed. Thakur continued, "It is not your responsibility to punish someone. It is His part. But as you have intruded there, consequently some amount of 'fate' you have earned. It will increase in due course with interest and at an optimum hour it will bear fruit for you to suffer the consequence. It may be manifested in this way that while you are walking along the path in Benars a stick might fall on your head unexpectedly. It is 'fate' which is acquired by you through your action. Sri Sarkar was so frightened with the words of Thakur that he never ever visited Benars in his lifetime.

SEER:

Sri Sri Thakur has made it clear that whatever we suffer or enjoy is the consequences of our own actions. And that is 'fate'. If an SEER can be replaced by the whim or uncontrolled instinct from the controlling unit of our actions then only we can master over the consequences of our acts or 'fate' as it happened to Arjuna, Shivaji and Chandragupta for their complete surrender to their SEERs Sree Krishna, Ramdas and Chanakya respectively. In spite of applying so many skills and undergoing arduous hardships Rana Pratap practically could do nothing only because there was no such SEER to guide him.

Thus it is evident that a SEER is essential for being and becoming of flora and fauna of the cosmos. He, who sees, realises and acts accordingly not only to control and regulate the situation but to utilise it in the best possible way is a perfect SEER.

Path to follow:

Sri Sri Thakur Anukulchandra, the latest incarnation of God, introduced a novel mission to fulfill the existence in its wider aspect. It is called Swastyayani Vrata. Swastyayani, in fact, is a mission. It is an accelerating force which elevates a man towards every accomplishment. The process regulates the impulses of a man. Practicing it one's instincts become eager to fulfill the desires of his Lord, the Master. Thus his own yearnings are simultaneously satisfied in the best possible ways with hundreds of hues. Consequently, once depressed person gradually becomes a vibrant example of a vivacious personality.

Neither Istavriti nor Swastyayani was there at the initial stage of Satsang Movement. Sri Sri Thakur introduced Swastyayani in 1937, in the month of July. Istavriti came into existence in the following year. Once Sri Sri Thakur revealed, "Istavriti was there in the world in one form or the other. But Swastyayani was not there. If I have provided anything new, that is Swastyayani."

Behaviour:

Swastyayani comes from su (good) + asti (existence) + ayan (path) which literally means better existence. In other words, all those observances which lead us to the path of better living are the pillars of Swastyayani. Five commandments are there in Swastyayani Vrata. These play immense role in building up one's inner self. It even brings forth one's behavioural change.

Respected Kanaida (Sri Kanailal Saha of Nabadwip, WB) asked money from Thakur to run his business. Thakur replied, "Behave properly with the people." Kanaida insisted, "I've nothing to sell. My shop is empty. We are going to starve. Please give me some money so that I can buy some goods to sell." Thakur harped on the same string, "Behave pleasantly with the people." The word 'behave' has two parts, i.e. 'be' and 'have'. If you don't 'be' how can you 'have' (get)? Your earning (have) depends on how much you are (be). So 'be' more and 'have' more. Thakur instructed Kanaida to open his shop earlier than anyone's shop, make it clean then sit and wait for any person to come. Milton in his famous poem, *On His Blindness* says, "*They also serve who only stand wait.*" Kanaida used to follow Thakur's instruction daily. One day a person whom he met in that period voluntarily helped him with all possible ways being pleased

with his cordiality (pleasant behaviour). Later on Kanaida owned three factories and three palace-like residences at Ranchi. The man who once attempted to commit suicide for the fear of starvation, in the long run, is still providing food for many permanently. This is because of his carrying out the commands of his guru, Sri Sri Thakur without least little shadow of hesitation. Now he with youthful energy is attending Satsang congregations regularly at the age of 92 only at Nabadwip.

Respected Kanaida's instance of following Thakur again proves that behavioural change only can help in getting rid of societal, emotional, spiritual, and also financial hindrances in attaining entire accomplishment. It helps in emerging a Man coveted by the humanity at large. Swastyayani is such a tool which regulates every individual with 'normal cultural of motor-sensory coordinating habit'.

Peeping into:

Now let us have a peep into the casket of Swastyayani Mission. There we find five gems utilising which one can erect the spine of one to win over any situation however adverse it may be.

First Tenet

One has to take appropriate care of one's physical health so that he remains hale and hearty.

Our body is the temple of God. It should be maintained properly not only to remain hale and hearty but also become stout and painstaking. A healthy body is the abode of a healthy mind. We know the shloka, *sariram adyam kholu dharma sadhanam* i.e. physique is of prime importance in performing any avowed activity. Swami Vivekananda, too, preferred playing football to chanting the shlokas from the Gita. Sick, stooping, feeble people can rarely uphold the mast for a new voyage as the mariners of Ulysses in Tennyson's poem, *Ulysses*. The young and energetic one with sound health and robust optimism and complete trust in idealism ventures to die for a cause. Spontaneously betterment oozes out then from that purified soul. This unstoppable spirit can only a healthy person provide. Let us cite the definition of Health as stated by the WHO, ".....*Health is a state of complete physical, social, psychological and spiritual well-being and not merely the absence of disease or infirmity.....*"

So, regarding health physical well being comes first. It is the nest of all other issues without which everything becomes void. That is why Sri Sri Thakur asks to maintain the body as the temple which is preserved sacredly to endure calamity-like hardships.

Second Tenet

One has to keep all the complexes actively engaged in the interest of his ideal and thus controlling them in a positive way.

