

Anukulchandra Chakravarty

Sree Sree Thakur Anukulchandra (Bengali: শ্রীশ্রীঠাকুর অনুকূলচন্দ্র; 14 September 1888 – 27 January 1969) popularly known as **Sree Sree Thakur**; Bengali: শ্রীশ্রীঠাকুর) was an Indian Godman, physician, and founder of Satsang.^{[1][2][3]} Devotees call him as the Fulfiller the Best of the Time (Bengali: পূৰুষোত্তম). He is commonly addressed as Embodiment of Supreme Love (Bengali: পৰমপ্ৰেমময়) by his devotees.

He was homeopathic physician by profession.^[4] Anukulchandra's social movement, called Satsang, was originally registered in Himaitpur.^[5] Later Satsang was registered as a society under Indian Societies Registration Act 1860, having its registered office at 57 Jatindra Mohan Avenue, Kolkata-57 and the main institution at Satsang Nagar, Deoghar, in the state of Jharkhand, India.

On 2 September 1946 before the Partition of India, Anukulchandra moved to Deoghar in India from his birthplace Himaitpur, Pabna.^{[4][6]} This is where Satsang currently has its main center. Anukulchandra died on 27 January 1969.^[6] Satsang is managed now by Sri Asoke Chakravarty (popularly called Sree Sree Dada^[6]), the grandson of Anukulchandra.

Contents

Biography

- Birth and childhood
- Education
- Marriage
- Medical practice
- Kirtan and trance
- Man Making Mission
- Philanthropic activities at Satsang
- Moving to Deoghar
- Death and legacy

Philosophy and teachings

- Literature
- Books

Notable people influenced by Anukulchandra

Satsang Centers and Bihars

Commemorative postage stamp by Indian Government

References

Sources

Biography

Birth and childhood

Sree Sree Thakur Anukulchandra শ্রীশ্রীঠাকুর অনুকূলচন্দ্র



Sree Sree Thakur Anukulchandra

Religion	Hinduism
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Founder of	Satsang
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Personal

Nationality	Indian
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Born	<div>Anukulchandra Chakravarty</div> 14 September 1888 <div>Himaitpur village (present-day Pabna district, Bangladesh)</div>
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Died	<div>27 January 1969 (aged 80)</div> Deoghar town, Deoghar district, Jharkhand state, India
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Spouse	Sree Sree Boro Ma (Sorashibala Devi)
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Children	Amarendranath Chakravarty(son), Bibekranjan Chakravarty (son), Sadhana Devi (daughter), Santwana Devi (daughter), Prachetaranjan
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Anukulchandra was born on September 14, 1888 (Bhadra 30th, 1295 of Bengali Calendar) in Himaitpur village in the Pabna district of Bangladesh. His father was Sivachandra Chakravarty (Shandilya gotra Kanyakubja Brahmin) and his mother was Manomohini Devi.^[7] Biographers point out that Manomohini had strong spiritual thirst from the early childhood and had received the 'holy name' in her dream and later she had her formal initiation to 'holy name' from Radha Soami movement's guru Hazur Rai Saligram Bahadur^{[8][9]}

	Chakravarty (son), Anuka Devi (daughter)
Guru	Huzur Maharaj

According to followers, one day a wandering monk came to the homestead of his parents. The monk requested for a meal. After having the meal served by Manomohini Devi, the monk told Manomohini that the only male child of the family would die and a person would be born who would be a Lord to many. Soon after, Loha, the only brother of Manomohini died.^{[10][11][12][13][14]}

Anukulchandra was born in the 12th month of his mother's pregnancy.^{[14][13][15][16]} Allegedly, at birth he was smiling and looking around brightly at the world.^[17] Biographies of Anukulchandra also point out other unusual features and stories of birth such as having no hair on the head and extremely bright light in the home when Anukulchandra was born, which made villagers, fishermen come rushing from the Padma river thinking mistakenly that there was a fire.^{[18][19][11][20][21]}

According to many biographies, Anukulchandra's conduct and behavior was a little unusual and mysterious in nature from early childhood.^[13] ^[22] Anukulchandra's extreme devotion to his mother was noted as one unusual characteristics. One math exam day, being late to prepare to go to school, Anukulchandra's mother angrily told him that he would not be able to answer a single math question. At exam, he did not write a single answer thinking, that would prove his mother wrong.^{[23][24]} Another unusual characteristics was noted as his prophesies. When asked by his mother to come along to go to see a newborn of their neighbor, four year old Anukulchandra told his mother that no need to go as newborn would die within eighteen days. The newborn allegedly died on eighteenth day.^{[25][26][27][28]}



Manomohini Devi (1870-1938), mother guru of Anukulchandra and first President of Satsang.

