

THE MASTER OF BEING AND BECOMING



By Special correspondent

Sri Sri Thakur Anukulchandra

was born into the Brahmin family of Sri Shiva Chandra Chakravarty and Srimati Manomohini Devi on the 14th September 1888 at Himaitpur of Pabna district, now in Bangladesh.

He was regarded by his devotees as a Yuga-Purushottama, his life, a divine manifestation. His personal magnetism, deep love and compassion inspired those around him. He was endowed with a powerful insight into human and external nature and is said to have gone frequently into a state of bhava-samadhi or spiritual trance. Miracles are reported to have occurred in the lives of his devotees, though he performed none.

He advocated the total involvement of the self in the service of the Guru with constant practice of the mantra imparted by the Guru to ensure success in life. Discipline in his view, consisted of voluntary regulation of one's thoughts, speech and actions in accordance with the Guru's wish. His all fulfilling love transformed the lives of many anti-social elements.

He brought the sublime into daily life approaching life's problems in a balanced, dynamic, rationalistic

and scientific way. A qualified physician from the National Medical School of Calcutta, he believed that "Death was a curable disease". He imbued his message with the eternal principle of "Being and Becoming". His interest ranged from education to herbal medicine, science to philosophy, literature to politics.

Mahatma Gandhi, Deshbandhu Chittaranjan Das, Dr. Rajendra Prasad, Subhas Chandra Bose, Sarat Chandra Chatterjee, Eugene Exman, Fazlul Huq, Lal Bahadur Shastri, Swami Abhedananda, Shree Shree Ma Anandmayee, Acharya Tulsi were among the eminent people who met him.

His ashram developed into a sprawling complex, a significant blend of the spiritual and material worlds, housing a science laboratory, an academic institute, a charitable hospital, a printing and publishing unit, a community kitchen and an administrative block.

On 2nd September 1946 Sri Sri Thakur moved to Deoghar (Bihar) where he stayed on. A similar network of institutions developed here.

Sri Sri Thakur left his mortal frame on 27th January 1969.

- A Commemoration of Indian Postal Department, 2nd September, 1987

Torrential rains flood the landscape as children attend classes under the watchful eye of their master, seated under the leaking roof of a primary school. Suddenly, a young boy runs out in the rain. The road is flooded, but he does not care. He keeps running as if pulled by some mysterious call audible only to him. Finally he finds an old man lying in a flooded ditch, incapacitated by the flowing water all around, faint cries of "Allah, save me" emanating feebly. He somehow lifts the old man up, removes



Mahatma Gandhi

“During his visit to the ashram (29 May 1929), he was inspired enough to say, “You have given a practical shape to my thoughts about a developed village that I have envisioned. I pray to God that this ‘tapovan’ (ashram) is dedicated to the service of India.” He had signed off, “...of the surroundings of the ashram I carried a very good impression.”

his own shirt and cleans him. The old man wants to know whether the little boy is his Allah, to which he replies, “No, I am Anukul from the nearby village.” On coming to know that he is blind, homeless and needy, the boy takes him home. He is nursed back to health and a state where he is able to look after himself. Such was the love that he exhibited from an early age. He later came to be known as Thakur. His all-embracing love for everything and everyone forms the core of His philosophy.

THE DICHOTOMY AND THE ANSWER

It is possibly mankind's neglect for such all-embracing love and overemphasis on artifice in the name of advancement that man finds himself in dire crisis in modern times. Nobel laureate Alexis Carrel had remarked that “a man of science does not know the science of man”. The sciences of inert matter have made immense progress but those of living beings yet remain in a rudimentary state—“he is a stranger in a world that he has created”. According to Stuart Jordan (former scientist, NASA), the proliferation of the undesirable consequences of scientific knowledge has taken man away from the key principle of Enlightenment: the use of reason under a humanistic framework. Thakur defined science as an understanding and interlinking of facts leading to the construction of a whole thing that carries the meaning of ‘existential lore’ with both analytical and synthetic approach—

the materio-spiritual development of each individual as per one's instincts and attributes. According to Him, He wanted one to be concentrated on a person who is an Ideal in the truest sense.

