

**COMMUNAL HARMONY, LITERATURE AND SREE SREE  
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**ABSTRACT**

*The purpose of this research article is to analyse, interpret and evaluate the life, works, philosophy and literature of Sree Sree Thakur Anukulchandra which lead us from the disharmonious, chaotic and disintegrated society to a harmonious, systematic and integrated one. Now the world is divided by narrow domestic walls like caste, creed, religion, colour, ethnic groups, sects, communities and countries that have created disturbance and hinderance to existence and development in human life and even blood-sheds among these groups. The cases of communal violence and riots are increasing day by day. Now we are witnessing the war and hatred prevailing in the world. Presently, Afghanistan crisis with the Taliban, communal riots in Bangladesh and in India, or the Russian invasion in Ukraine have created turbulence and chaotic situation in the world and we are fearing a third world war. No country is in peace now. Sree Sree Thakur Anukulchandra wants unity, harmony and integration among the nations, for this He has established His philanthropic institution 'Satsang' for being and becoming of all that exist.*

**Key Words:-** Satsang, Communal Harmony, Thakur Anukulchandra, Being and Becoming

**Introduction to Sree Sree Thakur Anukulchandra**

Sree Sree Thakur Anukulchandra Chakraborty was born at Himaitpur, a remote village in the district of Pabna in undivided India on 14th September, 1888. In 1946, He came to Deoghar, Jharkhand in India and permanently settled there. He is the founder of "Satsang" a philanthropic organization for overall development and wellbeing of mankind with the environment. The head office of Satsang is in Deoghar, Jharkhand, India. His literary works include messages in Bengali prose form 11,164, poetic verse 8,749, letters



180, messages in Hindi 14 verses, in English total 2,758 verses and compilation of discourse in Bengali total 40 volumes. His works are of on different topics, subjects, interests, problems and aspects of life. There are many centres or kendras of Satsang all over the globe and they are increasing in number day by day. Sree Sree Thakur Anukulchandra is believed to be the last (till date) Incarnation of Lord Vishnu according to Hinduism and the disciples of Sree Sree Thakur Anukulchandra.

### **Influences of Sree Sree Thakur Anukulchandra**

According to Sree Sree Thakur the main motto of life is being and becoming, that is existence and overall harmonious development, where one can live and grow with the help of one's environment. Experiencing the disharmonious, chaotic and disintegrated society, Sree Sree Thakur Anukulchandra was most eager to promote harmony and integration in human society as a whole. He believed that real harmony and integration could come into being only when people would move with a common purpose. With perfect vision he saw and taught that in fact there is only one goal of human life for all, which is life's Source, and there is only one path on which life grows towards the goal. He knew that views of the path and the goal might be varied according to the situation; but he warned us that the differences in people's views must never obscure the fact that the well-being of each individual is interlinked with that of his environment and the well-being of each group, society and nation is interlinked with that of others. To live and grow ourselves we must do what we can for others' life and growth also. Sree Sree Thakur says, "Do unto others as you wish to be done by them with every judicious aptness even if they fail to do so." (The Message-V)

So, for the greater benefit of understanding, the interdependence of people and their basic unity of purpose and the great danger in ignoring these truths, Sree Sree Thakur has answered what He has seen, thought, and known to be beneficial to our life and growth with every blazing outspoken reply as far as He has conceived. Once, the then Chief Minister of Bihar Pandit Binodanand Jha came to Sree Sree Thakur and asked for His blessings so that he could do good for the welfare of the people of Bihar (then, now Bihar and Jharkhand) Sree Sree Thakur replied "You are the Chief Minister of the State so you have to take care and do good for all the creatures, insects and worms even the rivers, hills, plants and roads also." Sree Sree Thakur believes that lives of human beings are interlinked with all the other creatures and elements of nature and all are interdependent among themselves. So, for the existence and development of one individual all the others must be taken care and respected.

Now the world is divided by narrow domestic walls like caste, creed, religion, colour, ethnic groups, sects, communities and countries that have created disturbance and hinderance to existence and development in human life and even blood-sheds among these groups. The cases of communal violence and riots are increasing day by day. Now we are witnessing the war and hatred prevailing in the world. Presently, Afghanistan crisis with the Taliban, communal riots in Bangladesh and in India and other parts of the world, or the Russian invasion in Ukraine have created turbulence and chaotic situation in the world and we are fearing a third world war. No country is in peace now. Sree Sree Thakur wants global unity, harmony and integration among the nations, for this He has established His philanthropic institution 'Satsang' for being and becoming of all that exist. He calls Satsang as a man making institution.



