



SOME ASPECTS OF RELIGIOUS ORGANIZATION OF SREE SREE TAKHUR ANUKULCHANDRA: AN ETHNOGRAPHIC STUDY

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ABSTRACT

Religion plays a key role in our society. In present days, not only in pre-industrial or peasant society, but also in industrial society, religion is playing a vital role. We may found that, the owners of both large size and small size industry are obeying certain religious norms and values and performing few religious activities. For that (performing religious activity), they built a special room, which is called temple or church or mosque. On the other hand, religious organization consists of religious norms and values, religious performances, religious performer, religious leaders, temple (place of worship) etc. The main aims of this paper to understand some aspects of religious organization of Sree Sree Thakur Anukulchandra. The number of disciples of Sree Sree Thakur Anukulchandra has been increased from last two decades. And his name as well as the institution has spread all over the world, such as America, England, Bangladesh, Nepal, and Bhutan. Generally the number of disciples of any religion may increased from past. But the number of disciples of Sree Sree Thakur Anukulchandra has been increased tremendously.

To know the reason or get an idea about the increase the number of the disciples is also one of the aims of this paper.

Key words: Religion, Temple, Religious Leader, Organization, Religious Performer.

Introduction

Religion is part of human culture, but it presents unique problems for anthropology, not only because both members of societies and anthropologists themselves often take it more seriously and literally than other parts, but because it poses profound challenges to the terms and concepts that we use to understand and analyze cross-cultural belief and behavior. An authoritative definition is difficult to determine, but an essential feature is that it includes conceptions of nonhuman and superhuman beings and forces that are in social and cultural relationships with humans. (Havilland, 1999; Eller, 2016)

A religion is a composite of various modules or building-blocks of ideas, practices, tasks, and institutions. Among these modules or elements are: “spiritual” being(s) or force(s), roles or tasks for human specialists’ behavioral or “ritual” activity, and language or religious speech, usually as part of—or itself being—ritual activity. Within the category of beings and forces is a wide variety of overlapping conceptions, with permeable boundaries, such that humans can become spirits or demons or even gods and vice versa. Some beings and forces are intimately known, while others are vague and amorphous. Multiple religions also share the “religious field” of a society, in diverse interrelationships. Finally, religion is integrated within the wider culture, shaping and being shaped by that culture. Since anthropologists are interested in how individuals and groups really understand and practice religion, we explore how religion enters and influences everyday life (Eller, 2016). Religion is typically defined as a social organization that based on a set of common individual beliefs and practices generally held by a group of people. (Boyer, 2001) As groups, religious organizations are groupings of religious individuals that have a variety of different goals and purposes. In this context, temples are the first type of organization. Temples, whether traditional or modern, have structures just like any other organization. Other organizations exist to help the temple itself accomplish its goals. Some of these organizations are linked with a particular faith, while others are not.

Religious activities generally need some infrastructure to be conducted. For this reason, there generally exist **religion-supporting organizations**. Present researchers made an ethnographic

account of the religious organization as formed by the followers of *Sree Thakur Anukul Chandra*. Being very famous in India, he was born in the District of Pabna t, Bangladesh. He was very famous as one of the leading religious leaders, and was called *Thakur* by his *Sishyo* (followers/disciples). After leaving from Bangladesh, he reached at Deoghar, Jharkhand and there he built the ashram which he gave the name *Satsang*. This paper not only makes an ethnographic account of *Sree Sree Thakur* but also tried to find out the impact of globalization and modernization on this organization. We know that many changes may occur due to these two (globalization and modernization) in every organization. This organization, which the present researcher studied, is not exceptional from this. He also worked on the followers of *Sree Sree Thakur* at the village Fultala, North 24 Parganas, West Bengal. He tried to encounter how they follow and maintain the norms and values which are specially prescribed for the followers of *Sree Sree Thakur* and why they choose *Sree Sree Thakur* as their god. Beside this, what is the impact on physical and psychological condition of those followers who maintain the norms and values properly?

Aims and Objectives of the Present Study

The present study has some aims and objectives as follows:

- To make an ethnographic account of the pattern of the structure and role of the organization as formed by the charismatic religious leader, namely, *Sree Anukul Chandra*.
- To throw light on the organizational structure and role in maintaining the spreading of religious norms and values of the same.
- To gain the knowledge about the impact of modernization as well as globalization of the religion organization of the same

Methodology of the Present Study

The empirical data have been collected through Participant Observation, Intensive Interview and Case Studies, along with the Household Census survey and Photography. It is also worth motioning here that the books, journals, newspapers, bulletins, and web internet sources have also been utilized as secondary data for the present study.

Study Area and the Unit of Observation:

The present study has been carried out in two contexts: the *Satsang* temple in *Deoghar* district, Jharkhand as the main center and the village namely, *Fultala*, which in the district of North 24 Parganas, West Bengal. Purposive sampling has been used to collect data as both the contexts are abodes of organization of the disciples of the religious leader, *Thakur Sree Anukul Chandra*. The two contexts have also been selected in order to observe the networks of relation between the main temple and the disciples.