Since childhood, Anukulchandra was believed to be able to sense the pain of others. One tropical stormy day from school, eight year old Anukulchandra started running, out of classroom through the bamboo groves while heavy hail was hitting him, protecting his head by text books, finally spotted a very old man in feeble voice crying for help- 'Allah, save me...'. He rescued the old man. Anukulchandra was chastised by mother Manomohini, since he came home in bad weather fully drenched and text books were damaged.^{[29][30][31]}

Biographies point out stories of Anukulchandra's fundamental thinking ability as he was learning as a child. Anukulchandra was reportedly beaten heavily by his elementary school teacher Satya Moitra when he answered that one plus one only makes two ones but not two. Addition supposes that two things are identical which is non-existent.^{[32][33]}

Spiritual ecstasy from childhood was thought by the family and neighbor to be epileptic seizures. Having engrossed in meditating the 'holy name' given by his mother, Anukulchandra used to lose his outward consciousness on regular basis from the early childhood.^{[27][34]}

Education

Anukulchandra started his formal education at Himaitpur village elementary school in 1893. In 1898, he was admitted to Pabna Institute and studied there up to the eighth grade.^[13] He attended Raipur High School at Amirabad for a short period and then in Naihati High School in the 24 Parganas of West Bengal until 1905. He did not however graduate from high school. Biographies

mention an incident where Anukulchandra gave away his matriculation exam registration fees to a classmate, who he found crying as he was not able to afford the registration fees.^{[35][36]}

Later Anukulchandra was admitted to the National Medical School of Bow Bazar in Calcutta. Anukulchandra tested-out of the school's high school diploma requirement.^{[37][38]}

In high school, Anukulchandra wrote several short plays, the first in 1905. He also wrote songs and poems which were later published in a book, *Debjani-O-Anyanya*^{[39][40][41]} In 1910, Anukulchandra wrote some guiding instructions for one of his friend Atulchandra Bhattachariya, that was later published in 1918 as booklet called *Satyansaran* (The Pursuit of Truth).^[42]

Marriage

At the age of 18 in the year 1906 (Bengali year 1313 on 28th day of Shrabana), Anukulchandra's parents arranged for him to marry Sorashibala, aged 11, daughter of Ramgopal Bhattacharya of Dhopadaha village, residing in Pabna town. Sri Sri Baromaa has significant contributions to the advancement of Satsang movement and is a role model to lakhs of devotees for being a supportive and caring wife.

Medical practice

After finishing medical school, Anukulchandra started practicing medicine in Himaitpur in 1912. He practiced as a physician for only 3 years. His reputation as a physician spread in the neighboring towns and villages due to reports of a miraculous curing ability.^{[43][44]} Anukulchandra reportedly paid for his patients' medicine and provided financial help. Anukulchandra did not have a fixed rate for seeing patients and he accepted fruits and vegetables as payment for his services.^[45]

Kirtan and trance

At the height of his success as a physician, Anukulchandra formed kirtan group which attracted whole host of people from all strata of the society. There are reports that claim that many of the outcast in the society like drug addicts, convicted killers, etc. came to his kirtan group and transformed into a normal human being.^[46] Anukulchandra's fame slowly turned from being just a 'wonderful physician'^[47] to a friend, a guide and a shelter. Anukulchandra at this time had started having formal devotee by the process of 'Initiation' (Bengali: ঐচ্ছা) in the 'Holy Name' that he had received from his own mother in the childhood. Ananta Maharaj, Kishori Mohan Das and Satishchadra Goswami were his first three initiated devotees.^[48]

In the years between 1914 and 1919, Anukulchandra, while performing kirtan went into trance. It is said that during these episodes of trance, utterances would come out of his mouth. The people around him started recording those messages and 71 days of such messages was later published as a book called 'Holy Book' (Bangla পুঁথি).^[46] The messages of these episodes has claims of his Providence.^[48] During this period of trance Anukulchandra's fame as a divine personality spread all over Bengal. This trance is called by his follower Bhabsamadhi. Following Mohaprobhu Shri Shri Chaitanya Dev He went to Chakratirtha in south 24 Pgs district of W.B. in India. There he reached this stage of trance. This place is the only identified location in India. In ancient time Chakratirtha was a pilgrimage centre near-Sundarban mangrove forest. People from all over India started coming to see a glimpse of Anukulchandra. Many of them were repeat visitors and eventually moved to Himaitpur to stay with Anukulchandra.