**Sree Sree Thakur says:** - “Satsang wants man in the name of the One Supreme Creator of all beings, *God, Khoda or Existence*, Whatever you call Him. Satsang does not think in terms of *Hindu, Christian, Muslim, Buddhist*; regarding each and everyone as a child of Him alone, Satsang wants to make all submissive to that One. Satsang does not think in terms of *Pakistan, Hindustan, Russia, China, Europe or America* either- Satsang wants man, every individual of mankind whether Hindu, Muslim, Christian or Buddhist or whatever to be gathered in His Name at the clarion call of *Panchabarhi\** in pursuit, nurture and fulfilment, in elevating offering, in mutual compassionate co-operation and in an uplifting, efficient and industrious go of life so that everybody by proper work earning their food and clothing can survive, maintaining distinctiveness of being and moving in the way of becoming, so that everyone can understand that everyone belongs to him, so that no one can think that he is helpless, penniless, shelterless, so that every single person can say courageously with active co-operative zeal of love ‘I am everyone's and everyone is mine’. Satsang wants the greatest co-operation between states so that there is not the least flaw in anyone's existential becoming and so that each and everyone can move on freely in this world in one accord with self-elevating, efficient and active, progressive go of service, growing in integration that is mutually fulfilling being illuminated with the inspiration that cultivates the good, with an eye to fulfilling that Ideal man being meaningful in that unparalleled One.” (*Dhriti-Bidhayana, Vol-I, Page- 394*)

\**Panchabarhi* - Five fires symbolizing the five disciplines for becoming: service to Almighty One, the Seers, the grouping of the varieties of similar instincts, devoutness to the forefathers that followed the existential path, and self-dedication to the present Fulfiller the Best.

So, we see Sree Sree Thakur never thinks in terms of caste, creed, religion or country. He thinks every individual as a whole.

Sree Sree Thakur believes opinion may be many even as many as there are people but the ultimate goal and aim is only one.

**Sree Sree Thakur** propagates that whether they are Hindus, Muslims or Christians, or whatever each one's blood descend from a different lineage of the same stock. Dharma enlightens mankind in a progressive go, binds mankind together in harmony, upholds man's existence on the path of culture, in the becoming of his being, in sustaining adjustment. It leads manhood toward Godhood in a meaningful co-ordinating progressive upliftment. Dharma does not corrupt blood, does not break unity, rather it uplifts everybody to the supreme Oneness, maintaining every individual distinctiveness in a progressive powerful becoming nurturing the specific characteristics in supreme co-operation that fulfils existence, in self-adjustment leading to mutual fulfilment, in work, in preparedness, in profitable nourishing fulfilment. Those who damage this blood compactness deceive becoming with a destructive self-aggrandizing run, cause tumultuous waves of disuniting rebellion and an anti-evolutionary revolution putting a mask of truth on the visage of falsehood. They forget or wilfully cover their own eyes to the fact that each Prophet is the manifested recurrence of the fact upholding, nurturing and protecting life's movement, an instrument carrying the one message of that Supreme Fulfiller; and to slander anyone of them means to oppress each one of them. Those who propagate the tidings of separation are messengers of destruction. They are the worshippers of Satan. They are of debilitated blood. They ravage existence or chastity. If we are men, if we



really love existence, if we think it best to be worshippers of becoming before the living Altar of God, we want to become meaningful in God, whether we are Hindu, Muslim, Christian or whatever, we should never tolerate this deviation in any respect, but must use the limitless power of life to frustrate its every step. One who ignores blood ignores Dharma, one who ignores Dharma ignores God; we are to crush this movement against blood, Dharma, and God with all resoluteness. Whether Hindu, Muslim, Buddhist, Christian, Jew, Sikh, Jain, or whatever, Satsang wants everyone obey God, and obey the ideal man who fulfils, and respect their lineage, that is, the forefathers, who believe in the oneness of God, have regard for the unicentric consolidation and are enlightened by elevating self-regulation that nurtures individual distinctiveness. Gathering in the shelter of that one, making everybody prosperous with mutual co-operation, we want to live and grow in life, wealth, service and fellowship. By moving freely in the world, Satsang wants to enjoy life with perfect knowledge of well-being. With food and clothing, in profitable becoming, with advancing steps increasing efficiency more and more, we want to live exalting special characteristics and individual distinctiveness with upholding laws in nurturing, nourishing and fulfilling existence. We want to live, grow and enjoy life, taking pleasure in mutual adoring service, being exalted with radiance. Those who bring disaster and opposition, destruction and agitation, make life fragile; we want to resist them, stop them, restrain them we want to hinder their every advancement. Whatever faith one may follow, to whatever stage of life one may belong, we are all fellow-travellers on the path of life and development.

Sree Sree Thakur says– “This is what I understand by *Ishwar* I mean the nurturing and protecting Agent who nurtures and protects us. By *Khoda* I understand the Supreme, He who upholds us properly, also, the word God derived from the root ‘Hu’, meaning worship, means He whom we invoke in our difficulties, troubles, sorrows and sufferings, He to whom we pray for strength so that we may get rid of miseries and become exuberant, illuminated and unhampered in existential go. So, all these are the attributes of Ishwar (God); therefore, I say everybody’s Ishwar is the same. We pray to Him and prayer means to move in an appropriate and excellent manner by which we maintain, enrich and illuminate our existence. Whatever anyone may say, Ishwar has no partner; He is the sole Master of the totality of existence including all individuals of the whole universe.”