Discussions and Interpretations:

A. Sree Sree Thakur Anukulchandra: A Brief Historical Genesis

Sree Sree Thakur Aukulchandra was born at 4.20am, Friday, 14th September in 1888. The day was 'Tal nabami'. Everyone took the vow of '*Tal nabami*'. They will enjoy '*Tal nabami*' with taking some foods, made from tal fruit. Monomohini devi felt something differences on that night. She did not feel the labor pain as other women may feel. She was sleeping in her room and her mother was sitting near her and kept her hand on Monomohini's belly. And others were waiting at the Barandha to know what will happen. She did not feel any labor pain. Her mother was also sleeping near her. No one was awake. Suddenly a fire-like light broke their sleep. Everyone open their eyes and looking at Monomohini Devi. And notice that a male baby is born. No one understood how he was born. The baby looks like different from other baby. He was totally hairless. His skin complexion was very bright. Generally a baby is crying after birth, but he didn't. Rather he was smiling and looking around after his birth. Every one shocked to see it and telling that obviously there has some mystery in it. This baby is not a normal one. After seeing the baby, all his sadness was over. All family members are feeling happy after his birth. According to their cultural norms the female members blow *ulu-dhoni* (the sacred sound) for five times. After hearing that, villagers understood that a male baby have born in Choudury family. This news was spread throughout the village for a while. After that everyone (rich, poor, middle class) came and gathered at Monomohini's house. Everyone was looking at the new born baby.

He started his primary education at *Himaitpur* primary school in 1893. He admitted at Pabna institute school in 1898. There he learned till class VIII. After that he got admission at *Raipur* High School in *Amidabad* for few days. Then he was admitted at *Naihati* High School (24 Parganas, West Bengal). Whatever he did not complete his graduation from any high school.

Before matriculation exam once he saw that one of his classmates was sitting beside the road and also crying. Because he did not arrange his admission fees. He had insufficient money. Then Anukul Chandra paid his friend's admission fees from his pocket. And he did not give the exam.

Then *Anukul Chandra* admitted at *Bowbazar* National Medical College. And he passed from there which he need. He wrote many plays during his school life. He wrote his first play in 1905. He wrote many songs, rhythms after his school life, which were published in the book '*Debjani* and *Ananya*'. In 1910, Anukul Chandra wrote some rules and regulations for his friend Atul Chandra. After that in 1918, those are published as a book named '*Satyanusaran*'. 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. *Anukulchandra* credited much of his success in life to his wife, mentioning that if he had been born as a woman, it would have been as his wife.

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. *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.

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 outcasts in the society like drug addicts, convicted killers, etc. came to his *kirtan* group and transformed into a normal human being. *Anukulchandra's* fame slowly turned from being just a 'wonderful physician' to a friend, a guide and a shelter. *Anukulchandra* at this time had started having formal devotee by the process of *Dikkha* ('Initiation') 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.

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 *Punya Puthi* ('Holy Book'). The messages of these episodes have

claims of his Providence. During this period of trance, *Anukulchandra*'s fame as a divine personality spread all over Bengal. 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*'.

After his death on 27 January 1969, his oldest son Amarendranath Chakravarty (21 November 1911 – 6 August 1995), known as Sree Sree Borda, 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. Today the activities are headed by *Asoke Chakravarty*, grandson of *Anukulchandra* and son of *Amarendranath Chakravarty*.

B. The Temple, Satsang: A Brief Historical Genesis

Sree Sree Anukul Chandra's auspicious emergence news has been spread in Assam, Odisha, and Bihar, when, his beloved human body becomes a spiritual one, and everyone called him '*thakur*' (god). Gradually it has been spread everywhere. He became very popular and got many disciples only, in five years. In 1918, 14th and 15th September, organized a huge festival '*Biswaguru – Abirvab Mohotsob*' in Kushtia. Many people had come from various parts of the country as well as foreign country and enjoyed the festival. Thousand and thousand people gathered just to see the *Takhur*. He never felt disturb to hear the sound of people and also gave solution to their problems. He never believed in caste, *Varna*, religion etc. everyone is same to him. In 1919, he went to Kolkata many times. When he stayed there, then many rich, poor, well established person went to meet him and also to take the solution of many problems. Everyone became happy and bewitched by saw his personality, generous outlooks, and the power to provide solution of every problem. Every one took him as a god after receiving the solutions of every problem. Who did not get this opportunity; they also did not go back without free hand.

