

REFLECTIONS



A Hindu Cultural Center of Albany Hindu Temple Society's Newsletter devoted to the Capital District's Indian-American community particularly its seniors

Editorial: Significance of Republic Day

By Ram Chugh, Ph.D.



India will celebrate its 68th Republic Day on January 26, 2017. TRICIA in Albany will celebrate this on Sunday, January 29 at the Hindu Cultural

Center.

Republic Day is a national holiday in India. The day is celebrated with much enthusiasm and joy in the entire country in the spirit of patriotism and by singing and playing of patriotic songs along with organizing cultural programs.

In the nation's capital, New Delhi, the day starts with the Prime Minister laying a wreath at the Amar Jawan Jyoti at India Gate and by paying homage and expressing the nation's gratitude to the freedom fighters and soldiers who gave their lives for the country.

Later, the Prime Minister receives the President of India at Rajpath with a 21-gun salute. The President unfurls

the flag of India and delivers a speech emphasizing the importance of the Republic Day. People in huge numbers gather at India Gate to witness the ceremony, and to watch the military parade and cultural pageantry that follow. A massive parade is organized to showcase the growth of India in defense and non-defense sectors. Similar celebrations take place in all state capitals.

The primary reason for celebrating Republic Day on January 26: it was on this day in 1950 when India put into effect its constitution and became a Republic. Until then, India was a Dominion governed by the Government of India Act of 1935. But on January 26, 1950, India broke its last link with British Rule by becoming a sovereign and democratic republic. This transition of India into a sovereign nation is truly a historical event.

Soon after independence, a committee was appointed to draft a constitution for governing of India, keeping in view the wide diversity of its history and people. Dr. B. R. Ambedkar headed the committee. It took about two years of intense work

to come up with the final version of the constitution. The national assembly approved the document on 26 November 1949, with a resolution that the constitution would go into effect on 26 January 1950 and to call the event the Republic Day of India.

Republic Day reminds us of the sacrifices made by the people to gain freedom from foreign rule and of their adoption of the constitution for their self-governance. Let us celebrate this day with a profound sense of gratitude and wish India a very bright future.

This issue includes tributes to two freedom fighters: Lokmanaya Tilak and Jawahar Lal Nehru. We plan to include tributes to other leaders in the coming issues.

We are always looking for ways to improve the Newsletter and we welcome suggestions. Please send your comments and ideas to me at Reflections.hcc@gmail.com.

**HAPPY NEW YEAR
TO OUR READERS**

New Year Resolution

A physician says that 70 percent of his patients reveal resentment in their case histories. "Ill will and grudges help make people sick. Forgiveness, he says, "will do more toward getting them well than many pills." So it is healthy to forgive, to say nothing of its being the right way to live. Develop the habit of looking for people's good points. Everybody has them. This thought may help you get ready for days in the upcoming new year. (Norman Vincent)

A Brighter, Better New Year

Happy, Happy New Year!
We wish you all the best,
Great work to reach your fondest goals,
And when you're done, sweet rest.
We hope for your fulfillment,
Contentment, peace and more,
A brighter, better new year than
You've ever had before.

By Joanna Fuchs

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Tribute to Lokmanya Tilak

By Sudhir Kulkarni*



Lokmanya Tilak was born on July 23, 1856 in Ratnagiri, Maharashtra State. His birth name was Keshav

Gangadhar Tilak, he acquired a Nickname-Bal(Little). His defiant attitude towards authority is illustrated by an elementary school incident, when he refused to accept a teacher's individual or collective punishment for some students who had thrown peanut shells in the classroom.

Tilak got his B.A. degree in Mathematics, in first class, from Deccan College of Pune in 1877. He left his M.A. course midway to pursue LL. B degree. He got that from Government Law College, Pune, in 1879.

Tilak and his two friends started two newspapers-Kesari(Lion) in Marathi, & Mahratta in English, to create political awareness and resistance to government injustice. Tilak along with his few friends, also formed Deccan Education Society to teach nationalist ideas through an emphasis on Indian Culture. The society created two new institutions in Pune--New English School in 1880 & Fergusson College in 1885, at which he taught mathematics.