Complexes are infamous for dragging people down from their quality of life. They sometimes pose as noble idealisms and lead men towards gratifying their narrow causes. People become blind following that path of colourful mirage and find nothing at the end. Castle in the air then

kisses the dust with a huge catcall. Complexes may emerge in various disguises. The man who breathes fanatically for the cause of idealism can only identify the seeming nobility. These complexes cannot be eradicated entirely. Should those be suppressed then? Suppression results in deformation of personality in the long run. In course of time the suppressed ego bursts out without notice in an unguarded moment creating embarrassment for the once suppresser. Should it be expressed then? Momentary situational victory may be achieved by that. But that victory does not stamp the person as an all round competent man. Expression of complexes is not the brand of an educated personality. We know the proverb, "*Language is gifted to man to conceal his thoughts.*" So we cannot express always what we feel. Expression of emotion is not always desired also. Suppression proves dangerous. What should be done then? Neither suppression nor expression of the complexes but its transformation towards the interest of one's ideal is the safest way to survive healthily in this world. Sri Sri Thakur, in *Alochana Prasange*, Vol. XVII says, "*As we fuel the demand of complexes, efficiency gets slackened. The urge to fulfill the 'ideal' accompanied by plain diet leads towards enhanced efficiency and acquisition. Then it becomes all-round efficiency and all-round acquisition. By this process, not only money, personality features like character, restraint, serving attitude, original thinking grow. Hundreds of people bow down before such a person with above characteristic features.*" Whatever complex will sprout out in our mind should be channelized immediately towards the interest of the ideal. If the Ideal occupies prime importance in our daily routine then not only complexes but egos, instincts, pains, pleasures, cravings, fulfillments and what not, too, spontaneously in an adherence-inducing manner are offered at the altar of the interest of the Ideal to be blessed with a glimpse of delight from Him. Not to be obsessed by complexes rather taming those by intense spiritual spirit is the mark of freewill. Sri Sri Thakur in *Alochana Prasange*, Vol. XXI says, "*Concentric will is known as freewill. The will that does not get coloured or biased by complexes becomes freewill.*" Thus a person of freewill always drifts in the wave of soft happiness and relishes celestial pleasure. Complexes themselves are not harmful, but deft or inept handling of those complexes is the only issue which counts. It depends on how much adherence one possesses towards one's Ideal. In *Magna Dicta* Sri Sri Thakur says, "*More alive the adherence to the Ideal, more is man unshocked and unshaken.*"

Man wants to enjoy his existence. It is an eternal craving of man. And so he deploys his complexes to elicit enjoyment. In most of the cases this method does not work. What it extracts is pain, suffering, insult and depression. Lamentation aims at blaming the fate and ends in disbelief and skepticism. But this is not the proper way of enjoying the creation in this earth. In *Alochana Prasange*, Vol. II, Sri Sri Thakur says, "*Material development that is supported by complexes behaves like rocket, which does not last long. Ants develop wings that take him towards death. Prosperity induces complexes towards violence and therefore invites precipitation and poverty.*" A spiritually tuned man devoted for his Ideal is consummate enough in handling complexes. He never fails to utilise those at the interest of his Ideal. Thus they are controlled in the positive way. Negativity flees at length. Life becomes overwhelmed with the all-rounds felicitations from all possible corners. One feels oneself blessed then.

Third Tenet

One needs to convert all the good thoughts into actions right at their inception thus creating the power of energetic volition.

Delaying may give birth to unwanted hazards which tend to kill the spirit of the work. Long delay also results in reluctance which stands as a hindrance in completing the work. Thus the desired result retreats beyond the sunken sun. Misery and misfortune swell. Unwanted sufferings stride on the path of the happiness then. Man begins to lament and blame his fate. But this misfortune is nothing but his earning. This he, in most of the cases, refuses to realise. Sri Sri Thakur, thus, candidly stated, "Carelessness is the falcon of misery." One should be very careful about converting the noble ideas into actions at the earliest concern. Action delayed is result denied. Inaction with wise pretention is the glorious path of misfortune. And a misfortunate person generally blames others for his misery. So Sri Sri Thakur says, "It is better to be an active fool than an idle wise." Sincere activity aiming at fulfilling the Lord, the Master nurtures one's personality. Success serves the sincere worker always.

In this connection I would like to recollect a story from the Ramayana my father used to cite in connection with this tenet of Swastyayani. Know not whether this is a part of the original Valmiki Ramayana or not. Maybe, it is an interpolation. Still it is very much relevant to explain this tenet of Swastyayani. When Sri Rama's fatal arrow bearing capital sentence for Ravana pierced the heart of the demon king breaking through his shield he fell down from his gold chariot. Kissing the dust he was writhing in agony. Surprisingly enough both the victorious and the vanquished crew noticed an unprecedented sight. Ravana beckoned Sri Rama with his hand. Sri Rama approached near the dying king. Ravana took his mouth near Sri Rama's ear and whispered, "O Rama, it's my last word to you. I'll teach you politics. Never postpone any noble task. I delayed in executing a benevolent deed like constructing the flight of steps to reach Heaven while took no time in committing the heinous offence of abducting Sita. I invoked my own downfall. I'll have to depart now leaving behind my vast jobs undone. So don't commit such mistakes as I did. What you would think to be beneficial spare no time in executing those into actions. Satisfaction and glory will be your servants throughout." Thus saying Ravana breathed his last. My father's narration still haunts my ear. In my vacant mood when I muse over several missions of Sri Sri Thakur, especially the second mission of Swastyayani, my father and his story irresistibly flash upon my mind and overflow my pensive mood with overwhelming joy to rejuvenate me with active energy wedded with vital force of life.

Fourth Tenet

One has to observe keen interest in life and growth of his surroundings by exalting them in ideal-centric go of life.

Sri Sri Thakur in one of His sayings says,

*Let thy service be open to all,
but take it not from others
until dire necessity arises:
--- thus keep your environment*

*indebted to your service
and be honoured!* (The Message, Vol. I, p. 174)

We not only take our birth at the lap of nature but also reared by it taking nourishment from the same. So isn't it our noble duty to remain grateful to our nature's contribution? Expression of gratitude may be tinged with several hues with serviceful attitude. Here nature does not denote the nature as to a poet, a painter or a philosopher's eye. Rather, it implies both flora and fauna. From our early childhood we owe at each and every step to our family, our neighbours, teachers, relatives and also to innumerable known, little known and unknown persons without whose passive, semi-active or active co-operation our activity would have become meaningless. Consequently our meaningful existence depends on the healthy atmosphere of our surroundings. And to keep surrounding healthy one has to serve it with sincere love. Sincere love with serviceful activity nourishes one with glowing go of life. Thakur says, "*Love that does not nurture life and growth is witchy in character.*" Surely where there is love there is life – "*Where love concentrates there the being dwells.*" So, sincere love with meaningful service towards surroundings enhances the quality of living. The enriched and glowing livelihood simultaneously never allows the server to any downfall in anyway. It is because, as *Satyanusaran* says, "*If you be good yourself, thousands of people will be good seeing your example. If you be bad, you will find no one to sympathize with you in your distress because being bad, you have made your environment bad.*"

Know this for certain: you are responsible for the present and future – of yourself, your family, your environment and your country."