C. Satsang Temple at Deoghar, Jharkhond

In 1946, the all work of the *Satsang* ashram was going nicely. Deogarh was the only reversion place of the *Pabna*. This was waiting for it. It was 30th august, 1946. *Sree Sree Thakur* told to his American disciple Norman. D. Fen, *Bholanath Sarkar*, and *Rajendra Majumder* to reserve a

compartment of a train up to *Baidhyanath Dham*. There was no time in his hand, nevertheless Mr. Fen and *Rajendranath Majumder* made it possible by his glory. Along with this, ***Sree Sree Thakur*** told to Mr. *Sushil chandra Basu* and *Dhirendranath Mitra* to select a house for rent.

1st September, 1946 ***Sree Sree Thakur*** started his journey for Deoghar with his family and disciples. In the morning of 2nd day he left his birth place, and reached at Deoghar. The political and communal condition of the country was become very poor, after his leave from the country. As a result, the country got independence through the separation of the country. His dearest motherland, fancy *Satsang* Ashram, and his huge wealth were kept in the newly constructed country East Pakistan, and that was possessed by the government. He did not go back to his motherland.

He also faced many problems and obstruction at *Deoghar*. Many people conspired against the ashram *Satsang* for their own profit. They set fire of the pandel on New Year festival, and also conspired to destroy its name. But, latter they surrender them to ***Sree Sree Thakur*** when, they are helpless. Gradually the ashram ***Satsang*** became a sacred place. After getting him, the work was started at full energy in Bihar. His glory spread all over the India. His glory also spread not only India, but also in America and England. In 195, many top most politicians came to him in New Year festival. Some special train came there from the various part of the country. The air and the sky of *Deoghar* become full of the sound '*Bande Purushottom*'.

D. Present Condition and Infrastructure of the Ashram *Satsang*:

The main branch of the temple cum ashram of ***Sree Sree Thakur*** is situated in more than 1000 bighas of land. It is not only bound in temple and ashram. Members of the ashram always try to provide all type of facilities. Beside these, there are many places for living, place for eating (Anandabazar), hospital, factory of ayurvedic medicine, garage, *Sakkhat Ghar* (Meeting Room), measume, current supply office, Children play ground (*Sishu Uddyan*), khatal, waiting room, philanthropy, accommodation, house for their own use, library, store room, swimming pool, zoo, electric office, primary school, high school, college, press, water supply department, furniture making factory, *Upasan Kakkha* and so on. These are describing elaborately as follows.

- a. **Mandir (Main temple):** - The main temple of ***Sree Sree Thakur*** is situated on the left side of the road after enter from the main gate. Sculpture of ***Sree Sree Thakur Anukulchandra***,

Barda, and Barama, are kept at the middle of the temple. Other rooms were built around the middle room. The floor of the main temple was made by white stone. And the roof was covered by tin. They maintain it in every month. Every day they do pray in the presence of sree sree pujoniyo babai da. After pray, they read the *Bani* of *Sree Sree Thakur*. In the middle of the temple they set five mike (Output device of sound), so that everyone (who stay away from the temple) can hear the pray and the songs which is sing there. Beside this, there is also a *Pronami Baksho* (obeisance box) where, disciples give money as they wish, on the name of *Sree Sree Thakur*.

- b. Residential Area for Disciples:** -The disciples and followers, who came there, as they do not get the place for stay, for that reason they built many guest house. Actually they provide those rooms for free of cost. For scarcity of place they built many multi stored building and hall room (dormitory). The disciples and followers, if there have any female and child member they may get the advantage to get the room. Those disciples who stay at the room they have to pay 30 rupees per day. There have more than 5000 rooms from all building. When these would be fill by disciples, then they open the hall room. There are 30 hall room are present. There are 300 beds in every hall room. So, total number of seat is $30 \times 300 = 9000$ in hall room. It will be provided by free of cost. They give the permission to stay there for two days of each family. If they want to stay there for more than 2 days, then they have to get the permission for another one day from the manager *Santi da* of the ashram. To get the permission for food and lodging the disciples have to provide The *Ishtraviti Slip (Aarghaprashasti)* and any one id proof. Otherwise, they can't able to provide permission. They arrange two big occasions within one year. One is arrange at the time of *Durga Puja* and another is at the time of Bengali New Year. At these two occasions, every room is filled by disciples. For that reason, in every free space in front of those building were decorated by bamboo tree and canvas for living. And 7feet*3feet bed was prepared for sleeping by strips of bamboo tree. More than 150000 peoples are stay at there all together. And there have sufficient toilet are present there. These rising buildings are always maintained by concerned organizer.
- c. Anandabazar (Place for taking Meal):** - The ashram always busy to provide every facility to their disciples. As they do not get trouble for food, they provide free food facility to every disciple and followers for two times (at lunch and dinner). *Monomohini Devi* was always busy to provide food everyone; later it would become the *Anandabazar*. They

named it *Anandabazar*, because in bazaar we can see there are many types of people come and meet with each other and everyone become very happy. In present it turned into very huge condition. Thousand of thousand disciples and followers take 'prasad' for two times from *Anandabazar* for free of cost. Moreover, in two big occasion not only disciples or followers but also every peoples who came there, they also can able to get food for free of cost. The present *Anandabazar* building turned into eight floors building. There have more than 2000 peoples can able to take food together. So $2000 \times 8 = 16000$ peoples can take food at a one time. On the ground floor there have kitchen, in which 16 ovens are present, which was led by diesel. They cooked for 3000 peoples at a time; each of the containers fills with food for 200 peoples. They used water by pipe for cooking purpose. One reverse U shaped pipe fits beside the '*Korai*' (container), which gives water at the time of cooking.