He joined Indian National Congress in 1890. However, he was opposed to its moderate attitude towards British Government, and found solidarity with two fellow Indian nationalists--Lala Lajpat Rai of Punjab & Bipin Chandra Pal of Bengal. They were referred to as "Lal-Bal-Pal Triumvirate". Later Tilak left Congress Party due to his radical views.

In 1896, the Bubonic Plague spread from Mumbai to Pune, resulting in harsh measures taken by the British authorities on citizens. Tilak took up this issue in his two newspapers, quoting the Bhagavad Geeta to say that no



blame could be attached to anyone who killed an oppressor without any

thought of reward. Following this advice, the Chaphekar Brothers shot Pune Commissioner Rand & his assistance Lieutenant Ayerst on June 22, 1897. Tilak was charged with incitement & was sentenced to 18 months in prison. In prison Tilak wrote a research book--' Arctic Home in Vedas'. He postulated that based on description in Vedas, the origins of Aryans was near North Pole. When he emerged from prison in Mumbai, he was hailed as a national hero and was bestowed the title of 'Lokmanya' (accepted by the people as their leader). He also coined a new phrase-- "Swaraj (self Rule) is my birthright & I shall have it".

In response to Lord Curzon's division of Bengal (in 1905) to weaken nationalist movement, Tilak encouraged the Swadeshi & Boycott movements, which consisted of use of India produced goods & also boycott of foreign goods. In April, 1908, two Bengali revolutionaries tried to kill a British Magistrate- Douglas Kings of Kolkatta. In his " Kesari" newspaper, Tilak defended these youths & called for immediate self- rule. The British government charged him with sedition. He was tried and was sentenced to serve jail time in Mandalay, Burma. In prison, Tilak wrote a scholarly book--'Geeta Rahasya' (Mystery of Geeta).

Tilak first met Gandhiji after he returned from South Africa in 1915. Gandhiji regarded Tilak as his 'Guru', but he could not persuade Gandhiji to abandon the idea of 'Ahimsa'(non-violence) and to pursue self-rule by any means necessary. Sir Chirole wrote a book-'Indian Unrest' in 1915, in which he labeled Tilak as "Father of Indian

Unrest".

in 1915, Tilak along with Annie Beasant formed a Home Rule League at Chennai, and travelled through villages to seek support from farmers & others to join the League. Tilak also re-joined Indian Congress in 1916. During the Lucknow Convention of Congress, due to his efforts, an agreement was signed between Congress and the Muslim League and the demand for self-rule was unanimously passed.

In 1890's Tilak, as a social contributor, put forward the ideas of celebrating Sarvajanik (Public) Ganapati festival as well as Shivaji Jayanti. The purpose of these festivals was to create national awareness, keep desire for freedom alive, idealize life of great people, and educate common man about religion & culture. Both festivals have become a part of Maharashtra life and have spread to other parts of India as well.

In 1892 Tilak wrote a research paper - 'The Orion' for London Oriental Conference. In this, he proved that Veda's period was around 4500 BC. He was fond of Astrology since childhood. Later he formulated his own Almanac known as 'Tilak Panchang' which some Marathi families still follow.

Tilak also thought about how India could develop industries with less capital. He encouraged to form 'Paisa Fund' to raise capital from common man to establish Talegaon Glass factory near Pune.

Pundit Malaviya suggested Tilak's name for 1920 Kolkatta Convention of Indian Congress. But unfortunately, Tilak died before Convention on Aug. 1, 1920 in Mumbai. He was cremated on Girgaum Chowpatty. His full size bronze statue was erected there in 1933.

India still remembers Tilak as an educator, newspaper editor, oriental research scholar, almanac maker, social contributor, as well as a Great

Political Leader.

* He has lived in the Capital District since 1968 and is one of the Founder Member of Hindu Temple Society. He worked for NYS DOT for 35 years as a Bridge Design Engineer. Since his retirement, he written 6 books in Marathi, 3 of which are on bridges. Writing, Travel, & Playing Duplicate Bridge are his hobbies. ■

Jawahar Lal Nehru – A Tribute

Bimal K. Malaviya, Ph.D. *



In the long span of human history, very few national leaders have been given to face the challenge of linking the years of promise and

fulfilment, of leading a revolution and then building a nation, metamorphosing from a lifetime of struggle and sacrifice to consolidation of power and translating a dream and a vision into some semblance of reality and accomplishment. George Washington was one such leader as was Nelson Mandela in our times.