Sri Sri Thakur very lucidly made it clear that if one has to maintain and enhance one's standard of living one has no other alternative than to take every care of exalting the life and growth of one's surroundings and neighbours. As the neighbours are the capital of one's existence one will have to rear their interests as one's own. But once the nourishment begins the expectation accelerates to cross the limit. The least little ignorance or negligence generates wrath and blaming then knows no endings. Isn't there any way out? There must have a turn of adjustment. Sri Sri Thakur has already made a point to meet their thousand cravings "*by exalting them in the ideal-centric go of life*". An ideal-centric man is a balanced man. He is coped up with dependable personality. He can be relied with. It is a universally accepted fact. But how one will elevate his surrounding with ideal-centralism? How will he adjust himself with his neighbours in this issue? Herein lays a big question. But the solution is simple. If we split the word 'adjust' there comes two parts – 'add' and 'just'. And the way-out is clear now. In the same line as Sri Sri Thakur explained the duty to Respected Kanaida splitting the word 'behave' if we peep into the ingredients of the word 'adjust' and work accordingly by 'add'-ing the surrounding with 'just' or ideal i.e. the Supreme Love only then the supreme adjustment may be showered. Love is to be obtained by giving love in return. Love alone can solve the entire array of problems of the world. It has an omnipotent force. There is a Latin proverb – *Amor vindict omnia* i.e. Love conquers all. But mere love will not do as chewing the name of God is not the process of attaining God, not even Godhood. It requires action, active devotion. There is an anonymous book, *Imitations of Christ*, much revered by

Swami Vivekananda. There we find that on the Day of Judgement one will be asked what he had done in the mundane sphere; he will never be asked what he had known. So it is crystal clear that neither the knowledge nor the sentiment counts, only what matters is action. Sri Sri Thakur very relevantly says, "*Love without love-service is ever sterile*". Serviceful attitude entwined with love should be catered in the surrounding to captive it towards ideal-centric living. Thus the magnitude of life would automatically be enhanced with sportive gaiety.

From the 'faithful observation' of this clause comes the idea of 'industrial upliftment' so that one may establish himself in a 'profitable' manner by fulfilling the needs of the surroundings smartly, easily and in a low-cost process. Sri Sri Thakur was on the part of arranging for a cottage industry and at same time keeping laboratory equipments in every house for scientific culture. Each member of the family will then exercise his intelligence to 'comply' the needs of man in a smarter, easier and at a low cost manner. If this be inculcated in the younger generation from the early childhood the instincts get nurtured with fulfilling aura. At length when their inventing energy will be illuminated in this materialistic sphere the world may stand astonished staring at them with awe-inspiring spirit. The Lord has gifted man with the world-surrounding serving which each and everyone can grow 'profitably'. For this utmost, flawless, inquisitive with propitious incentive, existence-flourishing, 'auto-initiative, responsible, profitable, serving and enterprising attitude' are needed.

It is actually the extended form of *Jaajan*. The heartfelt gratitude will automatically act as the blessing of God in one's life and growth to keep upright in the tornado of circumstantial situations time and again. Thus Thakur says that blessings are nothing but admonitions. Sri Ramachandra in the Ramayana says, "*He who follows my edicts is my favourite*". Round the clock we hanker after what not but most of the time our surroundings remain neglected. But following this tenet if we begin to care the surrounding we live in as our own simultaneously the surrounding at its own interest will keep itself engaged in exalting our quality of life and growth. Thus the blessing will be felt.

Fifth Tenet

Every day before taking any food or water one has to offer according to one's capacity some oblation which is equivalent to feeding one's *Superior Beloved* two times a day. At the end of the month a minimum of Rs. 3/= out of total offered money should be sent to the Ideal and the rest should be kept carefully under control for furtherance.

Later, the money, thus collected should be invested in the name of the Ideal through a 'profitable concern' and the income from the same should be used to comply with the wishes of the Ideal through service to the surroundings and Ideal. Again, for the management and supervision of the investment the eldest responsible member of the family can withdraw a maximum of one fifth, as allowance, from the earnings of the invested money. The person getting the allowance needs to be actively providing service to the surroundings in the interest of the Ideal only or the else the next worthiest person in the family should be chosen to look after the investment and receive the allowance. Further in the earnest need of the family one can withdraw the one tenth of the annual collection of this holy oblation as a blessing from the Ideal (to be spent appropriately).

Swastyayani can be observed by an individual, a family or any business concern. Thus, in short, to observe all these five things 'fanatically and sentimentally' is the path of better existence or Swastyayani. Swastyayani can remove all evil influences (*graha dosh*) and possibilities of destructions in an individual's life and flourish every individual being in the path of his exalted becoming.

It looks inconsequential or seemingly insignificant but it is a great psycho-industrial technique. This industry can be built from within. Running this concern one's as well as nation's earning capability will increase more. Moreover, that cash in hand will act as a backbone to hold both the individual and the nation.

According to Sri Sri Thakur this is primary practice among the several customs of the Brahmins, the Kshatriyas and the Vaishayas those who undergo the process of regeneration through religious rites. Much deficiency is sure to be created without this culture.