- d. At morning, they provide rice, pulse and mixed vegetables. In night, they also provide rice, and pulse. They give very low amount of salt and never used any type of spices at the time of cooking. Because *Sree Sree Thakur* always told maximum use of salt may increase the blood pressure label and use of spices may bring various diseases of stomach. Recently they kept more than 2000 steel plate at every floor. And they also maintain the hygiene. They kept lukewarm water and shop for clean those plate. In, every row three caterers work always to provide food. A small square shaped container is used to provide food. Named, '*thela gari*'. here many people work as a caterer. They provide *Prasad* at the *Anadabazar*. During my investigation, I observed that those who worked at *Anandabazar*, they never felt angry with the behavior of the disciples. They always work hard and made the disciples happy.
- e. **Dyuta Dipti Hospital:** - Param pujyo Sree Sree Barda kept many patients at his home and treat them. There were few rooms in his house for patients and provided them many facilities. Many patients overcame from various diseases and return to normal life with the help of his treatment. Gradually this famous work turned into a form of satsang hospital. *Sree Sree Thakur* thought about making hospital, which must have 500 beds. Primarily there have 45 beds in the hospital now. There have appropriate arrangement to make it larger when they have needed. Very famous doctors recruit for treatment. They sometime bring famous doctors from foreign country for special cases. This hospital is now become a famous hospital by the guidance of sree sree Barda and his son Dr. Alope kumar chakrabarty (M.B.B.S). Patients become normal very quickly by the treatment of the

doctors and guidance of the nurses. They have taken many plans for hospital development. They organized two international seminar in there hospital. Every year they published medical bulletin. Now they opened these departments in their hospital. These are as follows- Outdoor, Charitable, dispensary, X-ray department, ENT department, Teeth department. Pathology, Emergency, Pathology, Homeopathy etc.

- f. The doctors who always provide the free treatment never felt irritating to treat the ill disciples. Doctors checked up the patients very carefully and then they made the prescription. After complete the making of prescription, the patients have to come at dispensary to take the medicines. And also the men who are always ready to give the medicines gave those medicines as per the prescription. Instead of medicines, the patients may give any amount of money on the name of the Thakur.
- g. **Satsang Roshoishna Mandir (Ayurvedic Medicine Factory):** - when anyone was present near to *Sree Sree Thakur* with disease, then new formula of medicine appeared in his mind. He was busy to do something for them. And for that reason they made the Satsang roshoishona. They made the laboratory of making ayurvedic medicine by new technology and research on the diseases. Here they make medicines and research on blood sugar, cholesterol, rheumatic problem, stomach problem, female problems, and try to solve these problems.
- h. **Memoria/Museum:** - it is situated beside the main temple. The things (which are used by *Sree Sree Thakur* and his wife) are kept in the museum. These are kept in a small glass box. There is also many picture are kept in the museum. When many politicians, famous peoples, poets, and so on were came to meet him. Those pictures are kept in the museum. Apart from these, the pictures of his family are also kept. And these pictures are captured during many festivals. There have more than 10 ac is present there. And the whole museum is cover by CCTV camera.
- i. **Philanthropy Office:** - the main office of the ashram is philanthropy office. This philanthropy office was built for the purpose of public welfare by *Sree Sree Thakur*. Every type of gifts, donations, *Rittiki*, *Ishtraviti* is accepted here. Every type of calculations of money done here. Now they use computer fast work. *Rittik's* office is present here. Gifts and donations of the disciples, from foreign are take at this office. When disciples and followers send letter from anywhere about their problems, those are accepted from here.

And also send back the feedback of their letters from here. Beside this, other departments present here.

- j. Zoo:** - When many foreign disciples and followers gave him some uncommon birds as a gift. Then he took is happily and he kept those very carefully near him. As a result, the zoo had made. *Sree Sree Thakur* went to see those birds, regularly. After that *Sree Sree Barda* made a huge sized cage and kept some uncommon birds there. Once, this is recognized as zoo by Indian government. And gave the name to this zoo is '*Pashupalani*' (Satsang zoo for children education). In present, there have inadequate birds are present due to judicial act of animal and birds. Nevertheless, many uncommon birds are still present there.
- k. Satsang Tapaban School:** - According to the syllabus of their state, they built the 'Satsang Tapaban School' upto secondary level. Apart from this they also teach their student about character making, self dependence, and behavior. They also teach the cottage crafts, computer training, typing practice, and many applications. They learned about the martial art, and self defense. They provide hostel facilities to their students.
- l. Satsang Amaradyuti College:** - *Sree Sree Thakur* built the '*Satsang Amardiyuti Mohabidhyalay*'. It is now under Sindhu Kanhu University. The college provides science, arts, and commerce degree to its students on graduation level. And they also provide master degree in commerce section. This is become very famous. They also try to open law and other departments in their college.

