



swastyayani

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4th National Conference on Swastyayani
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Love is the Supreme Knowledge

Dr. Buddhadev Chakravarty

Sri Sri Thakur Anukul Chandra is well known not only among His followers, but also in the common mass, who are not initiated into His discipline. This year we are celebrating His 114th birth anniversary. On this occasion, coinciding with the fourth National Conference on 'Swastyayani', a grand 'utsav' is being organized at Cuttack in the state of Orissa. Cuttack in particular and the people of Orissa in general have played a significant role in shaping the history of Satsong movement. What easily comes to my mind in the context of Orissa is Lord Jagannath at Puri and its rich tradition of devotional culture. It also flashes past in my mind the names of a few worthy sons of Orissa, who played host to Sri Sri Thakur at Puri. Foremost among them was Janakinath Bose, the glorious father of Subhash Chandra Bose. Janakinath Bose and members of his family were ardent devotees of Sri Sri Thakur. It was at the request of the Bose family that Sri Sri Thakur along with His intimate devotees came to Puri. Cuttack has been the place of activities for many eminent sons of Orissa, who visited Sri Sri Thakur. A few well known names worth mentioning are: Dr. Radhanath Rath, Shri Raj Ballabh Mishra, Shri Sriharsha Mishra and a few more. By hosting the 4th National Conference on Swastyayani, Cuttack is carrying forward its tradition and keeping its past alive.

Sri Sri Thakur was born in 1888 in the Himaitpur village of Pabna District, which is currently in Bangladesh. At the age of 58, after long years of active life, passing through numerous phases, he came and settled at Deoghar for the rest period of his life. He departed from His native place under the play of vicious circumstances. It was a cruel chapter in human history, when religion, which normally unites and consolidates people, became cause for partition of a country and separation of dear and rear ones for a mass of people. Sri Sri Thakur left behind assets of few crores of rupees (as per money value of that time) which was created by hard labor of dedicated devotees for the benefit of man. Sri Sri Thakur arrived at Deoghar in empty hand, took shelter under a rented roof, in a totally unfamiliar surroundings. A large number of families, being uprooted from their house and hearth, so called refugees from then Pakistan, ran up to him without any means of livelihood and depended upon him. Sri Sri Thakur, mendicant royal as He was always, managed every thing for every one, without letting any one feel the cruel stroke of separation.

Man was His asset and He was man's savior. Sri Sri Thakur held a protective canopy above all and more so for the depressed and deprived. For a suffering man, Sri Sri Thakur was the living image of 'Vishnu', the protector and preserver of human race. Under the expanse of His stretched arms, numerous lives got shelter and got rid of their miseries. Sri Sri Thakur was seen tirelessly engaged in nursing and nurturing every creature, whoever came under the spell of His kind

notice. He had no time to rest and relax. His whole life, mission and activities were devoted for the welfare of human kind.

A portion of discussion with Sri Sri Thakur on 5.1.1942 recorded in '*Alochana Prasange*' comes to my mind. The description is heart touching which awakens Sri Sri Thakur's divine presence in my mind even today. Let us go through that:

"It is eight thirty in the morning. Ashram courtyard looks bright with the ray of morning sun. Clusters of people here and there are basking the winter sunshine. Work centers in the ashram including dispensary, philanthropy office and vegetable mall, all are agog with their respective activities. Sri Sri Thakur is also surrounded by a large number of inquisitive souls. Each one is rapt in, as if, drinking the elixir of the heavenly environment to one's heart content. The nature in the vicinity has also joined in this blissful orchestra by letting the chirping birds in a hopping game. As if, a river of joy is flowing wide, carrying living non-living creatures, man-made and natural, all together. Herds of cattle and goats are grazing carelessly around. The blue expanse of the sky above, filled with air of peace and tranquility, is perfumed with the fragrance of His company. The most lively and attractive scene is presented by Sri Sri Thakur Himself. His radiant features, graceful movement of his limbs and a smiling face all together is spreading a concentric wave of joy around; a jubilation that is caused from within, eternal and cosmic, as it were, infusing in every one a feeling of self absorption and elevation.

Sri Sri Thakur slowly turned aside in a sitting posture and enquired, 'what date is today?'

'Today is fifth January', replied Biren da.

Sri Sri Thakur said, 'We left a year behind, stepped in to a new year and thereafter five days have passed. In this way, in no time three hundred sixty five days would go. Then this year would be an old year and still a new year would begin. Time rolls on, on its own orbit, do not wait for any body. Wise is he, who does not allow the time to go waste....'

The few words quoted above out of a long monologue are worth pondering over. What a reflection on life and time! What a hold He had on time and what a picture of life He painted before us! No one has ever spent time, every moment of it, the way He did, only for the benefit of others.

Apart from His followers, a large number of visitors came to Sri Sri Thakur. He was so easily accessible to people, it appeared as if, He was waiting for the people to come like a dear and near one. He had a feeling of oneness with each and every one. It was His greatness that He did identify Himself with every thing every where, from the most insignificant dust under the feet till the biggest thing on earth. Perhaps the kind of consciousness displayed by Him was possible only as He was the Creator.

It appears somewhat ironical that the countless people who came in His contact, listened to Him, observed Him and may be tested Him, yet did not exhibit much of curiosity about the basic characteristics of Sri Sri Thakur. People by and large did not share His mission. Most people, without excepting ourselves, came to Him for fulfilling their own desires as were held out by them. Of course He met many of our desires and so we adored Him. We did not respond to His unconditional love. We did not lay a bridge of friendship with Him. We did not see His eternal image, which is the plinth of our existence. We did not place Him within our intimate circle. Nor did we keep Him the first and foremost in our life. His approach to life and love, ideal centric as it were, was not appreciated.

In course of discussion, Sri Sri Thakur one day confided to a devotee, 'can you believe, a current of sadness is rushing in my heart? It is very painful. Would not any one come and feel it? I can hardly tolerate so much sorrow of this world. I am, as if, crushed to death time and again. Is there not anybody who would do appropriately to prevent this? Day by day I am sinking into atrophy. Would you all not find a way out of it? It is more shocking to me as I know the way out, but cannot help it. May be ignorance of the solution would have been blissful to me. How do I console myself when the solution is in my hand but not implemented for want of workers?' (*Amiya Vani*)

The real identity of Sri Sri Thakur gets revealed in his tireless effort to render service and cause good to the entire creation; goodness in a real, all round and lasting sense. He was the embodiment of love; God in flesh and blood. He was long sighted and his view stretched till infinity, encompassing past as well as present. He was the manifestation of eternal truth. Knowledge emanates from Him. It is not possible to touch and visualize this eternal image of Sri Sri Thakur without attaining a level of realization, passing through a process of spiritual perseverance.

On the other hand, it does not require much of perceptive ability to appreciate that Sri Sri Thakur is a normal man; a loving and caring personality; provides easy solutions to complex issues. His love is as soothing as that provided by a shade amidst scorching sun, as cooling as the first rain on parched land and as solicited as balm on a fractured pain. At the same time, His love had all the symptoms of sharp alertness and enduring courage. Once Sri Sri Thakur was telling to a devotee, 'love does not fight shy of blood, rather hogs blood. Love is not aware of death; rather love knows life. Love does not relish analysis, rather indulges in synthesis. Why should love run away from blood in fear? Love would donate blood in exchange of bleeding.' (*Amiya Vani*)

In a saying from '*Anushruti*', the way Sri Sri Thakur has unveiled the type of pseudo devotion on the ideal, is a rude reminder to us.

'You have infinite tie with your lord, you are timid non the less;
animals show ferocity in love, are you worthy than animal less?'

Sri Sri Thakur's life is a splendid example as to how to love others. That love is no where closer to our complex ridden concept of love. Sri Sri Thakur's love is a continuing perseverance for rendering good for others in such a manner that the love recipient gets elevated to the highest level of attainment, where one is at peace, without fear and without limit. Sri Sri Thakur loves each and every man, including every particle of nature. His love is powered with a magnetic pull, which tends to converge all dissimilarities and binds them with cord of fraternity. And that creates integration and unity in mass. The entire humanity gets consolidated under the canopy of His love and service and sings the glory of existence and becoming. He never floated a catchy slogan to set the people into a frenzied mood temporarily. He never exploited any human or circumstantial limitation and promised a utopia of salvation. That is why Sri Sri Thakur called upon his followers that, 'first of all we need to fight out weakness'. He further reiterated that by saying, 'weakness is a living example of sin. You must be fearless at the first place, come out of hypocrisy, then only you attain the right of entry in to the kingdom of heaven'.

To have love is to possess life. In Sri Sri Thakur's own word, 'Oh sweet heart, love is the supreme knowledge'. Love inspires one to take care of the beloved with an inquisitive effort. Love sets one to arrange elaborate worship for the beloved by acquiring the best things; by taking charge of the environment with suitable manipulation, adjustment and solution. The lover keeps interests of the beloved as the prime task of realization, ignoring his own interest. Through this process of practical application of mind and body, one acquires knowledge. Sri Sri Thakur simplified the whole thing and said, 'The first exercise is to love God, centering on the ideal. Your ideal centric living ought to spread around through your speech and conduct in such a fulfilling manner that every one develops regards for you. On that ground, you do whatever'. (*Alochana Prasange*, Vol. XX) This is the central point of the whole guidance of Sri Sri Thakur.