To this select group of historical figures belongs India's Jawahar Lal Nehru. Nehru's public life spanned the critically prolific period in the twentieth century, from the early thirties to late fifties, a transformative period of much turmoil and change for India. He was "Present at the Creation", when at its 1929 Lahore Session, the Indian National Congress under his leadership made its tryst with destiny and took the pledge of "Purna Swaraj".

He went on to continuously command the national stage well into the late fifties – building India into a stable sovereign secular democratic republic and a bustling industrial society with India as a major player of power and prestige on the international scene. Today's India bears the imprimatur of Nehru's dynamic personality, his bold vision - and his blunders!

At the dawn of independence, India was most fortunate to have at the

helm, national leaders of the caliber and stature of Sardar Patel and Pandit Nehru. They nicely complemented each other to the benefit of India – Nehru the idealist, philosopher and visionary, the urbane intellectual and humanitarian internationalist; Patel the pragmatist and strong man of action, organizer par excellence and supreme nationalist.

It has been noted that no other leader could have accomplished the unification of India without the political acumen and administrative genius of Patel, who has been compared with Bismark – the great unifier of Germany in the nineteenth century. Similarly, no other leader without the moral authority, dynamic personality and enormous popularity of a Nehru could have built India – the vast fledgling congeries of disparate heterogeneous entities recovering from the trauma of Partition, into a stable functioning democracy.

While both Nehru and Patel were Lincolnesque in their leadership mettle and humanism, perhaps in terms of their historical role, Nehru was India's Thomas Jefferson and Woodrow Wilson whereas Patel was India's George Washington and Theodore Roosevelt.

Nehru's accomplishments and his contributions to India are numerous, multifaceted and far reaching. In the early years of independence, against the advice of almost all other leaders,



Nehru alone opted for elections based on adult franchise and was able to pull it off. Today perhaps Nehru's most valuable legacy is a stable, secular, sovereign democratic republic guaranteeing the paramountcy of civilian control over military and the protection of all minorities.

Another signature achievement of Nehru was the formulation of a wise novel foreign policy and his leadership of the nonaligned movement which established India as a major prestigious player on the international stage. At home, Nehru forged India into a

modern industrial nation. He set up the Department of Atomic Energy and established institutions for the growth of science and technology. He conceived and built the competitive Indian Institutes of Technology (IIT's) which today rank among the premier institutions in the world.

Lately there has been a tendency in many quarters to indulge in revisionist history and cast Nehru as a villain, castigating him for his mistakes and denying him his historical due. As Shakespeare would say:

Wrongs (sic) that Men do live after them;
Good is oft interred with their bones.

Arguably, as with all great leaders, Nehru made his share of mistakes and India is paying a price for it – his bungling of the Kashmir Issue, the China debacle and his flirting with a socialist pattern of society which brought much economic stagnation and corruption. However, sympathetic observers of the Nehru era have found rationalizations of these in terms of the conflict between Nehru the man and Nehru the political figure in the Gandhian mold.

Any tribute to Nehru must take note of his marvelous literary and oratorical skills. It has been said that if Nehru had not gone into politics, he would have been a writer of no mean repute and would have gone on to win a Nobel Prize for literature. His *Autobiography and Discovery of India* are fine examples of the grace and elegance of his writing and his fine literary style. The fact that these and *Glimpses of World History* were written while he was in confinement without recourse to library and other resources makes one marvel at not only his flair for writing and unique literary style but also his sharp intellect and a brilliant mind.

If Winston Churchill could win a Nobel prize for his *History of English Speaking Peoples*, Nehru certainly could have gone on to win many literary Kudos. As an inspiring orator, Nehru had few contemporary equals. In terms of inspirational delivery and impact, his "Tryst with Destiny" speech at the dawn of Indian independence, perhaps ranks with such classics and

masterpieces of oratory as Martin Luther King's "I have a dream" speech, Lincoln's Gettysburg Address and Winston Churchill's "Blood, Sweat and Tears" peroration.

