

QUELLPARADIES

EXISTENCE AND GROWTH

7th Annual congregation of Germany



Location: Olympiapark (Bavaria)

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Sree Sree Thakur Anukulchandra (1888-1969)

Sree Sree Thakur Anukulchandra was born on 14th September 1888 in Himaitpur village in the Pabna district of East Bengal (now in Bangladesh) in pre-partition, pre-independence British India.

As He grew up, His childhood years blossomed with instances of compassion, love, scientific inquiry, and unwavering devotion towards His mother. Embarking on His professional journey as a physician of profound repute, He gradually unveiled the very purpose of His existence on this earthly plane. Like bees drawn irresistibly to nectar, millions around the globe were captivated by His illuminated path of existential Being and Becoming.

Over time, the expansive gathering around this illustrious soul coalesced into an organization known as Satsang, a fellowship of devotees dedicated to the exploration of existential truths. People from diverse backgrounds, transcending caste, creed, or religious affiliations, came to venerate Him as their Guru—a beacon of wisdom, a guiding light in the lineage of Great Prophets who had walked the earth before Him.

Editorial

Every day, we encounter countless individuals, each with a unique blend of interests, attitudes, work habits, dietary choices, and sleep routines. These differences, rather than driving us apart, offer opportunities for connection. Despite our diverse ways of living, we share meaningful moments, learn from one another, and find joy in the beauty of coexistence.

At the heart of these interactions is the desire for personal growth. Whether we realize it or not, every relationship, every challenge, and every new experience is an opportunity to grow. Growth is not just about improving or changing—it's about embracing the journey of "Being and Becoming." This process lies at the core of human nature, the drive to evolve into our truest selves. Often, it is only in times of crisis or moments of self-reflection that we truly pause and acknowledge the need to grow. During these moments, we turn to mentors, books, or trusted confidants, those who can offer guidance and understanding. They help illuminate the path, allowing us to see beyond our immediate struggles and recognize the growth opportunities in every situation.

Yet, a sense of incompleteness persists—a longing for an all-encompassing guide and supportive companions. This reflection prompts us to question if an institutional effort exists to fulfill our innate desires for growth tailored to our individual instincts and needs. Motivated by this quest, a Wise Man embarked on a lifelong mission, founding an organization for existence enthusiasts named 'Satsang.' His efforts to accelerate personal evolution drew admiration, attracting countless individuals from diverse walks of life. His magnetic presence inspired curiosity and love, integrating Him into the daily lives of many. Like a magnet, He created an aura that empowered His followers to expand and enhance lives across personal, philosophical, and social domains.

In Europe, we gather regularly to contemplate our shared yearning for His ideology and lifestyle, rejuvenating ourselves in the process. This collective longing resonates deeply with the blessings of our revered Sree Sree Acharyadev, uniting disciples of Sree Sree Thakur Anukulchandra under the umbrella of Satsang Europe. On September 28th, 2024, in Munich, we commemorate Sree Sree Thakur Anukulchandra's 137th Birth Anniversary with Germany's Annual *Utsav* (a celebration of existential Being and Becoming). This journal serves as a written tribute to this momentous occasion.

In this journal, Pronay-da discusses how the Living Ideal bridges the gap between individual and social life, while Subhankar-da explores various aspects of building a harmonious society. Sneha-maa sheds light on the Wise Man's vision of holistic education, and Aditya-da shares insights on developing good habits. Chitta-da delves into Ayurvedic dietary practices, and Bikash-da, along with Jyotima-maa, beautifully illustrates the grace of Him in their lives. Arijit-da reflects on how we can or should perceive. Devanita-maa expresses her love through poetry. Gopal-da shares how he feels about Sree Sree Acharyadev. Additionally, we have republished "An Exhortation" by Sree Sree Acharyadev, which initially appeared in the last edition.

We hope these articles will prompt you to know more about our loving Master (Wise Man) and make you wonder why, every year, so many people around Europe come together to celebrate their love and adherence to Him. As a guide to this magazine, the following words may be used as an alias for the "Wise Man": Sree Sree Thakur, Love-lord, Master, Guru, The Lord, Living Ideal, Supreme Father.

With warmest regards,

Gopal Chandra Santra
(Heidelberg, Germany & Trento, Italy)



An Exhortation

**SUPREMELY VENERABLE ARKADYUTI CHAKRAVARTY
(Sree Sree Acharyadev)**

Deoghar, India

During my childhood, I had a question – what does the Lord want from us? Do we have to do something? The question lingered in my mind. One day, I heard my father saying – Whatever the Lord says, everything boils down to one thing – ‘Live, and let others live.’ We all want to enjoy our lives. It’s impossible to enjoy life without an environment. Therefore, our actions are undertaken to maintain our well-being and contribute to our existence because expansion is life, expansion is love. What is life then? Life is impartial dynamism. In childhood, I came to know that the other name for water is life, because, without water, life cannot survive. Growing up, I realised that besides the analogy of water and life, there could be other explanations too. Just as water is impartial – whatever color, fragrance, or taste it is given – it takes on that color, fragrance, or taste, life is just as impartial. Our life, which we nurture, is shaped by us according to our desires; therefore, what we give out in the environment, life also follows that form accordingly. Love, like life, is also impartial; love is God’s personification. God will first ask the devotee – ‘What do you want?’ The devotee will then reply – ‘I want you.’ God’s answer will be – ‘But I won’t give anything!’ The devotee would then insist – ‘Still, I want only you.’ He would then say – ‘Okay.’ Next, God would find the arrogant one and ask – ‘What do you want?’ The arrogant one will be delighted to receive wealth, honour and fame. He will be content with that and leave. This was the story of Arjuna and Duryodhana. The great life, Sri Krishna, the embodiment of love, was impartial. He did not want to take anyone’s side; He only placed two options before them. For the expansion of existence, the two impartial lives came and made their choice. One wanted ‘Him’ and he later achieved victory. And, the other who desired all the riches of the world, was however defeated in the end.



Sree Sree Acharyadev

Life is most dear to us. The ego in humans spouts from within their minds because humans are just a transitory particle having a limited lifespan. So, what does a human do? They create, reproduce, – one gives birth to another, and the lineage continues. And, in this way, humans think about ‘mine’, ‘yours’, ‘theirs’, ‘ours’ and ‘others’ through the lens of the ego. This is the story of life. The intensity of ego is the constant cause of sorrow. It is the Guru who sublimates the ego. The ego needs to remain but should not bind one, because the complete elimination of the ego leads to the obliteration of existence. It is only the conscientious one whose ego is diluted – it is only He who is self-authorised to have glory.

The only avowed activity in life is to love the Lord. The action through which that love is expressed is *bhajana* (worship). Love is not composed of just thoughts and nothing is also achieved out of it. He is the embodiment of love. We hold on to Him with our minds, we become enthralled by Him. So the real work is to remain thoroughly engrossed with Thakur. In love, the ‘you’ is always the prime and in the absence of love, it is always the ‘I’ that holds centre stage. So love is the only way to attain Him.

Thakur is the epitome of love. Through the act of giving up His Ashram in Pabna – the fruit of His life’s efforts – in one fell swoop, Thakur put across His eternal message that He can forsake an empire for a man; thus, He exhibited to the populace that there is no necessity to be restricted by any bond as He is unfettered, as we should be. But He has never lived without man. He used to hold onto people wholeheartedly—sticking on like a leech onto the skin. What is this subject, this issue of His of not wanting to let go of a single person? And, as regards the conquering of empires, we know of the act as that of the expansion of one’s own establishment by subduing, degrading and killing people. But, Thakur’s proclamation is the exact opposite—that He would not spare a man, but would forsake an empire to shape a man into a proper human being. His love is as fathomless. Hence, He can be attained only through love.

