

# **Destiny Demystified**

*by Sri Sri Thakur Anukul Chandra*

**Dr. Debesh C Patra**

*Foreword by*

**Dr. Buddhadev Chakraborty**

Institute of Indo-Aryan Studies



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**Published by**

Institute of Indo-Aryan Studies

Website : [www.srisrithakuranukulchandra.com](http://www.srisrithakuranukulchandra.com)

E-mail : [indo.aryan@indiatimes.com](mailto:indo.aryan@indiatimes.com)

**Price : Rs. 50**

**Printed in India by :**

**TACO VISIONS PVT. LTD.**

38-A&B. Govt. Industrial Estate,  
Charkop, Kandivali (W), Mumbai-400 067.

Tel.: (+91) (22) 4233 1234, 2868 3039

Fax : (+91) (22) 4233 1235

Web : [www.tacovisions.com](http://www.tacovisions.com)

E-mail : [tacovisions@vsnl.net](mailto:tacovisions@vsnl.net)

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## Foreword

**L**ife is an expression of consciousness. Varieties and differentiations in life are, in a way, reflection of degree of consciousness. Life on earth is a journey through strange land. What is in store for us is not known to us. What will meet us next moment can be a mystery, which we may not have the choice to avoid. Life continues on and on, passing through generations; we can hardly stop it. Our urge to live and enjoy life is eternal and irrepressible.

Death, disease and destruction are contrary to what life stands for. We try to overcome these; more often than not, we fail, as we are not aware of the causes of death, disease and destruction. These are mystery to us; outcome of our ignorance.

The theme of this case study revolves around three critical phenomena of human life: a) disease, b) death and c) destiny. Unfortunate happenings at times swoop down on us as eventuality. Generally people consider these mishaps as outcome of misdeeds and misfortune, giving rise to numerous misgivings. Sri Sri Thakur Anukul Chandra, however, tells us that most mishaps in our life happen due to ignorance. Ignorance is the root of all troubles.

Sufferings in our life are caused by our obsession with complexes. Much of our troubles are products of our complex laden behavior and activities. Unknowingly, even knowingly at times, we invite disaster.

Sri Sri Thakur Anukul Chandra waged a war against ignorance and struck a rebellion against complexes. His blows against these two debilitating forces (ignorance and complex mongering) had magical vibes. Love was his instrument, service was his armor, faith was his chariot and hope was his strategy. With these forces, he conquered every person's heart and mended people's behavior.

If we have to know things for banishing ignorance, then we need to learn from someone who knows, who has mastered everything and who is out to dispense knowledge. Sri Sri Thakur himself was that Master, who would let others know

things through actions.

Complexes are not to be frowned upon and attempted to be suppressed; these are to be refined and repositioned in the scheme of our existential thought and actions. Complexes are natural to human being and these have to be mended through a natural process, which is love for the superior beloved.

It is up to our own wish and will to be free from the enticement of complexes and enjoy blissful life. It is never destined to surrender to the passions' pull and invite hazards. So Sri Sri Thakur says:

*"Life is not void, not meaningless it is;  
As you would mould, shape will be of this."*

'Death is a curable disease', said Sri Sri Thakur. Surrender at, love for and devotion on the Lord would create such conditions that would 'resist death to death'. The clue to this practice has been demonstrated by Sri Sri Thakur and this case study highlights this point very elaborately.

I have been particularly fortunate having opportunity to observe Sri Sri Thakur very closely, ever since I was born in 1946 as a grandson in his family. The spectacle of a colossal personality at whose feet the waves of humanity ebbed everyday in search of shelter was something grand, unique and unparalleled in my view till date. People in large number from across the world surrounded him every day to get a glimpse of His persona, in which people, as if, regained life that was perhaps missed out to them. Nothing else can be even remotely placed in analogy to what Sri Sri Thakur was and what he did. Some parts of his conversations have been recorded in 22 volumes of *Alochana Prasange* in Bengali. The portion from which this case study has been sourced is known and studied by me very carefully. Each passage of the accounts reveals how much Sri Sri Thakur loved each person; how much was he concerned about safety and security of each person. For everyone, he opened up vista of life, growth, opportunity, solutions and a flow of joy. He also underwent agony when any one of us went through pain, adversity and suffering. Some such live cases of Sri Sri Thakur's suffering have been shown in this case study, which are painful to see, yet enlightening to know. Having come to know, can we wipe

off tear from his eyes and bring smile on his face?

Sri Sri Thakur could visualize every one's future. He was getting alerted if there were any hardship in store. The father in him got roused immediately to find a safe passage for his son. He would direct, dictate, cajole and follow up to see that the stone of hurdle gets converted into a touch of flower. It was no magic; rather it was a process of transformation. The future that Sri Sri Thakur drew for each one is a life of peace and prosperity by regulating one's behavior, conducts and reactions to situations around. Sri Sri Thakur wanted us to acquire mastery on all things, on all situations and under all conditions.

The backdrop of this case study is Sri Sri Thakur's family, which no doubt constituted his immediate environment. But Sri Sri Thakur was too pervasive to be confined to his family. For Sri Sri Thakur, his family was no different from his larger family, consisting of his disciples and other known and unknowns. He felt for everyone; he dealt with everyone distinctively, in a very personalized manner.

Sri Sri Thakur, as prophet of the age, was a phenomenon of nature, which has its own depth and dimension, not easy to decipher. As a student of science, analogically, I can say that there are many natural phenomena that have universally accepted scientific basis and explanation but not everybody understands those. But it is possible to understand those by proper process of enquiry, investigation and experiments. It is a high level of intellectual exercise, which one has to get into, if interested. Similarly, it requires a specific exercise, passing through a process, to know Sri Sri Thakur. Sri Sri Thakur wanted us to know him; which means, to acquire the knowledge of life and growth, being and becoming; and in the process get elevated. His ideology, encompassing, education, initiation and marriage, among other tenets, are the prescriptive methods for up-gradation of instincts and hereditary acquisition.

I have seen Sri Sri Thakur undergoing phases of physical ailment and enduring pain. The causes of his suffering lay mostly in others in the environment. Sri Sri Thakur used to heal others and in the process took all sufferings on to himself. Selflessness to the extreme was his stuff. He disregarded his

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own health and security for taking care of others. That was a distinctive feature of being a prophet.

This case study prepared by Debesh is an attempt to understand Sri Sri Thakur on the one side and to take on the hard facets of life on the other. Humanity for generations to come will benefit from this.

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6<sup>th</sup> September 2011



## **Preamble**

### **'D' for Destiny**

**'D' follows the 'abc' of life.**

**Destiny ...!**

**Disease and death are the most dreaded elements in life; though degree differs from person to person.**

**By design or by default, the twin comes in doses; defies all decorum, destroys all the defenses and demands departure from life.**

**Everyone, deity and demon alike, is determined to deconstruct these difficulties; it is die-hard.**

**The divine-head, Sri Sri Thakur Anukul Chandra has demystified disease and death in life.**

**This dissertation details disease and death.**

**Dr. Debesh C Patra**

**Mumbai**



## **Chapter I**

### **GENESIS**

This dissertation draws its source references from four volumes of '*Alochana Prasange*' (Bengali) Volume XV to Volume XVIII, covering Sri Sri Thakur Anukul Chandra's recorded discussion from 18<sup>th</sup> November 1948 to 7<sup>th</sup> February 1950 (16 months).

There are 22 volumes of '*Alochana Prasange*' in Bengali, containing recorded discussions of Sri Sri Thakur Anukul Chandra with disciples and visitors. The discussions took place in Sri Sri Thakur's ashram at Deoghar and at Himaitpur, in a natural style, on diverse topics. Prafulla Kumar Das, a scholar devotee of Sri Sri Thakur used to record the discussions, sitting unobtrusively some where by the side. Those records were getting published in series in '*Alochana*', the Bengali monthly magazine published by Satsang and subsequently were compiled into books at different times.

The case in study focuses on few tragic events that happened during the 16 months period. The events intimately touched the personal and family life of Sri Sri Thakur that had impact on his emotion and health.

Sri Sri Thakur's two younger brothers, namely Khepu da and Badal da, lost their children prematurely. ('da' is abbreviation for 'dada', which is reverentially used for addressing all superiors in Bengal) Khepu da lost his son, Paglu da and Badal da lost his daughter, Tukuni didi. Much before, Sri Sri Thakur lost his daughter, Sadhana didi, the sad memory of which was recalled by him during this period. Around this time Sri Sri Thakur also had to bear the pang of separation of two of his proximate devotees, who were inmates of Ashram, namely Chitta da and Pramath da. This period also played out scenes of few bereaved mothers, wailing before Sri Sri Thakur for death of their beloved ones, (one case, son and another case, husband), which Sri Sri Thakur had to deal with.

All these tragic episodes conspired to aggravate Sri Sri Thakur's ailing condition. Sri Sri Thakur was sixty plus in those days. That was the period just two years after Sri Sri Thakur's migration from his homeland in Himaitpur (in Pabna district, currently in Bangladesh) to Deoghar (currently in

Jharkhand in India). Therefore, Sri Sri Thakur was placed in an unfriendly surrounding, with scant resources at his disposal. Sri Sri Thakur's larger family, that is the community of devotees, was yet to be settled. Half of them were still to find a home, having fled their land of birth, Himaitpur, which was then in East Pakistan. It was a devastating time for them.

All these accounts as documented together present a critical phase in Sri Sri Thakur's life. Four volumes of 'Alochana Prasange' (in Bengali) (volume XV to XVIII) contain elaborate record of conversation of Sri Sri Thakur on the events that rolled out during that period, overlapping each other. Sri Sri Thakur was found to reflect on and link these events with the melancholic feelings of earlier days when he lost his mother and daughter. Very intimate accounts are found in eighteen letters that Sri Sri Thakur wrote to his dear and near ones, during the illness of Paglu da, as Paglu da's treatment was going on at Kolkata and at Delhi.

These accounts bring out two areas of interest:

a) These accounts help us to understand Sri Sri Thakur as a person. Knowing Sri Sri Thakur's life and its various facets are of great interest to humanity. Sri Sri Thakur as a person and Sri Sri Thakur as a God-head are inseparable like two sides of the same coin. This episode focuses on the human role of Sri Sri Thakur; Thakur as person, a brother, a father, as a social being.

b) These accounts bring out ideological paradigm of Sri Sri Thakur on spectrum of critical issues of life, like disease, death and destiny. These are issues of cardinal significance for each person and each family on the earth. The issues have baffled people in all ages, as hard times throw people out of gear. In these accounts, one tends to get Sri Sri Thakur's views on these aspects of life. Life then becomes much easier to live. Life gets some anchor points to hold on. One gets some clues to negotiate the trials, turmoil and tribulations in life.

The book is organized as per following structure:

Chapter II presents the case of Paglu da episode, its factual account with background information about Sri Sri Thakur Anukul Chandra. The Chapter then goes on to highlight how Sri Sri Thakur handled the series of mishaps in the family.

Lessons on how to deal with hard times came flowing out of the discussion. As one deals with these critical times in life, one also negotiates with that inscrutable and shadowy element in life, which is called fate. This chapter also provides lessons on dealing with fate.

Chapter III attempts to draw lessons from Paglu da episode by way of analysis and interpretation. The Chapter brings in some other incidents of similar nature, which also happened during the same period. Everything put together attempts to present a coherent ideological framework of Sri Sri Thakur on the issues under discussion, which are: disease, death and destiny.

While summarizing the lessons, Chapter IV attempts to present universal applicability of Sri Sri Thakur's solutions provided in this dissertation.

Appendix I contains translated version of source reference material, relevant portions from four volumes of '*Alochana Prasange*'. Reading of this Chapter provides much detailed account of Paglu da episode, as presented in Chapter II.

Appendix II lists out some persons' identify who have been referred to in the text.

Appendix III provides bibliography of books on Sri Sri Thakur Anukul Chandra in English.

None of the events and characters presented in this dissertation is imaginary or fictional in nature. Real life situations and recorded conversations are used to draw philosophical theory and their applications in life and society.



## Chapter II

### PAGLU DA EPISODE

'Paglu da episode' is a case in study. The case pertains to a young engineer, Paglu by pet name, who passed away prematurely in 1948, suffering from a disease, diagnosed as meningitis. Paglu happened to be nephew of Sri Sri Thakur Anukul Chandra, who is considered to be a God incarnate. As uncle, Sri Sri Thakur has done his best bit for the treatment of Paglu; but as ill luck would have it, Paglu passed away. There were events prior to the disease, during the treatment and of course the final stroke of fate; all were handled in the family in a natural way. All these events, the recorded accounts of the way events were handled, present an interesting commentary on some critical issues of life, which are: disease, death and destiny.

The case attempts to find answers to a host of questions like: 'How does one deal with the uncertainties in life? Where do these uncertainties come from? How are these uncertainties shaped? Can someone help us in dealing with uncertainties that cause adversities? Can certain uncertainties bearing adversities be negotiated with? Can the consequences of uncertainties be mitigated, managed and manipulated?'

While dealing with all these uncertain issues, the case finds a person who has been attributed with the power of a prophet. This study attempts to understand that person, who has been bestowed with power of prescience, extraordinary intelligence and power of persuasion *par excellence*. This dissertation however does not cover in its scope in-depth enquiry as to who is a prophet. The dissertation postulates that prophet is a known persona, who descends from above, representing God for the contemporary humanity. A prophet is otherwise known as incarnation of God. The case starts from a base that Sri Sri Thakur Anukul Chandra is known as prophet for the humanity for twentieth century and thereafter. His life span of 1888 to 1969 was a period of demonstration of divinity in the form of God incarnate for the humanity.

The case highlights some aspects of Sri Sri Thakur's personality. One contrast that gets instantly focused is the two sides of his role that he played: a) Sri Sri Thakur as the

person and b) Sri Sri Thakur as the divine. While his divine play was manifest in so many ways in his talk, conducts and dealings, his human face has got exclusive focus in this case study. It is amazing to know how the God-head underwent human experiences and how he dealt with human sufferings. It is very interesting to get an insight into the personal life of the prophet as he has handled his family issues. But the most enlightening part is to see how Sri Sri Thakur attempted to preempt and prevent evil from taking its sinister toll. Despite his best effort to avert a danger, how human tendency at play goes contrary to his design and foil his good wish and as a consequence disaster inevitably comes as destined. Some questions at the end get answered: Can we alter and reshape our destiny? Why should we suffer when life is meant for enjoyment? How can disease and death take toll on us, when we are supposedly children of immortality?

Sri Sri Thakur was born and played large part of his life-play in village Himaitpur in Pabna district of then undivided India. That village is currently located in Bangladesh. At the age of 58, he migrated to Deoghar, a place in Bihar, currently located in Jharkhand. His nephew (younger brother's son), called Paglu is the central character in the episode. It was a joint family, where Sri Sri Thakur was the patriarch, who shouldered the total responsibility of the large family in terms of overall management, including financial part. Of course Sri Sri Thakur's was not a conventional family, engaged with upbringing of family members. Sri Sri Thakur's family was the nerve centre of a movement that was to emerge as Satsang movement. Satsang movement was an epoch making movement designed to transform the life of each man on the earth. The seed of the movement was sown during Sri Sri Thakur's life span and the whole family was at the nucleus of that movement.

The case deals with a typical human life in the family, in the society and in the context of day to day struggle. The case throws glowing lessons for us to face life's struggle with the knowledge about life and with the instrumentalities of divine support. That 'divine support' is the central theme of this case study. The case brings out in explicit terms: where is that divine support available? How to avail the support to our benefit? How not to ignore the support that comes forth from

the divine head? How can the support be leveraged to alter and reshape the so called destiny?

We all believe, to varying degree of clarity, that there is something called 'fate', otherwise called 'destiny' and 'predetermination'. However, esoteric that subject may be, it has its relevance in our personal and family life. In critical moments of life and with respect to major events, we all know that there is something unknown which plays a determining role, as if in the background. We also assume that planets may cast some spell in our life, auspicious or deleterious. We know flashes of astrological concepts, however vaguely, that some planets at some time cast a pall of gloom in our life from which we all would like to get relief. This case study would bring out some answer to the questions: how the planetary evils can be set aside? Can the ill omens of any planet be remedied? How hard is the process of getting remedy? Is there someone or some force, which has got control on the planets' shadow in our life? Whether events in our life are caused by accidental and random factors? Is there a rule of game in the phenomenon called life?