Sri Sri Thakur paved the glorious path of better living in introducing Swastyayani to the world. He made it clear repeatedly in the course of conversation several times. In *Alochana Prasange*, Vol. VIII, Sri Sri Thakur says, "*If an endowed property be formed with the surplus money of Swastyayani it will neither be sold out nor be damaged in any way. Four fifth of the earning from this property will be spent for the cause of religion, culture and philanthropic purpose. If this be continued a day is sure to approach when there will be no need to depend on the state for the development of education, cultivation, industry, health, assets, safety and so on. Each family will care for the other. A number of people will maintain their livelihood by supervising Swastyayani-property, many will be employed then, there will be no need to beg from door to door asking for job. On the basis of income from the property people may grow efficient and productive according to their own instincts by nurturing the environment mentally, morally and spiritually. Whole nation will raise then. Individual qualities and collective wealth will be increased simultaneously.*"

From the surplus money many Swastyayani-states may be formed. Undoubtedly this is a revolutionary economics. In the case of emergency if the four fifth annual income from the assets be withdrawn tax need not be imposed then. Unending resources will remain both for propitious and public work. Starvation will never dare to intrude the country. Such is the planning. Sri Sri Thakur's speculation was so vast that it could rarely grasp our intellect. Until and unless the following begins we will never ever be able to have a glimpse of that avalanche. If everybody engages in accumulating endowed property the day will not remain far away when the whole state will be the state of the Ideal. Is not it the socialism or communism? Thus the dream of common firm may come true by following 'fanatically' the common ism. Sri Sri Thakur in *Alochana Prasange*, Vol. XIII says, "*You may call it anything. Though it is socialism still the scope for private enterprise will be there entirely. Society cannot stand without an individual. Again if there exists no proper individualism no person in the community can relish their life. And for maintaining consistency between individual and society what is necessary is to follow Common Ideal. Think what an idea! Chew and have much taste from it.*"

A man is marked by his character, habit, behaviour, desire and urge. Swastyayani vrat takes care of all these issues. These are controlled and moulded spiritually towards the upliftment of one's personality by practicing the vrat sincerely. The more these are developed the more the quality of living enhanced in one's life. So, not only financial accomplishment but all-round perfection, too, can be attained by practicing Swastyayani with devotion. A handful number of men whose concentrated personality and condensed wisdom become saturated with being and becoming can change the state as well as the world with the glowing go of purified serenity.

Conclusion:

Where there is prosperity and progress there is obviously one or more Swastyayani tenets without which none can grow and flourish in life. Realising its invariability Sri Sri Thakur introduced it before Istavrity. Therein lays its importance. If one yearns to enjoy every breath of life Swastyayani stands as the Hobb's choice for one. So, come on, let us pray to the Supreme Love to invoke enough competence in us to follow each and every tenet of Swastyayani and realise celestial joy in this mundane sphere and hymn of the Upanishad, too,

-----/

Religion is more a Social Issue than a Divine One (Sri Sri Thakur brought the focus away from Religion)

Dr. DC Patra, Ph. D
Member, Institute of Indo-Aryan Studies
drdcpatra@gmail.com

In today's 'Speaking Tree' column of The Times of India, Mumbai edition, (29.08.2014) two interesting observations have been made by the author Binaifer Dulani. Author's focus is on 'consumerism', which he has equated with 'religion' for the middle class society of the current time. We are not commenting on that. We are segregating some portion on religion and commenting on that part. Religion in practice is the reference point for this article.

Two observations have been made as under:

- Sociologist Emile Durkheim stated that any object could move from the realm of profane to sacred if the community marks it as sacred.
- Religion as a social construct is ephemeral. It transforms as societies evolve. It is liquid, in that it takes the shape of the doctrine of the society it breathes in.

These two observations have a lot of meaning from the point of view of general understanding of religion and practice of religion. As per that understanding, a family is the nucleus of religion and community is the unit on which religion survives. One gets into a religion by virtue of his / her birth in a family. Group of families for their survival instinct and social affinity make community which perpetuates religion by faith and practice.

How has Sri Sri Thakur dealt with this issue? Is religion a social issue or a divine issue? What it means to say that a person is religious?

First point of clarity must be made that Sri Sri Thakur Anukul Chandra has not approved the meaning of religion as per above understanding and practice, as it is generally prevalent in the society. Though it is a reality that the humanity is grouped into some organized forms of religion, on certain historical basis; still Sri Sri Thakur did not admit the sense of distinction, separation and divisiveness prevalent amongst them. He denied the existence of different religions by saying that there is nothing like Hindu dharma, Islam dharma and Christian dharma. He categorically denied the communal and sectarian view of dharma. He dismissed the conventional concept of dharma and said dharma is one, god is one, prophets are same.

In the above paragraph there is an implicit meaning that religion is the English word for dharma. In common parlance, both dharma and religion are used synonymously. But in a puritan and refined level of understanding religion and dharma are different. Sri Sri Thakur then goes on today a lot of things about dharma and its linkage with life and God. That is another part, which we are not elaborating further in this essay.

The question we are asking is how and in which way Sri Sri Thakur has handled religion in its conventional sense? How to maintain the relationships amongst people of various faiths and religions who are operating world over in an organized and exclusive fashion? And unfortunate reality is that many of these religious groups with allegiance to different forms of god are engaged in internecine conflict, sometimes in the proportion of war.

In my view, Sri Sri Thakur has remained out of this issue. Thereby, by implication, he has perhaps allowed the status quo in the sense of conventional social understanding and practice to continue. More particularly, he has not hinted, not even obliquely, to dismantle the existing and on-going religious order.

He did not do anything that would encourage a person to switch or shift one's religious affiliation. He said, 'I am not in favour of conversion; I am for convergence'.

This means, the practice of religion, dictated by communal, social and political compulsions will continue the way it is happening. One of the reasons is the forces engineering this dynamics are not strictly in the realm of religion. The forces only tangentially draw their reference from a particular religion or faith, largely from the distorted, worn out and timed out version.

Sri Sri Thakur however attempted to bring out a new order in the domain of religion. He did that at the level of concept, linking to life, science, rationality and God.

Having done that, Sri Sri Thakur brought in the concept of 'dharma', which centers on contemporary prophet. Therefore, he has shifted the focus from religion as in practice (the ism, the view point) to the personality who is the originator of the religion (the contemporary prophet).