(Dr. Buddhadev Chakravarty is a grandson of Sri Sri Thakur Anukul Chandra. His father pujoyapada Bibek Ranjan Chakravarty was second son of Sri Sri Thakur. Dr. Chakravarty, a professor in Department of Zoology, Ranchi University, is a well-known scholar and author on Sri Sri Thakur.)

□ *A glimpse in to the archives:*

The First National Conference on 'Swastyayani Vrata' was held in Kendriya Vidyalaya, Balasore, Orissa on May 8-10, 1998. About seventy-five delegates participated in the conference with representation from five states i.e. West Bengal, Bihar, Orissa, NCT Delhi and Maharashtra.

The Man who knew my mind and loved me the most

Ritwikdev Sushil Ranjan Das

'Whatever I tell, put them in practice and get them validated in real life. The impression you derive about me from your real life experience, hold them dear to your heart; I am that for you. Do not get carried away by some one else's words', Sri Sri Thakur told me one day. I enjoyed the close association of Sri Sri Thakur for continuous twenty-six days on my first visit. I did not realize then as to how and when so much love and attachment on Sri Sri Thakur grew within me that I was not able to live without him for a moment.

That was a day in August 1953, about a month and half after I suspiciously surrendered to Sri Sri Thakur as His disciple. That was my second visit to Deoghar, when I spent four days in ashram. One of those days when I just came to the proximity of Sri Sri Thakur and bowed down before him, Sri Sri Thakur in the midst of discussion with others said, 'hey Sushil; he can arrange a special train if he wishes'. When I looked at him inquisitively, He explained, 'arrange to move a special train from Orissa during the ensuing conference in October'.

I was at a loss. 'This is impossible for me to organize', I said to myself. 'A trainload of people means minimum eight hundred passengers. I never even reserved a compartment, let alone a train, earlier in my life. What is this Thakur saying!' In a moment my mind got alerted and prompted, 'this is no one other than the Thakur who said me once that 'put my words into action and see whether those are happening or not. In case my words do not materialize, then tell me'. Is it an opportunity to test his words?'

I gathered confidence and said, 'Thakur, my lord, I will put my best effort, but I am unsure whether it will happen or not'. 'You try and see for yourself that it is already accomplished', said Sri Sri Thakur. I was reassured.

Having returned to Balasore, I started working for the special train. Posters were printed and displayed in the villages and towns. Leaflets were distributed on roads. Advertisements were given through films in local theatres. I personally moved from places to places and discussed about Sri Sri Thakur and the special train. People were getting elated and expressed their anxiety to visit Sri Sri Thakur. I was getting nervous, as I observed people talking and not booking tickets. 'It is still far away, we will buy ticket nearer to time', was the usual plea. Even after one and half months of canvassing, not a single ticket was sold. My electronics shop at Balasore was temporarily used as booking office. I had the assistance of four to five co-disciples, namely, Shri Upendra Prasad Patra, Shri Rajkrushna Dey, Shri Sashi Dulal Dey, who were mostly mobilizing in rural areas. In the towns, there were Shri Radha Kamal Dash, Shri Subodh Choudhury and Shri Rabi Narayan Dey. Besides them, Roy-bahadur Shri Manmath Nath Dev,

who was known as the king of Balasore, was also rendering a lot of help and encouragement.

As the day was nearing, I was getting worried. No one purchased a ticket by now. I had already spent a sizeable amount and reserved the train. I spent beyond my means and run into debts. Despite all odds, one powerful force was driving me. I was putting Sri Sri Thakur's words to test. I would at least gather a practical experience as to how valid is the Thakur's word, may be at a tremendous cost.

One bogie was to move from Cuttack, which would need ninety-six passengers. I requested the Cuttack based disciples of Sri Sri Thakur to avail the special train and come for Sri Sri Thakur's visit. Ritwik Biren da intimated me that they were setting out from Cuttack a day advance, in a group of ten to fifteen, with families, so they may not be able to take the special train. I entreated him to delay their program by a day and utilize the arrangement already made, so that the money spent is not wasted. But he expressed his inability as their group program was already finalized. That made me further depressed. Even then I said 'glory to my lord' and went ahead for the final denouement.

Five days prior to the flagging off of the train, I called up Shri Akshay Roychoudhury of Cuttack, who was a fellow disciple of Sri Sri Thakur and my childhood days' friend. At least a hundred persons should come from Cuttack, otherwise about one thousand one hundred rupees would be sunk, I telephoned to Akshya da. Akshay da encouraged me over phone and said, 'come to Cuttack, let us move and mobilize together. Do not lose hope as Sri Sri Thakur, the all powerful, is there with us'. I left for Cuttack on the same evening. I was amazed to see that by next day ten 'o' clock in the morning, one hundred tickets were sold at Cuttack. Moreover a sum of rupees three hundred fifty was collected as voluntary contribution for the 'utsav'. Same afternoon I left for Balasore. Akshaya da saw me off at railway station. I was rest assured for Cuttack, still I had the onus of arranging seven hundred passengers to make a full trainload.

At Balasore, the scene was sombre; no ticket was sold till then. I set out for Baripada (in Mayurbhanj district). With the collective support of Ritwik Shri Jyotirmay Ghose and his family members, one hundred fifty tickets were sold over there in a day. With only two days to go, I returned to Balasore; being headquarter, that was the place for co-ordination. I was required to be in touch with the rail company. There were a lot of enquiries from people. Quite huge materials like eighty quintals of rice, twenty quintals of *dal* and a lot of vegetables were collected. People voluntarily offered these materials including durable items like buckets. Myself, Raja saheb and Rabi da were moving around and collected funds of the order of one thousand five hundred rupees, as I remember today. What caused anguish in me was that despite all these endowments, the number of tickets sold did not exceed two hundred fifty. The train was to whistle off at nine thirty in the evening on 12th October 1953. In the evening at eight 'o' clock

on 10th, a gentleman enquired if the train was really to go. 'Certainly, the train will be moving', saying so, I exhibited all the correspondence with the rail company. He saw the papers and thoughtfully bought four tickets. From the early hours of 11th, people swarmed around for tickets and four hundred tickets were disposed off during the day. Next day the 12th, three hundred more tickets were booked. With a strong crowd of one thousand pilgrims, the special train, with a festoon of Orissa Satsong, flagged off Balasore station at eleven thirty at night. With a heart throbbing with joy, I cried cheers in the glory of my beloved lord, fulfiller the best, the Man who knows my mind, loved me the most and whom I cherished for ages. As I sang in the glory of His feet, I once again greeted my defeat. He was right, as always His words bore fruit. Whole night was spent in relishing the joy of my defeat, as it dawned on me on completion of the impossible job assigned by my Master.

The next morning, as the train chugged up the Baidyanath dham station, the railway clock clanged eleven. It was four 'o' clock before sunset, I could submit myself at His lotus feet, after accommodating all the people and seeing their convenience. Bursting with laughter and radiance, Sri Sri Thakur greeted me with a cordiality that filled my heart. 'Are you here! Where are those who accompanied you? Have they been properly housed? Is there any one left without a shade?' 'Yes my lord, I have arranged for everybody's stay and food. No one is thrown outside', I assured Sri Sri Thakur. Sri Sri Thakur however repeated, 'my dear son, go once again and ensure that all are well taken care of'.

What a feelings for his sons and daughters; inexhaustible and ever flowing. His heart bleeds for everybody. No one is spared from His domain of care. The 'utsav' continued for more than twelve days. Over a lakh people congregated and Sri Sri Thakur was the center, the cynosure. There was so much love around and each one was so much thrilled, no one really cared for any thing like food, shelter and other comforts. Each one had only one target and that was to get a view of Sri Sri Thakur, the embodiment of divine. His smile was intoxicating, His figure was enchanting and His words, few as these were, were fulfilling.

Post script by the translator:

Usually every year the *Vijaya Dasami utsav* is held at Deoghar for three days. In 1953, this *utsav* was organized for nine days and continued for twelve days. Eleven special trains from different parts of the country ran up to Deoghar for that purpose. Over one lakh people assembled and enjoyed the bliss of visiting the prophet of the age, who was Sri Sri Thakur Anukul Chandra. One special train moved from Balasore in Orissa at Sri Sri Thakur's behest.

The whole episode of special train was a feat of miracle, backed by the blessings of Sri Sri Thakur and materialized by a few dedicated souls, led by the author. As is typical of Sri Sri Thakur, the wonderful job was made possible not by a streak of magic, but by the toil of devotion and dedication by the devotees. Sri Sri

Thakur subjects his disciples to strenuous tasks, make them purpose oriented, bring up their efficiency level and accomplish seemingly impossible jobs. He infuses efficiency, reforms the character, imparts experience and makes things happen in a creative and constructive way. The whole exercise becomes possible and enjoyable due to unbounded love that Sri Sri Thakur spreads around and expects each disciple to have un-tottering adherence and attachment on the supreme beloved, that is Sri Sri Thakur himself.