By conducting oneself with Thakur as the lead, means being madly in love with Him, and the one who can be so, is a strongman or else, is an escapist. Either be a strongman or else, escape; that’s the last thing. This is what I know. Because everything we do is for Him. I don’t know why I have to live, it is you (The Lord) who wants me to live and so I live. My wife is a great cook but if I eat more of that food, I would be fat; so, I look after myself because I have to be well for you. Why should I be happy? I should be happy because you want me to always be happy. You are the one who has let it known to me that the Being is ever-blissful. My life is dedicated to you; it is not for me.

The mundane world is on one side and He, the manifestation of love, is on the other side, replete with eternal love. He is alone and in that state, the whole world is on one side and He is on the other; and all that He has with Him is Love; He remains – unwavering and *abischal* (one who never walks the path where filth or distortions prevail); and we, like moths, for aeons together, have kept on plunging within Him.

Embracing Him as your own and moving forward towards expansion is the dharma of life. So, stride ahead but don’t measure how far you have come because the horizon will always remain far away; if I remain standing, the horizon can never be touched. But what does Dharma say? It says—*Chariveti Chariveti*. Move ahead, move ahead! The one who will move forward, would be seen from those behind, to have gone on and on and finally merged into the horizon: the other end will always have another destined horizon; in amazement, we would stand back and say – “That is where He and Lalon dwell in the same abode.” Yet Lalon, standing there says, – “There is a gap of countless years (eternity) between us.”

Love wants to be like the lover. And this is the God-instinct. Its desire is – “I have held onto ‘You’ (Guru) to become like ‘You’ and not remain as I am.” God has made us in His image. If we are made in the image of God, we should never utter – ‘Thakur, you can do, I can’t,’ for it would mean that I have in truth, not aligned myself with you. Making you just an ingredient of ritualistic worship and not of my behaviour, will you only remain an ineffective enigma? In reality, you are the most spiritual matter pertaining to my, existence – the only source of my expansion—

Knowledge dwells in the forum
bhakti, in the inner hall;
once in love
it resides only in the heart.



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From individual to social life through conviction and adherence of Living ideal

While modern resources can provide valuable information, the personalized and transformative relationship with a Living ideal is irreplaceable. This relationship not only helps navigate life's challenges but also deepens one's understanding of themselves and their place in the world

PRONAY KUMAR BISWAS

Munich, Germany

In the complex tapestry of human existence, the interplay between individual lives and the broader social fabric is intricate and profound. Each person's experiences, choices, and values form a thread that contributes to the larger weave of society. However, in our increasingly fragmented world, where individualism often reigns supreme, the connection between the self and the collective is sometimes overlooked or misunderstood. Yet, understanding and nurturing this connection is essential for both personal fulfillment and the health of our communities.

The Rise of Individualism

The modern era has seen a significant rise in individualism, where personal autonomy and self-expression are highly valued. This shift has brought many benefits, such as the freedom to pursue personal goals, explore diverse identities, and make choices that reflect one's unique preferences. However, this focus on the self has also led to a growing sense of isolation and disconnection from others. In highly individualistic cultures, the emphasis on personal success and self-reliance can sometimes overshadow the importance of social bonds and collective well-being. This can result in a society where people prioritize their own needs and desires over those of the

community, leading to a weakening of social cohesion and a decline in civic engagement.

The Importance of Social Connection

Humans are inherently social creatures, and our well-being is deeply intertwined with our relationships with others. Numerous studies have shown that strong social connections are crucial for mental and physical health, contributing to longer life spans, reduced stress levels, and greater overall happiness. Conversely, social isolation and loneliness are linked to a host of negative outcomes, including depression, anxiety, and even premature death.

Social connections also play a vital role in shaping our identities and values. Through our interactions with family, friends, colleagues, and community members, we develop a sense of belonging and shared purpose. These relationships help us navigate life's challenges, celebrate successes, and make sense of our experiences. In this way, the social fabric not only supports individual well-being but also provides the context in which our personal lives gain meaning.

Bridging the Gap: From Self to Society

Connecting the dots between individual and social life requires a conscious effort to recognize and nurture the interdependence between the two. One way to bridge this gap is by fostering a sense of empathy and compassion. When we empathize with others, we acknowledge their experiences and emotions, which helps to strengthen social bonds and create a more inclusive and supportive community. Another key aspect of connecting the individual to social life is recognizing the impact of our actions on others. Whether through our consumption choices, voting behavior, or participation in community activities, our decisions ripple out into the broader society. By becoming more mindful of how our choices affect those around us, we can make more informed and socially

responsible decisions that contribute to the common good.

Cultivating a Balance

While individualism has its merits, it is crucial to cultivate a balance between personal autonomy and social responsibility. This balance allows for the expression of unique identities and the pursuit of personal goals while also recognizing the importance of contributing to the collective well-being. By valuing both the individual and the social, we can create a society that is not only diverse and dynamic but also cohesive and supportive.

One way to achieve this balance is by encouraging civic engagement and social participation from a young age. Education systems, families, and communities can play a vital role in teaching the importance of social responsibility, empathy, and cooperation. By fostering these values, we can help to create a generation of individuals who are not only self-aware and independent but also deeply connected to their communities and committed to the well-being of others. In a world increasingly driven by technology, materialism, and rapid change, spiritualism often appears to be a relic of the past, something associated with ancient practices or mystical traditions. However, far from being obsolete, spiritualism is emerging as a crucial antidote to the stresses and disconnections of modern life. In an era marked by unprecedented progress and pervasive uncertainty, the need for spiritualism has perhaps never been more pronounced.

Such balance in life becomes easier if we walk on a spiritual path where we can try to know reason for every aspect of our life and act accordingly. Spiritual path can really change our way of seeing things around us and therefore we grow as a person in a society taking everyone with us for creating a beautiful environment which will nourish our future generation to come.

The Role of Spiritualism

Spiritualism, in its broadest sense, is the pursuit of a deeper understanding of life's purpose and our place within the cosmos. It transcends religious dogma, offering a path to inner peace and holistic well-being that can complement any belief system. Spiritualism invites individuals to explore the interconnectedness of all life, fostering a sense of unity and compassion that is often missing in the competitive atmosphere of modern society. Incorporating spiritual practices whether through meditation, mindfulness, prayer, or contemplative nature walks can provide an essential counterbalance to the frenetic pace of modern life. These practices encourage individuals to pause, reflect, and reconnect with their inner selves, promoting mental clarity and emotional resilience. Spiritualism also offers a framework for dealing with life's inevitable challenges, providing comfort and perspective during times of loss, change, or uncertainty.

Building Resilient Communities

In addition to addressing individual well-being and environmental concerns, spiritualism plays a crucial role in building resilient communities. In a time when social bonds are weakening, spiritual practices can serve as a powerful means of bringing people together, fostering a sense of belonging and shared purpose. Whether through collective meditation sessions, spiritual retreats, or community rituals, these practices can help to rebuild the social fabric that is often frayed in modern societies. Spiritual communities often emphasize values such as compassion, service, and selflessness, which can counteract the self-centeredness that pervades much of contemporary culture. By nurturing these values, spiritualism can help to cultivate a more empathetic and harmonious society, where people are more attuned to the needs of others and more willing to contribute to the common good.

The Spiritual Void in Modern Society

This spiritual void is reflected in rising levels of anxiety, depression, and a pervasive sense of meaninglessness. The detachment from nature, community, and

even from oneself is palpable in modern urban environments, where individuals can live in close proximity to millions of others yet feel profoundly isolated. The epidemic of loneliness, despite our hyper-connected world, suggests that the current societal model lacks a vital component: a sense of connection to something greater than oneself.

The whole problem finds an ultimate solution, if we find a living ideal in our life, a role model whose spiritual but practical philosophy and teaching can show us the way for a meaningful life.

The Necessity of a Living ideal in Life

In the journey of life, we often find ourselves seeking direction, purpose, and understanding. While the modern world offers countless sources of information and guidance through books, the internet, and various self-help resources there remains a timeless tradition that emphasizes the unique role of a *Guru*, or spiritual teacher, in personal development and spiritual growth. The concept of a *Guru* is deeply embedded in many cultures and spiritual traditions, and for good reason: a *Guru* provides wisdom, clarity, and a personalized approach to the challenges and questions that arise on the path of life.

