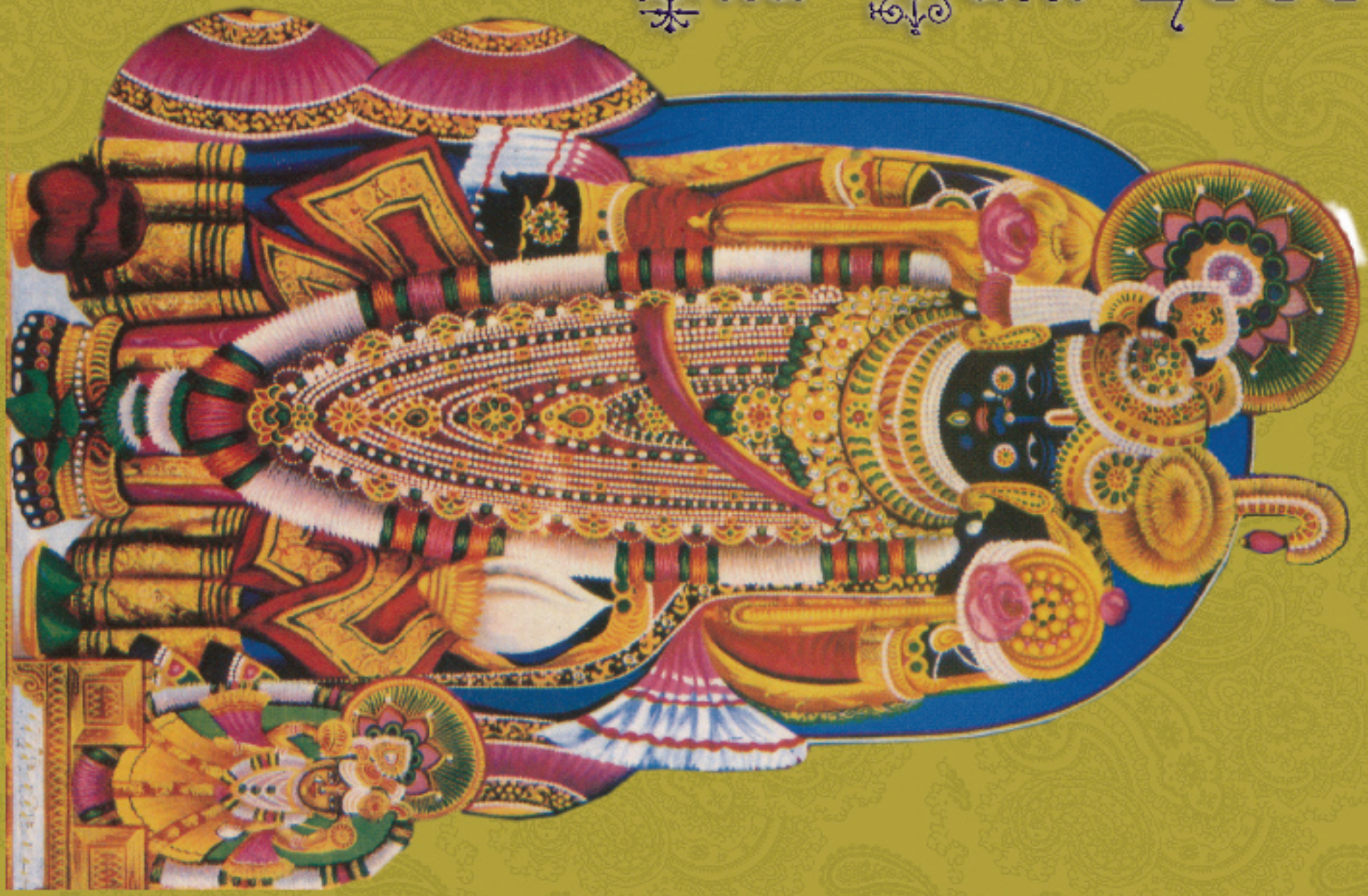
# Gita Vani 2006



CITIBANK NRI BUSINESS
WEALTH MANAGEMENT FOR THE GLOBAL INDIAN

# What good is wealth without wisdom?

## At Citibank NRI Business, our Wealth Management Planner aids you in making your investment decision.

At CitiGold Wealth Management, our Wealth Management Planner will aid you to understand and recognize your immediate and long-term investment objectives. Based on your risk profile and investment objectives, your Relationship Manager will then provide a range of investment products to suit your need for you to choose from. So you can take time off to enjoy life's many pleasures, while your money continues to work extra hard for you.

**To know more about our products and services, please contact:**
**Singapore:** Citibank Singapore Ltd.
NRI Business Center
40A Orchard Road, Singapore 238838
(Opposite Dhoby Ghaut MRT)
**Toll Free: 1800-328-8414**

CITIGOLD
wealth management

Twentyears
powering global Indian success

citibank

**Important Information:** Citibank and Citibank with Arc Design are service marks of Citibank, N.A. or Citigroup Inc., used and registered throughout the world. ©Citibank, N.A. 2005. A member of Citigroup.
CitiGold Wealth Management client status is subject to the CitiGold Wealth Management terms and conditions.
Any advice provided is general advice only and does not take into account your personal circumstances. Citibank Singapore Ltd., does not, by way of this document, make an offer or any manner of representation with regard to the products/services mentioned above. Please contact Citibank Singapore Ltd. for further information. Please ask for and read all applicable terms and conditions, including prospectus where applicable, prior to ordering or purchasing any of the products/services. Restrictions including regulatory restrictions apply. Further, this document does not constitute the distribution of any information or the making of any offer or solicitation by anyone in any jurisdiction in which such distribution or offer is not authorized or to any person to whom it is unlawful to distribute such a document or make such an offer or solicitation.
Fixed Income Securities including Preferred Stock, Structured Notes, Mutual Funds and Bonds (Investment Products) are not bank deposits or obligations of or guaranteed by Citibank, N.A., Citigroup, Inc. or any of its affiliates or subsidiaries, and are subject to investment risks, including the possible loss of the principal amount invested. Past performance is not indicative of future results; prices can go up or down. Investors investing in non-local currency should be aware of the risk of exchange rate fluctuations that may cause a loss of principal. This document does not constitute the distribution of any information or the making of any offer or solicitation by anyone in any jurisdiction in which such distribution or offer is not authorized or to any person to whom it is unlawful to distribute such a document or make such an offer or solicitation. Local distribution restrictions may apply. This information does not by itself constitute an offering. Before making an investment, you must obtain and carefully read the prospectus, which contains the additional information needed to make the investment. Investment products are not available to US persons and may not be available in all jurisdictions. Investment products are not insured by the government or any governmental agencies.
All products and services held in Singapore are held with Citibank Singapore Ltd. Company Registration No.: 200309485K.

# THE POWER TO LEAD
# GROWING GLOBALLY

## Habib Bank Limited

3 Phillip Street #01-03 Commerce Point Singapore 048693
Tel: 6438 0055 Fax: 6438 3244 Email: anita.tan@hblsg.com
Website: www.habibbankltd.com

Wall Sculpture

Wall Sculpture with Wood Frame

Tea Candle Sculpture

Lamp Sculpture

Bas Relief Sculpture

**We make and present exclusive collections of Asian and Indian inspired 3 Dimensional Holographic sculptures. Our collection features sculptures of Lord Mahavir, Lord Ganesh, Lord Krishna, Kali Ma, Guru Nanak, Lord Buddha, Laughing Buddha, Kwan Inn, and an Indonesian Temple Dancer; Lakshmi, Lord Shiva, Pramukh Swami, Jesus Christ, Virgin Mary, Guru Gobind Singh, Sathya Sai Baba and several others.**

**Our limited edition, copyright protected and patented 3 Dimensional Holographic sculptures combine exquisitely handcrafted artwork with the magic of virtual movement to create a unique and personal experience. These sculptures, synthesize art, physics and light, are presented with a certified lamp or tea candle which provides a beautiful serene illumination that appears to move with you.**

**For more information, please call (65) 6295 5448 or visit our showroom.**

Tushiv

**TUSHIV INTERNATIONAL (PTE) LTD**

**SHOWROOM:**
123 Serangoon Road, Singapore 218028 Tel: (65) 6295 5448 Email: sculptures@tushiv.com

**OFFICE:**
No.1 North Bridge Road #15-01 High Street Centre Singapore 179094.
Tel: (65) 6334 9596 Fax: (65) 6334 9496 Website: www.tushiv.com

**AMERICAN EXCLUSIVE IMPORTER:**
Oditi Inc, 2403 North Washington Ave, Unit No 459, Dallas, TX 75204, USA.
Tel: 1-214-828-6091 Fax:1-509-357 1954 Mobile: 1-917-213-7368.
Email: ami@oditi.com Website: www.oditi.com

**OPENING SOON:**
Atria Mall Unit 308 Dr. Annie Beasant Rd, Worli Mumbai - 4000018, India.

# editorial

Gita Jayanti 2006

*Celebrating the birth of Srimad Bhagavad Gita - the spitiual classic, "song celestial"*

**Gita Vani 2006 is a souvenir publication of the Gita Jayanti 2006**

**Gita Jayanti 2006 is organized by Shree Lakshminarayan Temple (Singapore) along with other Hindu temples and associations of Singapore under the auspices of the Hindu Endowments Board**


## Publication Team

**Chairman:**
Sneh Kant Gupta

**Vice Chairman:**
Kirpa Ram Sharma

**Editor:**
Krishna Kumar M

**Members:**
Sunil Kumar Garg
JP Jaiswal, CP Kabra,
R. Narayanamohan

**Advisor**
DD Gupta

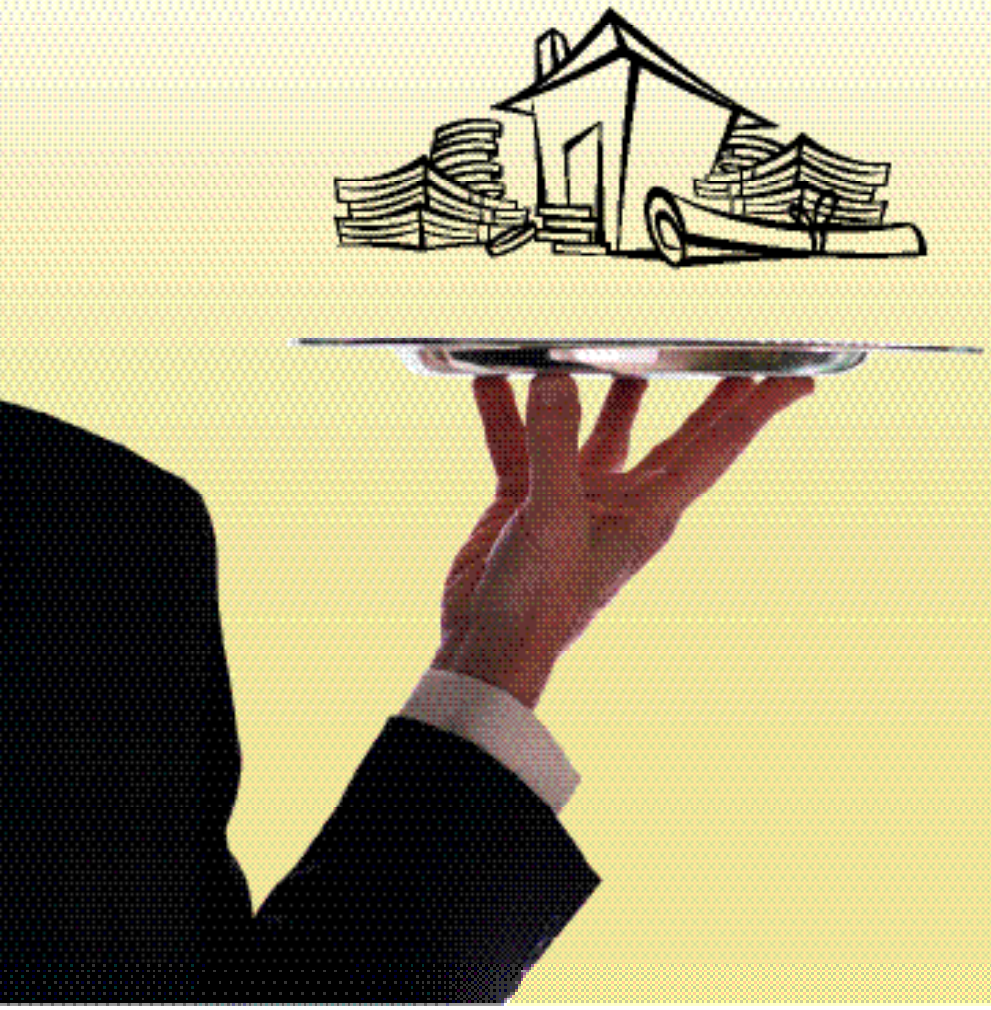

The Bhagavad Gita is a unique gem in the Indian spiritual treasury due to many reasons. Though the dhyana sloka calls Gita as the milk of knowledge extracted from the Upanishadic cows by none other than the Lord Krishna, it is also considered as an Upanishad in itself too. It is *Brahma Vidya* (Knowledge of the Absolute), it is Yoga Sastra (the science of Yoga) and also a dialectical dialogue between two most unusual personalities, in the most unusual of circumstances. It is said in our scriptures that a spiritual aspirant needs 4 qualities (*sadhana chatushtayam*) to enable him to be worthy of *Atmopadesa* (revelation of spiritual wisdom by the Guru). They are (1) *atma'natma vastu vivekam* (discriminatory knowledge between the Atma and Anaatma or the imperishable truth and the perishable non-reality), (2) *ihaa'mutra phala phoga viragam* (desirelessness of the pleasures of this or the heavenly worlds) (3) *shamadi shatka sampathi* (cultivation of the six qualities of (a) *Sama* – focusing of the inner mental activities onto the spiritual objective, (b) *dama* – turning inward of the physical and mental senses (c) *uparathi* – withdrawal from external actions, (d) *titiksha* – enjoyment of the results of all actions, pleasant or unpleasant in a neutral manner, (e) *sradhha* – faith in the *Sastras*, God and Guru, (f) *samadhanam* – establishing the consciousness on the Divine) and (4) *Mumukshatva* (irresolute desire for liberation). It is quite doubtful if Arjuna had any of these qualities! He was a man of action, exponent of weaponry as well as several of the arts and quite a worldly man and the *updaesa* came from the *Jagat Guru* (world teacher), Lord Krishna Himself. The Lord struck with the lightning of wisdom at the moment of absolute despondency of Arjuna, to raise him not merely to physical action but to mental maturity and spiriyual wisdom. His *piece de resistance* was a unique synthesis of the different wisdoms of that age and also different paths to the Truth. In the process, Lord Krishna extended the meanings of several concepts like *Yoga, Sanhkya*, God (personal and impersonal), action, actionlessness, devotion (*bhakthi*), knowledge (*jnana*) and action (*karma*) to a unitive and integral path to the Divine, encompassing the entire human psyche.

The import of the Divine Song is clear from the fact that it is a member of the triune of philosophical foundations of Hinduism known as the *Prasthana Thraya* (Upanishads, Brahma Sutra and Gita). All great Masters (*acharyas*) created elaborate commentaries on these to justify their viewpoints like *Advaita* (Monism), *Dvaita* (dualism), *Visishtadvaita* (qualified Monism), *Sudhhaadvaita* (pure monism) etc. The Gita has greatly attracted philosophers and thinkers from time immemorial to the current time, from all over India as well as the West.

This issue of Gita Vani is a souvenir for the ninth Gita Jayanti (birth of Gita) celebrations in Singapore and an investigation into the spiritual truths and concepts enshrined in the Gita by several of students of Gita from Singapore as well as India. The applicability of Gita to modern endeavours like management and science have also found favour by the knowledgeable authors, highlighting the timelessness of the teachings. In the true spirit of synthesis of Gita, we have also included some humor as well as recipes. The Gita Jayanti celebrations too are synthetic in nature with *dravya yajna* (material sacrifice) of Havan and *jnana yajna* (knowledge sacrifice) knowledge through Gita Forum, Gita Vani, essay and oratorical competitions etc.

We offer this humble publication as a token of our love and devotion to the Supreme Lord, as the Lord Himself says in the Gita that He avidly accepts even apparently trivial offerings like flower, water and leaves from the pure minded devotees (9.26). *Krishnam Vande Jagat Gurum*.

# ICICI Bank offers you a host of financial services



ICICI Bank

**Singapore Branch Office:**

**ICICI Bank Ltd., 9 Raffles Place, #50-01, Republic Plaza, Singapore 048619.**

ICICI Bank is a banking company incorporated and regulated under Indian laws and maintains its head office in Mumbai, India. The information provided herein is not an offer or solicitation for any application or subscription for deposits or any other products or services and is not intended for distribution to, or use by, any person in any jurisdiction where such distribution or use would (by reason of that person's nationality, residence or otherwise) be contrary to law or regulation or would subject ICICI Bank or its affiliates to any licensing, registration or other legal requirements. THE INFORMATION CONTAINED IN THIS DOCUMENT IS NOT INTENDED TO NOR SHOULD IT BE CONSTRUED TO REPRESENT THAT ICICI BANK PROVIDES ANY PRODUCTS OR SERVICES IN ANY JURISDICTION WHERE IT IS NOT LICENSED OR REGISTERED OR AUTHORISED TO DO SO.

# contents


5 Message by Guest of Honour, Mr Tharman Shanmugaratnam, Minister for Education

7 Message by Awahan Peethadheeswar Acharya Maha Mandleshwar Shri 108 Swami Shivendra Puriji Maharaj

9 Message by Chairman, Hindu Endowments Board – Mr. Rajendran

11 Message by Chairman, Gita Jayanti Organizing Committee 2006 – Mr. DD Gupta

13 Message by President of Shree Lakshminarayan Temple - Shree Ishwar Dass Sharma

14 Message by President Hindu Centre – Dr. VP Nair

15 Message by President of Arya Samaj, Singapore – Mr. Kirpa Ram Sharma

19 Gita Jayanti 2006 – Organization

21 Abidance – Swami Chinmayananda

23 Why do we chant "OM"

25 The More You Give – Swamiji

27 Sri Aurobindo on the Gita – A Brief Introduction – Mangesh Nadkarni

31 Gita Jayanti 2005 Competitions Winners

33 Karma Yoga: Absolve to Dissolve – Swami Abhedananda

39 Freedom & bondage – Swami Tejomayananda

43 Je=#e ner peerJeve nw

47 The Lord of the Gita – Alok Pandey

63 Forbearance in Gita – Prof AN Rao

67 Message of the Gita – Prof Manoj Dass

74 Gita Jayanti 2005 – Some Snapshots

75 Gita Jayanti 2005 – Some Snapshots

78 Gita Jayanti 2006 – Some Snapshots

79 Gita Jayanti 2006 – Some Snapshots

81 Bhagavad Gita and Management – MP Bhattathiri

97 Bhakti Yoga & Values of Life – Divya Venkataraman

103 Dialogue with Swamiji - Discussions on the Gita

121 Spiritual Humour

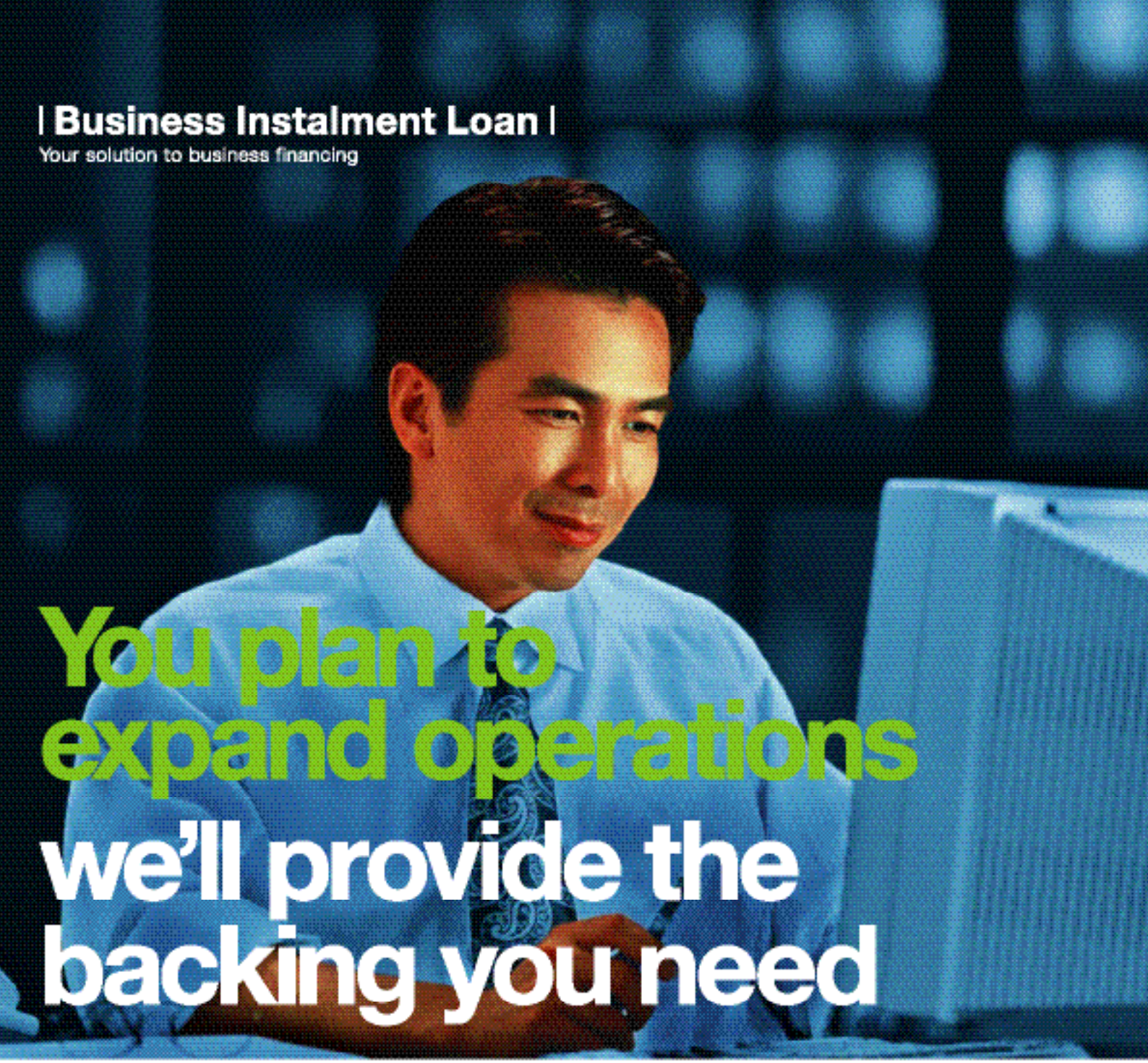
123 Lakshmi's Kitchen

127 Srimad Bhagad Gita Arati

128 Acknowledgements



The views and opinions expressed or implied in this publication, Gita Vani 2006, are those of the authors or contributors and do not necessarily reflect those of the Gita Jayanti 2006 Organizing Committee or Shree Lakshminarayan Temple Management Committee, or any of the participating organization's Management Committee, their trustees or general membership.




**Business Instalment Loan.**
**Your solution to business financing.**

- Fast 7-day processing
- Loan quantum of up to S$150,000
- Flexible 5-year repayment period
- No collateral required
- Competitive interest rates

Speak to us today. Call **1800 743 3000.**

Standard Chartered

standardchartered.com.sg

# message

I wish to congratulate the Organising Committee of the Gita Jayanti for successfully organising the 9th annual Gita Jayanti celebration.

Gita Jayanti marks the anniversary of the day Lord Krishna gave his immortal message, the Bhagavad Gita, to Arjuna on the battlefield of Kurukshetra. The message of the Gita is not aimed at passive idealism, but to help us be active and courageous in life.

Started by the Hindu Centre of Singapore, this annual celebration is now the collaborative effort of several Hindu institutions in Singapore including the Hindu Endowment Board. This year the Lakshmi Narayan Temple has taken the lead in organising the celebration.

The Gita Jayanti celebration is a good opportunity for Hindus and non-Hindus alike to come together and learn more about the Gita. With its line-up of appealing events, it is not surprising that every year the celebration attracts more participants than the last.

I wish everyone a very successful and fulfilling Gita Jayanti 2006.

**Tharman Shanmugaratnam**
Minister for Education

# Sree Krishna Rasoi Restaurant

**Rasoi... is the only restaurant in Singapore serving authentic Gujarati and Rajasthani vegetarian cuisine.**

**Enjoy a wide selection of traditional delicacies and more than 20 varieties of North Indian sweets from Rajasthan and Gujarat. With a seating capacity of 50, this cosy joint is perfect for family gatherings, dinner celebrations with loved ones and even parties.**

**Rasoi... se**
Rajasthani & Gujarati Thali
Jain Thali

Dal Batti Churma (advance orders only)

**Sweet Treats**
Balu Shahi, Kaju Barfi, Badam Barfi, Kaju Roll, Besan Chakki, Rasugulla, Gulab Jamun, Milk, Cake, Jalebi, Sohan Halwa, Soan Papdi

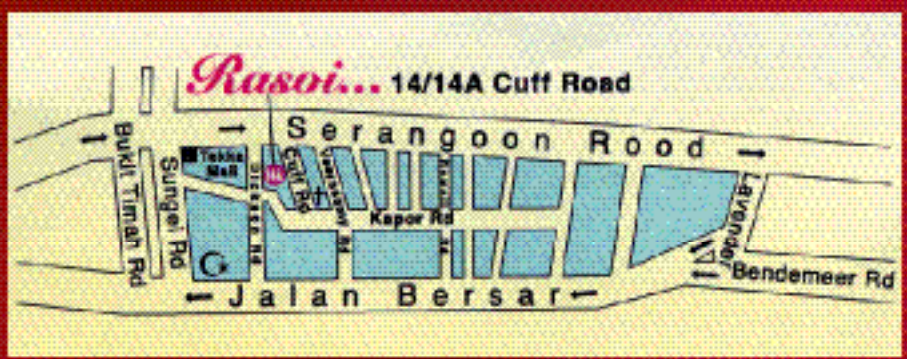
**Chaat Street**
Samosa, Rajasthani Kachori, Vada Pao

Sev Puri, Bhel Puri, Pani Puri

**Delicious Desserts**
Jalebi
Puran Poli (on advance order only)

Badam Milk
Pista Milk
Jodhpur Makhaniya Lassi

Sugar-free varieties available too!




**14/14A Cuff Rd (opposite Singapore Gujarati Bhavan Singapore)**

**Opening hours: 10am to 3pm and 5pm to 9.30pm**

**For reservation and catering enquiries, please call 63417660.**

# आवाहन पीठाधीश्वर आचार्य महामण्डलेश्वर
## श्री १०८ स्वामी शिवेन्द्र पुरीजी महाराज


अध्यक्ष व संरक्षक :

*स्वामी ओंकारानन्द आश्रम ट्रस्ट*
गांधी रोड, उल्हासनगर - ४२१००५ (भारत)
फोन नं. ०२५१ - २५२१०८०
फैक्स नं. ०२५१ - २५२३८८०

*शिवार्चन आश्रम ट्रस्ट*
५, महागणेश कोप. - हाउसिंग सोसाईटी,
केवलानी, नासिक (भारत)
फोन नं. ०२५३ - २४९२५५५

*शिवार्चन चेरिटेबिल ट्रस्ट*
कनखल रोड, कनखल, हरिद्वार-उत्तांचल
फोन नं. ०१३३४ - २४५०३२

*एस. एस. संस्कृत डिग्री कालेज*
काशीपुर (उत्तराचल)
फोन नं. ०५९४७ - २७५७८७, २७४१११


दिनांक : 16/11/005

**अध्यक्ष महोदय**

**नारायण स्मरण,**

इस वर्ष गीता जयन्ती के उपलक्ष में गीता वानी का प्रकाशन होने जा रहा है । जिसमें कई विद्वानों के लेख प्रकाशित होंगे । गीता जीवन शास्त्र है जिसके पढ़ते रहने से जीवन की हर समस्या का समाधान व्यक्ति स्वयं ढूंढ़ लेता है ।

मुझे पूर्ण विश्वास है कि जन सामान्य इसमें प्रकाशित लेखों द्वारा अपने जीवन की समस्याओं का निराकरण कर सकने में सहयोग प्राप्त कर सकेगें ।

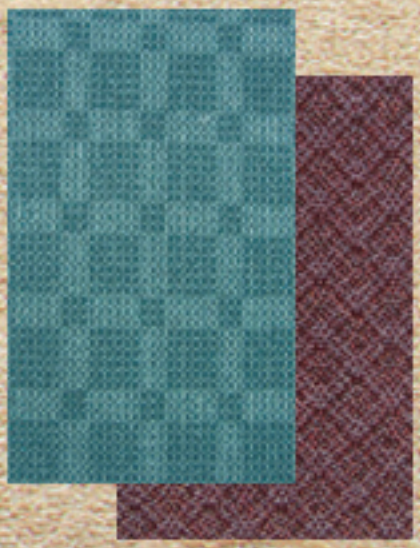
शुभकामनाओं सहित,

( स्वामी शिवेन्द्रपुरी )

# SINGAPORE'S LARGEST CARPET STOCKIST

***Biggest Carpet Showroom & Warehouse in South East Asia***

**Broadloom Carpets**



**Carpet Tiles**

**Carpet Underlays & Accessories**

HERITAGE™ CARPETS

ELEGANCE & COMFORT IN MODERN LIVING

**Area Rugs**

**Floor Mats**




***We welcome ALL enquiries***

## Carpets & Furnishings

## The United Agencies (Pte) Ltd

Showroom, Office and Warehouse:
United Agencies Bldg, 15 Tagore Drive
(Entrance from Tagore Ind. Ave), S'pore 787622.

Tel: (65) 6458 2334 Fax: (65) 6454 6012
Email: mail@uacarpet.com.sg
Website: www.uacarpet.com.sg

***We are open from 9am to 5pm weekdays and 9am to 12 noon Saturdays***

# message

*The Gita Jayanti celebration is known the world over for the community spirit it generates. I am pleased that in Singapore, Shree Lakshminarayanan Temple with support from various local Hindu organizations has taken the lead to organize the 2006 Gita Jayanti celebration. The celebration once again will involve the participation of everyone – from children and youths to adults.*

*Gita Jayanti, now in its ninth successful year of commemorating the birth of the sacred scripture 'Bhagavad Gita' in Singapore, continues to enthrall us with glorious teachings of the Lord. It is the universal messages of peace, freedom, salvation and perfection that make this philosophical song so engaging to all: even to this day. As Hindus we must celebrate the Gita for the wisdom that it continues to confer on us.*

*An event of Gita Jayanti's scale can only be possible with the generous patronage and hard work of the Hindu community. It is the goodwill shared by participating Hindu temples, organizations and devotees that make each year's celebrations more significant.*

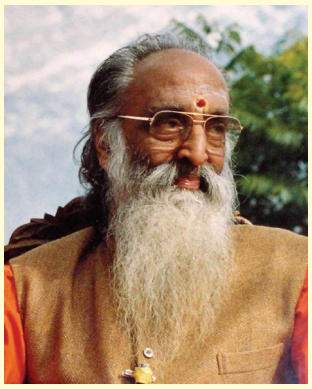
*I would like to take this opportunity to congratulate all devotees, members and volunteers of Shree Lakshminarayanan Temple for their foresight and dedication in breaking new ground in the conduct of Gita Jayanti 2006.*

*May the blessings of Lord Krishna and the teachings of the Bhagavad Gita continue to guide us as we usher in the New Year, and look forward to yet another successful Gita Jayanti.*

**S Rajendran**
Chairman, Hindu Endowments Board

with best compliments from

# Chinmaya Seva Centre, Singapore



*Param Pujya Gurudev*
*H.H. Swami Chinmayananda*

ॐ

*H.H. Swami Tejomayananda*
*Head of Chinmaya Mission*

***"Give maximum happiness to maximum people for maximum time."***

## *Our Ongoing Activities*

***Upanishad classes * Geeta Gyana Yagnas *Balvihar classes * Youth Classes * Devi Groups * Study Groups for Adults * Monthly Charity Programmes**

## *Balvihar Classes*

*Braddell * Bukit Batok * Clementi * East Coast * Katong * Orchard * Serangoon* Woodlands * Yishun*

***Balvihar** classes for children between 4-11 years are held once a week in the above areas. If you would like your child to benefit from these spiritual classes, kindly contact our Balvihar co-ordinator, Mrs Padmini Chandrashekar at 67388434.*

## *Youth Classes*

***Chinmaya Yuva Kendra (CHYK)** classes are available for youth 11 years and above. These classes aim to empower youth with vision and values for dynamic living. For more information, kindly contact Ms Sharanya Rao at 90602576.*

***We have moved to our new premises***

## "Chinmaya Kesari"

***at 67, Tessensohn Road (opposite to Civil Service Club, Serangoon).***

*Please contact Mrs Ranjini K.Rao at 65524654for further information or queries.*
*Regd Office: 111 North Bridge Road, #24-06 Peninsula Plaza, Singapore 179098*
*Tel: 63389184; Fax: 63363550; Email: chinmaya@singnet.com.sg*

# message

Gita Jayanti is popularly celebrated on Mokshada Ekadashi day as the re-emergence of Shrimad Bhagvad Geeta, and is one of the holiest scripture to Hindus, worldwide.

In Singapore, for the 9th consecutive year, Gita Jayanti'06 will culminate on Sunday 29th January 2006, with a grand Havan/Homam, with participation of more than 2,000 devotees. This is the singular local event with the largest public attendance, where all 700 verses of SB Geeta are chanted into 18 Havan Kunds. Another unique feature will be the healthy participation by all our regional communities, Tamil, Telegu, Malayalee, Kannada, Marathi, Punjabi, Sindhi, Bengali, Gujarati and Marwari, etc

From its inception, in 1997, the Hindu Endowments Board has nurtured and grown this event. Shree Lakshmi Narayan Temple is honoured to be invited to lead-organize Gita Jayanti 2006, in close co-operation with other groups.

Gita Jayanti 2006 commenced with the chanting of SB Geeta in September at the Amriteswari Society, & thereafter, at different Society premises. A new dimension this year, was the Gita Shivir, where Ch. 9 of SB Geeta was explained in hindi, by eminent scholar Yati Chakravarti Aahwan Peethadheeswar Acharya Maha Mandleshwar Shri 108 Swami Shivendra Puriji Maharaj from Bombay, over 5 days, at the Shree Lakshmi Narayan Temple.

Another inaugural event was the opening-up of competition category to adults.

This year we are honoured to have Honorable Minister of Education, Mr Tharman Shanmugaratnam as our guest of honour for the main event on 29th January 2006, My heartfelt gratitude to the Honorable Minister for gracing the event. His benign presence will greatly inspire many and will give added value to the celebrations.

Organizing events on such a grand scale are only possible with a cohesive teamwork, and it delighted me greatly to witness the selfless Seva rendered by my Committee Members, from the various groups, Lakshmi Narayan Temple, Chinmaya, Geeta Ashram, Amriteswari etc , in the true spirit of Karma Yoga.

Karma su kaushalam, was amply evident in all the related events, and I am proud to have served with this team.

Events of this nature are fully funded by donations. My special gratitude to our valued advertisers of our Souvenir Magazine and all others who have in one way or the other contributed towards this celebrations, and I am confident that they will continue to support this noble cause, in increasing measure.

I would also like to express my thanks to Hindu Endowments Board for their full support to this event.

With this auspicious start to the new year, may Lord Krishna continue showering his blessings on all of us.
JAI SHRI KRISHNA

**D. D. Gupta**
Chairman, Organising Committee
Gita Jayanti - 2006

# Gita Bhakt

**Vasudeva sutam devam**
**kansa chanura mardanam**
**devaki paramanandam**
**krishnam vande jagad gurum**

**Jai Shree Krishna & Jai Shree Gurudev**

# message

"Wishing one and all, a very fulfilling GITA JAYANTI!"