The real testament to Nehru's leadership of India came in the aftermath of his death, in the smooth, peaceful transfer of power. In the last years of Nehru's life, the journalists' and historians' favorite parlor game was "After Nehru – who?" and "After Nehru, What?". The pundits and prognosticators were predicting widespread chaos, instability, breakup of the nation state and perhaps a military coup and dictatorship or worse.

None of the dire predictions materialized and the transfer of power to Shastri was orderly, civil, constitutional, democratic and peaceful – a process repeated numerous times since – every few years. Nehru's vision of democracy and democratic institutions has taken root in the culture and psyche of the Indian people. For all their imperfections, democracy and elections have become a part of Indian life

In the last years of his life, Nehru was a broken and disillusioned man. His beloved vale of Kashmir lay tangled up in international intrigue; his faith in the Gandhian approach to peaceful resolution of disputes was bogged down in challenges from Pakistan to Goa to China; his cherished dream of "Hindu-Chini Bhai Bhai" and the shining edifice of Panchsheel and Peaceful Coexistence lay in shambles. He was devastated by the perfidy of China and the betrayal of his friends Chou-En Lai and Krishna Menon in whom he had placed his trust for goodwill and defense of India.

Yet he rose to his full stature as a leader and statesman when he owned up to his mistakes with the public refrain, "We lived in an ideal world of our own creation and are paying the price". When the war with China came, he tried to rally the nation with a call to arms but the old magic of his oratory was gone. Like Churchill in his later years, he was a spent force – a wounded lion. The jewel of India had

lost its **luster**. Years of eighteen-hour days with no breaks or vacations and a series of strokes had taken their toll.

He complained of feeling "flat and stale". His comrades from the freedom struggle – Gandhi, Patel, Prasad, Bose, Azad and other stalwarts had all passed on. Still a darling of the Indian masses, he cut a solitary, melancholy figure. In the end, he was a tragic victim of his own idealism. He reminded one of a hero in one of Shakespearean tragedies. Perhaps a fitting epitaph for him would be what Shakespeare had Marc Antony say in the eulogy of that other idealist – Brutus- in the play, Julius Caesar:

His life was gentle
And the elements so mixed in him
That Nature might stand up
And say to all the world –
This was a Man!

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Subhashita (Wisdom verse): By Dr. M.G.Prasad*



Kshaanti tulyam
tapo naasti
Santoshanna
sukham param
Naasti trishnaa samo
vyaadhihi Na cha

dhramo dayaaparaha

Meaning: There is no wealth equal to patience. There is no happiness greater than contentment. There is no disease equal to greed. There is no dharma (righteousness) equal to compassion.

Explanation: This verse nicely describes four important qualities that are important to have in human life. These four qualities are patience, contentment, non-greed and compassion. Let us briefly review these important qualities. Patience refers to not losing temper or calmness when difficulties arise in life. It is common that mind tries to loose its calmness and

become restless when difficulties and hardships come in life. It is at these critical times that one needs to use one's intelligence and think about solutions to overcome the difficulties. One needs to control one's mind through spiritual practices and develop patience at all times.

Message from Dr. Shashi Patel, Chair, HCC Board

We are pleased to bring out yet another issue of *Reflections*. This issue includes many articles on India and its prominent and illustrious political and religious leaders. It also includes spiritual and motivational articles. We are indebted to Dr. Ram Chugh for his devoted efforts to solicit such a rich collection of thoughtful articles and to Vijay Oruganti for formatting it. We receive a lot of positive feedback from our readers on the quality of article in *Reflections*.

The newsletter is being sent out electronically using the email lists accessible to the HCC. Some of you might get duplicate copies because you may be on several e-mail lists. You may delete any duplicates. Let us know if you do not wish to receive this Newsletter.

Please send your comments and story ideas to Dr. Ram Chugh at:
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Happy New Year to All!

The second quality is contentment. It is well known that good desires are very important to have in one's life. However, one needs to have wisdom to put a limit to the desire and acquire contentment. The desires can be at three levels namely at the body, the mental and spiritual. The body level is food, house, clothing, car, family needs etc. The mental level refers to entertainment, vacation etc. The spiritual level refers to deep enquiry into life, God etc.