The episode also reflects the great social mobilization that Sri Sri Thakur did with a view to infuse his ideology in the society. His was a grand movement; a sort of social convulsion in a scientific and cultural way. He electrified the social psyche with the message of existentialism. He waged a war against agony of civilization and dawned an era of mass awakening of consciousness. All this was done in simple unobtrusive way, as a matter of one's duty, shying away from the glaze of publicity.

The episode sings a saga of lord's assurance to his devotee and devotee's faith on the lord. All these add up to a firm unshakable faith and dependence between the lord and the devotee. It brings out that faith in the word of the lord can shake mountain, can reform the incorrigible and can transform the worst into the best.

The author during his lifetime has accomplished many a stupendous task, almost single handedly, in a state of utter deprivation and against all kinds of odds. Those were possible only by virtue of sheer devotion on and dedication for Sri Sri Thakur. He realized and practiced all through his life that the only resource and strength that one can look for in life is 'adherence on Guru', adherence that is unquestioning and unconditional. Sri Sri Thakur is present every where all the time. He is ever merciful to his creation. We only need to follow his dicta.

This article has been translated from the author's book in Oriya 'Manar Manisha Sri Sri Thakur Anukul Chandra' Vol. I, first published in 1977. I was initiated into Sri Sri Thakur's discipline by the author and had the opportunity to associate with him for a short period of 6 years. As a tribute to my Ritwikdev and to keep continued his effort of establishing Sri Sri Thakur, I have translated this piece and have added a postscript. I have consciously attempted to bring out in English language the spirit of author's original writing. None the less, I admit my limitation in doing so and own up error, if any. Debesh C. Patra

The author by virtue of his unmixed love for and sincere devotion on Sri Sri Thakur could earn Sri Sri Thakur's closeness and confidence. On the concluding day of the nine days long *utsav*, there was a 'workers meet' in 'yati ashram' in the presence of Sri Sri Thakur. The then president Satsong, most revered among the workers, Krishna Prasanna Bhattacharya was leading the discussion, reviewing the conference experience and was soliciting Sri Sri Thakur's guidance on specific issues for the benefit of the workers. Amongst a large gathering, Sri Sri Thakur called the author and asked him to share his experience of organizing the

special train for the benefit of others. The author recounted his experience, which ultimately boiled down to having faith and devotion in meeting His desire. He also shared that Sri Sri Thakur is the ultimate doer and we are only instrumental. It was gratifying for the author, which only brought out more humility and gratefulness in him for the Lord when Sri Sri Thakur publicly complimented the author and his team of assistants for doing a remarkable job and for the manner the job was accomplished.

A view of the proceedings of the first national conference on Swastyayani, excerpts from “The See-ence”, Vol. 3/98, July 1998

The scientific session on ‘Swastyayani Vrata Saadhana’ started with the presentation by Sri Sourya K. Mukherjee from Jamshedpur. The Highlights of his presentations are:

- ‘Yajan, Yaajan and Ishtavriti’ represent the *Bhakti* Yoga, *Gnyana* Yoga and *Karma* Yoga respectively.
- ‘Yaajan’ sprouts when ‘Yajan’ ripens.
- ‘Ishtavriti’ should be analyzed in the light of a *Yajnya* while ‘Swastyayani’ as a *Vrata*.
- The three components of *Sadaachaar* are physical, mental and spiritual. The mental component is important in quality assurance of one’s performance.
- The second rule of Swastyayani tells about the adjustment of desires. This could be practised by actually doing things for others.

Shri Sourya Kumar Mukherjee drew the attention of the participants that Sree Sree Thakur’s ideological prescriptions appear to be very simple. But these have far reaching implications. He referred to some human resource oriented and family centered measures taken by Tata Company, which are inherently embedded in the principles of ‘yajan, yaajan, istavriti and swastyayani’.

Shri Mukesh Kumar Srivastava, a young devotee from Samastipur spoke on ‘sadaachaar’ aspect of ‘swastyayani’. Points highlighted by Shri Mukesh K Srivastava were the following:

- ‘Swastyayani vrata’ is called ‘vrata raja’ that is the highest order of ‘vrata’.
- ‘Sadaachaara’, i.e., the pure and righteous conducts is the central principle of ‘swastyayani’. This leads one towards elevation, evolution and a higher level of consciousness.
- Our body is to be considered as the temple of the Lord. Hence it is imperative that we keep our body healthy and fit.
- ‘Sadaachaara’ or purity and righteousness, has three aspects: physical, psychological and spiritual. While physical purity involve keeping body in line with the principles of health and hygiene, psychological purity is maintained when our mind remains in tune with goodness and spiritual purity comes from having aligned with uni-central ideology.
- Moments of impulses need to be engaged with Lord’s activities.
- Complexes squeeze and exploit our soul and latent energy. It is possible to regulate them in line with Sree Sree Thakur’s ideology.

A Meditative and Progressive Go of Life

Bipin Bhai Dholakia

Maharaj Dhritarashtra once asked Vidur, 'scriptures say that a man lives for more than a hundred years. How is that we do not often see human beings living up to hundred years?'

Vidurji, known for his wisdom, replied 'life span of a man does not depend upon the days, months and years, but on his breathing.'

A great saint of our times Shri Prafulla Kumar Das once asked Sri Sri Thakur, 'does meditation increase the life span?' Sri Sri Thakur smilingly replied, 'meditation nourishes the life force and hence the life span automatically gets elongated.'

There is a very valuable point in what Shri Vidurji and Sri Sri Thakur has said. A man generally breathes abnormally and at times faster which ultimately brings in a number of diseases that cut short the life span.

Exercise of *praanaayama* in *hath yoga* brings only normal breathing till such time as the exercise is performed. Sri Sri Thakur has prescribed meditation for a minimum period of forty-five minutes. When a *saadhaka* crosses the limit of forty-five minutes, his breathing not only becomes normal and slower, but also stops totally at a certain point with no sense of his physical body. This is the stage where the life force, as guaranteed by our love-lord Sri Sri Thakur, gets nourished. This type of meditation is not one day's job. One has to be very regular in the practice of meditation. Thus the regular meditation of more than forty-five minutes and repetition of 'holy name' all throughout, gets us the rhythm of normal and slower breathing, which ultimately nourishes our life force.

Sri Sri Thakur has further advised all to refrain from nurturing complexes, which are also the causes of abnormal and faster breathing. To cite an example, we may say that when a man is full of anger losing all control, his personality changes with abnormal and excessive breathing, which is not healthy for his being.

Praanaayama in *hath yoga* no doubt brings normal breathing, but in meditation there is the benefit of elevating one's consciousness, which brings the union of 'being' with the 'supreme being'. The whole process nourishes the life force and elates every cell of our being. That is perhaps why Sri Sri Thakur said, in meditation *praanaayama* is automatic.

We thus come across a couple of features in the codes of conduct prescribed by Sri Sri Thakur to his disciples to be performed in day to day normal life. One is

that Sri Sri Thakur brought about unification between science and spirituality. Second, in Sri Sri Thakur's scheme, spiritual practices are not to be observed as ceremonial ritual, in exclusion of ordinary segments of life. Life is to be taken as an integrated whole, where there is no compartmentalization like material and spiritual. Sri Sri Thakur said, matter is gross spirit and spirit is fine matter and life is balanced act of both.

(Shri Bipin Bhai Dholakia is a devout disciple and veteran worker of Sri Sri Thakur, currently settled in Pune. He was initiated into Sri Sri Thakur's ideology in 1960 by Ritwikdev Chandrakant P. Mehta.)

A view of the proceedings of the first national conference on Swastyayani, excerpts from "The See-ence", Vol. 3/98, July 1998

The Session on Swastyayani State formation commenced with the presentation by Shri Braja Kishore Narayan Singh of Samastipur. He highlighted the following key points:

- One has to act fanatically to translate the 'Swastyayani' amount to purchase 'Swastyayani' land. Unless it is done expeditiously, future generations will not come to see what Sree Sree Thakur wished to do.
- Four fifth of income generated out of Swastyayani property will belong to Sree Sree Thakur and the balance one fifth could be used by the person supervising the property, if he is dependent on this earning.
- The combined Swastyayani fund for purchase of land means that one brother would have a major contribution in monetary terms, one by physical labor, one by brain and the other by administrative skill. For example, one finger wears gold ring. But all fingers joined together form a fist. By combined Swastyayani estate, the inferiority/superiority complex of poor/rich gets driven away.

He further observed,

- 'Yajan, Yaajan and Istavrity' are the first steps of 'swastyayani'.
- 'Istavrity' has three components: namely, a) 'Istavrity' (oblation to the Lord), b) 'bhatribhujya' (offering to brothers) and c) Bhuta bhujya (offering to elements of nature).
- 'Viswa roopa' (the cosmic image) of the Lord can be visualised during our life, if we undertake to implement His wishes practically.

He gave the example of education of Shivaji. Guru Ramdas's love approach manipulated the fighting instinct of Shivaji for his training, which was not possible by many educationists earlier. Similarly, the love and attraction for Ista brother could help in adjustment of complexes of our children unconsciously.

