



IDEAS OF SRI SRI THAKUR ANUKUL CHANDRA ON INDIVIDUAL & SOCIETY

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ABSTRACT :

Society is a human organization, where the people, the member of the society live together and co-operate with each other for the fulfillment of their common objectives. It is defined by MacIver as “ the web of social relationships”.¹ It is true that man is a social animal by native and necessity. Human nature implies human beings, and their physical and material needs compel them to live together with others. The relation that naturally emerges in process of collective living is called the society. According to MacIver, “Society includes every willed relationship of man to man”. Dr. Jenks revealed this truth and defined, “The term society means harmonious or least peaceful relationship”.² Aristotle defined in Greek language Man as Zoon Politikon which means in English that is social animal with some political interest. All animals are in various degrees social but man being the highest of all animals is of necessity the most social.



KEYWORDS : Society , human organization , web of social relationships.

INTRODUCTION :

Society is a very comprehensive and wide organization; where all types of relationships emerge and develop among human beings as they live together. Barker says, all human institutions, structures, communities, associations, classes and groups exist and work within the every society. It includes social, economic, cultural, political, moral, religious and infact all types of relations. The state came into existence after the birth that is evolution of the society. State is only a political institution and concerned primarily with the exercise of power in society. It is true that state constitutes the sovereign power of society. State acts through its Government. Government is the agent of the state. It exercises the sovereignty of the state. Society has no agent or agency. It is a self-regulating system of relationships. It is maintained naturally through customs, traditions, cultures and practices. State is a formal organization where society is lacks a formal organization.³

Society is indispensable for the individual. It shapes personality. Society helps the individual to control the behaviour. Society gives the individual culture which transmits the social heritage. The impact of culture on the individual is made chiefly through the medium of the society. Taylor says, “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any

other capabilities acquired by man as, a member of society".⁴ Culture accumulates and transmitted through the society.

Our point of view in this article is individual and society. Social relations constitutes the object of study in the philosophy on Sri Sri Thakur Anukul Chandra. The nature of social relations always have a deep and big impact upon states, which is a political institution. Caste groups, communities, religious groups, family, customs, traditions, ways of social life, ethnic relations and the like are all important factors of politics. The political relations, laws and policies. The political relations, laws and policies of the state always affect social relations. It is fact that state and society have a common objective that is the development of human beings.

Mac Iver says that, "his birth is society brings with it the absolute need of society itself".⁵ It is stated that no man is free of the need of the society. The normal man must have social relationship to make life meaningful. Aristotle says that, Man is a social animal. He rightly argue that the individual who is incapable of sharing a common life is either below or above humanity "either a beast or a God".⁶ It is fact that from very first individual appearance on earth man has lived in society and so he is destined to live till is race continues on earth.

There are several basic reason why man must be permanently social creature. The reason are helplessness in child hood, socialization is the process where by the individual is converted into a person link in social heritage and society is the store of knowledge. L.B. Murphy in his book "Experimental social psychology" based upon experimental research says that "the self can come into being only in society only with the give and take of group life".⁷

Sri Sri Thakur's views on Inter Relationship among society, state & communism :-

Sri Sri Thakur Anukulchandra defines society as the integrated body in which the people are gathered under the banner of the ideal, the materialized living embodiment, working to fulfill him in all respects with inter-interestedness for their life and growth through active service for the environment. The society in the larger perspective is called state. The purpose of such union is to work together for solving the problems of life and growth for unanimous development and this body is called communists. The fundamental essence of this communion is known as communism.

In this regard Sri Sri Thakur Anukulchandra highlights,

“ To be together
 With the ideal –
 the Realized one,
 the Embodiment,
 the principle in flesh and blood,
 to achieve the stay or stand
 to life and growth
 the existence
 individuals serving the environment
 to fulfill the ideal
 with inter-interested
 urge and energy-
 such a integrated organism
 may be called society,
 with the goal to realize
 the ideal in life
 and this society evolves in to state,

the object of such a communion
 is to work and solve
 the problems of life and growth,
 to achieve and enjoy welfare,
 and this body may be called
 communists,
 the essence of this communing
 with the ideal
 of individual and environment
 in mutual service
 is communism as I think.⁸