While doing this, he has avoided any inter-religious conflict. He has very unequivocally said, conflict between religions would tantamount to denying the identity of all the past prophets as God. He further means to say, a true devotee or preacher of any religion cannot subject

himself to be preyed by evil, which is responsible for all conflicts and animosity amongst religions.

The focus is on 'Ideal', the origin of all religions. Religion as a social construct has undergone changes. It is bound to take place. But the focus on 'Ideal' keeps the practice of religion logged onto its spirit.

Any religious view or movement has to have dynamism. In Sri Sri Thakur's words, there is a 'divine' part and there is a 'discrete' part. The divine part is eternal, unchangeable. The discrete part is what gets altered to suit the credo of the evolving thought, life style and societal norms. By saying this, Sri Sri Thakur has kept his ideology (which is a way of thinking and living) open for adoption and adaptation. Otherwise, the ideology runs the inherent danger of being obsolete and obstructive.

The protagonists of Sri Sri Thakur's ideology will perhaps do well to take the following into consideration while steering Sri Sri Thakur's movement, either locally or at large group level.

- Do not attempt to alter the existing religious order, however, degenerated or imperfect it might have been.
- Understand, practice and propagate Sri Sri Thakur, the ideal and his ideology. This will create a new social order. The dimension and force of that order depends upon many factors, which is outside the scope of this article.
- Establish Sri Sri Thakur as the contemporary prophet; never attempt to create a new form of ism or organized religion on the basis of Sri Sri Thakur's ideology.
- Adore and appreciate all past prophets. Go to the root and spirit of their ideology. Observe and bring out the similarities and unity amongst them. Therefore, bring about more and more of inter-religious dialogue, interaction and closeness.
- While following Sri Sri Thakur, keep the persona of Sri Sri Thakur live. Keep both the ideal and ideology together. Never give room for any kind of divorce between the two. That will happen with attachment on the ideal and adherence to the ideology.
- Keep the faith always filtered by logic and science. Do not allow ritual to take precedence over the spirit of ideology. That will happen if Sri Sri Thakur's literature is cultivated.

29th August 2014 (Ganesh Chaturthi)

-----/

Sri Sri Thakur's Unique Recipe for Being & Becoming

Dr. Bharat M Vachharajani, MBBS, DCH, PGDSHM (IGNOU)
Chief Medical Superintendent (Retd), Nuclear Power Corporation, Mumbai
bharatvachharajani@yahoo.co.in

Sri Sri Thakur Anukul Chandra has gifted us with one unique gem i.e., *Swastyayani Vrat*. It is an all encompassing concept to be viewed holistically.

Concept of *Ishtabhruti* in some form or the other did exist from very early periods of human civilization. *Swastyayani Vrat* was conceptualized, designed and imparted by Sri Sri Thakur for forward thrust of our 'being'. *Ishtabhruti* provides divine protection; whereas, *Swastyayani* provides momentum and forward push to our 'being'. Together, they provide Vajra like protection to all those, who follow *Yajan, Yaajan, Ishtabhruti, Sadachar & Swastyayani* properly, devotedly and whole-heartedly.

What Sri Sri Thakur provided to us is His exclusive, unparalleled divine recipe for our 'Being Becoming' in form of *Swastyayani* in the latter half of 1937.

First principle of *Swastyayani* is to consider our body and mind as the divine temple for our Love – Lord. We keep our temple clean, neat and tidy, as it is where God resides and where we perform *pooja* and prayers. We should consider our body and mind also as the 'seat' of our Lord. Should we not keep the 'seat' of our God's residence clean, neat, tidy and more importantly divine? We should be able to receive the purest and the finest [most *Sukshma*] of cosmic vibrations. This involves *Sadachar* – Physical, Mental and Spiritual. Cleanliness of our body must be maintained at all costs.

All of us must have experienced, how fresh / receptive /charged we feel, when we have taken bath and have performed all that we are supposed to follow as Sri Sri Thakur's disciples in the mornings. We feel supremely confident that no evil force of any kind can ever touch us. We should think of ourselves as His expression of attributes - in spiritual beauty, in thought power, in health, in clothing to be as fit an expression for Him as we can. We should look for beauty and joy in the world around.

Physical *sadachar* includes clean clothes and cleanliness of our house, surroundings etc. Our diet should be vegetarian, *satvik* and preferably not prepared / served by any *Asadachari* person; even if he is a disciple. Non-vegetarian food /alcohol / garlic / onion etc are best avoided. Some of them may be taken in exceptional circumstances; especially if they are indicated for medical reasons. Sri Sri Thakur has said that we should not accept food prepared / served by an *Asadachari Vipra* also. Women should observe certain hygienic principles during their physiological cycles. Regular use of *Tulsi / Thankuni* leaves is highly recommended. Undesirable factors work as hindrances for receiving *Satvik / Cosmic* vibrations by our brain.

It is not only the Physical *Sadachar* that is important. Mental and spiritual *Sadachar* are extremely important. Mind should be kept as pure as the body. Sometime, we try to be good; but, are still very much under the control of our complexes. Under the shelter of complexes, we try to present ourselves hiding our real 'self' from others.

Anger, Jealousy, exposition of unnecessary ego, inferiority complex, weakness, low self esteem, succumbing to complexes – e.g. : sex /greed /money /anger / weakness of any kind, inability to resist evil / indulgence in physical and mental adulteration are all examples of 'unclean mental faculty'.

Spiritual *Asadachar* involves less tenacity and adherence to our Ideal, compromising with Him, shifting allegiance to Prophets as per our *Vrutties* [or conversion of religion, as it is called].

'*Ast-Nirodh*' starts first with the individual himself / herself. We are required to be disciplined and strict with ourselves. We should not pamper our passions and give shelter to anger, jealousy, hatred and be a cause grief to others in the name of '*Asat-Nirodh*'.

Sri Sri Thakur says that we must be united with *Ishta* and lead family life. One should not become *Sanyasi* deserting the family .He wants *Gruhastha* [Family] *Sanyasis* so that these instincts get ingrained in our children also. Very few persons may remain unmarried throughout their life only for the Lord's work. Others should marry and lead Ideal centric life.