E. Daily Activity of the Ashram Satsang:

In the morning, every one of the ashram as well as every disciple come at the main temple and complete their morning prayer on same time (this time is varying from place to place and seasonally). At this time the main of the ashram Sree Sree Babai da present there. They complete their pray through sing a song. After prayer they read the *Bani* (Sagos) of *Sree Sree Thakur*. After that Sree Sree Babai da go to a room where they sit for few hours and hear the problems, question, request of the disciples, And told them the solutions of their problems. There the disciples gather in a line by two separate lines. One is for male and other is for female. There have some particular members for sing the prayer song. The disciple matches their sound with those singers. At the time of pray, sree sree Barda sit at middle. Where he give bless to their disciples, there are two representative stay at the in front of those line. They bring the question,

requests and problems to sree sree barda. And he also gives him answers to his disciples through those representatives and blesses them from away. After complete this work, he go to his personal work. After that peoples who come there, they roam to the whole ashram and to view the every departments of the ashram. In the noon, 'Anandabazar' is open at 12 pm and it continues till 2pm. repeatedly at the evening everyone gathers at the main temple and completes the prayer. After prayer, they read the banies (sagos) of *Sree Sree Thakur*. They read it in various languages, because there are many followers and disciples who come from various part of the world. Those languages are Bengali, Sanskrit, Hindhi, English, Oriya, Assami and so on. There have some specialists for read those banies (sagos). After that they organized "*satsang*" at *Monomohini dham*. Many songs are performs there by the '*Satsangi*'. On the other hand, Sree Sree Acharya deb sits for few hours (basically 7pm to 8 pm) only for meet. The disciples come there and meet with him. After that he returns to his home. And also the disciples take their dinner and go to rest. This daily activity of the ashram will have more or less similar.

They provide many facilities to the disciples of the ashram as well as others disciples and followers who live throughout the world. And always help them to overcome from various problems. This religious organization or the *Satsang* ashram always try to help the people by providing medical, education, food, shelter, and many others things at free of cost. This organization had been running very nicely.

F. *Satsang* Ashram: The Place of Religious Tourism- An Observation

The following case-studies have been taken on the aspects of tourism are as follows:

Case I

When I asked him about his, he told me that, his name is Sayantan Chakrabarty and he came from Kolkata. After that I asked him that, are you the disciple of *Sree Sree Thakur Anukulchanda* then he replied yes, he is. Then I asked him how many times are you come here? He replied, he comes there for 3/4 times in a year. During my field investigation I also asked him that are he come here only for religious purpose? Then he replied that Not only for that reason, he came there, but the environment of this ashram is very good, beside this, a zoo, a beautiful garden, *Sree Sree Thakur's* temple all these things always call me. Then I asked that, do you think it is the place for tourist spot? He gave the answer to me that, yes, many people used this place as a tourist spot, because there are many tourist spot are present in this area.

Case II

One of my informants Riya Dutta came from Kolkata. She was a disciple of *Sree Sree Thakur Anukulchandra*. During my field investigation, she told me that, this was the 2nd time for him. Her parents had come many times. Even they come 4/5 times in a year. When I asked about Are she came here only for religious purpose? She replied me that, yes she came only for religious purpose, but after reach here, I feel very refreshed and free minded. Various types of birds, flowers, are very beautiful. I can't see this at our Calcutta zoo. After that I also asked her that, do you think it is the place for tourist spot. She answered me that, before come to this place, she was thinking that, Deoghar, the Satsang temple was a normal temple. But now she realizes it was wrong.

Case III

My informant Nishit Mondal came from Bardhaman. He was the disciple of *Sree Sree Thakur Anukulchandra*. He used to come there for 2/3 times in a year. During my field investigation I asked him that, are there any Satsang Temple in your locality? He replied that, yes, there are many satsang temples in their locality. After that I asked him, then why 2/3 times in a year are you come here? He answered me that, see, firstly this is the main temple of *Sree Sree Thakur*, and secondly, the environment of this place is very good. The members of this ashram always kept the environment of the ashram very clean. When he came here, his mind becomes very fresh. After that I asked him that, do you think it is the place for tourist spot? He replied, yes, many people used this place as a tourist spot.