The Role of a Living ideal

A Living ideal is more than just a teacher; they are a guide who illuminates the path toward self-realization and higher understanding. In spiritual traditions, the Living ideal is often seen as an embodiment of divine wisdom, someone who has not only studied spiritual teachings but has also lived and internalized them. This experiential wisdom allows the Living ideal to offer insights that go beyond intellectual understanding, helping us navigate the complexities of life with greater clarity and purpose.

Personalized Guidance:

In a world inundated with generalized advice and one-size-fits-all solutions, the Living ideal provides tailored guidance that resonates with an individual's unique circumstances, temperament and spiritual needs. This personalized approach helps

individuals overcome specific challenges and obstacles, facilitating deeper growth and understanding. **Spiritual Discipline and Focus:** The journey of self-discovery and spiritual growth requires discipline and focus, which can be difficult to maintain in the face of life's distractions. A Living ideal helps instill and nurture these qualities, offering practices and teachings that keep the disciple anchored in their spiritual journey. This structured guidance is often crucial for making sustained progress on the path.

Clearing Doubts and Misconceptions:

The spiritual path is often fraught with doubts, misconceptions, and inner conflicts. A Living ideal provides clarity, helping to dispel misunderstandings and offering a clear perspective on complex spiritual concepts. This clarity not only aids in intellectual understanding but also in the practical application of spiritual teachings in daily life.

Transmission of Wisdom:

A true Living ideal is not just a conveyor of knowledge but a conduit for wisdom that has been passed down through generations. This wisdom, often transmitted through direct experience and living example, can have a transformative impact on the disciple's life. The Living ideal's presence itself is often a powerful catalyst for inner change.

Catalyst for Transformation:

The relationship between a Living ideal and disciple is deeply transformative. The Living ideal's role is not just to teach but to challenge and inspire the disciple to transcend their limitations and realize their true potential. This transformative relationship often leads to profound personal and spiritual growth that might not be achievable through self-study alone.

In the modern context, the necessity of a Living ideal may be questioned, especially given the availability of information and resources. However, the role of the Living ideal transcends mere information dissemination. The *Guru* provides a living example, a source of direct experience, and a connection to a lineage of wisdom that books and online courses cannot replicate. Moreover, in a time when individualism is often emphasized, the *Guru*-disciple relationship offers a counterbalance

reminding us of the value of humility, surrender, and the recognition that there is always more to learn and understand. This relationship fosters a sense of community and continuity with ancient wisdom traditions, grounding individuals in a deeper sense of purpose and belonging.

Choosing a Living ideal

Choosing a Living ideal is a significant decision and should be approached with careful consideration. It requires a deep resonance with the Living ideal's teachings and a sense of trust and respect. The Living ideal should be someone who not only has deep spiritual insight but also lives a life of integrity and compassion. In some traditions, it is said that when the disciple is ready, the Living ideal appears a reflection of the idea that the search for a Living ideal is both an inner and outer journey.

Conclusion:

In the ever-changing landscape of life, a Living ideal serves as a beacon of light, offering guidance, wisdom, and support on the path to self-realization. While modern resources can provide valuable information, the personalized and transformative relationship with a Living ideal is irreplaceable. This relationship not only helps navigate life's challenges but also deepens one's understanding of themselves and their place in the world. The necessity of a Living ideal in life lies in their ability to illuminate the path, dispel the darkness of ignorance, and lead their disciples toward a life of wisdom, purpose, and fulfillment. In embracing the guidance of a Living ideal, one embarks on a journey of profound transformation, where the true nature of life and self is revealed.



In Deinem Tempel

DEVANITA GHOSH

Delft, Netherlands

Ein Leben voller Unschuld und Spiel, so hell,
Doch das Schicksal schleicht, bringt Leid und stellt mich auf den Scheffel.

Als die Wolken des Sturms sich über mir ballten,
Fielen Schatten der Angst, die Hoffnung warf sich in Falten.

Sie alle sagten, das Ende sei nah, kein Ausweg in Sicht,
Doch Du, mein Thakur, standest fest, mein einziges Licht.

Du hast allen Staub und Schlamm von mir gewischt,
Hast meine Tränen getrocknet, die Lasten abgelöscht.
Wie ein Lotus, der aus tiefem Schlamm erblüht,
Bin ich aufgestanden, durch Deine Liebe, die mich behüt'.

Als ich Dich endlich traf, fragtest Du mit milder Zier:
“Was wünschst Du Dir, mein Kind?” – Mein Herz, Dein Tempel, hier,
Voller Liebe strahlt es, ohne Groll und Schmerz,
Denn in Deiner Nähe gibt es keinen Ort für Sehnsucht im Herz.

তোমার মন্দিরে

সুখের জীবন খেলনা বাটি, আলোয় তোমার ভরা
কি করে বুঝবো তখন, কঠিন হবে পথ চলা

মেঘ ঘনিয়ে এলো যখন, বিরাট বিভাট,
এলো মেলো হল সব খান, গহন অঙ্কার

বলল জনে আর কি তবে, আর নেই কোনো পথ
তুমি তখন রাইলে পাশে, হল জগৎ পর

মুছায় সকল ধুলো কাদা, মুছায় সকল চোখেরজল
ফোটালে পদ্ম পাঁকের মাঝে, ছিটায় তোমার গঙ্গাজল

পেলাম তোমার রাতুল চরণ, তুমি বললে “কিছু চাও কি?”
আমার মন তো তোমারি মন্দির, ইচ্ছের স্থান আর থাকে কি?

A Harmonious Society: from Sree Sree Thakur Anukulchandra's Vision for the World

SUBHANKAR ROY

Jülich, Germany

Vision for society

Creating a more harmonious, inclusive, and sustainable world

In an era marked by increasing social divisions and global challenges, the teachings of Sree Sree Thakur Anukulchandra, a revered spiritual leader from Bengal, India, offer a timeless blueprint for building a harmonious and united global society. Thakur Anukulchandra's vision transcends cultural and religious boundaries, advocating for unity, compassion, and the moral upliftment of humanity.

Unity in Diversity

Elimination of divisions based on caste, creed, and religion

Sree Sree Thakur Anukulchandra envisioned a world where unity in diversity is celebrated, and social divisions are replaced by mutual respect and cooperation. His teachings resonate with the global movement towards inclusivity, where all individuals, regardless of their background, are valued and respected.

Holistic Education

Moral and spiritual development

Holistic education, as advocated by Thakur Anukulchandra, focuses on the development of the whole person—intellectually, morally, and spiritually. In today's interconnected world, such an approach is crucial in nurturing global citizens who are not only knowledgeable but also compassionate and responsible.

Education in its real form
is to unfold

the characteristic faculties
that are latent within
by attachment to an Ideal embodied
and through the glimpses
of expressions—
those which come forth
as impulses
from his experiences
during periods of exposition,—
to follow with services,
to learn with attention,
to do in accordance therewith,—
in a word
to take those impulses in,
with sense,—
to unfold and adjust !
- (The Message-I)

Universalism & interfaith Harmony

promote peace and understanding among different religious and cultural groups.

Sree Sree Thakur Anukulchandra was a proponent of universalism, believing that all religions lead to the same truth. His teachings on interfaith harmony are particularly relevant in our diverse world, where fostering mutual respect and understanding among different religious communities is essential for global peace.

Society always associates itself
with functions of activities
for
serviceable culture, invention
and philanthropic welfare,
for executing protection to life, peace and
wealth,
for commerce with a serviceable interchange,
and for labour to well up; —
and when any of these deteriorates
and is dishonoured,—
the entire system
comes to a cessation
with a horrible panic!
- (The Message-I)

Role of family as a microcosm of Society

Social stability and well-being

According to Thakur Anukulchandra, the family is the cornerstone of a stable and

harmonious society. This view aligns with global perspectives on the family's role in nurturing values, providing emotional support, and contributing to the social fabric.