As the followers grew and started living around him, in the year 1915, Anukulchandra's mother gave a name to the movement as 'Satsang'.^[49]

Man Making Mission

At the end of 1919, at the height of his fame with kirtan and trance one evening Anukulchandra disappointed a mammoth crowd by not doing kirtan.^[50] Anukulchandra started his new mission called 'labor of love'. With thousands of devotees living around him, Anukulchandra started his 'man making mission' with three guiding principles of 'Jajan', 'Jaajan' and 'Ishtavritty'.^[49]

Philanthropic activities at Satsang

Anukulchandra set up Tapovan Vidyalaya and a number of Arts and Science colleges to provide education to the community.^[51] He set up the research laboratory called Viswa Vigyan Kendra. To promote fine arts Anukulchandra started the Satsang Kala Kendra. Gradually findings and learning were recorded in various books.^[52]

Moving to Deoghar

On 2 September 1946, Anukulchandra, at the age of 58, went to Deoghar with few of his devotees and family members owing to poor health. Soon after he went to Deoghar, India gained independence from the British Empire, but was also partitioned. The Himaitpur Satsang became part of what is now Bangladesh. He rebuilt the institution at Deoghar,Jharkhand.^{[6][53]}



Satsang soup kitchen (called 'Anandabazar') at Satsang Nagar Deoghar where millions are served each year.

Death and legacy

After his death on 27 January 1969, his oldest son Amarendranath Chakravarty (21 November 1911 – 6 August 1995), known as Sree Sree Borda (Bengali: শ্রীশ্রীবর্দা), led the activities of Satsang as the Acharya (one who demonstrates the way through his practices). He was a key figure in the maintenance of Satsang movement after Sree Sree Thakur's demise in 1969. He was credited with the rapid expansion of Satsang followers and as well building of numerous Satsang centres in different parts of India.^[54] On December 6, 2010, Indian Post Office released a commemorative stamp of Amarendranath Chakravarty.^[55]

Today the activities are headed by Asoke Chakravarty grandson of Anukulchandra and son of Amarendranath Chakravarty

Philosophy and teachings

- Dharma – "By Dharma everyone can live and grow; The sect is not the same as Dharma though." (translated from Anushruti)
- Dharma - "To know Dharma is to know the root cause of anything, and to know that is wisdom". (Satyanusaran)
- He has presented the way of life from scientific aspects without denying the wisdom of the prophets of the past.
- He believed that man is the only wealth, not money.^[4]
- Jajan – to elevate oneself by following a living ideal.^[53]
- Jaajan – to exalt others through active service.^[53]
- Ishtavritty – a daily love offering.^[53]
- Swastayani - five basic principles to achieve healthy happy and long life.^[6]
- Sadachar - to accept and embrace everything existential.^[6]
- Convergence, not conversion
 - In the foreword of the book *Satyanusaran* Anukulchandra writes "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. Of 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.^[56] Anukulchandra did not accept anyone as his disciple if he or she wanted to change his or her faith. According to Ramesh Nagaraj Raq Anukulchandra advocated that people of all faith could come together and strengthen communal harmony.^[57] Ray Hauserman, one of his American devotees, wrote a book *Commitment to a Christian Renewal: Conversations with an Indian Sage* which describes Anukulchandra's convergence philosophy in the West.^{[58][59]}

Literature

Except a few short plays, poems, and songs published as *Debojani O Ananya*^[39] the only book directly written by Anukulchandra is *Satyanusaran*^[56] His dictations in the form of rhymes has been compiled into multiple volumes of books by Satsang Publishing House, which was established by Anukulchandra. Many of his conversations and found new episodes within of which lectures have been recorded by appointed followers and have also been published.