### **Episode Human**

Paglu da episode focuses on personal life of Sri Sri Thakur. In this episode, Sri Sri Thakur is seen on a human plane. The human being in Sri Sri Thakur has asserted itself undeniably by displaying human feelings through intimate human relationships. The episode proclaims that life is not myth. It is to be lived here and now. The family, the kith and kin and relationships in the family are integral parts of life and all these are to be handled in a way that needs to be learnt. This episode is a demonstration of those soft issues in life which provide us a lesson in the art of living with family and relatives.

### **The story**

Shri Prabhash Chandra Chakravarty was the younger brother of Sri Sri Thakur. Shri Paglu (reverentially called Paglu da) was son of Shri Prabhas Chandra; therefore was nephew of Sri Sri Thakur. It was a joint family, with Sri Sri Thakur as the patriarch. It was in 1948 and 1949; barely two years after Sri Sri Thakur migrated from his ancestral habitat and birthplace Himaitpur village in Pabna district in Bangladesh and got

himself rehabilitated at Deoghar in Jharkhand (then part of Bihar). Sri Sri Thakur was 58 years old when the migration took place.

Paglu da was an engineer. After acquiring a technical degree, like anybody else, he wanted to pursue a career and he was to join teaching. It is not known where he obtained his degree from and what alternatives were available to him. What is however known is that he wanted to join as a lecturer in a college in Jaipur in Rajasthan. Sri Sri Thakur was not in favour of this move. Sri Sri Thakur clearly and unambiguously advised Paglu da not to take up any job. The reason for this advice was far deeper than what anyone would understand, and so it failed Paglu da's intelligence.

Paglu da left for Punjab on 12<sup>th</sup> December 1948. During December 1948 and May 1949, Paglu da visited Deoghar. He was also trying to get a job some where closer to Deoghar, place like Jamshedpur and Burnpur. There was also move within the family to look for a suitable match for his matrimony. By September 1949, Paglu da fell sick. He had infection in ear, which contracted brain, causing meningocites. Despite treatment in Delhi and Kolkata, Paglu da never came round. He suffered for about two months and passed away in November 1949.

### **Prophet's family life**

Life of prophet on earth is a confluence at which all kinds of contradictions get resolved and take the shape of beauty and harmony. One such apparent contradiction to our observation is that his life combined two shades at once. On the one hand he was the God, the all powerful living force; the unique and glowing manifestation of the supreme and eternal power on earth. On the other hand, he was a man; with all the limitations of a flesh and blood. He was a man of 20<sup>th</sup> century, born and brought up in a cultural milieu where family is a strong social unit. In this episode, there is greater focus on family life of the prophet. The vulnerability of the mundane is pitched against the indomitable spirit of the divine.

It is a significant fact to note that a prophet (incarnate; *avatar*) is a God in human form. As a person, he is born through the biological process which any one of us comes through. He passes through the biological milestones, beginning with

birth and ending with death. As a family member, he gets tied with a network of relationships, some of which are blood relationship like parents and children. The parentage to which a prophet is born qualifies for the great advent in terms of culture, purity and spiritual value. Otherwise, the family can be a poor family or a royal family; depending upon the prevailing socio-economic milieu or power structure. Amidst all the worldly environment in a family, the prophet as a person stands unique. His behavior, his attitude, his interpersonal relationships, his way of dealing with issues; everything stands out from the rest. He does not get conditioned by his immediate surrounding; on the contrary, he creates his own conditions.

It is his wont not to grumble against or abdicate any individual or environment. On the other hand, he jumps at the prospect of wrestling with the odds and challenges to redeem the individual or environment in distress.

Prophet's family life is the context in this episode. Theme of the episode is how one can overcome the legacy and limitations of the past deeds, so that one can remain free from the sufferings caused by disease and difficulties. The theme has a great universal applicability, though in this episode it is centered around one person, that is Paglu. What role does prophet play in shaping and altering the pre-destination of a person? How much worry, anxiety and suffering the prophet shares and shoulders for the sake of his creation? What happens, if prophet's guidance is not paid heed to?

Some of the scenes in this episode bring out the family life of the divine manifestation that took place in earlier ages. It takes our mind back to the scene of Ramayana, when Lord Rama was desperately looking for the whereabouts of mother Sita, who was then just abducted by Ravana. The question that crops up in the mind of ordinary mortals like us as to why the prophet Ramachandra could not foresee what was there to happen and why could not he prevent it? Why could not he see mother Sita's position and situation by his divine view? Why was he so much obsessed by the event which is temporal, ephemeral and existential?

Replaying the similar scenes, here we find Sri Sri Thakur broken down when he saw Khepu da arriving from Kolkata

after the loss of the latter's son. Yes, Sri Sri Thakur was deeply hurt like any other person. As his sensibility and expressions are sharper and more articulate than average person, his anguish and sorrowful expression were more strikingly visible than may be seen in case of an average person. His love and affection for his brother and for his nephew was very intense, sincere and whole hearted. So here Sri Sri Thakur played the perfect role of a brother and uncle and expressed feelings and emotions. By no stretch of imagination, one should take it as Sri Sri Thakur's moments of weakness. Every moment for Sri Sri Thakur is a moment of reality expressed in fullest measure; most appropriate in the context and to the situation.

If one felt that this scene portrayed everything of Sri Sri Thakur at that moment, it would be a gross underplay of reality appraisal. It would amount to mistaking the undercurrent of a huge water mass for the bubble or ripple on the surface. Sri Sri Thakur has been seen expressing multiple moods at the same time, while reacting to multiple situations or events happening simultaneously. If one thought that when Sri Sri Thakur was playing the role of a brother, his grand role of the Master of the Universe was subdued or switched off even momentarily, it would be wrong. Sri Sri Thakur's personality was vast; as vast as the universe, which is his creation. He was multifaceted at the same time; representing his diverse creation. He could assume multiple roles at the given time; and each one as real as the situation demands.

These are some of the difficulties of assessing the personality of a prophet. The prophet is a manifestation of divinity in human form. Therefore, the glare and glimpses of humanity and divinity get multiple reflections at the same time. Then the assessment of a prophet becomes subjective, largely reflecting the capacity and perception of the person who is trying to experience him. Therefore, getting a true experience of prophet requires effort, in the realm of inner perception and sensibility.

One is likely to get confused between the interplay of human role and the divine role of a prophet, all happening at once. As we have experienced in the life of Sri Sri Thakur, all his expressions are natural and real. His role as human being does not in any way belittle his divine role. Rather, his divine role got an easy manifestation in his human play.

### Events precedent to the premature death

Sri Sri Thakur categorically denied permission for Paglu da to take up the job. He debated with Paglu da the pros and cons of joining a job. Paglu da, like any other intelligent person, put forth his logic for his desire for a job. Sri Sri Thakur took pains to counter all the arguments of Paglu da, again on a rational plane. From the conversation it appears, both were unrelenting to yield ground to each other. Finally, Paglu da did what he thought to be the best. He had very convincing and judicious logic with him. He might have garnered support of his parents and other members of family, though there is no account to throw light on this aspect.

Why Sri Sri Thakur did not approve Paglu da's move is hard to fathom. Still, we would attempt to unearth some explanations for this. The first explanation was advanced by Sri Sri Thakur himself, by saying that he did not want his children to take up a salaried job for maintaining livelihood. There can be two levels of reasons for this.

One reason is a general principle of Sri Sri Thakur's ideology, which goes against a salaried job. Sri Sri Thakur feels that salaried job generally breeds a servile mentality by annihilating one's independent thinking and creative urge. There is a deep and far reaching basis for this principle of Sri Sri Thakur, which is that a man must take up such an occupation that would provide a passage for his upward mobility and unfold inner skills by practicing hereditary faculties, leading to service to surrounding while advancing self fulfillment.

Second level of reason was particularly relevant to the children of Sri Sri Thakur's family. Sri Sri Thakur wanted his children to be engaged in cultivation of the culture which he himself pioneered and propagated throughout his life. Basically he wanted his children to carry on his mission on a mass scale which would require total dedication and devotion. He wanted his children to be engaged in *brahminical* activities, which is a demanding task of fulfilling each individual as per his or her distinctiveness. *Brahminical* job, which Sri Sri Thakur himself did in a splendid way and demonstrated through his leading disciples has a societal need and a cultural imperative, which members of Sri Sri Thakur's family are eminently qualified to perform.

Another explanation of Sri Sri Thakur's disapproval of Paglu da's taking up a job was not spelt out by Sri Sri Thakur explicitly, though it came out clearly by way of regret. Sri Sri Thakur strove and strove hard to avert a disaster that was waiting for Paglu da. It was clearly in the preview of Sri Sri Thakur that there was a danger imminent and lurking behind the design of Paglu da's movement. He wanted to preempt and frustrate that evil and cruel design of fate. It was Sri Sri Thakur who could see the future and build a crusading firewall against the might and ferocity of fate.

### **Dealing with Disease, Death and Disaster**

This case presents the way Sri Sri Thakur would handle adversity, if it were to fall on him. On 21<sup>st</sup> January 1949, Sri Sri Thakur in a letter advised Paglu da for taking prescribed inoculation. He advised for preventive measures much before the disease struck. However, when Paglu da fell sick, Sri Sri Thakur took care to see that proper treatment is given. He took minute care of all aspects like which doctor is treating; from which doctor a referral consultation may be taken that might render better treatment. He analyzed medicine to ascertain which medicine is more effective. If medicine is not available then how can that be arranged? He also considered of alternative therapy like homeopathy. He was careful to arrange enough money, enough manpower for nursing and moral support. He was keeping track of developments through latest mode of communication, which was at that time trunk call. He advised people to drop a letter everyday; he was specific as to where to drop the letter, that was RMS (Rail Mail Service) at Howrah, so that letter travels fast. He sensitized all other senior members of the family and relatives so that there is concerted effort for all arrangement for treatment. He even agreed with the suggestion made by the priest of Vaidyanath temple for organizing some religious rites for invoking divine blessing in traditional way. Summarily, his care for treatment and his anxiety for the recovery were so intense that desired outcome would not get any room for escape. He demonstrated that, adversity is to be fought against, like fighting bull by catching the horns. At no point, he yielded to destiny.

To what level of depth Sri Sri Thakur goes to understand, analyze and influence things? On 3<sup>rd</sup> October 1949, Sri Sri Thakur in a letter to his younger brother writes, 'Meningitis is

generally not seen to be fatal with timely and proper treatment. Where penicillin is not effective, streptomycin is seen to work wonderfully. And generally meningitis falls within the category of either of these two.'

For someone else (Mantu), Sri Sri Thakur wrote on 6<sup>th</sup> November 1949, 'If Mantu is suffering from typhoid and it is difficult to arrange medicine, then give Aniodol internal, 50 to 100 drops depending upon temperature, 3 to 4 times a day. Many of us here have experienced its positive results. It prevents bleeding and perforation of intestine. It has enough bactericidal power. It causes profuse urination and perspiration, thereby toxins get eliminated. Along with this, some other medicines can be used to take care of the functioning of heart, lungs, respiration, lever and kidney. Aniodol contains temperature; does not allow exceeding 102; remains within 97/98. But I do not think the duration of disease gets shortened. This is all about Aniodol. You can use this either in consultation with doctor or to be self-administered. This is totally harmless. The specific remedy against typhoid is Chloromycetin. This medicine, as I heard, has shown wonderful result for patients in worst condition. The only requirement is that the medicine has to be genuine. It has many counterfeits, which do not yield response; that also I have heard.

I have further heard that some people use Aureomycin instead of Chloromycetin. Aureomycin is not at all a medicine for typhoid. For Badal's daughter, Tukun's treatment, they spent a lot of money and brought Auromycine, but did not get any result. Therefore, if any doctor has a fascination for Aureomycin, it is ineffective for typhoid. Use of Aureomycin for typhoid means wastage of money and fruitlessness. Therefore, you may get wonderful result if you can arrange genuine Chloromycetin and get it prescribed by an expert doctor.

About 4 to 5 files are understood to be required for Chloromycetin for a complete course. I of course do not have direct experience about that. Ejamonjit from our chemical works does not allow patient's condition to deteriorate. But its dose has to be regulated with observation. People use one, one and half and two drums, varying from patient to patient.

See to it that urine and motion are regular. If urine volume is less, then it is advisable to take more boiled water. Take extreme care for diet, so that stomach does not get irritated. Give him light and easily digestible food like barely, water from rice (to be cooked like barley). Body retains energy by this process.'

For Paglu da, Sri Sri Thakur suggested alternative therapy like homeopathy. In a letter dated 30<sup>th</sup> October 1949 to his younger brother Sri Sri Thakur wrote, 'If you have longing for homeopathy; that can be resorted to; that is not bad either. Only caution as I feel, homeopathy treatment should be availed till the patient's condition does not deteriorate.'

Positive feeling, optimistic outlook, exploring alternative approach are some of the key tools for surviving hard time. In connection with Paglu da's treatment, Sri Sri Thakur always tried to bolster the confidence of patients and their relatives. However, that creative energy which he wanted to infuse, perhaps did not work upon them. Multiple negatives certainly would have gone in to complicate and compound the problem. One factor that Sri Sri Thakur explicitly observed is the preconceived ideas of doctor about the disease and about the patient goes a long way into the healing process. Sri Sri Thakur in a letter dated 30<sup>th</sup> October 1949 wrote to his younger brother, 'Let me know that when doctors were examining Paglu, was there anyone present with incorrigible belief that Paglu's cure is impossible? Your letter gives me an impression that doctors have been somehow induced in this way. Similarly at the time of mother's illness, 5 to 6 doctors of Sukiya Street together made me summarily desperate, except the lone Gokul Babu. But mother recovered after that. I heard from Kalidas that Dr. Sushant Sen is all along carrying the view that Paglu will be cured. Dr. Bidhan Roy also reportedly observed that the patient would hopefully be cured ultimately. None of them are men to be ignored. I feel that Paglu would most probably come round, if proper treatment is given, maintaining the condition of heart, pulse, respiration, temperature and stomach.'

Sri Sri Thakur interestingly compared doctors with pilots. He threw a challenge to doctors by saying that doctors have to make cure inevitable. He said 'that pilot is efficient, who can steer the boat to a safe shore amidst thunderous tempest.

The efficient pilot even plugs the hole in a leaking boat and cheers up the passengers and holds out hope for them. Those who lose hope at once at the sight of imminent storm are not able pilots. The same applies to doctors and physicians. Their test lies there. Those are capable and wise physicians with common sense, who make cure inevitable. They enthruse patients by discovering favorable conditions amidst millions of unfavorable conditions.'

### **Laws of providence**

Sri Sri Thakur wants us to believe that fate is our creation. What we call fate is the accumulated consequences of our own past actions. Since these are past and dated, one has little control over these. However, the influence of those past actions on our present and future life can be altered by appropriate action to be taken at present. Those are hard actions, to be taken under the unerring guidance of the Seer. Sri Sri Thakur in the context of Paglu da on 23<sup>rd</sup> November 1949 observed, 'Man's complex ridden activities create such a field in his mind that his thought process and conducts tend to keep the 'Ideal' off his mind and drive him to go astray. Man can be away from this vicious circle, if he develops such attachment on the Ideal as to surmount the pull of complexes. It is not advisable to approach *Ista*, 'Ideal' or Guru with expectation of meeting your interest. We should approach them with a mental frame of love and service. Self interest and expectation together create such an obsession in man that mind becomes unreceptive to their (*Ista*, Ideal or Guru) words.'

Sri Sri Thakur says, "Supreme Father has endowed us with only good tendency. Propensity for evil is our own creation and that is the handiwork of satan, the devil. We run for the propitiation of our complexes, being obsessed by the dictates of complexes and being unmindful of the consequence. That is how we provide allowance and nourishment to the evil". (27<sup>th</sup> September 1949)

As per Sri Sri Thakur, "There is no recourse for us except the grace of Supreme Father at the time of distress. Our efforts, care and services are the means for invoking His grace. That is why I always exhort you to accomplish tasks timely and justly. My doing might bring in hope, support and practical consolation for me; that too if it does not get sabotaged by

thoughts and conduct, contrary to purpose and possibility.” (3<sup>rd</sup> October 1949)

As per Sri Sri Thakur's views, “This kind of distress and disaster is sequel to our undue and un-conscientious conducts as well as our habitual negligence to accomplish tasks at right time. It requires extraordinary exertion to overcome the consequences”. (3<sup>rd</sup> October 1949)

‘Death is a curable disease’. This saying of Sri Sri Thakur has very broad meaning. While it is true that death is inexorable and certain on the horizon for every person walking on the earth; still we speak of earning immortality. At one place Sri Sri Thakur says, immortality can be achieved by acquiring consciousness that bears memory of past lives. Ceaseless flow of memory of the preceding birth is the most prized blessing of God. That comes from a life of unstinted run towards god-head along the prescribed path of scriptures and Masters as well.