As we celebrate this important day, in the new year of 2006, I wish to express my best wishes to all Singaporean. May the Lord's blessings be showered upon them, on this auspicious day and every day, hereafter.

The Bhagawad Gita is a reconciliation of many facets and schools of Hindu philosophy. It has stood the test of time, bringing together all thought systems by taking their largely cohesive, common ideologies and backgrounds into the verse of one text. It had always been a seminal text for Hindu priests and yogis in India, and all Hindu sects draw upon the Gita as authoritative. For its religious depth, quintessential philosophy and beauty of verse, the Bhagawad Gita is one of the most compelling and important texts to come out of the Hindu tradition. Indeed, it stands tall among the world's greatest religious and spiritual scriptures.

Undoubtedly, the Bhagawad Gita is the most revered and inspiring spiritual book of Hindu religion. The dialogue between Lord Krishna and Arjuna, on the battleground of Kurukshetra, contains wisdom of the highest standard and for thousands of years, millions of souls have found solace in the pages of this immortal master-piece.

It is indeed a great honor for the Management Committee of the Shree Lakshminarayan Temple, to be bestowed upon, the responsibility of organizing 'Gita Jayanti 2006' --- the paramount occasion which celebrates the teachings that are projected through this timeless scripture. This temple has played the role of a strong supporting organization, from the very inception of such celebrations, in 1999. Several leading Hindu religious organizations have over the past seven years, worked in an exemplary manner, to develop these celebrations to the scale that we enjoy today. We owe them much for their tireless efforts and achievements. The members of my committee too, having been working hard to ensure that this year's celebrations will continue to built upon the previous years' growth and development. At this juncture, I would like to express my deepest gratitude to the members of the organizing committee as well as the numerous volunteers who have spared their invaluable time and effort, to realize the success of this celebration.

In closing, I like to include one of the most quoted and yet ever-relevant verses of the Gita:

"No matter what conditions you encounter in life, your right is only to the works and not to the fruits thereof. You should not be impelled to act for selfish reasons, nor should you be attached to inaction." ---
Bhagavad Gita 2.47

God Bless.

**Shri Ishwar Dass Sharma**
President, Shree Lakshminarayan Temple

# message

*The concept of Gita Jayanti originated at the Hindu Centre Singapore in 1998, when a group of like-minded Hindus thought of spreading the message of the Holy Gita (also known as Bhagavad Geetha) to all the Hindus and others in Singapore. Hindu organizations and temples were invited to come forward to support the idea and several of these took the lead over the subsequent years. The Gita Ashram was particularly involved from the beginning.*

*The first Gita Jayanti was led by Krishna Our Guide with the Chanting of all the Gita chapters with appropriate Homam at PGP Kalyana Mandapam in 1998. This was followed in 1999 by elaborate Gita Jayanthi with Gita Chanting, "Havan" and "Pooja" under the leadership of the Hindu Centre. In the year 2000, the Hindu endowment board was appointed as the custodians of the finance. Subsequent organizers in chronological order, of the annual programme were Chinmaya Mission, Amriteshwari Society, Sri Sathya Sai Centre, Singapore Malayalee Hindu Samajam and Sri Aurobindo Society. The current Gita Jayanti is organized by the Sri Lakshmi Narayan Temple.*

*At the Gita Jayanti, reading of the Gita with explanation of the message from Krishna is emphasized. Programmes for different age groups such as Primary, Secondary and Tertiary educational students as well as the general public are conducted such as the Gita Chanting Competitions, Essay Competitions and Public Forums. Distinguished speakers from Singapore and abroad are invited regularly. Apart from this, regular Gita teachings are performed in many parts of Singapore throughout the year.*

*The Gita is well known worldwide as the jewel of the Spiritual wisdom of India. Throughout the 18 chapters comprising 700 verses, it provides excellent guidance in the science of self-realisation and in the art of proper living. Through the annual Gita Jayanti we hope to achieve this noble ideal.*

**Dr V P Nair**
President, Hindu Centre, Singapore

# message

आर्य समाज सिंगापुर
ARYA SAMAJ SINGAPORE
113/114 SYED ALWI ROAD SINGAPORE 207681/207682
REPUBLIC OF SINGAPORE

*On this auspicious occasion, as we celebrate Gita Jayanti, allow me to convey my heartiest felicitations to all Singaporeans.*

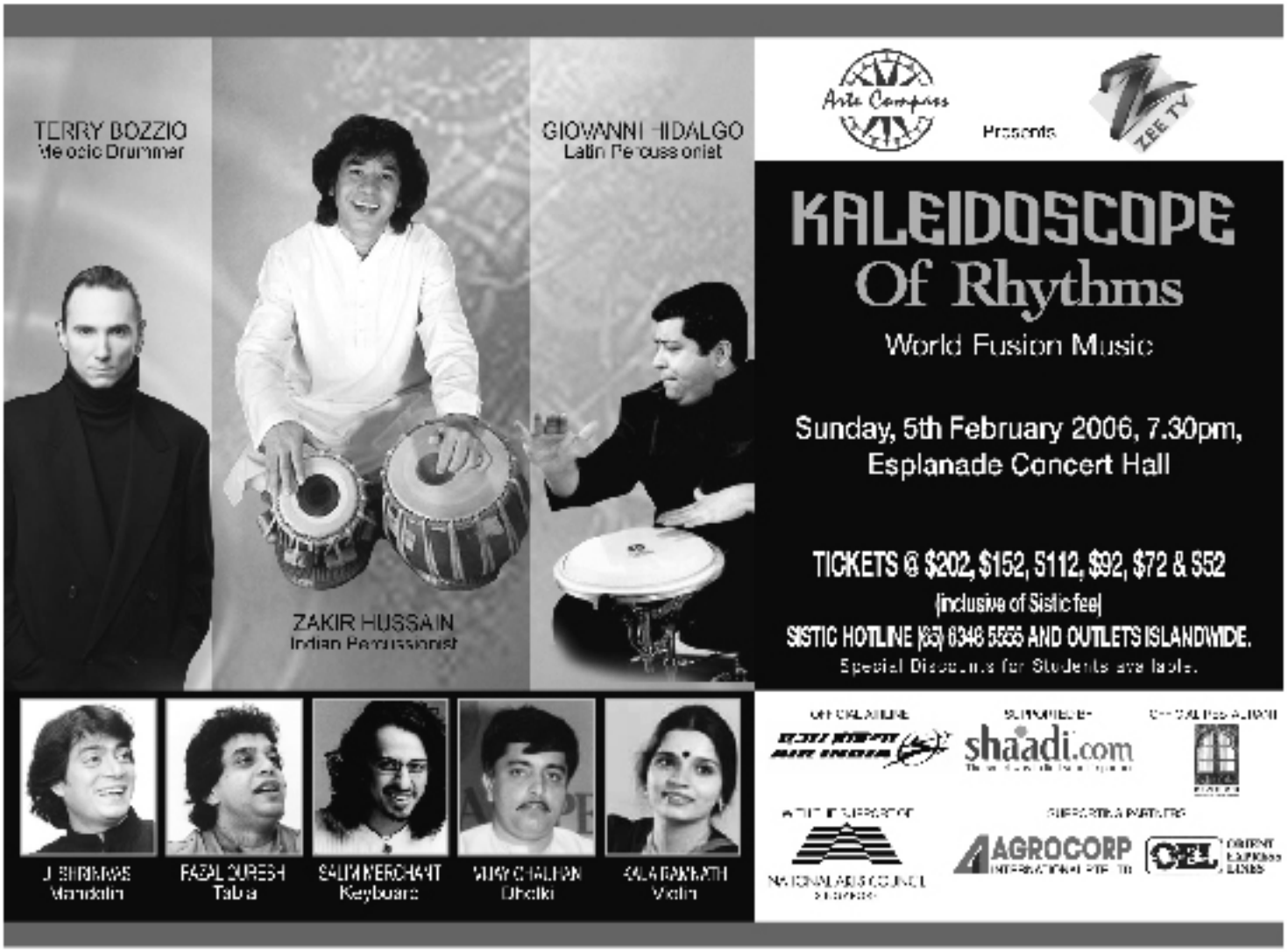
*As we take on the new and varied challenges that confront us in this Millennium, it is essential that we continue to recognize the relevance of religion and the paramount role it plays in the promotion of peace, love and harmony. In a multi-cultural, multi-racial and multi-religious country like Singapore, these attributes can never be over-emphasized, and every effort must be made to constantly enhance and uphold them.*

*The Bhagawad Gita is more than a holy scripture for Hindus. It is the indispensable guide that helps us navigate through the trials and tribulations of contemporary life. Reading the Gita and imbibing the lessons conveyed through its verses, would undoubtedly assist a Hindu, in guiding himself/herself in the right direction. Not doing so would only be akin to being adrift and running a life with very little significance.*

*It is critical that the values and morals handed down by our forefathers are not lost but passed on with great care and reverence, from one generation to the next. Through its messages and related stories, the Gita not only teaches us these values and morals but also acts as the ideal channel through which we can pass these onto our children and their successors. This is the only way through which we can be assured that the teachings and values of Hinduism will prevail, thereby sustaining a world of tranquility and harmony.*

*I would like to personally thank each and every member of the organising committee for their selfless efforts and total dedication towards the community and ensuring that Gita Jayanti 2006 is a memorable event.*

**Kirpa Ram Sharma**
President, Arya Samaj Singapore




*With Best Compliments from*

**Arte Compass**

*Bringing you quality events everytime!*

133 New Bridge Road #22-01/02 Chinatown Point Singapore 059413
• Email: enquries@artecompass.com.sg • Url: www.artecompass.com.sg

with best compliments from

*Jyoti & Prof. P Nihalani*

*Anita & Satya Narayan Bansal*

*Vidya & Kailash Nath Rai*

*Charu & Deepak Choudhary*

*Archna & Abhay Agarwal*

*Shilpa & Rajesh Gadodia*

*Rukumini & S Doraraj*

*Sumitra & Perdit Kumar Tiwari*

with best compliments from

# ATRON MARINE ENGINEERING

Marine Engineering and General Contractors,

Specialist in Cleaning, Heavy Lifters,

Riggers, Painters, Stagging,

General Helpers, Jacking of Modules,

Skidding of Modules &

Weighing of Modules

10 Anson Road, #10-06
International Plaza,
Singapore 079903
Off. Tel: 6752 2224

# Gita Jayanti 2006 Organization

## Advisors

VR Nathan
KS Rajah
Dr VK Pillay
ID Sharma
HP Dayani

## Past Chairpersons:

ST Tanigan
KS Rajah
V Sagar
Prof AN Rao
Rajan Krishnan
Prabha Rao

## Organizing Committee

Chairman: DD Gupta (LNT)
Secretary:
Satish Kumar Sharma (LNT)
Asst Secretary: Dorai Raj (HC)
Treasurer: JP Jaiswal (LNT)

## Finance Committee

Chairman: JP Jaiswal (LNT)
Vice Chairman:
R Narayanamohan (HC)
Members:
Sugrim Misir (LNT),
Kirpa Ram Sharma (LNT),
Ganesan K (HEB)

## Gita Havan

Chairman: Sunil Kumar Garg (LNT)
Chief Priest: Sri Sunil Kumar (AS)
Snr Priest:
Sri Sant Prasad Shastri (LNT)
Priests:
Sri Ram Kumar Pandey (LNT)
Sri Om Bal Tripathi (LNT)
Vice Chairman:
Jai Shanker Upadhiah (LNT)
Members:
Sugrim Misir (LNT),
Satish Kumar Sharma (LNT),
Indravadan Soni (LNT),
Vivek Kumra (GA)

## Ticket Sales & Publicity

Chairman: Kirpa Ram Sharma (LNT)
Vice Chairman: JP Jaiswal (LNT)
Members:
R Narayanamohan (HC),
Sugrim Misir (LNT),
Dharmender Prashad (LNT),
Sunil Kumar Garg (LNT),
Jai Shanker Upadhiah (LNT),
Indravadan Soni (LNT),
Shashi Lal Kashyap (SAS)

## Competition / Culture

Chairperson: Nisha Sharma (LNT)
Vice Chairperson:
Padmini Chandrashekar (HC)
Members:
Jaishree Venkat (SAS), A C Meena (CSC), Ranjini Rao (CSC),
Prabha Rao (SAS),
Dharmender Prashad (LNT),
Kusum (LNT)

## Gita Forum

Chairman: Prof A N Rao (Sss)
Vice Chairman: KS Rajah (HC)
Members:
Prabha Rao (SAS),
Devkinandan Dass (LNT)

## Website

Chairman:
Dharmender Prashad (LNT)
Members:
Kiruthika (SAS), CB Agarwal

## Souvenir Magazine

Chairman: Sneh Kant Gupta (GA)
Vice Chairman:
Kirpa Ram Sharma (LNT)
Editor:
Krishna Kumar M (SMHS)
Members:
Sunil Kumar Garg (LNT),
JP Jaiswal (LNT),
CP Kabra (LNT),
N. Mohan (HC)

## Volunteers

Chairman: Rajeshwar Rai (LNT)
Vice Chairman: T N Misra (LNT)
Members:
Nath Pati Tiwari (LNT),
Rajinder Kumar Sharma (LNT),
Balwant Singh (LNT),
Bhagawan Nanikram (LNT),
Indravadan Soni (LNT),
Satyamurthy (STS)

## Prasadam

Chairman: CP Kabra (LNT/HC)
Vice Chairman:
Sunil Kumar Garg (LNT)
Members:
Vidhu Gautam (LNT),
Popatbhai Patel (LNT), CB Agarwal

## Audio - Visual

Chairman: Satya Murthy (STS)
Vice Chairman:
Dharmender Prashad (LNT)
Member: Vidhu Gautam (LNT)

## Reception

Chairman: DD Gupta (LNT)
Vice Chairman:
Nath Pati Tiwari (LNT)
Members:
R Narayanamohan (HC),
Sneh Kant Gupta (GA),
Satish Kumar Sharma (LNT),
JP Jaiswal (LNT),
CP Kabra (LNT)

## Legend:

| | |
|---|---|
| AS: | Amriteswari Society |
| CSC: | Chinmaya Seva Centre |
| GA: | Geeta Ashram |
| HC: | Hindu Centre |
| HEB: | Hindu Endownments Board |
| LNT: | Shree Lakshmina-rayan Temple |
| SAS: | Sri Aurobindo Society |
| SMHS: | Singapore Malayalee Hindu Samajam |
| SSS: | Sathya Sai Society |

with best compliments from

बैंक ऑफ़ इंडिया
आपकी सेवा में सदेव तत्पर ...

Bank of India
The Bank that cares...

SINGAPORE BRANCH

**... 53 YEARS OF SERVICE EXCELLENCE IN SINGAPORE**

**OUR STRENGTHS :**

- Trade Finance
- Loan Syndication
- Forex Dealing & Products
- Twin Currency Deposits
- Other Deposits
- Remittances - All major Currencies And
- Informative Internet Banking

Visit us at: http://www.boi.com.sg

100 YEARS
OF MAKING DREAMS
COME TRUE
बैंक ऑफ़ इंडिया
Bank of India

138 Robinson Road, #01-01, #02-01, #03-01 The Corporate Office Singapore 068906
Telephone: 6222 0011 Facsimile: 6225 6227 Email: boi@boi.com.sg

# Abidance

## Swami Chinmayananda

*Mayyeva mana aadhatsva*
*Mayi buddhim niveshaya*
*Nivasishyasi mayyeva*
*Ata uurdhvam na samshayah*

*(Fix thy mind on Me only, place thy intellect in Me; then, (thereafter) you shall, no doubt, live in Me alone) – Gita XII/8*

Meditation is not a physical act but it is a subtle art developed by the inner personality in man. Every seeker must be experiencing that what his intellect accepts, his heart does not appreciate; and what his heart craves for, the intellect laughs at. To bring both the head and the heart to the same Enchanting Form of thrilled satisfaction would be the secret of harnessing the entire inner man to the spiritual effort. The technique of this art is beautifully explained in this stanza.

### Fix Thy Mind on Me Alone

The mind cannot contemplate on any theme that cannot by conditioned by the senses. Therefore, by meditation upon the Enchanting Form of the Immortal Flute-player, the human mind can readily be made to rest entirely at the feet of the Form. The Lord, being All-pervading, is at once the Divine Grace behind all names and forms. The mind of a devotee cannot wander to any place where he is not reminded of the smile of the Crowned Cowherd boy!

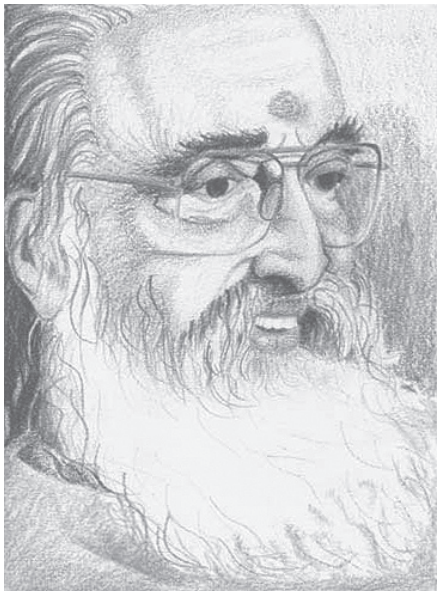
Merely to ruminate over a decorated marble symbol of the Eternal Child is not in itself sufficient food for the inner personality of man. The intellectual aspect in us is starved, although the heart nestles in satisfaction at the soft feet of the Lord. Any over-development will bring about an ugly situation; perfection is harmony and uniform growth. Therefore, technically, the Gita rightly advises that the devotee must bring his discriminating intellect to pierce through the stony idol and contact the pulsating Truth it represents.

### Place thy Intellect in Me

To contact thereby the cosmic total-intellect, which is the Lord's equipment.

Every one of us, at any given moment, is the sum-total of what we think and what we feel. If our minds are resting on the Lord and our intellects have dived into the very depths of the Infinite, our individualities end and we merge to become one with the Infinite, the All-pervading.

Therefore, the Lord says,



**The Gita rightly advises that the devotee must bring his discriminating intellect to pierce through the stony idol and contact the pulsating Truth it represents.**

with best compliments from

# *Mr. Ishwar Dass Sharma*

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

# *Calgrain Corporation, USA*

"Thereafter You shall Live in Me "

This statement may look as an exaggeration for the finite mortal, who is standing agitated and shy at the gateway of the Temple-of-Truth. In his habitual concept that he is a finite mortal entity, pressed under a thousand limitations, suffering from a host of imperfections, and persecuted by an army of despairs-he fails to accept that he can rediscover himself to be Himself, the ever-Divine. Therefore, as a kindly teacher, Lord Krishna reassures him by affirming directly, ''no doubt'' *(Na-samsayah)*.

**If our minds are resting on the Lord and our intellects have dived into the very depths of the Infinite, our individualities end and we merge to become one with the Infinite, the All-pervading.**

■

# Why do we chant 'OM' ?

**The three letters A, U, M, stand for the three states (waking, dream and deep sleep), the three deities (Brahma, Vishnu and Shiva), the three Vedas (Rig, Yajur and Sama), the three worlds (Bhuh, Bhuvak Suvah), etc**

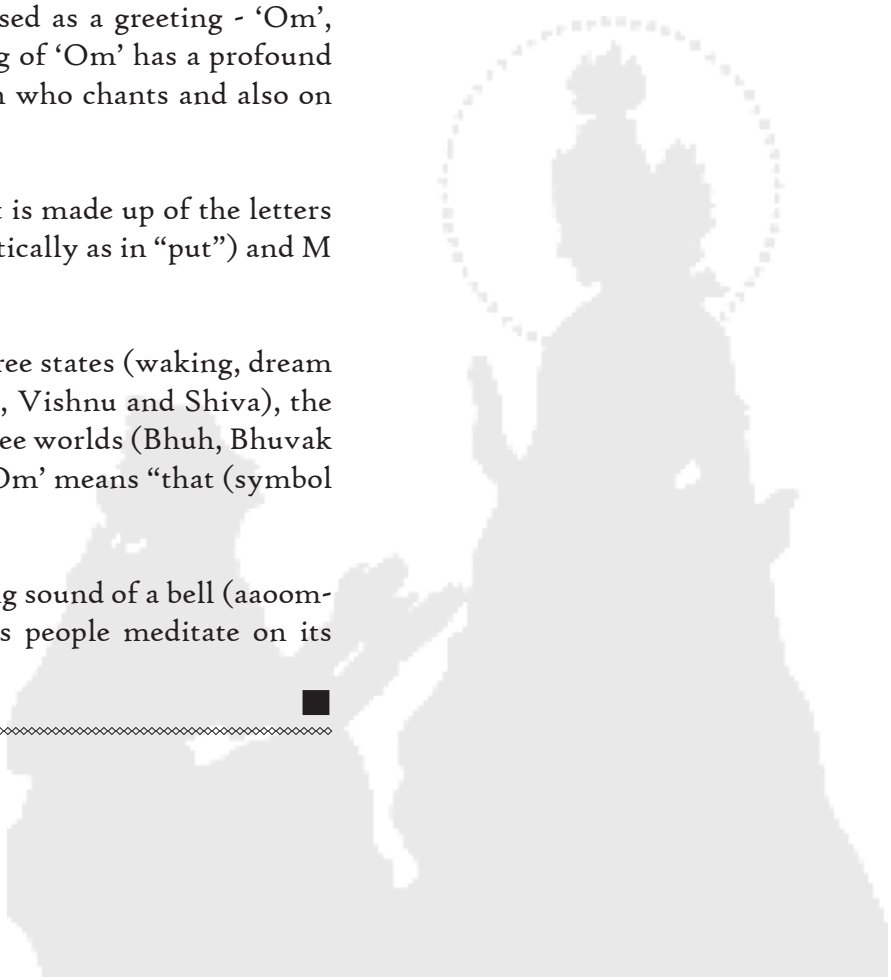
In India and some other countries where Hinduism is practised most mantras and Vedic prayers begin with 'Om'. All auspicious occasions begin with 'Om'. It is one of the most chanted sound symbols among the Hindus. It is even used as a greeting - 'Om', 'Hari Om', etc. It is said that the chanting of 'Om' has a profound effect on the body and mind of the person who chants and also on the surroundings.

'Om' is the universal name of the Lord. It is made up of the letters A (phonetically as in "around"), U (phonetically as in "put") and M (phonetically as in "mum").

The three letters A, U, M, stand for the three states (waking, dream and deep sleep), the three deities (Brahma, Vishnu and Shiva), the three Vedas (Rig, Yajur and Sama), the three worlds (Bhuh, Bhuvak Suvah), etc. 'Pranava', another name for 'Om' means "that (symbol or sound) by which the Lord is praised."

The 'Om' chant should have the resounding sound of a bell (aaoom-mm). It fills the mind with peace, makes people meditate on its meaning and achieve realisation.

■



with best compliments from

# HARIMAYA & SON (PTE) LTD.

हरिमाया एंड सन (प्रा) लिमिटेड

**Importers & Exporters**

Textiles, Readymade Garments, Footwear and
Manufacturers' Leading Representatives

**1 NORTH BRIDGE ROAD #11-02,**
**HIGH STREET CENTRE, SINGAPORE 179094**
**Tel: OFFICE: 6336 4398, 6336 4532 Fax: (65) 6339 9902**
**email: harimaya@pacific.net.sg**
*Postal Address:* **RAFFLES CITY P.O. BOX 366,**
**SINGAPORE 911713**

# CAMBRIDGE

**Child Development Centre**

**OUR PROGRAMMES**

- Creative Arts
- Phonics
- English Speech & Drama
- Chinese Speech & Drama
- Maths
- Discovery Science Programme
- Computer Assisted Learning Programme
- Music Appreciation
- Fun Cookery

*Languages: English, Chinese, Malay, Tamil, Hindi*
*Care: Half/Full Day, Flexi, Before & After School*

19, Toh Tuck Drive, Singapore 596883
Tel: 65-6463 9240 Fax: 65-6463 2708
www.mba-angels.com

# the more you give

## Swamiji

The more you give, the more you get.

The more you do selflessly, the more you live abundantly.

The more of everything you share,

the more you will always have to spare.

The more you laugh, the less you fret.

The more you love, the more you will find.

That life is good and friends are kind.

For only what we give away Enriches us from day to day.

Work done in the true spirit is meditation.

Flower gives you sweet smell. Humour gives you sweet smile.

He is the chosen one of the people who rejoices in the welfare of others. Greatness is not in what we do, but it is always in how we do.

All tragedies are finished by a death, all comedies are ended by a marriage.

A wise man's day is worth a fool's life.

Great souls have will; feeble ones have only wishes.

An idle brain is a devil's workshop.

Speech is silver, silence is golden, speech is human, silence is divine.

The acts of this life are the destiny of the next.

The tongue is but three inches long, yet it can kill a man six feet high.

God could not be everywhere, and therefore he made mothers.

The style shows the man Whether in speaking or writing, a gentleman is always known by his style.

Thinking well is wise; planning well wiser, doing well wisest and best of all. It is not enough to add years to our life - we should also add life to our years. Troubles are often the tools by which God fashions us for better things. Error is discipline through which we advance.

The easiest way to live happily is to live honestly.

The golden rule of friendship is to listen to others as you would have them listen to you.

To love and to be loved is the greatest happiness of existence.

**RADHEY RADHEY - JAI SRI KRISHNA**

**OM NAMO BHAGWATE VASUDEVAI**

**SRI KRISHANAM VANDE JAGAD GURUM**


with best compliments from

樂 丹 沙 新 加 坡 私 人 有 限 公 司

***DEETANSA SINGAPORE PTE LIMITED***

***STEELS & METALS***

***(PRIMARY, SECONDARY AND SCRAP)***

3 Shenton Way #10-02 Shenton House, Singapore 068805

Ph: +65-6226 4966 Fax: +65-6226 4975

Email: detansa@magix.com.sg Website: www.detansa.com

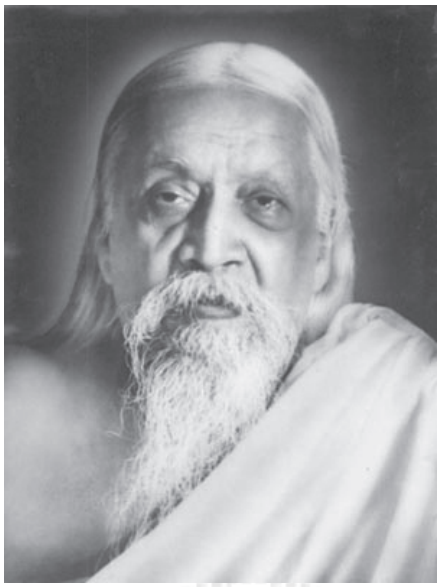
# Sri Aurobindo on the Gita – A Brief Introduction

**Mangesh Nadkarni**

The interpretation of the Gita is clouded by the clash of metaphysical viewpoints – whether it preaches Dualism, Monism, Qualified Monism, pure Monism, etc. But these controversies are about the metaphysics of the peak experiences of a successful spiritual life. For those who have gathered at the foothills to start their spiritual journey, it would be a waste of time to engage themselves in controversies about the precise nature of the peak spiritual experience that awaits them at the top of the mountain. The commentaries of the founders of the various metaphysical schools are a veritable tangle of logic, sophistry, and verbal sleight-of-hand. The real arbiter in this matter is one's experience. It is true that the Truth is one and whole, but our sights are not whole, they fragment what they see. Sri Aurobindo puts the Gita in its proper perspective when he says:

*"The Gita is not a weapon for dialectical warfare; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision."*

The Gita arises as the resolution offered by Sri Krishna to the bewildering crisis faced by Arjuna. Such crises do arise in the lives of all of us from time to time. In facing these crises and responding to them adequately lies the manhood of man, and in this great task the Gita proves to be an invaluable resource.



The Gita may have been primarily a Moksha Shastra (science of Moksha or spiritual liberation) for our ancestors. Now for our generation the struggle of life itself has become so tough that we have not much time left to devote ourselves to thoughts of our Moksha. Can the Gita help us today in living wholesome lives? Our minds are constantly under stress; we need courage to absorb them. Our beliefs are constantly under attack; we need an inner ballast of faith to endure them. Our future looks so uncertain and we need a strong faith to hope for a bright future. If the Gita can provide these, then it is certainly a book we need today. The Gita is valuable today as a guide to our life, as a science of good living, as it was as a Moksha shastra to our ancestors. Bur the Gita is most valuable to all of us as "a gate opening on the whole world of spiritual truth and experience". That is why Aldus Huxley rated it very highly high as a guide to perennial philosophy. Let me

# DPS International School Singapore

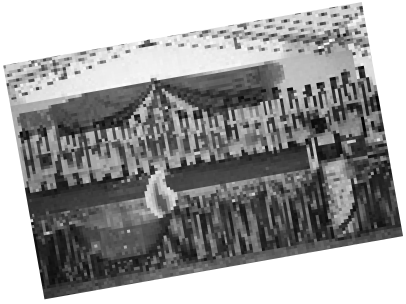
*(also known as Delhi Public School)*

The Delhi Public School Society, established in 1949, is a pioneer institution in the field of education. Today, it has grown into a family of 145 schools & has attained global recognition for its dynamic synthesis of radical vision and traditional values. The DPS legacy of **"Service before self"** prepares students to be not only academically proficient but humane, compassionate, morally upright individuals who are the true heirs of tomorrow.

DPS International, Singapore, is committed to continue the march towards progress and excellence in every field of knowledge. At DPSIS children as well as parents share an enjoyable learning experience as parents are our active partners in ensuring that overall development of our children.

**SALIENT FEATURES OF DPS INTERNATIONAL SCHOOL:**

- Classes from Nursery – Std. XI
- Theme based curriculum as per the PYP guidelines. DPSIS is a candidate school for PYP and NYP of International Baccalaureate (IB).
- A team of experienced, well-trained and dedicated teachers. Pupil centric teaching with the teacher as the facilitator and mentors.
- Located at a convenient and central position in Singapore, the school has a 240,000 sq ft campus with aesthetically designed classrooms and activity centre, state of the art IT centres, science labs, auditorium and AV room, library and lush green playfields.
- DPSIS is a wired school which enables us to have a plethora of audio-visual input, which would make the curriculum more interesting.
- Co-curricular and extra curricular activities provide students with opportunities to extend their breadth of interests and develop organizational and leadership qualities by engaging in a range of athletic and cultural activities.



*For enquiries, please contact us at:*

36, Aroozoo Avenue, Singapore 539842.

Tel: **(65) 6285 6300** (4 Lines), **6285 7273** Fax: 6294 8195, 6285 1670

Email: **admissions@dps.com.sg** • Website: **www.dps.com.sg, www.dps.edu.sg**

now return to that aspect of the Gita in the light of Sri Auroindo's *Essays on the Gita*.

In studying the Gita, it is important to keep in mind all the time its central teaching; otherwise we are likely to read into it our own dogmas and predilections. Thus at one time the Gita was regarded as a gospel of the gradual renunciation of all action, and then it came to be regarded as a gospel of devotion. The modern mind sees the Gita as the scripture of Karma Yoga – gospel of works.

Undoubtedly the Gita is a gospel of works, but of works which culminate in knowledge and which are motivated by devotion and surrender to the Supreme. What the Gita teaches is a divine action, abandonment of all standards of duty and action of the God-possessed done as a sacrifice to the Supreme. It is wrong to read into the Gita a Europeanised mentality and to see it as a scripture which teaches altruistic actions, or social duty or service to fellow-beings. The modern mind is imbued with a practical idealism, and regards social, patriotic and humanitarian goals as the highest to be served. If these are the highest ideals of our age, there is no reason why the man who lives in the Brahmic consciousness should not be all these things; after all Arjuna is being called upon to live according to the highest ideals of the age, but with knowledge and understanding of what lie behind. The modern mind has exiled two essential things, both of which are the master concepts of the Gita – God and God-state or spirituality.

It is a mistake to treat the Gita as a gospel of disinterested performance of duty. Arjuna seeks refuge in the Lord only when he faces a clash of duties. What would normally be seen as duty, he now sees as sin. Should he still pursue his duty dispassionately? Duty is an idea which depends on social conceptions. The awakened inner perception of man, his moral sense is a higher truth than the social concept of duty. Besides, the notion of doing one's duty implies pragmatic egoism. The Gita's teaching is not just that the desire for the fruit of action should be given up. It is also that the we should realise that the doer of action is not man but Prakriti impelled by the three gunas. So the Gita urges us to undertake all works but not determined by individual choice.

The argument of the Gita resolves itself into three steps:

i. By the renunciation of desire and with perfect equality, works have to be done as a sacrifice to the Supreme. This is the first step of Karma Yoga

ii. Renounce not only desire for the fruit of action but also the claim that you are the doer of works, since all work is done by Prakriti. This is the second step of Jnana Yoga.

iii. Lastly, the Supreme Self has to be seen as the Supreme Purusha governing Prakriti. Our love and surrender must go to him and our whole consciousness must dwell on him. This is the Bhakti Yoga

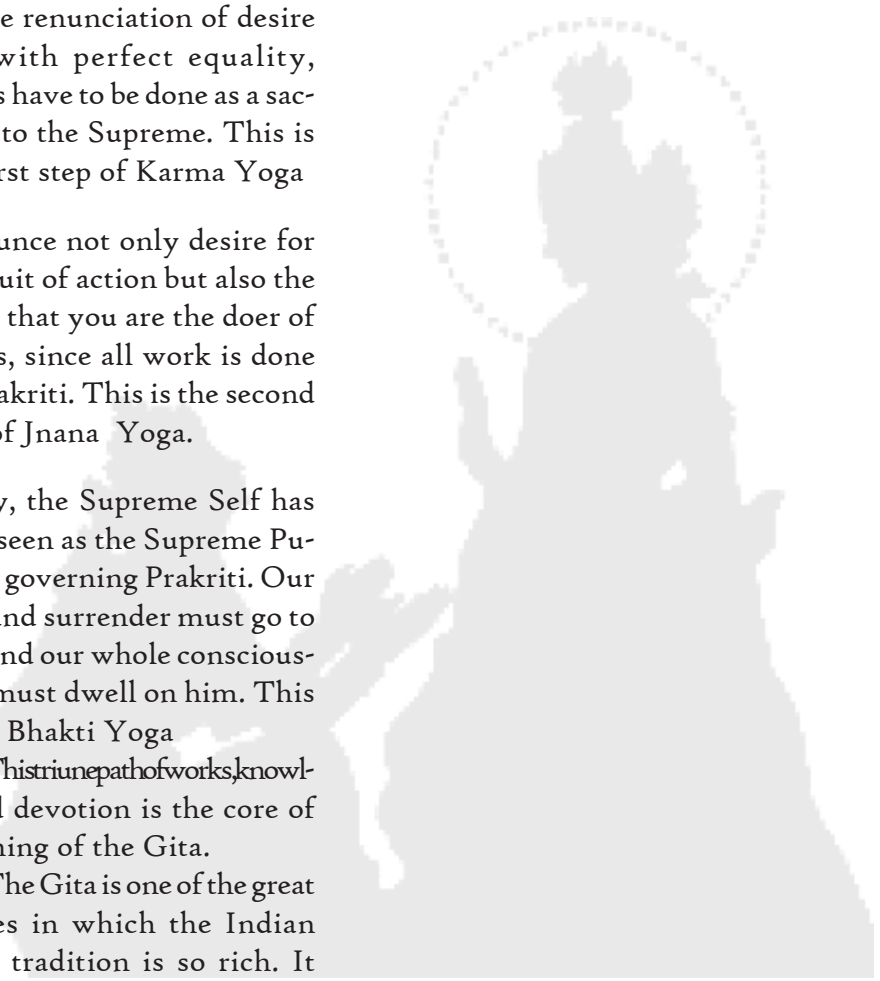
This triune path of works, knowledge and devotion is the core of the teaching of the Gita.