Highlighting the importance of immediate purchase of Swastyayani land, Mr. B.K.N. Singh told the story of Lord Rama sending brother Laxmana to learn politics from Ravana who taught him the third principle of 'Swastyayani Vrata' i.e. 'to materialize the thoughts immediately into action' by quoting his own failure to build up a ladder to heaven even though he had the capability and resources. It was due to his laziness; he kept on pending the activity only to realize before death that the action was too late to be performed. Hence, the third principle of 'Swastyayani' to materialize the thoughts immediately into action must be given due stress.

Lord's Interest is the Supreme Goal

(*Ishtaartha Paraayana*)

Arun Sen

At the conclusion of *Bhagavat Geeta*, Arjuna said to the Lord, "All my confusions are cleared and I have regained my understanding through your grace. O Achyuta, my doubts (about 'dharma' and 'adharma') are dispelled and I am firmly resolved to fulfill your commands."

Bhagavat Geeta begins with the reluctance of Arjuna to fight the battle and ends with Arjuna's determination to fight the battle in accordance with the will of the Lord, the Master, of all actions. 'Dharma' is the will of the Lord, the laws of existence and growth. Arjuna agreed to abide by the 'dharma'.

The laws of existence and growth eternally remain the same. Their application and mode of expression may be different. What was true in the days of *Mahabharat* remains true in principle even today. For example, fighting against injustice was regarded as a principle of 'dharma' during the days of *Mahabharat* and is also a 'dharma' today. But the way in which the fight is to be carried on may be different now. The eternal truths are revealed by nature to different people, but as time elapses the simple truths are clouded with many complicated rituals and are gradually forgotten. Lord Krishna expressed in *Bhagavat Geeta* IV / 2 that the *yoga* taught by Him now was revealed to the royal sages of the past, but as time passed, the knowledge of this *yoga* was lost to the world.

In 1937, certain truths were revealed to Sri Sri Thakur in the form of five principles. These principles, Sri Sri Thakur had given us as the 'swastyayani vrata'. These principles are to be materialized in the character for a successful life – a character that can successfully surmount any obstacles. The principles appear to be very simple but can go a long way to help us to overcome various obstacles on the path of life and success. Sri Sri Thakur says that if the character of a successful man is analyzed, certain features can be noticed. The most important features, which are seen in the character of a successful man, are summarized in the principles of the 'swastyayani vrat'.

The five principles as given by Sri Sri Thakur are as follow:

1. The body should be considered as the temple of the Lord and proper care should be taken according to the laws of health.

NB: It is but natural that health is the first consideration for a successful life and the ability to work for long hours without suffering ill health is a must for a successful career.

2. Any tendency, which deviates you from the right path (the path of *Ishta*) should be, tackled firmly.

NB: This principle is exemplified in *Bhagavat Gita*. Arjuna was to perform the duties of a Kshatriya. If he had yielded to his emotions, he would have lived an unsuccessful life. Lord Krishna guided him and he could come out of these wrong tendencies and move in the right path, that was the will of the lord.

3. Whatever good thoughts come to you, translate those into action.

NB: This law is regularly violated because of our habit of procrastination. We should remember that procrastination is a habit, which should be scrupulously avoided.

The same thought is expressed in the Ramayana. When Ravana was on his deathbed, Laxman approached him for advice on administration. Ravana had told him that whenever any good thought arises it should be put in practice as fast as possible but bad thoughts should be procrastinated. Ravana gave an example that he had planned to build up a ladder leading to heaven. But he procrastinated and the result was that desire of his could not be materialized.

4. Be helpful to your neighbors and environment.

NB: We are so engrossed in ourselves that we live a self-centric life. We do not think that helping our friends and neighbors have any thing to do with prosperity in our life. But Sri Sri Thakur says, this helpful tendency can make our path in life more comfortable and prosperous. All our scriptures are full of many incidents where help given to others have been amply rewarded.

5. Daily make offerings to the Lord with devotion and love. On completion of thirty days, send rupees three from the offerings along with *dakshina* to *Ishta* and keep the balance of the offering with you and do not spend from it. This will help you to develop the habit of building up capital and also praying to *Ishta* for His blessing to surmount all difficulties.

NB: This last law may appear to be redundant, but Sri Sri Thakur says that the last law is very important aspect of Swastyayani.

As we all know that an unknown factor called 'luck' is very much necessary for a successful life. The last law perhaps helps us to make this factor favorable.

If the five principles of 'swastyayani' are followed properly, the person can be the master of any situation and can be prosperous.

Sri Sri Thakur believed in man's hankering for evolving into a divine personality. The 'swastyayani vrat' will not only make us successful but also speed up our evolution and make us a better man.

May the Lord help all people and lead them to prosperity.

(Shri Arun Sen is a retired business executive. Currently he is a visiting faculty member of Somaiya Institute of Management Studies & Research, Mumbai. Shri Sen was privileged to be in intimate touch with Sri Sri Thakur since 1951.)

A view of the proceedings of the first national conference on Swastyayani, excerpts from "The See-ence", Vol. 3/98, July 1998

The session on 'unfurlment of instincts through Swastyayani' started with the presentation by Mr. Maheshwar P. Pandey. He observed that the most prized capital in any one's life are love, devotion and sincerity. 'Swastyayani' intensifies that sincerity. There is no sin in this world that can not be washed away by sincere adherence with the prophet. One needs to be mad for the Lord. One has to be intoxicated by devotion. The devotion for the Lord would bring about success. Sree Sree Thakur has highlighted about two dangers on the path of devotion. These are: a) distortion of libido, and b) go between. Go between has no cure except firm determination for not entertaining that. The best way to drive away the 'go-between' is to leave it from now with promise.

Shri Pandey gave an example from Sree Sree Thakur's life. Shri Prafulla Kumar Das, who was with Sree Sree Thakur all along, recording down Sree Sree Thakur's conversation, once raised a query. Why should we at all love a Lord in our life? Sree Sree Thakur said, why! You fool, where upon are you going to anchor your urge to love and your urge to unite?

A love-Lord has to be there in every body's life. Unless love for Sree Sree Thakur takes place, distortion of libido will be sure.

If we want success, we need to implement Sree Sree Thakur's words in action. Sree Sree Thakur is omnipresent and omniscient. He can transmit His strength, if we do engage ourselves in dedicated activities.

The important points that he dealt on instinct are:

- Automatic quality of a person is called instinct. It guides the activities of a person. Acquisition can be converted to instinct, but this is a very slow process.
- Instinct comes from heredity, in a combined effect of twin principles of eugenics and marriage.
- It takes three, seven and fourteen generations of continuous acquisition for 'Kshyatriya', 'Vaishya' and 'Sudra' respectively to achieve the status of 'Vipra'.
- Sree Sree Thakur tells - Giraffe has instinctively evolved from deer by its urge to eat leaves from tall trees.
- Through the process of inter-caste hypergamous marriage, outside races like Hun, Kusaan, had mingled in Indian society.
- The effect of mental Sadaachaar can be seen in the instinct formation. Unadjusted behavior of Nikasa with rishi Vishrava gave birth to Ravana, the depressed state gave birth to Kumbhakarna (famous for extended slumber) and the actual love gave birth to Bibhishana.

Sri Sri Thakur Anukulchandra Satsang, USA

Dipangshu Maitra

Sri Sri Thakur Anukulchandra, fulfiller the best of recent time, descended on earth approximately 114 years ago in a hamlet called Himaitpur of Pabna district, now in Bangladesh. He was as normal as any child, with the same color and size, having everything same as a normal child would have, but still he was totally a supernatural human being, above everything of this world and it was a fact proven later in his life. Once a doctor declared him dead with no sign of pulse activity. But he stood on his feet after some time and stated that he was in a different world where everything is so beautiful; where there were so many angels coming down the road and the sun was shining bright with soothing temperature. Everybody was happy. These versions make the other people standing nearby stunned and amazed, thinking that he is not normal. Though Sri Sri Thakur never believed in miracles, but some of his activities were so surprising that people understood them as miracle.

Many people visited 'Satsang Ashram' both in Bangladesh and in India and said, after seeing the enormous activities in the Ashram, as the most interesting and innovative place to make "Human Being" a perfect species in all round activities. In fact Sri Sri Thakur had least intention of making any 'ashram', rather he would say this is the actual way to live and let others to grow with you. The process of life and growth in association with the surrounding was stated as "Being and Becoming". During the course of time, 'Satsang Ashram' groomed out of love and labor, which Sri Sri Thakur rendered for the people around and a cluster of his followers joined with him.

In that perspective, we the devotees of Sri Sri Thakur Anukul Chandra in USA, having origin in different countries, viz India, Bangladesh, United States Of America and Canada, have decided to come to a common platform, from where we can start doing some socio-spiritual work in the line of ideas and principles laid down by our beloved Lord.