Sri Sri Thakur was very clear that premature death, caused either by accident or by malfunctioning of any particular organ, can be certainly prevented. Life tenure can be elongated at will or by Guru's blessings. Of course, there are ways and means of achieving that state where these things become feasible. Sri Sri Thakur said, “I feel there come some menacing and potentially fatal moments in the life of some persons, even when they have further longevity, which means they have balance tenure of life. But unfavorable planetary position causes such adverse situation, which favors the potentially fatal moments to come alive and snaps the thread of longevity. Such adverse situation could come in the form of inappropriate treatment. But if the symptoms, which the adverse situation causes, can be altered, then the person overcomes the ominous moments and escapes death.” (23<sup>rd</sup> November 1949)

### **Lessons Learnt**

Paglu da episode brings out following lessons for us:

We must follow the dictates of Sri Sri Thakur. Whatever Sri Sri Thakur wants us to do, have in built rewards for us. In Sri Sri Thakur's own words, “As long as this mortal frame carries us, we must love Supreme Father and that love for Him sets

out our path”.

Sri Sri Thakur wants us to lead a life, full with happiness, longevity, surrounded by dear and near ones. That desired life is possible by following the principles that Sri Sri Thakur has laid down for us.

Devotion on Sri Sri Thakur enables us to keep ourselves complex free. Complexes (call of senses, obsessions, and indulgences) are gifted by God for our enrichment and growth. It comes that way, only when we live Guru centric life and keep ourselves focused on 'life and growth'.

Suffering and obstacles are part of life and motion, never to be scared of. All these are to be managed, endured and to be passed through, keeping our love steadfast with the Lord, the beloved ones and with the changeless core purpose of life.

Sri Sri Thakur says, “Adherence, allegiance and active service for the Lord with every obeisance to His command, labour-loving attitude with conscientious considering intelligence, leaning to the Love-Lord with every meaningful performance and compassionate sweet dealing create fate for furtherance with every progressive step.” (Message – Vol. II)

This saying of Sri Sri Thakur pledges a magical solution to the mystery of fate.



## **Chapter III**

### **DESTINY DECODED**

Sri Sri Thakur Anukul Chandra was a multi-faceted personality. He played multiple roles on the earth at a time, any point of time. The diverse roles that he played are indeed so abstruse that at times it becomes hard for us to visualize his image and understand his stuff. To put it in other words, his actions are inscrutable.

Sri Sri Thakur's domain of dealings covers enormously wide and esoteric areas like fate, laws of nature, human psychology and sensitive personal issues like diseases and death, highly emotive issue like love, hate, ambition, etc. It was observed that he was dealing with all these issues very easily and most effectively, as if with master stroke. It has not been possible for humans like us to decipher the basis which guided his dealings, interactions and reactions. Having observed him and his dealings for long years, it was not possible for one to really get a clue from where he used to come while dealing with issues, people and events. It was not possible to generalize his behavioral styles, as his response to each situation was particularly specific to that situation. The nuances of each situation were captured by him up to the bottom of its cause. It was not possible to put him in a stereotype and then predict his reaction to any specific stimuli. His behavior and dealings in a way represented the diversity of nature and multiplicity of the society.

The question 'who was Sri Sri Thakur' is not yet answered. But it is a question worth pondering over. Humanity's quest to find answer to this question has pushed it on to the path of progression; nay, evolution. Whatever he did in a specific situation is backed by an infallible logic and verifiable science, most appropriate to the occasion. What is indeed worth exploring is the intensity of logic, the depth of science, the minuteness of the event and the specifics of the situation.

Sri Sri Thakur has articulated a framework by which the principles of life with all its complexities are better comprehended. For each aspect of life and each part of society, Sri Sri Thakur built elaborate theoretical edifice, which helps one to deal with life and society. His theoretical

expositions are so unique and elementary that for almost every subject, he has a definition, meaning, analysis and illustration; some in his writing and others by way of discussion. Above all, his life, actions and dealings are practical demonstration of his ideology. His own life and activities, in association with people, family and devotees, are exposition and ideation of his theories and teachings. It becomes easy to know some aspects of Sri Sri Thakur's personality, logic etc by analyzing events. Paglu da episode is one such event, which is presented in Chapter II. In this Chapter, some similar incidents and discussion that happened during the period under review (16 months) have been narrated, quoting Sri Sri Thakur's observations at length. Questions raised in Chapter I are answered in Chapter II & Chapter III.

### **Follow the dictates of Lord**

'Alochana Prasange' volume XV starts with 18<sup>th</sup> November 1948. In course of discussion, Sri Sri Thakur was reminded of pujaniyaa Sadhana didi, Sri Sri Thakur's daughter who passed away untimely. Sri Sri Thakur fondly remembered his dear departed daughter, Sadhana. He spoke highly about the qualities she displayed in a tender age and that budding talent left untimely, leaving a void in everyone in Satsang world. While speaking about her, Sri Sri Thakur felt sad. His face displayed a feeling of helplessness and his voice turned feeble, as if in supplication to divine dispensation.

Three days later Sri Sri Thakur lamented "I was in no mind to send Sadhana to her in-law's house that time. I had a fair knowledge of the consequence to follow. But circumstances forced her to go."

It was perhaps a coincidence that on the same day, that was 21<sup>st</sup> November 1948, a bereaved mother, Sushilaa ma, came crying to Sri Sri Thakur. What Sri Sri Thakur said to her was in the spirit of what was going on for himself at that time. Sri Sri Thakur listened to the mother's submission silently, with tears in the eyes and pain in the heart. In a sympathetic tone, what came out of Sri Sri Thakur was a reflection on mishaps and misery that everyone invites for oneself.

"God showers mercy in full measures; it is we who wage opposition in full vigour. We have developed a mental block that prevents us from responding to our benefactor. One is

rendering service to us tirelessly; he is feeding us, dressing us, saving us, without uttering a word. We hardly pay attention towards him. We are obsessed with other things; we are hovering around lust and luster, name and fame and myriads of trivia. We are not gravitated towards him; we do not accord a preeminent position to him; we do not allow place for him in our life. We therefore do not receive his grace. He sees the state of deprivation and therefore, he does not abandon us; he remains at our back and call. He chases his child, and the child is on run.”

Sushilaa ma said – I am at a loss; I do not quite follow you.

Sri Sri Thakur said, “May be you do follow a bit, you also can see something, but you are not satisfied. I told you so many ways in so many words, ‘do not take your son away from here’. But you did not appreciate. You were engrossed in your perceived happiness of seeing him fulfilled; my words assumed low in significance. I did not have confidence to say anything more then, because, your disobedience might land you up on a worse plane. With full awareness of impending disaster written on the forehead, I spent time in suspicion and fear.”

Then Sri Sri Thakur ruminated about Sadhana didi, as narrated above. Picking up thread, Sri Sri Thakur continued, “I told Velkul’s mother not to send Velkul to her in-law’s place at that time. She did not pay any heed to my words. What an ardour she displayed regarding sending her daughter to father-in-law’s house! I, who normally acquiesce to people’s desire; entreated again and again, out of love-compulsion. What else can I do? I see no other means. Every step of mine is measured, considering many options at long vision. It happens so in each case. My hands get tied and I am left with no option.

Each one departs, leaving me like this; like you came here, after I am grieved. You are of course deep in sorrow, plunging me into the same state. Today, you are asking, where do I stand? It is of least consequence, when put along the side of the terrific trauma too many have inflicted on themselves, too often, when they turn deaf ear to the words of Supreme Father, voiced through me. Their suffering is my misery. Your grief and sorrows weigh heavily on my heart; that is unbearable.”

Sri Sri Thakur became silent for a moment; his broad eyes were flooded with tears. He continued, "Fundamentally, unless one is a follower, nothing can happen. There is no point of leverage, unless one listens and follows my words. As I do not have control on you unless you are amenable voluntarily, same way you do not have point of control on those who are dependent on you but do not listen to you. Therefore allegiance for the superior is an imperative."

When misfortune strikes; especially when it strikes badly, man gets shattered. Man during those gruelling moments gropes for relief, succor and solution. Man also wonders, as to why I am unjustifiably being victimized. In connection with Paglu da's episode, Sri Sri Thakur writes in letter, 'there is no rescue for us except the grace of Supreme Father at the time of distress. Our efforts, care and services are the means for invoking His grace. That is why I always exhort to accomplish tasks timely and justly.'

In the same letter, after a while, Sri Sri Thakur writes, 'this kind of distress and disaster are sequel to our undue and unconscientious conducts as well as our habitual negligence to accomplish tasks at right time. It requires extraordinary exertion to overcome the consequences.'

### **Sri Sri Thakur's physical ailments**

As recorded in 'Alochana Prasange' Volume XV, Sri Sri Thakur started feeling unwell since 12<sup>th</sup> December 1948, the day Paglu da left for Punjab for joining his job. Dr. Anil Banerjee from Deoghar, besides Sri Sri Thakur's devotee physician Dr. Pyari Nandy was attending to Sri Sri Thakur.

On 16<sup>th</sup> December 1948, to a question of Dr. Anil Banerjee, 'How are you feeling' Sri Sri Thakur said, "Not well. Now a day, jumble of ill thoughts come. Say I work hard for somebody, obviously for his good; but he works in a different direction. I suspect his move, but do not quite believe my suspicion. Sometime later he hurled a blow at me and left. This kind of affairs causes agony in me. My agony gets compounded when I think of his misery, caused by his misdeeds, aimed at me. His misery is felt by me as my own and that becomes unbearable. These forebodings at the time of physical illness lead to insomnia."

Dr. Anil said, 'Thakur, you know and understand everything'. Doctor perhaps meant to say that 'you know the cause, the consequence, the remedy. Knowing all these realities, you could perhaps keep yourself unhurt.'

Sri Sri Thakur said, "I get compelled by my nature, which is to eradicate people's sufferings; notwithstanding everything that I know. If the person whose wellbeing I am working for does not cooperate; then nothing can be done. I am tied with innumerable people and those people undergo sorrows, pain, disease and unrest, all these in huge and staggering proportion. Their misery gets mixed with my feelings and makes me burdened. Scenes of pain afflicted faces roll on before me and I get restless."

Two days later on 18<sup>th</sup> December 1948, Sri Sri Thakur shared with Dr. Anil Banerjee, "Thought invades when sleep breaks at night; 'I am here, but many of those in whose midst I was born and with whom I used to move ahead are no more with me'. One more point, there are not anyone whom I can share my heart with."

Dr. Anil Banerjee enquired the reason for this loneliness.

Sri Sri Thakur said, "If you do not have a colleague of equal level, if he is under your shelter, can you open up to him? What you can speak to Principal of Medical College, you can not speak that to compounder. I need to suppress myself a lot in my daily conduct. The suppression is obviously bad for me".

Next day (19<sup>th</sup> December 1948) one Dr. C.C. Shah came from Kolkata to examine Sri Sri Thakur. Dr. Shah is an aborigine of East Bengal (currently Bangladesh) and therefore had some talk about the loss he suffered after partition and migration. During discussion, Sri Sri Thakur said, "Man moves on; there is always a pivot. He holds onto the pivot and moves ahead. He becomes helpless, if the pivot slips out of his hand. That's only the root of my disease. The love-pivot in my life is no more with me. Ever since mother is no more, I have landed up in this state."

On 12<sup>th</sup> January 1949, Sri Sri Thakur returned from his evening walk, sat in the courtyard of Baral Bungalow on an easy chair. While puffing hookah, he said to Kesto da, "I have not been keeping well ever since Mother passed away."

Kesto da perhaps tried to find a cause for Sri Sri Thakur's

continued illness. He said, 'from then onwards, a series of shocks went on inflicting on you.'

Then what Sri Sri Thakur said is very important to understand prophet. He said, "There is nothing like a shield. When Mother was around, she occasionally used to hurl verbal salvos at me. Anxiety and evil thoughts were flying away by that. None of these actually touched me; I relished every bit of those."

### **Pramath da's death**

Pramath Dey, a devotee of Sri Sri Thakur and an inmate of Ashram at Deoghar passed away on 10<sup>th</sup> January 1949. He was suffering from some illness and was being treated under Sri Sri Thakur's care. When the news of his last breath came, Sri Sri Thakur was deeply pained. He sat speechless and motionless for quite some time. Occasionally, he wailed, 'O, mother, O Lord' and heaved long breath. He enquired about the members of Pramath da's family and advised others to remain there. Sadly he muttered, "Now it is melted condition for them, we should talk and behave such that they get moral courage."

Sri Sri Thakur further said in soliloquy, "For long time I was behind him, but could not hold him back!"

The event of Pramath da's death speaks what Sri Sri Thakur does for each individual. He makes all attempts to prevent death from grasping people. It is certain that death is inevitable. But death is allowed the grab only in the last chance. Sri Sri Thakur, as if, waged war against death, to allow life a chance till its ultimate end; not before. What efforts Sri Sri Thakur made, is difficult to say; it awaits another in depth analysis.

Next day (11<sup>th</sup> January 1949) of Pramath da's passing away, Sri Sri Thakur said to his disciples who were around him, "I always had this suspicion and I put effort to prevent that. That is why I did not want to keep him away."

This observation provides a clear indication that Sri Sri Thakur used his personal power, whatever he had as the Lord, to protect his devotees from the clutches of evil, by creating a physical barricade off evils. His physical zone of divine influence was used to protect his devotees. There are

number of cases in the recorded history of Satsang, where Sri Sri Thakur used his personal zone of immunity to shield his devotees from the evil.

Krishna Prasanna Bhattacharya raised a question, 'Is man's longevity defined?'

Sri Sri Thakur said, "Inborn possibility of course has a limit. Whether that limit can be reached or not is dependent upon our conducts. That limit can at times be extended and life can be prolonged, by means of terrific and active inclination for the Lord."

Krishna da continued his query. 'If someone meets an accidental death ...?'

Sri Sri Thakur – That is a separate issue. There again I feel, if one can have deep attachment on the Lord, overcoming his orientation towards complexes, that helps him to avoid accidents. It is of course hard to dodge the predetermined nemesis. That is possible if attachment on the Lord is stronger than that on complexes.

Towards evening on the same day (11.1.1949), the widow of Pramath da (Phulmala ma) visited Sri Sri Thakur and started wailing. 'My father, I am forlorn; I can hardly stand it.'

Sri Sri Thakur, with flooded eyes and choked voice, could hardly utter feeble words. "You lost him; so have I. What you have lost can hardly be compensated; so it is for me. Non-the-less, I am there for you, tell me who is there for me?"

Phulmala ma was continuously in tears. Sri Sri Thakur said, "What can I do, my mother? What other option is there except to bear? It is extremely painful mother! You lost your husband; still you have your father. Who is there for me? Who would do the way Pramath da used to do for us, under all conditions, in sorrow, suffering, mishaps and what not? Pray to God for the health, peace and long life for all those who are around. Do not strain yourself; be in my vicinity."

The words of consolation to Phulmala ma are actually the path for all cases of bereavement. It provides a direction to deal with situations after the worst has happened. It deals with the most painful part of life; that is loss of near and dear. Sri Sri Thakur provides strength to lead life forward, leaving

death behind.

The day after that (12.1.1949), Pramath da's eldest son Vinu visited Sri Sri Thakur, who came from Kolkata previous day. He came and stood before Sri Sri Thakur. Sri Sri Thakur said, "When did you arrive? How is your health?"

Vinu – I arrived yesterday. Health is OK.

Sri Sri Thakur – How is your mother?

Vinu – Mother has totally broken down.

Sri Sri Thakur – You all need to encourage mother.

Sri Sri Thakur remained grave and repeatedly threw off extended exhalation. In a deprecatory tone, he remarked, "What a tumultuous development in a moment!"

After a pause, Sri Sri Thakur said, "you all do not lose your spirit. I am verily there. You will only miss your father. Do not ever lose heart, as I am still alive. Make effort towards your education. Do everything meticulously, whatever needs to be done. You have nothing to worry."

A month after that day, that is 12<sup>th</sup> February 1949, Phulmala ma came and started wailing in the presence of Sri Sri Thakur. Obviously, she was undergoing a bereaved and deserted life; she had given up normal food and rest during this period. Sri Sri Thakur remained silent for sometime and when she took some respite, Sri Sri Thakur started talking in affectionate tone. "Look my daughter, I did not spare the least effort; still could not hold him back; it is all over; that much was his due; his residual balance. I therefore say, if you love him, as you doubtlessly do, why do you cause pain in him? Render good work for him; do things that will elate him towards elevation. He will be pleased, when you work for him and discharge works of his liking. You must muster strength and stand up to deliver his work. Love is divine; not infatuation. He is your ultimate destination, but if you cause hardship for him, he can not proceed. He will have cold feet out of the fear of hardship. He was born like a king and he beat retreat in the same manner, having worked like a hero. He did not cause inconvenience to others by not undergoing prolonged period of illness. He breathed his last joyfully, keeping His thoughts in mind. He did not feel any pain. I therefore say, it is worth making life successful. You are his wife; you have observed

him; his way of living is right way for you. You are inflicting pain on yourself as well as on him. You are spoiling the children for no worthwhile reason; is it proper? Will it invite bliss for him and for you either?"