THE BEGINNING

‘Be concentric’, two words, summing up American journalist James Michael's query, ‘Thakur, tell me in a word or two the philosophy of Satsang’, encompass the revolution that ignited the minds of multitudes in Himaitpur, a remote village presently in Bangladesh, around 130 years back. What started back then as a spontaneous initiative of a man driven by the selfless urge to care for and provide fulfillment to all around has today become a worldwide, silent movement of mankind— Satsang.

THE HUMANE ONE

‘My life is my materialized maxims’, says Thakur. The life He led became a testimony, to Him being accepted by His believers as their source of existence; he decoded the resources of life to coordinate and direct them to a disciplined code of existence. Whenever anyone came to Him—battered souls scarred with sufferings, he discerned the root cause and healed them. His concept of love as the *“ever-yearning flow of Providence by which everyone is adjusted with fellow feeling, knowledge and intelligence with corresponding conduct and characteristics”* is unique in itself. Compliance does not come without concentration, through which impulses and complexes are



Dr. Bidhan Chandra Roy

(Eminent physician, educationist, philanthropist, politician)

“Satsang is a unique institution of its kind...an unusual combination of the spiritual and material...a genuine sustained attempt to secure the best of the old and the new, the Eastern and the Western to balance education with industry and to enshrine the brotherhood of man.

adjusted. His love is unique because it is existential. Every person that came to him was fulfilled according to his necessity. Thakur always emphasized on homogeneous representation. Intellectuals, commoners, the needy— all found a

caring shelter within His premise. **"Call of your sound must reach me because I am sound"**. Once, two people, perplexed and seeking an answer to their problem, were coming to Him. Thakur, it was later found, had been giving a dictum on the particular issue at Deoghar around the same time they were talking about it. Such was His ability to feel every vibration and His solution was always seeped in His unfathomable love for His fellow-beings. Shankar Das Banerjee, erstwhile Finance minister



Ananthasayanam Ayyangar (1st Deputy Speaker of Lok Sabha)

“ whenever the world has had truly omniscient masters, they have not had material possessions. It is their service and work that have enthroned them in the hearts of entire humanity. Shree Shree Thakur Anukulchandra is one such seer..... a fulfilling solution to modern day ideologies and the restrictions of Marxist philosophy lies in an exhaustive reformation and reorganization present in the organization Satsang and its philosophy.

of West Bengal, during a visit, had asked Him what His income and expenses were. Thakur had replied, **'Human beings are my revenue, Love the outlay'**. Surprised by the inherent nature of His love, Krishna Ballabh Sahay, a Minister of Bihar government, had once asked Him why the world was not aware of His altruism. He had replied that He considered everyone His children and no one advertises what one does for one's family. In this context, He continued that He had never been able to be a benefactor of others since he had never thought of anyone as the 'other' or separated from His self.

THE PHILOSOPHY

In the pursuit of existential upliftment, His philosophy emphasized the necessity of imbibing certain attributes into one's conduct. The tenets goading one to this way of life is exalting oneself with that which brings wellbeing (Yajani), exalting others with the same (Yaajan) and offering daily sacred oblation (Ishtabhriti) to the Lord. This offering results in the untottering growth of the inner core of a person. When one endeavors to support that which brings forth his wellbeing, one's instincts become well adjusted. It ushers consistency in feelings, thoughts and commitments. The chances of success in one's endeavours increase. His will power, becomes

positively strong and virile; and the attributes of the Lord are imbibed in the doer.

What assumes significance in this context is choosing of one's ideal. An ideal should be the 'One' who is an exponent of all past Prophets— **'the carrier of the lucid and distinctive characteristics of Providence with the requisites of the present age'**. The simple essence here is that we become what we admire. Being concentric to such a centre makes one cross over every hurdle. Due to the **'conduction of complexes'** to the ideal, one thrives up to the helm of love and pity keeping the specific distinctiveness intact.

INITIATION AND THEREAFTER

Such concentration can be achieved only through initiation (Diksha). Initiation is the practice of being fervently adhered to one's Ideal, which inculcates capability in a person. The natural progression of being concentric to such an ideal transforms one as well as his environment. A vital part of initiation is meditation. Thakur said that chanting a phonetic Name silently and continuously works on our nerves, thus activating our brain cells. Our cells become more sensitive and the responses, earlier inaccessible to feelings successively become understandable. The sensitive cells become adjusted in such a way that they become receptive.