Love thy Love
with every earnest enthusiastic service ;
 love thy family
 and transmit in them
service of uphold, peace and happiness ;
 love thy country
with every service of welfare ;
 love the foreign friends
with every blooming exaltation
 and service
 and make them
thy dearest and nearest ;
 thus extend thyself
 all through
as far as it lies within thy reach ;
 thus be wider and wider
with every knock of love and service
 imparting them to everyone
 to uphold becoming
 and expand thyself
 from heart to heart
with every watchful alertness
 resisting evil
 in thyself and others too.
- (The Message-III)

Economic Self-Reliance & Cooperation

Sustainable development and economic justice

Thakur Anukulchandra's emphasis on economic self-reliance and cooperative economics offers valuable lessons for today's global discussions on sustainable development. His vision encourages local self-sufficiency, fair distribution of resources, and cooperative efforts to ensure that all members of society can thrive

"If the society has no Ideal, then it is lifeless and without a go; so, it is finished off in decay!"

- Companion on the way



Illuminating minds: Holistic education and character mastery

The very purpose of education is to realize the knowledge or vision of another by bringing it into one's perception; and however excellent and immediate the realization is, the knowledge will be likewise; if education does not enter into your perception, then what are you but an ox burdened with things remembered?

SNEHA DAS

Bonn, Germany

A man inherits instincts from his parents and forefathers. His environment nurtures these instincts. Both father and mother are required to bring a child to this earth. Similarly, to live a meaningful life, both individual instincts and nurture of the environment are needed. Teaching the clue of living a meaningful life is the essence of real education. This can also be described as imbibing '*dharma*' in a human being. We see that when a dog has a master, it is not a stray dog anymore. Instead, it becomes trained and polished. Everything in it becomes adjusted around his master. Similarly, when we attach ourselves to a higher Ideal or Master, our complexes adjust, and our concepts become clear.

A newborn baby receives sensations from the environment through his eyes. Initially, it is seen that a baby looks around and observes everything. At first, his brain gets impressed and activated through his eyes. Subsequently, his ears and other organs get activated. He learns from his environment through his eyes, ears, and other sense organs. Therefore, the coordinated conduct and behaviors of his parents take him on the path of progress. On the other hand, he can be on the path of degradation and lead a

distorted, undisciplined, and irregularized life if his parents don't have love and attachment towards each other. A child's instincts and education primarily depend on his parents. Instinct means expansive development. It is our Instincts that lead us to elevation and upliftment in life.

Education is to know existence in consonant contrast to environment by doing and discerning.

- (The Message VIII)

A child must be nurtured with habits, behaviors, and urges by his parents before he turns five. If Ideal-centricity is awakened in a child, that also shines in his character. And when this happens, even an average child can move on the path of progress. If parents love their superiors and elders, children learn the same. In education, the ability to read and write is not the primary thing. The primary thing is the manifestation and adjustment of habits, behaviors, urges, confidence, character, and efficiency based on instincts.

A famous proverb by Charles Dickens: "Charity begins at home." We preach to others outside but don't practice ourselves at home. We don't educate our children at home. We hope that things will happen automatically. Because of a lack of effort, the impact goes down. As this continues, the family legacy becomes weaker and weaker. Higher thoughts cannot be imbibed in children through reprimand and control. Parents need to inspire and enlighten their children so that children spontaneously get inclined to Ideal-centricity. The more their senses become sensitive, receptive, and inward-focused, the better.

Parents should not put pressure on their children to excel in academics. Instead, they should ignite his interest in the realities of life and the environment. The foundation stone for 'becoming a full-fledged human being' is laid by parents through the adjustment of habits and behaviors in their child by engaging him in practical actions

like swimming, climbing, cycling, painting, singing, acting, gardening, observing nature, helping others, etc. Through such actions, the child gains new experiences and realizations. For example, the child becomes more observant, helpful, empathetic, curious, immersive in thoughts, articulate, and so on. The responsibilities of parents and elders are unparalleled. Inspiring children to lead an Ideal-centric life and awakening their Ideal centricity through Initiation and Swastayani will invoke goodness in them.

Noted Philosopher Jean Jacques Rousseau echoes the ideas above delineated by Sree Sree Thakur in his writings. According to Rousseau, Education should not be a burden on the student. Instead of forcing the student to study everything, attention should be paid to his interests, preferences, and the domains he wants to master. Education is to awaken the latent potential lying in the student. If education is enforced on the student, his real potential can never be developed. What kind of education is this if it is not enjoyable but painful for students? Education should enable children to relive the positive attributes of their parents in their character, and it should also help children acquire traits like courage, honesty, and inquisitiveness. (Understanding Philosophy- JK Feibleman)

Going to school only doesn't make a student, and taking initiation only doesn't make a disciple. The heart should always be kept open to carry out the orders of the Master or Teacher. (Satyanusaran, 32)

Sree Sree Thakur has explained this in the book Chalar Sathi as follows: The very purpose of education is to realize the knowledge or vision of another by bringing it into one's perception; and however excellent and immediate the realization is, the knowledge will be likewise; if education does not enter into your perception, then what are you but an ox burdened with things remembered? (Chalar Sathi verse no. 157)

Again, He said,

"To propose an education which oversteps distinctive characteristics and to castrate life are the same thing!"
(Chalar Sathi verse no. 155)

Sree Sree Thakur talked about this in the book Chalar Sathi as follows: "The first ingredient of education is the Ideal; realization is there in the Ideal; and by regard, association, inquiry, service, behavior, and worship, to take the light of the Ideal's realization from him, to realize it and reflect it in one's character is real education!"

A strong interest in building responsible character is to be ignited in the child at school. That is why the role of the teacher is vital. Whether students are interested in studies, teachers can awaken their interest through practical activities. Feelings of self-doubt can be destructive for a child. Such feelings should be discouraged by teachers at any cost. Even the slightest progress in studies, behavior, and activities should be highly appreciated by teachers in front of others. This motivates the child to put more effort into receiving more kudos. A teacher should not abuse another teacher in front of students. Students lose respect and admiration for teachers in such a case.

Ideal centricity is key to man-making and nation-making. If the teacher doesn't become Ideal-centric and doesn't lead a regulated and disciplined life, he cannot influence the student's mind. If the student is not inspired, the teacher's teaching is rendered meaningless. A teacher with high moral standards and unrepelling Ideal-centricity can elevate a student's life according to his instincts like a crystallizing agent.

Acharya without proper conduct (acharan) and action without a proper cause are the same. Such a teacher who doesn't accept a living Ideal in life doesn't walk the talk, doesn't demonstrate coordinated dealings, and doesn't fulfill The Ideal and Culture can be dangerous and damage students' character. Teachers' irregular and undisciplined life sabotages our individual and collective lives and pushes the nation towards darkness. Children should remain uneducated rather than be in the company of the undisciplined.

One who understands how the being exists is a wise being. To understand how the being exists, one needs to have adherence, service, and surrender to the Living Ideal with one's body and mind. One who ignores the aforesaid qualities is undisciplined, irregulated, unpolished, harmful to society, and is a so-called wise being no matter how high one's stature may be. It is difficult to decipher the degree of wisdom lying within such an undisciplined and arrogant personality decorated with so-called qualifications and titles.

The great Acharyas of our country had discovered the clues of achieving all-round excellence in our individual and collective lives. They had discovered how we can be in control of our inner being and the external world not just in this life but subsequent lives too. We must make sure that such techniques are within our reach even today. We need to bring in elevated intellectualism through which admiration for our culture and our heroes becomes spontaneous.

Students must learn what is favourable and what is unfavourable to them. And they need to have conviction about such things. For example, they should understand and be convinced about why they should not envy or criticize others. This is to me is elevated intellectualism.

The primary goal of education is to develop the following characteristics: i) Meaningful adjustment of complexes ii) Ideal centricity iii) alertness iv) agility v) inquisitiveness vi) judicious attitude vii) presence of mind and viii) cordial go of life.