Sri Sri Thakur continued, "He was an object of my making, of my creation; he was shaped by me; therefore, I feel for him; of course my feeling may not be of your type. I have always desired to live in and through them. One of my life's vessels got smashed; leaving me in pool of agony; what do I do? What option do I have except to endure it? What distracts is worth jettisoning. That sorrow which drags us towards God is good. That which splits us away from God is not good. Do not ever befriend pain and obsession. Reject what you do not like to have. Own up him who is your own. Nobody desires sorrow; then why to entertain sorrow? What is the use in spreading sorrow around? I say, rear your children and make them good humans. Never make them feel the father's absence; nor do make me either to feel his absence. Keep yourself engaged in activities. What do you have to worry for, as long as I am here? Your sufferings may not be alleviated entirely; you will at least earn solace that you did his work."

Phulmala ma heard everything and still was seen in a state of depression. After a pause, Sri Sri Thakur continued, "My dear, what are you up to? Won't you rejuvenate yourself? You will make yourself a prey to evil in your continued state of depression. Therefore, arise, do your duty, adore him, serve him. Rear your children up, make them achieve greatness and longevity; let them stand up in life like concrete pillars. You will have a new life in their midst. No one can grow up in such sticky state as you are in."

After a pause, Sri Sri Thakur again continued. "Don't you offer him food? As you do for *Ista*, similarly offer him, before you take anything. If you can cook and feed him a little, it is good. Is the relationship with body alone? It is never that relationship gets terminated along with physical decay. He exists nevertheless."

After a while, Sri Sri Thakur asked, "Don't you get to see him in dream?"

Phulmala ma – Yes, I do.

Sri Sri Thakur – What does he say?

Phulmala ma – I see him naturally, as he was earlier. I don't recall what he says.

Sri Sri Thakur – “Just see; he comes, as you long for him. But you are not able to remember his words; you are not able feel him due to the shrouded condition you are in. Entertain him, allow him to speak out, listen to his words. Offer him dishes of his choice. Feed children. Keep yourself healthy. How would you serve him, if you are not fit? Be vibrant. He will be pleased to see you jubilant, so would I be.

My dear Laxmi; go, take food!

Never countenance the thought that Pramath da is no more; never say so.

No one remains for ever. The body undergoes a transformation. Lord Buddha, Lord Krishna, none of them continue to exist physically. Our relationship is with man's life and that relationship does not go away with the cessation of body. The old and torn frame goes away and a new frame comes. He is not in his mortal frame; not in the frame constituted by five elements of nature. He exists in spirit which can be caught in thought. Serve him on that plane. You can converse with him.”

After a while, Sri Sri Thakur said, “You now get up, stand and cheer up, get into works; never deprive him of your service and so to me as well.”

Sri Sri Thakur's rather long advice to Phulmala ma brings out, among others, Sri Sri Thakur's view after death of a person. It also strikingly puts up a path of rejuvenation, after enduring bereavement.

### **We are entitled to His grace through our activities**

On 26<sup>th</sup> February 1949, Sri Sri Thakur had series of discussions with people, as recorded in 'Alochana Prasange' Vol. XV. Towards evening came a devotee from outstation and submitted his personal life and problems. It appeared, he was going through a disturbing phase in life. The confabulation goes like this:

Sri Sri Thakur – Love Him. Perform *yajan*, *yaajan* and *istabhrity*. Don't worry much; you will stand upright once again. But, it will take some time.

The brother – It will take time, right?

Sri Sri Thakur – Yes; it takes little time to glide down, the upward movement takes time. Of course, you had stupendous merit (in terms of predetermination). That is why you have landed up here amidst so much of hurdles.

The brother – Planning to come here for long time; but every time there comes an impediment.

Sri Sri Thakur – The evil (*kaala*) prevents from coming here; thinking that you might go out of its nefarious grip. Now that you have arrived here, carry on the path of Supreme Father; nothing to fear.

The brother – Now your grace is my only resort.

Sri Sri Thakur – We are entitled to his grace through our activities. Hurdles and impediments are sure to come in the way, we need to overcome these and progress.

#### **Attempt to prevent premature death foiled**

On the same evening, that is 26<sup>th</sup> February 1949, Sri Sri Thakur was seated in the circular tent when Sushilaa ma (Biswas) put a question to Sri Sri Thakur. 'Is it correct, what is commonly believed, that whatever God does is for the good? That my son (Runu) passed away behaves good for me?'

Sri Sri Thakur – Whatever is God's doing is good. What *satan* does is contrary to that. Whatever is conducive to life is God's work. *Satan* pushes life towards death. God is the emblem of life. He hardly paves path for cessation of life. The evil (*kaala*) or *satan*, who are the images of death, indeed cause death. What we get is what can come from the forces whom we actively invite and receive; God or Satan. It is futile therefore to make God responsible for everything.

Sushilaa ma – How did it happen suddenly?

Sri Sri Thakur – Did it happen? You caused it to happen. You did not obey my words.

Sushilaa ma – I failed to understand what you said.

Sri Sri Thakur – I could hardly say anything clearer than the way I said. Even if I had said more clearly, you would not

have listened to. You all keep your legs in two different boats. You do not give up your mind, yet you seek my advice. If my advice causes slightest inconvenience, then the blame is flung on my shoulder. Then you are guided by your whims and fancies. Even when you follow my words, you carry massive resentment against me. That again is damaging for you all. Neither way, do I get anything worthwhile.

Sushilaa ma – Is it that nothing would have happened, if he were here?

Sri Sri Thakur - I would have tried in my own way if something were to happen while staying here. That is causing more frustration now.

Sri Sri Thakur remained silent for a moment and went on soliloquy. "I never wanted to send Sadhana to her in-law's house and later to Kolkata. I was defeated by majority views. I was not in favor of Velkul going to her in-law's house. But Velkul's mother did not appreciate that, with apprehension that what the in-laws would think about it. I never wanted mother to be treated on homeopathy. But mother did not agree to that. I could not do anything in all these cases."

Sushilaa ma – Doesn't one who departs suffer pain?

Sri Sri Thakur – Of course, one suffers in a no-where-to-go situation. Like we are left with no option, so it is for him or her. But one tends to forget that with the passage of time.

Sushilaa ma – Perhaps, the souls like this type take time to comeback by rebirth.

Sri Sri Thakur – No sooner do they find a niche they come down.

Sushilaa ma – How would be their life?

Sri Sri Thakur – It would be good.

Sushilaa ma – Can they come amidst their loved ones?

Sri Sri Thakur – They can of course come amidst their desired ones, if they find a nestle. They have to be tuned in to.

Maya masi ma arrived. Addressing her, Sri Sri Thakur said, "The deity of death (*Yama*) inflicts torture when one comes under the spell of complexes. You are witness that I said no

to send Velkul. If my advice was of prime value to you at that time, you would not have sent Velkul. You would have applied your mind to manage the in-laws side, so that they don't get upset. It was your complexes that moved your mind that way; instead of propping up life, it lent helping hand to *yama*. One more aspect; if she were to breathe her last here, it would amount to dieing at Kashi. *Ista* is your *Vishwanath* (the presiding deity at *Kashi*). Pramath da departed; it was painful, but not of regret. I have done to the best of my ability; not left any room for lapse. If he were somewhere else, it would have been hard to survive the first blood vomiting. Mother insisted to take medicine from doctor Gunen. I brought doctor Gokul and kept him standby. She remained remorseful and was insistent that she would not take any medicine other than that from doctor Gunen. At length, she remarked, 'Gunen, you failed and I too failed'."

Sushilaa ma – What are the symptoms of a good death?

Sri Sri Thakur – Whatever goes on in one's mind at the time of passing away, determines the consequence.

Sushilaa ma – Some people suffer a lot.

Sri Sri Thakur – What is observed is not the real assessment. May be one is blessed with a vitality with which he fights. Another person in the absence of that vitality may meet early and easy death. That is the difference.

Sri Sri Thakur kept mum for a while and again started talking on his own. "While on these subjects, I am reminded of Gopal. A date was prefixed for Gopal when he was to return here. He started on that date, but took a detour to Kolkata. He could have come to me first and then gone back to Kolkata. .... All these thoughts come to mind. However, one who goes, he goes."

Sushilaa ma – I loved Arun so much, still he left.

Masi ma – You are saying that you love. In my case I see that we had least love. If we loved him, we could have retained him.

Sri Sri Thakur – You have come to acquire self analysis. You have heard *Bhagavat* a lot. Your perceptive ability has opened up to a large extent.

Sushilaa ma – I loved him very much. But I did not know how to do good for him.

Sri Sri Thakur – To love anybody would essentially mean to render service to him for his wellbeing. The mind embedded in complexes goes on feeding the complexes. Being can be fueled by one who knows the clue to elicit elixir. Prophets like Lord Buddha, Sri Krishna, Sri Chaitanya dev, Sri Ramakrishna knew that clue. They used to exalt people by so many ways. We have no other path except to remain adhered with undivided and unswerving attachment to such prophets. That has to be in action, not only in thought and feelings.

Sri Sri Thakur stared at Masi ma and spoke in deep and intimate affection, “Those whom we love; those whose attachment keeps us alive; when such people leave us away for good, they tear our existence apart; then our life loses all its charm.”

Sushilaa ma – It is excruciatingly painful Thakur. How to bring this life back to order?

Sri Sri Thakur – That is the only path. To the extent mind and heart remain occupied by unicentral and untottering devotion, pain gets lessened.

Masi ma – Have we come to this life only for taking God's grace and love? We have not done much in our life and we have nothing to offer him.

Sri Sri Thakur – *Vaishnavs* call this *leela*. You cling on to Him and He receives you.

Masi ma – His grip is only holding us today and brought us so far. It would have been altogether different, if I had put my arms around his shoulder.

Sri Sri Thakur – If I want to escape from his grip, then only I suffer. If I continue to remain in his hands, the scope for suffering ceases.

Masi ma – However much we run away from him; he follows us.

Sri Sri Thakur – Yes, we get to know him; yet we run behind complexes, being ungrateful to him. Our whims fail to tolerate him. That is why we dump him aside and run away. Despite

being close to him, we run behind the satanic force of time (*kaala*).

Masi ma – Even then what we get is forgiveness and mercy. Is it his judgment? Does it benefit us?

Sri Sri Thakur – There is no end to his forgiveness and mercy. He knows why we do what we do. Therefore he overlooks all our faults and does his best to save us. His mercy saves us in numerous ways. He suffers for our pain. He tries at the cost of his life to make sure that we do not suffer pain. Our pain lands up on him. He wants to live in our spirit in the form of eternal bliss. This is his desire behind creation. We suffer as much as we impair and interrupt his desire by our thought, action, conduct and behavior. That means the blissful spirit within us feels the pain. He makes untiring effort for that not to happen and our blissful existence remains undistorted.

One is fleeing out of fear for his life, after hitting someone on his head. That person is crying in agony 'save', 'save'. Here in this case, both the persons cause pain for God. God suffers on behalf of both. The one who hits someone does so certainly not out of enjoyment; he is also a victim of evil. As he jeopardizes someone else's being; his own being also gets injured unconsciously.

Sushilaa Ma – Does not the creation add to God's woes?

Sri Sri Thakur – Our complexes are meant to serve Him. When the complexes are not engaged in that way, they cause trouble for us and thus become troublesome for Him. Say a person came for consecutive three days. If you so wish, you can make him addicted to drink in three days. On the contrary, if you persuade him for three months to toe divine line, to repeat His holy name, have a peaceful living; he won't give in easily. Man has stupendous aversion to a progressive go of life.

Masi ma – Man fails to see his own wellbeing.

Sri Sri Thakur – Generally people like to appease the senses and they mistake pleasure for enjoyment.

Masi ma – As long there is craving for pleasure, mind does not toe the path of purity.

Sri Sri Thakur – To live is to enjoy. Existence is the prerequisite

for enjoyment. If life is spent out, what remains to enjoy? Those who enslave themselves to the dictates of complexes are the ones who are careless of life. Srikrishna therefore said in Gita (verse 33, Chapter XI), "*mayaivaite nihatah purvam eva nimitamatram bhava savyasacin*" (Hey Sabyasachi, you be an instrument only.)

The essence is that He does not get enthroned within us, as we place our two legs in two boats. As long as things move as per our desire, we remain compliant; the moment going contravenes complexes, we take a different turn. We even do not love our children in true sense. Our love is shrouded by complexes. Therefore, we do not understand what is truly good for them. They also get moved by complexes. We direct them as per complexes too. Therefore resolutions are seldom unerring. That is how we fall into the morass of ill-fate.

Masi ma – Sins acquired previously perhaps remain accumulated.

Sri Sri Thakur – Sins mean those that hampers life and growth.

Masi ma – What is the proper use of complexes?

Sri Sri Thakur – Complexes are tools for enjoyment; means to acquire the wherewithal of living. But in most cases, the opposite happens. The complexes devour us.

Maya masi ma – Is it that complexes do not lose hold on us at all?

Sri Sri Thakur – Complexes cannot last without our existence. We do not realize that complexes have no independent existence. It is we who like to see our end under their clutch. Instead of manipulating the complexes, we like to be manipulated by them. We do not appreciate that complexes are stubborn, not always cooperative with the existential go of life.

Masi ma – I believe, someone who loves us tends to give us immensely in many ways even after his death.

Sri Sri Thakur – Millions of such gifts are not worth. He arranges to sprinkle God's grace by numerous ways and through innumerable means, but that hardly fills the heart. The hollowness remains. Man alive is priceless; does not have a substitute.

Masi ma – What is way out?

Sri Sri Thakur then advised Prafulla da to read a particular *vani* regarding 'food for soul's appetite'.

The *vani* goes like this:

*Love, engagement, services  
rendered for longevity and nourishment for the beloved;  
the urge and anxiety that comes through all these;  
are the food for the soul's appetite.*

Sri Sri Thakur – If I love the Lord, then I keep him happy, forgetting my own sorrows and joys. I bear His load, thus buoy Him up. A *doha* of Kabir saheb sings:

*"Burning by the pang of separation,  
from the beloved, are the ones;  
Ever waiting to serve and love,  
their minds enjoy fullness and calm."*

An account of intense soul searching is given by Sri Sri Thakur in the above dialogue. It alone can edify us against any casualty. It truly takes more nobility of character to confront and resolve the crucial issues and settle in the placid layer of unruffled being. No amount of personality ethic will compensate the absence of the character ethic which flows from the primary law of existence – life of love – that teaches us to renounce conditional love. A paradigm of unconditional love can steel us for what lies ahead. And the highway of love is *purushottam*, the latest edition of all the past prophets. He is the way and the goal. He is the best fulfiller of our deepest prayer and the best absorber of our crudest shocks.

### **Character and behavioral traits undergo a transformation**

For last few days, a brother has been putting forth his multiple problems before Sri Sri Thakur and Sri Sri Thakur, in turn, repeatedly has been telling him about his do's and doable's. That brother came today (1<sup>st</sup> March 1949) and went on asking the same questions.

Sri Sri Thakur – It appears, all what I have been saying have not registered in your mind. You will not do what I have said and you will suffer. I say again: practice *japa* and meditation

properly; never deceive anybody; behave well; your conduct with others ought to be such that they develop love on you. Then only you will survive. When one glides down, it happens fast; climbing up takes time. It seldom happens that anyone's misery gets banished instantaneously. Unless a person's character and behavioral traits undergo a transformation, trials and tribulations in his life can not be overcome; those things can not be prevented just by covering up; nor can someone else help it. Conduct and characters need to be set right for bringing about a change in the air. Go ahead; work out things, then only things will happen.

### **Yajan, Yaajan & Istabhrity**

That was evening of 4<sup>th</sup> March 1949. Sri Sri Thakur, sitting on an easy chair in the courtyard, surrounded by an assembly of devotees, that included Krishna Prasanna Bhattacharya, Sushil Chandra Basu, Srish Roy Choudhury, Ray Archur Hauserman and Vijay Mazumdar, started talking on his own.