Sri Sri Thakur always felt that 'man' is a far greater wealth to possess than 'money'. Love is a powerful medium to achieve that.

One should be compassionate towards one, who is insincere. He should not be left alone. Our efforts should be to infuse love for the Lord in such a person by tactfully dealing with him so that his needs are fulfilled, his ego is not hurt and he is drawn towards Ideal centric life.

We must never 'screen out' mandatory things desired and told by Sri Sri Thakur as per own wish / understanding / perception / interpretation. We must adhere to His sayings and carry out His Commands as wished by Him. If we do that, it indicates our weakness and that we are trying to take shelter under our own complexes and not do all that we are supposed to do. Lord Jesus Christ has said, "Why call Me your Lord, when you do not want to carry out My commands?"

Sri Sri Thakur says that one may keep ego / consciousness for the Lord. Money is required in life; but greed for money leads us to 'attachment' / '*asakti*' to it.

Many good well behaved people lack '*Asat –Nirodhi*' vigour / courage. They have many good qualities, but are 'afraid' to resist / fight that which is anti-existential. Most of us fall in this category. It only points towards our lack of steadfastness and conviction in our commitment to His Ideology. Somewhere, we become victim / slave of our own weaknesses; we tend to compromise with our cherished goals. We do realize that we are harbouring this particular weakness within us; but are unable to do anything. It is a classical example of struggle against all that is undesirable; yet, we give in.

The most important mission of Sri Sri Thakur is “Man Making”. Unless good men are available; progress, peace and prosperity cannot come. This is possible only by accepting Him, taking His Holy Initiation, performing *Yajan*, *Yaajan* & *Ishtabhriti* as per His dictates. *Bhratru-Bhojya* and *Bhut-Bhojya* must be performed as told by Him. We must increase *Ishtabhriti Arghya* / *Swastyayani Argya* periodically as per our capacity .We should also contribute substantially towards *Ishta –Sampatti* [*Swastyayani Estates*], as desired and instructed by Sri Sri Thakur. This also includes adhering to the principles of Indo–Aryan Culture, leading Ideal –Centric life and following *Varnashram*, Eugenics, *Su-Vivaha* and *Su-Prajanan*. Most important thing is that we must experience inner churning, introspection, self – analysis. We must ponder over our weaknesses and how to overcome those as per His prescription .The more we love Him, the more we will be able to adjust for Him and sacrifice for Him our pleasures / passions.

He has said that when *Ishta’s* interest becomes secondary, we succumb to our weaknesses and passions; when we untotteringly adhere to Him with complete tenacity, love and total self – surrender, He becomes the pivot in our life. Then, we are less likely to commit mistakes / indulge in sins.

This battle has to be won on the soul battlefield, in our mind / being against all complexes, which threaten to disrupt our attachment / adherence to Him. This requires regular repetition of Name and meditation. It helps us in first identifying our weaknesses and then conquering them in the Name of our Love –Lord .Then, the sufferings also do not pain us nor do we get irritated or become angry. Unless we make ourselves strong and solid from within, we will always remain vulnerable to weaknesses of various kinds and we will become their victims. This can be done by our solitary, intense devotion to Him.

This also involves motor–sensory co-ordination. Thoughts at mental plane have to get translated into motor activities .This is where most of us fail. One important reason of it is go-between attitude, being subservient to our complexes, jealousy, inferiority complex etc. This deprives us of golden opportunities in our life to go along the path shown and demonstrated by Sri Sri Thakur. This again results from less intense attachment to Him.

As He has propounded – it is the triangle of Individual, Ideal and the Environment, around which our life evolves. Our growth alone does not lead us anywhere. It should be accompanied by simultaneous protection, nurture and growth of existence of our immediate environment, society and the nation. Our life should become an inspiration for others to grow. They should find within us ‘substance’ to enquire about Sri Sri Thakur. They should become impatient to know more about our Love –Lord from us. This again is the area where many of us have failed miserably to project Him without any distortion or deviation. We have failed to demonstrate His Vision in our lives. People are not finding ‘irresistible impulse’ to inquire about Sri Sri Thakur from us and then accept Him.

Our entire being has to be offered to Him. This will help us develop our own life and others’ life. Ignoring the environment and its interest will be detrimental to our being as well as that of the environment.

Sincere Yaajan arouses all round activity in our brain for our development and all small knots of obsession start breaking. One who is 'coloured in Lord's wish always remains uncoloured in every situation of his life. He is able to manage it tactfully without getting into the clutches of complexes and decides faultlessly in the context of the Lord and His liking.

For this, propagation of Indo-Aryan Sanskruti, Varnashram, Eugenics, Ideal Centric education, Politics that fulfills all according to each Varna's characteristics and each individual's birth Sanskars will have to be undertaken. All Varnas will then become inter-dependent and inter-fulfilling.

Sri Sri Thakur has imparted the two sets of prescriptions for each one of us to imbibe and practise in our life: *Panchavarhi* & *Saptarchi*: Those lay down path of life for all *Aryans*.

What is *Panchavarhi*? (Quoted from The Message, Vol II)

Do surrender to and serve the Almighty One and unique;
Do serve devoutly the solemn seers who fulfill the past;
Be devout unto the forefathers who roamed on the route of eternal go;
Do serve devoutly the grouping of the varieties of similar instincts,
that specifically inhere in the being;
and do thou dedicate thyself to the present Fulfiller, the Best –
the adjusted abode and resurrected meaning of the past;
this –
the superb and sovereign path of consummation;
this – the Dharma of existence and
this to follow eternally.

Lord Jesus Christ has said that "Within a Church, you must find ways to reach very nearer to Me." He says that husk has to be offered to find the grain within. Similarly, the Church has to be there to have access to Him. But, in the final analysis; it is the grain that matters.