By moving in accordance with the laws and principles which the Seers and Great Ones have declared to us and by accepting Him who is the Saviour and Master of our being and becoming and doing and moving in accord with Him in a conscientious way, we can acquire existential well-being, So, whatever anyone may say, a Hindu, a Muslim, a Christian or anything else, anything anyone may do with Ishwar as goal is worship of the One. Those who try to make God have a partner by giving prominence to the sect, there is no other form of inordinate selfish greed like this. In fact, in essence, we invoke the self-same One for exalting the agility of our existence and for making it blissful according to our individual tradition, custom or mode. When we ignore a Hindu, a Muslim or a Christian in our effort to pursue God, we do in fact ignore Him. For worshiping divine attributes, we foolishly divide the upholding glow of the Upholder and the Lord of the world with an obnoxious outlook. And this never become meaningful. It never does. Communities may grow around the observance of customs, food habits and marital relations etc.; we feel the divine glow in and through the existential customs, forms of worship and ceremonies prevalent to different times and climes, suiting individual



circumstances and tastes. When we as a Hindu are not helping a Muslim to live and grow, when we as a Muslim are not serving a Hindu in attaining growth and becoming, when we as a Christian are not striving for the becoming of a Hindu or a Muslim, when we are not sympathising with him, when we are not saving him from danger with serviceable endeavour, in whatever language, or with whatever expression we may manifest this attitude that is the moment that we are ignoring God. Even if we simply punish an evildoer without trying to correct him that also in my opinion amounts to the same offence. When we observe daily prayer actually, we do purify ourselves according to the instructions given by our Seer or Prophet. Sree Sree Thakur thinks that the custom of purification before worship declares be purified, pray of God, be disciplined, be nourished in love, being inspired to the good, exalt each and every one with an apt nurturing glow in an all-fulfilling agility nurturing specific distinctiveness with loving serviceable compassion, and this will be a practical dedication of our life to God. Ignoring this, we may create millions of communities but that will intensify division provoking satanic growth, and heaven will turn into a non-entity for us. So, Sree Sree Thakur says if we are a follower of Dharma everybody will become our divine wealth, and if we are against of Dharma or in any other way, we will be the object of the cruel stare of a Satanic blaze. It should be kept in mind in spite of the differences of opinion among men, nobody can be alienated from the Dharma of God, but they can be alienated from the Dharma of Satan though there may be many differences in the existential tradition and family culture of different individuals; and Dharma means upholding conduct, conduct for being and becoming and conduct for the perfect knowledge of well-being. Prophets or Advents, whatever we call Them are nurturers of specific characteristics and all-fulfilling, nowhere do They countenance divisive complexes; They do according to the necessities of time, place and persons; They move on with an apt co-ordination with the previous Ones; those who make a division among these Prophets are still in the grip of distortion. In fact, the real worshippers of God, who are disciplined Hindus, disciplined Muslims, and disciplined Christians, are united in a cordial active pursuit; however, many names God may have, all Prophets are worshippers of the same One; though there may be some differences among Them according to Their order in the sequence of evolution. (Adarsh-Binayak, 111)

The messages of Sree Sree Thakur Anukulchandra were given for the good of all. Taking Him as our inspiring centre, to make the meaning of His messages real in our lives, to follow them in actual practice, is come to the best fulfillment of our individual nature and to work toward social well-being.

His messages deal with how we are to move on in order to promote life and growth; what our duty is; what is to be our attitude toward, and way of dealing with, those who try to lead people away from following the Ideal and to break the unity He establishes; and what messages we are to follow as true guidance.

Sree Sree Thakur has realised the source and cause of degeneration of humanity and has declared “The degeneration of humanity began at that moment when the unseen God was made infinite and, ignoring the Seers, the worship of Their Sayings began. Oh Mankind! if you desire to invoke your good, forget sectarian conflict. Be regardful to all the past Prophets. Be attached to your living Master or God and take only those who love Him as your own. Because all the past Prophets are consummated in the divine Man of the present.”



It is seen that in Satsang ashram and among the disciples of Sree Sree Thakur all irrespective of cast, creed, clan, nationality, Hindus, Muslims, Christian, and people of all faiths live together in an integrated, systematic and harmonious way forgetting the sectarian conflict to fulfill the common goal of life, existence and development in a harmonious way. They are all regardful to all the past Prophets and faiths of others. Sree Sree Thakur has also deep faith, regard and respect to all the past Prophets. The motto, desire, and main object of all the Satsangees (disciples of Sree Sree Thakur Anukulchandra) is to fulfill the wish of their Acharya the being and becoming of all existence.

May every one of us act according to the perfect guidance as Sree Sree Thakur has given us in His messages and carefully heed His warnings, and so grow in Supreme Love. Adoration to Fulfiller the Best!

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