"To be concentric around a superior beloved (the Lord) is a basic requisite in man's life. Those who are not able to be concentric around the Lord are the ones whose feelings, intellect and knowledge do not get sublimated. The state of being concentric gets a permanent footing through certain practices which one has to adopt. These practices are to be followed as principles. Habitual practice of *yajan*, *yaajan* and *istabhrity* leads to a state where proper concentration comes automatically. Life leads towards success by following this process. Man seldom understands what the ultimate success of life is. Some people used to enquire about the objective of human life to Sri Ramakrishna. He said, 'Mission of human life is to achieve God.' Once this fundamental realization comes, then rest is taken care."

On 9<sup>th</sup> October 1949, Sri Sri Thakur observed, "Those who perform *japa* and *istabhrity* regularly, they tend to conserve such strength in them which save them at the time of danger."

### **Fate**

In 'The Message – Vol I', Sri Sri Thakur has defined fate as:

*"Effect of move and activities,  
that dissipate in the environment  
transforming themselves  
in their transits-*

*and eventually reverting  
on one's own self  
from beyond the range  
of one's knowledge.  
is Fate."*

On 18<sup>th</sup> April 1949 (Alochana Prasange – XVI Volume), Sri Sri Thakur's concluding observation made at Yati Ashram, is a commentary on fate.

"Fate is configured out of composite influence of divine (*daiva*), self effort (*purushakar*) and time (*kala*).

Effect of meritorious and high quality work comes either in three years or in three months or even in three days.

*Sadguru* timely alerts us about future and directs us the clues to prevent mishaps that might be in store. At that time if one toes his direction with determined effort, then impending misfortunes can be averted.

Wearing precious stones and specific articles may help to alleviate the evil effects of planets to some extent. But basic factor is to actively follow the Lord with devotion."

### **Summary**

Sri Sri Thakur is the ultimate arbiter. He can move mountain, if it is required for his devotee's wellbeing and provided the devotee deserves it by his own worthiness. When someone earns anything by qualifying for it, may be by any intervention, the acquisition remains with him and he is able to make use of it.

In this context, Sri Sri Thakur plays dual roles.

His first role is that of creator and protector of the universe. Everything in the universe, without exception to the smallest particle, is governed by laws of nature. Sri Sri Thakur adheres to the laws of nature. The nature, the universe and every object in the universe, is guided by a cosmic, self regulated motion. Sri Sri Thakur knows these laws too well, he maintains and protects those laws; thereby he is the preserver of 'dharma'. 'Dharma' is that which upholds, preserves and protects everything that exists. Hence, Sri Sri Thakur is the embodiment of 'dharma'.

The second role that Sri Sri Thakur plays is that of Guru, the blissful Lord. As Guru, he works for everyone's wellbeing. He helps people to overcome disease and difficulties. In this process, he may have to overrule and override the nemesis of actions committed by the person some time in the past, either proximate or remote. This is a hard process. As Sri Sri Thakur says, "it requires extraordinary exertion to overcome the consequences". (3<sup>rd</sup> October 1949) It is easy to comprehend that the exertion has to come from the person. What is of interest for us is that Sri Sri Thakur aids that exertion. He shares devotee's loads and that is his blessing. One has to create conditions for that flow of blessings. Those conditions can be created by following a path, which Sri Sri Thakur has prescribed in his ideology.

His oneness with the universe is the supreme wonder of his divine play. That is also the veritable *Gita*, splendidly relived and reinforced in his ways of the worldliness.



## Chapter IV

### DISEASE DEFIED

There comes some time for some people, when one has to live with infirmities, or chronic disease, for which apparently no relief comes in sight. Old age ushers in some weaknesses, which one has to manage to live with for rest of life.

In such cases, for specific instances, Sri Sri Thakur advised just to overlook the disease or infirmities, by keeping oneself engaged in work dedicated for Guru. Some psycho-bio-chemical process in human system takes over when a person is dedicated, committed and remains charged with determination. One such conversation with Sri Sri Thakur that took place during the period under review has been brought out here.

That was morning on 2<sup>nd</sup> day of December 1949. Sri Sri Thakur was seated on the verandah of *Yati Ashram* at Deoghar. Some disciples including Krishna Prasanna Bhattacharya and Jagdish Srivastava, among others, were present. One Uma Charan submitted, 'Despite taking so much medicine, I am not getting relief. That is making me upset.'

Sri Sri Thakur said in an inspiring tone, "Do repeat the holy name and go on doing work. Get so much engaged in work that sickness will flee away."

Uma da – That is not happening; Thakur!

Sri Sri Thakur – Never say 'no' for good things.

Jagdish da – He looks forward to be cured by Guru's mercy.

Sri Sri Thakur – You rise up to the expectation of Guruji; that should be your look out. Guru has to be the object of your longing, nothing else. When you long for any other object, or you nurse any other expectation, then all these are for your own need. Chaitanya dev had a disciple who was afflicted with leprosy. He had immense feelings for any creature. So much so that if any insect was dropping off his wound, he would pick up the insect and replant it on the wound itself. Though the insects used to cause pain to him, he was getting pleasure out of his feeling that a disable person like him was able to serve the insect.

Uma da – I am not that devoted.

Sri Sri Thakur – Negative pronunciation of devotion only lessens your stock of devotion.

Jagdish da – I heard from Gokul babu about a patient who was not getting cured by any means. That patient got cured after one visit to your ashram, by your grace.

Sri Sri Thakur – The faith which both the patient and Gokul babu reposed in me only helped to cure the patient.

Perhaps the final word about life has been uttered in this conversation, with which we would like to conclude the dissertation. Devotion on Guru, forsaking everything else, is the path. Some kind or other limitation gets built in the system as life run on its course. Great people convert these stones to milestones. Guru leads and guides to negotiate the path.

### **Prorogue**

With the following solemn blessing of Sri Sri Thakur, reflecting an indomitable zest for life, we conclude this dissertation on destiny.

*“Think not weak,  
Think not depressed, -  
yet be not hopelessly immobile;  
remember the best creation of His stock  
which you live in!*

*Shout,  
Cheer up,  
be sure and brave;  
hold His banner of love,  
behold Him in His creation;*

*go –  
and this go  
is only to serve,  
to kneel  
and to pray!”*

*The Message, Vol. I (1935)*

## **Appendix I**

### **DEATH DEMYSTIFIED**

Appendix I is translation of letters and brief narrations from '*Alochana Prasange*', Volume XV to XVIII. Only portions relevant to the subject of this dissertation are selected and translated.

#### **'Alochana Prasange' – 15<sup>th</sup> Volume**

**11<sup>th</sup> December 1948**

Paglu da stood by the side of the teak tree. Sri Sri Thakur stared at him with compassion and said – I look upon them as my own son. I nursed a desire to form a group, taking the members of Satsang along with them (young generation from Thakur's family), a group which will be totally non-breakable. It would be a massive tower of strength. But these boys did not long for that. They did not join hands with Bada Khoka and others on this aspect. Unless the integrity of our own group is solid, to talk of all round integrity of the society is nothing but a parody. It is said that charity begins at home. Bear in mind that each of them possesses uncommon efficiency. Bada Khoka remains unobtrusive, but how nicely he is shouldering the responsibilities and managing the affairs! He has tremendous efficiency.

Prakash da – Everyone likes and reposes faith in the activities, led by members of your family.

Sri Sri Thakur – Many of the so called leaders tend to exploit man and would like to build edifice on them. But I would like to see organization in which every man gets organized and be fulfilled as per his distinctiveness. This will not happen without serviceable attitude and attachment on '*ista*'.

Then the issue of Paglu da's job arose.

Paglu da – I will do job, keeping my individuality intact; otherwise I will not do.

Sri Sri Thakur – It is rarely that individuality is maintained. The atmosphere compels one to compromise with self esteem and that happens almost unknowingly. Besides, if someone gets into a job, then the next generations also tend to depend upon

job. Their ability to earn independent income gets impaired.

Paglu da – One has to join a job at least as a temporary measure.

Sri Sri Thakur – Why do you want to get into a job? Paupers are compelled to go for job.

Prakash da – Those who are into a job, they can hardly appreciate the demerits of getting hooked on to a job.

Sri Sri Thakur – They feel miserable; but they find no other go. When Sachin da (who was present there) was a judge, even at that time he confessed that doing a job is not of his liking. Paglu can do a business of his own, if he so desires. Bankim and others of his group did not know anything. They learnt to make battery (dry cell), by going through books and through the process of experimentation. It is not hard to learn the functionality of a job, if one tries for that. Paglu on the contrary is a qualified engineer. He can come out with many things, if he applies his mind as to how technology can be used in the service of man. Who knows as to what would come out of whose mind? Supreme Father can make use of anyone for the benefit for the country and for the people at large. Is Paglu aware of his own hidden potential? It is not hard to earn man, by accomplishing good works for man, if one is sincere and actively surrendered. Money alone does not have much value. Character is most valuable. Those, who attach much importance to money, do not ultimately own money. Those who value human personality, they take care to develop integrated personality and enhance efficiency. It requires regulating habits and behaviour to enhance efficiency. In this process, as the environment around gets benefited, their own acquisitions also get unhindered and uninterrupted. *Ista* is the source of all lives. Therefore promotion and protection of *ista's* interest can bring about solution to all problems in one shot. This is the clue.

**12<sup>th</sup> December 1948**

Paglu da had a private consultation with Sri Sri Thakur.

Prafulla da – If Paglu da stays here, something can be arranged.

Paglu da – It is better, if that happens through other means. If elder father (*jetha masai*) has to do it, it belittles his dignity.

Sri Sri Thakur – I would get it organized through someone else only. Man has no recourse other than man. Man has to lift himself by clinking on to man. It is not proper to develop enmity with crocodile, while living in water. That is why; one achieves that much success as one can tackle man.

After a while, Sri Sri Thakur said for Paglu da – My reputation gets shadowed, even if you join a job somewhere without my knowledge. I have always maintained my view against doing a job for earning money. It is not of my liking. I will not lower my head in shame, if you, or for that matter Bada Khoka or Mani, undertake a business like roadside hawking. Where would my word stand, if you take up a job, when I have said 'no' for many others?

Prafulla da – You hold the view that, begging is preferred to doing a job.

Sri Sri Thakur – Of course; even though many dislike this idea. The objective of my contention is that even begging requires application of mind to please others, which needs one to regulate oneself. It is observed at times that the way an ordinary person speaks, it evokes others' sympathy. Of course, it is not fair to seek alms without exhausting one's efficiency. One has to render so much spontaneous service that offerings come naturally and continuously. Even if one takes to job, one ought to have so much ability that he can earn a livelihood, honestly and independently, even when one loses the job. This keeps the personality upright.

Paglu da – If we adopt the model of Agra Satsang and build some heavy industries over here, those could bring about solution to economic problems.

Sri Sri Thakur – Most of the workers here are not that inspired, capable and active. Further, our main task is revival of culture. What is its worth, if you do industry, you have income; but culture is not awakened? Everything else is immaterial, if every man, every family, every society and every state does not grow along with the environment, harnessing its internal and external resources, in concordance with 'ista'. This

infusion has to be so widespread that the whole humanity would be moulded in this way. What is required is mobilization of mass. This has to continue progressively in successive generation. Otherwise, a few monks with renunciation would hardly have any impact. Organization is that which makes people inter interested, by love and active service as per individual distinctiveness; out of love for the Ideal and in a bid to fulfill the Ideal. When we are organized in this manner, we are free. I have built that organization, by which the world will get a taste of real freedom.

Then Sri Sri Thakur narrated the tales of suffering from his own experience during his student life. In course of talk he observed – as if all pains got concentrated during my medical study. I spent good number of day drinking water from tap and sleeping on footpath.

Paglu da – You have raised us in such comfort that we have not felt a shred of pain.

Sri Sri Thakur – That was dictated by the memory of my own suffering. Let not the marks of pain touch your body. You all grow as human being, availing all support and facilities; that was my consideration. If I had the opportunities, it was not hard for me to earn high degrees. Of course, from another perspective, it was good that I have no degree. That would have led me on conventional path. I would have become run of the mill product. Independent thinking would have been ruined. I would have failed to contribute, whatever I have done.

Paglu da – But then why did you make us educated like this?

Sri Sri Thakur – As long as I am there for you, amidst everything else, nothing could come in the way and obstruct you.

Prafulla da – If your family members carry an impression that your ideology and movement is something extraordinary and they feel proud about it, then they can provide inspiration to others.

Sri Sri Thakur – I am not aware of anything. I have picked up and offered the best. This is eternal, imperishable and invincible. If there is anything called law and principle, it is this. This is an impregnable offering of Supreme Father.

Today Paglu da left for Punjab, having accepted the job offer.

Sri Sri Thakur was upset. He fell sick. The sickness continued for some days. He suffered from blood pressure and other symptoms. Among other in-house physicians like Pyari da, a doctor from Deoghar Dr. Anil Babu was treating Sri Sri Thakur.

**21<sup>st</sup> January 1949.**

Sri Sri Thakur wrote this letter, after about 5 weeks of Paglu da's leaving Deoghar for taking up a job.

*The most blessed Paglu,*

*I received your letter a few days back. I was about to reply your letter when a tragic incident befell us, all of a sudden, and left us shattered and benumbed.*

*On 10<sup>th</sup> January last, Pramath da left us for ever. It all happened after a brief period of fever and blood vomiting.*

*I am seriously injured by severe strokes, hitting me in quick succession; not able to come out, hale and hearty. If you all were around, I would have stood up on your support.*

*Wherever you are, be blessed with good health, long life and enjoy Him. Serve Him and spread Him around; let the blaze of your life shine the surrounding; that will make me happy.*

*Let me know the result of your application. Education is very dear to me. I feel happy when I see your interest in higher and better training.*

*Khepu, Khuki, Santu and Archana all were here during last conference.*

*Take utmost care of your health. Conduct yourself carefully, especially when you are away from home. Behave in such a manner that would earn everybody's love and affection for you.*

*Take my 'radhaswami' with love,*

*Your humble elder father*

Postscript – Take the prescribed inoculation timely

**18<sup>th</sup> February 1949**

After a gap of 25 days, Sri Sri Thakur wrote the following letter to his sister.

*Most blessed Khuki,*

*I received your letter in time. Reply is delayed due to my weak physique.*

*Hope the two more girls to be seen for Paglu have been seen by now. In this regard, I am at one with your choice; as I know that you would not place your preference on one, except a good girl from a respectable family. Literacy is not a great qualification for girls. It is necessary to verify their family dealings, character, conducts, habits, neatness and expertise. It is necessary to see whether all these qualities are sustained through generations with a culture of adjustment and fulfillment. With all these attributes, if the girl is not very charming, but loveable, that is acceptable. It does not matter if the skin colour is slightly brown. This is what I feel, but it is left to your choice and judgment.*

*How are you all: Khepu, yourself, Santu, Kanu, Archana, Tota and Manju? I receive letter from Paglu periodically and he is fine.*

*I am physically not keeping well. In the mean time, I suffered from a bout of fever and cough; not fully recovered as yet. It will be good if Khepu can come here and stay with me for a few days, of course not at the cost of inconvenience to you all. Would it be possible for him?*

*Bada Khoka and Mani are not keeping well. You all receive my sincere 'Raswa'.*

*Very truly your brother*

Same day, Sri Sri Thakur wrote the following letter to Paglu da.

*Most blessed Paglu,*

*I received your letter. I am pleased to know that you are trying to move to Tata or Burnpur. If you remain somewhere closer, you can come here anytime. I would love that. Besides there are good number of satsangees at these places, who would always look after you. That would keep me at peace. I am also trying something for you at Tata. Ray has spoken to a British officer at Tata about you. Of course, it is now gathered that the officer has gone to London and the letter has been forwarded to him.*

*I am not keeping good health. In the meantime, I suffered a bout of fever and cold, not yet recovered. Bada khoka is not so well. Mani is also down with sickness.*

*Write to me regularly. Receive my love and 'RS'.*

*Yours elder father*

### **'Alochana Prasange' 17<sup>th</sup> Volume**

**19<sup>th</sup> May 1949**

Sri Sri Thakur wrote a letter to his sister. It was a reply letter.