Actually Sri Sri Thakur's activities were started in this land of opportunities way back in early seventies of twentieth century by an American Ritwik, very popular in Satsang world, as Ray Archer Hauserman. He traveled extensively many Eastern Coast and Mideast areas to propagate Sri Sri Thakur's ideology, in a very unfavorable condition, where people socially, mentally were so down fallen that no body would give any attention to those teachings. Overcoming those conditions and hard days, many people got initiated through him into Sri Sri Thakur's fold, having their local Ashrams in Glencove, Long Island of New York City. Slowly many people came and due to old age he couldn't travel and then people got scattered in search of livelihood. But the movement got fuelled by His blessings after 1999 as once again it got rejuvenated and many *gurubhais* came

in contact with each other and performed Sittings or “*Adhivesans*” frequently, thereby getting new people in contact and initiated.

We celebrated the 112th birth anniversary of Sri Sri Thakur in Montreal, Canada in September 1999 and Lansdale, Pennsylvania, USA in November 1999. In December 2000, we celebrated 113th anniversary once again in Lansdale, USA. Sri Sri Thakur’s disciples are scattered in the states of Virginia, Maryland, New Jersey, Pennsylvania, New York, Connecticut, Georgia, Arkansas and many more states in USA and in Montreal, Toronto, Hamilton, Calgary, Ottawa in Canada. By his holy grace we have developed a full-fledged Website in the name of our beloved Lord as www.srisrithakuranukulchandra.com. The site has attracted the view of sizeable cross section of people and we are able to connect to many inquisitive persons through e-mails. We plan to make that site a hub of literary contact worldwide.

Our forthcoming program will be to strengthen and develop us socially, economically, personally and mentally by realizing and propagating His teachings, philosophy and ideology across the globe, so that not even an individual remain unacquainted with the name and creed of Sri Sri Thakur Anukulchandra.

May Sri Sri Thakur bless us, one and all, thereby getting strength to eradicate evil and strengthen the wave of peace and prosperity.

(Shri Dipangshu Maitra is a software professional, currently staying at Lansdale, USA. His mother is a granddaughter of Sri Sri Thakur.)

A glimpse in to the archives:

The Second National Conference on ‘Swastyayani Vrata’ was held in Sree Sree Ramakrishna Vidyamandir at Natagarh, Sodepur, Dist - North 24 Praganas, West Bengal during May 28-30, 1999. About eighty delegates participated in the conference with representation from five states i.e. West Bengal, Bihar, Orissa, NCT Delhi and Maharashtra.

The conference in its second year witnessed intensive and extensive discussion on various issues of practical relevance concerning Sri Sri Thakur’s ideology. The participants came with a desire to dive deep into the ocean of Sri Sri Thakur’s ideology and translate Sri Sri Thakur’s mission into action.

The tone and tenor of the ‘second national conference on Swastyayani’ appeared to be reflective, pointing direction to beginning of an era of social activity. Participants, old and young alike, felt that a time has come when Sri Sri Thakur’s thoughts and schemes have to be translated into large scale action programs in social and economic sphere. It was felt that thirty years of time that has elapsed from the year of sad demise of Sri Sri Thakur is a relatively short period in the life of any movement of the magnitude that Sri Sri Thakur Anukul Chandra heralded in this century. This intervening period witnessed a sort of turbulence in the ideological realm of *satsang* community. A time has now come to initiate activities on Sri Sri Thakur’s line of thought with a clear sight as to what Sri Sri Thakur meant on various issues.

Agenda for the Millenium

Dr. Tapan K. Jena

In the present day's world, no one has time to listen to what the others want to convey, unless he is made to listen that on some pretext or other. Why the people of today are so busy? If we analyze the situation, it seems that the busy schedule of today's person is because he/she has to depend on himself/herself for all necessities of his/her life. On the one hand the necessities of life has increased due to the complicated social rules and regulations and on the other hand, he/she can not rely on any one else to the extent that his/her works will be taken care without any reminder/ supervision.

This is slowly leading to an era where private/volunteer agencies are coming up to take care of some aspects of ones burden in exchange of some price. In the societies/countries, where this type of effort by agencies are successful, people feel that they need not worry about some component of their routine life like marketing, cooking, cleaning of room, washing of clothes, arrangement for travel including tickets, booking of accommodation, visa etc. In this arrangement, people at both the ends also feel happy i.e. a person is willing to pay the price for the above arrangements and the agencies are willing to take the burden of the person to earn their comfort of living. The present trend of privatization of different aspects of public transactions basically aims at this arrangement of comfort at an affordable price that the people are willing to pay.

What does this arrangement mean in the language of cultural system? We are delegating the job responsibility and relying on those persons who discharge them qualitatively and voluntarily. In this process, we are gradually encouraging competition and moving towards an era of efficient job management. This trend leads to a situation where the people performing a particular job are actually the best suited for that, i.e. placement is done as per their instinctive aptitude.

If this is the direction that society is slowly adapting to, can we not consciously plan for such an arrangement in all types of social activity? There are two immediate problems in large-scale implementation of this task. One, correct identification of aptitude (instinctive ability) and second, social acceptability. Where as the first could be worked out by meticulous research input, the second revolves around the social respectability to all types of jobs.

Why do we consider the act of sweeping as an inferior task to that of an administrative or teaching activity? Isn't the cleanliness an essential ingredient of harmonious social life? If one actually enjoys the sweeping activity, there is a possibility of his inventing the technology of cleaning by unfurling his creativity. But a person not enjoying the administrative/teaching job might be actually spending his time in amassing assets and projecting himself as an important indispensable personality without any contribution to these fields. Thus a person

without aptitude not only brings disrepute to a profession but also becomes a burden to that profession and the society at large. With the present social trend of projecting a job as superior/inferior, society is not only promoting the wrong placement of persons but also becoming an obstacle to the natural process of creativity and enrichment of instincts. Have we ever tried to understand the *Varna* system of our culture in this light?

The four broad category of *Varna* i.e. *Bipra*, *Kshatriya*, *Baishya* and *Sudra* are instinct-based classification of jobs; in modern terminology we tell it 'aptitude-based placement'. There was never a superiority tag in the *Varna* system as far as discharging one's job responsibility is concerned, rather it was a mutual understanding of discharging one's own responsibility towards the social need. While prescribing the rules for *Yatis*, Sri Sri Thakur tells 'Wash your own utensil and wash that of all others whenever possible. This is a matter of habit and achievement. There is no role of *Varna* in this.' (*Mahamanaber Sagara Teere*, Kumar Krishna Bhattacharya, Chapter 2: 12).

The only tag of superiority attached in the *Varna* system was in the context of marriage. Today science has discovered the principles of eugenics for begetting a superior quality of offspring. It is a fact that breeding never succeeds in both directions (i.e. male of a particular quality match with female of a specific quality; vice versa does not hold true). Hence for large-scale social practice of better eugenics, a superiority tag is essential. But unfortunately, over time, this tag has been abused to the extent that we see it today. Still, can we run away from the truth that this tag is a bare necessity for existence and growth of our society? Sri Sri Thakur warns:

“Demolition of pure hereditary line
is the death-bell
of the country—
specially of the people.”
—*The Message*; Vol. VII: 119

Today's society is full of complex problems. While trying to solve one, we unconsciously give birth to many other problems. Sri Sri Thakur tells that unless we analyze the problems with the instinctive approach, we can not find a true solution to any problem.

Instinctive approach is a quality approach. Today in the name of betterment of down trodden, we are trying to compromise with quality. Never has anyone tried to build in the quality from the root so that the real upliftment of downtrodden would be possible with an everlasting solution. Sri Sri Thakur has instructed to usher a revolution centering on *Initiation, Education and Marriage*. After these three are carried out, the next task should be to revolutionize the Health, Agriculture, Industry, Trade and Commerce. Sri Sri Thakur's literature is full of

guidelines and discussions for carrying out these revolutions in an integrated manner.

We have witnessed many social experiments. We also know about many more experiments from the history and their results are there for all of us to see. Can't we participate in just one more experiment, i.e. instinctive approach to the present problems? If there is a possibility for the society and humanity to move in an unending path of unfurlment, is it not worth trying?

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Why do I need Sri Sri Thakur?

Debesh C. Patra

Sri Sri Thakur needs me more than I feel the need for him. He looks for me more intensely than I yearn for him. He wears the look of a shepherd boy, who is engaged in a wild search for a sheep who has strayed away from its flock.

Sri Sri Thakur, the 'saint of Boral Bungalow', is sitting upright, under an aluminum shade, on a widely spread out bed; his both thighs being supported by bolsters from below. His face is calm and serene; with a blank look stretched obliquely upward to a distance as far as horizon. With bare body, graceful features, he looks pretty handsome. Motion less, speechless, it appears, as if he is enjoying himself. Unperturbed by the surrounded visitors, he appears to be responsive to each and every enquiry, may be silent or expressed; yet he is not present there. Wearing a milk-white 'dhoti' in an inimitable flowing style and sporting a bright 'brahminic' thread on his shoulder, he exhibits a streak of simplicity mixed with a curious grandeur.

When I first saw Sri Sri Thakur, I felt an elevated sensation within me. I got energized, as if there was nothing that I cannot do. I at once got elated, as I came to a familiar man, whose acquaintance with me goes back to time immemorial. My heart started weighing lighter, as I came closer to the source of support, solace and strength. As I heard his words, I became wiser; my vision got wider and my realization level pierced deeper.