The third quality is greed. If the body and mental needs and desires were not regulated then they would result in greed, which then turn into diseases of body and mind. It is important differentiate between need and greed. Needs should be satisfied but not greed. In this effort spiritual

practices help to achieve this wisdom of eliminating greed.

The fourth quality is compassion. Human beings need to practice compassion not only to others but also to animals and nature. When oneness is experienced with the universe, then compassion will result from that consciousness. Compassion develops when one starts seeing oneself in others.

Thus when one acquires the four qualities (patience, contentment, non-greed and compassion) through wisdom and spiritual practices, then one will certainly have peace and joy in life.

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Ramana Maharshi (1870-1950)



By Niraj Mohanka*

Shri Ramana Maharshi is considered one of the greatest Hindu saints of modern time. He did not write many

books or give many sermons. Instead he taught that we should look within ourselves and find our Ātman - what we truly are. Numerous stories from his life show how he taught the values of Dharma through simple examples.

Ramana Maharshi nurses damaged bird eggs



“One day, Bhagavān Ramana while picking up his towel from a rack disturbed a sparrow’s nest, one of the eggs fell on the ground and cracked. Every day, he prayed for its hatching



and for the child of the sparrow coming out without any physical handicap. He kept the egg safe by wrapping a towel over it. One day when the little bird came out, he was happy.

He caressed it and passed it on to others!”¹

The Yogic scriptures claim that in the presence of a great Yogi, even violent creatures become peaceful. Ramana was often seen feeding a monkey, squirrel, cow, goat etc., with his hands. They even listened to and followed his requests. When the Maharshi was at his deathbed, his pet white peacock perched itself on the roof of his room, and wailed inconsolably.

Why we should not waste any food:

“... Maharshi saw a few grains of rice on the ground. He sat down and started collecting them. Devotees gathered around. They could not believe the great sage who left his home for God cared so much for a few grains. The sage said, “You see only these few grains of rice. But look inside them. The hard work of the farmer who ploughed the field and sowed the seeds, the water of the ocean and

heat of the sun, the clouds and rains, the cool air and warm sunshine, soft earth and the life in rice. If you understand this fully, you will see in every grain the hand of god. Do not crush them under your feet. If you do not want to eat them, give them to the birds.”²

In the Ashrama, every pin and loose sheets of paper were preserved for future use; nothing was thrown away.

Maharshi teaches Viveka through eating plates

“One day, a devotee saw the Maharshi fixing leaves with reed-pins to make patravalis (dinner-plates). He said, “Bhagavan, you are pinning the leaves. Does it not amount to doing unnecessary work and wasting your time?” Sage Ramana said, “My son, no work is a waste of time if it serves a good purpose and if it is done in the right way. ...These leaves become important when they are used to serve food to the hungry. After eating the food, they are fit only to be thrown away. So, too, our body is important only when we use it to lead a good life and to serve the needy. The selfish man who lives all for himself wastes his life, even if he lives for a hundred years.”

Karmayoga through a Simple Act

“Sri Ramana was once asked by a devotee to explain the concept of Karmayoga. He left the Ashrama and proceeded toward the hill, searched for the cane bushes. After a long labor/shraddha, prepared a beautiful walking stick. All the while, the enquirer was watching the Maharshi. While returning, the sage looked at him. He felt that the boy needed the stick more. So he, with love, gave the fruit of his labor to the boy. And the enquirer was able to understand what Karmayoga is.”