Along with Science, Physics, Chemistry, Literature, Psychology, Geography, History, etc., students also need to learn how to make their life practical, become resourceful, and gain self-confidence. Students should not spoil their lives by only madly chasing jobs. The real enjoyment in life lies in knowing and mastering the innate abilities and instincts with inquisitiveness. The Supreme Lord is the reservoir of all pleasure. He is the source of all enjoyment. Devotion and service should be the basis of their education. They should learn and implement those activities through which they can nurture their family and environment.

Sree Sree Thakur says, do explore minutely, and know more and more. Bring all aspects in a coordinated, integrated, and meaningful way, one shall become a scientist. Knowing deeply like this is the essence of science. Where Science is present, Philosophy is present there too with all its possibilities. There is nothing classified and non-classified in Education. Such a differentiation is a sign of mental sickness. Whatever is worth learning should be learned according to capacity.

Study the positive and negative aspects of everything. Observe everything from a distance minutely and with great inquisitiveness. Understand its fundamental composition and specialties. Find out how an object can be adjusted to make it existentially meaningful. If you get a grip on everything in this manner, your conception and realization will also evolve accordingly. The more you can materialize this realization, the finer aspects of science will manifest itself before you more and more.

No matter how your education is or how much it is (plenty or little) if education doesn't nurture your life and existence and doesn't inspire allegiance towards a living Ideal, such an education is meaningless. Belongingness grows when we try to understand and know each other better.

"Mere scholastic lessoning is not education in essence, it can't be so if one lacks in conduct, habit and common sense"
(Anusriti I, "Shiksha-21" 33)



MERE LITERATED LEARNING

Mere literated learning
is not education;
trained habits
which induce intelligence
with every consistency
and make the system
habituated accordingly
is education.

- Sree Sree Thakur Anukulchandra
(The Message Vol-VIII)

Developing good tendencies

However, an even more important question is what to cling to? How to identify the right habits to get inclined to? Here the answer lies in understanding the habits, foreseeing the results of our habits and its impact on our environment and society.

ADITYA KUMAR SINGH

Munich, Germany

By definition, tendency refers to inclination towards a particular characteristic or type of behaviour.

The tendency to get attracted toward a particular attribute may stem from our years of conditioning at home, school, society, friends, country. If we go in-depth about tendencies, we may find that if we do a thing regularly for 21 days, it develops into a habit. If we keep on repeating the regular work, the habit develops further into a tendency. Sree Sree Thakur has said in *Satyanusaran* "Cling to right judgement and don't follow the mind, broadness will never leave you." However, an even more important question is what to cling to? How to identify the right habits to get inclined to? Here the answer lies in understanding the habits, foreseeing the results of our habits and its impact on our environment and society.

Another point which comes to mind is different types of activities which one pursues in daily life. It could be on a physical, mental, emotional and energetic level. Physical refers to activities from the body like exercising, sports, etc. Mental and Emotional activities refers to brain activities about our situations, feelings, thoughts, etc. Activities on an energetic level refers to activities which increase focus, concentration, meditation, etc. If I had

to pick activities for a good all-round human development, I would think to blend all four types of activities. The blend-in can be done with the help of a guide or teacher. In one of the messages, Sree Sree Thakur has highlighted "Try to be in-tune with the Master, and don't follow your mind; progress will never leave you." The teacher can suggest the correct proportion of activities for the respective age, situation and circumstances. This in the end helps with personal growth and development, and to achieve greater levels of fulfilment and happiness in life.

To develop good tendencies in life, Sree Sree Thakur laid down a series of principles. Sree Sree Thakur said that physical well being and mental well being goes hand in hand. If one focuses on both, success is imminent. The five principles of Sree Sree Thakur is as below-

- Istavriti- To be thankful to God for this life and all good things happening to a person.
- Jajan- Meditation and repetition of Holy Name given for calming the mind and making the mind sharp.
- Jaajan- Spreading the benefits of Meditation and positivity found by Sri Sri Thakur's teachings also to our family and friends.
- Swastayani- Having a diet which invigorates our mind and sends us positive vibes and intuition.
- Sadachar- Maintaining hygiene. Hygiene is of three types. First is physical hygiene. It means keeping ourselves and our environment clean. Second is mental hygiene. Mental hygiene is about consciously thinking of positive topics (or consciously checking out bad thoughts, feelings of jealousy, etc). Third is spiritual hygiene which means performing our spiritual practices (meditation and daily routines) in the most sincere manner.

Four out of the above five principles are for personal development (Istavriti, Jajan, Swastayani, Sadachar) and Jaajan is for our social development. Sree Sree Thakur said that having a good social environment is key to our all-round development. Sree Sree Thakur also said without enriching our environment, a person cannot develop their own lives further.

Therefore, I would highly encourage you all to take advantage of our annual congregation, get to know Sree Sree Thakur and follow his principles. If you follow his principles, you will observe the above principles bringing lots of positivity in an individual's life, relationships, respective social environments and transforming our lives completely.



HABIT IS TO 'HAVE IT'

Go on
with your habits
until you 'have it'—
the existential go.

- Sree Sree Thakur Anukulchandra
(The Message Vol-VIII)



Is Your Diet Complete?

Understanding the importance of harmony with Shad Rasa (taste)

Integrating the principles of Shad Rasa into daily life can significantly enhance one's health and well-being. The practical application of these six tastes involves consciously incorporating them into meals to create a balanced diet.

CHITTA RANJAN BEHERA

Almere, Netherlands

Have you ever wondered if your diet meets your body's needs? In Ayurveda, the ancient system of holistic medicine from India, achieving balance through diet is essential for optimal health. The concept of *Shad Rasa*—the six tastes—is fundamental to this balance. The six tastes—sweet (*madhura*), sour (*amla*), salty (*lavana*), bitter (*tikta*), pungent (*katu*), and astringent (*kashaya*)—each have unique attributes that influence bodily functions and emotional well-being.

By understanding the significance of *Shad Rasa*-based food, individuals can create diets that are complete and tailored to their unique constitution, fostering a harmonious equilibrium between the *doshas* (offenses)—*Vata*, *Pitta*, and *Kapha*. *Vata* (air and space) is generally described as cold, light, dry, rough, flowing, and spacious. *Kapha* (earth and water) can be described as steady, stable, heavy, slow, cold, and soft. *Pitta* (fire and water) is commonly described as hot, light, sharp, oily, liquid, and mobile. This personalized approach to nutrition is a cornerstone of Ayurveda's philosophy for achieving optimal health and well-being.

The six tastes and their health benefits

Shad Rasa refers to the six primary

tastes in Ayurvedic medicine. Each taste offers distinct benefits, contributing to physical, mental, and emotional health.

Sweet (*Madhura*): Associated with the elements of earth and water, the sweet taste is nourishing and grounding. It strengthens the body and balances *Vata* and *Pitta*, but can aggravate *Kapha* if overconsumed. Sweet taste brings comfort and calmness. Common sources include sugar, fruits, and grains.

Sour (*Amla*): Linked with the elements of earth and fire, the sour taste stimulates digestion and enhances nutrient absorption. It increases *Pitta*, and *Kapha* and can reduce *Vata*, sharpening the mind but potentially causing irritability if consumed excessively. Sour foods include citrus fruits, fermented foods, and vinegar.

Salty (*Lavana*): Connected to the elements of water and fire, the salty taste is hydrating and helps maintain electrolyte balance. It is grounding, balances *Vata*, and supports digestion. However, excessive consumption can increase *Pitta* and *Kapha*, potentially leading to health issues like hypertension. Salty foods include salt, seaweed, and naturally salty foods.

Bitter (*Tikta*): Associated with the elements of space and air, the bitter taste is essential for detoxification. It clears heat and excess moisture, balancing *Pitta* and *Kapha* while increasing *Vata*. Bitter taste encourages wisdom and introspection. Foods with a bitter taste include dark leafy greens, bitter melon, and certain herbs.