The Gita is one of the great syntheses in which the Indian spiritual tradition is so rich. It

**the Gita is a gospel of works, but of works which culminate in knowledge and which are motivated by devotion and surrender to the Supreme.**

**The awakened inner perception of man, his moral sense is a higher truth than the social concept of duty.**

**Renounce not only desire for the fruit of action but also the claim that you are the doer of works, since all work is done by Prakriti.**



with best compliments from

# DELTA EXPORTS PTE LTD

221 Henderson Road
#08-15 Henderson Building
Singapore 159557
Tel: (65) 6276 6646
Fax: (65) 6276 7045
Email: vasu@delta.com.sg
Website: www.deltaonnet.com

starts from the Vedantic synthesis and builds another harmony of Love, Knowledge and Works through which we can approach the Divine.

Today we stand at the head of a new age of development which must lead to a new and larger synthesis than any reached so far. We are not called upon to be either orthodox Vedantins or Tantrics, because that would mean limiting ourselves to the realisations of the past. We do not belong to the past dawns but to the noons of the future. After the synthesis of the Gita was arrived at, a number of new religions have appeared; there are the revelations of modern knowledge; then again, some of the oldest dreams of mankind are visiting us again. All this points to the need for a new and vaster synthesis. But before we build the new, we must take note of the past syntheses. And the Gita is one of the greatest syntheses of this kind.

**Todaywestandatthehead of a new age of development which must lead to a new and larger synthesis than any reached so far.... All this points to the need for a new and vaster synthesis.....And the Gita is one of the greatest syntheses of this kind.**

■

# GITA JAYANTI 2005 - COMPETITIONS WINNERS

## GITA RECITATION

### CATEGORY I

1st – Prakruthi Manjunath
2nd – Ananth Suresh
3rd – Shreya Chandran
4th – Pranav Venkat
5th – Preeti Chandrashekar
6th – Anusha Balakrishnan
7th – Pradeeptha Venkat
8th – Abhishek Srivastava

### CATEGORY II

1st – Srikanth Radhakrishnan
2nd – Amrutha Srinivasan
3rd – Ruchika Venkateswaran
4th – V. Poornima
5th - Vandana

### CATEGORY III

1st – G. Harish
2nd – Lakshmi Chandrashekar
3rd – G. Girish
4th – Devi Nachammai
5th – Niranjana Chellappa

## ORATORICAL COMPETITION

1st – Lakshmi Chandrashekar
2nd – Ashok Venkatraman
3rd – Anand Chandrashekar

## ESSAY COMPETITION

1st – Lakshmi Chandrashekar
2nd – Ashok Venkatraman
3rd – Divya Venkataraman

SHAILALMAHAL™

**SUPREME QUALITY BASMATI RICE FROM INDIA,**
**WHOLE / PROCESSED BEANS & PULSES, SPICES & OTHER RANGE OF AGRO PRODUCTS**

with best compliments from

# Devan
## Commodities (S) Pte Ltd

No. 3 Shenton Way, #25-01A
Shenton House, Singapore 068805
Tel : (65) 6221 1231
Fax: (65) 6221 2131
Email: devansg@singnet.com.sg

# Karma Yoga: Absolve to Dissolve

**Swami Abhedananda**

Karma Yoga refers to actions performed with a higher goal in mind. The secret of karma yoga is to stretch one's *"sphere of happiness"* beyond satisfaction of just oneself or the "I". This is achieved by acting for the happiness of others like for the Guru, God, Nation or Community. One acting thus would be considered a true Karma Yogi.

It is not the quantum of the actions but the intent behind the actions performed that determines whether a person is a Karma Yogi or not. Dissatisfaction from oneself is an indication that the individual has only worked for his/her own happiness, without any higher goal.

## Living for whom?

Doership for fulfilling a higher purpose in life has a two-fold benefit. Firstly, the fear of losing something decreases. Also, since the object of satisfaction is not primarily oneself, one is able to derive power and energy for the completion of the act from the higher goal. Hence nervousness of performance automatically dissipates.

Just as the arrow leaving the bow has no sankalpa of its own, similarly, Hanumanji and Bharatji too did not have any sankalpa of their own. They understood that their destiny was fixed and that they were not obliging anyone by performing the acts to fulfill the desire of their respective Gurus.

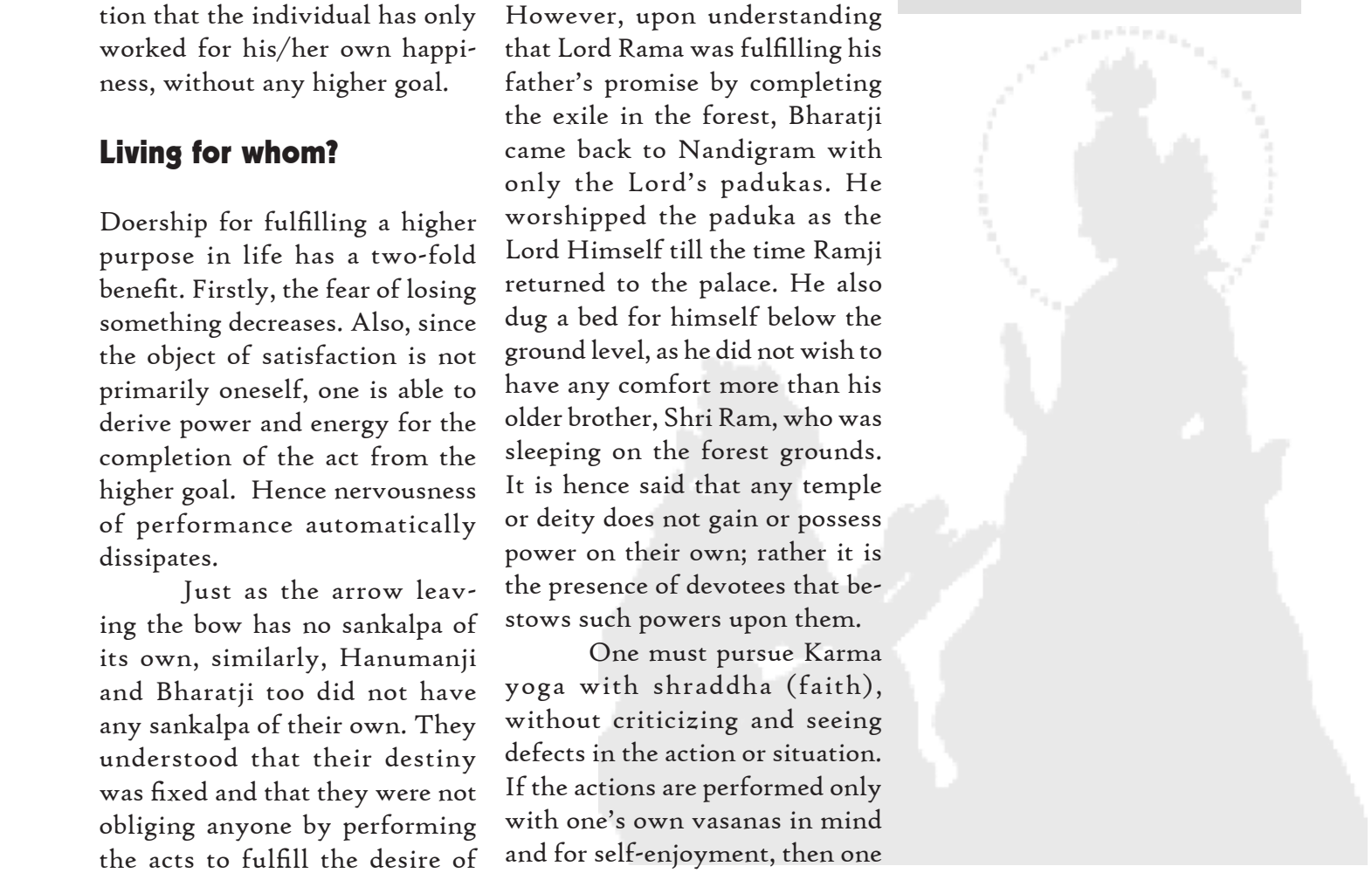
Hanumanji took upon Himself the daunting task of crossing Lanka to give Lord Rama's message to Sitaji. Hanumanji understood that his Lord's work would be completed irrespective of whether he did it or not. Hence, as a true karma yogi, he was fearless and did the task with only the Infinite in His mind. He considered it to be his glory to be the chosen one for the task.

Similarly, Bharatji had no sankalpa of his own. He went to Chitrakut to persuade Lord Rama, to return to Ayodhya. However, upon understanding that Lord Rama was fulfilling his father's promise by completing the exile in the forest, Bharatji came back to Nandigram with only the Lord's padukas. He worshipped the paduka as the Lord Himself till the time Ramji returned to the palace. He also dug a bed for himself below the ground level, as he did not wish to have any comfort more than his older brother, Shri Ram, who was sleeping on the forest grounds. It is hence said that any temple or deity does not gain or possess power on their own; rather it is the presence of devotees that bestows such powers upon them.

One must pursue Karma yoga with shraddha (faith), without criticizing and seeing defects in the action or situation. If the actions are performed only with one's own vasanas in mind and for self-enjoyment, then one

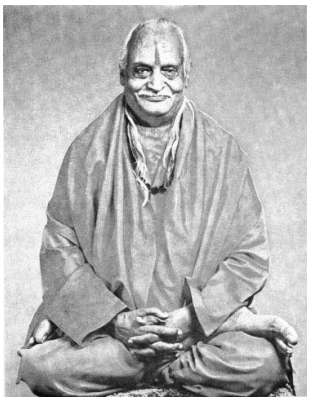
**The secret of karma yoga is to stretch one's *"sphere of happiness"* beyond satisfaction of just oneself or the "I"..... It is not the quantum of the actions but the intent behind the actions performed that determines whether a person is a Karma Yogi or not.**

**One must pursue Karma yoga with shraddha (faith), without criticizing and seeing defects in the action or situation**



with best compliments from

*Krishnam Vandey Jagad Gurum*



**Brahmaleen Swami Hari Har Ji Maharaj**

# GEETA ASHRAM

1 North Bridge Road, #11-02 High Street Centre, S'pore 179094
Raffles City P.O. Box 366
Tel: 6337 9964 / 6472 1986  Fax: 6339 9902 / 6472 0236
Email: harimaya@pacific.net.sg & shree@singnet.com.sg

## *JAI SHRI KRISHNA & JAI SHRI GURUDEV*

**Brahma'rpanam Brahma Havir**
**Brahmagnau Brahmana Hutam,**
**Brahmai'va Tena Gantavyam**
**Brahmakarma Samadhina**

*The act of offering in sacrifing is Brahma, the oblation is Brahma,*
*the sacrifier himself is Brahma, the sacrificial fire as well is Brahma;*
*Brahma verily he attains, who realizes the presence of Brahma in action.*
B.G. ch.4,  v.24.

**Verses from the Geeta explained, in Hindi / English,**
**every Friday, 7.30 pm to 8.30 pm, at the**
**Sindhu House, 795, Mountbatten Road, Singapore – 437795.**
**Free Admission. All Are Welcome**

incurs *sanskar* inside and a lot of potential for the situations on the outside. Thus, starting a vicious circle of vasana fulfillment, which in turn produces more vasanas and consequently more situations outside. Such a person lacks aspiration for the Highest Knowledge.

*Sadrsham ceshtate svasyaah*
*Prakrter jnanavaan api*
*Prakrtim yaanti bhutani*
*Nigrahah kim karishyati*

Even a knower of knowledge
acts as per his own nature.

Each and every person in this whole world is just whipped by, compelled by, impelled by and propelled by his/her own nature. Everyone has one Swaroop (essence) but many Swabhavs (nature).

*Swaroop* referring to *Satchitanand*, belongs to the Atma. The scriptures state that everyone is *Satchitanand* by nature. Hence, everyone has the same Swaroop. The term *Satchitanand* can be viewed in three parts: '*Sat*', meaning "I am", '*Chit*' referring to "I know that I am", and '*Anand*', which is the expansion of "Aham" or "I". Anand in essence refers to the joyous state that results from seeing ones reflection in another person. Anand is "A-nant" as it is Unlimited. One feels "I am" everywhere, as everybody, with no birth or death. This is everyone's natural internal demand.

On the other hand *Dukh* is the inability of a person to see himself in another. It refers to a feeling of emptiness within or a state of deprivation in the "I". Dukh does not result from an absence of an object itself; it is the vacancy or the emptiness one feels because of the absence of the object.

## Our Silent Trap

*Anand* is a natural state and when one does not experience the joy of the "I", then gaps arise. The attempt to fill in such gaps through the body or the sense objects gives birth to *Swabhav* or the nature of a person. The kind of gap one experiences internally and how he fills them varies for each individual, and hence different people have different Swabhavs. Swabhav refers to the birth of the *Bhogta* (Enjoyer).

It is natural to want enjoyment. Therefore, everything will gush that same enjoyment, which is also the Source. The experience of enjoyment is through the sense organs and mind. The very first time an individual enjoys something, that thought is wrapped in a sense of joy derived from an object. Just as a thin line is drawn on wet mud, the enjoyment experienced by the *Bhogta* also leaves an impression or groove in the mind, albeit a narrow one for the first time the enjoyment is experienced! However, the wheels have been set in motion and mark the beginning of a vicious cycle. Now the thought erupts with more force; each time the pressure from the sense organ to 'enjoy' is even higher and the depth and the width of the groove is deepened. Eventually, the thought is unstoppable and thus becomes your Swabhav.

Person carries his Swabhav through many births. Once we start putting the keys of our happiness in others' pockets, then we fail to even enjoy our own company. In the vicious process of satisfying our sense organs we create more *Vasanas*. That is when Swabhav is born! The intensity of the swabhav

**The scriptures state that everyone is *Satchitanand* by nature. Hence, everyone has the same Swaroop.**

**the enjoyment experienced by the *Bhogta* also leaves an impression or groove in the mind, albeit a narrow one for the first time the enjoyment is experienced! .... Now the thought erupts with more force; each time the pressure from the sense organ to 'enjoy' is even higher and the depth and the width of the groove is deepened. Eventually, the thought is unstoppable and thus becomes your Swabhav.**

with best compliments from

# GLOBAL TRADE WELL PTE LTD

63 ROBINSON ROAD #04-16

AFRO ASIA BUILDING, SINGAPORE 068894

TEL: (65) 6226 7242, 6226 7290, 6226 7279

FAX: (65) 6226 7275

EMAIL: gtwell98@singnet.com.sg

increases as you become a *Bhogta* for something repeatedly.

## Start Afresh!

Our *sankalpa* is stored and comes in the form of current prarabdha. The Sankalpa searches an object and then provokes it to act in a particular manner. Any thought in which the notion of "*I am enjoying*" is present, manifests itself as a bad *vasana* and creates trouble. However, when the *object of enjoyment* or thought is large and expansive, for example the presence of Guru, smarana of God or Satsang, one loses the sense of enjoyment with the body consciousness. This is indicative of a good or a Sat *Vasana*. Thus one dissolves completely in the object of enjoyment and comes closer to the Self.

The grooves that are formed on the mind in satisfying the *Sat / high class of vasanas* have the power to overturn the smaller grooves formed in pursuit of the lesser vasanas. Hence Sat vasanas have the ability to change one's Swabhav for the better. *Knowledge* exists at the intellect level and *Vasanas* reside at the mind level. Knowledge can help illuminate what already exists but cannot remove or decrease the vasanas. Only the mind can remove the vasanas. Vasana exhaustion is easier when there are more people surrounding the individual as he/she can act for the satisfaction and happiness of those other than the his or her self alone.

In order to make a difference to our Swabhav, we must:

1) Recognize the vasanas by illuminating them through knowledge
2) Cultivate a higher class of vasanas through actions like doing japa, attending satsang, etc. These *Sat* vasanas help remove the more "base" vasanas, hence leaving the mind serene. When mind and sense organs are less demanding then more energy is available for a higher level of thinking.

When we follow these steps, automatically our vasanas will turn direction and we will be at a faster pace in our walk towards the Self! The delusion of the jeeva must transform into a journey, a traveling from contraction to expansion, a growth from involvement to evolvement, an inauguration from ephemeral to eternal. All this is feasible only when we change the fundamental unit of living and that primary brick of all actions and enjoyment is the turning of our happiness towards something which is above our little existence of our body or its associations. The best awaits those who give their best in whatever they do think or enjoy.

**The grooves that are formed on the mind in satisfying the *Sat / high class of vasanas* have the power to overturn the smaller grooves formed in pursuit of the lesser vasanas. Hence Sat vasanas have the ability to change one's Swabhav for the better.**

**The delusion of the jeeva must transform into a journey, a traveling from contraction to expansion, a growth from involvement to evolvement, an inauguration from ephemeral to eternal. ..... The best awaits those who give their best in whatever they do think or enjoy.**

■

### A Cup of Tea

Nan-in, a Japanese master during the Meiji era (1868-1912), received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full, and then kept on pouring.

The professor watched the overflow until he no longer could restrain himself. "It is overfull. No more will go in!"

"Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"

**With Compliments From:**

# HealthSense
Specialist Clinic

## HealthSense is a Multi-disciplinary Specialist Group

**Dr Vish Padmanbhan**
**(Senior Consultant Eye Surgeon)**
**Opthalmology (Eye)**
- Advance Cataract Surgery
- Wavefront Lasik Surgery
- Diabetic Eye Disease
- Cosmetic Eyelid Surgery
- Paediatric Eye Service

**Dr Y. T. Pang**
**(Senior Consultant ENT Surgeon)**
**Ear, Nose, Throat, Allergy & Snoring**
- Children & Adult Ear, Nose & Throat
- Allergy, Sinus, Endoscopic Sinus Surgery
- Snoring & Sleep Apnoea
- Head & Neck Diseases / Cancer Screening
- Voice & Swallowing
- Hearing, Tinnitus, Dizziness

**Dr Don Lau**
**(Aesthetic Physician)**
**Aesthetics**
- Laser Skin Rejuvenation
- Freckles, Pigmentation & Moles Removal
- Treatment of Acne Scarring
- Removing of Tattoos
- Botox, Tissue Fillers & Implants-Mesotherapy
- Microdermabrasion
- Hair Removal

**Dr C. K. Leow**
**(Senior Consultant General Surgeon)**
**Liver, Gall Bladder & Colon Surgery**
- Gastroscopy & Colonoscopy
- Keyhole Surgery
- Cancer Surgery
- General Surgery

**Orthopaedic & Sports Medicine**
- Joint Replacement Surgery
- Sports Medicine
- Arthroscopic Surgery

**Heart & Lung Surgery**
- Open Heart Surgery (Heart Bypass)
- Valve Surgery
- Vascular Surgery


Healthsense Specialist Clinic
**290 Orchard Road #09-07/09**
Paragon Medical Suites
Singapore 238859
Tel: 65 6738 5500
65 9828 9900 (Emergency Number)
Fax: 65 738 6889
Website: www. healthsense.com.sg

# Freedom and Bondage

**Swami Tejomayananda**

Many people think that freedom is being able to do whatever they like, but this idea of freedom is more like licentiousness. Just imagine if we would extend that thinking to our driving: We should have freedom to drive wherever we want, on any side of the road, with no rules. That is not true freedom. Mahatma Gandhi said that freedom means voluntary self-control. That sounds contradictory, but if we think about it, it is true. When we say that we are free we should be free to exercise our will over our sense organs, and our mind and intellect. If we do not have such control and we do whatever our mind says, then we are slaves to our mind and its whims. Then where is freedom? We do not really understand the meaning of true freedom and bondage. From the highest spiritual standpoint to think that we are the body is bondage. And from a practical standpoint, to be a slave to our desires, to the whims and fancies of the mind, is called bondage.

To be free from the slavery to the senses and the mind is called freedom or liberation. The Gita gives a practical definition of freedom ''He is free, who is freed from desire, fear, and anger.'' (Gita V/28) We have different kinds of ideas of freedom such as economic and political, but they are finite, limited concepts, and not comprehensive. If one is free, one should be completely happy with no sense of limitation. We may have economic freedom, for example, we may not depend financially on others, whether they be our parents or children, but we may have dependence on many other things, so that is still not true freedom.

A person with *sattvika* intelligence thus clearly understands the meaning of bondage and liberation. He has no mental conflict and knows exactly what he has to do. He also does not depend on external situations for his happiness. So when we experience conflict, we should see its cause very clearly. The moment we experience sorrow in our lives there has to be some kind of identification with the not-Self. That not-Self is in the realm of the ever-changing, such as the body, sense organs, mind and intellect, pleasure, power, or money. We depend on them and therefore suffer: other than that there is no sorrow.

Now let us examine *rajasika* intelligence.

That by which one wrongly understands what is righteous *(dharma)* and what is unrighteousness *(adharma)*, and also what ought to be done and what ought not to be done, that intellect (understanding) is passionate, *rajasika.* (Gita XVIII/31)

A mediocre, second-rate, or *rajasika* intelligence is always confused, lacking clarity in re-

**To be free from the slavery to the senses and the mind is called freedom or liberation. The Gita gives a practical definition of freedom ''He is free, who is freed from desire, fear, and anger.'' (Gita V/28)**

**A person with *sattvika* intelligence thus clearly understands the meaning of bondage and liberation. He has no mental conflict and knows exactly what he has to do. He also does not depend on external situations for his happiness.**

with best compliments from

# हिन्दी सोसाइटी (सिंगापुर)
# HINDI SOCIETY (SINGAPORE)

Estb since 1990

**C/o SINDA, Blk 4 #04-401A, No. 1 Beatty Road, Singapore 209943**
**Tel: 6293 3449 Fax: 6293 0203**
**Web: http://www.hindisociety.com**

**हिन्दी सेण्टर I**
**HINDI CENTRE I**
Bendemeer Primary School
1060 Serangoon Road
Singapore 328173

**हिन्दी सेण्टर II**
**HINDI CENTRE II**
Shuqun Primary School
8 Jurong West Street 51
Singapore 649332

**हिन्दी सेण्टर III**
**HINDI CENTRE III**
Griffiths Primary School
3 Tampines Street 22
Singapore 529366

**हिन्दी सेण्टर IV**
**HINDI CENTRE IV**
Admiralty Primary School
11 Woodlands Circle
Singapore 173807

## HINDI SOCIETY ( SINGAPORE) & ITS HINDI CENTRES
## Largest Hindi Institution in Singapore

We teach Hindi at 24 Hindi Centres and in the following schools in the Republic; Raffles Girls' Primary School, Balestier Hill Primary School, Northland Primary School, CHIJ Katong Primary School, St. Stephen's School, Tanjong Katong Primary School, Princess Elizabeth Primary School, Bukit Batok Primary School, Henry Park Primary School, St. Gabriel's Primary School, Griffiths Primary School, St. Michael School, St. Andrew's Junior School, River Valley Primary School, Peying Primary School, Townsville Primary School, Victoria School, St. Gabriel's Secondary School, ACS International, ACS Independent, St. Joseph Institute, Raffles Girls Secondary, Kent Ridge Secondary School.

In these schools, classes are conducted during the mother-tongue periods. Classes at the Hindi Centres are conducted every Saturday for the following levels:

**Pre-Primary ( K1 & K2 )**
**Primary**
**Secondary**
**'A' Level**

Classes are held from 8.45 am to 12.45 pm (Pri classes), 1.45 pm to 5.45 pm (Sec classes) at Hindi Centres 1.

Classes are held from 8.45 am to 12.45 pm at Hindi Centres 2.

Hindi Adult Classes are held at our SINDA permises as and when necessary.

**Please consult our full time office (see above) for any enquiries**

## हिन्दी सेण्टर HINDI EXAMINATION CENTRES

MacPherson Sec Sch, 121 Circuit Road (S'pore 379499)
MacPherson Pri Sch, 2 Mattar Road (S'pore 387724)

gard to *dharma* (moral or ethical conduct), and *adharma* (immoral conduct), what is to be done and even after doing the right thing they will still be skeptical. This is *rajasika* intelligence. It is not being able to determine the exact nature of one's pursuits. Both *sattvika* and *tamasika* people are sure of their actions. They have one common element, which is that they have no doubts, but they are complete opposites.

Let us now examine *tamasika* intelligence :

That which, enveloped in darkness, sees *adharma* as *dharma*, and all things perverted, that intellect (understanding) is dull, *tamasika*. (Gita: XVIII/32)

*Tamasika* intelligence is dull, and understanding is clouded. To such an intelligence what is morally wrong seems right and what is morally right seems wrong.; *adharma* is taken as *dharma*. It is typical of *tamasika* people to take the body to be themselves. Though hundreds of scriptures and teachers have proven logically that this body is not the Self, *tamasika* intelligence will not accept it. They believe that if they get more objects and pleasures, they will be happy, but this is a totally wrong notion. They even perform immoral actions in order to assure wealth. Initially they may feel a twinge of conscience, but after a while it becomes accepted behaviour. It is like the countries in which there is so much corruption that people consider it the norm. And after some time they do not even feel that anything is wrong and they actually sanction it. Then there is no longer any distinction between *dharma* and *adharma*. Take the legal system, for example, often the lawyers are so forceful and convincing, that even a criminal is proven to be innocent.

We should consider it our goal to develop the *sattvika* intelligence, so that we appreciate the true meaning of the freedom that the Bhagavad Gita sets out for us, and work towards attaining true freedom.

***Extracted from the book ''Vision of the Bhagavad Gita'' - By Swami Tejomayananda, Head of Chinmaya Mission Worldwide***

■

**We should consider it our goal to develop the *sattvika* intelligence, so that we appreciate the true meaning of the freedom that the Bhagavad Gita sets out for us, and work towards attaining true freedom**

**He who dwells in the light, yet is other than the light, whom the light does not know, whose body is the light, who controls the light from within- He is the atman within you.**

**--- Brihadaranyaka Upanishad 3.7.14**

## Bhakti (Devotion), The path of Love - Sri Ramakrishna Paramahmsa

Nothing can be impressed on smooth glass, but when the surface is coated with proper chemicals, pictures can be impressed upon it, as in photography. In the same way, on the human heart coated with the chemicals of Bhakti, the image of Divinity can be impressed.

Unless one screens the eyes of unbroken horses, they will not move a single step. Is it possible to realise God unless one's passions have already been controlled? In a sense not. But that is true only of Jnana Yoga, the path of Knowledge. The knowing one says, "One must first be pure if one desires to see God. One must first control one's passions. First self-discipline, then knowledge of God."There is however, another path leading to God – the path of devotion (Bhakti Yoga). If one man gains love of God, if once the chanting of His holy name begins to thrill the devotee with joy, what effort is needed for the control of passions afterwards? The control comes of itself. Can a man suffering from intense grief be in a mood to enter into a quarrel, or to enjoy a feast, or to give his mind up to the pleasures of the senses? So one absorbed in the love of God cannot think of sense-pleasures.

A poet has compared devotion to God to a tiger. As the tiger devours animals, devotion also swallows up all the 'arch-enemies' of man, such as lust, passion and the rest. Once the devotion to God is fully awakened, all evil passions like lust and anger are completely destroyed.

# A HOME FOR SANATANA DHARMA

**DEDICATED TO THE MORAL AND SPIRITUAL DEVELOPMENT OF HINDUS IN SINGAPORE**

## *Speak The Truth : Practice Dharma : Do Not Neglect The Study Of Vedas*

## ACTIVITIES

**HINDUISM CLASSES FOR CHILDREN & ADULTS**

**SHLOKA CHANTING & SANSKRIT CLASSES**

**YOGA CLASSES**

**PUJA CLASSES**

*A Social Service project by Youth Wing*

**SOCIAL COUNSELLING**

**YOUTH WING ACTIVITIES**

**Books on Hinduism, Yoga, Meditation for children & adults available.**

*Temple visit by Hinduism Class children*

**MONTHLY BHAJANS**

**WORKSHOPS on Thaipusam, Hindu Parenting and Wedding**

**TALKS & LECTURES**

**DEVOTIONAL CONCERTS**

*Puja Classes*

Be a member of the Hindu Centre by a minimum giro donation of $5/- per month !

# THE HINDU CENTRE

132 OWEN ROAD SINGAPORE 218935 TEL: 62918540 FAX: 62990414
E-mail: hinducentre@pacific.net.sg Website: www.hinducentre.org.sg

# Je=#e ner peerJeve nw

## [e@. mevlees<e ceesìJeeveer

#eDee³egJevokesÀle©ceefnceeDeO³ee³eceWmeejbieOejefueKeleenQSkeÀyeeJeae[er
omekegÀDeeWkesÀyejeyejneslee nw~SkeÀleeueeyeomeyeeJeefae[³eeWkesÀyejeyej
neslee nw,SkeÀHeg$eomdeeueeyeeWkesÀyejeyejneslee nwleLeeSkeÀJe=#eome
Heg$eeW kesÀ yejeyej neslee nw ~"

Je=#eeWkeÀerceefnceekeÀeleCe&vekeÀjlesngSnceejsOece&ûevLeeWceWkeÀnie³eenw
efkeÀ³eefdkeÀesF&³eeqkeÌlejepeceeie&HejDeLeJeeGHeJeveceWDeecekesÀHeeB®e
Je=#eeWkeÀgesHeCekeÀjleenwleesGmeª³eeqkeÌlekeÀer®eewonHeerefae{³eeBkegeqkeÌle
HeeleenQ~FmekesÀefJeHejerleHesae[keÀeivesJeeueeJ³eeqkeÌleefveef¹½eleªHemes
vejkeÀieeceer neslee nw ~

Meem$eeWceWHeefjpeeleDeLeJeekeÀuHeJe=#ekeÀesle=#eeWkeÀgjepekeÀnepeeleenw
~keÀnlesnQefkeÀHeeefjpeeleme ceegâceebLevemeefveKeÀueeLeeDeewJDeyeosJejepe
FvekesÀvevove keÀeveveKeÀeMeesYeeyeae{ginenw~Fmesme Yeeaceveeske Àcceveesb
HetCe& keÀjvesJeeueee Je=#e ceevee peelee nw ~

F&meeHetJe&3000le<e&eEmeOegJeeieemeY³eleepeeslemlegkeäÒee®eerveDee³e&
meY³eeLeekesÀ³egjaceWefJeMes<eeiHeerHeuepewmeskeÀF&Je=#eeWkeÀesHeefJe$e
ceeveepeeleeLee~FmekeÀeuekeÀesSkeÀceesnjnwefpememesHeerHeueHejkeÀesF&
meeRie³egkeÌkesJeeefJejepeceevenwDeewjkeÀF&meeRie³egkeÌkeeefnueeSbGmekeÀer
Hetpee keÀj jner nQ~

HeerHeuekeÀaceenJeHe³ee&JejCekeÀer¢efàmesYeeefJeMes<enw~HeerHeuekesÀ37
neLe®eejeWDeesjpeuekeÀeyengleyeae[eYeC[ejnesleenw~FmekeÀejCepeneB
HeerHeuekeÀele=#enesleenw³eefoJeneBkegbÀDeeKeesoqeeSleepeuekeÀeYeC[ej
efceueleenw~ke³eeWkesÀJe=#ekeÀerpeae[WpeuekesÀmlejkeÀesGHejKeeR®eueeleer
nw~Jew%eeefveKeÀ³enYeaceveleenQefkeÀpeneBHeerHeuekeÀele=#enesleenwleneB
Dee@eqkeÌmepevkeÀekeÀceaveneRneslekeÀ³eeWefkeÀDev³ele=#ekesÀJeueesHenjceW
Dee@eqkeÌmepevéesae[lesnwleneRHeerHeue24eCsDee@eqkeÌmepevéesae[leenw~
HeerHeuekeÀeié³eeYeerDeefOekeÀMeerleueleeÒeoeveKeÀjvesJeeueenesleenw~
FmeekeÀejCeefnvoOece&ceWHeerHeuekeÀeHetpeekeÀepeeleenw~ke³eeWkeÀenceeje
Oece&nGmeÒeeCeer³eeÒeeCeeFlejkeÀeHetpeeDe®e&veekeÀjleenwpeesceveg<³e
kesÀ efnle ceW jle jnlee nw ~

with best compliments from

इंडियन बैंक
Indian Bank

**Main Office**
3, Raffles Place
Bharat Building
Singapore 048617
Tel No: 65343511
Fax No: 65331651
Email : indbksg@pacific.net.sg
Website : www.indianbank-singapore.com

**Offers comprehensive full banking services**
**to meet all your requirements**
**Avail our Internet Banking Facility**
**(Interactive Information Exchange Services)**
**Enjoy the warmth of our evening service for**
**all your remittance requirements**
**from our**

**Serangoon Remittance Centre**

situated at : Blk 661,#01-31 Buffalo Road, Singapore 210661
(opposite Little India MRT station) and feel the difference.

Our Business Hours:
Tuesday to Sunday - 3.00 pm – 8.00 pm
Friday - 5.00 pm to 8.00 pm
Closed on Monday.