In our context, it is Sri Sri Thakur only who matters. Affiliation to any organizational structure must not make us deviate from His basic Ideology of Man-Making and our eternal relationship with Him. Because, it is the Eternity that is ever lasting. It is the eternal laws that matter. We must make full use of our present birth, which has given to us the Prophet of the age .We must ever remain grateful to Him for His fantastic exposition of Divinity. We shall always remain grateful to Him for entering our life. Even now, things are not that hopeless; provided we catch and cling to right strings and do not give up our Love –Lord and His ideology. We must consolidate on what we have achieved so far; try to identify our weaknesses / knots and work in the direction of 'treading' them in His string of ideology.

-----/

Effect of Celestial Bodies on Human Life: Swastyayani Vrat is antidote to Evil Planetary Affects

**Ravi Mehrotra, BE (Mech), MBA (Finance)
Manager, Bharat Petroleum Corporation, Mumbai
*ravi2930@gmail.com***

Astrology brings to light wealth of unknown facts about a person's life. That helps to know latent features of a person and state of life at different times. Bear in mind, be it astrology or planets, none of these are to be dependent upon completely. If it is done, it could lead to disaster.

A horoscope is drawn based on the time and place of birth of a person. That is the time when the life comes in independent contact with the earth, composed of the five elements of nature (Earth, water, fire, air and ether), the time when life starts living with intakes of air and food. In astrological parlance, it is "Lagna"; that auspicious beginning from which karmic pattern unfolds itself. Karmic pattern is the repository of past life actions and acquisitions that come with the exercise of complexes namely; Lust (Kama), Anger (Krodha), Greed (Lobha), Delusion (Moha), Pride (Mada), Envy and Material Attachment (Matsarya), Sense Consciousness (Manas), Discrimination (Buddhi) and Ego (Ahamkara).

The zodiac chart in the horoscope, having configuration of twelve zodiac signs and nine planets, helps to understand their combined impact on the life of a person. Besides these, there are a number of other small celestial bodies, which cast their influence on the people, society and on the earth; but these are insignificant. The influence of constellation of planets is implicitly inherent in each life as much as life exists in the universe. Celestial bodies like Planets, Mercury, Venus, Jupiter and Stars remit rays, which constantly are falling on the earth and on each creature on the earth and man are not excluded from this. Man is able to figure it out by his knowledge, wisdom and intelligence.

Sun is there in the sky, at the centre of solar system; visible during day time and invisible at night. Sun rays felt in the day, differently at different parts of the day like morning, noon and afternoon. Sun shine impacts our life in numerous ways varying on timing and its intensity. Likewise, the moonlight falls on us on different nights according to its waning and waxing cycles. Our planet earth also receives rays from all the planets. Influence of planets that are farthest is no less even though we are not able to feel their effect directly.

The rays from planets have differential impacts on different places on the earth. Like places where sun's rays is felt acutely are turned to deserts, places where moon's rays are predominant turn out to be damp and watery. Similarly, where rays from venus are focused, those places become hard and the soils over there get concentrated in small fragments, as the neighbouring soils get contracted. Transformation of soil due to this concentrated influence of Venus results in formation of diamond. In a similar fashion, the part of earth that absorbs more rays of Saturn forms gem stone. So also, the parts of earth receiving excessive rays of different plates get transformed to different gems or precious stones.

In the same way various plants and creepers receive the rays of different celestial bodies in various proportions. Some such plants capture the influences of some celestial bodies in such strange dominance that parts of their bodies, may be root, or skin or leaves or essence of these parts might carry some influences of some planet, which if is taken by human being might neutralize some adverse planetary impacts or might add some positive impacts. These herbal components might act on the body or mind of human beings and might help to bring about some balance for some effects, wherever it matches. The matching is done by astrologers.

The material objects created out of planetary impacts are not the only means of deriving benefits; whatever good effects these might cause. There are clues to regulate man's life by which planets can be used to the benefit of a person. That regulation requires restraint of one's thought and action. Complexes like Lust (Kama), anger (Krodha), Greed (Lobha), Delusion (Moha), Pride (Mada) need to be regulated. For that to happen, one needs to be centered around an ideal, the Guru, who has perfected all restraints; who is an example for all ideal conducts. That Guru is the Master, who knows everything; everything that happens within his vision. With Guru at the centre, all planets take favorable position. Scriptures say "What can all the planets do, when Jupiter, the king of planets, is at the centre?" Jupiter represents Guru.

Humanity witnessed a living example of that Guru in Sri Sri Thakur Anukul Chandra during 1888 to 1969. He was seen to be instrumental in the overshadowing the evil influences of planets, through scientific process. Of course, that process was not always obvious and explicit to others. The concentric love for the Guru and the urge for self preservation help to strengthen free will and counter the evil side of predetermination. Swastyayani vrat is one tool the application of which helps to counter the evil effects of planets.

-----/

About Ideal, Greatness and all those...

**Sabyasachi Patra, B. Tech (Computer Science)
Analyst, KPMG, Mumbai
sabya.9205@gmail.com**

"When all else fails, turn to Lord Jesus; He loves us all!"

The above line gives an all-encompassing avuncular feeling, and above all instills some respite and much needed hope into our absolutely fast paced life.

However, the pragmatic implementation of the above lines in our daily lives is what should draw our attention the most. Just chanting the holy name in times of despair, seeking elevation and glorifying the Lord in times of success is never enough.

If I get a dime for every time the proverb 'Success breeds success' is uttered from the mouth of any individual in India, I will surely become a millionaire. However, if I give away the same dime for every instance, when the above proverb could have been implemented towards the betterment of society, or to fuelling personal passion; I would

lose all my earnings doubly as fast as Kingfisher lost its flights.

Painful? Well, in our typical Indian ethos of superstition and 'Name chanting', such reality checks are necessary, albeit with some future course of corrective action.

In the most intrinsic sense, how are we supposed to fine tune the solutions laid down by our Ideal, and streamline it with our present day trials and tribulations?

In hindsight, the most pertinent example I can think of is that of the meteoric rise and preposterous fall of the Kejriwal led - Aam Aadmi Party. Without burying the lead, it can be conveniently drawn; that the fall of the party was clearly due to a lack of coherence, amplified ego's and sudden change in wavelength vis a vis their promises. One might ask, when this very party had successfully painted a colorful picture just a little while ago, how come everything suddenly turned dorky?