*Khuki,*

*Received your letter. I am late for replying. Mostly I am not keeping good health and despite that there is no other way for me to keep myself engaged with people in the surrounding.*

*I was distressed when I came to know of your illness; I am yet to get the news of your coming around.*

*Paglu came here and has gone back to Punjab. I heard that the girl proposed for Paglu hails from a good family. I hope, based on whatever I heard that it would be a sound proposal. They are perhaps shrotriya. It is good to take a girl from shrotriya. Besides, the conduct and appearance of the girl is decent, as I heard. I do not know if they will*

*bear the wedding expenses or we will have to incur that.*

*Now we will perhaps get a relief to some extent after Archana gets married.*

*For last three days I am feeling relatively better, though numbness and anxiety continues.*

*Hope, Badal and others in the family are doing well.*

*How are you keeping, along with all others? How is Khepu? How are Kesto da and others? My prayer at the feet of the Lord that you all enjoy life with health, longevity and peace; in glorification of existence.*

*Receive my sincere 'Raswa'.*

*Verily your humble bother*

**'Alochana Prasange' 18<sup>th</sup> Volume**

**25<sup>th</sup> September 1949**

A fortnight back, on 10<sup>th</sup> September 1949, Sri Sri Thakur prematurely lost one of his nieces, Tukuni. She was daughter of Sri Sri Thakur's youngest brother, Badal da (Kumud Chandra Chakravarty). It was undoubtedly a tragic event in the family that cast a spell of mourning in the Ashram. Sri Sri Thakur himself went through unbearable pain and cried a lot. At the same time, he had to take care of other bereaved members in the family. Khepu da, the middle younger brother, was present at Deoghar till 11<sup>th</sup> September 1949. Following day, which is 12<sup>th</sup> September 1949, an inmate of Ashram, Chitta da, passed away. That again put Sri Sri Thakur in a pool of remorse.

On 25<sup>th</sup> September 1949, Sri Sri Thakur wrote a letter to his younger brother Shri Prabhas Chandra (Khepu da). It was a reply letter.

*Dear Khepu,*

*I just received your letter. It was a slight relief for me when I heard earlier that Paglu was relatively better. But the telegram of 20<sup>th</sup> made me sad again. The moment Paglu comes, let me know by wire as to how he is and what measures have been taken for his treatment.*

*You have made proper arrangements for Kanu; you have done it right. I also feel, it is stomach upset, which has made him sick.*

*Whatever expenditure is required to be incurred for the treatment, please take it from whatever funds on whichever account you have with you. Don't wait to check with me. If you need more, let me know by wire; I will remit. Let there not be slightest lapse in treatment.*

*I am passing through days of anxiety, fear and apprehension. I cannot let you know how hard it is for me. It appears, this body and mind may not stand any more.*

*Take care of yourself. Take care of others over there, as far as possible. It was never my wish (for Paglu) to go that far for the sake of a job. No body paid any heed to that.*

*Over here, Mani is yet to get over his weakness. Bada Khoka is so and so. What to speak of Bada! Every one is immersed in a sea of mourning.*

*Having seen and heard all that happened, I am stunned and stupefied. Khuki was reportedly suffering from influenza. Has she come round? Are all others at home OK?*

*Take my sincere 'RS' and let others have it too.*

*Yours brother*

### **27<sup>th</sup> September 1949**

Sri Sri Thakur is sitting in *Yati Ashram*, in the morning. During the process of discussion, he observed, "If you all materialized my words timely, then you could possibly avert many imminent dangers, disasters and diseases; if not fully, sixty percent remission was sure to happen. I have been telling about chloromycetin and polypolin for a long time. It would have really helped, if we were to have it with us here. Ananta Rai used to pay heed to my words pertaining to treatment and that is how he could become a successful physician."

In the evening Sri Sri Thakur was in Baral Bungalow. Among other elderly ladies, Sri Bara ma was present. One of the elderly ladies, Maya masi ma, observed that it is God who only has bestowed upon us with both good and evil

tendencies.

Sri Sri Thakur – Supreme Father has endowed us with only good tendency. Propensity for evil is our own creation and that is the handiwork of *satan*, the devil. We run for the propitiation of our complexes, being obsessed by the dictates of complexes and being unmindful of the source. That is how we provide allowance and nourishment to the evil. Your son has the option of taking trouble for your pleasure; alternatively he would do as per his whim and fancies. As you are his origin, he would surely acquire greatness, if he moves ahead with due primacy on you. Therefore, people with genuine greatness are usually found to be adhered to their mothers or gurus. Devotion does not give room to selfish interests. Devotion makes active effort for satisfaction and glorification of the beloved. Works dedicated for the pleasure and pursuit of the Lord, the origin, lead one towards bliss and beatitude. Complex centred activities lead one to confinement, which in turn makes life miserable.

Sri Sri Thakur sent Shri Rajen Mazumdar to Delhi to look after Paglu da. Further, He sent Haridas Singh to Kolkata to arrange medicines like streptomycin, Chloromycetin, Penciline and pyramycin etc.

About a fortnight back, on 12<sup>th</sup> September 1949, Sri Sri Thakur advised Krishna Prasanna Bhattacharya to read carefully literature on Chloromycetin. He also arranged to bring Chloromycetin and Aniodol.

**3<sup>rd</sup> October 1949**

Day after Vijaya Dasami, Utsav in Ashram was in progress. Sri Sri Thakur wrote a letter to Khepu da.

*Khepu,*

*Received your letter. I am delighted to know that Naren da, Tarak and Kishori da, all have rendered spontaneous, responsible and sympathetic behaviour towards you. Let Supreme Father confer benediction on their soul. I am also relieved a great deal by knowing Gokul's cordial assistance towards you. May the Supreme Father keep him blessed!*

*The latest update on Paglu cheers me to look up. Never the less, I am not yet out of range of apprehension. Foreboding of heart rending pain is tearing my life to shreds.*

*I am undecided about the propriety of my sending money to Delhi. I am afraid that lack of adequate money in hands does not create such inconvenience for them that might hinder proper treatment for Paglu.*

*I have remitted about thousand five hundred rupees through Rajen and Kalidas as well as by telegram money order. I am planning to send some more sums soon.*

*There is no recourse for us except the grace of Supreme Father at the time of distress. Our efforts, care and services are the means for invoking His grace. That is why I always exhort to accomplish tasks within stipulated time and justly. My doing might bring in hope, support and practical consolation for me; that too if not get sabotaged by thoughts and conducts, contrary to purpose and possibility. Above all, I could hold my mind and acts together, to whatever limited extent possible, if I get to hear that Paglu is out of danger.*

*Bada Khoka's left lungs still appear to be infected with phlegm. Pyari and Kali are of opinion that at times it so happens that phlegm are not detected easily. It is going on like this. Fear does not spare me even for a moment.*

*Kajal's mother is on rice diet.*

*I told Haridas about chloromycetin; but perhaps, he has not been able to arrange that. Khuki and all others are slightly better, as I came to know.*

*How is Kanu? Is he taking medicines properly? His health does not appear to have improved at all.*

*Mani is slightly better; still gets into giddiness. He still continues to carry that kind of weakness; not yet come round to normal and healthy living.*

*In Badal's house, all are physically sound; but still undergoing the melancholy of bereavement.*

*Sahayram babu came from Delhi; stayed here for a few days and today returned to Delhi. I have told him about Paglu. He would go to Paglu and see him. I was a bit comfortable to hear from him that meningitis is generally not seen to be fatal with timely and proper treatment. Where penicillin is not effective, streptomycin is seen to work wonderfully. And generally meningitis falls within the category of either of these two.*

*This kind of distress and disaster are sequel to our undue and un-conscientious conducts as well as our habitual negligence to accomplish tasks at right time. It requires extraordinary exertion to overcome the consequences.*

*People say, prevention is better than cure.*

*Accept my sincere 'RS' and let others desirous of it receive the same.*

It is me,

*yours humble brother.*

#### **4<sup>th</sup> October 1949**

In the afternoon, a telegram came with message "Paglu's condition not good". That has put Sri Sri Thakur off mood.

In the late evening, some inmates of ashram, namely, Smarajit Ghosh, Prakash Basu, Debu Bagchi spoke to Bholanath Sarkar at Delhi by trunk call and came to know that Paglu da was recovering; taking oral diet.

Sri Sri Thakur got instant relief; got deeply consoled and out of elation blessed Smarajit da; "my dear, my jewel, what a pleasant news you brought! May you live long; be happy!"

#### **10<sup>th</sup> October 1949**

Sri Sri Thakur wrote a letter for Khepu da:

*Khepu!*

*I am in receipt of your letter. It is appropriate for you to stay over there till Paglu gets out of danger from the infection and everyone in the family who fell sick comes out cured*

*and move around healthy; though your indication to come here is very pleasant to me and life supporting too.*

*I heard that Paglu's temperature was reduced to 98 today. Stiffness is less around the neck and he is able to move his head normally. Other general conditions are good. This news brings enormous hope. Still, unless he comes round completely and is out of danger, I will not be relieved from anxiety and fear.*

*I have told Rajen and others that it would be good if the treating doctor Prasant Sen consults Bidhan Babu (Dr. Bidhan Roy) on trunk call. Alternatively, Bholanath da can take all details of Paglu, consult Bidhan Babu and brief the treating doctors; that also would be fine. But it is better, if the treating doctor himself speaks to Bidhan Babu on trunk call, as I feel.*

*The rise of temperature after temporary remission unsettles me. My prayer at Supreme Father, let Paglu comes round completely; live a healthy, prolonged and enjoyable life; you all also get along well with health and longevity; enjoy life with love and attachment for each other. I know that my misery stricken life may not be worthy of this prayer; still this is my appeal to Him.*

*As for me, when illness is receded, general weakness grips me. When weakness worsens, restlessness mercilessly takes on me that it becomes unbearable. I do not think that I suffer from such disease that can cause instant misery.*

*You come here after they get cured. Stay with me as long as possible, enjoy blissful health. I will be immensely happy.*

*Haridas and aunt-ma have come here; they stay with Badal. Haridas regularly comes and takes his meal with Bada bau. He has been toying with the idea of settling somewhere in west. I dissuaded him from that idea and after that he did not say anything. Everyone at Badal's home is immersed in sorrow till now. But there has been some reduction in their depression. What to do; there is no remedy to that.*

*Bada khoka is continuing with his cold and chest congestion; though for some days in between it was not there. Mani is still having his weakness, though he keeps on moving around with that. Kajal was hurt by cycle and developed some abscess, which is not drying up.*

*Rest all are moving on normally.*

*How is Kanu? Is he showing some improvement after taking medicine?*

*I have not heard anything about Paglu from Dhiren and Shant; though I get to know things from you. I had to rely on communication from Rajen and information from him is positive.*

*How is Khuki? Hope, others like Manju, Tota and Archana are OK!*

*Keep Gokul in your company, for whatever time he is required. Naren da, Tarak and Kishori da are with you only. I am quite pleased with that.*

*In between Kishori da came here along with Gupta. His discussion gave me relief for the time being. Pray, may the Lord keep them well!*

*You take good care of yourself such that you should never fall sick under any circumstances. It comes to my mind that you may do well by getting yourself examined by Bidhan Roy. He is a wise man; he may provide such provision that will keep you hale and hearty. It will be very good for you, if you do that.*

*Receive my sincere 'RS' and communicate others whoever craves.*

*Verily your humble 'dada'*

*(brother)*

**13<sup>th</sup> October 1949**

Sri Sri Thakur during discussion was occasionally seen looking outside towards the road, possibly in expectation of getting any news about Paglu da, if someone comes with that.

Suddenly, Sri Sri Thakur said, "I am in deep anxiety, still getting into conversation with people. For me no problem is smaller than the other; I therefore go on doing whatever is required to be done like a machine. At times, I laugh at myself. I fail to understand in what mould Supreme Father has cast me. I never can consider anyone as someone else. Therefore, I always find myself in everybody's situation."

**14<sup>th</sup> October 1949**

Sri Sri Thakur was seated on a chair in *Yati Ashram* in the evening. Suren da (Sur) said, 'Rs 2000 has been sent as of now towards the treatment of Paglu. Rs 400 has been spent towards fair, conveyance and other incidental expenses of Rajen da and Kalidas da. Some more expenses are being incurred everyday towards making call.

Sri Sri Thakur – I am not worried about expenses. Of course fate will play its own course. I will be relieved if he is cured even now.

**15<sup>th</sup> October 1949**

Sri Sri Thakur dictated the following 2 letters and Prafulla da noted down:

*Most affectionate Khuki,*

*I am immensely pleased by your Vijaya greetings with love. You receive my deep affection and heartfelt 'RS'.*

*How is your health? Hope all others in the family are in sound health. How is Kanu now? Is Khepu alright? You take utmost care of yourself. Who would support others, if you are not in good fettle?*

*I am stressed out of anxiety and apprehension ever since the news of Paglu's illness came. Supreme Father alone knows when I would get to know his normalcy. It is hard for me now to contain myself. I am drowned in the whirlpool of distress and danger.*

*You must take special care of Khepu; I rely on you. Take care that he is not crushed to depression.*

*Here things are normal. Convey my heartfelt 'RS' to others.*

*Your humble 'dada'*

*(brother)*

*Archana, my dear mother,*

*Your vijaya greetings and love pleased me. You receive my hearty affection and blessings. My thousand prayers at Supreme Father, you all remain hale and hearty, with plenty of happiness; be long lived, enjoy life and let things together sublimate at Him.*

*Hope you all are keeping fine! How are your father and aunt? Be engaged in their continued service and well being. Occasionally write; letting me know developments over there.*

*I am not able to settle for a moment until I get to know that Paglu is well. I am tired to the hilt, physically and mentally; not able to relish anything. Now I am waiting to be relieved when Paglu is cured.*

*Do receive my sincere 'RS', convey to those who crave!*

*Your humble elder father*

### **16<sup>th</sup> October 1949**

In the morning, Sri Sri Thakur was seated in *Yati Ashram*. Sri Sri Thakur was seen very elated as there was news last night that Paglu da had recovered quite a lot. Temperature was 97.5, pulse – 104, respiration – 27; doctor has said no cause for worry.

Sarat da – I have one more question. You are very much worried for Paglu's sickness. But in *Yati Abhidharma* you have said, 'you do not have anyone (to support)'.

Sri Sri Thakur – I feel pain, therefore I say.

Sarat da - Yours is the standard, the ideal. It can not be taken as your weakness.

Sri Sri Thakur – It is not good. How much pain I suffer from! With me there is a difference; things have got sublimated. I feel acutely even for a dog. May be I don't express the feeling always. It hurts; it touches my mind.

Sarat da – Is the feeling same for all?

Sri Sri Thakur – Anxiety comes; I feel pain with respect to all.

Sarat da – You don't do same thing for all with regard to prevention.

Sri Sri Thakur – I do whatever I feel appropriate for each.

Sri Sri Thakur is seated on a chair in front of *Yati Ashram* before evening. Two professors from Bangabasi College, one professor in Mathematics and one in English came. During discussion, one professor observed – Many people around appear to be sad; it is depressing. Kesto babu and Sushil babu bear a pleasant appearance; that shows as if they have found the path.

Sri Sri Thakur – My nephew is ill. They share my anxiety and feel sad.

Professor – What could be the cause of your anxiety?

Sri Sri Thakur – Anxiety should not touch me, is it? Am I inhuman? It is true that I am not one of the conventional ascetic types. I get afflicted by intimate attachment. I can not stand slightest of suffering of anyone.

Ramananda Panda ji came and enquired about Paglu da.

Sri Sri Thakur – slightly better!

Panda ji – If you agree, we can do *mahamrutunjay mantra japa* for Paglu.

Sri Sri Thakur – That will be good. How many times the *mantra* is to be repeated? How much will be the expenses?

Panda ji – Twenty-one thousand *japa* will be right thing to do. Two and half rupees will be required per thousand *japa*. We also need a betel nut.

Sri Sri Thakur called Suren Sur da and asked to arrange fifty-two and half rupees and a betel nut. Suren da offered the amount and the betel nut in Sri Sri Thakur's hands and then Sri Sri Thakur handed over the things to Panda ji. Sri Sri Thakur then washed his hands.

**17<sup>th</sup> October 1949**

Sri Sri Thakur dictated two letters and Prafulla da noted down.