When I started navigating through his literature, I came face to face with truth. The bundles of questions and knots of doubts, accumulated within me since the inception of my consciousness, got fizzled out like darkness in the early hours of the day. As I dived deeper in to the layers of his literature, supposedly hard and mysterious issues of life started flowing like juice.

I followed his dicta effortlessly, without questioning their likely result, as the principles and practices set by Sri Sri Thakur appeared to me very scientific and logical. In no time, 'yajnan, yaajan and istabhrity' became my way of life.

With the passage of time, 'yajnan, yaajan & istabhrity' and the associated ideological tenets of Sri Sri Thakur appeared to be hard nuts to crack. That was the time when adult life challenges were encountered and limitations inherent to me and obstacles from out side together were attempted to overcome. The expectations of Sri Sri Thakur were found to be quite high. Every word of Sri Sri Thakur appeared to have a gargantuan task behind it. To carry his cross was no mean task, so came the realization. Two reinforcing features were, however, always available. One was that the smiling and dazzling face of Sri Sri Thakur was never missing. He was there just behind me; his radiating face was beaming

just on my forehead and he never allowed me to retrace and retreat. The second palatable feature was that there was never dearth of joy. Rather it was a saga of fulfillment. With every milestone in the journey, Sri Sri Thakur's blessing was realized and a new height of target was set.

Crossing the high point of my life cycle, today I look back and ruminate that perhaps light and delight are the twin reasons for me to remain logged on to Sri Sri Thakur. Sri Sri Thakur provides me the clue to the mysteries that surround almost every thing as I look around. As I attempt to tread through life, I come across cobwebs and puzzles and I constantly look for solutions. I need guidance that is both unerring and ever lasting. I am required to deal with a whole lot of psychological impulses, social situations and physical realities. Basically I need answers, convincing and appropriate, to many questions as and when they arise and confront me.

I find that Sri Sri Thakur is a living answer to all above. He is the source, which is full of resources. He has provided me simple solutions to complex problems, so much so that he has demystified almost every thing. After Sri Sri Thakur, there is no mystery, no miracle, no problem insurmountable and no question unanswered. But there are tasks, responsibilities, duties, challenges and struggles, all out of love for the Lord and affection for the surroundings.

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My First Meet With Sri Sri Thakur Anukul Chandra

Trinath Panda

Sometime in my early teens, I had a splendid opportunity to see His Holiness Swami Sivanandji Maharaj at Ichchapuram Railway station, Ganjam, Orissa, when he was travelling on his way to Rameshwaram. My family members were very closed to him since 1946 when he had started the Divine Life Society at Rhishikesh, Himalayas. At his first sight I was very much attracted towards his divine majestic personality. The meeting was a brief one, i.e., for a few minutes, when I had the opportunity to put forward some of my doubts. Amongst them I had enquired from His Holiness, whether can I see god in this life? The reply in sharp was 'yes'. My second question was – 'where and when'? The reply came, 'in proper time and at an appropriate place'. My third question was – 'how can I recognize him'? His Holiness smilingly said, 'the person who will reply all your quests without being asked, he will be your personal God'.

Thereafter I became an active member of Divine Life Society and started many camps at Ichchapuram, District – Srikakulam, Andhra Pradesh, at Berhampur, Chhatrapur, Hinjilicut and at many other places of Orissa under the august presence of His Holiness Swami Rampremji Maharaj, an intimate of Divine Life Society, Rhishikesh. I was initiated by His Holiness Swami Sivanandji Maharaj in 1961 and started vigorous *saadhana*. Accidentally I attained the state of 'bhuma' or 'nirvikalpa samaadhi' by September 1963. But unfortunately by that time Swamiji Maharaj had left for his heavenly abode on 14. 07. 1963. During the experience of my *nirvikalpa* state many doubts entered into my mind and I did not get solution to these queries.

By 1966, I was a national trade union leader, founder of All India State Government Employees Federation. I used to move different parts of India to attend national conventions and seminars. At that time I had a great occasion to pay visit to Sri Sri Thakur Anukul Chandra at His *ashram* at Deoghar. In September 1966, soon after my arrival, Prof. Hariballav Narayan, the former Principal Deoghar College, escorted me to Sri Sri Thakur. It was about 7 PM and Sri Sri Thakur was sitting in the parlor and a few disciples were discussing. When Prof. Hariballav Narayan was just trying to introduce me to Sri Sri Thakur, Sri Sri Thakur interfered and said, 'I know everything about him'. Though it was my first meeting, I felt as if I was very closed to Sri Sri Thakur from ages and His disposition appeared to me quite familiar. When I prostrated at his lotus feet, I heard Sri Sri Thakur murmuring in His usual vibrant tone, 'my boy, serve thyself and serve thy environment. Without serving thy environment if you serve thyself, your service will be selfish; all your attempts will be sterile; your philosophy will be blind and if you are lost, every thing is lost for you'. With these words, I felt as if all my quests were vanishing and I was charged with new enlightenment and divine wisdom.

The magnetic personality of Sri Sri Thakur retained me with Him for about a month and I spent more than twelve hours a day in His holy company. During this period I observed the visit and discourses of many eminent persons; notable among them were: the then Chief Minister of Bihar Vinodananda Jha, Sri Kashyap, the former Divisional Commissioner of Bhagalpur Division, Bihar, Dr. Mani, Professor of Botany and the then Director, Raman Research institute, Bangalore, Sri Jahangir Kabir, President Bangla Congress and many others. These dignitaries were discussing with Sri Sri Thakur many aspects related to human life, such as Politics, Botany, Philosophy and many other things. Of course at that time my intellectual capacity was not enough to catch the glimpse of those discussions, but today I feel myself very much fortunate that I could store in my memory these discussions, as I could understand some of them with the passage of time. Some of those discussions have helped me to appreciate the message given by Sri Sri Thakur Anukul Chandra in its proper perspective by analyzing them in course of my experience.

Sri Sri Thakur Anukul Chandra had categorically instructed us to sum up our discussions with few examples than giving bulk of precepts because human brain cannot bear the pressure of too much precept.

One day Sri Sri Thakur was discussing about intense love. All who were present at His feet failed to understand as to what Sri Sri Thakur meant about intense love. Sri Sri Thakur said, intense love means to feel the pain of every fellow being living in ones environment. In this aspect there was a small story encircling Sri Sri Thakur. Once Sri Sri Thakur was travelling in a *tanga* (horse cart). Incidentally the cart used by Sri Sri Thakur had only one horse. The coachman in order to goad the horse whipped the horse terribly. Suddenly the skin on the back of the horse scratched and blood oozed out. At the same time Sri Sri Thakur's back scratched and it started bleeding. Every one who was present there saw this and the pain Sri Sri Thakur had expressed. Some medicine was applied on the wound after Sri Sri Thakur returned to ashram and the same medicine was also applied in the wounds of the horse's back. Both the wounds were healed exactly on the same day after continuous application of that medicine.

Many people present over there thought that it was a miracle demonstrated by Sri Sri Thakur to attract people. But Sri Sri Thakur categorically said that it was the result of His intense love towards the horse.

I heard this story during my visit to Sri Sri Thakur in the month of September 1966. Sri Sri Thakur had also said me the same thing that has happened and said it was due to his intense love towards the horse. But my intelligence and the intelligence of the other people who were sitting at the feet of Sri Sri Thakur failed miserably to understand it. When we fail to know the reason of a phenomenon that happened around us, we feel it is an art of miracle. With this the human mind

generally satisfies itself and does not try to understand the reasoning and the cause of that phenomenon. But my mind wanted that I should strive hard to know the reason and the cause of this occurrence. I had categorically insisted upon Sri Sri Thakur to enlighten me that how such things happened. Sri Sri Thakur was kind enough and merciful to divulge the secret by saying, 'if you start a rigorous *sadhana*, then you can realize the cause, effect, reason and the truthfulness of it. Above all you have to cultivate and inculcate love and intense love in your life'.

From that day onwards, I have started reading many books on love series, saw films meant for adults only, but I could not understand the meaning of intense love what Sri Sri Thakur had perceived in its proper perspective. Days passed. I was married on 11.05.1967. My first son Srinath was born on 19.12.1968 and second son on 14.09.1974. Probably sometimes in 1975 November, my second son, while walking in the dining room, slipped on the floor and got some injury on his left ankle. At that time I was taking my lunch. I felt as if I myself slipped and sustained injury in my left ankle and had to apply the medicine that the doctor prescribed to my son. We both became all right on the same day after application of the medicine for 2 to 3 days. After that incident I realized what Sri Sri Thakur meant by intense love.