It is not rocket science to ascribe the whole fiasco, to the missing of an 'Ideal'. An Ideal who empowers ourselves to lead us by our own noses, keeping in mind our goals and dreams, which are for only us to defend in this miracle called Life.

So what went wrong, since the time our protagonist decided to change the scene of Indian politics, thereby going for broke, till the time the Party's most intellectual brass had to be sidelined amidst complete internal turmoil?

Let me first outline, the very basic advantages which AK-49 had brought about to Delhi, and the Indian political scenario:

1. In spite of having served a mere 49 day term at the helm, he taught us that when the big guns are playing their powerful battles, it is the right time for the dark horses to reign in as much lost ground as possible.
2. In that one year which he got, he relentlessly devoted his time to a pursuit of vindication and gaining confidence of the Delhi underbelly. All the dharna - politics had come to a halt, thereby giving way to new hope.
3. He showed us that charisma is comprised of more things than just rabble rousing and exhibiting suits with your name enshrined all over it.

Now let us look at the blunders, which he subsequently committed

1. It had started surfacing that, he wanted to make the whole Delhi game a one man show, with complete cognizance of the fact that it was his singular charisma which took the cake away in the 67 to 3 trumping of the mighty BJP.
2. Yogendra Yadav, the chief spokesperson and intellectual might behind the policies of alternative politics was in no time removed from the PAC, and eventually from every decision-making committee. Prashant Bhushan, the famed lawyer, soon followed suit. In a show of public feud and contempt, the so-called dissident leaders were ousted.
3. While Kejriwal had clearly won the internal trust vote, after he mouthed the lines "Ya toh yeh log rahenge, ya main rahunga" and left disgruntled, little did he realize, that his view was being marred by conjectures of various proportions and he should have taken the efforts to at least perform a

background check, letting his egoistic guard down.

4. What Bhushan and Yadav got wrong was; however superior ones cerebral attainment may be, you have to put it in perspective with the 'Demagogue in Chief', lest all your genuine efforts go in vain. This is Indian politics, and this is how it will always be.

Too much confusion isn't it? Well, surrender your reigns to the Ideal, He will deal with it further.

A positive start, an appeal to the masses, the perfect check and balance to the juggernaut Modi, raw charisma coupled with promises delivered with conviction; still the boot was completely on the other foot?

The most important case in point, which can be derived from the above scenario, is the missing 'Thread' to weave all this singularly determined goodness, akin to the individual beauty of flowers. It is when each of these flowers let their guard down, sublimates their egos and follows an Ideal centric approach, is when deliverance can match expectations.

I would like to conclude with a statement, which I hold very close to my Heart:

"If you are born with a desire, it will manifest in its own time; just don't keep conditions on it."

The latter part of the sentence is what most of us land into the trap of; Conditions. If you want something with pure, true, aesthetic and unbridled passion, then the whole Universe conspires in tandem; and if you haven't reached your destination yet, there is more to come; this was just the interval. Let your conviction guide you, without conditions and impediments of any sort, and your Ideal will act anchor.

I would also take this as an opportunity to acknowledge the constructive euphoria of the just concluded pinnacle cricket event (Cricket World Cup 2015) and the eternal lesson that it taught us - GREATNESS IS CONTAGIOUS.

That is what God wants from his children, to stay in harmony and achieve greatness, isn't it?

(Oh and Hearty Congratulations to Captain Dhoni and his boys to pull off such a wonderful campaign with utmost panache. There cannot be a better time to acknowledge their stellar efforts. As we say, BLEED BLUE)

01/04/2015

-----/

Publications of Institute of Indo-Aryan Studies

Sr. No.	Title	Author	Year	Page Count
1	Providential Prose	Dr. Buddhadev Chakraborty	2010	168
2	Sri Sri Thakur Anukul Chandra: The Man Who Knew My Mind and Loved Me the Most. (Vol. II)	Sushil Ranjan Das	2010	132
3	Destiny Demystified by Sri Sri Thakur Anukul Chandra	Dr. Debesh C. Patra	2011	88
4	See-ence Compiled First Volume (January 2008 to July 2011)	<u>Edited by:</u> Dr. Tapan K. Jena Dr. Debesh C. Patra	2011	40
5	<u>Sri Sri Thakur Anukul Chandra Memorial Lecture – 2011</u> “Resilience of Indian Culture Leading to Evolution in Human Civilization”	Dr. S. Mohan	2011	28
6	<u>Souvenir on the Occasion of Conference on Indian Culture – 2011 held in Mumbai University</u> Future Culture	<u>Edited by:</u> Dr. (Mrs) Meenal Katarnikar Dr. Debesh C. Patra	2011	76
7	<u>Testa-Maxim: Series No.1</u> Dharma	Sri Sri Thakur Anukul Chandra’s Selected Sayings	2011	46
8	<u>Testa-Maxim: Series No.2</u> Ideal	Sri Sri Thakur Anukul Chandra’s Selected Sayings	2011	40
9	<u>Testa-Maxim: Series No.3</u> Marriage	Sri Sri Thakur Anukul Chandra’s Selected Sayings	2011	52
10	<u>Testa-Maxim: Series No.4</u> Education	Sri Sri Thakur Anukul Chandra’s Selected Sayings	2011	64
11	Proceedings of Conference on Indian Culture, held in Mumbai University in 2011	<u>Edited by:</u> Dr. (Mrs) Meenal Katarnikar Dr. Debesh C. Patra	2012	220
12	<u>Souvenir on the Occasion of 2nd National Conference on Indian Culture – 2013</u> Future Culture	<u>Edited by:</u> Dr. Tapan K. Jena Dr. Debesh C. Patra	2013	128
13	<u>Souvenir on the Occasion of 1st National Conference on Prophets & Principles – 2013</u> Readings on Prophets & Principles	<u>Edited by:</u> Dr. Tapan K. Jena Dr. Debesh C. Patra	2013	
14	Religion in Practice: Then, Now & Hence	Dr. DC Patra	2013	58