Tel Nos : 6299 4306/6295 0539
6535 3543 (for Exchange rates)
Fax : 6299 0543
Email : ibsrc@indianbanksingapore.com.sg

**Open an account with us, if you do not have one**
**Indian Bank, serving the city state of Singapore since 1941**
**Service, driven by Technology and provided with Human warmth**

Je=#eHetpeakeÀesYeejkeÀeDee³eexkejpevepeeefle³eeWkeÀesOeeefce&keÀÒeLeeDeeW
keÀeDeJeMes<eceeveepeeleenw~JemlegleëDeueiemeskeÀesF&Dee³exlej
pevepeeefle³eeBveneFLeer~Òee®eervekeÀeuaceWDee³e&JekeÀeikeÀmeewieiHej
KejsveGlejvesJeeuesueesieeWkeÀesDevee³e&keÀnepeeleeLee~JemlegleëJesoesHeefve<eokesÀietæe{œeevekeÀesmecePeveHeevesleeuesDee³eeXvesmekeÀF&Je=#eeWkeÀesGvekeÀeGHeeos³eekosKekeÀjGvekeÀeiHetpeakeÀjveeMeg©keÀjperLeer~³enYeerceeveepeevesueieeLeeefkeÀÒel³eskeÀJe=#eceWSkeÀûeeceosJeerDeewj ûeeceosJelee jnlee nw ~

HeerHeuekeÀesef$ecetefle&keÀeªHeceeveepeeleenw~FmekeÀerpeæe[sye´ieeéeuefJe<CegDeewjMeeKeeSBefMeJekeÀeªHenesleenQ~HeerHeuekesÀmeceevenerèiJe=#eDeLeJeeyeæ[keÀeiHesæ[YeercenUejKeleenw~veercekeÀeJe=#epeneBneslee nwkeÀnlesleneBesiekeÀemeb~eÀceCeveneBneslee~keÀF&ÒekeÀejkesÀjesieeWkesÀkeÀeriCegDeeWkeÀeveeMeveercekesÀkeÀejCeneslenw~DeepeDeceseflkeÀeveYeer³enyeelemJeerkeÀejkeÀenw~yesuekesÀJe=#ekeÀeGHe³eesiæceOegcesn(MegiejkesÀjesiæceWheslenw~FmekesÀHeÀuekesÀjmeÜejeiceeakesÀÒeYeeJekeÀeskeÀceefkeÀ³eepeelee nw ~

leguemeekesÀcenUemeleesHetjeYeejeer³emeceepeleeefkeÀHeÀnw~FmekesÀDeemeHeemeefkeÀmeeÒekeÀejkesÀyegKeejkesÀkeÀeriCegyeneBHeÀkeÀmekeÀles~FmekeÀeÒe³eesiemeoeapegkeÀece,KeeBmeerDeeefooJeeF³eeWceWKetyeneslenw~FmeÒekeÀejnceejs$eÝef<e³eeWvesmeceepekesÀefnlekeÀesO³eeveceWJKekeÀjner Je=#eHetpeakeÀesÒe®eefuekeflkeÀ³eeLeeleeflkeÀmeceepeceWÒeot<eCe~jesievejns DeewjpeuekeÀeikeÀceervejns~³eefo³esyeeleWDeepenQeesGmekeÀecegK³ekeÀe~jCeDeepekeÀeiYeewefleke ÀDeewjmJeeLeeale=efÊenw~FmeefueskeÀmmekeÀlesnQ³eefomJemLepeerJeve®eeefnSleesJe=#eeWkeÀerj#eekeÀjW,Dev³eLee....~

Oew³e&#eceeceveesefveûen,Demles³eyeenj-YeerlejkeÀeiHeefJe$elee,Feqvê³eefveûen,meeeqlJekeÀyegef×,DeO³eeIceefJeÐee,mel³eYee<eCeDeewj ¬eÀesOe ve keÀjvee ³es ome meeceev³e Oece& kesÀ ue#eCe nQ ~

with best compliments from

KEWALRAM

A member of the Kewalram Chanrai Group

KEWALRAM SINGAPORE LIMITED

65 Chulia Street
#49-01 OCBC Centre
Singapore 049513
Tel: 65-64385055 Fax: 65-64385155

# The Lord of the Gita

**Alok Pandey**

**Sri Aurobindo Ashram, Pondicherry**

The Gita is a unique scripture in many regards. The sheer universality of its appeal cutting across all man made boundaries, its charm for the philosopher and the thinker as well as for the devotee with a simple heart, speak volumes in itself. Great minds dwelling upon the mountain peaksof a meditative silence no less than the hero engaged in a dynamic action all find something to inspire them. Such is the guidance that is contained in the Gita that all find something of perennial value in it. But who is this Guide, this most enigmatic and fascinating driver of our souls smiling at us through the pages of this wonderful book capturing our minds and heart and soul? Who is this mighty unarmed hero whose word can fill a weakened heart with leonine strength, whose single ray of light can dispel a thousand clouds of doubt and gloom? Who is this charming cow-herd boy whose words act as music upon our war-torn souls now soothing and healing our care worn brows, now inspiring and encouraging us to march on in this great battle of life? Does it matter whether we see Him dressed in the yellow robe and the blue plume as the youthful gardener of life? He for whom the sky is a robe and the universe a garment woven with the thread and fabric of consciousness, how shall we describe Him, for to describe such a One is to limit, to explain His enigma is to reduce His Godhead. Only He can describe Himself:

*O immense Light and thou, O spirit-wide boundless Space,*
*Whom have you clasped and hid, deathless limbs, gloried face?*
*Vainly lie Space and Time, "Void are we, there is none."*
*Vainly strive Self and World crying, "I, I alone."*
*One is there, Self of self, Soul of Space, Fount of Time,*
*Heart of hearts, Mind of minds, He alone sits, sublime.*
*Oh, no void Absolute self-absorbed, splendid, mute,*
*Hands that clasp and hold and red lips that kiss blow the flute.*
*All He loves, all He moves, all are His, all are He!*
*Many limbs sate His whims, bear His sweet ecstasy.*
*Two in One, Two who know difference rich in sense,*
*Two to clasp, One to be, this His strange mystery.*[1]

The Two in One Godhead, who combines the Impersonal and the Personal, the Universal and the Individual in His sheer Transcendence. He is not merely knowledge silent and aloof, remote and inaccessible but the active dynamist of life and action, the mover of our world scene even in its most terrible aspect of Death and disaster. He who manifests Himself as the Lord hid in the heart of the devotee and the giver of all boons also declares Himself as Time the Destroyer who has come to swallow all things, *Kalosmi bhava, lokschayakrat pravadho.*

This is one of the things that imparts to the Gita its unique yet universal appeal. Its vision of the integral Divine, the Supreme Godhead is some not one sided

*The Two in One Godhead, who combines the Impersonal and the Personal, the Universal and the Individual in His sheer Transcendence. He is not merely knowledge silent and aloof, remote and inaccessible but the active dynamist of life and action, the mover of our world scene even in its most terrible aspect of Death and disaster.*

*He for whom the sky is a robe and the universe a garment woven with the thread and fabric of consciousness, how shall we describe Him, for to describe such a One is to limit, to explain His enigma is to reduce His Godhead.*

with best compliments from

# KHAITAN INTERNATIONAL PTE LTD

1 NORTH BRIDGE ROAD

#24-08 HIGH STREET CENTRE

SINGAPORE 179094

TEL: +65 6883 0577, +65 6883 0576

FAX: +65 6883 0573

EMAIL: khaitans@singnet.com.sg

conception to which the ignorant human intellect is so much prone to, but all encompassing, all inclusive, all comprehending. It draws a line between the transcendent and the individual Divine or the universal and the Immanent divine. Or else it draws a wedge between the Impersonal and the Personal or else declares that God can do everything but cannot limit Himself in a human form thereby falsifying the very basis of avatarahood. Or they declare that God was born only in this one and cannot come again in any other form. Such depressing doctrine is obviously the human mind's mischief for it limits the avenues of God by its petty God-can-do and cannot-do formulas. The Gita carefully avoids all theses one-sided conceptions or rather soars beyond them. Some small minds shut in their own exclusive formula of God as either this or that naturally find it difficult to comprehend this wide catholicity of the Godhead declaring Himself as not only the sustainer but also the mover of all action. And this mover of all actions is not just an indifferent mover signing every deed as if blindfolded. He moves all and yet He takes sides, He is there in both the warring camps, no less in the army of Duryodhana that is largely His own army and yet He chooses to seat Himself by the side of His friend and comrade, the mighty armed Arjuna. How are we to reconcile this taking of sides with the equal visioned God who treats friends and foes alike? The answer may well contain one of the key thoughts of the Gita, - the reconciliation between a state of inner freedom or nirvana and action in the world. To make it clear to man the Lord gives His own example. Not for the sake of the ego but for the sake of the Truth do we have to take sides? In this charming and dangerous world where truth and error lie arm in arm inextricably intertwined as life and death within the same body, we are called upon to choose. How are we to make choices in a state of equality that has risen above all personal preferences. 'Even as Myself engaged in the collective march of mankind, *loksangrahartha*, so must we choose and act for the greatest good of all,' comes the illuminating answer from The Lord. Choices have to be made but not by the ego and its false and ignorant minister desire but by the psychic sense in us that feels and seeks for its God everywhere. And God not only in the status of His Being but also God in the Becoming, that great unfolding of the Eternal in terms of Time and Space. God is not only the Eternal timeless existence but also the rich creative beats of Time, He is not only *sasvataha shanti*, the eternal peace but also *sasvataha shakti* and *sasvataha gati*, the eternal power and the eternal motion. And this eternal motion has a purpose. Life is not a meaningless tale, a chemical or a spiritual accident in which case the neutral quietude of an indifferent regard of all things would suffice. Life has a purpose, there is a Will divine active in the heart of cosmos and time. It is carrying the march of civilisations forward and upward. That Will manifests Itself from time to time, *yuge yuge*, in the persona of the avatara, the Divine incarnate. Now it has manifested in the form of Krishna calling the souls to the dynamic divine dance that is going to work out the collective good of humanity and give a boost to its upward labour. Should we hesitate or sit by the fence watching the play as the solitary ascetic sitting motionless in his cave, engaged in the selfish striving for his personal *mukti* or salvation? Or should we put forth all our energies and dynamism on the side of Krishna and match His footsteps in the cosmic dance and fight under His banner in the great battle of life, not for our sake, but for the Divine consummation in humanity? If truth were a personal conquest, then this neutral and passive attitude would suffice but there is here upon earth a work to do, a truth to be established, to assist in whatever small measure the advent of His kingdom upon earth. A work against

**How are we to reconcile this taking of sides with the equal visioned God who treats friends and foes alike? The answer may well contain one of the key thoughts of the Gita, - the reconciliation between a state of inner freedom or nirvana and action in the world.**

**In this charming and dangerous world where truth and error lie arm in arm inextricably intertwined as life and death within the same body, we are called upon to choose.... 'Even as Myself engaged in the collective march of mankind, *loksangrahartha*, so must we choose and act for the greatest good of all,' comes the illuminating answer from The Lord. Choices have to be made but not by the ego and its false and ignorant minister desire but by the psychic sense in us that feels and seeks for its God everywhere.**

**Or should we put forth all our energies and dynamism on the side of Krishna and match His footsteps in the cosmic dance and fight under His banner in the great battle of life, not for our sake, but for the Divine consummation in humanity?**

**Life has a purpose, there is a Will divine active in the heart of cosmos and time.**

with best compliments from

*Man-manā bhava mad-bhakto*
*Madyāji mām namas-kuru*
*mām ev'aisyasi yuktv'aivam*
*ātmānam mat-parāyanah*

Let your mind be absorbed in Me. Be devoted to Me, sacrifice unto Me, and bow down to Me. Thus, having Me as your highest goal, and united with Me in mind, you shall come to Me alone.

*.....BG. Ch 9 vs 34*

which immense forces are set out to stifle and oppose. Therefore must we choose, not for our self but for God in man and for God in the world. This is the great example that The Lord of the Gita puts before us. The example of the Lord Himself who does not hesitate to enter into the cycles of birth, for whom worldly life has a divine value though we may not see it now, deluded as we are by our own egoism.

For He is not only the peace and the calm but also the storm and the tempest, not only the sweet and benign presence of the four armed Vishnu but also the strong and world shaking many armed might of the destroyer:

*"He to whom the sages are as meat and heroes as food for his eating and Death is an ingredient of His banquet, how thus shall one know of Him where He abides?*[2]

Where does such a One abide, in which temple or *ashrama* is He found? One may well ask, where does He not abide? For if He can be present in the battlefield in the midst of all this horror and carnage, then what spot on earth would be bereft of the Friend and Master of our souls? He appears before the little child crossing the thick forest as the elder brother, He appears to Prahlad, the son of a demon king concealed in an inanimate and lifeless column of mud and stone, He appears to the poet saint Mira in the cup of poison offered by her to Him turning it into the elixir of immortality, He appears in the well guarded jail of Kansa to redeem Devaki, He appears in the thread of Draupadi's sari in response to her spontaneous cry and prayer for help.[3] But most of all He dwells in the heart of every living creature, in the human body, *manushi tanu ashritam*. He thereby takes upon Himself the poison stuff of man's lower nature. So He declares that they who mortify their bodies actually make Him suffer within them. This suffering is the inner cross that God bears for man, the Eternal suffering in us or rather taking upon Himself the burden of our fallen nature, its struggles and its endless follies and falls. The same Godhead now stands in the battlefield of Kurukshetra no more as a benign presence but one terrible to behold even for the strength of an Arjuna, set out with the sole Will to destroy a million strong army. By so destroying He actually liberates the divine element, the soul from these bodies given to utter darkness and crass titanic egoism. Even His destruction is an act of Love for verily always and in every way He lovest. That we do not understand His purpose in destruction does not deter Him from the course since the growth of our soul towards freedom and mastery and of our human nature into divine nature is His one supreme concern and not just the preservation of the body for its own small and narrow goals. How very different is this compelling and forceful vision compared to our small and narrow views of God shut in a temple, mosque, church or for that matter any exclusive place of worship. Sri Aurobindo puts it so beautifully:

*All music is only the sound of His laughter,*
*All beauty the smile of His passionate bliss;*
*Our lives are His heart-beats, our rapture the bridal*
*Of Radha and Krishna, our love is their kiss.*

*He is strength that is loud in the blare of the trumpets,*
*And He rides in the car and He strikes in the spears;*
*He slays without stint and is full of compassion;*
*He wars for the world and its ultimate years.*

*In the sweep of the worlds, in the surge of the ages,*
*Ineffable, mighty, majestic and pure,*
*Beyond the last pinnacle seized by the thinker*
*He is throned in His seats that for ever endure.*

*The Master of man and his infinite Lover,*

**For He is not only the peace and the calm but also the storm and the tempest, not only the sweet and benign presence of the four armed Vishnu but also the strong and world shaking many armed might of the destroyer**

**By so destroying He actually liberates the divine element, the soul from these bodies given to utter darkness and crass titanic egoism. Even His destruction is an act of Love for verily always and in every way He lovest. That we do not understand His purpose in destruction does not deter Him from the course since the growth of our soul towards freedom and mastery and of our human nature into divine nature is His one supreme concern and not just the preservation of the body for its own small and narrow goals.**

with best compliments from

# KUMRA & CO PTE LTD

111 North Bridge Road,
#17-05 Peninsula Plaza, Singapore 179098
Tel: 6337 2130, 6338 1745, 6337 3793
Fax: (65) 6337 3129
Email: kumra@pacific.net.sg

*Suppliers to:*
*Embassies & Diplomats, Bonded Warehouses, Ship Chandlers, Duty Free Shops, Hotels*

*Suppliers of:*
*Whiskies, Beers, Soft Drinks, Cigarettes, Foodstuffs, Toiletries, Perfumes, Cosmetics, Consumer Electronics, Electrical Appliances, Watches & Clocks, Handicrafts etc.*

*He is close to our hearts, had we vision to see;*
*We are blind with our pride and the pomp of our passions,*
*We are bound in our thoughts where we hold ourselves free.*
*It is He in the sun who is ageless and deathless,*
*And into the midnight His shadow is thrown;*
*When darkness was blind and engulfed within darkness,*
*He was seated within it immense and alone.*[4]

The Supreme knowledge seated above the last pinnacle of thought is also the Master of all actions even as He is our Infinite Lover. And all our man made distinctions fall off before this one, all our pretensions of holy and unholy are washed clean in a single stroke, all our ism and cult cease and religion itself undergoes a vast change from a narrow creed for the faithful few into a universal movement towards God, towards the One who helplessly attracts our souls through everything, no less through our struggles and defeat as through our victories and joys. We are invited to a cult without limit, not because it enforces any conversion on anyone, rather and paradoxically because the Lord of the Gita strengthens each man's faith in the name and form that the devotee chooses for remembrance, *yam yam vapi smaranbhavaha*. For is He not everywhere and in everything, in the highest heavens and even beyond them as much as in the air we breathe and the food we eat, *Brahma arpanam Brahma bhokta*. All forms of godheads are only His forms. All is a glory of His manifestation for He is the subtle essence of all things, animate and inanimate objects such as the water and flower, psychological qualities such as strength and intelligence. No, the affirmation goes even further and bolder, it is He who has become pleasure and pain, fear and fearlessness and all other dualities,

*sukham dukham bhavoabhavo bhayam ca abhayameva ca*
*bhavanti bhava bhootanam mat eva prthagvidha*[5]

*...all these subjective becomings of the being in their separate diversities come out verily from Me.*

Everywhere we can find His temple if we care to see and yet His glory is manifest more specifically in some. These are the various vibhutis through whom men have seen and worshiped Him, and there is no end to His Self-Manifestation, *nantosti mam divyanam vibhutinam parantapa*. And yet He exceeds them all:

*Pasya me Partha Rupani*
*Shatasoya Sahastrasa*
*Nanavidhanani Divyani*
*Nanavarnakrtini ca*

*Behold, O Partha My hundredfold, thousandfold forms, varied, divine, of multiple shapes and hues.*

As if a thousand suns bursting forth together before the eyes, *Surya sahastrasya*, such is His splendour, He who is spread everywhere and in all directions. Nay it is He who has become the directions leading the soul through every path since all paths are His, therefore is His cult without limits and He receives all according to their faith, *yo yatha mam prapadyante*. Even the atheist and the Nihil lie in His bosom of annihilation, Time and Space are also only He limiting Himself, *Jagatkrtsnang Pasyadya Sacharacharam* and *Nanatam na madhyam na punastavading*. One is tempted again to quote Sri Aurobindo who captures this vision in mantric words in Savitri and its sublime truth in the poem Parabrahman:

*One from of old possessed Himself above*
*Who was not anyone nor had a form,*
*Nor yet was formless. Neither hate nor love*
*Could limit His perfection, peace nor storm.*

*He is we cannot say; for Nothing too*
*Is His conception of Himself unguessed,*
*He dawns upon us and we would pursue,*
*But who has found Him or what arms*

**The Supreme knowledge seated above the last pinnacle of thought is also the Master of all actions even as He is our Infinite Lover**

**All is a glory of His manifestation for He is the subtle essence of all things, animate and inanimate objects such as the water and flower, psychological qualities such as strength and intelligence**

**As if a thousand suns bursting forth together before the eyes, *Surya sahastrasya*, such is His splendour, He who is spread everywhere and in all directions. Nay it is He who has become the directions leading the soul through every path since all paths are His, therefore is His cult without limits and He receives all according to their faith, *yo yatha mam prapadyante*.**

# LEE & LEE
## (DENTAL SURGEONS) PTE LTD

**20, Raffles Place, #21-07/08, Ocean Towers, Singapore 048620**
**Tel: (65) 6535 6113 Fax: (65) 6536 2730 E-mail: jowi@pacific.net.sg**

*Contact:* **Dr R. Sreeghandhan**
Managing Director

**Dr Choo Keang Hai**
Managing Director

*Core Business Description:*

- Dental Services
- Oral Health Care
- Established dental clinic for over 30 years
- Each clinic has 6 dental treatment rooms
- We have a total of 12 dentists
- Provide dental services to large corporation e.g. Singapore Airlines, Deutsche Bank etc

*Services:*

- General Dentistry
- Aesthetic Dentistry & Endodontic (root canal)
- Oral Surgery & Implant dentistry
- Orthodontic (braces)
- Paediatric Dentistry (child dentistry)
- Prosthodontic (crown & bridge)

*Other Location:*
Block 503 Tampines Central 1 #01-305 Singapore 520503
Tel: (65) 6788 226 Fax: (65) 6789 9349

*Dentists & Qualifications:*

**Dr R. Sreeghandhan**
B.D.S. (Singapore)
D.G.D.P. (U.K.)

**Dr Choo Keang Hai**
B.D.S. (Singapore)
D.G.D.P. (U.K.)

**Dr Mabel Fang Chui-Yun**
B.D.S. (Singapore)

**Dr Soh Siok Heang**
B.D.S. (Singapore)
M.F.G.D.P. (U.K.)

**Dr Sheryl Qua Shey Yinn**
B.D.S. (Singapore)
M.F.G.D.P. (U.K.)

**Dr Leela Pillai**
B.D.S. (Kerala)
D.G.D.P. (U.K.)

**Dr Victoria Kueh Yee Lee**
B.D.S. (Otago)

**Dr Ronald Tan Hwa Ann**
B.D.S. (Singapore)
M.D.S. (Orthodontics) (Distinction)
M. Orth (R.C.S. Edinburgh)

**Dr Jaime Chan Pui Lin**
B.D.S. (London)

**Dr Rajalingam Mohan**
B.D.S. (Singapore)
FDSRCS (England)
ADC (Australia)
FIAOMS

**Dr Tiffany Tam Yue Kwun**
B.D.Sc (Hons) (Melbourne)

**Dr Lisa Park**
B.D.S. (Otago)

*possessed?*

*He is not anything, yet all is He;*
*He is not all but far exceeds that scope.*
*Both Time and Timelessness sink in that sea:*
*Time is a wave and Space a wandering drop.*[6]

A question may arise, but how are we to worship such a Godhead? Who is even fit to worship such an inconceivable splendour? Will our frail prayers be heard by Him, will He respond to us, will the small offering of my trembling hands reach Him? Well, then we know Him not, for His love and delight are as endless as He Himself. For He declares unequivocally that all indeed, all can enter His temple. He can be accessed equally by the saint and the sinner, through the narrowest wicket gate, the most humble postern, the smallest portal. The gates of The Lord are open to all and they open only one way. For once admitted to His love and *bhakti*, such a one is rapidly lifted far beyond his ordinary consciousness wallowing in the mud and mire of evil and sin towards righteousness and peace:

*api chetsuduracharo*
*bhavate mamananyabhak,*
*sadhurev ca sa mantavya*
*samyagvyavasito hi sa.*
*Kshipram bhavati dharmatma sas-*
*varschanti nigachati,*
*Kaunteya prati janeehi*
*na me bhakta pranasyati.*[7]

Sri Aurobindo brings it out forcefully and beautifully in the Essays on the Gita:

*'The Divine Eternal is the inhabitant in all existences; he is equal in all and the equal friend, father, mother, creator, lover, supporter of all creatures. He is the enemy of none and he is the partial lover of none; none has he cast out, none has he eternally condemned, none has he favoured by any despotism of arbitrary caprice: all at last equally come to him through their circlings in the ignorance. But it is only this perfect adoration that can make this indwelling of God in man and man in God a conscious thing and an engrossing and perfect union. Love of the Highest and a total self-surrender are the straight and swift way to this divine oneness.*

*The equal Divine Presence in all of us makes no other preliminary condition, if once this integral self-giving has been made in faith and in sincerity and with a fundamental completeness. All have access to this gate, all can enter into this temple: our mundane distinctions disappear in the mansion of the All-lover. There the virtuous man is not preferred, nor the sinner shut out from the Presence; together by this road the Brahmin pure of life and exact in observance of the law and the outcaste born from a womb of sin and sorrow and rejected of men can travel and find an equal and open access to the supreme liberation and the highest dwelling in the Eternal. Man and woman find their equal right before God; for the divine Spirit is no respecter of persons or of social distinctions and restrictions: all can go straight to him without intermediary or shackling condition. "If" says the divine Teacher "even a man of very evil conduct turns to me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will. Swiftly he becomes a soul of righteousness and obtains eternal peace." In other words a will of entire self-giving opens wide all the gates of the spirit and brings in response an entire descent and self-giving of the Godhead to the human being, and that at once reshapes and assimilates everything in us to the law of the divine existence by a rapid transformation of the lower into the spiritual nature. The will of self-giving forces away by its power the veil between God and man; it annuls every error and annihilates every obstacle. Those who aspire in their human strength by effort of knowledge or effort of virtue or effort of laborious self-discipline, grow with much anxious difficulty towards the Eternal; but when the soul gives up its ego and its works to the Divine, God himself comes to us and takes up our burden. To the ignorant he brings the light of the divine knowledge, to the feeble the power of the divine will, to the sinner the liberation of the divine purity, to the suffering the infinite spiritual joy and Ananda. Their*

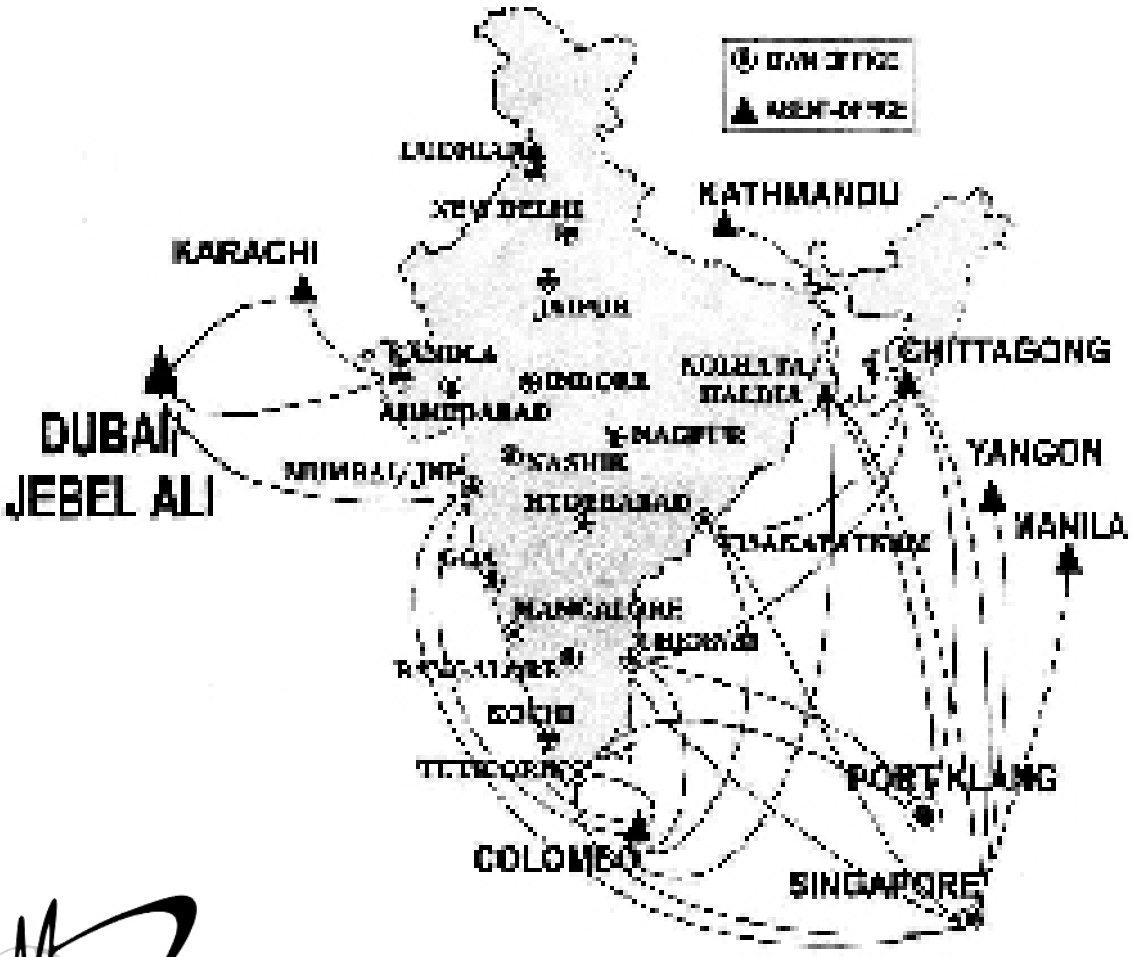
***"But it is only this perfect adoration that can make this indwelling of God in man and man in God a conscious thing and an engrossing and perfect union. Love of the Highest and a total self-surrender are the straight and swift way to this divine oneness."***

**For once admitted to His love and *bhakti*, such a one is rapidly lifted far beyond his ordinary consciousness wallowing in the mud and mire of evil and sin towards righteousness and peace:**

***All have access to this gate, all can enter into this temple: our mundane distinctions disappear in the mansion of the All-lover. There the virtuous man is not preferred, nor the sinner shut out from the Presence; together by this road the Brahmin pure of life and exact in observance of the law and the outcaste born from a womb of sin and sorrow and rejected of men can travel and find an equal and open access to the supreme liberation and the highest dwelling in the Eternal.***

**OWN FLEET OF 20' / 40' CONTAINERS & SPECIAL EQUIPMENTS**

*Nobody Knows* **INDIA** *Like We Do!*




Maxicon

# MAXICON CONTAINER LINE

(MAXICON SHIPPING AGENCIES PTE LTD)

**Tel: 65-6225 3559 Fax: 65-6225 3527**

**Contact Person : Mr. Rajasekar Mobile Number - +65 9172 4676**

**63, Robinson Road, #04-06 Afro-Asia Building, Singapore 068894**

*Website: www. seawayindia.com Email: singapore@maxiconindia.com*

*weakness and the stumblings of their human strength make no difference. "This is my word of promise," cries the voice of the Godhead to Arjuna, "that he who loves me shall not perish." Previous effort and preparation, the purity and the holiness of the Brahmin, the enlightened strength of the king-sage great in works and knowledge have their value, because they make it easier for the imperfect human creature to arrive at this wide vision and self-surrender; but even without this preparation all who take refuge in the divine Lover of man, the Vaishya once preoccupied with the narrowness of wealth-getting and the labour of production, the Shudra hampered by a thousand hard restrictions, woman shut in and stunted in her growth by the narrow circle society has drawn around her self-expansion, those too, papa-yonayah, on whom their past Karma has imposed even the very worst of births, the outcaste, the Pariah, the Chandala, find at once the gates of God opening before them. In the spiritual life all the external distinctions of which men make so much because they appeal with an oppressive force to the outward mind, cease before the equality of the divine Light and the wide omnipotence of an impartial Power."*[8]

Not only can all approach Him but all forms of worship are accepted by Him, all offerings and for all purposes, *patram pushpam phalam toyam*, a leaf, a flower, a fruit or (even a little) water, all can be objects of His worship, the humblest of things are received by the gracious Godhead if offered with faith and devotion. And so too, one can approach Him for several purposes, as an *arta* or an *artarth*i, the desperate seeking help or one desiring worldly goods, but most of all is that devotee closest to Him who approaches Him for knowledge and with the full awareness that indeed He dwells in all beings and things, *Vasudevam sarvam iti*, all this that exists is nothing else but Himself.

How far removed is the vision of this wonderful all-encompassing, all-exceeding yet all-embracing vision of the Godhead from the limited and limiting gods of religions! How far removed is this from our ordinary conception of a God of the faithful few limited to this or that attribute or even by attributelessness! All the quarrels of religions and cults appear so absurd in His all-enfolding presence. And yet how much nearer and dearer to our hearts and soul than the featureless and attributeless Impersonal Brahman! And yet the Godhead declares that the Impersonal and the personal are only twin aspects of Him who in His Reality exceeds both! And since He is everywhere and at all times and for all times, the soul may be seized upon by Him anywhere and at any moment. His method of initiation is so very direct and simple without any outer pomp and show, without any formal or informal ceremony, ritual or mantra! He can take hold of us right in the thick of the battle and baptise us into His kingdom! All that it needs is the attitude of surrender and faith in His Guidance. We should be able to put our trust in His leading which is not the leading that the human mind prefers. We should be able to set aside all man-made constructions and standards of conduct with our elaborate list of do's and don'ts and, putting a childlike trust in Him, accept Him as our Master and the mover of our life and action, *sisyasteham sadhimam*. Then each word of His becomes a mantra for the soul and one no more needs the vedas or any other scripture heard and yet to be heard, *shrotavasya shrutasya ca*, since crossing by His Grace the state of delusion in which our minds are perpetually caught, he becomes stabilised in an inner yoga or union with the Lord.

Finally what is His promise, the promise of the Lord held out to our struggling souls. First and foremost is His promise that He never abandons anyone who has ever turned to Him. Of course in His universal being He is the Master of all existence on every plane but there is a special tie between Him and the devotee, a tie that death and disaster cannot sever. For while we may forget the Lord in our moments

***when the soul gives up its ego and its works to the Divine, God himself comes to us and takes up our burden. To the ignorant he brings the light of the divine knowledge, to the feeble the power of the divine will, to the sinner the liberation of the divine purity, to the suffering the infinite spiritual joy and Ananda.***

***In the spiritual life all the external distinctions of which men make so much because they appeal with an oppressive force to the outward mind, cease before the equality of the divine Light and the wide omnipotence of an impartial Power***

**He can take hold of us right in the thick of the battle and baptise us into His kingdom! All that it needs is the attitude of surrender and faith in His Guidance.**

**We should be able to set aside all man-made constructions and standards of conduct with our elaborate list of do's and don'ts and, putting a childlike trust in Him, accept Him as our Master and the mover of our life and action,** ***sisyasteham sadhimam.***

with best compliments from

# ORIND SINGAPORE PTE LTD

260 Orchard Road #07-07
The Heeren Singapore 238855
Tel: 65 6836 1920
Fax: 65 6738 1572
Email: orind@singnet.com.sg
www.orind.com

of oblivion He does never forget or abandon us, *na pranasyati*. The soul having turned to God is reborn under more and more favourable circumstances (favourable to inner progress and godward growth) till it arrives at the intended goal of dwelling constantly in the Bliss and Beauty of the Eternal. This promise is not favoritism since it is open and available to all. His Grace is ever reaching out to all for this grand deliverance. But while the doors of grace are open to all, few enter into it. It is we who close our doors upon Grace thereby shutting it out, and therefore loose out on the one destined goal of life. The second great reassurance is that while it may be difficult for our human nature, clinging as it does to ego and ignorance, to turn in all fullness to Him, yet even a little of this practice is not wasted. Not only does it carry forward to another life as a recurring deposit with grand interest but in this life too even a little of it liberates us from great fear, *trayate mahato bhayat*. There is another great promise and assurance that He has never ever abandoned the earth and its agonies. Rather He incarnates here from time to time, and in age to age to rescue the cycles of civilisations and all that is true and beautiful in it from the great adversary darkness that threatens to pull it down into the nether abyss:

*Paritranaye sadhunam*
*vinasaye ca dushkritam,*
*Dharma sansthapanathaye*
*sambhavami yuge yuge.*[9]

But most of all is His supreme word of promise, the greatest secret that we must always remember once we set our foot upon the Path. It is contained in His final word of advice to Arjuna in two simple *mahavakyas* that always work like magic to the soul:

*Sarvadharmanparityajya*
*mamekam sharanam vraja*
*Aham tva sarvapapebhyo*
*mokshayisyami ma shucha.*[10]

*'Thus runs this secret of secrets, the highest most direct message of the Ishwara. "Become my-minded, my lover and adorer, a sacrificer to me, bow thyself to me, to me thou shalt come, this is my pledge and promise to thee, for dear art thou to me. Abandon all dharmas and take refuge in me alone. I will deliver thee from all sin and evil, do not grieve."*

The Gita throughout has been insisting on a great and well-built discipline of Yoga, a large and clearly traced philosophical system, on the Swabhava and the Swadharma, on the sattwic law of life as leading out of itself by a self-exceeding exaltation to a free spiritual dharma of immortal existence utterly wide in its spaces and high-lifted beyond the limitation of even this highest guna, on many rules and means and injunctions and conditions of perfection, and now suddenly it seems to break out of its own structure and says to the human soul, "Abandon all dharmas, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance." The Master of the worlds in the form of the divine Charioteer and Teacher of Kurukshetra has revealed to man the magnificent realities of God and Self and Spirit and the nature of the complex world and the relation of man's mind and life and heart and senses to the Spirit and the victorious means by which through his own spiritual self-discipline and effort he can rise out of mortality into immortality and out of his limited mental into his infinite spiritual existence. And now speaking as the Spirit and Godhead in man and in all things he says to him, "All this personal effort and self-discipline will not in the end be needed, all following and limitation of rule and dharma can at last be thrown away as hampering encumbrances if thou canst make a complete surrender to Me, depend alone on the Spirit and Godhead within thee and all things and trust to his sole guidance. Turn all thy mind to me and fill it with

**First and foremost is His promise that He never abandons anyone who has ever turned to Him.**

**But while the doors of grace are open to all, few enter into it. It is we who close our doors upon Grace thereby shutting it out, and therefore loose out on the one destined goal of life.**

**The second great reassurance is that while it may be difficult for our human nature, clinging as it does to ego and ignorance, to turn in all fullness to Him, yet even a little of this practice is not wasted.**

**There is another great promise and assurance that He has never ever abandoned the earth and its agonies.**

**But most of all is His supreme word of promise, the greatest secret that we must always remember once we set our foot upon the Path. It is contained in His final word of advice to Arjuna in two simple *mahavakyas* that always work like magic to the soul: *"Become my-minded, my lover and adorer, a sacrificer to me, bow thyself to me, to me thou shalt come, this is my pledge and promise to thee, for dear art thou to me. Abandon all dharmas and take refuge in me alone. I will deliver thee from all sin and evil, do not grieve."***

with best compliments from

**PARGAN**

**SINGAPORE PTE LTD**

3 Shenton Way, #20-04

Shenton House, Singapore 068805

Tel: 6221 3716  Fax: 6221 2973

email: info@pargan.net

the thought of me and my presence. Turn all thy heart to me, make thy every action, whatever it be, a sacrifice and offering to me. That done, leave me to do my will with thy life and soul and action; do not be grieved or perplexed by my dealings with thy mind and heart and life and works or troubled because they do not seem to follow the laws and dharmas man imposes on himself to guide his limited will and intelligence. My ways are the ways of a perfect wisdom and power and love that knows all things and combines all its movements in view of a perfect eventual result; for it is refining and weaving together the many threads of an integral perfection. I am here with thee in thy chariot of battle revealed as the Master of Existence within and without thee and I repeat the absolute assurance, the infallible promise that I will lead thee to myself through and beyond all sorrow and evil. Whatever difficulties and perplexities arise, be sure of this that I am leading thee to a complete divine life in the universal and an immortal existence in the transcendent Spirit.'"[11]

Such is the great vision unfolding before us through the Gita, not as pages of a dry philosophy or a compendium of rules and laws but as a something real and palpable, a contact with someone intimately close to us as the very core of our being, the Lord seated in the heart of every creature. The Gita puts us in a living contact with this inner guide who is otherwise hid from our clouded vision. And a moment's contact with this vision is worth lifetimes of living in the haze and maze of our ordinary existence. No wonder the book closes with this heart touching reminder from Sanjay, blessed as he was with the divine vision:

*Rajansansmratya sansmrtya samvad-*
*amadbhutam Hare*
*Keshavarjunyo punyam*
*hrishyami ca muhurmuhu.*
*Tatva Sansmrtya Sansmrtya roo-*
*pamadbhutam Hare*
*Vismayo me mahan*
*rajanhrishyami ca punaha punaha.*[12]

*Recalling and remembering this marvelous and holy dialogue of Krishna and Arjuna, O King, I thrill with joy again and again.*

*Recollecting and remembering that extraordinarily wonderful Form of hari my amazement abounds, O King, and I thrill again with joy and again I thrill.*

## (Endnotes)

[1] Sri Aurobindo: Krishna. SABCL Vol 5. Collected Poems, page 590.