*Most blessed Kanu! my lad! my laxmi!*

*I came to know from Kesto da that your father was occasionally getting suffocation in the middle of night and getting up from sleep. He is psychologically not keeping well due to Paglu. Take him to Dr. JC Gupta or some other heart expert, get a cardiograph done and make provision for treatment without delay. It would still be better, if you consult Dr. Bidhan Roy with all the reports and briefing about the conditions.*

*I am getting burnt out here with ill conceived thoughts; as if my nerves are benumbed. Slightest ripple creates a wave of fear in me. I am not getting a break to manage this disproportional reactivity that has crept into my system. I came to know that your health is also broken; still I urge you to get your father properly treated and make him free of the symptom of heavy palpitation; that will please me a lot. Take the help of Gokul, Naren da, Tarak and others who are there.*

*Do not neglect a bit in this arrangement. Show my letter to Gokul, Naren da, Tarak and others. Never default in spending money wherever required. If enough money is not in hand, manage it somehow and write to me, I will try to remit.*

*Take care of your own health; never give any allowance for negligence. Last evening till ten o'clock I received information by trunk call that Paglu was good, fever had not pitched up, he was talking well, laughing, excretion was proper – almost normal state. But today's afternoon report was that again there was high fever last night, temperature up to 104, reduced till 101 and other things were reportedly good.*

*The fever has put me into wilderness again. A durable disease-free condition from all around can only put me into a state of relief.*

*If it is hard for your father to stay over there alone and it is*

*possible to come over here, then it may be good, but only with proper prescription and arrangement for treatment. It is definitely refreshing for me to think of his stay besides me, still I am under the grip of danger; that fear does not desert me at all.*

*How is Khuki? How are others at home? I will be happy to know the well being of Paglu. You must get your father examined and do everything to see that he remains healthy.*

*Receive my sweet and sincere 'Ra' and dispense to others.*

*Your elder father*

Post script – Once Khepu underwent the similar episode here. Then Pyari made arrangement for Cardiophylene table twice daily after meals and that situation was eased out. Pyari says that Cardiophylene would cure that symptom for sure. Please keep watch over his taking medicine and remind him about that.

Sri Sri Thakur wrote one more letter.

*Kishori da!*

*I came to know from Kesto da that Khepu was getting respiratory strains at night and wakes up from sleep. I will be immensely pleased if you arrange to get Khepu examined by Dr. JC Gupta or some other expert, take cardiograph and get a consultation done by Dr. Bidhan Roy and make arrangement for treatment.*

*Anxiety breeds anxiety. It appears that my dues from this world are anxiety and apprehensions. I have been ravaged by these all along. I will be relieved if you make appropriate arrangement for Khepu's treatment. If Bidhan Roy is not available, then any other good doctor may be consulted. Paglu's condition was reportedly good yesterday till ten in the evening. Doctors also advised that there was nothing much to worry. But today, from the report that came here via trunk call from Kolkata, I see that temperature rose after nine in the evening up to 104; it was 101 at eleven 'o' clock; other symptoms are good.*

*That news heightened my anxiety.*

*I will not be relieved, till I hear his normal health. Let me know good news about his health, the moment you get it, that will elate me; though Smarajit is ever engaged here for my relief with messages received through trunk and telegram.*

*Are your family members good? Are you keeping well?  
Are members in Khepu's family well?*

*Take my heartfelt 'Ra' and convey to others.*

*Yours humble 'me'*

Around quarter past nine in the evening, light went off some time back, Sri Sri Thakur blurted out – an imaginary scene flashed in the mind, one black tiger came, I pushed it flat on the back, holding his two legs in my two hands. What an incident? Why is this imagery?

Nani da – There is danger all around.

Sri Sri Thakur – A sound from the other side perhaps triggered this thought. What a curious play in the mind!

Then Sri Sri Thakur dictated two sayings; dictated a letter for Naren Mitra about Khepu da's treatment in the same line as the previous two letters addressed to Kanu da and Kishori da.

### **18<sup>th</sup> October 1949**

Sri Sri Thakur is seated in *Yati Ashram* in the morning. He appears to be in heavy heart, knowing the ill health of Paglu da.

### **20<sup>th</sup> October 1949**

Smarajit Ghosh came with the news that Paglu da was well.

### **30<sup>th</sup> October 1949**

Yesterday news was that Paglu da's health condition deteriorated; which kept Sri Sri Thakur's mind heavy. Despite that he was talking with people.

Sri Sri Thakur wrote a letter to Khepu da.

*Khepu,*

*As long as Smarajit was there, I used to receive news about Paglu almost accurately and regularly. Ever since Paglu has come to Kolkata, whatever I come to know about Paglu is somewhat incongruous. Now I get to know that it is much bad, and then next moment, it is very good. This kind of affairs is creating a suspicion and giving an overall impression that things are not good. Now Kalidas Majumdar brought your letter. I carefully analyzed your letter and the differing views of doctors as reported by you are all misleading. I am getting an impression that majority doctors hold the view that the disease is incurable and you have also been largely influenced by them. May I ask a question that if a patient's heart is normal, pulse is regular, respiration is trouble free, not alarmingly weak, then what is wrong with him? Whatever disease might have infected him, he can come round – this is what nature is saying and it is not hard to understand by a layman like me. I know very well that you do not get unbalanced in your conduct. Know for certain that reasonable optimism and balanced activities in general bring about success.*

*OK. Let me know that when doctors were examining Paglu was there anyone present with incorrigible belief that Paglu's cure is impossible? Your letter gives me an impression that doctors have been somehow induced in this way. Similarly at the time of mother's illness, 5 to 6 doctors of Sukiya Street together made me summarily desperate, except the lone Gokul Babu. But mother recovered after that. I heard from Kalidas that Dr. Sushant Sen is all along carrying the view that Paglu will be cured. Dr. Bidhan Roy also reportedly observed that the patient would hopefully be cured ultimately. None of them are to be ignored. If you have longing for homeopathy; that can be resorted to; that is not bad either. Only caution as I feel, homeopathy treatment should be availed till the patient's condition does not deteriorate. I feel that Paglu would most probably come round, if proper treatment is given, maintaining the condition of heart, pulse, respiration, temperature and stomach.*

*One more point, it would be a good idea to find a doctor, may not be of high reputation, but a wise and of strong commonsense who would treat Paglu in consultation with Dr. Bidhan Roy. The father-in-law of our Hareram is said to be of that type of doctor.*

*Please take note of one more point. Take the assistance of those satsangees, who love me, even if little bit, whenever you need them, without least hesitation. You must express your need, in whichever way, may be by request, may be by insistence, either with politeness or with pressure. Always bear in mind that you are my brother. We are born of same parentage. You can take as much liberty with satsangees as I do. The way I deal with them, you ought to do the same. Never harbor any ill feelings, if any one fails to render any specific assistance, may be due to one's personal inconvenience. In that case, request someone else, who may be capable in that regard. Let me also tell you that never get worried for money. I will continue to remit money periodically; whatever and whenever I can. Let not money matters occupy and trouble your mind. Submit to Supreme Father about the early recovery of Paglu and about his long and happy life. Do remember; let there be no lapse in duty. Man has no path other than praying for the mercy of the Supreme Father. Of course, the desirable action must be accomplished.*

*That pilot is efficient, who can steer the boat to a safe shore amidst thunderous tempest. The efficient pilot even plugs the hole in a leaking boat and cheers up the passengers and holds out hope for them. Those who lose hope at once at the sight of imminent storm are not able pilots. The same applies for doctors and physicians. Their test lies there. Those are capable and wise physicians with common sense, who make cure inevitable. They enthuse patients by discovering favorable conditions amidst millions of unfavorable conditions. I will be happy if Kanu is shown this letter, if no one else. It is better, as I feel, if the patient is not shaken much.*

*Death is inevitable for man. One is wise, I am inclined to say, if one enjoys life with all its ingredients, peacefully and healthily, though I am not one amongst those.*

*How is Kanu? Are Archana, Tota and Manju in their best of health? How is Khuki?*

*Here Bada Bau is not keeping well. Sanu is somehow doing well. Rest of the things is going on by the grace of Supreme Father. You must take care of yourself. Whenever required take treatment from a good doctor; that will please me.*

*In Badal's house, all suffered from influenza. Now all are fine.*

*Please take my heartfelt 'radhaswami' and give to others desirous of this.*

*It was not of your ilk to get tired. I have not seen you so weak as of me. That is why, I say, listen to others whatever they say; see things for yourself; do whatever comes as right through discussion; keeping your commonsense uncoloured.*

*All of a sudden, Kesto da got excited to go to Punjab. It was reportedly his commitment to Bhandari; I could not dissuade him from going; did not exactly know what to do.*

*Your own humble 'dada'.*

### **31<sup>st</sup> October 1949**

Sri Sri Thakur was seated on a chair in front of *yati ashram* in the morning. All the *yatis*, Kesto da (Bhattacharya), Bankim da (Roy), Bholanath da (Sarkar), Deben da (Roy), Kalu da (Aich), Ishda da (Biswas), among other are surrounding him. Sri Sri Thakur is very much thoughtful about Paglu da. Regarding his treatment, Sri Sri Thakur observed, I feel, the treatment is not being properly done. But what can I do, sitting here? Everything is out of reach for me, but not out of suffering.

While talking, Sri Sri Thakur's face got hardened with sadness.

Sri Sri Thakur wrote a letter to Sudhangshu Maitra.

*Sudhangshu,*

*Vijay came today. I came to know that you wrote three consecutive letters to me, which I do not think, I have received. I fail to understand, why it is so. I heard that Mantu is having high fever. It would have been better, if I knew what kind of fever, what symptoms; though I am sure you are taking due care.*

*How is your father? I have not known about him for a long time. At times, his calm face flashes before my mind.*

*Here, Sanu is not keeping well. Bada Bau is not feeling well. Cold and cough is troubling her till now. Besides, as you know, she has got stomach ailment.*

*How is Krishna?*

*Mukul is somewhat better. Noton, for sometime, had a bout of fever. Now he is fine.*

*Paglu's thought is putting me totally off. I am not savouring anything. News of his being well would relieve me of the flustering fear. I have not heard anything about him today till now. I am anxiously waiting; looking out.*

*How are you? Take care of yourself, so that you remain physically and mentally fit.*

*I am not keeping that well, as you would understand. Write me back promptly and see that I receive your letter. Let me know about Mantu and whereabouts of other brothers and sisters; that would please me.*

*Please take my sincere 'raswa' and give to others who desire to have.*

*With blessings,*

*Your humble 'baba'*

*Post script: Just received a hand delivered letter; could not make out as to who delivered it. Understood, doctors have diagnosed typhoid for Mantu. I feel like knowing which type of typhoid. If it is real typhoid, is it not possible to arrange chloromycetin? It would be good, if it is possible. Aniodol Internal (laboratory of Aniodol, Paris, France) is a good*

*medicine. 50 drops per dose, 3 to 4 times a day. Should I send Sanu now, though he is not physically well? Or let me know, if you have made any alternative arrangement locally? Sudhangshu, I am getting crushed by whatever is happening around. You all are my support. Where is way out, if you also get caught in this whirlwind of sufferings? I will be relieved of anxiety and apprehension, if I come to know positive developments, sooner than later.*

*Post script: Sahayram Babu is perhaps now at Calcutta only. If Polipolin can be arranged, it would be good. Polipolin works better if administered in the early phase. Sahayram Babu's residence addresses 13/2 A, Brindavan Mallik, 1<sup>st</sup> Lane, Kolkata. His whereabouts can be known from his residence and the medicine is to be arranged. Polipolin is a sure remedy against typhoid.*

Sri Sri Thakur wrote a letter to his younger sister Pujaniyaa Guruprasadi devi.

*Khuki,*

*I received your letter. I do not get to know about Paglu regularly, ever since Smarajit came from there. Today, till now I have not received any news. I am getting a feeling that Paglu is not getting recovered, even after reaching very close to the realm of recovery. Again it might aggravate – what is its cause? It appears there is some internal fault, may be inborn, that is, as if, blocking his recovery path. Have doctors given their thought to this? Have they done anything? If they have not, it may be wise to indicate them regarding this. Still we can hope his recovery, as long as pulse, respiration, temperature are in symphony and till liver, stomach, intestine, kidney all are functioning properly. All along I submit to Supreme Father – his grace and mercy may reward our expectation with fruition. May Paglu come around in all respects and live long with happiness! May his surrounding enjoy long life and bliss in mutual success and concordance with the world around!*

*I was happy to know that Mohini da performed a peace and propitiation ceremony in support of Paglu's recovery. May I pray the Supreme Father for Mohini da's wellbeing and success of his 'yajna', leading to Paglu's recuperation!*

*How is Khepu? How are you keeping? How are others like Tota, Manju, Archana, Kalpana, Santu, Kanu and Dhiren? Hope Aaku is in good health?*

*Please take my sincere 'raswa' and confer on others who desires.*

*With blessing,*

*your own humble 'dada'!*

*Post script: I hear from Delhi, at times that he is quite good, then at once fever pitches up to 103/4, pulse runs at 140, respiration more than 40. It is imperative to analyze whether this fluctuation is a symptom of the disease or due to reaction of medicine. Homeopaths tend to commit blunder in the name of aggravation. Please keep a close watch so that this mistake does not take place. With inquisitive care and diagnosis, be ever prepared for proper prevention.*

**6<sup>th</sup> November 1949**

Sri Sri Thakur wrote the following letter to Sudhangshu da.

*Sudhangshu,*

Yesterday I wrote a letter to you. Today as Rajen is going to Kolkata, I am writing this letter to be carried by him.

*If Mantu is suffering from typhoid and it is difficult to arrange medicine, then give Aniodol internal, 50 to 100 drops depending upon temperature, 3 to 4 times a day. Many of us here have experienced its positive results. It prevents bleeding and perforation of intestine. It has enough bactericidal power. It causes profuse urination and perspiration, thereby toxin gets eliminated. Along with this, some other medicines can be used to take care of the functioning of heart, lungs, respiration, liver and kidney. Aniodol contains temperature; does not allow exceeding 102; remains within 97/98. But I do not think the duration of disease gets shortened. This is all about Aniodol. You can use this either in consultation with doctor or self-administered. This is totally harmless. The specific remedy against typhoid is chloromycetin. This medicine,*

*as I heard, has shown wonderful result for patients in worst condition. The only requirement is that the medicine has to be genuine. It has many counterfeits, which do not yield response; I have heard that also.*

*I have further heard that some people use Auremycin instead of chloromycetin. Auromycine is not at all a medicine for typhoid. For Badal's daughter, Tukur's treatment, they spent a lot of money and brought Auremycin, but did not get any result. Therefore, if any doctor has a fascination for Auremycin, it is ineffective for typhoid. Use of Auremycin for typhoid means wastage of money and fruitlessness. Therefore, you may get wonderful result if you can arrange genuine chloromycetin and get it prescribed by an expert doctor.*

*About 4 to 5 files are understood to be required for chloromycetin for a complete course. I of course do not have direct experience about that. Ejamonjit from our chemical works does not allow patient's condition to deteriorate. But its dose has to be regulated with observation. People use one, one and half and two drums, varying from patient to patient. Take care that urine and motion are regular. If urine volume is less, then it is advisable to take more boiled water. Take extreme care for diet, so that stomach does not get irritated. Give him light and easily digestible food like barely, water from rice (to be cooked like barley). Body retains energy by this process.*

*Rajen is going. I have explained everything to him. He will try to arrange proper treatment. While writing letter to you, yesterday, I was thinking of sending Sanu. But later he developed fever of hundred plus point. Mild fever used to be there earlier also. Now I do not know how much it is. I fail to decide what to do? I am a lone person. I am getting crushed with these heavy loads. On the other side, Paglu's condition is sometime good, sometime bad, as I hear time to time, which makes me unnerved.*

*Bada Bau is also not keeping good health now a day. Cold, cough and some other ailments are continually there with her. Noton suffered from fever; now cured. Mukul by the grace of Supreme Father is keeping well*

*as of now. Bada Khoka's chest congestion is still there. Despite that, now a days, he moves here and there and taking care of many things to the best of his capability. You must be careful. Take care of others in the family, so that no one gets infected or falls sick.*

*Polipolin of Sahayram babu is said to give charming effect. Many doctors have used polipolin with amazing result. It would be very good, if that can be arranged. You can enquire at Indian Health Institute or in the residence of Sahayram Babu. I came to know from Sushil da that Sahyaram Babu is currently at Delhi; will return to Kolkata in a day or two. Sushil da's brother-in-law, Kiran Ghosh also used Polipolin. His residence address is 1/4 Furn Road, Baligaunj. His dispensary is known as Avenue Clinic. It is towards east of Gariahat market. You may also contact him. I heard that he is also conscientious and considerate doctor. He also has a good reputation.*

*Dr. Sibū Mukherji at Veedon Street is known to be a successful physician. He has used good amount of Polipolin.*

*How is your father? How are your brother and sisters? I will be much relieved to get the good news about Mantu.*

*Take my sincere 'radhaswami' and convey to others who desires.*

*If you communicate news about Mantu regularly to 68 Mirzapur Street, I can come to know from there through trunk telephone. Good news keeps me away from anxiety and uncertainty. Everyday, if you post a detailed letter at Howrah RMS timely, I can get the news next day morning. I am not sure if you have enough money in hand; it will help, if I know about it.*

*With blessings,*

*Yours humble 'baba'*

**7<sup>th</sup> November 1949**

Sri Sri Thakur dictated the following letter and Prafulla da noted down.