*Niraj lives outside Boston, has been in Technology Sales for over 20 years and has been involved in Indology (the academic study of India) and many Hindu causes since the mid-90s. He created and runs a number of

¹ Krishnamani, M N. 1998. *Godly Men and their Golden Words*. Rashtriya Sanskrit Sansthan; pp. 510-511

² Pages 12-13 in *Shri Sathya Sai Bal Vikas Guru Hand Book Group I* (for second and third year). Nov 1993. Sri Sathya Sai Balvikas Magazine Sai Darshan: Bombay

websites and is currently content provider for an Indian History Museum in Pune. ■

The Bhagwad Gita as a dialogue

By Dr. M.G.Prasad*



The Bhagavad-Gita is the answers by Lord Krishna to the most profound questions (around 20) by the great

devotee Arjuna. The dialogues are in poetic form (literally meaning Gita), which is well suited for recitation. In this article the Bhagavad-Gita is put in the form of a dialogue (questions and answers) in a brief form. It is intended that this article will enable readers to go deeper into the text. Questions asked by Arjuna are identified by Q and the answers given by Lord Krishna are identified by A. The chapter and verse numbers are also identified.

Q: Oh! Madhava, I cannot keep my body and mind steady. How can we be happy by hurting our own people? (1.30, 1.37, 1.45)

A: Oh! Arjuna, why do you have dejection during this crisis? (2.2)

Q: Please accept me as your disciple and clear my doubts and confusion. (2.7)

A: Your grievance is not appropriate and wise ones do not grieve over either the living or the dead. (2.11)

Q: What are the characteristics of a "sthitha prajna?" (2.54)

A: A person of steady wisdom "sthitha prajna", having renounced all the desires of the mind is satisfied in the self. (2.55)

Q: If knowledge is better than action, why act? (3.1)

A: The two-fold path given by me is the path of knowledge to the discerning and the path of action to the active. (3.3)

Q: What makes a person commit sinful deeds as if by compulsion? (3.36)

A: The desire and anger, which would result from Rajoguna are all consuming and all sinful. They are the enemies. (3.37)

Q: How could you have taught your ancestors? (4.4)

A: Many are births taken by Me and you. I know all of them, while you know not. (4.5)

Q: Which is better? Renunciation of action or yoga of action? (5.1)

A: Renunciation and performance of action, both lead to freedom. Of the two; performance of action is superior to its renunciation. (5.2)

Q: How to control mind, which is restless, fickle... (6.33, 6.34)

A: Mind is indeed restless and difficult to control but can be controlled by conscious repetitive effort and dispassion. (6.35)

Q: What is the fate of one who has fallen from yoga in spite of faith? (6.37, 6.38)

A: A yogi is never destroyed, neither in this world nor in the next. A doer of good does not tread the path of grief. (6.40)

Q: What is Bramhan, Adhyatma, Karma, Adhibhuta, Adhidaiva, Adhiyagna? How to know You at the time of death? (8.1, 8.2)

A: The imperishable is Bramhan. The subjective-self (Adhyatma) in individual is his nature. The creative force is Karma, which is the cause of existence and manifestation of all beings. (8.3). Adhibhuta pertains to perishable nature and Adhidaiva is the Purusha. Adhiyagna is Myself abiding in all beings. (8.4) One who remembers Me at the time of his or her death (leaving their body), will attain My Bhava (My Awareness) without doubt. (8.5)

Q: In how many forms and aspects of yours can I dwell upon? (10.17)

A: I shall tell you My Divine glories that are prominent. However, there is no end to the details of my manifestations (10.19). I am the self, seated in the heart of all beings. Also, I am the Beginning, the Middle and the End of all beings (10.20).

Q: If you find me fit, please reveal to me your imperishable form. (11.4)

A: Oh! Partha! Behold my hundreds and thousands of Divine forms of different colors and shapes (11.5).

Q: Adorations to you. What is your nature and activities? (11.31)

A: I am the mighty world-destroying Time now engaged in wiping out the world. Even without you, the warriors assembled here shall not live (11.32).

Q: Please resume to your normal form (from Universal form). (11.46)

A: Being pleased with you, I have revealed to you (through my power of yoga). My Cosmic form is luminous, universal and endless. This form has not been seen by anyone other than you (11.47).

Q: Now my mind is composed after seeing you again in normal form. (11.51)

A: It is by single-minded devotion alone that I can be known, seen in Reality and also entered into (11.54).