Case IV

One of my young informants was Rakhi Dutta. She was the disciple of *Sree Sree Thakur Anukulchandra*. She came from Asansol. She also informed me that, she come here 1/2 times in a year. During my field investigation my informant Rakhi Dutta told me the reason of their come. She told me that, this is the main temple of *Sree Sree Thakur*, my parents always tell me about this place, that's why I come here 1/2 times un every year. After that I asked her that, do you think it is the place for tourist spot. Then she replied me that, he don't know. But every time when she comes here then she can see the gathering of many people.

G. Sree Sree Thakur Anukulchandra and his Followers: Norms and Values of the Organization

We may say that religious norms and values are some specific rules which are prescribed for a particular religious leader or religion. And leaders of that particular religion have to maintain those norms and values. *Sree Sree Thakur Anukulchandra* also wrote some norms for their disciples, which is describe as follows-

These should be the inner characteristics of the *Satsangi* (disciples of *Sree Thakur Anukul Chandra*)

- I. Always try to lead a normal life.
- II. There is an obstruction to take drug except tobacco. Because other drugs are extremely harmful for our health.
- III. It is forbidden to eat fish, any types of meat, onions, garlic, ginger and any types of vigorous food. Because it exploit the mind to do every work. But there is no obstruction to eat at those homes, where fish, meat and any type of non-veg food is cooked.
- IV. It is not necessary to leave parents, brother, sister, wife, children and home with adhering like saint. Anyone can call *Thakur* (God) by heart staying at home with works.
- V. Thinking or joining political and social issues is absolutely unacceptable. Because of this, many anger, antipathy etc arise in mind. As a result true thought and love cannot come to mind. Those who are engaged in such activities should release it soon. And also keep the distance from those activities.
- VI. It is not right to try to make people untouchable, and to form different groups or to divide them for a little reason.
- VII. Always try to solve the problems by resolving the doubts of the mind and solve the problem as quickly as possible.
- VIII. Always keep the mentality high by maintaining the speech of *Sree Sree Thakur Anukul Chandra*.

And these should be the outer characteristics of the *Satsangi* (disciples of *Sree Thakur Anukul Chandra*)

1. It is essential to always be honest, good-looking, and well-being. Unrealistic thinking, dishonesty should be against them.
2. **Satsangi** or all should be treated with humility, politely and love.
3. Always should try to hug everyone at any condition. If you do not feel fit to mix with all kinds of people, then such behavior is recommended for at least with **satsangi**. If you find out the fault of the **Satsangi**, you should try to understand it separately with humility and love, instead of being angry, you regret it and leave it. Because only love can make everything better.
4. It should always be thought that it is not inconceivable to everyone, especially with **Satsangi**. And always try to help others as per as possible.
5. Stay away from desire for women and god. Because it easily enter into one's mind. So **Satsangi** should maintain the distance from women as per as possible. And female **Satsangi** should keep the distance from intimacy with male members.
6. Always keep your mentality high.

Beside these norms there are few more general norms are present. That's are-

- I. Always try to use white dress to wear. Because white color is represents peace.
- II. All **Satsangi** should try to maintain the prayer time at every morning and evening. The prayer time is varying from place to place.
- III. Every day, at the prayer time in morning, every disciples should keep some money as **Ishtraviti** as per as possible after complete of pray. After one month gather the whole money and send it to Satsang Mandir through **Ritwik**.
- IV. When disciples met with other disciples they should say '**Joy Guru**'

H. Modernization and Globalization: Some Issues and Impact

Everything becomes more modern from their past compare with time. Individual, societies, and organizations everything becomes modern. Beside this, type of speak, society, culture, movements, lifestyle everything become modern. If we consider at the ashram **Satsang** which is located at the *Deoghar*, then we can notice many changes from the earlier condition, which is the impact of the modernization. At first if we throw our attention to 'Anandabazar', and then we can see, in past they used wood as a fuel for cooking purpose. But now they use diesel as a fuel. For that they have to pay a huge amount of money to prepare the oven and also paying that for

the maintaining purpose. In past they brought wood from forest. And they were needed huge amount of wood. For that reason, they have to cut trees. In past they also brought water which is needed for cooking from tube well and kept in a tank. But now a reverse U shaped pipe is fitted beside the container (korai), which provides water. They don't need any extra peoples for water supply. There was 16 ovens, the fire is set up in one place, and the fire blow in the pipe and reach at every oven.

In past they provide Prasad (food) in *saal pata* (leaves of Saal tree), which, is not clean and also not hygienic. But in modern time they provide steel plate to eat (Prasad), which, is clean and hygienic. They also kept hot water for clean the plate. After taking food, peoples have to clean their own plate.

Secondly, if we look at the electric supply system, we can see that, the wire of the ashram was set up under the soil; no one can see the wire. If they set up the wire anywhere on the earth, then they used the wire which is covered by rubber. Beside this, they set up CCTV camera in the whole ashram, there are more than 200 CCTV camera are there. They use LED light in everywhere in the ashram. There are more than 50 generators are present at the ashram, when load shading occur then they use those generator. And those are eco friendly.