The politician who obeys this principle of communing with the ideal serving Him with active zeal and working smilingly for the life and growth of the people, bearing all the sufferings, is regarded as a ‘real communist’, in Sri Sri Thakur’s view. As pointed out by him ‘communism’ is the ‘Ism’ of life or ‘existence’. Because, ‘existentialism’ according to Sri Sri Thakur is the source of all isms. There can be no ‘ism’ without existence. Hence, he comments :

“ The source of all ‘isms’
 Is existentialism –
 no existene,
 No ‘ism’.”⁹

Sri Sri Thakur’s Views on Individual :

Character and personality building was the prime goal of Sree Sree Thakur. For rectifying an individual or to bring peace to a disturbed soul, the methods adopted by Sree Thakur were simple, scientific and at the same time very effective. He used to inspire his followers to beg unhesitatingly for his mission. However, he always ensured that the person giving for a good cause is compensated through the loving services rendered by the person taking for his mission or otherwise. Sree Sree Thakur himself used to ask for oblation from his devotees. It was normally seen that he often asked from the poor and the down-trodden. This was one of his unique methods of improving the capability of a person. The exchange between the giver and the taker improves personal relationship and reduces vanity of boy.

Sree Sree Thakur formed a Kirtan group whose members were mostly antisocial elements of Himaitpur and adjacent villages. Through his inspiration and loving touch most of the criminal-minded people got fully absorbed in Kirtan (singing in praise of God accompanied by vigorous dancing) and gradually got converted to good human beings. Truly, divine methods are always different from methods followed by government institutions or other philanthropic bodies. Of late, it is noticed that many of the government run institutions are also trying to follow simple methods as practiced in institutions run under a realized soul.

Sree Sree Thakur laid maximum sress on initiation and education in right direction and also on compatible marriage. He said education for the sake of university degree or landing a government job is mere literation. Real education implies development of common sense through practical association. To give shape to his ideas of education, he had established ‘ Tapovan Vidyalaya’ and engaged teachers who were earnest devotees. According to him, a school atmosphere is only part exposure to life of the students. Real training takes place within the family. He stressed the need to have a perfect, respectful and disciplined family for the growth and well being of the children. In

Sree Sree Thakur's own words, "Literation makes the complexes facilitated whereas education enlightens the being, hence its index, habits and behaviour glow on in a sonorous rhyme."¹⁰

As regards compatible marriage, there are innumerable couplets uttered by Sree Sree Thakur. A gist of those is presented here. A person comes to this world with '*Sanskaras*' (traits by birth) inherited from parents. If the inherited traits are bad, then any amount of subsequent effort will not be able to elevate the individual's mental and physical characteristics. Attachment to *Sadguru*, no doubt, plays an important role in the overall development, but a sound base by birth is always helpful for faster and superior growth. For the sake of inherited qualities, Sree Sree Thakur has laid maximum stress on compatible marriage. Instincts percolated through previous generations are different for different groups of people. Most of the societies have formed such groups in ascending or descending order of qualities. Choosing a group apart from one's own group, in marriages need to be done judiciously for healthy reproduction. A boy from a higher group (*Varna*) getting married to a girl from a lower group (*Varna*) is biologically compatible and our scriptures have approval for this. The reverse, that is, a boy from a lower group (*Varna*) getting married to a girl of higher group (*Varna*) does not have scriptural approval. Sree Sree Thakur has vehemently opposed the latter form of marriage as that is biologically not compatible and will create children of treacherous instincts. Sree Sree Thakur's mission is man-making and he advised compatible marriage as a solution to many social maladies. Renowned statesmen, scholars and social workers had often discussed this issue with Sree Sree Thakur. Most of them had agreed in principle, while a few of them often expressed difficulties in following this in letter and spirit. Deshbandhu Chittaranjan Das was a sincere devotee of Sree Sree Thakur and used to discuss with him many issues including those related to liberation of the country. Sri Das once told that he was not getting proper persons to help him in his multifarious social activities. Sree Sree Thakur immediately suggested to implement compatible marriage and said that unless children are born with good and desirable instincts, the country can never get real freedom. Sri C.R. Das agreed wholeheartedly but said, that would need time for such children to grow up and the country can't wait for that. Sree Sree Thakur strongly pointed out that there was neither any alternative nor any shortcut way.