Napuranjan Debbarma, a commander of NLFT, an insurgent group of Tripura, being influenced by Thakur's ideology had taken initiation; initiation enhances capability but only when the Lord's



Dr. Shyamaprasad Mukherjee (Indian Politician, academician and founder of Bharatiya Jan Sangh)

“ His interactions with Thakur answered his quest to find a solution to the harmonious co-habitation of sects in the nation-building process.

sayings find materialization in one's character through practical imbibing of His maxims. It was through his contact with someone who is enlightened in the Lord's way of life that Thakur's philosophy started percolating into his being; it gradually started inking an imprint on his character; he started following Thakur's dictums earnestly, realized the error of his ways through the practice of the same and finally gave up arms. He has since helped over five thousand militants forgo violence and accept Thakur's way of life. Tripura has since been an insurgency free state owing a lot to

Thakur's philosophy of life. His transformation proves that common fatherhood leads to universal brotherhood.

The materialization of this way of life into one's character leads one to Dharma. The distinctiveness of Thakur's concept of Dharma lies in the fact that He has not segregated it as an 'ism' detached from the normal way of life. Life itself is Dharma. He says that the *"upholding urge of existence is Dharma"* through which both individual and collective life



Robert Bob Cumming
(American actor and war veteran)

“ A devotee of Thakur, he came to Him seeking answers to existential questions. "what happens when one is surrendered unto the Ideal? You guide me." His quest was answered by Thakur's reply— "The Ideal's concern gains primacy in one's life. One's ascetic practice becomes automatic. (Spiritual) seeing and feeling both occur to one.....You love me and that love will dictate you how to be guided" made him return home, a contended man.

is nurtured. Dharma is a self-sufficient 'ism' that adjusts every distinctive trait by nurturing their wholeness through love for the Anointed Prophet— the Ideal. It is from this base that emanates the essence of religion. Religion is nothing but *"communion with the One - the Love Lord"*. (Latin- communis, com=together with, unus=one). Thus religion is the gathering of individuals who lead life according to His commands and their involvement into a mass—"varieties meeting in unity". Thakur says that religion may be many but the principle and realization thereof are ever the same. It is the concentric zeal towards following His character and conception in which lies the clue of religion—*"the Religion of existence, the normal commune"*. Religion therefore can never be a reason of sectarian division and conflict that plagues today's society. Thakur says that adherence to a common Ideal gathers people balancing the difference between one another. Lord Christ too has said, "He who does not gather with me scatters".

MAN-MAKING

A conglomeration thus formed, of a group of people with common territory, interaction, and culture may be called a society. Thakur says that society is a gathering led by the *"impetus of the*

Anointed Advent" to become adjusted with *"propitious co-adjusted enthusiastic act and admiration"*. So, in order to change society for the good, it is first necessary to make people better. The very focus therefore has to be on man-making. The key to man-making as Thakur once said to Chittaranjan Das lay in proper initiation, proper education and compatible marriage. *"The earth is full of agonies of the civilized. My war is a war of services against the foes common to all—the poor and the rich, the east and the west. Have you not nerves and pluck to attack the citadels of ignorance and prejudice, the hosts visible and invisible that brings in disease, sufferings and death?"*

In the course of their talks with Thakur, Subhash Chandra Bose as well as Chittaranjan Das had expressed that they did not find a single man to whom responsibility of the national movement and development could be entrusted. Thakur's reply was : *"My idea is that, to work for the country we are to undertake man-making programmes first. In order to get man of better caliber, marriage reformation deserves our immediate attention. Marriage must be established in such a way that every marriage is compatible...It is compatible marriage that begets better progeny and ensures a superior go of life. Such progeny with higher caliber would provide better service and work for the country"*.

Being initiated unto the Lord, an individual starts on the journey of self-development and learning.