[2] Katha Upanishad, First cycle, Second chapter, verse 25.

[3] Culled out from the different tales of Indian mythology, especially the tales of Sri Krishna and the Dashavataras.

[4] Sri Aurobindo: SABCL Vol 5 Collected Poems, pages 40-41.

[5] The Gita, Chapter 10, verse 4-5.

[6] Sri Aurobindo: SABCL Vol 5, Collected Poems, page 62.

[7] The Gita, Chapter Nine, verse 30-31.

[8] Sri Aurobindo SABCL Volume: 19 Essays on the Gita, Page: 334-335.

[9] The Gita, chapter 4, verse 8.

[10] The Gita, Chapter 18, verse 66.

[11] Sri Aurobindo: SABCL Vol 13 Essays on the Gita, Page: 536

[12] The Gita chapter 18 verse 76-77

*All this personal effort and self-discipline will not in the end be needed, all following and limitation of rule and dharma can at last be thrown away as hampering encumbrances if thou canst make a complete surrender to Me, depend alone on the Spirit and Godhead within thee and all things and trust to his sole guidance. Turn all thy mind to me and fill it with the thought of me and my presence. Turn all thy heart to me, make thy every action, whatever it be, a sacrifice and offering to me. That done, leave me to do my will with thy life and soul and action; do not be grieved or perplexed by my dealings with thy mind and heart and life and works or troubled because they do not seem to follow the laws and dharmas man imposes on himself to guide his limited will and intelligence. My ways are the ways of a perfect wisdom and power and love that knows all things and combines all its movements in view of a perfect eventual result; for it is refining and weaving together the many threads of an integral perfection. I am here with thee in thy chariot of battle revealed as the Master of Existence within and without thee and I repeat the absolute assurance, the infallible promise that I will lead thee to myself through and beyond all sorrow and evil.*

with best compliments from

# ROYAL GLOBAL PTE LTD

180, CECIL STREET,

#15-02, BANGKOK BANK BUILDING,

SINGAPORE – 069546

TEL 6224 4111 FAX 6220 7666

# Forbearance in Bhagavad Gita

**Prof. AN Rao**

The chapter 2 of Gita – divine song – entitled Sankhya Yoga on Tatva Viveka Yoga is rich in contents and includes four main aspects.

a) Remaining part of remorse of Arjuna confirming his defeatish arguments in the first chapter.
b) The declaration of eternity of Atma (soul). (*Atma nithya Prathi Paadana).*
c) Importance of erformance of performing once own assigned or designated duties in life (*swadharma karthavyathe).*
d) Nature of enlightened person (*stita prajna, tatvajna lakshana)*

The scholars of Gita who have written commentaries and treatises on Gita have include five more complimentary sections elaborating the above topics which explain:

a) The meaning and significance of the doctrine or tatva or the natural state and form of the subject (tat + tva).
b) How to control the sense organs (*Indriyaani Pramaametheni, haranthi prasabham manah – 2.60)*
c) How to cultivate and use the intellect or *Budhhi Yoga (budha yukto.... Karma bandham prahasyasi – 2.39), (budhon sharana maanvicha – 2.50), (budhhi yukto jahaatheena ubhe sukru krutatva dushkrute – 2.50)*
d) Forbearance or *titiksha*
e) Constant practice or *vyavasaaya*

Forbearance is the topic of this article.

Forbear in English means: 'abstain from, not use or mention, be patient'.

In Sanskrit, the meaning for the same word is more vivid to include tolerance, patience, peaceful, restraint, humility, removal of doubts, arguments and objections (*samaadhaana)*

The above realities and tendencies are very essential to a person whose main object in life is to experience the glory of divinity. Practicing the above dualities would greatly help to march and progress to reach the spiritual goal.

When we want to see or be interviewed by a very prominent dignitary in life, we prepare well and conduct ourselves with the best of manners and behaviour. Just imagine the attitude of a person who realizes that he is watched by God all the time; no anger; no shouting; free from ego; power or position and that attitude is forbearance or *titiksha.*

The events in life, both good and bad, cause happiness and sorrow they all will occur one after the other, sometimes in multiples but they all also take place one after the other, no permanency about them.

*In Sanskrit, the word (titiksha) is more vivid to include tolerance, patience, peaceful, restraint, humility, removal of doubts, arguments and objections (samaadhaana). These qualities are very essential to a person whose main object in life is to experience the glory of divinity.*

Shankar's Emporium (PTE) LTD.

Enterprise 50
2005
Celebrating Singapore's Enterprising Spirit

# IMPORTER, EXPORTER & WHOLESALER

SONY | Panasonic | TOSHIBA

SHARP | Zaiko gg Enhance Your Life | PIONEER

KENWOOD | GENERAL | JVC

SAMSUNG | LG | PHILIPS


**HEAD OFFICE & INTERNATIONAL SALES**

Email: webmaster@shankars.com.sg

www.shankars.com

77 High Street, #06-04/05 High Street Plaza,
Singapore 179433

**TEL: (65) 6337 4450 • 6339 9667**

**INTERNATIONAL/REGIONAL SALES**

67 High Street, #01-01A Satnam House,
Singapore 179431

**TEL: (65) 6336 2675 • 6337 2714**

Depending on the gravity of the situation, the memory of them last longer or shorter.

*Maathra sparsaasthu kounteya seethoshna sukha dukhada... - 2.14.*

The bad effects summer, winter, rain, snow, tsunami, are tolerated when people have to face them. They are natural happenings of events included in the natural cycle of earth. People develop courage. People develop courage to face the consequences and come out of the difficulties. Remedies are beyond the reach of human efforts.

Similarly in life, pain, pleasure, richness, poverty, failure, succors and misery are the real experiences and one should not allow them to bother permanently. They are impermanent and temporary. All efforts should be made to avoid the severity of the situation or circumstances and after that develop the attitude "this too would pass".

One strong opposing factor to forbearance is the egoistic attitude and increasing self interest, enhancing once own position, wealth, profit, gain and miseries. Ego also hurts the unsuccessful attitude and the individual when one faces a tragedy or disappointment. Such feelings remain unhelpful, who is contemplating on the knowledge of God, soul and the universe.

Knowledge and practice of forbearance, can be gained from discriminatory use of God given wisdom in realizing the temporary and permanent values of men and matter in life.
*Aagamaapayino nityaa sthaam titikshasva Bhaaratha. – 2.14.*

When realities of situations are realized and cultivation of peace of mind becomes very easy. In English they called the sense of realization as 'sense of proportion.' Each event, fact or situation should be evaluated in correct perspective. Over and under rating leads to confusion and sorrow. Both over exaggeration or under estimation would lead to disasters because loss of discretion would lead to many unwanted consequences from which would suffer along with his kith and kin.

*"Viveka bhrastaanaam bhavathi, vinipaathaha satha mukhaha* - Subhashita"

Lastly, forbearance helps to obtain mental peace (*shaanthi*). Without *shaanthi*, realization of divinity is impossible.

Therefore forbearance becomes very useful in life when starts practicing and cultivating spiritual knowledge, which is the most important topic of Bhagavad Gita.

*'Sri Krishnaarpanamasthu.'*

■

*in life, pain, pleasure, richness, poverty, failure, succors and misery are the real experiences and one should not allow them to bother permanently. They are impermanent and temporary.*

*Each event, fact or situation should be evaluated in correct perspective. Over and under rating leads to confusion and sorrow. Both over exaggeration or under estimation would lead to disasters because loss of discretion would lead to many unwanted consequences from which would suffer along with his kith and kin.*

with best compliments from

# SHROFF SDN. BHD

55, LOR L TELOK KURAU

#03-61, BRIGHT CENTRE

SINGAPORE – 425500

TEL 6344 4242 FAX 6344 5122

avin@shroffs.com.sg

www.shroffs.com.sg

# Message of the Gita

**Prof. Manoj Dass**

The Gita, through the ages, has been the greatest single source of spiritual knowledge for the Indians. Although presented by Vyasa as a part of the *Mahabharata*, it is spoken by Krishna and is looked upon as a complete work of scripture.

For many it has been a support in the moments of distress, for many it has been the light or the guide for attaining a higher consciousness. Like a mother dispensing to children food according to their capacity to absorb, the Gita has revealed the Truth to the seekers according to the maturity of their understanding. It has failed none.

It might appear surprising that a spiritual message of such untold importance should be delivered in the battle-field, on the eve of a terrible war, just when two camps are ready to pounce on each other. Could not Providence have chosen a more suitable situation for the dialogue between Krishna and Arjuna?

But in this situation itself is hidden a clue to the far-reaching significance of the Gita: There is no situation, no moment, which the Grace cannot turn into an opportunity for a momentous spiritual revelation. Nothing in life is outside the scope of the transforming power of the Divine.

The next question that might rise in the mind of one who is yet to study the Gita is, "How is it that Krishna, the incarnation of God, is urging upon Arjuna to fight, when the latter is reluctant to do so? Is peace not preferable to war? Is non-violence not preferable to violence? If Arjuna is ready to go without such gains of the war like power and wealth, should he not be encouraged in his attitude?"

The Gita contains the answers to these questions, but in order to appreciate the answers, one has to be aware of the complex nature of human life. Man is not a single entity. He is a composition of several elements such as his body, life, mind and the soul. Often a battle goes on within himself when two emotions or two attractions pull him in opposite directions or when the body desires to have something while the mind refuses to support it, or when one sense of duty conflicts with another. Also there is a battle going on within a conscious man between the elements of greed, ignorant attachment, lust etc. on one hand and the elements that uplift him — his aspiration to lead a pure and truthful life.

The battle that goes on outside one's self is obvious — the battle between the forces of falsehood and those of truth. In the collective life it often expresses itself through a physical strife between two camps. This does not mean that the camp that champions the cause of truth is

*Often a battle goes on within himself when two emotions or two attractions pull him in opposite directions or when the body desires to have something while the mind refuses to support it, or when one sense of duty conflicts with another. Also there is a battle going on within a conscious man between the elements of greed, ignorant attachment, lust etc. on one hand and the elements that uplift him — his aspiration to lead a pure and truthful life*

# SIFAS

**Singapore Indian Fine Arts Society**

*Bhagawad Gita, the Song Celestial – is the eternal music of the Lord.*

## *Sifas Wishes Gita Jayanthi – 2006 a grand success.*

*Indian classical music was developed and propagated by the Rishis of yore. They recognized the linkage of music with the emotions and intrinsic nature of the living beings and thereby evolved the methods of its enchanting practices. They discovered special "ragas" for the chanting of vedic mantras and the spiritual "Sadhnas" of music.*

*Learn, explore and enjoy – Indian Classical Music & Dance at SIFAS, Singapore. Regular and short term courses offered for all ages. Visit www.sifas.org and register for free to receive regular program updates, and enjoy classical music. Call Today 62995929/25 for more information.*

- **Carnatic Vocal**
- **Veena**
- **Violin**
- **Flute**
- **Bharatanatayam**
- **Hindustani Vocal**
- **Sitar / Tabla**
- **Mridangam**
- **Kathak / Kuchipudi**

*New Visual Arts Classes introduced - learn Drawing & Painting - Open for all Ages*

*"Without music life would be a mistake." Friedrich Nietzsche*

**Singapore Indian Fine Arts Society**
**2A Starlight Road, Singapore 217755**

made up of all pure individuals and the camp representing the falsehood is made up of those who are entirely evil. However, if love and regard for a higher ideal dominate a camp, that camp receives the support of the divine, while those dominated in their blind passion by falsehood receive the support of the darker forces. This is a universal law. The mythology describes this conflict as the battle between the Devas and the Asuras.

The Mahabharata War, the backdrop of the Gita, also represents this conflict. Krishna supports the Pandavas who champion the ideas of Dharma, against the Kauravas who have become the channels for the hostile Asuric powers craving to possess the world.

To establish the order of Dharma for the collective humanity is Krishna's mission, but that is not the sole purpose of his incarnation. To enlighten individuals who are ready within with lofty divine secrets, is the other purpose. Arjuna is fit enough to receive the secret.

For thousands of years those souls who are developed enough have also been initiated to the secrets through the message that was delivered to Arjuna.

What is the essence of that message?

Life is not meant to be spent as a plaything of Nature, Prakriti, to be tossed about like a tiny ball on the violent waves of passions, hopes and frustrations; birth, procreation and death. Life's ultimate purpose is to realize God.

As long as one does not know this, one lives a life by superficial standards, guided by values that are unreal. It is through numerous shocks of disillusionment that awakening comes to him. His inner being, the Purusha, begins to guide him along the path of true values to the true goal of life.

Ordinarily one identifies oneself with one's body, mind or life, or with a clumsy assortment of these three, but not with the soul, whereas one's true self is one's soul. It is this false identification, resulting in what is termed as the ego, that works as the agent of ignorance. One feels proud, angry, offended, revengeful — all with a false self as the centre. The process of the discovery of the true self continues along with the seeker's efforts to combat this ego.

This is not an easy combat. Prakriti through its three modes *Sattva, Rajas,* and *Tamas,* can prove infinitely crafty and tricky. In a thousand ways it can cloud the consciousness, make the seeker forget whatever light he has seen, and lure him back to the old grooves he thought he had left behind. It is only a determined self-giving to the Divine, a continuous offering of all one does, all one thinks, all one is, to the Divine, that can ensure the seeker's continuation on the right track.

This continuous offering — the *Yajna* or "Sacrifice" — is of supreme importance. When one is established in this habit, one is no longer a slave of one's ego. When one is no longer a slave of one's ego, one is liberated from the influence of Nature. He goes beyond even the *Sattva,* the highest mode of Nature which inspires one to be ethical and moral. No ideal made by mind, however great and lofty, can bind him any longer. His only ideal is the Supreme Lord. The seeker lives for Him, works

*Ordinarily one identifies oneself with one's body, mind or life, or with a clumsy assortment of these three, but not with the soul, whereas one's true self is one's soul. It is this false identification, resulting in what is termed as the ego, that works as the agent of ignorance.*

*It is only a determined self-giving to the Divine, a continuous offering of all one does, all one thinks, all one is, to the Divine, that can ensure the seeker's continuation on the right track.*

*This continuous offering — the Yajna or "Sacrifice" — is of supreme importance. When one is established in this habit, one is no longer a slave of one's ego. When one is no longer a slave of one's ego, one is liberated from the influence of Nature*

## Basic Human Values

***Sathya*** *- Truth*

***Dharma*** *- Righteousness*

***Shanti*** *- Peace*

***Prema*** *- Love*

***Ahimsa*** *- Non-violence*

*Bhagawan Sri Sathya Sai Baba*

## Key Activities

**Spiritual** - Bhajans, study circles, meditation, prayer

**Educational** - Human Values education, experiential learning

**Service** - Food for needy, shelter/ care for the old & destitute, free medical care - in conjunction with Sathya Sai Social Service, a VWO.

Sri Sathya Sai Society, inspired by the teachings of Bhagavan Sri Sathya Sai Baba, runs spiritual programmes like weekly bhajans, nagara sankeertan, jyothi meditation, study circles, and prayers on special occasions.

These programmes are designed to help the individual progress spiritually. The educational programmes are designed for the children and young adults to understand and practice human values as taught in the vedas, and by Bhagavan. They are trained to apply this knowledge to personal improvement and community service.

It is especially valuable in today's world of materialism, where parents want their children to grow up with roots in spirituality, and learn to balance material and spiritual worlds. Besides Human Values, children are also taught vedic chanting and vocational skills.

The service activities are done in conjunction with its sister-organisation, Sathya Sai Social Service (4S), a Government recognised Voluntary Welfare Organisation (VWO). 4S runs an extensive food-distribution programme throughout the island, the Bukit Batok Home for the Aged Sick, a rehab centre for senior citizens, a home for the mentally burnt-out, a free clinic at the Sai Centre (133 Moulmein Rd) giving general & specialist medical care, and various community adoption programmes such as 'Neighbourhood link'. It also undertakes volunteer development programmes to train volunteers. 4S offers a unique platform for prospective volunteers and students to learn and contribute to the society. Most of the programmes are conducted at the permanent building at 133 Moulmein Road. Anyone interested in voluntary service is welcome to participate.

*Free Clinic at Sai Centre*

*Devi Navarathri Pooja* ➤

## Sri Sathya Sai Society, Singapore

Sathya Sai Baba Centre, 133 Moulmein Road, Singapore 308 083. Phone : 6354 6669

for Him, gathers knowledge for Him. Work, knowledge, devotion, love — the seeker cultivates all only for His sake. To the Lord he dedicates all. His entire life becomes the *Yoga* — the process of union with Him.

Needless to say, a seeker living and working in this spirit expects no fruit from his action as an ordinary man does. Not only the fruits of his work belong to the Divine, but also he is above the idea that he is the worker. He is only an instrument of the Divine; if a worker, a totally detached worker.

A question arises: can one continue with one's work when one is bereft of all desires? Accustomed as we are in our egoistic way of life to expect results from our actions — a desired result making us happy and an unwanted result making us unhappy — the doubt becomes formidable.

But the Gita assures us that ego-less action is always possible. Work is a spirit of equanimity and bliss and with full surrender to the Divine can become a way of life with the seeker. As Sri Aurobindo puts the message of Krishna: *"I demand of you not a passive consent to mechanical movement of Nature from which in your self you are wholly separated; indifferent and aloof, but action complete and Divine, done for God in you and others and for the good of the world... Action is part of the integral knowledge of God and of his greater mysterious truth and of an entire living in the Divine; action can and should be continued even after perfection and freedom are won."*

It is true that as it is the world is full of obscurity and falsehood. It is not unusual for the seekers of truth, out of their disgust for the world, to take to Sannyas — to embrace asceticism. But according to the Gita the world is as much, if not more, a fit place for *tapasya,* the askesis, as a situation that is aloof from the world. What really matters is *Tyaga,* the inner renunciation, not *Sannyas,* an outer asceticism.

Once the seeker has got rid of his ego-self and has discovered his soul, he will know what is required of him, the path he should take, the work he should accomplish. In other words, he will know what his *Swadharma* is. No other moral, social ethical or religious duty can then be greater to him than the need to follow his *Swadharma.* This is one of the cardinal doctrines of the Gita. For there are duties and duties. To be devoted to one's family is a duty. To sacrifice the needs of the family for the sake of the community or the country too is a duty. To be faithful to a friend is a duty; to be faithful to an ideology which the friend opposed could also be yet another duty. To state the facts is an obligation; to suppress the facts and thereby save some worthy lives could be yet another obligation.

The mind does not know what is truth according to the highest — the Divine — design of things. Hence it is not by a mental decision, but by the dictate of the inner voice — the voice of *Swadharma* — that the seeker must choose his course of action.

For a while Arjuna's consciousness has been clouded by his egoistic promptings which appear moral and ideal— that he is willing to forgo the promised trophies of victory for the sake of peace, but that is not the voice of his *Swadharma.* To fight is not his duty simply because he is a Kshatriya dedicated to the right cause, but because his soul has

*The seeker lives for Him, works for Him, gathers knowledge for Him. Work, knowledge, devotion, love — the seeker cultivates all only for His sake. To the Lord he dedicates all. His entire life becomes the Yoga — the process of union with Him.*

*Once the seeker has got rid of his ego-self and has discovered his soul, he will know what is required of him, the path he should take, the work he should accomplish. In other words, he will know what his Swadharma is.*

*The mind does not know what is truth according to the highest — the Divine — design of things. Hence it is not by a mental decision, but by the dictate of the inner voice — the voice of Swadharma — that the seeker must choose his course of action.*

# STRAITS LAW

Advocates & Solicitors

COMMISIONERS FOR OATHS AND NOTARY PUBLIC

STRAITS LAW PRACTICE LLC 36 Robinson Road, 18th floor, City House, Singapore 068877
Tel: (65) 6538 1300 Fax: (65) 6538 1311 (Litigation) (65) 6538 6339 (Corporate) (65) 6220 1602 (Conveyancing)
Web: www.straitslaw.com.sg

---

**Directors**

M. Rajaram (Senior Director) • N. Sreenivasan (Managing Director) • Robert Wong • K. Gopalan • Palaniappan Sundararaj • Stuart Andrew Palmer • Joseph Liow • Ahmad Nizam Abbas • Valerie Ang • Kelvyn Oo • Ratanesh Bal-Advani • Collin Choo

Senior Associates / Associates

Jenny Lee • Angeline Rajoo • Yusfiyanto Yatiman

---

## Areas of Practice

### Litigation & Dispute Resolution Practice Group

- Corporate & Banking & Finance Litigation
- Criminal Litigation
- Medical Negligence
- Arbitration
- Building & Construction
- Matrimonial & Family
- Insolvency & Corporate Restructuring
- Insurance Litigation
- Intellectual Property Litigation
- Real Estate Litigation

### Business & Corporate Practice group

- Corporate Finance
- General Corporate & Corporate Support Services
- Employment & Immigration

### Conveyancing & Probate/Trusts Practice Group

- Sale & Purchase of Properties
  - Commercial
  - Residential
  - Industrial
- Mortgages
- Real Estate Financing
- Leases
- Estate Planning & Probate
- Wills

chosen the Divine or has been chosen by the Divine to act in a certain role. He is blessed that the Divine Guide is available to him. All his mental doubts about the prevailing systems of Yoga and Samkhya, about the concept of duty, questions about fate and free will, are answered. Over and above that his true self is discovered to him.

By and by the Divine Guide leads Arjuna to the Supreme Secret:

*Sarvadharman parityajya mamekam saranam vraja*
*Aham twa sarvapapebhyo mokshayishyami ma suchah.*

"Abandon all dharmas and take refuge in me alone. I will deliver thee from all sin and evil, do not grieve."

This is an advice that could not have been imparted to a lesser man. A social or religious or moral code of conduct is necessary for an average man so that he does not run amok with an anarchic exercise of his impulses. But for the seeker in whom the process of a conscious growth is in operation, level after level of codes of conduct lose their significance. He transcends them all. Ultimately all excepting the Divine's Will is a zero for him.

So, Arjuna must fight, on one hand for the triumph of a cause that has the sanction of the Divine, and on the other hand for realizing the possibility of acting without any attachment for a certain result. It is true that war or any action that smacks of violence will be superfluous in an age when human nature would have undergone a fundamental change. But as long as the forces of violence are alive and active, to refrain from combating them at their own plane will amount to granting them a license for causing greater havoc. The Gita shows how even such physical situations and pragmatic issues can be tackled with a spiritual consciousness.

*To fight is not his duty simply because he is a Kshatriya dedicated to the right cause, but because his soul has chosen the Divine or has been chosen by the Divine to act in a certain role. He is blessed that the Divine Guide is available to him. All his mental doubts about the prevailing systems of Yoga and Samkhya, about the concept of duty, questions about fate and free will, are answered. Over and above that his true self is discovered to him.*

*Arjuna must fight, on one hand for the triumph of a cause that has the sanction of the Divine, and on the other hand for realizing the possibility of acting without any attachment for a certain result.*

■

## DERVISH AT THE DOOR

A dervish knocked at a house to ask for a piece of dry bread, or moist, it didn't matter.

"This is not a bakery" said the owner.

"Might you have a bit of gristle then?"

"Does this look like a butchershop?"

"A little flour?"

"Do you hear a grinding stone?"

"Some water?"

"This is not a well."

Whatever the dervish asked for, the man made some tired joke and refused to give him anything.

Finally the dervish ran in the house, lifted his robe, and squatted as though to take a shit.

"Hey, hey!"

"Quiet, you sad man. A deserted place is a fine spot to relieve oneself,and since there's no living thing here, or means of living, it needs fertilizing."

The dervish began his own list of questions and answers.

"What kind of bird are you? Not a falcon, trained for the royal hand. Not a peacock, painted with everyone's eyes. Not a parrot, that talks for sugar cubes. Not a nightingale, that sings like someone in love.

Not a hoopoe of bringing messages to Solomon, or a stork that builds on a cliffside.

What exactly do you do?

You are no known species.

You haggle and make jokes to keep what you own for yourself.

You have forgotten the One who doesn't care about ownership, who doesn't try to turn a profit from every human exchange." ■

with best compliments from

# Sugrim Misir

# &

# Family

with best compliments from

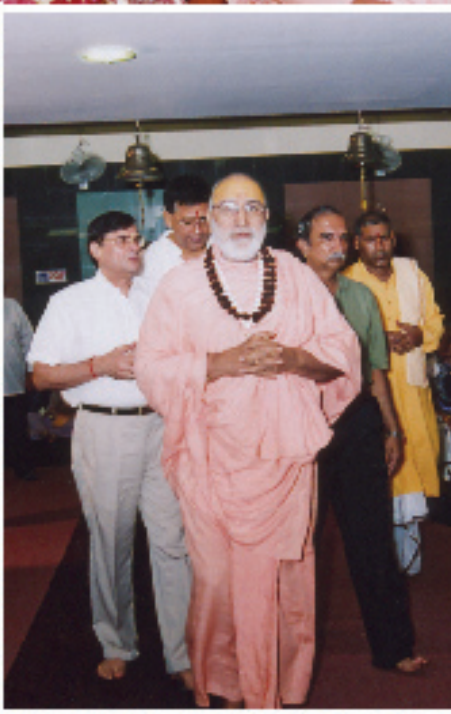
NES

# NARAINDAS ESSARDAS & SONS PTE LTD

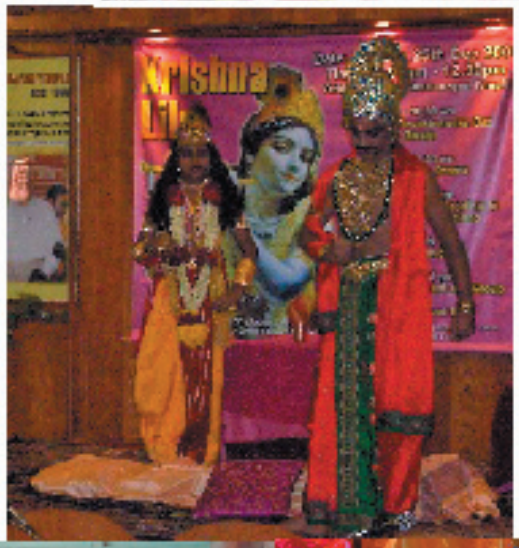
#16-05 Peninsula Plaza,
111 North Bridge Road
Singapore 179098
Tel: 6337 2440 (3 lines)
Fax: 6339 7870
Email: nesltd@singnet.com.sg

GITA CHANTING COMPET TIONS,
CATEGORY 1 & 2, JAN 15, 2006, PGP HALL

GITA CHANTING
at Sindhu House, Nov 11, 2005



GITA SHIVIR , JAN 6 - 10, 2006
SHREE LAKSHMINARAYAN TEMPLE



'KRISHNA LEELA', DEC 25, 2005
SHREE LAKSHMINARAYAN TEMPLE

with best compliments from

ॐ

# Sunrise & Company (Pte) Ltd

No. 9 Kaki Bukit Crescent,
Kaki Bukit Tech Park 1, Singapore 416240
Tel: 6258 3377 Fax: 6258 2456
E-mail: sunrise@risesun.com.sg

Mailing Address:
Robinson Road P.O. Box 1951
Singapore 903901

# Bhagavad Gita and Management

**M.P. Bhattathiri**

Mind is very restless, forceful and strong, O Krishna, it is more difficult to control the mind than to control the wind ~ Arjuna to Sri Krishna

## Introduction

One of the greatest contributions of India to the world is Holy Gita. Arjuna got mentally depressed when he saw his relatives with whom he has to fight. The Bhagavad Gita is preached in the battle field Kurukshetra by Lord Krishna to Arjuna as a counseling to do his duty while multitudes of men stood by waiting . It has got all the management tactics to achieve the mental equilibrium and to overcome any crisis situation. The *Bhagavad Gita* can be experienced as a powerful catalyst for transformation. *Bhagavad gita* means song of the Spirit, song of the Lord. The *Holy Gita* has become a secret driving force behind the unfoldment of one's life. In the days of doubt this divine book will support all spiritual search.This divine book will contribute to self reflection, finer feeling and deepen one's inner process. Then life in the world can become a real education-dynamic, full and joyful-no matter what the circumstance. May the wisdom of loving consciousness ever guide us on our journey. What makes the *Holy Gita* a practical psychology of transformation is that it offers us the tools to connect with our deepest intangible essence and we must learn to participate in the battle of life with right knowledge.

There is no theory to be internalized and applied in this psychology. Ancient practices spontaneously induce what each person needs as the individual and the universal coincide. The work proceeds through intellectual knowledge of the playing field(*jnana yoga*), emotional devotion to the ideal(*bhakti yoga*) and right action that includes both feeling and knowledge(*karma yoga*). With ongoing purification we approach wisdom. The *Bhagavad Gita* is a message addressed to each and every human individual to help him or her to solve the vexing problem of overcoming the present and progressing towards a bright future. Within its eighteen chapters is revealed a human drama. This is the experience of everyone in this world, the drama of the ascent of man from a state of utter dejection, sorrow and total breakdown and hopelessness to a state of perfect understanding, clarity, renewed strength and triumph.

Management has become a part and parcel of everyday life, be it at home, in the office or factory and in Government. In all organizations, where a group of human beings assemble for a

*M.P. Bhattathiri, Retired Chief Technical Examiner to the Government of Kerela, Radhanivas, Thaliyal, Karmana, Trivandrum, 695 002, Kerela, India, may be published in your website and magazine after editing if necessary.*

*What makes the Holy Gita a practical psychology of transformation is that it offers us the tools to connect with our deepest intangible essence and we must learn to participate in the battle of life with right knowledge.*

*Within its eighteen chapters is revealed a human drama. This is the experience of everyone in this world, the drama of the ascent of man from a state of utter dejection, sorrow and total breakdown and hopelessness to a state of perfect understanding, clarity, renewed strength and triumph.*

with best compliments from

TRUSTED BUSINESS PARTNER

# SWISS SINGAPORE OVERSEAS ENTERPRISES PTE. LTD.

(GTP Status Company awarded by
Ministry of Trade and Industry, Singapore)

- International commodity trading company established in 1978.
- Core products are petroleum products and by-products, Sulphur, Iron Ore, Steel and Scrap, Fertilizers, Timber, Beans and Pulses, Coal, Raw Cashew Nuts, Rice, Fluorspar and Chemicals.
- Company's network spread over 10 countries and well represented in Asia, Middle East, East and West Africa and Canada.

*ADDRESS:*
3, SHENTON WAY, #14-01,
SHENTON HOUSE, SINGAPORE 068805

TEL - 6221 8455 (6 LINES), FAX - 6222 4984
E-MAIL: nimmi@swiss-singapore.com.sg

common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort.

Its task is to make people capable of joint performance, to make their weaknesses irrelevant, says the Management Gurus. It creates harmony in working together - equilibrium in thoughts and actions, goals and achievements, plans and performance, products and markets. It resolves situations of scarcity, be they in the physical, technical or human fields, through maximum utilization with the minimum available processes to achieve the goal. Lack of management causes disorder, confusion, wastage, delay, destruction and even depression. Managing men, money and materials in the best possible way, according to circumstances and environment, is the most important and essential factor for a successful management.

"We're discovering that what we thought was fine, which was to be more efficient, harder working and richer, doesn't actually lead to the Nirvana we hoped for ... those who are making the most money are not sure it's worth it. Who wants to be rich in the graveyard? And those who aren't making any money think that the world doesn't make sense, because money is supposed to be the only thing worth having and they haven't got any."

"Tomorrow we are going to wake up in a world in which we all need to realise that we are condemned to freedom ... There is no escape. Institutions won't shoulder responsibility because they are in a state of confused flux. There is no church, no nation state, no market to rely on. There are no cut and dried values to use as escape tools ... we are faced with the prospect of taking charge of our own freedom ... responsibility for our own health, for our own education, for our own careers - responsibility for our own lives."

"The recent anti-capitalist protests indicate a growing frustration with the institutional arrangements currently in place. They also, largely, miss the point. Global market capitalism is not a political ideology. It is neither good or bad, right nor wrong - it just is."

*The recent anti-capitalist protests indicate a growing frustration with the institutional arrangements currently in place. They also, largely, miss the point. Global market capitalism is not a political ideology. It is neither good or bad, right nor wrong - it just is.*

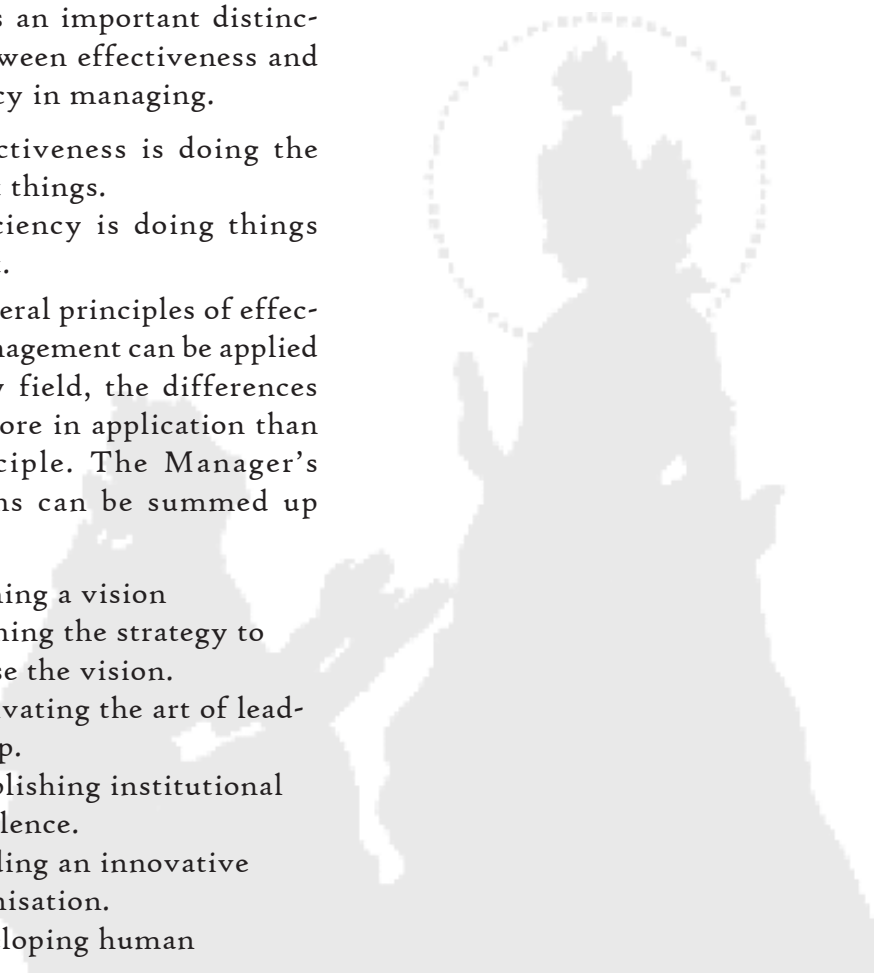
## Management guidelines from the Bhagavad Gita

There is an important distinction between effectiveness and efficiency in managing.