After that if we look at the religious activity, such as *Ishtraviti*, *rittiki*, donations, then we can notice that, in past disciples kept 25 paisa, 20paisa per day and after every month they gathered the whole money and send them through their *rittik*. It also happen in present time, but here is silly change, that is, the disciples can send their *rittiki* and *istraviti* by post or bank account. It is also the effect of modernization.

The every road of the ashram is built by white stone. And if water is not stay in the ashram, that's why they developed their drainage system, there have the AC connection in the every home of the ashram. Even where the sculpture is kept, there have AC connection also. There is a big watch is situated beside the main temple, which helps everyone to know the time. And the digital clocks are set in every building. The official work was done by manually in the past, but now it is done by computer. In past, disciples have to pray by remembering the prayer songs. But in modern time, many books are published. For that disciples can pray by seeing that books.

In 1925, after build of *Satsang* mandir at pabna, the numbers of disciples have increased heavily. Many foreign disciple and followers were come to meet him. The number of disciples is gradually increased in Nepal, Bangladesh, America, and England. At first, the number of disciples was increased in Bangladesh and Nepal. For that reason they built many small *satsang* mandir at many places of those countries. These religious activities were also started at Bhutan. The '*Satsang*' movement was reached also at Mayanmar. The philosophy of divinity was spread throughout the world, by his disciples. It also spread in USA, Canada, and many other European countries. Beside this it also spread in Singapore, Malyasia, Japan, Africa, and Australia. The peoples of the many countries acknowledged this movement. Thousand of thousand disciples and followers came at *Deoghar* to see the *Satsang* temple. Apart from this, many foreign people come regularly. The name *Satsang* is spread all over the world. For that reason they have change in the ashram. For example, they wrote the *sagos* (which were given by *Sree Sree Thakur*) in many languages, such as English, Bengali, Assamian, Oria, Sanskrit, Hindi. Not only is that, the all *sagos* of Sree Sree Thakur written in many languages. In present, not only the *sagos*, but also the songs are also written in many languages. After pray, when they read the *sagos* in the ashram, they read in Bengali, Sanskrit, *Assamia*, and English and so on. Beside this the timing of the pray also have changed due to globalization. When foreign disciples and followers come, then, as they, do not feel any language problem. So they recruit guard, who know the English language. Even when foreign followers and disciples want to pay their *Istraviti*, *rittiki*, or any donation, then they have to download the form of *Rittiki*, *Istraviti* etc, from internet. They also send them by money order. For the impact of Globalization, many foreigners came and settled at ashram permanently.

At present they (member's *Satsang* temple) used internet connection to keep contact with every branch of *Satsang* temple all over the world. Foreign followers and disciples of *Sree Sree Thakur* can contact with the main branch through internet. On the other hand when people want to pay something as donation from all over the India, but they can't able to reach there, then they can send it through internet. So internet connection is very important to them. It is the impact of both modernization and globalization process.

Apart from this, now they release mobile apps for their disciples, as they can know about *Sree Sree Thakur Anukulchandra*, his songs, his writings and his works. They also made a site in internet, where you can get many things about *Sree Sree Thakur*. Now anyone can get the

knowledge about *Sree Sree Thakur Anukulchandra* at home. And all these are possible for modern technology. Their food habit also changed. At past they used to eat hotchpotch as 'Prasad', but now they provide, rice, pulse, and one type of vegetable.

Concluding Observations:

The study reveals that a Brief Historical Genesis of Sree Sree Thakur Anukulchandra and his *Satsang*, the Temple and *Satsang* Temple of Deoghar. In this context it can be said that, *Sree Sree Thakur* started his journey for Deoghar with his family and disciples. In the morning of 2nd day he left his birth place, and reached at Deoghar. The political and communal condition of the country was become very poor, after his leave from the country. As a result, the country got independence through the separation of the country. His dearest motherland, fancy Satsang Ashram, and his huge wealth were kept in the newly constructed country East Pakistan, and that was possessed by the government. He did not go back to his motherland.

He also faced many problems and obstruction at Deoghar. Many people conspired against the ashram Satsang for their own profit. They set fire of the pandel on New Year festival, and also conspired to destroy its name. But, latter they surrender them to *Sree Sree Thakur* when, they are helpless. Gradually the ashram *Satsang* became a sacred place. After getting him, the work was started at full energy in Bihar. His glory spread all over the India. His glory also spread not only India, but also in America and England. In 195, many top most politicians came to him in New Year festival. Some special train came there from the various part of the country. The air and the sky of Deoghar become full of the sound '*Bande Purushottom*'.