Netaji Subhas Chandra Bose was also a great admirer of Sree Sree Thakur although he had not taken initiation like C.R. Das. During his visit to Satsang Ashram, Pabna, he had discussions with Sree Sree Thakur regarding freedom movement and other related issues. To him also Sree Sree Thakur spoke about the necessity of compatible marriage for getting healthy children with superior instincts. Netaji promptly agreed to the principle of compatible marriage although he had the same apprehension regarding the time required for materializing this concept.

Varna plays important role in marriages in almost all states of India. This however should not be misconceived as casteism or untouchability. In other countries and amongst different races also social marriages are performed by following certain norms which are a kin to the system followed in our country, though it has not evolved so finely anywhere else. Sree Sree Thakur, in his teachings, has never compromised on this very important aspect related to human welfare.

Sree Sree Thakur had uttered around twenty five thousand messages, both in prose and poetry, which encompass all aspects of life and are comparable only to the very best of the Vedas, the bible, the Quran taken together. His utterances are in simple yet grand Bengali and English and are easily understood. Sree Sree Thakur's deep insight into most difficult aspect of science and universe could make even the scientists spellbound. Mechanism of electrons, protons and other intricacies of Nuclear Physics were clear to him even without his having read a single book on this subject. So much so that through his mortal eyes he could see and explain cosmic mystery which the scientists find difficult to explore even with powerful instruments till date. These are unbelievable and are difficult to be explained through reasons.

Devotees used to throng around Sree Sree Thakur with problems of various kinds. While giving solutions to their problems, often rhythmic words used to come out spontaneously from him. The devotees who were living in constant company of *Sree Sree Thakur*, used to discuss topics of all kinds and wait for *Sree Sree Thakur's* reactions. Most of his sayings related to Religion, Philosophy, Science and Politics etc were uttered in this way. *Sree Sree Thakur's* messages were not the outcome of any pre-meditation; rather those were dictated by him normally, mostly in course of conversation and at times while remaining immersed deeply in some thought. The only booklet available as having been written with his own hand is the *Satyanusaran*. In response to a sincere prayer of a friend, he sat for one whole night and jotted down a few sentences at the age of 22 as a kind of advice to a friend, which were subsequently compiled in that book. It is amazing that the small booklet contains everything that a person may need for building up his life full of grace and purity. There is no façade of human life which is not covered in the *Satyanusaran* in a most lucid language. Regular reading of this book will automatically bring peace in a person however disturbed his mind may be.

Sree Sree Thakur's love and wisdom ushered in miraculous change in numerous lives. The word miracle had no place in his life. He used to discourage miracle-mongering attitude and treated it as the greatest impediment on the path of spiritual progress. According to *Sree Sree Thakur* there cannot be anything beyond science and laws of nature.

Contribution of Women for the Society:

Sree Sree Thakur analyses the word 'woman' from its Sanskrit version *Nari*. According to him, the word *Nari* has been derived from the root word *Nru* which means 'growth'.

Hence the word *Nari* means the one who nurtures and nourished. Judged from the viewpoint, a 'woman' is she who helps in 'growth' and development'. (Rev. *Bagartha Deepika*, The dictionary of the used words of *Sree Sree Thakur*, 2nd Ed. 1997, P.71).

He views that a woman has an unfathomable contribution for the uplift of the human society. She plays a multidimensional role in different stages of her life-individual, conjugal, domestic, social and national. A woman nurtures the society in various ways in the form of daughter, sister, wife, mother and house-keeper. In this perspective, she plays the most crucial role in the growth and development of the society and state. Therefore, *Sree Sree Thakur* says,

Do never toss
The females,
Rather be regardful,
Modest and serviceable to them ,
Because they are the
Mothers and nurturers of humanity,
Caress and solace in sufferings, the keen conscientious good of the people. ¹¹