Pungent (*Katu*): The pungent taste is linked with the elements of fire and air. It is warming and stimulating, aiding digestion and circulation, but can increase *Pitta* and *Vata*, leading to potential irritability if overused. Pungent foods foster courage and include spices like chili, black pepper, and ginger.

Astringent (*Kashaya*): Connected with the elements of air and earth, the astringent taste is cooling and drying. It balances *Pitta* and *Kapha* but can increase *Vata*, potentially causing dryness. Astringent taste supports control and calmness but may lead to emotional withdrawal if overconsumed. Foods like legumes, pomegranates, and certain vegetables have an astringent taste.

In Ayurvedic practice, these tastes are believed to influence the doshas—*Vata*, *Pitta*, and *Kapha*. By understanding and using these tastes, one can create balanced meals tailored to an individual's constitution and specific health needs.

Balancing the doshas with Shad Rasa

In Ayurveda, balancing the three doshas—*Vata*, *Pitta*, and *Kapha*—is crucial for maintaining health and well-being. The six tastes, or *Shad Rasa*, play a significant role in this balancing act. Each taste can either increase or decrease a particular dosha, helping to restore equilibrium in the body and mind (see table below). For example, *Vata*, characterized by its airy and dry nature, is balanced by sweet, sour, and salty tastes, which are grounding and moistening. On the other hand, *Pitta*, associated with heat and intensity, is soothed by sweet, bitter, and astringent tastes, which cool and calm its fiery nature. *Kapha*, which is heavy and slow, is balanced by bitter, pungent, and astringent tastes that are light and dry, helping to stimulate and invigorate.

By understanding these interactions, individuals can tailor their diets to support their unique doshic constitution. When *Vata* is high, incorporating sweet, sour, and salty tastes can help ground and stabilize the individual. For *Pitta* imbalances, focusing on cooling and calming tastes like sweet, bitter, and astringent can reduce excess heat and inflammation. To counteract

Illustration of how six tastes affect the three doshas—Vata, Pitta, and Kapha.

		Vata	Pitta	Kapha
Sweet	Earth + Water	↓	↓	↑
Sour	Earth + Fire	↓	↑	↑
Salty	Fire + Water	↓	↑	↑
Pungent	Fire + Air	↑	↑	↓
Astringent	Air + Earth	↑	↓	↓
Bitter	Air + Ether	↑	↓	↓

↓ Balancing ↑ Aggravating

Kapha's sluggishness, a diet rich in bitter, pungent, and astringent tastes, can enhance metabolism and reduce excess moisture and heaviness. Through mindful eating and an awareness of how tastes influence the doshas, Ayurveda offers a holistic approach to achieving and maintaining balance, promoting optimal health and vitality.

Practical application of Shad Rasa

Integrating the principles of Shad Rasa into daily life can significantly enhance one's health and well-being. The practical application of these six tastes involves consciously incorporating them into meals to create a balanced diet that aligns with an individual's doshic constitution. For instance, someone with a *Vata* constitution, which tends to be cold and dry, might benefit from warming and grounding foods that are sweet, sour, and salty, such as root vegetables, cooked grains, and soups. In contrast, a person with a *Pitta* constitution, prone to heat and inflammation, should focus on cooling and calming foods with sweet, bitter, and astringent tastes, like salads, cucumbers, and leafy greens. Those with *Kapha*, characterized by heaviness and moisture, may find balance through lighter, spicier foods that are bitter, pungent, and astringent, including legumes, spices, and cruciferous vegetables.

By being mindful of the tastes in each meal, individuals can tailor their diets to the changing seasons, emotional

states, and specific health needs. For example, during the cold and dry winter months, increasing sweet and salty tastes can help counteract the drying effects of *Vata*. In the hot summer, bitter and astringent tastes can cool down excess *Pitta*. This eating approach supports physical health and influences emotional and mental well-being, leading to a more balanced, vibrant life. Embracing the wisdom of Shad Rasa, one can craft a diet that not only nourishes the body but also nurtures the mind and spirit.

Conclusion:

Incorporating the principles of Shad Rasa into daily life offers a profound pathway to achieving holistic balance and well-being. By understanding the unique qualities of the six tastes—sweet, sour, salty, bitter, pungent, and astringent—and their influence on the doshas, individuals can make informed dietary choices that harmonize their physical, mental, and emotional health. Each taste interacts with the doshas in specific ways, allowing for personalized nutrition that aligns with one's unique constitution and current state of health. As Ayurveda teaches, balance is key to maintaining health, and Shad Rasa provides a practical framework for creating this equilibrium through mindful eating. Embracing these ancient principles not only helps in managing individual doshas but also fosters overall vitality and resilience. By thoughtfully applying Shad Rasa in daily meals, one can cultivate a balanced and vibrant life, guided by the timeless wisdom of Ayurveda.

THE SYSTEM—A MAGAZINE OF ENERGY

Beware!

watch thy system
with nurturing eye,
be thou balanced
with thy system—
body and mind;

remember—

the system is a
magazine of energy;

be

the blessed flow
that comes out of
Almighty

- Sree Sree Thakur Anukulchandra
(The Message Vol-VIII,249)
(4th Edition)

TAKE EASILY ASSIMILABLE PROTEINS

All proteins are not
equally constituted
nor are they easily
assimilable,

so, take that

which is assimilable.
nurturing to your constitution,
compatible with your system,
and which exalts
your existence
and longevity
with good health.

- Sree Sree Thakur Anukulchandra
(The Message Vol-VIII, 257)



Istavriti-The only truth

BIKASH KUMAR BEHERA

Copenhagen, Denmark

It was the time when the whole world was in fear, stress and full of uncertainties. I am talking about the COVID year 2020. My wife and I moved from France to this beautiful city Copenhagen, Denmark. We were slowly getting settled during first three months.

One fine day I went to my work and came in the afternoon. In the evening, I got headache and slowly fever in the late night. We thought it's a normal flu and took paracetamol to reduce the temperature. Next day we visited our general physician and after he examined, he mentioned there is no infection. As fever was coming again and again in every 3-4 hrs, we continued having paracetamol. This continued for couple of days as we thought it will go away slowly.

As everyone was talking about the COVID in different news channels, newspapers and I didn't have much health improvement, we decided to go for COVID check. After long waiting, we also got a chance to get checked. The doctor said there is some infections (dark color) in the lungs but not sure if it's because of COVID. Then doctor asked me to stay back in hospital that night to do some more checks. As we were not at all ready to stay in hospital, my wife had to return home alone, and she was not allowed to meet me next day onwards. I didn't bring my *Istavriti* with me as it was not planned. They did all other checks during night and informed in the next day morning that I am COVID positive. It was one of the shocking news for me to accept. With lots of courage, I informed my wife and parents. Everyone was in shock, worried after knowing this news. Doctor also mentioned not to use mobile phone much as I am also suffering from oxygen inhaling due to 65% lungs infection. I moved to different rooms with COVID patients depending on my health condition. I have seen the people dying next to my bed, whole night screaming due to severe health issues.

As I didn't have *Istavriti* with me, I used to do meditation and then offer my prayer to Thakur. Meanwhile, all my friends, relatives, gurubrothers contacted my wife to know my situation. One gurubrother from Netherlands said to my wife start doing *Istavriti* on behalf of me. As my wife was not initiated that time and didn't know anything about *Istavriti*, she was reluctant to do initially. But as she had seen me doing everyday morning, she changed her mind and started offering *Istavriti* without knowing the *mantra* (chanting) but with complete surrender.

The next day onwards doctor told me your health condition is getting better and we will keep you in observation for few more days. And slowly my infection, oxygen inhaling and everything was getting better and better. Finally, after long 15 days in hospital, I got discharged. From my deep faith in Sree Sree Thakur, I made the correlation of my well-being to my wife doing *Istavriti* with complete devotion.

As Thakur said, *Istavriti* is *the life saviour* which keeps you strong, healthy. The daily practice helps to get closer to Thakur, getting stronger your love for Thakur and most importantly change your thoughts to surrender completely to Thakur.