- Effectiveness is doing the right things.
- Efficiency is doing things right.

The general principles of effective management can be applied in every field, the differences being more in application than in principle. The Manager's functions can be summed up as:

- Forming a vision
- Planning the strategy to realise the vision.
- Cultivating the art of leadership.
- Establishing institutional excellence.
- Building an innovative organisation.
- Developing human



with best compliments from

# SINGAPORE TELUGU SAMAJAM

407 #03-01 Race Course Road Singapore 218655
Tel: 6294 9397  Fax: 6293 3740
Email: vssm@pacific.net.sg
Website: www.singaporetelugusamajam.org

P.O. Box 0145 Kitchener Road
Singapore 912005

resources.

- Building teams and teamwork.
- Delegation, motivation, and communication.

Thus, management is a process of aligning people and getting them committed to work for a common goal to the maximum social benefit - in search of excellence.

The critical question in all managers' minds is how to be effective in their job. The answer to this fundamental question is found in the Bhagavad Gita, which repeatedly proclaims that "you must try to manage yourself." The reason is that unless a manager reaches a level of excellence and effectiveness, he or she will be merely a face in the crowd.

## Old truths in a new context

The Bhagavad Gita, written thousands of years ago, enlightens us on all managerial techniques leading us towards a harmonious and blissful state of affairs in place of the conflict, tensions, poor productivity, absence of motivation and so on, common in most of Indian enterprises today - and probably in enterprises in many other countries.

The modern (Western) management concepts of vision, leadership, motivation, excellence in work, achieving goals, giving work meaning, decsion making and planning, are all discussed in the Bhagavad Gita. There is one major difference. While Western management thought too often deals with problems at material, external and peripheral levels, the Bhagavad Gita tackles the issues from the grass roots level of human thinking. Once the basic thinking of man is improved, it will automatically enhance the quality of his actions and their results.

The management philosophy emanating from the West, is based on the lure of materialism and on a perennial thirst for profit, irrespective of the quality of the means adopted to achieve that goal. This phenomenon has its source in the abundant wealth of the West and so 'management by materialism' has caught the fancy of all the countries the world over, India being no exception to this trend.

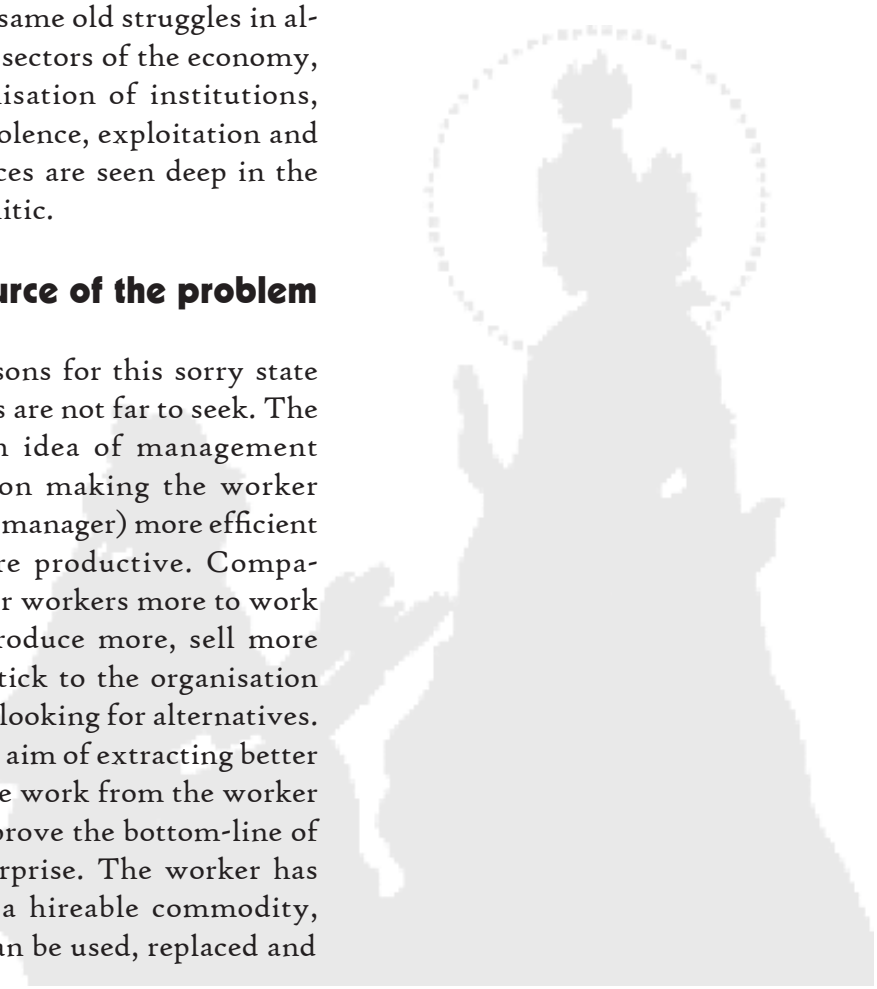
The result is that, while huge funds have been invested in building temples of modem management education, no perceptible changes are visible in the improvement of the general quality of life - although the standards of living of a few has gone up. The same old struggles in almost all sectors of the economy, criminalisation of institutions, social violence, exploitation and other vices are seen deep in the body politic.

## The source of the problem

The reasons for this sorry state of affairs are not far to seek. The Western idea of management centres on making the worker (and the manager) more efficient and more productive. Companies offer workers more to work more, produce more, sell more and to stick to the organisation without looking for alternatives. The sole aim of extracting better and more work from the worker is to improve the bottom-line of the enterprise. The worker has become a hireable commodity, which can be used, replaced and

*The critical question in all managers' minds is how to be effective in their job. The answer to this fundamental question is found in the Bhagavad Gita, which repeatedly proclaims that "you must try to manage yourself." The reason is that unless a manager reaches a level of excellence and effectiveness, he or she will be merely a face in the crowd.*

*The worker has become a hireable commodity, which can be used, replaced and discarded at will.*



with best compliments from

# UCO BANK
(Govt. of India Undertaking)

## 54 Years of Dedicated Service in Singapore

**Offering wide range of services including**

- **Trade Finance**
- **Loans**
- **Attractive interest rates on Singapore Dollar and foreign currency deposits.**
- **Competitive rates for remittances to India and other countries.**
- **Safe deposit boxes.**

**Singapore Main:**
**3, Raffles Place,**
**Bharath Building,**
**Singapore 048617**
**Tel: 6532 5944**
**Email: general@ucobank.com.sg**

**Serangoon Branch:**
**26 & 28 Dunlop Street,**
**Singapore 209354**
**Tel: 6293 1133**
**Email: ucosera@singnet.com.sg**

**Please visit UCO Bank at : www.ucobank.com**

discarded at will.

Thus, workers have been reduced to the state of a mercantile product. In such a state, it should come as no surprise to us that workers start using strikes (gheraos) sit-ins, (dharnas) go-slows, work-to-rule etc. to get maximum benefit for themselves from the organisations. Society-at-large is damaged. Thus we reach a situation in which management and workers become separate and contradictory entities with conflicting interests. There is no common goal or understanding. This, predictably, leads to suspicion, friction, disillusion and mistrust, with managers and workers at cross purposes. The absence of human values and erosion of human touch in the organisational structure has resulted in a crisis of confidence.

Western management philosophy may have created prosperity - for some people some of the time at least - but it has failed in the aim of ensuring betterment of individual life and social welfare. It has remained by and large a soulless edifice and an oasis of plenty for a few in the midst of poor quality of life for many.

Hence, there is an urgent need to re-examine prevailing management disciplines - their objectives, scope and content. Management should be redefined to underline the development of the worker as a person, as a human being, and not as a mere wage-earner. With this changed perspective, management can become an instrument in the process of social, and indeed national, development.

Now let us re-examine some of the modern management concepts in the light of the Bhagavad Gita which is a primer of management-by-values.

## Utilisation of available resources

The first lesson of management science is to choose wisely and utilise scarce resources optimally. During the curtain raiser before the Mahabharata War, Duryodhana chose Sri Krishna's large army for his help while Arjuna selected Sri Krishna's wisdom for his support. This episode gives us a clue as to the nature of the effective manager - the former chose numbers, the latter, wisdom.

*The first lesson of management science is to choose wisely and utilise scarce resources optimally. During the curtain raiser before the Mahabharata War, Duryodhana chose Sri Krishna's large army for his help while Arjuna selected Sri Krishna's wisdom for his support. This episode gives us a clue as to the nature of the effective manager - the former chose numbers, the latter, wisdom.*

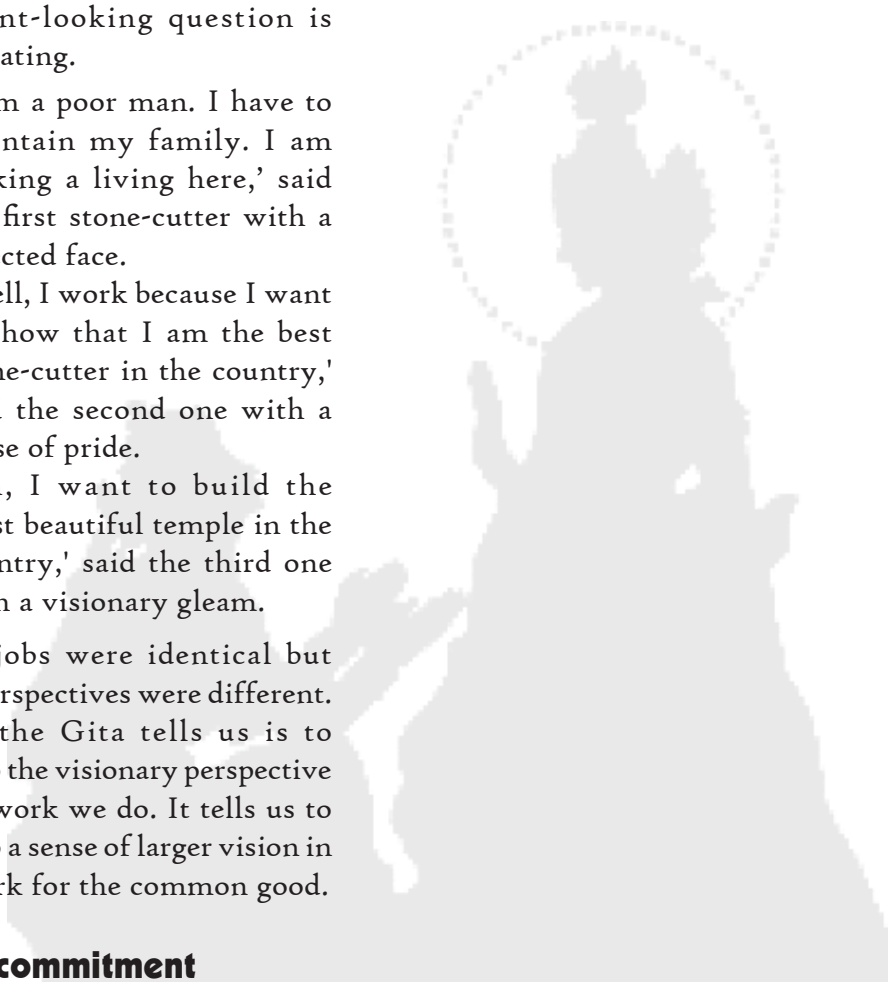
## Attitudes towards work

Three stone-cutters were engaged in erecting a temple. An HRD Consultant asked them what they were doing. The response of the three workers to this innocent-looking question is illuminating.

- 'I am a poor man. I have to maintain my family. I am making a living here,' said the first stone-cutter with a dejected face.
- 'Well, I work because I want to show that I am the best stone-cutter in the country,' said the second one with a sense of pride.
- 'Oh, I want to build the most beautiful temple in the country,' said the third one with a visionary gleam.

Their jobs were identical but their perspectives were different. What the Gita tells us is to develop the visionary perspective in the work we do. It tells us to develop a sense of larger vision in our work for the common good.

*What the Gita tells us is to develop the visionary perspective in the work we do. It tells us to develop a sense of larger vision in our work for the common good.*



## Work commitment

with best compliments from

**AGRIZALA CO (PTE) LTD**

*COMMODITY MERCHANTS*

**30 Robinson Road, #10-04**
**Robinson Towers, Singapore 048546**
**Tel: 65-6225 2201 Fax: 65-6225 2206**
**Email: agrizala@pacific.net.sg**

**Correspondence: Robinson P O Box 2472, Singapore 904472**

with best compliments from

A COMPLETE WEB BASED SCHOOL MANAGEMENT SYSTEM
http://www.pathfinderesolutions.com

**Aquarius Technology Pte Ltd**

101 Cecil Street
#20-05 Tong Eng Building
Singapore 069533
Tel : (65) 6223 9045
Fax: (65) 6223 9044
Email: contact@pathfinderesolutions.com
Website: http://www.pathfinderesolutions.com

A popular verse of the Gita advises "detachment" from the fruits or results of actions performed in the course of one's duty. Being dedicated work has to mean "working for the sake of work, generating excellence for its own sake." If we are always calculating the date of promotion or the rate of commission before putting in our efforts, then such work is not detached. It is not "generating excellence for its own sake" but working only for the extrinsic reward that may (or may not) result.

Working only with an eye to the anticipated benefits, means that the quality of performance of the current job or duty suffers - through mental agitation of anxiety for the future. In fact, the way the world works means that events do not always respond positively to our calculations and hence expected fruits may not always be forthcoming. So, the Gita tells us not to mortgage present commitment to an uncertain future.

Some people might argue that not seeking the business result of work and actions, makes one unaccountable. In fact, the Bhagavad Gita is full of advice on the theory of cause and effect, making the doer responsible for the consequences of his deeds. While advising detachment from the avarice of selfish gains in discharging one's accepted duty, the Gita does not absolve anybody of the consequences arising from discharge of his or her responsibilities.

Thus the best means of effective performance management is the work itself. Attaining this state of mind (called "nishkama karma") is the right attitude to work because it prevents the ego, the mind, from dissipation of attention through speculation on future gains or losses.

## Motivation - self and self-transcendence

It has been presumed for many years that satisfying lower order needs of workers - adequate food, clothing and shelter, etc. are key factors in motivation. However, it is a common experience that the dissatisfaction of the clerk and of the Director is identical - only their scales and composition vary. It should be true that once the lower-order needs are more than satisfied, the Director should have little problem in optimising his contribution to the organisation and society. But more often than not, it does not happen like that. ("The eagle soars high but keeps its eyes firmly fixed on the dead animal below.") On the contrary, a lowly paid schoolteacher, or a self-employed artisan, may well demonstrate higher levels of self-actualization despite poorer satisfaction of their lower-order needs.

This situation is explained by the theory of self-transcendence propounded in the Gita. Self-transcendence involves renouncing egoism, putting others before oneself, emphasising team work, dignity, co-operation, harmony and trust - and, indeed potentially sacrificing lower needs for higher goals, the opposite of Maslow.

"Work must be done with detachment." It is the ego that spoils work and the ego is the centrepiece of most theories of motivation. We need not merely a theory of motivation but a theory of inspiration.

*While advising detachment from the avarice of selfish gains in discharging one's accepted duty, the Gita does not absolve anybody of the consequences arising from discharge of his or her responsibilities*

*Attaining this state of mind (called "nishkama karma") is the right attitude to work because it prevents the ego, the mind, from dissipation of attention through speculation on future gains or losses*

*This situation is explained by the theory of self-transcendence propounded in the Gita. Self-transcendence involves renouncing egoism, putting others before oneself, emphasising team work, dignity, co-operation, harmony and trust - and, indeed potentially sacrificing lower needs for higher goals, the opposite of Maslow*

with best compliments from

## *RAJAN BAGARIA*

***Managing Director***

# ARVEE INTERNATIONAL PTE LTD

10 Anson Road, #27-09

International Plaza, Singapore 079903

Tel: (65) 6227 8131  Fax: 6225 9348

Email: arvee@singnet.com.sg

with best compliments from

## ARYA SAMAJ SINGAPORE

**(Founded in 1927)**

TEL: 6294 1358

**SATSANGS** - Vedic Hall 3rd Level

**Sundays**:

10.30 am to 11.30 am - Vedic Prayers by Pandit Alok Nath Tiwari

11.30 am to 12 noon - Pravachan

12 noon to 12.45 pm - Devotional Songs (Aarti... Shantipaath... Jaighosh)

**YOGA CLASSES** - Vedic Hall 3rd Level

**Thursdays & Saturdays**:

7.00 pm to 9.00 pm - Kundalini Yoga

## D. A. V. HINDI SCHOOL

(Registered with Ministry of Education Singapore - Ordinance 1957 No. 222)

TEL: 6392 2492 / 6294 1358

**HINDI CLASSES**

are conducted every Saturday for all Levels from **NURSERY TO 'A' LEVEL**

Time: 9.00 am to 1.00 pm at all Centres

**D.A.V. HQ**
**Farrer Park Pri Sch**
**Lakeside Pri Sch**
**Teck Whye Pri Sch**
**Yew Tee Zone 5 RC**
**Chongzheng Pri Sch**
**St. Patrick's (Sec) Sch**
**Naval Base Pri Sch**
**Si Ling Pri Sch &**
**42 Parallel Pri & Sec Schools**

**ADULT HINDI CLASSES** } Every Friday at D.A.V. HQ Time : 7.00 pm – 9.00 pm

**113 / 114 SYED ALWI ROAD SINGAPORE 207681 / 207682**

e-mail: info@davhindischool.org  website: www.davhindischool.edu.sg

The great Indian poet, Rabindranath Tagore (1861-1941, known as "Gurudev") says working for love is freedom in action. A concept which is described as "disinterested work" in the Gita where Sri Krishna says,

"He who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all sins. On the contrary those who earn wealth only for themselves, eat sins that lead to frustration and failure."

Disinterested work finds expression in devotion, surrender and equipoise. The former two are psychological while the third is determination to keep the mind free of the dualistic (usually taken to mean "materialistic") pulls of daily experiences. Detached involvement in work is the key to mental equanimity or the state of "nirdwanda." This attitude leads to a stage where the worker begins to feel the presence of the Supreme Intelligence guiding the embodied individual intelligence. Such depersonified intelligence is best suited for those who sincerely believe in the supremacy of organisational goals as compared to narrow personal success and achievement.

## Work culture

An effective work culture is about vigorous and arduous efforts in pursuit of given or chosen tasks. Sri Krishna elaborates on two types of work culture - "daivi sampat" or divine work culture and "asuri sampat" or demonic work culture.

- Daivi work culture - involves fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault-finding, absence of greed, gentleness, modesty, absence of envy and pride.
- Asuri work culture - involves egoism, delusion, personal desires, improper performance, work not oriented towards service.

Mere work ethic is not enough. The hardened criminal exhibits an excellent work ethic. What is needed is a work ethic conditioned by ethics in work.

It is in this light that the counsel, "yogah karmasu kausalam" should be understood. "Kausalam" means skill or technique of work which is an indispensable component of a work ethic. "Yogah" is defined in the Gita itself as "samatvam yogah uchyate" meaning an unchanging equipoise of mind (detachment.) Tilak tells us that acting with an equable mind is Yoga.

(Bal Gangadhar Tilak, 1856-1920, the precursor of Gandhiji, hailed by the people of India as "Lokmanya".)

By making the equable mind the bed-rock of all actions, the Gita evolved the goal of unification of work ethic with ethics in work, for without ethical process no mind can attain an equipoise. The guru, Adi Sankara, says that the skill necessary in the performance of one's duty is that of maintaining an evenness of mind in face of success and failure. The calm mind in the face of failure will lead to deeper introspection and see clearly where the process went wrong so that corrective steps could be taken to avoid shortcomings in future.

The principle of reducing our attachment to personal gains from the work done is the

*He who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all sins. On the contrary those who earn wealth only for themselves, eat sins that lead to frustration and failure.*

*Such de-personified intelligence is best suited for those who sincerely believe in the supremacy of organisational goals as compared to narrow personal success and achievement.*

*By making the equable mind the bed-rock of all actions, the Gita evolved the goal of unification of work ethic with ethics in work, for without ethical process no mind can attain an equipoise.*

with best compliments from

**BIG RED**
**ENVIRONMENTAL**

*Singapore's first and only "Total Indoor Environment Solution Provider". Our wide experience in this multi discipline areas gives you the advantage of a one stop centre.*

Carpet Cleaning
Upholstery Cleaning
Carpet Supply & Installation
Flood Damage Restoration
Fire, Smoke Restoration
Oriental Rug Cleaning
Foul Odor Treatment

Floor Care
Stone Care
Leather Care
Wood Care
Indoor Air Quality
Duct Cleaning
Drapery Cleaning

**24 Hour Hotline: (65) 6241 9443 Hp: 9321 9321**

mktg@brenv.com

3016, Bedok North Ave 4 #03-08 Eastech Building, Singapore 079903

with best compliments from

# C & V CONSULTANTS
# C & V ENGINEERING PTE LTD
## Project Consultants & Engineer

Maxwell House #09-04/05,
20 Maxwell Road, Singapore 069113

Tel: 62260 828 Fax: 62225 645
Email: vkengr9@singnet.com.sg
Webpage: www.cvconslt.com

Gita's prescription for attaining equanimity. It has been held that this principle leads to lack of incentive for effort, striking at the very root of work ethic. To the contrary, concentration on the task for its own sake leads to the achievement of excellence - and indeed to the true mental happiness of the worker. Thus, while commonplace theories of motivation may be said to lead us to the bondage or extrinsic rewards, the Gita's principle leads us to the intrinsic rewards of mental, and indeed moral, satisfaction.

The Gita further explains the theory of "detachment" from the extrinsic rewards of work in saying:

- If the result of sincere effort is a success, the entire credit should not be appropriated by the doer alone.
- If the result of sincere effort is a failure, then too the entire blame does not accrue to the doer.

The former attitude mollifies arrogance and conceit while the latter prevents excessive despondency, de-motivation and self-pity. Thus both these dispositions safeguard the doer against psychological vulnerability, the cause of the modem managers' companions of diabetes, high blood pressure and ulcers.

Assimilation of the ideas of the Gita leads us to the wider spectrum of "lokasamgraha" (general welfare) but there is also another dimension to the work ethic - if the "karmayoga" (service) is blended with "bhaktiyoga" (devotion), then the work itself becomes worship, a "sevayoga" (service for its own sake.)

## Manager's mental health

Sound mental health is the very goal of any human activity - more so management. Sound mental health is that state of mind which can maintain a calm, positive poise, or regain it when unsettled, in the midst of all the external vagaries of work life and social existence. Internal constancy and peace are the pre-requisites for a healthy stress-free mind.

Some of the impediments to sound mental health are:

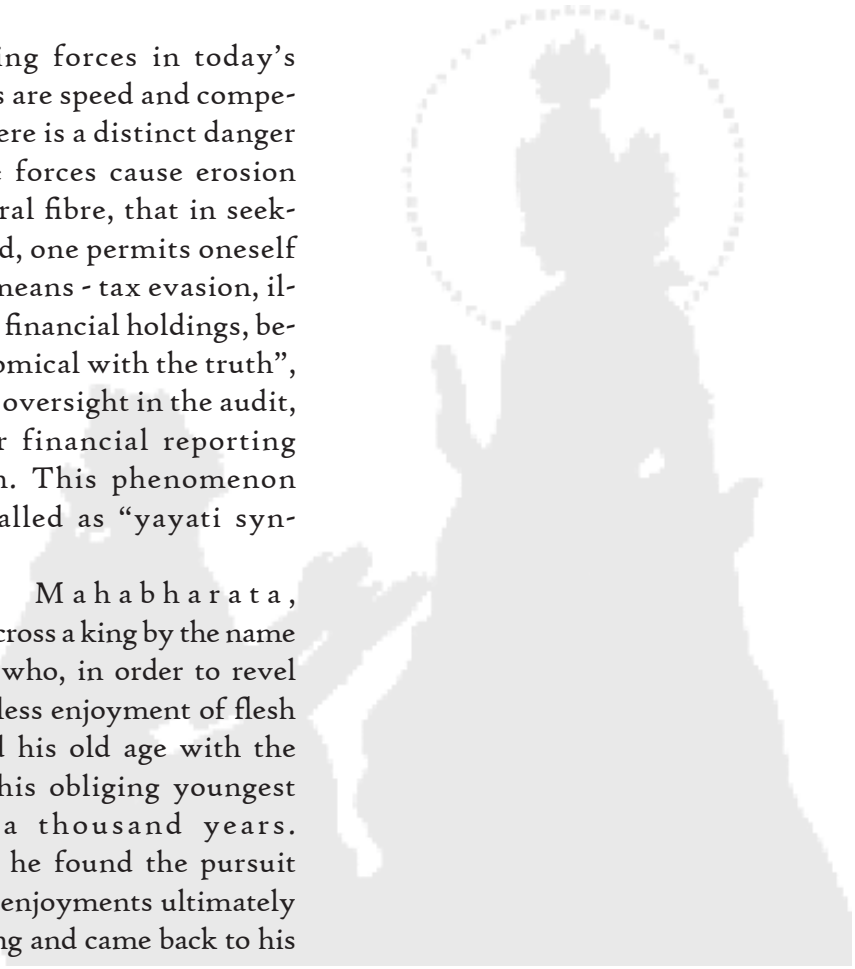
- Greed - for power, position, prestige and money.
- Envy - regarding others' achievements, success, rewards.
- Egotism - about one's own accomplishments.
- Suspicion, anger and frustration.
- Anguish through comparisons.

The driving forces in today's businesses are speed and competition. There is a distinct danger that these forces cause erosion of the moral fibre, that in seeking the end, one permits oneself immoral means - tax evasion, illegitimate financial holdings, being "economical with the truth", deliberate oversight in the audit, too-clever financial reporting and so on. This phenomenon may be called as "yayati syndrome".

In Mahabharata, we come across a king by the name of Yayati who, in order to revel in the endless enjoyment of flesh exchanged his old age with the youth of his obliging youngest son for a thousand years. However, he found the pursuit of sensual enjoyments ultimately unsatisfying and came back to his

*Concentration on the task for its own sake leads to the achievement of excellence - and indeed to the true mental happiness of the worker.*

*Assimilation of the ideas of the Gita leads us to the wider spectrum of "lokasamgraha" (general welfare) but there is also another dimension to the work ethic - if the "karmayoga" (service) is blended with "bhaktiyoga" (devotion), then the work itself becomes worship, a "sevayoga" (service for its own sake.)*



with best compliments from

CLEARPACK
THE CLEAR CHOICE FOR PACKAGING

## CLEARPACK SINGAPORE PTE LTD

**51 Senoko Road # 05-00 Singapore 758133 Tel: 67414077 Fax: 67413286**
***Email:*** **info@clearpack.com** ***Visit our Website:*** **http://www.clearpack.com**

***Offices in***
**China, India, Indonesia, Malaysia, Philippines, Saudi Arabia, Singapore, Thailand, UAE, Vietnam**

with best compliments from

## DINOWIC PTE LTD

5 Shenton Way, #14-09 UIC Building Singapore 068808
Tel: 6226 1191 Fax: 6226 1131

son pleading him to take back his youth. This "yayati syndrome" shows the conflict between externally directed acquisitions (extrinsic motivation) and inner value and conscience (intrinsic motivation.)

## Management needs those who practise what they preach

"Whatever the excellent and best ones do, the commoners follow," says Sri Krishna in the Gita. The visionary leader must be a missionary, extremely practical, intensively dynamic and capable of translating dreams into reality. This dynamism and strength of a true leader flows from an inspired and spontaneous motivation to help others. "I am the strength of those who are devoid of personal desire and attachment. O Arjuna, I am the legitimate desire in those, who are not opposed to righteousness," says Sri Krishna in the 10th Chapter of the Gita.

## In conclusion

The despondency of Arjuna in the first chapter of the Gita is typically human. Sri Krishna, by sheer power of his inspiring words, changes Arjuna's mind from a state of inertia to one of righteous action, from the state of what the French philosophers call "anomie" or even alienation, to a state of self-confidence in the ultimate victory of "dharma" (ethical action.)

When Arjuna got over his despondency and stood ready to fight, Sri Krishna reminded him of the purpose of his new-found spirit of intense action - not for his own benefit, not for satisfying his own greed and desire, but for the good of many, with faith in the ultimate victory of ethics over unethical actions and of truth over untruth.

Sri Krishna's advice with regard to temporary failures is, "No doer of good ever ends in misery." Every action should produce results. Good action produces good results and evil begets nothing but evil. Therefore, always act well and be rewarded.All clouds will vanish. Light will fill the heart and mind. I assure him of this. This is the *message of Holy Gita.*

My purport is not to suggest discarding of the Western model of efficiency, dynamism and striving for excellence but to tune these ideals to India's holistic attitude of "lokasangraha" - for the welfare of many, for the good of many. There is indeed a moral dimension to business life. What we do in business is no different, in this regard, to what we do in our personal lives. The means do not justify the ends. Pursuit of results for their own sake, is ultimately self-defeating. ("Profit," said Matsushita-san in another tradition, "is the reward of correct behaviour.")

■

*Whatever the excellent and best ones do, the commoners follow," says Sri Krishna in the Gita. The visionary leader must be a missionary, extremely practical, intensively dynamic and capable of translating dreams into reality*

*Sri Krishna reminded him of the purpose of his new-found spirit of intense action - not for his own benefit, not for satisfying his own greed and desire, but for the good of many, with faith in the ultimate victory of ethics over unethical actions and of truth over untruth.*

*There is indeed a moral dimension to business life. What we do in business is no different, in this regard, to what we do in our personal lives. The means do not justify the ends.*

Did you hear about the yogi who was having a filling put in a tooth. When the dentist asked him if he wanted novocaine. The yogi said "No. I can transcend dental medication."

with best compliments from

**GREAT HIMALAYAN PTE LTD**

**63 Robinson Road, #07-04**
**Afro Asia Building, Singapore 068894**
**Tel: 6224 7582  Fax: 6224 8814**
**Email: ghplsing@pacific.net.sg**

*Mailing Address:* **Robinson Road PO Box 736**
**Singapore 901436**

with best compliments from

GREENWORTH

**GREENWORTH INTERNATIONAL PTE LTD**

77 High Street, #08-03
High Street Plaza, Singapore 179433
Tel: 6332 1192, 6332 1035  Fax: 6332 1193
Email: greentex@pacific.net.sg

# Bhakti Yoga & Values of Life

## – A Bird's Eye View of Chapter 12 of Bhagavad Gita

**Divya Venkataraman**

A verse from the Gita Dhyana Shloka "Sarvopanishadogavo, dogdha gopala-nandanah parthovatsah sudhirbhokta dughdham gitamrtam mahat " portrays a very beautiful and vivid comparison of our Upanishads to be the cow and our Holy Gita to be the cow's milk, which is milked by Lord Krishna Himself and offered to Arjuna. Arjuna is compared to the calf, who filled with Bhakti (absolute devotion) and by constantly contemplating and meditating on the Lord readily takes up the offer he was waiting for and satisfies his hunger of self-realization from this milk of wisdom. Like Arjuna, each of us is a calf, who has made our entry into this world to fulfill our thirst of knowledge and our hunger for self-realisation. Chapter 12, the Bhakti Yoga is a huge goldmine of different values of life, for us to explore and acquire all the wealth we can from it.

Bhakti, the Path of Devotion is not merely a flourish of sentimentality, nor an excessive emotional display, but the blossoming of the human personality through the total surrender of our limitations. When the lover becomes one with the beloved and the ego identifies with its true nature that is True Bhakti. Religion is philosophy in action and through the 12th chapter, Krishna explains the way in which we can overcome our limitations and realise the perfection which is our true nature. Regular practice of the 36 values expounded by HIM in this chapter, makes us HIS most favourite devotee and leads us towards liberation.

God is not abstract; He has both the impersonal and the personal aspects to His personality, which is Supreme, Eternal, Blissful, and full of knowledge.. As a single drop of water has the same qualities as an ocean of water, so has our consciousness the qualities of GOD'S consciousness. Unfortunately, through our identification and attachment with material energy (physical body, sense pleasures, material possessions, ego, etc.) our true transcendental consciousness gets masked, and like a dirty mirror it is unable to reflect a pure image. Through our many lives our association with the impermanent has only grown. This impermanent body, a bag of bones and flesh, is mistaken for our true self, and we have accepted this temporary condition to be final. How do we then unmask the true consciousness in us?

Through all ages, great saints have remained as living proof that this permanent state of God consciousness can be

*Bhakti, the Path of Devotion is not merely a flourish of sentimentality, nor an excessive emotional display, but the blossoming of the human personality through the total surrender of our limitations. When the lover becomes one with the beloved and the ego identifies with its true nature that is True Bhakti.*



*through our identification and attachment with material energy (physical body, sense pleasures, material possessions, ego, etc.) our true transcendental consciousness gets masked, and like a dirty mirror it is unable to reflect a pure image*

with best compliments from

इण्डियन ओवरसीज़ बैंक

**INDIAN OVERSEAS BANK**

64 Cecil Street, IOB Building, Singapore 049711
Tel : 6225 1100 Fax : 6224 4490 SWIFT : IOBASGSG
Email : iob123@singnet.com.sg

**IOB REMITTANCE CENTRE**

94 Serangoon Road, Singapore 217999
Tel : 6294 1385 / 6294 1307 Fax : 6297 0701
Email : iobrem@iob.com.sg

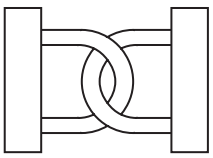
We Provide :

Demand Drafts, Mail Transfers, Telegraphic Transfers, SWIFT Money Transfers, Travellers Cheques, Remit Card Facility for convenient remittance, Money Changing Facility, NRI Remittance Services

Web Site: www.iobsingapore.com

**Good People To Grow With**

with best compliments from



**INTERLOCK SECURITY AND INVESTIGATION SERVICES PTE LTD**

CID LIC. NO. 234/856; SAS NO. 038/94

*SECURITY & FIRE SAFETY:*

1. Installation of Security hardware such as CCTV, Fire Safety, Intruder and Electrical Alarms.
2. Conduct Security Training, Security Audit, surveys and assessments.
3. Provide Security Guards/Officers for Condominiums, Warehouses, Office buildings, Exhibitions.
4. Provide Escort and Body Guard services to VIP's, celebrities and businessmen.
5. Provide consultancy services on risk evaluation and Fire Safety protection & Evacuation plan.

*PRIVATE INVESTIGATION:*

1. Provide competent private Investigators equipped to meet demands to prevent crimes, proficient in handling material and family cases such as male/female relationships, commercial fraud, infringement of trademarks, copyrights and vetting of personal characters and status.
2. Provide trained and fully equipped personnel for surveillance and undercover work.

5001 Beach Road #08-64 Golden Mile Complex, Singapore 199588.
Tel: 6294 6927 (24 hours) Fax: 6294 8846
E-mail: terlok@singnet.com.sg

**Motto: Performance, Not Promises**

revived in all living souls. Each soul is potentially divine. Bhakti yoga is the process by which we purify our consciousness, stop further pollution, and arrive at the state of Perfection, full knowledge, and full bliss by complete surrender and devotion to the Lord. By serving GOD through each thought, word, and deed, and by chanting HIS holy Names, the devotee quickly develops God-consciousness. The beauty of the Gita is that it requires of a man a complete change of consciousness rather than change of life-styles or outward appearance. Our life is like an arrow, which we must focus towards its goal (God) and our mind is like the bow, it must readily and easily bend to facilitate our life (the arrow) to reach its goal (God). This bow (mind) becomes more flexible to be bent if it is filled with Bhakti Bhava.