*Khepu,*

*Today Tarak has decided to go to Kolkata. Yesterday I sent Rs 500/- through Rajen; hopefully you have received the sum. What I came to know from Kanu's letter and over phone that Paglu's condition has not recovered as much as it was in Delhi, though it has improved to an extent. I will regain normal hope and start enjoying when Paglu comes out of the disease zone and proceeds towards total recovery. Hardly can I explain how hard it is to be gripped by fear. This side, Sanu has got mild fever; again Mantu has developed typhoid at Kolkata. All these are adding to my inner anxiety. Ever since Smarajit came out from there, I get somewhat inconsistent news about Paglu. Some days, it is as good as not receiving any news. It would be nice, if you can streamline this arrangement. I can have a relieved mind, when I get positive news. Further, if you can let me know about Mantu, by coordinating with Mirzapur Street, it would be good.*

*Are others like Santu, Kanu, Dhiren, Kalpana, Archana, Tota, and Manju in good health? How is Kalpana's daughter? How is your health? How is Khuki? Hope, with the grace of Supreme Father, all others in the family are fine.*

*Take care that proper and systematic treatment is available to Paglu in the nursing home. I saw in Kanu's letter today that Paglu has spoken to Kanu. Kanu's letter was very exalting for me. Kanu, the darling laxmi, might be sharing a bit of anxiety arising out of my helpless state. He therefore out of sympathy has written three letters to me as of now.*

*You must take care of everybody's health. At the same time, keep your health absolutely fit, if not for anything else, for my pleasure. Keep your associates and followers ever prepared by your gentle and sympathetic behavior. Be attentive so that they do not turn passive by any means and remain associated with you.*

*Take my sincere 'raswa' and convey to them who desire.*

*With blessing*

*Your own humble 'dada'*

Sri Sri Thakur wrote the following letter to Kanu da.

*Kanu,*

*My dear, I am very pleased to receive your letter. A deluge of delight shakes me up whenever I think that your heartfelt sympathy does not forget and bypass me. Paglu had a word with you, as you mentioned; this news is as enchanting as a monkey would feel after getting moon in its hand. I will be further happy if you can make such arrangement, which will keep me abreast of detailed positive developments about Paglu daily.*

*My dear Laxmi, my jewel, you are great support for all of us here. This old and ruptured heart of mine feels considerable relief when propped on you. May you remain healthy in all respects, physically, mentally and spiritually – move ahead and see that you are able to maintain your superior and surrounding in that plane.*

*Keep your associates and sympathizers so much inspired and activated by your gentle and hearty behaviour that they should under no circumstances be turned passive. Rather they should be mobilized around and be associated with you wholeheartedly. This is how generally man gathers strength in this world.*

*Take special care of your father. Pay attention to his health and nourish him like a father does to his son, even though you are his son. He is a pivot for all of us in our hearts. I do not get energy in my heart without a support. And if energy gets restricted, life gets constricted. My request is primarily intended to promote our life, the interest of collective life, including family and surroundings. Attachment with the source turns cruel, when the source gets ignored, tortured with negligence and loneliness by those who are its protégé and support. These support bases are supposed to provide nourishment to the source, physically and mentally, everything centering attachment. I heard that Mantu has developed typhoid at Kolkata.*

*How are you keeping now-a-days? How is your father? Is your aunt keeping good health? Keep careful attention*

*on Santu, Dhiren, Kalpana, Archana, Tota, Manju. Are they all in good health? Hope Kalpana's daughter is fine!*

*Just see whether ear ailments can be cured?*

*Take my sincere 'raswa' and convey to others who desire.*

*With blessings*

*Your poor and suffering elder father*

*(jetha masai)*

**22<sup>nd</sup> November 1949**

Today Khepu da would come. As he is traveling on the day of *trahsparsha*, Sri Sri Thakur is much concerned. In that context, while Sri Sri Thakur was seated in his room in Baral Bungalow at 730 in the evening, Suren Biswas observed, what is the sense with regard to timing, when one is coming to you?

Sri Sri Thakur – That is true for you all. They are not that concentric.

After sometime, Sri Sri Thakur broke the silence and observed – My heart is heavy ever since I heard that today on *trahsparsa* day, Khepu started his journey.

After sometime, Khepu da and Tota came and prostrated before Sri Sri Thakur.

Sri Sri Thakur's appearance underwent instant change, the moment he came across Khepu da.

Khepu da did prostrate to Sri Sri Thakur and enquired – How are you?

Sri Sri Thakur could not utter a word. In stead, he burst into a wild cry. He yelled non stop, tears went rolling down the whole body. He was an image of profound sorrow, uncontrollable grief and a helpless victim of cruel fate. He cried, cried and went on crying. People who were around were experiencing an unusual scene, as if a mountain was shaken by tremor. All of them were moved involuntarily and were in tears.

After a considerable time, with much pain Khepu da contained himself and made an attempt to console Sri Sri Thakur and

said – what is the use crying now? Why do you inflict pain on yourself? If you are broken, then what is the way out for us?

Sri Sri Thakur was in a state of uncontrollable and wild emotion. He wept and sobbed out – Khepu, I am not able to hold myself. What is left for me? I don't see any path for me? There is nothing for me to do. I am helpless. I am drained off my vitality. I have no ground to stand. 'O' gracious Lord! I am not able to hold myself. I failed to hold back Paglu. Now what is left for me to do?

When Sri Sri Thakur was physically and visibly tired of crying, for a long time his body underwent a spasmodic rhythm of oral respiration. With every breath, he was crying for the gracious God. He loudly uttered and remembered his father and mother.

When Sri Sri Thakur got exhausted and came to a state of silence, he advised Khepu da to go inside home.

Khepu da – How do I go, leaving you in this state?

Sri Sri Thakur – I am not able to help myself. What do I do?

Again, Sri Sri Thakur went on crying. Emotion was bursting out of him uncontrollably. Tears rolled down like a stream. He said to himself: 'what a disaster!'

After a considerable lapse of time, Sri Sri Thakur regained himself and with a normal tone advised Khepu da to go home and have a wash.

Even then, Sri Sri Thakur was on a long and deep breath and was loudly remembering the gracious lord.

Khepu da slowly went out towards Rangan Villa. Sri Sri Thakur followed Khepu da and after a few steps stood besides Khepu da under the mango tree and again burst in to rhapsody of emotion.

Khepu da again entreated to Sri Sri Thakur to control him by asking, "If you do like this, how do I hold myself?"

Sri Sri Thakur – You are much stronger than me. You are much blessed. Despite that what did you do? Could you not hold Paglu back?

Sri Sri Thakur went a few steps ahead aimlessly; almost in

delirium. Khepu da physically held him back. Then Sri Sri Thakur turned back towards Baral Bungalow. On the way, he asked Kesto da, 'why did you bring Khepu on the day of *trahasparsa*?

Khepu da – Nothing happens to me by that.

Sri Sri Thakur – See, what he says.

Sri Sri Thakur sat on the verandah of Baral Bungalow. It was late evening; 3<sup>rd</sup> day after full moon night; Baral Bungalow compound was bright with moon light.

Sitting on a chair on the verandah of Baral Bungalow, Sri Sri Thakur asked Khepu da – what would you take in the dinner?

Khepu da – Roti (Indian bread)

Sri Sri Thakur advised how to eat roti for easy digestion. When Khepu da was starting for Rangan Villa, Sri Sri Thakur advised him to take a drop by a vehicle, but Khepu da preferred walking.

Sri Sri Thakur washed his face, splashed water on his strained eyes. Deep scar and pain was visible on his face and was audible in his voice. Repeatedly he was going to state of soliloquy and asking himself – what a misfortune fell on me? What happened? How could Paglu give a slip to all of us?

### **23<sup>rd</sup> November 1949**

Sri Sri Thakur is seated on a chair in front of *Yati ashram*, surrounded by devotees like Jatin Das, Sushil Chandra Basu, Krishna Prasanna Bhattacharya, Naren Mitra & Rajen Mazumdar, among others.

Sri Sri Thakur observed on the treatment of Paglu da. – His disease was not properly treated. With spoiled treatment, he left us, as if uncared for.

Having said this, Sri Sri Thakur started weeping like a child.

After a while, Sri Sri Thakur observed, "My life is cursed. Neither could I enjoy you all; nor did you all enjoy me. Man's complex ridden activities create such a field in his mind that his thought process and conducts tend to keep the Ideal off his mind and drive him to go astray. Man can be away from this vicious circle, if he develops such attachment on the Ideal

as to surmount the pull of complexes. It is not advisable to approach *Ista*, Ideal or Guru with expectation of meeting your interest. We should approach Him with a mental frame of love and service. Self interest and expectation together create such an obsession in man that mind becomes unreceptive to His (*Ista*, Ideal or Guru) words. I have been saying that by accepting allowance (from Satsang, by the select full time workers), you all have invited disaster. It is not to mean that I am hesitant to offer you wealth. The reason is that, this expectation creates such a barrier that neither one does good to oneself, nor does one render service to the Ideal.

Kesto da – words like ‘life’, ‘fame’ and ‘growth’ have whetted our expectation.

Sri Sri Thakur – All these are facts in life. These concepts have been told to highlight as to how these things are acquired; what causes what. The root lies in untottering and active attachment on *Ista*, bereft of expectation of meeting selfish interest. If a handful of such persons are there, then there will be awakening from all angles; the world can be turned topsy-turvy. As these types of people are not seen around, you all or anyone else in the world could not get to know the shape, image and blaze of a person, attached and devoted to *Ista*.

Afternoon, sitting on the north side verandah of Baral Bungalow, Sri Sri Thakur went into soliloquy. He observed – my mind is in a perpetual state of pain; it does not get shadowed; cannot forget anyone. Not a single day passes without remembering Sadhana and mother. All the sorrowful events jointly have, as if, formed a wreath. The recent events keep on awakening the memory of the past. Whenever I am alone, these thoughts possess me, unavoidably. May be, if mother were here, things would have been different.

Kesto da – Is it proper to cry out of sorrow? The civilized society considers crying a symptom of weakness.

Sri Sri Thakur – It is proper to cry out and ventilate a sorrowful emotion, if the outburst generates within. Otherwise, suppression can cause damage.

Later in course of discussion, Sri Sri Thakur observed – I feel there come some menacing and potentially fatal moments in the life of some person, even when they have further

longevity, which means they have balance tenure of life. But unfavorable planetary position causes such adverse situation, which favors the potentially fatal moments to come live and snaps the thread of longevity. Such adverse situation could come in the form of inappropriate treatment. But if the symptoms, which the adverse situation causes, can be altered, then the person overcomes the ominous moments and escapes death. The mother in Suresh da's home suffered from very hard illness, yet could survive as she did exactly as I said. Pyari of course took a lot of trouble. It happens like this.

**26<sup>th</sup> November 1949**

Sri Sri Thakur dictated the following letter.

*Puti! My mother, blessed to the extreme!*

*I was stunned to know about you from Kanu. We have nothing else to do, except going on doing things to the best of our knowledge, intelligence and capacity. Then surrender ourselves at Supreme Father, so that we live a stimulated life arising from our attachment for the Supreme Father. As long as this mortal frame carries us, we must love Supreme Father and that love for Him sets out our path.*

*How do I let you know the series of mis-happenings taking place here? Your tender heart and puerile mind can hardly bear the sorrowful stories. I pray, may the Supreme Father provide you strength and keep you placed at His blissful feet.*

*Here Badal lost his daughter. Further, Paglu, the eldest son of Khepu went to Jaipur to serve as a professor in a college. He had trouble in his ear from the beginning. That infected his brain and he suffered from meningitis for two months before passing away. We all are shocked, clueless; somehow pulling ahead with the grace of Supreme Father on unknown path, getting cooperation from unknown friends and associates.*

*Man is unable to do as he wants; his desire therefore remains unfulfilled. Even though we have inclination to seek fulfillment of our desires by placing them together at His feet, we tend to get much obsessed by the 'time' (kala) and get swayed by the evil promptings of the time. In the process, our effort to succeed at His feet gets foiled; we are left with a bruised and miserable tenor of life. At times*

*we remember Him like a flash of lightening. That flash remembrance keeps us going with proportionate transient activities; but success is left far behind. What remains for rest of life is failure and frustration; it is same in my case also.*

*How is your health now-a-days? How are your daughter and others in the family? Kanu came here. I told him to come over here occasionally at his leisure. May be I will get a little relief by seeing them and enjoying their company.*

*I received your letter. Your letter literally carried you in person for me, as I was pleased. If you can come over here, my dear Puti, I will be overwhelmed with joy. I have become immobile to a large degree; not able to move around that freely as I used to do. If you get little free time and come over here, even for a couple of days, I will enjoy. I will feel, as if I have someone close to me; someone of my own.*

*If it is convenient, please do come. Here, by the grace of Supreme Father, Bada Bau and children are fine. Accept my sincere 'radhaswami'. May the Lord keep you pleased along with everything what you have!*

Your own

*humble uncle (kaka)*

*(paternal uncle)*

### **27<sup>th</sup> November 1949**

Sri Sri Thakur advised Jatin da to keep company of pujaniya Khepu da all along as far as possible. Jatin da did not follow this advice properly.

Sri Sri Thakur said – Why do not you all do things, whatever you do, properly? When action does not follow thought, it creates distortion. It spoils the configuration of nervous system. Body is also a machine. If habits are spoiled, the body system can hardly follow 'dharma'.

I am of such nature that if I do not do things whatever ought to be done, then internally I feel so much unrest that I hardly can bear. I do not see that pain in you all. Remember, your life and personality is my 'yaajak'. 'Yaajan' by means of words alone carries low value. Unless 'yaajan' is backed by a glow of character, it flies in the air.

**29<sup>th</sup> November 1949**

In the afternoon, after Sri Sri Thakur had his lunch and was going to take rest, Puti mother came from Midnapur. She came close to Sri Sri Thakur and burst into tears. Sri Sri Thakur also started weeping.

Puti mother contained herself and enquired, "How are you?"

Sri Sri Thakur said - good.

Sri Sri Thakur attempted to smile, but ended up in crying. In a choked voice, Sri Sri Thakur said – I can no more stand such good.

Sri Sri Thakur continued dialogue with Puti mother regarding various developments. Puti mother remembered the ashram at Himaitpur, Pabna. She observed – How nice was the ashram on the bank of Padma, surrounded by flora and fauna.

Sri Sri Thakur – The identity and attachment of our ancestors was rooted over there. Having displaced from the place of original habitat, here we are like refugees.

**1<sup>st</sup> December 1949**

In the afternoon, when Sri Sri Thakur was seated in front of yati ashram, surrounded by a few disciples, Puti ma came to prostrate before Sri Sri Thakur, on the eve of leaving ashram.

She prayed – May my mind always remains submitted at the feet of my Guru.

Sri Sri Thakur – It is already submitted.

Puti mother – At times, I tend to forget. I pray that I would never forget.

Sri Sri Thakur – A suspicious mind seldom achieves. On the contrary, if someone resolves and submits everything at His feet, with all what one has, good or bad, he achieves. He says, you are everything for me.



## Appendix II

Some relationship with Sri Sri Thakur,  
as mentioned in the letters written by Sri Sri Thakur  
The list however is not exhaustive.

Pet name as used in the text	Full Name	Relationship with Sri Sri Thakur
Archana		Niece of Sri Sri Thakur, Daughter of Prabhash Chandra
Bada bau / Bara ma	Smt. Shodhasi Bala devi	Wife
Bada Khoka	Amarendra Nath Chakravarty	Eldest son
Badal	Kumud Chandra Chakravarty	3 <sup>rd</sup> and youngest brother
Kajal	Dr. Pracheta Ranjan Chakravarty	Youngest son
Kalpana		Niece of Sri Sri Thakur, Daughter of Prabhash Chandra
Kanu	Manas Kumar Chakravarty	Nephew, son of Prabhash Chandra Chakravarty
Khepu	Prabhash Chandra Chakravarty	Younger brother
Khuki	Pujaniya Guru Prasadi Devi	Sister
Mani	Bibek Ranjan Chakravarty	Second son
Paglu	Bishwa Ranjan Chakravarty	Nephew, son of Prabhash Chandra Chakravarty
Santu		Nephew, elder son of Prabhash Chandra Chakravarty
Sudhanshu	Sudhanshu Maitra	Son-in-law
Tota		Niece of Sri Sri Thakur, Daughter of Prabhash Chandra
Tukuni		Niece, daughter of Kumud Chandra Chakravarty

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