There are many such things, which still persist beyond the gaze of human intellect and knowledge. The entire universe is created with three basic phenomena: (a) physical phenomena, (b) mental phenomena and (c) life phenomena. To understand these three phenomena, there are three ways: (a) physical ways, (b) mental way and (c) life way. The *vedanta* school of thought have said to understand or to fulfil the physical, mental and life phenomena, three things are necessary: (a) *gnyan* (knowledge), (b) *vignyan* (mental knowledge) and (c) *pragnyan* (life knowledge or perfect knowledge). But the authors of the vernacular dictionaries have adopted synonymous meaning to the term *vignyan* and science. But the present day achievement and development of science and technology is within the purview of the knowledge only, as the things which are known, moved or seen by physical phenomena is within the limits of *gnyan* or the ordinary knowledge. The old Indian school of thought depicts that the knowledge of *animadi*, *astasisidhi*, *navanidhi* and *ridhi-sidhi* up to *bhakti* yoga as depicted in the *Bhagavat Gita* from seventh chapter to twelfth chapter are within the purview of *vignyan*, the super knowledge or the knowledge of the mind. A tiny part of these *Animadi* and *Astasiddhi* is demonstrated as mesmerism or the *jadu vidya*. But the modern scientist rejects it saying the science that has no rationality is half-truth; and those which are half-truth, they should be forbidden. But here a question arises whether the knowledge of *vignyana* is necessary for the welfare of human society or not?

The crisis of the present generation is that the mankind as a whole, beginning from the chimneysweeper to that of an emperor of a nation, is bothered about only two urges: the physical urge and the mental urge. Nobody is bothered to know about life urge. And without knowing the need of the life urge, how can one

fulfil the needs of the life urge? And this is called *dharma glani* or degeneration of mankind depicted by Lord Krishna Vasudev in the holy book *Bhgavat Gita* (7th stanza, chapter 4). In the preface of *Satyanusaran*, the only book that was written by Sri Sri Thakur, He has warned the mankind saying, "The degeneration of humanity began at that moment when the unseen God was made infinite and ignoring the seers, the worship of their sayings began. Oh mankind, if you desire to invoke your good, forget sectarian conflict. Be regardful to all the past prophets. Be attached to your living Master or God and take only those who love him as your own. Because all the past prophets are consummated in the divine Man of the present."

The knowledge of *pragnyan* or the perfect knowledge could be understood if a person is initiated in to a holy name by a *sadguru*. In this regard Lord Jesus Christ had said, 'the word was with father, father and the word are one'. Here Christ referred the word as substitute of mantra.

In order to fulfil the physical urge, man needs food, clothing, water to drink, air to breathe, medicine to cure ailments, bed to sleep, ets. Similarly to fulfil the mental urge, when a person suffers from sorrow, misery, bizarre and other state of mind, he searches for peace and tranquilities. He wants to read books, goes to religious places, and sees dramas and cinemas etc in order to get mental solace but nobody is bothered to fulfil the life urge.

There is one method and only one infallible way to understand life urge and to fulfil it. It is to surrender at the feet of the supreme beloved or love incarnate to whom *veda*, *vedanta*, *upanishad* and *puranas* have categorically described as *avatars*. It is also the direction of these scriptures of *sanatan dhama* that unless a person surrenders at the feet of the latest prophet or *avatar*, he cannot understand how to fulfil the life urge in proper perspective.

(Shri Trinath Panda is a whole time worker and scholarly devotee of Sri Sri Thakur. Settled at Berhampur in Orissa, he is popular for his organizing ability, brahmnical aptitude and oratory. Devoid of his eyesight, he dictated this article, which has been transcript by Satyabrata Srikumar Patra and Debendra Kumar Rout at Cuttack on 10. 02. 2000, the holy day of Saraswati puja, also the happy of birthday of Satyabrata.)

Shri Maheshwar Prasad Pandey, a veteran scholar-devotee of Sri Sri Thakur, initiated discussion on the topic of the evening, i.e., 'Sri Sri Thakur Anukul Chandra and Swastyayani Movement'. Quoting from 'Alochana Prasange', he told that in the initial days of the movement, people used to offer Sri Sri Thakur whenever He asked for something. This led Him to ponder on a mechanism for the prosperity of those people and the 'Swastyayani Vrata' principles flashed in his mind.

Excerpt from the minutes of the 2nd National Conference on Swastyayani, May 1999, held at Calcutta, The See-ence, Jul & Oct. '99

Proper Procreation

Prafulla Chandra Nayak

Introduction : Procreation is propagation

Procreation is not only reproduction, it is propagation and promotion of life. Life has a tendency to survive, surpass and sublimate. Life is precious and procreation is one of the most significant processes of life. In our scriptures, a life span has been mapped in terms of ten landmark rituals and one of them is for having a desired child and its healthy and sound upbringing.

Soul is the basis of life

Human soul is different from the human life that we see and feel. Soul has a very fine, pure and powerful state of existence. It exists within the body as long as one lives and it continues to exist in a different state after the demise of the body and mind. The cycles of birth and death what we witness are phases of souls journey towards liberation. The soul after the demise of the body has a definite existence, what Sri Sri Thakur says ectoplasmic state. The soul's journey is governed by a plethora of regularities, which are in consonance with the laws of nature. Sri Sri Thakur has unfurled the finer elements of those laws (of eugenics and biology) and has provided the codes of conducts by which superior progeny can take birth and human soul gets transformed into higher plane of consciousness and proceeds towards salvation.

Sri Sri Thakur says, 'A soul gets into life at such a place (parentage and environment) which allows temperamental affinity (passage) for the thoughts with which the soul departed from its previous body'. (*Anusruti, Vol. I, Chapt. 12, stanza 2*).

Biological basis of creation of life

The genesis of creation lies in the unification of sperm with seed. The sperm carries the gene of the male and ovum provides the field for nourishment of the gene. The cohesive urge of male and female determines the quality of soul, which gets invoked, further gets embodied and enlivened at the time of fertilization. Like a seed that carries life in dormant form and that seed when germinates recreates life and becomes a tree and then bear fruit; the sperm sets the motion of life which takes the form of a body being nourished by the ovum. In case of human being, this biological process has metaphysical dimension to it. Because man is not only a physical entity, it has a mind and spirit, which together give shape to life in its diverse totality. In the ultimate analysis, the wealth of sperm and the process of its nourishment set the manifestation that is called life.

Read ...

Read ...

Read...

THE SEE-ENCE : a quarterly mouthpiece of Sri Sri Thakur Anukul Chandra

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Sri Sri Thakur has succinctly put the whole process in a lyric, which has been paraphrased below: (*Anusruti, Vol. 3, Chapt. 17, stanza 51*).

The way father's gene undergoes mutation within mother's womb;
 The way sperm gets configured into body;
 The way culture and attributes
 represented by caste and occupational groups
 get integrated through the birth process;
 All these together set the pace of evolution in the life of the newborn.

Conception – the beginning of procreation

Life process begins with conception. Elaborate prescriptions have been made by Indo-Aryan Culture to create a condition for healthy pregnancy and to create a congenial atmosphere to be blessed with a good child. Some rituals and prescriptions have been suggested so that the body and mind of father and mother remain pure and healthy, so that the desired kind of soul gets a platform and passage to take birth. It is suggested that till the completion of the menstrual period and complete bath thereafter, the woman has to have a secluded life, devoted exclusively for her husband. By that time egg normally comes out of ovum via egg channel and enters into the ovary. That time, by the law of nature, a desire develops in the mind of the woman to associate with man. Female remains receptive during that period and mind can carry impressions that are deep and touching. Therefore it is suggested to have that kind of life and activities which would keep mind elated and uni-central. Having any miniscule of attraction in the mind and brain of woman towards any one other than her husband would channel her mind in a split way, in that situation the child probably would be born with the attributes of weak mentality.

Our scriptures provide for rituals for child bearing. The time, the setting and the manners of the couple have been suggested in such a way that a pure, healthy and happy social surrounding is created. Worship and family functions have been suggested so that the air remains filled with divine and people rejoice with each other. It is suggested that on an auspicious day the child desiring couple in the presence of kith and kin and priest in the Pregnancy Function, *en masse* pray before the Ideal preceptor (*Ishtaguru*) and Gods, to be blessed with a desired child. In the back drop of this sacred function, the prayer and utterance of holy chanting with the restrained behavior of the couple creates the mental upsurge and developed state of thinking which is required for the birth of a good child. Hereafter, in a peaceful undisturbed house with attractive attire, ornaments and perfumes, the couple once again performs the prayer of Ideal and desire to have an accomplished child. The couple would converse with each other in the most pleasant and cordial tone. The special purpose of the discussion will be to incite a glorious feeling. Thereafter, in a particular time she would oblige her husband with prayer as a result the husband remains occupied in higher state of mind and would be devoid of lust. That time with the inspiration of prayer and purified atmosphere, when a background of higher thought would be created, the soul of high quality would be present for the purpose of taking birth. The invited soul

would then percolate in the mind of the father with the shelter of his sperm and would penetrate in to the mother's ovary.

The method of superior progeny

Sri Sri Thakur has emphasized on the following three aspects for getting superior quality of births:

1. Compatibility of match between husband and wife
2. Ideal centric devoted life of husband
3. Husband centric devoted life of wife

Detailed discussion on these aspects is outside the scope of this article. However some aspects of conjugal life has been analyzed below:

Human soul departs from the body with some thoughts. Thereafter till such time as he takes rebirth, the soul hovers around in the plane of that thought. When it finds the place conducive to its thought through the husband and wife, then it takes birth in that place. That is why during the time of conjugation, A higher state of thinking makes it possible for the superior soul to descend upon.