During field investigation, it is also known that the daily activity of the ashram, In the morning, every one of the ashram as well as every disciple come at the main temple and complete their morning prayer on same time (this time is varying from place to place). At this time the main of the ashram *Sree sree Babai* da present there. They complete their pray through pray a song. After prayer they read the *Bani* (dialogue) of *Sree Sree Thakur*. After that Sree Sree Babai da go to a room where they sit for few hours and hear the problems, question, request of the disciples, And told them the solutions of their problems. There the disciples gather in a line by two separate lines. One is for male and other is for female. There have some particular members for sing the prayer song. The disciple matches their sound with those singers. At the time of pray, Sree Sree Barda sit at middle. Where he give bless to their disciples, there are two representative stay at the

in front of those line. They bring the question, requests and problems to Sree Sree Barda. And he also gives him answers to his disciples through those representatives and blesses them from away. After complete this work, he go to his personal work. After that peoples who come there, they roam to the whole ashram and to view the every departments of the ashram. In the noon, '**Anandabazar**' is open at 12 pm and it continues till 2pm. repeatedly at the evening everyone gathers at the main temple and completes the prayer. After prayer, they read the banies (sagos) of **Sree Sree Thakur**. They read it in various languages, because there are many followers and disciples who come from various part of the world. Those languages are Bengali, Sanskrit, Hindhi, English, Oriya, Assami and so on. There have some specialists for read those banies (sagos). After that they organized "**Satsang**" At **Monomohini Dham**. Many songs are performs there by the '**Satsangi**'. On the other hand, Sree Sree Acharya deb sits for few hours (basically 7pm to 8 pm) only for meet. The disciples come there and meet with him. After that he returns to his home. And also the disciples take their dinner and go to rest. This daily activity of the ashram will have more or less similar.

They provide many facilities to the disciples of the ashram as well as others disciples and followers who live throughout the world. And always help them to overcome from various problems. This religious organization or the **Satsang** ashram always try to help the people by providing medical, education, food, shelter, and many others things at free of cost. This organization had been running very nicely.

Internet connection is very important issue in our country, not only in our country but also in everywhere of the world. Internet connection is now very useful in every sector of our society. Without internet connection we can't do anything. Even now we also keep our contact to our friends, teachers, and relatives through the internet connection. If, ever we don't get the internet connection, then it seems like something left from our life. At present they (members of *satsang* temple) used internet connection to keep contact with every branch of *Satsang* temple all over the world. Foreign followers and disciples of **Sree Sree Thakur** can contact with the main branch through internet. On the other hand when people want to pay something as donation from all over the India, but they can't able to reach there, then they can send it through internet. So internet connection is very important to them. It is the impact of both modernization and globalization process.

It is also observed that many people, used to come Satsang temple as a tourist place. At the time of Durga Pujo, and Naba Barsha (Bengali New Year), many disciple and follower come at there. Because in these two times big programs are performed there.

The ashram provide many facility to the disciples of Sri Sri Anukul Chandra, those are, free medical facilities Param pujoyo Sree Sree Barda kept many patients at his home and treat them. There were few rooms in his house for patients and provided them many facilities. Many patients overcame from various diseases and return to normal life with the help of his treatment.

They also afford free food and lodge for the disciples and followers, Monomohini devi was always busy to provide food everyone, later it would become the **Anandabazar. Satsang** Ashram in Deoghar is among the holiest of the holy places for the **Sri Sri Thakur Anukul Chandra** followers. For that reason, the followers of Sri Sri Anukul Chandra are used the ashram as a religious tourist place.

It is also examined that, everything becomes more modern from their past compare with time. Individual, societies, and organizations everything becomes modern. Beside this, type of speak, society, culture, movements, lifestyle everything become modern. If we consider at the ashram **Satsang** which is located at the *Deoghar*, it is perceive that many changes from the earlier condition, which is the impact of the modernization. In past they provide Prasad (food) in *Saal Pata (Shorea robusta)* which is not clean and also not hygienic. But in modern time they provide steel plate to eat (Prasad), which, is clean and hygienic. They also kept hot water for clean the plate. After taking food, peoples have to clean their own plate. After that a given the impression of being at the religious activity, such as *Ishtraviti, Hrttiki*, donations. It also happens in present time, but here is silly change, that is, the disciples can send their *Rittiki* and *Istraviti* by post or bank account. It is also the effect of modernization.

In From the above discussion it can be concluded that:-

- The religious organization of sree sree thakur Anukulchandra is now developed from the past and spread all over the world.
- Sree Sree Thakur Anukulchandra is now very famous in our country, especially in our state. He has more than 2 corer disciples.

- The ashram ‘Satsang’ provide various essential facilities to its disciples and followers. And those facilities are food, shelter, health and so on.
- Maximum disciples are maintaining the norms and values of Sree Sree Thakur Anukulchandra.
- Disciples kept their contact with each other by daily activities and programmes. And maintain the same norms and values, food habit, and dress pattern.
- The ashram and their members always try to solve various problems of the disciples.
- Maximum people become the disciples of Sree Sree Thakur Anukulchandra for daily activity, norms and values etc.

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