URGE OF OFFERINGS—ITS OBJECT

Energetic urge of offerings
with a vow of active service
for the Love-Lord
makes the will-power
positively strong
and virile.

- Sree Sree Thakur Anukulchandra
(The Message Vol-II)



THE 'SAMARTHI-YOGA'

Psychical urge
that tends the
functional tendrils
of physique along—
to earn and achieve
more for the Beloved
with adjustment of
psycho-physical concentration,
making the reservoir of strength
urge unceasingly within,
that effulges in drive need,
is the specific specialization
of gratuitous offer
to the Beloved every day
and that is the clue
that enables one to enrich
intuitive function—
that makes one
auto-active
“Samarthi-Yoga”
induced by Istavriti.

- Sree Sree Thakur Anukulchandra
(The Message Vol-IX)



My journey in Germany with the Grace of Sree Sree Thakur

As the pandemic swept across the globe, online Satsangs and prayers became our sanctuary, fostering deeper connections within our community.

JYOTIMA MUKHERJEE

Göttingen, Germany

Growing up in an ideal-centric family, my life has always revolved around faith, love, and devotion to my Thakur. From a young age, I watched my parents offer their prayers and devotion to Thakur, whom they treated not as a distant deity but as their living guide and teacher. They passed on the same values to me, teaching me that Thakur would always be there as my mentor, my well-wisher, and my confidant. So, when I received the acceptance letter from the University of Göttingen, the first thing I thought of was to visit Deoghar to share the joyous news with my beloved people.

Even though I was excited, there was also an undercurrent of anxiety and fear. The idea of moving to a new country, away from home, filled me with unease. When I finally visited Deoghar, I poured my heart out to Thakur, telling Him my concerns and worries in mind about the unknown path ahead. It was during this visit that I met Reverend Abinda (eldest son of Sree Sree Acharyadev) for the first time. He listened to me with kindness and then said something simple yet profound: "Stay connected to Thakur, stay connected with your gurubrothers and sisters." He also gave me the number of Pronay Da, someone I hadn't met before but who, I later realized, would play a significant role in helping me navigate my early days in Germany.

At the time, I didn't fully grasp the depth of Abinda's words, but as the days passed and I encountered new challenges, their meaning became clearer. I had no known connections in Germany—no family or,

friends. I was venturing into an entirely new phase of life, armed only with Thakur's blessings and sheer determination. When I reached out to Pronayda with basic questions about visa processes and flight tickets, he was incredibly helpful, despite the fact that we had never met. The only thread connecting us was our shared devotion to Thakur, and that was enough.

As I began my journey from Kolkata airport, one of the wheels on my trolley came loose. It felt like a bad omen, intensifying my fears about how I would manage everything on my own in a foreign land. I knew from my research that Germany was a place where self-reliance was highly valued, and people often preferred to speak in German rather than English. But to my surprise, as soon as I landed in Frankfurt, things began to unfold in a completely different way. At every turn, someone appeared to help me, whether it was with my broken trolley or navigating the airport. It felt as though Thakur had placed these people in my path to guide me, one by one, through each challenge.

To this day, when I hear stories from other international students about the numerous difficulties they faced upon arrival—language barriers, cultural shock, paperwork struggles—I am reminded of just how blessed I was. Most people are amazed when I tell them that I had no such problems. It was as if Thakur Himself was by my side, easing my way into this new life.

When I finally arrived in Göttingen, I quickly realized that the broken trolley wheel was just the beginning. The amount of paperwork, formalities, and adjustments I had to make was overwhelming. Yet, through it all, Thakur remained my constant companion, giving me strength and showing me the way. It was then that I began to truly understand the lesson that "Nothing has a pull more magnetic than love." By building relationships based on love and mutual respect, I found that I could gather a community of friends and well-wishers who were more valuable than any material wealth.

The five years of my PhD journey were filled with ups and downs. Friends came and went, but the one constant in my life was my Thakur. There was a time when I felt utterly exhausted from the endless challenges, and I seriously considered quitting. It was then that my parents suggested we return to Deoghar. "You began this journey with His blessing," they said, "and if you want to stop, you should at least inform Him."

When Acharyadev learned of my struggles, he firmly said, "No! Tell her she is a disciple of Thakur. Keep believing in Him. If He brought her there, He will show her the path to finish. He didn't teach us to leave works unfinished." Those words reignited a spark of determination within me. I decided to keep going, to keep fighting, even though the road ahead still seemed difficult. Shortly after, I suffered a broken elbow and had to undergo surgery. Once again, I was surrounded by the friends I had earned through love and the unwavering belief that Thakur was always with me.

With His blessings, I was able to overcome these hurdles and fulfill the dreams I had long held. I look back now and realize how fortunate I was to have someone by my side throughout the entire journey—someone who held my hand when I was ready to give up, someone who always showed me the path when I felt lost. Thakur wasn't just a deity to me; He became my closest friend, my guide, and my eternal companion.

In the end, I am grateful not only for the success I have achieved but for the profound sense of peace and love that has come from staying connected to Him. Through every trial, He was there, steady as a rock, reminding me that love and faith are more powerful than any obstacle. I know now, without a doubt, that He will continue to be my guiding light, no matter where life takes me.

"Move on! Go ahead! Don't get tired thinking about the path or you won't be able to move."

—Sree Sree Thakur Anukulchandra



The resolution of our perception

....our perception of the physical world has a resolution, just as a microscope has a resolution. A simple light microscope cannot be used to view the smallest viruses, which can only be seen with high-resolution cameras.

ARIJIT BISWAS

Bonn, Germany

The mortal lifetime of Sree Sree Thakur is replete with stories of extraordinary events—events that some might classify as supernatural or miraculous. Yet, here was my Supreme Beloved, who, throughout his life, relentlessly emphasized practical, pragmatic, and scientifically grounded principles. Not a single word he spoke was detached from reality. This raises an intriguing question: how do we reconcile these seemingly different aspects of his life?

Let's consider the story of Thakur's devotee, Raman Saha, who was a train driver by profession. Once, while navigating his train through a flood-hit region, the train inexplicably came to a halt just before reaching a bridge. Unable to determine the cause, Raman got down and walked closer to the bridge to investigate. To his astonishment, he discovered that the bridge was partially submerged. He thanked the Lord that the train had stopped, realizing that had it continued, the situation could have been catastrophic. When Raman explained the situation to his co-driver, the latter joked, "You think Thakur saved you, but if Thakur were truly as powerful as you believe, he would have helped the train cross the bridge instead of stopping it." Raman, feeling aggrieved by what he perceived as an insult to his Supreme Beloved, began chanting the Holy Name

with unwavering faith. He restarted the train, and to his co-driver's amazement, the train effortlessly crossed the submerged bridge. Days later, Raman visited the ashram and shared his story with fellow satsangis. During the conversation, he learned that for several days, Thakur had been suffering from excruciating back pain, characterized by two deep lines that had formed on his back. The full weight of his actions dawned on Raman. By creating an aura of magic around Thakur in front of his co-driver, he had inadvertently placed Thakur in a difficult situation. Overcome with guilt, he profusely apologized to Sree Sree Thakur. To someone unfamiliar with Thakur's magnificence, this story might seem perplexing. How could such events unfold without the intervention of something miraculous? Here, we can draw an analogy to a phenomenon in higher-level physics or quantum physics known as quantum entanglement. Quantum entanglement is a phenomenon where two or more particles become so interconnected that the state of one particle instantaneously influences the state of the others, no matter how far apart they are in space. Imagine two coins: ordinarily, if you flip them, the outcome of each flip (heads or tails) is independent of the other. However, with quantum entanglement, it's as if these two coins are connected in such a special way that if one lands on heads, the other instantly lands on tails, regardless of the distance between them. It's as though the two coins "know" each other's state instantly. In a sense, we are all connected because we emerge from the same fundamental energy, a product of the position and vibratory mode of the matter in question. When Raman Saha subconsciously invoked the Holy Name—a form of vibration that fundamentally connects us to all matter in the universe—he was, in a way, tapping into his awareness and skills to guide the train safely across the submerged tracks. Because we are all connected to the Supreme Beloved through the bond of love, which is the Holy Name, Raman's intense mental exertion was psychically entangled with that of Sree Sree