Books

Books in Bengali (Original Work)

1. Satyanusaran (Pursuit of Truth)
2. Swasthya O Sadachar Sutra (Health & Hygiene)
3. Yati Abhidharma (Upholding principles to be followed by a Saint)
4. Debi-Sukta (On Women)
5. Tapa-Bidhayana 2 Vol. (Rules of Spiritual Practices)
6. Bidhi-Binyas (Application of Rules)
7. Sad-Bidhayana (Rules of Embodiment of Truth)
8. Nistha-Bidhayana (Rules of Adherence)
9. Adarsha-Binayaka (Rules of Ideal)
10. Bidhan-Binayaka (Existential Laws)
11. Samaj-Sandipana (Guidance for society)
12. Bikriti-Binayana (Adjustment of Adulteration)
13. Bigyan-Bibhuti (Scientific Knowledge)
14. Dhriti-Bidhayana 2 Volumes (Maintenance of Knowledge)
15. Achar-Charjya 2 Volumes (Rules of Conduct)
16. Alochana-Prasange 22 Volumes (Discussions)
17. Nana-Prasange 4 volumes. (Conversation on various Subjects)
18. Katha-Prasange 3 Volumes (Discourses)
19. Islam-Prasange (About Islam)
20. Punya-Punthi (Holy Book)
21. Anushruti 7 volumes (Rhymes and poetry)
22. Chalar-Saathi (Companion of Life)
23. Pather-Kari (Gems for Life)
24. Nareer-Neeti (Women's Code)
25. Seva-Bidhayana (Rules for Service)
26. Neeti-Bidhayana (Moral Principles)
27. Kriti-Bidhayana (Rules for Success)
28. Shiksha-Bidhayana (Educational Principle)
29. Darshan-Bidhayana (Philosophical Principle)
30. Nareer Pathe (Women's Guidance)
31. Shaswati (Eternal Truths)
32. Sambitee (Perfect Knowledge)
33. Taanr-Chithi (Letter written by Anukulchandra)
34. Amiya-Lipi (Solution of daily life problems)
35. Ashish-Banee 2 Volumes (Blessings)
36. Preeti-Binayak 2 Volumes (About Love)
37. Jaji-Sukta (Principles of Jaajan)
38. Charyya-Sukta (Habit)
39. Bibaha-Bidhayana (Marriage)
40. Sangya-Samiksha (Definition)
41. Bibidha-Sukta (Rules)
42. Arya-Pratimokshya (Aryan Culture)
43. Deeprakshi (Conversations)
44. Jeevan Dipti 3 Volumes (Enlightenment of Life)
45. Arya-Kristi (Aryan Culture)
46. Amiya Bani (Valuable Principles)

Books in English (Original Work)

1. The Message 9 Volumes
2. Magnadicta
3. Lord's Prayer
4. Discourses

Notable people influenced by Anukulchandra

Chittaranjan Das,^{[4][60]} Krishna Prasanna Bhattacharya (assistant to Nobel Laureate Prof C.V.Raman),^[53] senior P.C. Sircar and Barin Ghosh have been initiated as disciples of Anukulchandra. Subhas Chandra Bose was also influenced by Anukulchandra's philosophy.^[61]

Satsang Centers and Bihars

Satsang Centres (places where devotees assemble regularly) are present in multiple places around the world (US, Canada, UK, Australia, Singapore, UAE, Nepal, Myanmar, Bangladesh, India).^[62] Satsang Bihars are present in many states of India (Gujarat, West Bengal, Assam, Tripura, Orissa, Delhi, Tamil Nadu, Andhra Pradesh, Karnataka, Maharashtra to name a few).^[63]

Commemorative postage stamp by Indian Government

On 2 September 1987 (100th anniversary) of Sree Sree Thakur Government of India has released a postage stamp on Him.^{[52][64]}

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9. Brace 2012, p. 50.
10. Vora 2004, p. 4.
11. Srinath 1990, p. 14.
12. Joarder 2001, p. 15.
13. Dattaroy 2012, p. 57.
14. Maiti 2013, p. 7.
15. Srinath 1990, p. 15.
16. Joarder 2001, p. 16.
17. Brace 1977, p. 4.
18. Maiti 2013, p. 3.
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21. Nahar 1989, p. 9.
22. Joarder 2001, p. 15-21.
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32. Hauserman 1962, p. 12.
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