But that elevated and sanctified state of feeling is not a matter of artificial creation. That happening is not possible with the effort of one day or one moment. For that purpose, life long meditation is required. This meditation is especially for woman and in our society this meditation is the cultivation of chastity. If the woman is not truly attached to her husband and followers of his mind, then it is not possible on her part with a single moment of effort to procreate a good child. Unwavering attachment towards husband and intense love helps to build a strong and healthy nerve system of her child.

(Shri P. C. Nayak is a Senior Legal Officer in Bharat Petroleum, Mumbai)

The session on the 'Future Planning for Swastyayani movement and resolutions' started after the Anand-Bazar (community lunch). Dr. T. K. Jena informed the participants about the impact and achievements of the 'Swastyayani National conference' so far. He mentioned that:

- The biggest achievement was creation of awareness amongst the brothers about the sayings of Sri Sri Thakur on *Swastyayani Vrata*.
- Process of purchasing the *Swastyayani* Estates has started at many places.
- Literature on *Swastyayani* in English has been generated.
- A forum to work towards the implementation of *Swastyayani* dictations has become available.
- Discussion on *swastyayani vrata* has been a frequent phenomenon in *satsang* sittings especially in Samastipur area. *Swastyayani* related issues have become an integral part of the discussions of workers meeting at Bibek Bitan, Deoghar.

Excerpt from the minutes of the 2nd National Conference on Swastyayani, May 1999, held at Calcutta, The See-ence, Jul & Oct. '99

Anukul Doctor's Dilemma

Dinabandhu Dey

“So long, because you were here, I felt on top of everything. Now I feel everything is on top of me,” moaned a disciple as his spiritual master passed away. This was as much an isolated cry as a symbolic echo of the hearts of teeming millions across the Indian subcontinent. Though it refers to the reactions to the sad departure of the Master, it transcends the worldly barriers and conveys with impetuous cordiality the massage of unalloyed love, the crux of all faiths and ism. The Master, the so-called Thakur of thousands of seekers of truth, proclaimed that those who believe in their being and becoming were, in essence, Thakurs. He was quite repugnant to the titles and education. His little ashram had been the beehive of the skeptics, bent on scoffing at him or getting away with something. But the true seekers were not far to seek. They also poured in to put the budding Thakur to crucial test. Both the skeptics and the seekers ended up being so redeemed and radiated that the world once again awoke to its true self. There was nothing in life to be obsessed with or kept away in malice. Every thing must be prized with utmost prudence and propriety.

What was it that the young Master had? It was too simple and yet so rare that seems unreal today, a hundred percent-unadulterated love. No wonder that the modern man feels so empty and lone in the midst of crowds. Instead of putting the Master on dilemma, the curious visitors encountered an abiding dilemma in themselves. ‘Is their love pure, unconditional and unselfish?’ the question haunted them. During the heady days of his medical training and practice in Calcutta, the young Anukul Chandra had already been the nucleus of so many lives of the slum community. The porters, clerks, teachers, workers, lawyers, doctors, engineers, the scientists and others had caught a glimpse of Thakur in him, of a love that was unique and rare, devoid of conditions and desires. To test him meant to enlarge the list of their own wonders. But could they be steady and poised? No. Once you have witnessed anything that bewilders you, dwindles your pride and prejudice, frozen your passionate craze and clouds your selfish vision, you cannot have a wink of sleep. Was he an angel? He ate, slept, talked, laughed, wept and even smoked his pipe regularly. The question of privacy was a challenge for the non-believers. He urged all to do what he used to do and exactly as he did. He had not snatched away a single minute for his own sake from the cohesive program of man making. The *kirtan* began with a band of so called lost characters, who used to thrive on plunder and robbery. Anukul Doctor had already captured their imagination by offering them love gifts and money that he received from his patients. He plunged them into a realm of mystic joy. They all fell in line with his ecstatic modes of devotional songs and dance. The mission flourished without a let up into the distant parts. ‘Anukul Doctor's kidneys were very full tonight’, noted cynically one doctor in the neighborhood, Kishori Mohan Das, when Anukul was at the height of dance and *kirtan*, with his group of

followers. The critic, known for his scornful defiance and jealousy, continued to relish his sardonic remarks keeping himself at arm's length. But it was not long before the critic could not withstand the sweeping divinity that issued from the historic trances of Anukul Doctor. He gave in. He was registered as an initiate and disciple, following Ananta Maharaj and Satish Chandra Goswami, the other two earliest and closest associate of Anukul Doctor. It was Kishori Mohan who first called Anukul Doctor 'Thakur' (a reverential epithet used only for godlike persons). He was transformed to be a leading missionary and a moving force of his Master's movement.

What raised Anukul Doctor to Anukul Thakur? The answer waits for our intense and wistful inquiry. Anukul Chandra spent five years of medical training in the midst of slum dwellers who turned to him for help of any kind. He was judiciously poised between his preparation of papers in the medical examinations on the one hand, service and care of the poor, sick slum dwellers on the other. His medical practice started and flourished without a medical diploma. But diploma was meaningless to those, who bore eloquent testimony to his love, the enriching vitamin of life. However, the aura of love, intimacy and empathy that exuded from his service, attracted waves of greetings and praises. Now that Doctor Babu was leaving Calcutta for his native village Himaitpur, the slum community braced up for a gorgeous farewell in keeping with his stateliness. Anukul Chandra was ceremoniously adorned like a Saint, who obliged his friends to sit in state on the beautiful dais. Anukul was deeply touched at the beaming faces of friends and strangers and profoundly moved to tears of gratitude and love. He was also pleasantly surprised at the miniature mountain of gifts piled on the dais. Among the gifts the leather suitcase was the most attractive, as it was to replace his old tin box used as medical bag. Expensive jewelry and embroidered saris for his mother and his wife were also visible. Should he decline the gifts? Against the backdrop of the gutter and indigence of the poor community, heaven could be built around love and purity. Was it proper to receive precious and glittering gifts from the poor friends? He was pained at the very thought of their economic misery. A sublime consciousness dawned upon him. These slum dwellers were the substance, the salt of the earth. They taught him in their guileless love the worth and glory of live. How enriching it was to give, indeed! He had spent time, energy and resources for them. They just responded to the call of the hour.

Istavrity, the daily twilight love offer, an exercise of existence, owes its genesis to the experiment of loving service that Anukul Chandra upheld and activated through his life. Thus Anukul Doctor's experiment of love was the substance of Anukul Thakur's integral philosophy of life. Love induces an active urge and indefatigable strength in man to do something enduring and endearing to the object of love. As love is endemic of other divine attributes and possibilities that glorified Thakur and his *Satsong*, people from all sects and faiths found a fulfillment, a fresh momentum, to follow their own traditions, culture and goals in the active behavior.

Sri Sri Thakur Anukul Chandra was all along a lover of uphold of existence. He worked smilingly in the depth of human soul with his uncanny love, rooted in innate perceptiveness, inquisitiveness and unfathomable wisdom. Millions of men and women found a new meaning, an understanding of a way of life, a new confidence of their innate growth. The secret of his abiding charm was his consciousness; an integrated concern for the environment that never deserted him. It would be quite a thing to remember Thakur's exhortation to the American devotee, Ray Hauserman, 'Behind the gross there is the fine and behind the fine, there is the finer. And so it goes on until you reach the source that nourishes all that is, with the generous flow. This source is love. See as much as you can, always.'

What is the dilemma then, for Anukul Chandra? The longer he hides his signature on the wonders of love, the greater he exudes effulgence that exposes him. His life on the earth is a saga of battles against the dark forces from within and without, the devils that plague our life and growth. At ordinary plane of existence, consciousness that surfaces is the tip of the iceberg. The subconscious that lies hidden in the depth of mind is seldom plumbed. From Doctor to Saint to Thakur, Anukul Chandra's voyage pointed to the hidden iceberg. Just as nature abhors vacuum, Anukul Chandra dismissed any emptiness of soul, confinement of mind and boundaries of activities. Infinite love, effortless care and grace, together with indomitable spirit propelled his voyage from atop the iceberg to its bottom, where consciousness greets the great awakening.

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Sri Sri Thakur spoke on Swastyayani ...

Spencer – *You have directed to build immovable divine asset out of the accumulated 'swastyayani' fund. What is your plan through this?*

Sri Sri Thakur – *The asset created out of accumulated 'swastyayani' fund cannot be sold, can not be caused erosion and ought to be so managed that it lasts forever. Four fifth of the income out of the asset would be spent on 'dharma', culture and public welfare. We do not have to solely depend upon state for the development of education, agriculture, industry, health, wealth, security of the country and so on. Each family will work for the other family. Income generated out of this asset would be the basis for creation of such an arrangement where in the mental, moral and spiritual nurture of environment takes place and each one becomes efficient and productive according to individual distinctiveness. The whole nation will be sprouted up. Individual qualities and collective wealth all will multiply simultaneously.*

(Source : Alochana Prasange,(Bengali) Vol. VIII, pp. 82 – 83 ; 2nd edition.)