Bhakti offers moisture to the heart. Though Jnana (knowledge) reduces to ashes the grosser imperfections of the heart, only the waters of Bhakti have the power to cleanse the subtler impurities. It is not that Jnana cannot cleanse the mind, but as long as we are in this physical body, our knowledge, however pure it is, will have some impurity, some distortion, some imperfection – its power will be limited. The story of the milkmaid and the pundit found in the Panchatranta serves as a good example of this. The learned pundit even though he was a master of all the Vedas and shaastras could not cross the river walking over it, while the illiterate milk maid could easily do it just by chanting the name of "Hari" with complete faith and devotion. That is the miracle of true Bhakti.

Saguna Bhakti, which is devotion towards God in a particular form, is easy, as it relies on the Supreme, while Nirguna Bhakti, which is devotion towards the formless aspect of God, calls for trusts in oneself. But what is the self that one trusts? It is reliance on the Supreme that dwells within oneself. There is no man who attained purity with the help of the mind alone. Through self-reliance i.e. realization of the self within, pure knowledge is attained. Although a difficult path to take, Nirguna Bakthi has its advantages too. There is a discipline, a restraint in Nirguna Bhakti. For example – we start institutions for various kinds of service. Each of this is built around an individual who is the main support. In the beginning, the institution rests on a personality. But as it grows, it should derive its strength not from an individual but from a principle. If such fidelity to a principle does not develop in it, the moment the founder and inspirer drops his physical body, it is filled with darkness and falls into ruin. When the inspirer is gone, it is orphaned. But this does not happen when fidelity to a person has been replaced by fidelity to a principle. Thus, from the above discussions, we understand that Saguna and Nirguna Bhakti are mutually dependent on each other and interconnected; saguna (the personal) needs the help of the nirguna (the impersonal).

Goddess Ganga sprang from the Himalayas, the matted locks of Lord Shiva, but she did not stop there. It was only when she emerged from them, crossed mountains, valleys and forests, began to flow on the plains, making music that she was useful

*The beauty of the Gita is that it requires of a man a complete change of consciousness rather than change of life-styles or outward appearance.*

*Though Jnana (knowledge) reduces to ashes the grosser imperfections of the heart, only the waters of Bhakti have the power to cleanse the subtler impurities.*

*Saguna and Nirguna Bhakti are mutually dependent on each other and interconnected; saguna (the personal) needs the help of the nirguna (the impersonal)*

with best compliments from

**Khalsa Printers Pte Ltd**

***1002 Toa Payoh Industrial Park Lorong 8***

***#07-1465 Singapore 319074***

***Tel: 6250 9026  Fax: 6251 1085***

***Email: khalsapr@singnet.com.sg***

***Printing of all office stationeries, brochures, flyers, poster, etc...***

with best compliments from

*Mr & Mrs Deepak Bharvani*

*Mr & Mrs Raveen Bharvani*

*Mr & Mrs Simran Mulchandani*

*Miss Anjali Bharvani*

*Ishan & Samara Mulchandani*

with best compliments from

*K.K. Avalani*

*&*

*Family*

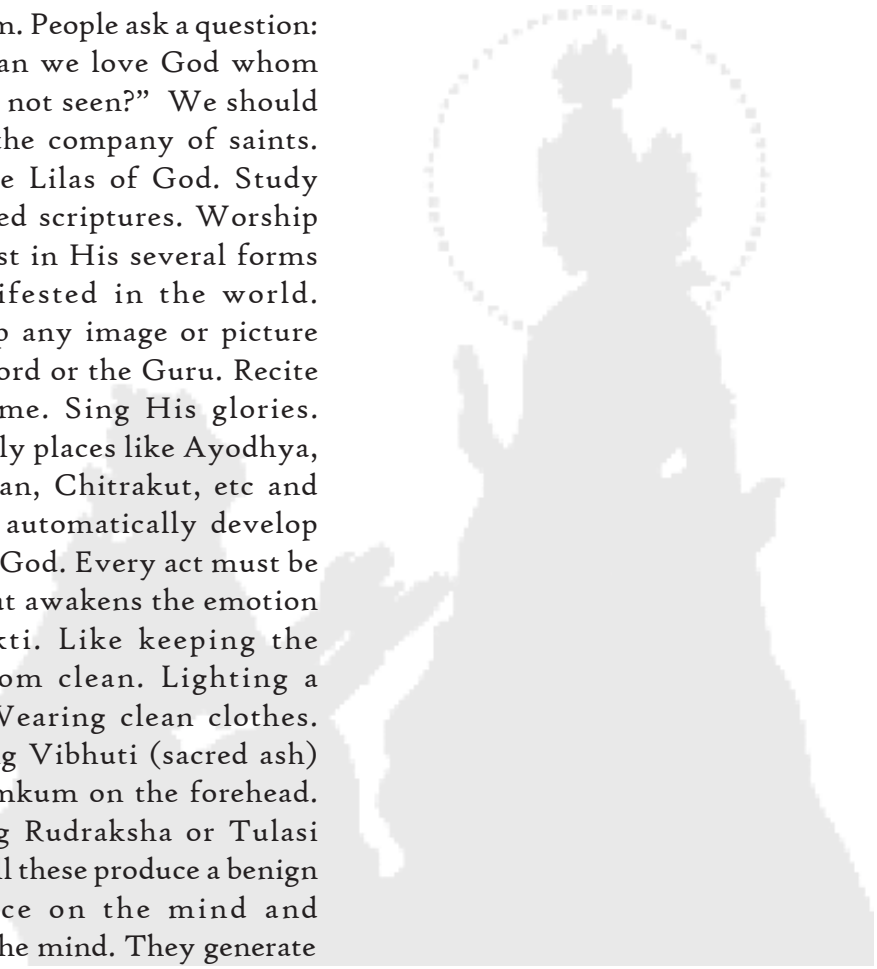
to the people. In the same way, an institution should be ready to stand on the pillars of principle even after the personality behind it is removed. It is true that the river of inspiration rises in saguna but it should reach perfection in fidelity to principle, it should flow into nirguna. From the womb of Bhakti, Jnana should be born. From the creeper of Bhakti, the flower of Jnana should blossom. The stream of inspiration may begin in saguna but should meet and merge in the sea of nirguna. Without nirguna, saguna is imperfect. Nirguna keeps saguna from overflowing its proper bounds –hence saguna owes much to it.

A complementary example can be given for saguna and nirguna bhakti from the Ramayana. Bharata's bhakti towards Rama is nirguna whereas Lakshman's bhakti towards Rama is saguna. When Rama was exiled to the forest for 14 years, Bharata outwardly stayed far away and worked by taking care of the kingdom with the spirit that it is Rama's kingdom, but his heart was full of Rama. His mind was fixed to service and duty to his Lord. Even in physical separation, he was not separated from Rama's thoughts even for a moment. Such a service to the Lord is truly rare indeed! But Bharata ruled the kingdom with the help of Rama's sandals, which shows the saguna aspect of nirguna. On the other hand, Lakshmana would not have been contented with just Rama's sandals alone, so he was with Rama throughout his exile and served the Lord with full devotion. For 14 years, Lakshmana stayed with Rama in the background and spread his greatness. He had become Rama's eyes, hands and feet, his service had become one with Rama. This devotion of Lakshmana was saguna bhakti. Therefore, to describe the difference between the saguna and the nirguna worshipper becomes difficult, as in the end both become one with the Lord.

True Bhakti can be cultivated in all of us by following the essential values given in chapter 12, some of the important values to cultivate in us are : Abhyasa or practice of continuous thinking of God; Viveka or discrimination; Vimoha or freedom from everything else and longing for God; Satyam or truthfulness; Arjavam or straightforwardness; Kriya or doing good to others; Kalyana or wishing well-being to all; Daya or compassion; Ahimsa or non-injury; Dana or charity; shraddha or faith, and Anavasada or cheerfulness and optimism. People ask a question: "How can we love God whom we have not seen?" We should live in the company of saints. Hear the Lilas of God. Study the sacred scriptures. Worship Him first in His several forms as manifested in the world. Worship any image or picture of the Lord or the Guru. Recite His Name. Sing His glories. Visit holy places like Ayodhya, Brindavan, Chitrakut, etc and we will automatically develop love for God. Every act must be done that awakens the emotion of Bhakti. Like keeping the Puja room clean. Lighting a lamp. Wearing clean clothes. Applying Vibhuti (sacred ash) and Kumkum on the forehead. Wearing Rudraksha or Tulasi Mala. All these produce a benign influence on the mind and elevate the mind. They generate

*From the womb of Bhakti, Jnana should be born. From the creeper of Bhakti, the flower of Jnana should blossom. The stream of inspiration may begin in saguna but should meet and merge in the sea of nirguna. Without nirguna, saguna is imperfect. Nirguna keeps saguna from overflowing its proper bounds –hence saguna owes much to it*

*True Bhakti can be cultivated in all of us by following the essential values given in chapter 12*



with best compliments from

**YATRA YOGESVARAH KRSNO**
**YATRA PARTHO DHANURDHARAH**
**TATRA SRIR VIJAYO BHUTIR**
**DHRUVA NITIR MATIR MAMA**
SBG 18/78

# KRIPALSON PTE. LTD.

99 Meyer Road, Suite #22-01
The Sovereign, Singapore 437920
Tel: 63463911 Fax: 63487600

with best compliments from

## MADRAS NEW WOODLANDS

*The Family Vegetarian Restaurant*

**For Exclusive**
**North & South Indian Vegetarian Delicacies**

12, 14 Upper Dickson Road, Singapore 207474
**Tel: 6297 1594**

**Open Daily: 7.30 am to 11.00 pm**

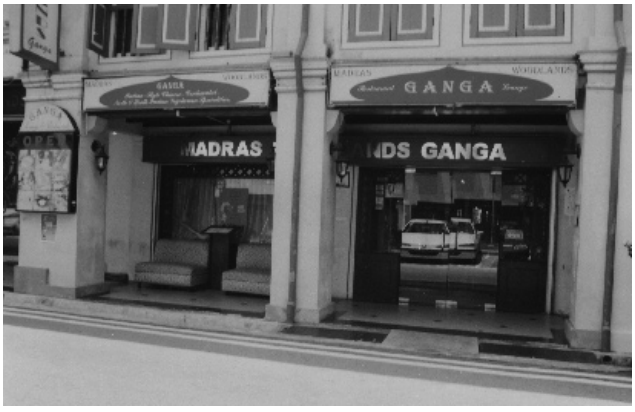
## MADRAS WOODLANDS GANGA

*RESTAURANT/LOUNGE*

*The Ultimate in Fine Dining*

**For Exclusive North & South Indian**
**Continental, Chinese and Vegetarian Delicacies**

22 Belilios Lane, #01-01/02 Singapore 219962
**Tel: 6295 3750**




**Open Daily: 11.00 am to 3.00 pm, 6.00 pm to 11.00 pm**

piety. They help to create the necessary Bhava or feeling to invoke the Deity that we want to worship. The mind will be easily concentrated. Practice of right conduct, Satsanga, Japa, Smarana, Kirtan, prayer, worship, service of saints, residence in places of pilgrimage, service of the poor and the sick with divine Bhava, observance of Varnashrama duties, offering of all actions and their fruits to the Lord, feeling the presence of the Lord in all beings, prostrations before the image and saints, renunciation of earthly enjoyments and wealth, charity, austerities and vows, practice of Ahimsa, Satyam and Brahmacharya - all these will also help us to develop Bhakti.

With a true Bhakti bhava let us constantly meditate upon him, with no fear of death and surrender ourselves completely to him. Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares, worries and anxieties, fears, mental torments and tribulations entirely vanish. The devotee is freed from the Samsaric wheel of births and deaths. He attains the immortal abode of everlasting peace, bliss and knowledge. The fruit of Bhakti is Jnana. Jnana intensifies Bhakti. The greatest Jnanis like Sankara, took to Bhakti to enjoy the sweetness of loving relationship with God. Nectar can be sweet, but cannot be experienced until we taste it for ourselves. Likewise, let us read and reflect upon the verses and values given in chapter 12 and try to follow it practically to experience our true nature, which is absolute HAPPINESS & complete BLISS!!

*Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride and arrogance. It infuses joy, divine ecstasy, bliss, peace and knowledge. All cares, worries and anxieties, fears, mental torments and tribulations entirely vanishThe fruit of Bhakti is Jnana. Jnana intensifies Bhakti.*

In conclusion, let us follow the below five simple practical suggestions for experiencing God everyday and every moment of our lives! May Lord Krishna Bless us all always!

■

**5 Practical Suggestions for Everyday Experience with God filled with true Bhakti Bhava.**

**Constant Awareness of God** - Our divine birth right as children of God. Always repeat I am not alone, God is with me.

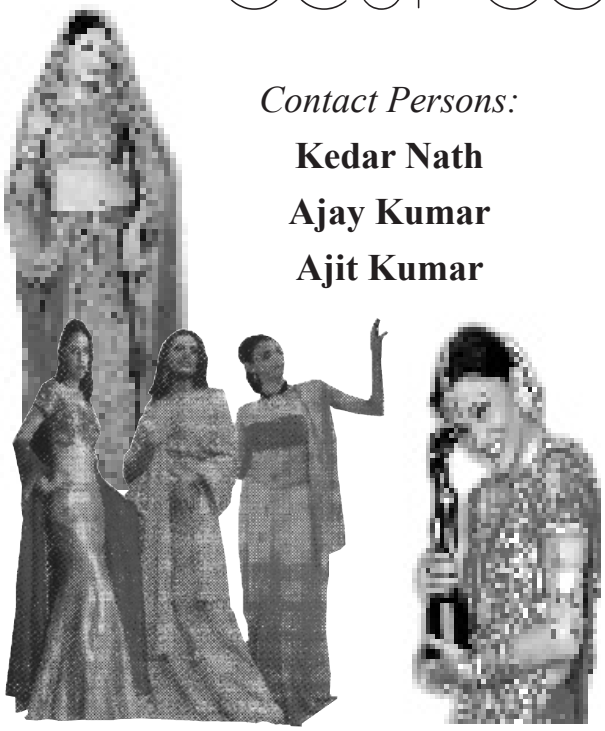
**Pot (personal Quite Time) formula -** Communicate with God, share all your problems with Him and once you do, don't think of it again, surrender everything to Him and believe He will take care.

**Our Appointment with God though meditation** - Cultivate friendship with God, stay in silence for 15-20 minutes with deep longing and love for God.

**Keep on Shooting Prayers** - Before doing any action, shoot a brief prayer, bring our mind to a focus, and sieze it from wandering.

**Never forget that God is the Operator and we are the Workers** - Our heart has only an inside handle to open it, God is always knocking on the door. Welcome Him into our lives.

with best compliments from



*Contact Persons:*

**Kedar Nath**

**Ajay Kumar**

**Ajit Kumar**

# Puja Store

**Blk 665 #02-154, Buffalo Road**
**Teeka Center, Singapore 210665**

# Bhagat Emporium

**Blk 665 #02-149, Buffalo Road**
**Teeka Center, Singapore 210665**

**6294 2554**
**9690 9519**

***All Kind of Punjabi Suits, Lehngas-Choli Etc.***

with best compliments from

# RADHIKA

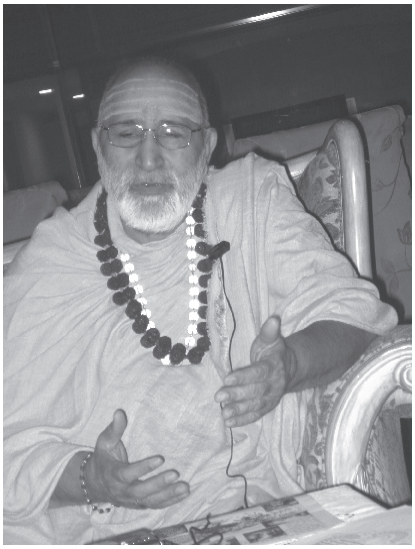
## COUNSELLING & COMMUNITY SERVICES

**DR NISHA RANI SHARMA** (EL HOM)
COUNSELLING PSYCHOLOGY / PSYCHOTHERAPY
IN GROUPS OR PERSONAL SETTING
WORKSHOPS (SCHOOLS ETC) PLEASE CALL AT:

200 Jalan Sultan, #02-21C Textile Centre, Singapore 199018
Tel / Fax: 6295 2321 HP: 9852 0259
E-mail: counsellors@rccs.4t.com
Web: http://wvvw.rccs.4t.com

- Education Psychology
- Family Dynamics and Marriage Counselling
- Social and Personal issues
- Substance Abuses
- Crisis and Trauma Counselling
- Yoga Therapy
- Gerontology
- Spiritual Counselling

# Dialogue with Swamiji - Discussions on the Gita



This is an edited version of the transcripts of a conversation with Swami Shivendra Puri Maharaj by some team members from the Gita Jayanti Organization and students of Gita. The conversations took place on the Jan 10, 2006 in Singapore.

KK: We publish a souvenir magazine called as Gita Vani along with the Gita Jayanti for the last 8-9 years. We would like to discuss some matters regarding the Gita with Swamiji and thank you for accepting the request such a conversation. We have with us Divya, Anand, Vivek and me, Krishna Kumar (KK), who will ask some questions. Anyone else in the audience can also ask questions.

Swamiji: So you are all ready to attack on me! (laughter) Go ahead and I will try my level best to convince you.

KK: What is the central message of the Gita. Sankaracharya says that Jnana or knowledge is central to Gita while Ramanujacharya and Madhvacharya say that Bhakti or devotion is central to Gita. Whereas, Gandhiji and Tilak say that action or Karma is central to Gita. According to Swamiji, what is the central message of the Gita.

Swamiji: All are right! As Sankaracharya says, Knowledge is the first and last thing. You need knowledge to get started on the right path. If you do not have some knowledge, instead of going to Airport, you will go to Manhattan or Main Street. So, before starting anything, you must know about that. What you want to do and how to do that. So, in the primary stage basic knowledge is required and to get salvation, Knowledge or Jnana is the only way. Jnana is the main thing. Karma or action is only to purify you. Your senses can be purified through good actions. But they do not provide Jnana. If your mind is fickle and wavering, you can't do anything even in your daily life. To do something in a perfect way, you should be very conscious and concentrated. To purify the mind is different from concentration or Dhyana. You can wash your clothes to purify, but for perfection, you have to iron them. "*Chittasya suddhyai karmah:*" As Sankara says, for the purity of *Chitta* and *Manas*, good karma is primary. Without that it is not possible. To purify the mind and the senses, good and holy actions are required. Then you have to do upasana and concentration (Dhyana). Without concentration, you can not grasp the meaning, if you are thinking of something else. It will be just like bouncer balls. You will hear but not enjoy

with best compliments from

**RAMAKRISHNA MISSON**

179 Bartley Road, Singapore 539784
Tel: 6288 9077  Fax: 6288 5798

with best compliments from

**SAFETYMAX**

*Distributors of Safety Training Videos, Manuals, Books and Posters to the following Industry & Institutions :*

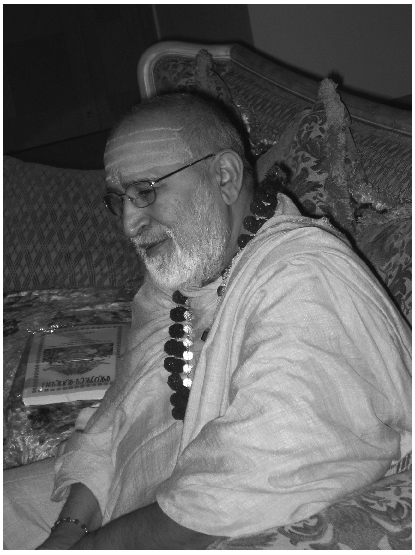
Manufacturing, Petroleum, Pharmaceutical, Offshore, NUS, NTU, Polytechnic, ITEs

627A, Aljunied Road #09-09 BizTech Centre Singapore 389 842.

Tel: 6720 6700  Fax: 6720 6701

Email: sales@safetymaxcorp.com

it (get the bliss). So concentration is essential. You can get it by Upasana and Bhakti. To Rama, Krishna or any other God, it does not matter. Gita says, Vasudeva Sarvam iti, sa mahatma su durllabha". Everything, and everywhere, everyone is in God. God is omnipresent. Some one can teach you this. If you have no purified mind and senses, you will not be able to recognize it. You need to reach up to that level of knowledge. Thus knowledge is the first and last thing. You have to learn first how to do and then do. How to practice aspects of Bhakti and then do it. What is soul or atma? What is God or Ishwar? You need to know. You need knowledge for everything. Sankaracharya didn't say that action or Karma is not necessary. He didn't say that Bhakti is not required. No. These are the foundations on which the knowledge building can be constructed. At the last stages of Jnana, there is no need for the others. But to reach the top, you need them. You can't deny it. Vaishnvacharyas say that Bhakthi the final thing. But we do not accept that. Like the formless God or God with form. Sakaar or Niraakaar. The snowball is an illusion; illusion of water. To concentrate you need something. As long as you are in illusion, illusion or saakaar is ok. How to come out of the illusion? You need knowledge or Jnana. You need someone who can guide you, who can teach you. You have eyes, but can't see your face without the help of a mirror. Someone should be in your life, who can tell you, this is you. This is required. That is your Guru. You need Him.



Divya: How is destiny related to Karma? Everything that is happening is predestined according to the Karma theory. Why should we act and even if we act what difference does it make, as the results are predestined? Nowadays, one who does wrong argues that, it is because of Karma. He does not even try to avoid it, because it gives him immediate happiness. How to convince such people of Karma and destiny?

Swamiji: Destiny is the fruit of Karma. One is born in a rich family, another in an average one and yet another on the railway platform. How can one explain these, without such a theory. All activities leave impressions. Action is not bad, if it leaves no impressions.

KK: Vasanas?

Swamiji: Yes. Vasanas. The results of actions remain with us in the form of vasanas. Vasanas carry you. They make you do actions. We worship, we do japa, we perform charity and we go for pilgrimage. These are good actions and they too leave impressions. And that remains with us to the next life. We move according that. How can one be blamed, if he is doing something wrong or otherwise? He should not be blamed. He is being compelled by past impressions. In spite of this, man has a knowledge by which he can recognize right and wrong and he can check his own self. This is viveka. If one knows that the wire carries electricity or something is poison, he will

with best compliments from

# MR. SAT PAL KHATTAR
# &
# FAMILY

with best compliments from

*North Indian & Nepalese Cuisine*

## Shish Mahal RESTAURANT & PUB PTE LTD

180 Albert Street #01-20 Albert Court Hotel & Mall,
Singapore 18997. Tel: 6837 3480 Fax: 6837 3481

*Exotic North Indian & Nepalese Cuisine*

## Kantipur Tandoori RESTAURANT PTE LTD

82 Syed Alwi Road, Singapore 207661
Tel: 6293 6835 Fax: 6337 8097

*International Cuisine*

## Albert Cafe & Restaurant Pte Ltd

#02-01 Albert Court Hotel, Singapore 189971
Tel: 6337 8096 Fax: 6337 8097

***We cater for all Indoor, Outdoor Functions & Home Delivery***

not touch the wire or consume the poison. There are so many causes that compel us to do the wrong thing, even though we know that it is wrong and that its result will not be good. For that do some spiritual practice or sadhna to control our self. Through that we can strengthen our knowledge (viveka). That knowledge checks our going the wrong way or doing the wrong things or thinking wrong thoughts. Only human beings have that knowledge. To have good companions and good environment, good knowledge will surely help. And that can be only in this life. In human form. Not in any other form. Even though our present life is influenced by past karmas, you can do good things in this life. By knowledge, through knowledge.

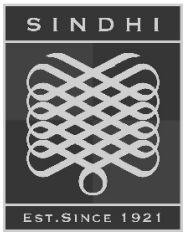
Divya: Effect of past karmas can be reduced ....

Swamiji: Can't be reduced. You can do wrong things due to past Karma, but if you have good knowledge, like this environment in which you are sitting now, you won't be able to do wrong things. Environment can compel you do right things. You need practice or sadhna. You have to compel your mind to have good company, to listen to good things, to do good, then automatically good vasanas will be strengthened. The bad feelings will be reduced. All have wrong feelings. Do not worry about them. But they will have no power. They will be lifeless. Good thoughts will be full of life. You can have bliss (ananda). You need practice. These days people want everything in a short way. Short cuts. They have no patience. They do not want to do japa, give charity, go to temple, or listen to discourses. Many come and ask. Swamiji, bless us. My shop is not doing well, I need money etc etc. I myself seek arms for my food. How can I bless you and you will become rich !!! I am a beggar. If I knew the secret, I do not have to seek alms. I can only teach you how to beg !!! (laughter)

Divya: In chapter 3, Lord Krishna speaks of action in inaction. Normal people misunderstand. They take it in a complacent way.

Swamiji: They do misinterpretation. They do whatever they like. But that's not good. Action in inaction means, there is no ego that I am doing this. The "I" has to dissolve first. If you are doing anything without "I" or the ego, it is action in inaction. Then you will have bliss (ananda). Do not promote your ego. Then you can have real joy of "akarma". If you put your ego that I am doing this, if there is something wrong, then you have to suffer. If there is good, you will enjoy. If there is "I", things will go wrong. Keeping "I" means, you are keeping room for wrong things. Enjoy all actions, keeping the "I" away. When we know this and act, the fruits of actions will not come with me. Why do we need that? Let us enjoy the activities and not the fruit. Fruit always keep you in future. Whether you like it or not, future will come. God knows. So leave the future to God. Enjoy your activities. This is nishkaam karma. Then you will get pure enjoyment. You will play. No one can make

with best compliments from




# SINGAPORE SINDHI ASSOCIATION

**795 Mountbatten Road, Sindhu House, Singapore 437795.**
**Email: sindhi@singnet.com.sg**
**Website: www.smasingapore.com**

***be a member....***

*Call our secretariat @*
**Tel: 6345 5664 Fax: 6345 4417 or visit our website**

with best compliments from

## SINGAPORE MALAYALEE HINDU SAMAJAM
## ON THE HAPPY OCCASION OF GITA JAYANTI 2006

**Samajam's Activities At SVMK Temple (Toa Payoh)**

| | |
|---|---|
| Skantha Sashti First Day | - Special Ubhayam |
| Aadi Chowa (Sevvai) | - Special Ubhayam |
| Sri Guruvayoor Ekadesi | - Special Ubhayam |
| Mandala Kaala Aarambham | - Special Ubhayam |
| Mandala Kaala 41st Day | - Special Ubhayam |
| Sri Krishna Jayanthi | - Special Pooja |
| Sri Rama Navami | - Special Pooja |

**Special Poojas at the various sanctums**

| | |
|---|---|
| Sri Ayyappan Sanctum | - First Saturday of each month |
| Sri Kaliamman Sanctum | - Third Friday of each month |
| Sri Guruvayoorappan sanctum | - Third Saturday of each month |
| Sri Vinayagar Sanctum | - Fourth Sunday of each month |

**Makara Vilakku Celebrations (Pancha Kaala Pooja) on 12, 13 & 14 January each year since 1967**
Those interested in participating are requested to contact our representative Mrs Sujatha Nair at the temple or at Tel: 63645173 (Home)

Mailing Address : SINGAPORE POST CENTRE POST OFFICE, PO BOX 353, SINGAPORE 914012
Email: hindu_samajam@yahoo.com

you unhappy. This is the theory of action.

Anand: Bhagwan Krishna says, food, actions, thoughts etc can all be satvic, rajasic or tamasic. How can we go beyond these?

Swamiji: By knowledge (jnana).

Anand: Can it happen that I do not get affected by any of these types? Can I eat tamasic food and have satvic effect on me?

Swamiji: No, it is not possible. If you drink, you will be intoxicated. Otherwise, you have to become so powerful as not to get intoxicated. If you go beyond the body, then body reaction cannot disturb you. If you reach some level of practice, if you can detach your mind, intellect and senses, then these (mind, intellect and senses) cannot have effect on you. This is a question of level of Sadhna. Please keep in mind that not all people are at such level. What a Yogi can do, others may not be able to. The person who is totally detached from his senses, mind and intellect, can do many things. They will not affect him. As long as you are attached, you have to obey the laws of Satva, Rajas and Tamas.

KK: Sadhaka's food is from that of the Sidhha. Sidhhas may be able to whatever they want to.

Swamiji: He (Sidhha) won't be affected by body activities. He won't be affected by senses. He remains a witness (Sakshi). He witnesses his mind, his senses, his sensual activities and he does not identify with them. They can do anything and it will have no effect on them. When you become like that, there is no Satva, Rajas, Tamas or anything else. Up to that point, you have to practice. You have to start from ABCD. (Swamiji laughs). A Professor came to me and told me, "I am going to ask some questions and you have to reply". I asked him, if he was my Guru. If not, who gave him the authority to order me? I have to reply, he is ordering ! I told him that I am not bound to reply him. It is my wish whether I reply or not. Then I asked him to tell all the 26 English alphabets. In the middle he forgot ! (laughter). I am not joking. This is real (more laughter). He said what a fool he is. I said quite a fool. (laughter). But actually, he was not a fool. He could not remember all 26 letters of the alphabet. But, we need to start with ABCD. A professor need not care about basics, but we need to. Alphabets make words, words make sentences and sentences have got meanings. We are attached to the meanings and not the sentences. We need not care about words or alphabets. In the primary stage, you have to care about all these. Once you become a professor, you do not have to !!

Vivek: Atma has come from Paramatma. Why is it that, in the cycle, it gets so stuck that, it does not realize its true form? How can the Atma or the Jeeva realize that it s none other than Paramatma itself?

with best compliments from

# SINGAPORE GUJARATI SOCIETY

*Registered under R/S No. 64/56 - Established 19-02-1956*

## SINGAPORE GUJARATI BHAVAN

**13 Cuff Road, Singapore 209724**

**Tel: 6396 0900 Fax: 6396 0901**

**Email: gujarati@pacific.net.sg**

50th anniversary
1956 - 2006

with best compliments from

# SPRINT EXIM PTE LTD.

67 High Street, #06-16 Satnam House, Singapore 179431.
Tel: (65) 63379008, Fax: (65) 63379556, E-mail: sprint@pacific.net.sg
*Contact Person : Mr. G.R. Poddar (Director)*

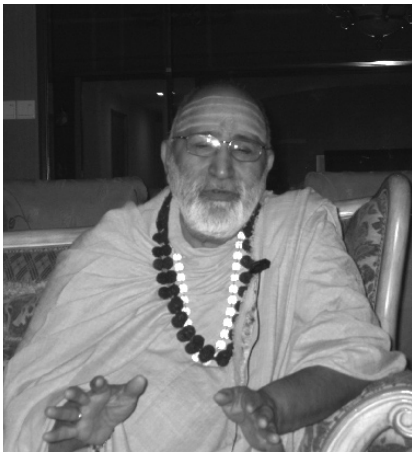
**Consultant cum Broking House**
**•Represents Manufacturers of Edible Oils, Oleo chemicals and Rubber Gloves.**
**• Specialises in private branding with your own label.**

- *Edible oil - palm oil, palm olein, soybean oil, sunflower oil, coconut oil*
- *PFAD - soap noodles*
- *Oleo chemicals - glycerine, stearic acid*
- *Rubber gloves - examination & surgical gloves, chlorinated gloves and industrial gloves.*

Calcutta Office:
SYBEX MERCHANDISE PVT. LTD.
29A, Weston Street, 1st Floor,
Calcutta - 700 012
Tel: 91-33-22118514, 22118513
Fax: 91-33-22118515
E-mail: sybax@cal3.vsnl.net.in
Contact Person: Mr. B.N. Poddar (Director)

Indonesia Office:
SING GLOBAL OIL PRODUCTS PTE LTD
Apartemen Taman Rasuna, Tower 8 28B, JL HR Rasuna Said,
Kuningan, Jakarta Selatan, 12920 Indonesia
Tel: 6221-83707847, 9390932
Tel/Fax: 6221-83708212 • HP: 62-81314021940
E-mail: singglobal@cbn.net.id
Contact Person : Mr. Anand K. Khetan

Swamiji: We are related to our mind, intellect and senses. And senses take us out of our own self. They give wrong directions. They never allow you to see your own self. They are always facing outside. Illusion or maya is projected on oneself. With this projection and the help of senses and mind and intellect, we get habituated to see outside. We like to see our own self. We think about our own self. But, we always think with the help of the mind. And mind is always pervaded by the senses. And senses are always attached to the world – vishay. So we always think about ourselves. We all know that ultimately we will have to die. No one will accompany us at that time. We have to leave behind all earthly things. Nothing we carry, physically. This is the illusion. To see this illusion, you have to practice. You have to know. Gain that knowledge which is reality. Only in the human form you can know these matters. You have to learn it - How to give up? How to realize your own self?



Vivek: Path to realization is difficult as the senses interfere.

Swamiji: No doubt they are interfering. If someone comes to that he is getting something from you and he comes to know that you are leaving, how will he allow you to leave?! In this case it 1000s of years of bondage. We feel that we can't live without this maya. It is like one getting a disease like diabetes or high blood pressure – this vishay or samsar for the worldly people. We do not think that we can survive without all these. But it is not the reality. Every day when you go to sleep, you are without the body, senses, mind or intellect, during deep sleep. Leave the family and then you have pure enjoyment. When you leave the "I" and then you have pure enjoyment. When you are attached, you forget your Self. Then you search outside. One feels that he will have a good time after studies. Once studies are over, marriage becomes the next target, after which he will have a good time. And married life and its associated sufferings are well known to all !!

If you ask any married person, he will say go and marry. He is suffering and how can he tolerate free people !! (laughter). All because you do not learn how to live. Married life can be enjoyable. No one gets married to suffer. Suffering is due to the lack of knowledge. If you have a machine and you do not know to use it, it is suffering. Before buying the machine, you must learn how to use the machine. Before entering into Grihastasram, we must learn what we have to face, and how to solve them. How to lead the life? How you can enjoy your life? So you have to learn how to enjoy your life. No one will teach you. All want to snatch the smile from your face and none want to give smile to you. So you have to learn how to smile. How to preserve your smile. After marriage you get divided. After many divisions, there is nothing for yourself. If you do not learn, you will not be able to recognize your own self. You have forgotten, before your birth who were you. Who knows?