Eugene Exman
(Vice President, Harper and Brothers Publishing House, America, presently Harper and Collins)

“ During one of his many conversations with Thakur, he asks Him, "Thakur, I have heard that many when in trouble, in far off countries, pray to you in their minds and apparently you protect them. What is the explanation for this?" Thakur replied, "I do not know, those, with whom it occurs, would know better. But I think that those who love truly, the objects of their love come alive. I have heard that Christ cured many diseases, gave sight to many. But when asked he would say- 'I do not know. Your faith has cured you."

Thakur was always ahead of His times in His way of thinking. As a child, when He was made to understand that one and one added up to two, He could not understand the logic behind it. He reiterated that it could not be so because each 'one' was distinct in itself with characteristics of its own and so could never be added to another 'one' to form a 'two'. His system of education was thought to be very revolutionary at

that point of time. His training was based on psychological methods for motor and sensory nerve coordination aiming at the synergy of the right and left cerebrum. Today, the world talks about the relevance of such coordination in the



A.K. Fazlul Huq
(Prime Minister,
Undivided Bengal
Province)

“As far as I have seen Bengal, I have witnessed everywhere grave distress. Millions live in hunger and malnutrition. Their alleviation is our responsibility. Arriving at Satsang, I find an attempt to take up this responsibility. Satsang is a practical manifestation of what we merely seek to achieve through politics. I find the ideology of Satsang is the ideology of a true Muslim. So, it will not be an exaggeration to say that every muslim should build his character in accordance with ideology of Satsang. If age were on my side I would certainly have become a member of Satsang and would have been of service to Satsang...I publicly declare that if I may be of any help to Satsang I will try my level best to do so.

context of education. His system aimed at providing a combination of general proficiency, family tradition and need based competence development. Thakur defines education as the *“Systematic organization of habits and instincts for the purpose of fulfilling the becoming of life by a graduated active manipulation of behaviour”*. Thakur had once decided to undertake a venture to educate illiterate women of the ashram to matriculate in three years which he finally accomplished. The image of young girls practicing Integral Calculus under dimly lit lanterns forms the crux of Thakur's theory of education. He proved that merit is inconsequential; it can be infused into one who does not have it, by the master. Attachment to the master can make the impossible possible. Thakur always said that there can never be a bad student, only a bad teacher. Proper education under the guidance of someone who has manifested in his life the precepts that he preaches is extremely essential for effective learning.

HUMANISING ECONOMICS

Thakur's vision of education, if thus pursued, He believed, could alleviate poverty and unemployment too. His insistence on Holistic education based on competence development and

trait-appreciating training would make unemployment a non-issue by the time a child matures. In ancient India, there were guilds that advocated the practice of trades by groups of people. Trades were specific to groups that had instinctive tendency to flourish in a particular vocation. Since Thakur advocated a life of compassionate service, He believed that an economy with well-defined class categories (that do not coincide with income categories) can organize its production process in a manner that elates and activates the other factors of production, if the society follows the *‘man-standard’* instead of the *‘money-standard’*. He did not accept a dichotomy between economic and non-economic interests. He believed in the sublimation of human passions. This would make possible the harmonization of discrepancies between personal and collective goals and create a social structure permitting enlightened self-fulfillment and promoting growth and stability in the economy.

THE PURSUANCE OF THE MOVEMENT

Very few movements that dot the landscape of our nation have thrived as well or expanded as extensively even after the demise of the founder, as Satsang. The physical absence of a personality as profound as Thakur's cannot be the end of His mission and herein rests the distinctive feature of this organization. The movement's emphasis has



Pioneering prebirth consciousness researcher **Elizabeth M. Carman, Ph.D.**, has taught meditation and personal growth since 1970. **Neil J. Carman, Ph.D.** is a botanist and environmentalist.

“The article in their book **Cosmic Cradle** is an expression of the writers' view that Thakur Anukulchandra is “an unrivalled observer of the entire process of creation, from the prime indivisible point to this widely evolved vast universe, the Creator and the created both.”



centered on the adherence to the one who is the worthiest embodiment and manifestation of an unwavering devotion to the Lord. He is the ideal, who leads by example for the millions to emulate and envision the Lord's philosophy, as the eternal quest rolls on.