Q: Among the two devoted to God, with form (You) and without form, who is better in yoga? (12.1)

A: Those who having immersed their mind in Me and endowed with faith sincerely worship Me with consistent devotion are in my opinion best skilled in yoga (12.2)

Q: What are Prakriti, Purusha; Kshetra, Kshetragna; Jnana, Jneya? (13.0 in some versions)

A: This body is called as Kshetra (the field) and knower of the field is Kshetrajna. Know Me, as the Kshetrajna of all the fields. The knowledge to be gained is that of both Kshetra and Kshetrajna. Prakriti is the cause of activity and its doer with the help of the senses. Purusha is the cause of experiences due to pleasures and pains (13.1,13.2,13.20).

Q: What are the characteristics of the one who has transcended three Gunas? (14.21).

A: He does not hate the light, activity and delusion and also does not long for them in their absence. He is said to have risen above Gunas whose response is same for honor and dishonor, friend and foe and also he relinquishes (the attachment to fruits of) his action. (14.22, 14,25)

Q: What is their position who acts by faith rather by scriptural reference? Is it of Satva or Rajas or Tamas? (17.1)

A: The shraddha (faith) is of the three kinds. They are innate and untutored. They are based on Satva, Rajas and Tamas. The Satvic adore Devas, the Rajasic adore Yakshas and Rakshasas and Tamasic adore Pretas and Bhutas (17.2, 17.4)

Q: Instruct me about the true nature of Sanyasa and Tyaga? (18.1)

A: The renunciation of Kamya Karma (actions for specific desires) is understood as Sanyasa and Tyaga is the abandonment of fruits of all actions. Tyaga is abandoning the fruits of necessary actions of Yagna, Daana and Tapas. This is my decisive view. Thus, most profound knowledge has been described to you by Me. After reflecting on this, act as you choose. (18.2, 18.4 to 18.6, 18.63)

Arjuna said: My delusions are cleared and my identity is regained. I shall follow your instructions. (18.73)

Sanjaya said:

"This wonderful dialogue that I have heard between great Partha and Lord

Vasudeva is causing my hairs to stand." (18.74)

"Through the grace of Maharishi Vyasa I have heard this profound description on yoga directly from Lord of Yoga (Sri Krishna) Himself." (18.75)

"My conviction is that wherever Partha, the bearer of the bow and Lord of Yoga, Sri Krishna are; there will be prosperity, victory, happiness and steady wisdom. (18.78) ■

Target Practice

YOUR TARGET IN LIFE helps you to direct your course. So before you aim, be sure you choose the right target.

What are you aiming for? What is your goal? What goals are you trying to achieve? What are you trying to hit?

These are the questions you need to ask yourself, because they tell you your direction and where you will end up.

The more target practice you engage in, the more likely you are to hit the bull's-eye. (Dr. Bernie Siegal)

What does India mean to me?

Editor's Note: We asked the students in the heritage class to write their thoughts about "what India means to me." Their spontaneous responses without any prompting are given below. Heritage class teacher, Preeti Bavedaker, put their responses together and these are being published here without much editing. We are thankful to Preeti for her cooperation and to the students for their participation.

→ When I think of India, I think of mangoes. When I think of India, I think of my cousins. When I think of India, I think of grandparents. (Saamy Deo Age 6)

→ When I think of India, Diwali comes to my mind. (Hari Amba Age 5)

→ I have 20 cousins in India. There are a lot of temples in India. There are so many people everywhere in India. (Nihanth Padmi Age 8)

→ When I think of India, I think of Grandma, Kinder Egg, Ranchi, Dharwad. (Shreya Srivastava Age 5)

→ India is a fun place. It is a unique place, I like that it has places to eat. (Ajai Mangal Age 8)

→ 4 things that come to mind when I think of India: Sea, that has wearing vayshti and grandmas wearing sarees, trash on streets, Sri Lanka. (Taarak Ramamurthy Age 9)

→ What India means to me: People speak Hindi a lot, I've never been to India, I don't know much about India, and my dad is from India. (Aadityan Surendar Age 7)

→ I think of India because I remember the dress that I wore in a wedding. (Riya Malge Age 6)

→ India means everything to me. It's a caring loving country. It might not be that beautiful, but it's a good country. (Shantanu Sheth Age 8)

→ When I think of India, I think of my grandparents and relatives. (Shreya Malge Age 9)