In his perceived opinion, the woman is a symbol of the all resourceful Goddess of wealth and the universal mother. Because, the constancy nurture, inspiration, service, care, love affection, encouragement and exaltation of a devoted wife enlivens the husband, making him unconquerable in the struggle for existence. The wife serves to enhance the husband's mental and physical strength, velour, longevity and joy. When the husband is tired, exhausted and depressed in his existential run, it is the wife who infuses in him a new life-urge by energizing and tuning him in the tune of her love, affection, sweet and cordial service with active involvement – thus protects, nurtures and fulfils him physically and mentally with a sober manipulation and soothing words. In *Sree Sree Thakur's*

ideology a concentric loving wife is just like the all enduring earth who helps the husband in surmounting his existential difficulties with concentric eagerness and active volition through her infinite tolerance, patience and perseverance. Therefore, *Sree Sree Thakur* views: “Through the wealth of her benign qualities, our dirty homes become transformed into holy, sweet and beautiful sanctuaries of bliss and our families turn to be so many paradises of peace – when flows a perennial current of all around progress.

Democracy is incomplete, if women do not play an equal role in politics. Therefore, women have to play an active role in the political field. Equal participation of men and women in all spheres is one of the pre-conditions of democracy. Equal participation not only brings harmony in politics but also harmon in life.

Indian democracy has been passing through a process of change since independence. The Constitution (73rd Amendment) Act 1992, which came into effect on April 24, 1993, is a major landmark in the transition of political power to the grass root levels in the country. The act which was inserted in part IX of the constitution, envisages a three tier system of *panchayats* namely (a) *Gram Panchayat* at the village level (b) *Panchayat Samiti* at the block level (c) *Zilla Parishad* at the district level.

The act is extremely important for political empowerment of women. It constitutes a major milestone on the process of empowerment of women. Article 15(3) of the Constitution stipulates that, - “Nothing in this article shall prevent the State from making any special provision for women and children”. That is why the provision for 33 percent reservation in this act out of the 22.5 lakh elected representatives in the new *Panchayati Raj* System, is very much according to the letter and spirit of the Constitution of India. Underlining the need to empower rural women who constitute 77% of the country’s female population, the *Panchayat Raj* Act of 1992 is aimed at empowering women politically at the grass root level in a revolutionary fashion. The new *Panchayat Raj* Institutions (PRIs) have acted as a centripetal force for women in villages.

Swami Vivekananda said, “Just as a bird could not fly with one wing only, a nation would not march forward if the women are left behind”.¹² In the past, women were considered as second class citizens, inspite of her contribution in the life of every individual human being. Experience shows that she still belongs to a class or group in the society’s ladder who is in a highly disadvantaged position on account of several social barriers and impediments. She has been the victim of tyranny at the hands of men who dominate the society.

In India, women who constitute half of the national population have always been discriminated and have been suffering discrimination in silence in the civilized as well as the primitive societies. As it appears today, there is gradual attitudinal change in them. Indian women have commenced slowly moving towards a state of self-reliance and independence.

According to Lenin, “ You cannot draw the masses into politics without drawing the women into politics as well”. Therefore, for drawing women into politics, the provisions for reservations were made. The Constitution (73rd Amendment) Act 1992, Article 243D (3) reads, - “Not less than one third (including the number of seats reserved for women belonging to the Scheduled Castes and Scheduled Tribes) of the total number of seats to be filled by direct election in every *Panchayat* shall be reserved for women and such seats may be allotted by rotation to different Constituencies in a *Panchayat*”.¹³

CONCLUSION :-

The fundamental attribute of man is a social in nature. Man is a social animal. Man belongs to society. The individual life is bound to group-life in the society. They are interwoven in such a way that is impossible to separate them. Man lives in society, moves in society and dies in society.

Society is around him and society is within him. There is no antithesis between the individual and the society.

Sri Sri Thakur Anukul Chandra's views that the ultimate goal of human life in attainment of supreme consciousness – that is realization of God. This can be materialized through concentric urge, devout oblation and active service for the spiritual guide – the ideal – the emblem of Heaven and materialized embodiment of God, who can protect, nurture and fulfill the man in all spheres of his life with due correctness, creating in him an adjusted and beautified character.

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