# With Best of Compliments

## Sri Aurobindo Society Singapore

**ACTIVITIES:**

Sunday Talks & Meditation: 6.00 PM
Study Circles
Monthly Morning Walks
Discussion Groups
Sunshine Youth Group activities
Celebration of Darshan days
Sales of Books & library
Public talk by prominent speakers
Integral education program
Musical recitals, concerts & dance
Youth Camps

**PUBLICATIONS:**

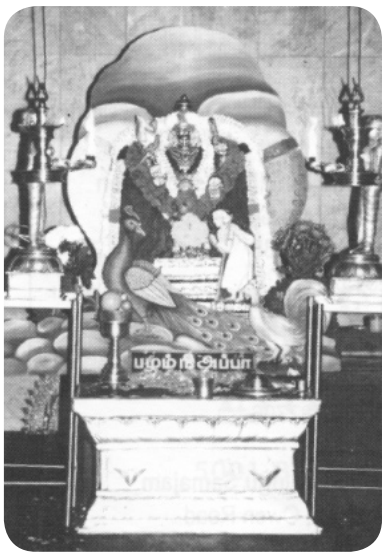
Monthly Newsletter
Monthly E-Newsletter
All India magazine

**MEMBERSHIP SUBSCRIPTION:**

Ordinary Membership: S$80 per annum
(S$20 for All India Magazine included)

Tel: 62224194 (Daya), 64426266 (N.C. Patel), 64256974 (Kiruthika)
Email: sas_webteam@yahoo.com or visit our website at: http://www.sassingapore.cjb.net

with best compliments from



## Chettiars' Temple Society

15 Tank Road, Singapore 238065
Tel: 6737 9393 Fax: 6735 0804
Email: chtemple@singnet.com.sg
Website: www.sttemple.com

*Administrators*

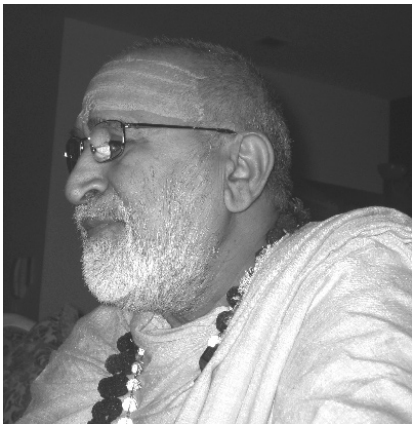
## Sri Thendayuthapani Temple

15 Tank Road, Singapore 238065
Tel: 6737 9393

## Sri Layan Sithi Vinayagar Temple

73 Keong Saik Road, Singapore 089175
Tel: 6221 4853

After our death, what will we be? God knows! There is limited time in which you have to learn. You have to face the past Samskaras.You might have been an animal, cat or dog. So you will also have animal samskara. You will have to face that also. And you have to perform activities like a human being, so you have to learn a lot. So learning is your instrument for joy. We do not want to learn. We want to do. We think one step more. Without doing also, we want to gain something. Atma is Paramatma – no doubt. It looks as if they are different. No. They are the same. Sky is the same inside the room and outside the room. But inside, it is surrounded by walls, by ceiling. So you can't say that this is the omnipresent sky. When you remove the walls, both are the same. You have divided it. Actually your eyes are divided by walling. Sky is the same. Similarly, Atma and Paramatma are the same. If they are not the same, Vedas and Upanishads cannot say you and Brahman are the same. We have put some veil – *purdah*. That of mind, that of imagination, that of thought (*man ka, bhavna ka, bhav ka*). So once you have such type of knowledge, you can have real Joy. There is no trouble. It will happen with everybody, always.



KK: In Gita, Lord Krishna says that "*Chatur varnyam maya srishtam...*". This has led to much controversy. Is one a Brahmana by birth or by actions?

Swamiji: By birth. I have not heard that if you do this, one becomes a kshatriya, do something else, a Brahmana and so on. These days, one fights for rights only. We do not think of our responsibilities. There are those who say that whatever one does, he becomes that. This is quite foolish. A cow is a cow and pig is a pig. Can a pig be converted to a cow? If a pig is milking, it does not become a cow. If a cow does not milk, it does not become a pig. Can they be converted like that. If a goat gives milk, will it become a cow? If a buffalo gives milk, will it become a cow?

KK: Some say that in Mahabharata, Dronacharya was born Brahmana, but became a Kshatriya, due to his actions.

Swamiji: But, he never became a Kshatriya. Actions may be that of Kshatriya. You can change your profession. But, he was having the same power. When he was fighting someone, if could not win in the fight, he used to curse (*shaap*) the opponent. (laughter). The power to curse is only with a Brahmana.

KK: Vidur was a born Sudra, but he transcended the Varnas, by his actions.

Swamiji: Yes. He was cursed. Vidur was not a Sudra. His mother was a Sudra. She was a servant maid (daasi). But father was a kshatriya. The caste comes from father and not

with best compliments from

# SRI KRISHNAN TEMPLE

152 Waterloo Street, Singapore
Tel: 6337 7957

with best compliments from

*Singapore Branch:*

# STATE BANK OF INDIA

**With you all the way**

*Incorporated in India*

**6 Shenton Way #22-08 DBS Building Tower II, Singapore 068809.**
**Tel : (65) 62222033 Fax : (65) 62253348**
**Email : sbinsgsg@pacific.net.sg Website : www.sbising.com**

**TOP MANAGEMENT**

Chief Executive Officer ..... **Mr. Parveen K Malhotra**

**SENIOR MANAGEMENT / HEADS OF FRONT-LINE DEPARTMENTS**

Credit Administration..... **Ms. Anshula Kant**
Business Development..... **Mr. S. Krishnan**
Credit ..... **Mr. Satish Kumar**
Systems ..... **Mr. Praveen K Sachdev**
Operations & Services ..... **Mr. Kishore Lyngdoh**

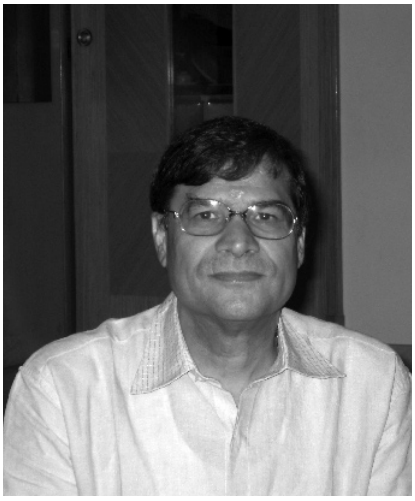
State Bank of India - ranked 93rd in world by The Banker - is celebrating its 200th year in India in 2005. Our Singapore operations were started on 30th November 1977 with an Offshore Banking Licence. Our area of operation includes Indonesia, Malaysia, Thailand, Myanmar, Vietnam and Brunei besides the host country Singapore. With over two decades of expertise in all areas of Commercial and Wholesale Banking we specialise in India related businesses by leveraging the Bank's strong domestic network in India (13700+ Branches). We have a range of products and services for both Corporates and Individuals to choose from. We also offer web-based Remittances through "Remit Plus" to India and other countries on our website www.sbising.com. With presence in 29 countries and more than 13,700 Branches within India we are unmatched, among the India-based Banks, in reach and financial strength.

*Overseas Offices :* **India - STATE BANK BHAVAN** Madame Cama Road, Mumbai – 400 021
Tel : (91 22) 22022426 Fax : (91 22) 22040073 / 22851391

mother in our tradition.

Vivek: Was Vyasdev a Kshatriya or Brahmana?

Swamiji: Vyas was a Brahmana. They were powerful people. We can't make comments on them. They were extraordinary. Super powers. Super humans. They came to earth to do something. If Rama or Krishna did something beyond the Vedas, that should not be taken as an example by all. They were the exceptions.



Divya: The whole point of enlightenment is to be free from desires. But even wanting enlightenment is a desire!

Swamiji: I know what you want to say. That is not a desire. In the primary stages, you desire something. After enlightenment, you will find a permanent satisfaction. Everlasting satisfaction.

Divya: Once you reach such a state, how to remain there, without coming down..

Swamiji: No. You can't come down. Once rope is seen in the place of snake, you will never again be afraid of the snake. Once you reach that stage, you will not come down. They you will have Joy.

Divya: In the family....

Swamiji: Anywhere. Family people were also realized. Like King Janaka. Many of the Rishis were also having families. They were enlightened. After realization, you will have Bliss or Joy. Sorrow starts when you need something. To need something, is a kind of sorrow. If you have no needs, you have Joy.

Divya: How does detachment come? By satsang, .....

Swamiji: By satsang, by dhyana (meditation), by japa. You have to strengthen your mind, my dear. Only we need Gurus. These days, those who have not learned anything from their own Gurus, become Gurus. How can they teach? There are plenty of such people. India has plenty of such Gurus. (laughter). One needs to go to a Guru and only after that he can get It. If you go to a medical store and ask for any good medicine, the attendant will ask you, what disease you have? All medicines are good. (laughter). When you meet your Guru, he will know what kind of a person you are. Satva Guni, Rajo Guni, Tamo Guni etc. If you are a Tamo Guni and he teaches you Satva Guni Sadhna, you will not succeed. Rajo Guni, if taught Tamo Guni Sadhna, will not make progress. Guru will recognize your nature and will tell you what to do in the right way. By that sadhna, you make progress. It won't take time. If it is a

with best compliments from

UNISOFT
INNOVATION QUALITY SERVICE

**UNISOFT INFOTECH PTE LTD**

#06-04 One Sims Lane Singapore 387355
Tel: +65 6848 6364 Fax: +65 6848 6378
email: thena@unisoftinfotech.com
www.unisoftinfotech.com

CPG 100™
SOLUTION FOR THE SMB

US • Singapore • Taiwan • India • Australia

with best compliments from

**MALAYALA AYURVEDA VAIDYASALA PTE. LTD**

*Estd. In 1932*

No.8, Perumal Road, Singapore 218776
Tel 6297 0261, 6293 2760

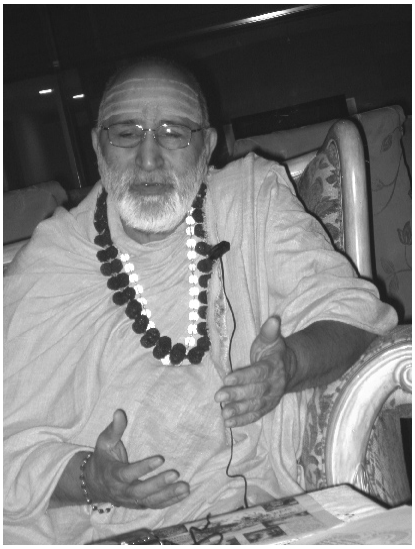
Director **Mrs Leela Appoo**

*Sole Agent For Kottakkal Ayurvedic Medicines*

***Consultation Hours***
*Tuesday To Sunday* : **10 am – 1 pm** *&*
**3 pm – 6 pm**

*Sundays & Public Holidays* : **10 am – 1 pm**

good doctor, by the first dose, the patient should realize that the dose is working. May be 1%. Why we need Guru? For this purpose only. By reading books, you can start sadhna. Now-a-days, people see on the TV and start doing sadhna. But the bad effects from such practice, cannot be cured by medicine. So if you want to learn yoga, you must go to Guru and learn in a proper way. And in front of him. If there is any wrong posture, he will correct you. If you are doing by yourself, who will correct your mistakes? These are the common things going on in the society. So if you want to do something, start with small steps. Do not try to do a lot. Start small – but in the right way. That will have effect on your mind, senses and thinking. So it is necessary to have a Guru, who can teach you on the basis of Vedas, puranas and Smritis. If he is a fool, what can he do? He will tell you to accept whatever he says, but without any authority from the scriptures. You should ask the Guru, the basis and authority for his instructions, if required. But many have not studied properly and say that what they say is written in the Gita, but what they say is just their opinion and not from Gita. (laughter). We are hearing of so many such stupid things in India. In many seminars, we hear stupid discourses saying that they are from Vedas and Gita etc and they loudly say that. (laughter). We are afraid to say wrong things. We never say, if we do not know. The wrong Gurus loudly say, what we are afraid to say at all. It is very rare and you are lucky, if you find a good Guru, who can teach you, who will set you on the path of realization and instruct you on what types of sadhna and japa are suitable for your nature.



Divya: Getting a Guru depends on your past actions too ....

Swamiji: But you should not always depend on that. There are some things that you can think. How can you know that this is as per your past? In the present you have to think and act and realize.

KK: Swamiji, one last question. Any comments on the commentary on Gita by the famous Kashmiri Shaivism Master Abhinava Gupta?

Swamiji: They are tantriks and they have said it in a different way. Tantra is also a part of Vedas. That is also ok.

Swamiji: Thank you very much for coming. I hope you enjoyed talking to me.

All: Thank you very much Swamiji, for your words of wisdom and time. That too on an Ekadasi and auspicious day.

with best compliments from

# WAJILAM EXPORTS (SINGAPORE) PRIVATE LIMITED

***Exporters of timber round logs from Malaysia, Myanmar, Solomon Islands, Africa & South America***

63 Robinson Road, #05-20
Afro-Asia Building, Singapore 068894

Tel: 6224 5561  Fax: 6225 4932
Email: tarun@wajilam.com.sg

with best compliments from

# YEOW KWONG TIMBER PTE LTD

Yeow Kwong Building

5 Sungei Kadut Crescent

Singapore 728685

Tel: 6363 6363

Fax: 6363 6364

# Spiritual Humour

There was a simple and little Hindu priest who lived in Mathura. Once he had the chance to go visit the Pope at the Vatican in Italy. After traveling to the Vatican, he walked up the steps and through the halls of the opulent building where the Pope stayed. He looked in awe at the beautiful marble floors and majestic columns. Then he came into the Pope's office and he greeted the Pope who was seated behind his desk. The little Hindu priest sat nearby and they exchanged pleasantries. Then the Hindu priest noticed a red phone sitting at the end of the desk. So the Hindu priest asked what it was.

"Oh, that's my hotline to God," replied the Pope. "Whenever things get too difficult and I need to have a personal talk with God, I give Him a call."

"Oh," said the priest. "Would you mind if I tried it?"

"No, not at all," the Pope responded.

So the little Hindu priest picked up the phone, dialed the number, and sure enough, he got through to God. So he offered his respects and prayers, said he was very happy to talk to Him, and then hung up the phone after only five minutes. He was a simple priest and did not have much more to say to God. He then thanked the Pope for the privilege of using the special red phone.

The Pope replied, "Oh that is quite all right. By the way, that will be $75."

"Seventy-five dollars?" inquired the Hindu priest.

"Oh yes," said the Pope. "You know, long distance charges. It's a long way from here to God, you know."

So the priest pulled out his wallet and gave the pope the seventy-five dollars.

Several months later, the Pope had the opportunity to visit India, and it was arranged for him to come to Mathura and visit the little Hindu priest. So the Pope approached the little hut of the Hindu priest, ducking his head as he walked through the door. He sat in a chair in front of the little table where the Hindu priest was pleased to again meet the Pope. They exchanged greetings when the Pope noticed the same kind of red phone on the priest's table as he had at the Vatican. So the Pope asked what that was.

"Why, I also have a hotline to God," replied the Hindu priest.

"Do you mind if I use it?" asked the Pope. "I really have a lot on my mind."

"Please do," responded the priest.

So the Pope got on the phone and got a good connection and managed to get through to God. He offered his prayers, but then had many things to discuss. He talked about the trouble in the Vatican, the difficulties with the priests and legal charges in the United States, the changing attitudes of the congregation in England and Europe, and so on. Fifteen minutes went by, then a half-hour, then finally after nearly an hour he was able to put the phone down. Then he said, "Thank you very much. I feel a lot better now. I had so much to talk about. By the way, how much will that be?"

The Hindu priest thought a moment and then said, "Two rupees."

"What," the Pope replied, surprised at how inexpensive it was. "Why so cheap?"

"Why don't you know?" asked the little Hindu priest. "Here it is a local call."

---

Still having a bad day? Just remember, it could be worse...

The average cost of rehabilitating a seal after the Exxon Valdez oil spill in Alaska was $80,000. At a special ceremony, two of the most expensively saved animals were being released back into the wild amid cheers and applause from onlookers. A minute later, in full view, a killer whale ate them both.

---

What did the Yogi say when he walked into the Zen Pizza Parlor? "Make me one with everything."

---

When the Yogi got the pizza, he gave the proprietor a $20 bill. The proprietor pocketed the bill. The Yogi said "Don't I get change?" The proprietor said, "Change must come from within."

---

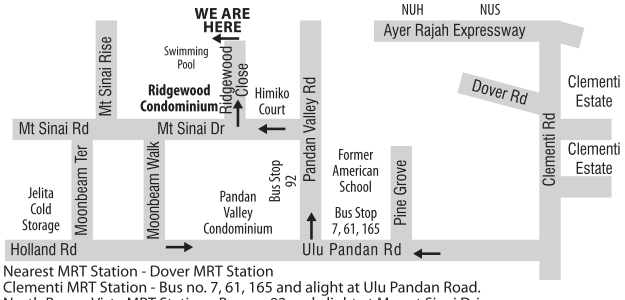
Have you heard of the cow who attained liberation (Moksha)? It was dyslexic and kept on repeating OOOOMMM !

with best compliments from

# RIDGEWOOD CAFE CLUB

**NORTH, GUJARATI, RAJASHTANI, BOMBAY FAST FOOD, JAIN FOOD, VEG/NON-VEG & INDIAN CHINESE CUISINE**

5 Ridgewood Close #01-06
Ridgewood Condominium Shophouse Singapore 276696
*(near Holland Road, Pandan Valley Road)*
Tel: 6464 5296 Fax: 6464 5296 HP: 9109 8915
Email: paras_dixit_in@yahoo.com




Nearest MRT Station - Dover MRT Station
Clementi MRT Station - Bus no. 7, 61, 165 and alight at Ulu Pandan Road.
North Buona Vista MRT Station - Bus no. 92 and alight at Mount Sinai Drive

asia food & beverages pte ltd.
Discover your thoughts

FREE use of Multi-Purpose Hall
for your Birthday Parties, Get Together,
Engagement Parties, Meetings etc...

with best compliments from

# BINWANIS ENTERPRISES

**Suite #05-02, Block A,**
**Tong Lee Building,**
**35 Kallang Pudding Road,**
**Singapore 349314**
**Tel: 67478194, 67463211**
**Fax: 67449512**

with best compliments from

# DHAN
## International Exim Pte Ltd

1 North Bridge Road,
#11-08 High Street Centre,
Singapore 179094
Tel: 6337 3611 Fax: 6339 0144
Website: www.dhan.com.sg
Email: info@dhan.com.sg

Importers & Exporters
of World Famous Lady Hamilton And
Sarees and Dress Materials

REGISTERED TRADE MARK Lady Hamilton

TRI SHUL

with best compliments from

## Donald McArthy Trading Pte Ltd
138 Cecil Street, Cecil Court #04-03, Singapore 069538
Tel: +65 6227 5711 (20 Lines) Fax: +65 6225 3711/6227 7987
Email: nferrous@pacific.net.sg
Website: www.donaldmcarthy.com

**International Traders and Buyers of:**

**Special Metals**
**Super Alloys**
**Ferrous & Non-Ferrous Secondaries**
**Production Metals Scrap**
**All Aerospace Metals**
**Turbines**
**Marine Propellers**
**Precious & Rare Metals**

**Others Services**

Total Waste Management
Raw Materials

Since 1984

# Lakshmi's Kitchen

## Broccoli, Mushroom and Bell Pepper Stir Fry

Ingredients:
Broccoli - 1
Mushrooms - 500 g
Bell Peppers - 3
Garlic - 2 cloves
Oil - 3 Tsp
Salt & Pepper – to taste
* If you do not want to use garlic, you can substitute it with Light Soya Sauce

DIRECTIONS:
Heat oil. Add Garlic till fragrant. Add bell Peppers and Broccoli Stir Fry and for 2 min. Add mushrooms. After about 1 min, add salt and black pepper as desired. Serve Immediately. You can add Lemon juice as desired.

## Poha (puffed rice)

Ingredients:
Poha - 2 cups
Mustard Seeds - 1 tsp
Cumin Seeds - 1 tsp
Green chilies - 4 pieces
Onions - 1 pieces
Tomatoes - 3 pieces
Turmeric - 1 tsp
Curry leaves - few
Salt/ Pepper - Add to taste

DIRECTIONS:
Take the Poha in a colander & wash & drain it.
Heat Oil in a pan adds mustard, cumin, chili and curry leaves.
Add Onions & fry till fragrant.
Add tomatoes, turmeric and salt and fry.
Finally add Poha & mix gently.
Serve hot as a light meal.

## Carrot and Coriander Soup

Ingredients:
4 large carrots, cut into 1 inch pieces
1/4 large onion, chopped
1 quart vegetable broth
1/2 cup chopped fresh cilantro

DIRECTIONS:
Place the carrots, onion, vegetable broth and cilantro into a large saucepan. Bring to a boil, and cook until the carrots are tender, about 10 minutes. Remove from heat and allow cooling slightly. Puree the soup until smooth, using a blender or food processor. Reheat before serving if necessary.

## Green Curry Tofu

Ingredients:
1 1/2 cups water
1 cup uncooked basmati rice, rinsed and drained
3 tablespoons sesame oil
1 (14 ounce) package firm water-packed tofu, drained and cubed
1/4 teaspoon salt
1 (10 ounce) can coconut milk
2 tablespoons green curry paste

DIRECTIONS:
1. Place water in a medium saucepan, and stir in the rice. Bring to a boil. Cover, reduce heat, and simmer 20 minutes. Remove from heat, cool slightly, and fluff with a fork.
2. Heat the sesame oil in a separate medium saucepan over medium heat. Stir in tofu. Stirring occasionally, fry about 20 minutes, until evenly crisp and lightly browned. Season with salt.
3. In a small saucepan, bring the coconut milk to a boil. Mix in green curry paste. Reduce heat, and simmer 5 minutes. Drizzle generously over the tofu and rice to serve.

with best compliments from

*The Insurance Professionals*

GALAXY

**GALAXY UNDERWRITING AGENCY PTE LTD**

101 Cecil Street, #09-08
Tong Eng Building Singapore 069533
Tel: (65) 6222 8737 Fax: (65) 6224 7890
Email: josephine@galaxyua.com
Website: www.galaxyua.com

with best compliments from

H&L

**HIMATSING INTERNATIONAL PTE LTD**
*Commodity Merchants - 1959*

63 Robinson Road
#06-12 Afro Asia Building
Singapore 068894
Tel: (65) 6220 9222
Fax: (65) 6225 2807
Email: zalacom@singnet.com.sg

*Mailing Address*
Robinson Road P.O. Box 1377
Singapore 902727

with best compliments from

ಕನ್ನಡ ಸಂಘ, ಸಿಂಗಪುರ
**Kannada Sangha (Singapore)**

Robinson Road Post Office
PO Box 984
Singapore - 901934
kannadasangha@singara.com

with best compliments from

**MAXGROW PTE LTD**
*"Maximize your growth possibilities"*
*Vietnam - China*

1 North Bridge Road #14-04
High Street Centre, Singapore 179094
Tel: 6338 2577 Fax: 6338 8852
Email: maxgrow@pacific.net.sg
Website: www.maxgrow.com

**Exporters of : Timber, Plywood, Edible Oils, Commodities, Spices and Building Materials**

with best compliments from

MEENA
Gold Jewellers

*We specialized in exclusive handmade jewelleries from Bombay & Calcutta made of 22K (916) Gold*

80 Serangoon Road,
Singapore 217985
Tel: 6293 4538
Fax: 6296 3174

with best compliments from

***Om Muneeswaraya Namah***

**MUNEESWARAN TEMPLE SOCIETY**

No. 3 Commonwealth Drive, Singapore 149594
Tel: 6473 5037, 6475 6203, 6475 7967
Fax: 6472 5883

with best compliments from

**MURUGAN HILL TEMPLE**

931 Upper Bukit Timah Road,
Singapore 678207
Tel: 6769 5784
Fax: 6769 9003

with best compliments from

ORIENTAL SPICES
QUALITY & EXPERIENCE

**ORIENTAL SPICES**
**TRADING PTE LTD**
RCB No. 20051208E

73 High Street
Unit 02-01A Amar Raj House
Singapore 179432
Tel: (65) 6338 8048
Fax: (65) 6338 8185
Email: bjvasu@hotmail.com.sg

with best compliments from

## PACK PLAST PTE LTD

**141, Cecil Street, #07-01,**
**Singapore 069541**
**Tel 6224 6211 Fax: 6224 8112**
**Email: mmpack@singnet.com.sg**

***Dealing in all kinds of***
***BOPP, Pet Packaging Films & Projects.***

with best compliments from

## SREE BANANA LEAF

#05-19 Horizon Food Mall
Causeway Pt, opp. to Woodlands MRT
Woodlands, Singapore

Our Best Wishes For
The Glory & Success of
'Gita Jayanti 2006'

**Management Committee**
**SRI RUTHRA KALIAMMAN TEMPLE**
100 Depot Road, Singapore 109670
Tel: 62737470 Fax: 62735843

with best compliments from

## VMC

## VICTORY MERCANTILE CORPORATION PTE LTD

150 South Bridge Road #06-06/07
Fook Hai Building Singapore 058727
Tel: (65) 6538 8110 (3 lines)
Fax: (65) 6538 7998
Email: vmcorp@singnet.com.sg

# श्रीमद् भगवद्गीता आरती

# śrīmad bhagavadgītā āaratī

ॐ जय भगवद्गीते, मैय्या जय भगवद्गीते ।
हरि-हिय-कमल-विहारिणि सुन्दर् सुपुनीते ॥ १ ॥
om jaya bhagavadgīte, maiyyā jaya bhagavadgīte ।
hari-hiya-kamala-vihāriṇi sundar supunīte ।। 1 ।।

कर्म-सुमर्म-प्रकाशिनि कामासक्तिहरा ।
तत्वज्ञान-विकाशिनि विद्या ब्रह्म परा ॥ २ ॥
karma-sumarma-prakāśini kāmāsaktiharā ।
tatvajñāna-vikāśini vidyā brahma parā ।। 2 ।।

निश्चल-भक्ति-विधायिनि निर्मल मलहारी ।
शरण-रहस्य-प्रदायिनि सब विधि सुखकारी ॥ ३ ॥
niścala-bhakti-vidhāyini nirmala malahārī ।
śaraṇa-rahasya-pradāyini saba vidhi sukhakārī ।। 3 ।।

राग-द्वेष-विदारिणि कारिणि मोद सदा ।
भव-भय-हारिणि तारिणि परमानन्दप्रदा ॥ ४ ॥
rāga-dveṣa-vidāriṇi kāriṇi moda sadā ।
bhava-bhaya-hāriṇi tāriṇi paramānandapradā ।। 4 ।।

आसुरभाव-विनाशिनि नाशिनि तम-रजनी ।
दैवी सद्गुण दायिनि हरि-रसिका सजनी ॥ ५ ॥
āasurabhāva-vināśini nāśini tama-rajanī ।
daivī sadguṇa dāyini hari-rasikā sajanī ।। 5 ।।

समता, त्याग सिखावनि, हरि-मुखकी वाणी ।
सकल शास्त्रकी स्वमिनि, श्रुतियोंकी रानी ॥ ६ ॥
Samatā, tyāga sikhāvani, hari-mukhakī vāṇī ।
sakala śāstrakī svamini, śrutiyoṅkī rānī ।। 6 ।।

दया-सुधा बरसाविनि मातु ! कृपा कीजै । हरि-पद-प्रेम दान कर गुरु-पद-प्रेम दान कर अपनो कर लीजै ॥ ७ ॥
dayā-sudhā barasāvini mātu kṛpā kījai । hari-pada-prema dāna kara guru-pada-prema dāna kara apano kara lījai ।। 7 ।।

ॐ जय भगवद्गीते, मैय्या जय भगवद्गीते । हरि-हिय-कमल-विहारिणि सुन्दर् सुपुनीते ॥
om jaya bhagavadgīte, maiyyā jaya bhagavadgīte ।
hari-hiya-kamala-vihāriṇi sundar supunīte ।।

नारायण नारायण ॐ सत्य नारायण नारायण नारायण ॐ ।
नारायण नारायण ॐ सत्य नारायण नारायण ॐ ॥
nārāyaṇa nārāyaṇa om satya nārāyaṇa nārāyaṇa nārāyaṇa om ।
nārāyaṇa nārāyaṇa om satya nārāyaṇa nārāyaṇa om ।।

# Acknowledgements


1. Mr Tharman Shanmugaratnam, Minister for Education, for accepting our cordial invitation to join us on this happy auspicious occasion.
2. Eminent scholar Yati Chakravarti Awahan Peethadheeswar Acharya Maha Mandleshwar Shri 108 Swami Shivendra Puriji Maharaj from Bombay, for the Gita Shivir conducted at the Lakshminarayan Temple, over a period 5 days (between Jan 6, 2006 - Jan 10, 2006)
3. Sri Sradhhalu Ranade of Sri Aurobindo Ashram, Pondicherry, India, for kindly consenting to officiate at the Gita Forum on Jan 28, 2006
4. Hindu Endowments Board and Hindu Advisory Board for all their support and assistance provided for the main event as well as related events.
5. Sri Ishwar Das Sharma, Shri Kirpa Ram Sharma and family for kindly providing the materials for performing the Homa (Homa Dravya), appreciation plaques and overall support.
6. All the writers who contributed articles to "Gita Vani 2006".
7. Sri Sivaraman, Trustee of Sri Krishnan Temple, for his whole hearted and excellent support for the Gita Jayanti competitions held at Sri Krishnan Temple.
8. Mrs Prabha Rao for sponsoring the cover page.
9. Management Committee of Shree Lakshminarayan Temple for all support for various events and meetings
10. All donors and especially Mr. Ojas Nitin Doshi, Mr Navin Gadia, Mr Puran Chand Sharma, Mr Shashi Kant, Mr Vijay Rai and Mr Satish Sharma for the sponsorship pujas held along wit the Gita Shivir and all advertisers for their kind and generous contributions and support, to help meet expenses of organizing this event.
11. All assoiations and temples for permitting the full Gita Chanting on the various chanting days and for the general support and help for the event.
12. All the judges for the various Gita Jayanti competitions.
13. Devakai Nandan and team who gave their humble offerings by way of music and dance "Sri Krishna Leela" cultural programme on Dec 25, 2005
14. Mr. Mahesh Manikashetti & Mr. Sandeep Sethi, for their valued help in procuring mementos for sponsors.
15. Mr Dharmender Prashad for the development of and maintennace of the Gita Jayanti website.
16. All the volunteers who are too numerous to mention by name, without whose active support, this event would not have been possible.
17. Khalsa Printers Pte Ltd for their support and printing for the Gita Jayanti over the years and specifically Mr. Rahman for his efforts with final page layout design.
18. All Hindu Temples and Organizations of Singapore for help and support, in one way or the other. All the devotees of Lord Krishna and His immortal song, Srimad Bhagavad Gita, for actively participating in the various Gita Jayanti related events, competitions, forum and the Gita Havan.

All the Advertisements appearing in this publication are in alphabetical order, except for last minute entries.

-- Hari Om Tat Sat --

# !! ॐ !!

On this GITA JAYANTI the Amriteswari Society joins all other organisations in wishing for its great success

***!! Lokaha Samastaha Sukhino Bhavantu !!***
***Om Shanti Shanti Shanti***

**Our Inspiration**

**H. H MATA AMRITANANDAMAYI DEVI - AMMA**

## MATA AMRITANANDAMAYI VISITS SINGAPORE
## 18TH APRIL 2006 – 20TH APRIL 2006**

** Tentative dates

---


*Please contact:*

**AMRITESWARI SOCIETY**

M. A Centre, 3, Hindoo Road, Singapore 109106

Ph. No. 63417701 website: www.amma.org.sg


* May all the beings of all the worlds be happy

# श्री लक्ष्मी नारायण मन्दिर
# SHREE LAKSHMINARAYAN TEMPLE

5 Chander Road, Singapore 219528. Tel: 6293 0195, 6293 0460 Fax: 6293 4056
Email: lakshminarayantemple.yahoo.com Website: www.lakshminarayantemple.com

## DAILY POOJA

| | | |
|---|---|---|
| 6.00 am | - | Temple open to public |
| 6.40 am | - | Morning prayer and Aarti |
| 12.00 pm | - | Temple Closes |
| 4.00 pm | - | Temple Opens |
| 6.40 pm | - | Evening Aarti |
| 9.30 pm | - | Temple Closes |

## EVERY TUESDAY

| | | | |
|---|---|---|---|
| 2.30 pm → | 5.00 pm | - | Mahila Satsang Bhajans, Pravachan (Hindi), Aarti and Prasad |
| 7.00 pm → | 8.45 pm | - | Srimad Bhagvatam Katha (Hindi) by Temple Priest followed by Aarti and Prasad |

## EVERY SATURDAY

| | | | |
|---|---|---|---|
| 5.00 pm → | 8.30 pm | - | Bhajana & Gita Discourse by Devkinandan Dass and his group in English |

## EVERY SUNDAY

| | | | |
|---|---|---|---|
| | 8.00 am | - | Prayers and Havan by Temple Priest |
| 9.30 am → | 11.00 am | - | Religious Video Show |
| 11.00 am → | 11.30 am | - | Bhajans by Smt Nisha Rani Sharma and Group |
| 11.30 am → | 12.00 pm | - | Bhajans by Shri Devkinanadassand Group |
| 12.00 pm → | 12.30 pm | - | Pravachan by Temple Priest |
| 12.30 pm → | 12.35 pm | - | Recital of Hanuman Chalisa / Ekta Gaan |
| | 12.35 pm | - | Aarti, Shantipath, Jai Gosh followed by Prasad & Preetbhoj |

Welcome to the future

# SmartTel

Your smart Telco solution ! ☺

Hotline: +65 62888877
email : info@smarttel.com.sg

- Complete Telecom solution for the corporate and home user
- Smartest rates for local and roaming calls
- Solutions available anywhere in the world

## Services Provided

1. Smart Roaming revolutionary service to reduce your roaming charges considerably
2. Smart Mobile calls to reduce local and overseas rates on your mobile phone
3. Smart IDD to allow very smart rates to any destination in the world
4. 3 Series number – a digital telephone number which can follow you to any destination in the world
5. Smart Phone – download on your PC and use for free
6. Many more services…

Register with us immediately at www.smarttel.com.sg to enjoy opening promotion you cannot miss.

**Launching Soon in Feb 06**

100 Beach Road, #28-04 Shaw Tower, Singapore 189702, Fax : 62955522
Singapore Smart Telecommunications Pte Ltd

# PARS RAM BROTHERS (PTE) LTD


**101 Cecil Street, #24-06/#24-07, Tong Eng Building Singapore 069533.**
**Tel: 6220 9395, 6220 9396, 6224 3070, 6324 5373**
**Fax: 6225 9683, 6227 1206, 6221 7357, 6221 3648, 6222 0092**
**Company Registration No: 197302151E**
**E-mail: parsram@parsrambrothers.com**
**parsram@starhub.net.sg**
**parsram@singnet.com.sg**
**Webpage: www.parsrambrothers.com**


**"Accredited member of Trust SG & Business B2B Industry, and a respected member of the Singapore Indian Chamber of Commerce and Industry (SICCI), Singapore Business Federation (SBF) and Confederation of Asia Pacific Chambers of Commerce & Industry (CACCI)"**

World-wide exporters and importers and Traders in South East Asian Commodities and Produce:-

Agar-agar (ising glass), Ajinomoto, Almonds, Asafortida, Bay Leaves, Beans, Betel Nut, Black Melon Seeds, Black Pepper, Candlenut, Canned Pineapple, Cardamons, Cashew Kernels, Cassia, Chemicals, Cinnamon, Citric Acid, Cloves, Cloves Stem, Cocoa Powder, Coconut Cream, Coconut Milk, Coconut Milk Powder, Coffee, Corriander Seeds, Crude & Refined Coconut, Cubeb Pepper, Cumin Seeds, Desiccated Coconut, Dhalls, Dried Chillies, Dried Ginger Whole and Sliced, Edible Oil, Essences, Fennel Seeds, Fenugreek Seeds, Flours, Fragrances, Galangal Roots, Garlic Flakes, Garlic Powder, General Produce, Groundnuts, Groundnut Spices, Gum Benjamin, Gum Copal, Gum Olibanum, Gum Rosin, Gums, Herbs, Latex, Laurel Leaves, Lentils, Long Pepper, Mace, Monosodium Glutamate (MSG), Mustard Seeds, Nutmegs, Nuts, Palm Oil, Paraffin Wax (Fully & Semi Refined), Peanuts, Preserved Foodstuffs, Pumpkin Seeds, Raisins, Raw Cashewnut Kernels, Rice, Rose Flower Dried, Rose Syrup, Sago Seeds, Sesame Seeds, Shellac, Star Aniseeds, Sterilised Spices, Sugar Candy, Tamarind, Turmeric, Vegetable Ghee, Walnut Kernels, Wheat, White Oil, White Pepper, and etc.