→ When I think of India the first three things that come to mind are: Mohandas Karamchand Gandhi, The India Flag, The war India vs. Britain. (Mokshagna Ravilla Age 9)

→ What India means to me: Meeting with family, riding in autos and scooters, looking all around at birds and animals, lots of festivals and Gods, going to temples. (Isha Parikh Age 6)

→ When I think of India, the first things that come to mind are the music, dance, and culture of India. I also imagine the food, unique wildlife, and cities India holds. (Somida Oruganti Age 11)

→ What I think about India is a country that is rich with silk, India is also an

unsafe country because when I drove by the edge of a mountain, it was dangerous when the signs came afterwards. India is lovely because your family will be there. (Amala Kumar Age 9)

→ What India means to me: Diary, darkness and all my thoughts came from India. (Kamali Govindraj Age 5)

→ When I think of India, I think of a lot of things. I think about India's rich heritage. It gives me a feeling that our country is special. Just think that we have so many avatars of God and how much we dedicate our time to pray to God.

I also think about our mother and father of India, Mahatma Gandhi and Mother Theresa. India is the only country with a mother and father. They helped our country so much. Especially Mahatma Gandhi. He got the British out with non-violence.

India also has a lot of special places to visit. For example, the Taj Mahal. The Taj Mahal is a beautifully built palace. It has a very nice design. I feel this building is very auspicious, which it is.

All these things make me feel that India is an amazing and special country. I really hope that these elements of India stay which I know they will.

When I think of India, I think about a lot of things. This was what I think about.

(Devan Dayanand Murali Age 10)

- Indian Flag
 - Magamagathe
 - My grandparents
- (Kalai Age 6)

- 1 India is a great country
 - 2 The river Ganga flows in India
 - 3 My family lives there
 - 4 New Delhi is the capital of India
- (Arjun Cherukuri Age 11)

→ What does India mean to me? India is the mother country in which my relatives were born so its like mother. India is also the place where a lot of the Indian festivals we talk about are

celebrated on a massive scale. (Ishan Khambete Age 10)

→ India means to me that it is an old place with many traditions. (Saurav Bavdekar Age 11)

→ India to me is like my family because that is where my ancestors live. It is very great and big city. (Sandhya Ganesh Age 11)

→ When I think of India, I think of spicy food and many different spices. I think of the many peoples and languages that live in this land. I think of the mountains, rivers, forests, deserts, plains, hills and islands. I think of the rich culture of the people. I think of the conflict and the religious divide and the unity and the nationalism. I think of how all the Indians have a common goal: to be a united India. (Shashank Salgam Age 11)

We welcome suggestions. Please send your comments and story ideas to Dr. Ram Chugh at: Reflections.HCC@Gmail.com

A To-Do List for Good Health

"It's killing me." Yes, there are things that may kill us that we have no direct control over, but most of the time that expression relates to the things in our lives that we can act on and change: **jobs, behaviors, attitudes, and more.**

My suggestion is to make a list of what is "killing you" and decide what you want to do about it now. If you have trouble thinking what should be on the list, ask your body to give you a few hints. Put the list on the refrigerator and start working on eliminating everything from your list. When that is done, replace it with a new list of what you need to shop for enhance your life. (Dr. Bernie Siegal)



Relationship: The person who tries to live alone will not succeed as a human being. His heart withers if it does not answer another heart. His mind shrinks away if he hears only the echoes of his own thoughts and finds no other inspiration. (Pearl S. Buck, Noble Prize Winner)

Spiritual Summit*

As I reach the spiritual summit, I hardly feel my body. My mind is still; my ego has been set at rest. The peace in my heart matches the peace at the heart of the nature. This is my native state., the state to which I have been striving through the long travel of evolution to return. No longer am I a feverish fragment of life; I am indivisible from the whole.

I live completely in the present, released from the prison of the past with its haunting memories and vain regrets, released from the prison of the future with its tantalizing hopes and tormenting fears. All the enormous capacities formerly trapped in past and future flow to me here and now, concentrated in the hollow of my palm. No longer driven by the desire for personal pleasure or profit., I am free to use all these capacities to alleviate the suffering of those around me. In living for other, I come to life.

(*From Eknath Easwaran's Words to Live By.)