Thakur, who was many miles away but experienced psychosomatic manifestations of this exertion as lines and pain on his back. One might ask: can this level of entanglement at the quantum level be directly observed in a biophysical experiment? Perhaps, but our current level of scientific expertise has not yet reached that point. Even the phenomenon of quantum entanglement, while understood mathematically and observed in several indirect experiments, cannot be explained through simple, perceptible experimentation. This phenomenon puzzled even Albert Einstein, who famously called it "spooky action at a distance." This is because our perception of the physical world has a resolution, just as a microscope has a resolution. A simple light microscope cannot be used to view the smallest viruses, which can only be seen with high-resolution electromagnetic cameras. A simple example is an ant crawling up a cylindrical pipe in a spiral path. When observed closely, we can see the ant rising in a three-dimensional spiral. However, when viewed from afar, it may appear that the ant is simply walking in a straight line, in two dimensions. Our perception is thus subject to the resolution that our brain's physiology affords us. Devotion and love toward the Supreme Beloved, and the continuous repetition of the Holy Name, can expand our perception by increasing the brain's capacity to understand—its perceptual resolution. This phenomenon occurs through neuroplastic changes in the brain, which are well-documented to occur during meditative practices. But what is the takeaway from Raman Saha's story for us Satsangis? It is perhaps this: through our conduct and behavior, which are our primary tools of Jaajan, we should never create a supernatural impression of our Supreme Beloved. A person unfamiliar with Thakur might not share the same level of adherence, allegiance, and acceptance that we satsangis have. The only aura that should be created is one of relentless, selfless service born of pure love, which was the essence of my Supreme Beloved's entire mortal existence on this earth.



Sree Sree Acharyadev: My Natural Guide

He shares stories very casually, without any apparent intent to instruct. However, being so aligned with Thakur, He can naturally point out Thakur's principles to us.

GOPAL CHANDRA SANTRA

Heidelberg, Germany & Trento, Italy

In school, much of what we learn can seem disconnected from the realities of life. If we could genuinely follow what we learned, life would undoubtedly be better—but this rarely happens. Often, we blame circumstances because turning knowledge into action is difficult. We need someone walking alongside us, facing the same challenges we do. Then, it gives us the confidence that we, too, can do the same. In Satsang, Sree Sree Acharyadev embodies this living guide, showing through his own experiences how to live by Sree Sree Thakur's wisdom.

The challenge grows when, despite Sree Sree Acharyadev's guidance, we struggle to follow the path. Even when he shows us the way to perfection, we often make excuses like, "He can do it because he is perfect; I am not, and I will never be able to." This feeling of inadequacy and inferiority is hard to overcome. Yet, he has a unique way of replacing this with encouragement. Sitting in the Natmandap, where he shares his presence with hundreds of others, he often tells stories from his own life, many of them filled with humor. These stories are so relatable that they make us feel like he is one of us. In that moment, any feelings of inferiority dissolve. But as soon as he concludes his reflections, we realize that our situation is not limiting us—it's our perceptions. I want to share some of his fascinating thoughts to help understand how he reflects beyond our capabilities, and show us the way.

While sitting at the *Natmandap* in one evening, he asked us: "How did the word Bengali word 'godam' (meaning storehouse) come about?" We were puzzled because we all knew the meaning but had never questioned the origin. Seeing our confusion, he explained that in the old days, English-speaking ship captains would instruct laborers to "go down" to the basement storehouse, which eventually morphed into "godown" and then "godam" in local languages. Thus, his natural curiosity sparks curiosity in those around him, which is an essential ingredient for a great life.

He often seeks to explain ancient myths through a more scientific lens. For instance, Indians are familiar with the story of the *Samudra Manthana*, the churning of the ocean that produced the elixir of immortality. Acharyadev explained that the concept of immortality could be linked to the power of memory. Proper sodium balance, obtained from saline water, sharpens memory, which, in turn, makes the deities' memory immortal. One day, he explains why another name for water is life in a reflective way—"Just as water is impartial—whatever color, fragrance, or taste it is given—it takes on that color, fragrance, or taste, life is just as impartial." He teaches us a new way to see life.

Acharyadev teaches us to find universal truths in simple observations. Last year, when I was in Deoghar for ten days, the first few days saw visits from scientists, and the last days were filled with active disciples involved in Satsang's work. Interestingly, when scientists and active workers were present, there were fewer complaints about personal problems than when others arrived in between times. Although we all noticed this, it was Acharyadev who pointed out the pattern: "See, 800 wise people came and didn't speak of personal problems, and neither did those who are actively working. But those who neither seek knowledge nor are busy with activities are the ones with issues." He emphasized that a lazy brain and idle life invite mental and physical problems. He concludes with a simple but powerful observation, removing doubts about Sree Sree Thakur's wisdom.

During those days, he also highlighted a universal principle. The road outside the *Ashram* was unsafe at night, so he urged everyone to use the inner road. Then, he remarked, "Outside, there is *chaos*, but inside, there is *cosmos*," and smiled. This idea, "*Cosmos in Chaos*," was one of Thakur's observations. We, too, can find our peace (*cosmos*) in our chaotic lives. Once, some students complained that they could not study, and Acharyadev said, you need to grow interest, then automatically attention will come. Most of the time, we cannot do something because we are not interested in it. The interest grows when Thakur's ideology is reflected in our daily lives, and more faith and trust come out of it, which is what Acharyadev wants to show us.

One might assume that Acharyadev consciously tries to teach us by example, but it does not feel that way. He shares stories of his or others' lives casually, without any apparent intent to instruct. However, being so aligned with Thakur, He can naturally point out Thakur's principles to us. For example, once he was explaining that wearing gemstones to ward off bad luck ("groho-dosh") is unnecessary. Instead, "grohon-truti," or an inability to fully accept Thakur's teachings, is what leads to misery. This explanation, rooted in Thakur's writings, reminded me of a verse from Thakur's *Bijnan-Bibhuti*. I again found his integrity in Thakur's ideas, connecting Thakur, him, and me.

An inspiring aspect of his guidance is how he motivates through humility. Unlike proud teachers who make us feel we can never reach their level, Acharyadev often shares his own limitations and encourages us to surpass them. This approach fills us with hope and confidence, making us believe that we have something unique to achieve. Whenever I feel discouraged, I remember the words he said, looking at us: "Those who walk away after seeing me today will return, drawn to your personality and actions." His trust in us gives us strength, and with him by our side, there is nothing to fear.



Glimpses of Monthly Congregations



Jan 2024- Kaiserslautern



Feb 2024- Berlin



Mar 2024- Flörsheim



Apr 2024- Darmstadt



May 2024- Berlin



June 2024- Munich



July 2024- Essen



July 2024- Cottbus



Aug 2024- Erlangen

Annual Congregations in Germany



<< CONGREGATION 2018
(Stuttgart)

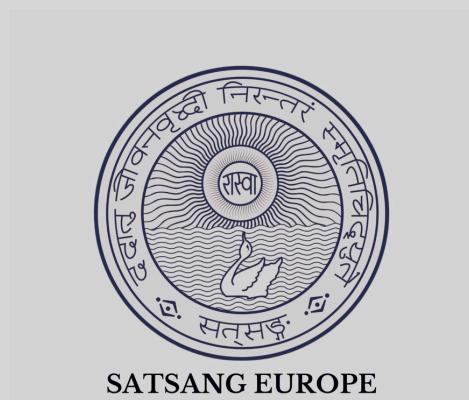
CONGREGATION 2019 >>
(Stuttgart)



<< CONGREGATION 2022
(Erlangen)

CONGREGATION 2023 >>
(Frankfurt)





SATSANG EUROPE

Nothing has a pull more magnetic than love

- Sree Sree Thakur Anukulchandra

