



**My su-hrd, beautiful-hearted friend,
Greetings from Swami Rama Sadhaka Grama, Rishikesh.**

**May the Lords of Sanctity sanctify each of your 21600 breaths daily
May the Divine Ladies of Serenity serenade each hour of your day
May the Godly keepers of gentleness continue to caress your mind gently
May the Mothers of Hours in the universe mother your mind every hour
May the Revelers of Truth reveal one cosmic truth to you every day
May the moons of your fortune never wane but only wax every month
May Those who grant Insights to the sages grant you new insights in
every season
May many saints and sages visit your mind and your home to bless your
family throughout the year
May Kubera the Treasure keeper of gods increase your treasures through
the whole year
May the Masters of Time guide the hands of your clocks towards Infinity**

**These prayers and blessings are
Expressions of my heartfelt gratitude
For your generous help
In my Guru's service**

Swami Veda Bharati
स्वामी वेद भारती

Teacher Training in March 2011

We came from East-Asia, China, the Middle East, Europe, North and South America, different parts of India.... We were told we were the most international TTP group ever. From all corners of the globe, we gathered together in the *sadhaka grama*, a village of spiritual aspirants in Rishikesh, to learn about ourselves by delving deep into the dimensions of our body, *prana* and mind and the Centre of Consciousness at the core of our very being.

Gently pushed by the breezes of the guru-mind, the individual destinies of some 25 people came together to spend two amazing weeks of work, laughter and transformation.

It seemed the gods were with us from the very beginning. The course started when the momentum of the *Yoga Nidra* seminar was slowly winding down. As part of this program, one evening the renowned Vedic scholar David Frawley was scheduled to speak on *pratyahara*. He showed us how *pratyahara*, the 5th limb of *yoga* according to Patanjali, was an ongoing practice in all *yogic* disciplines. Without always using this term, during the course, all our teachers would constantly remind us how we have to center our awareness in the here and now as the psychological *adhara* (ground) for *asana*, *pranayama* and meditation to unfold.

On the night before the kick off, Swami Veda presented us with the cosmological background of *yoga nidra*. True *yoga nidra* is partaking in the wakeful cosmic sleep of the Divine when the universe goes back into the non-manifest state.

Listening to Swami Veda always broadens the mind to encompass to whatever degree the vastness of the tradition we are trying to emulate....

And so, one fine Monday morning at 5AM, the course started.

As we were to learn soon from Swami Veda, paradoxically, TTP is not about becoming a teacher. It is about getting to know ourselves better, learning to live skillfully, joyfully and with a compassionate heart, and by doing so alleviating the stress and suffering of all living beings we come across.

The daily schedule was strenuous. From the morning prayers until the evening prayers at about 9 PM or later, we had to sit through about 2 hours of meditation, 2 to 6 hours of joints & glands/ hatha practice and theory, classes on breathing, purification practices, yoga psychology, Sanskrit, Vedic scriptures, the fine art of teaching asana, relaxation, meditation etc... There was never a dull moment! Even meal time became a *sadhana* of learning to recite the 15th chapter from the Bhagavad Gita and eating slowly, consciously and in complete silence.

Luckily, my warm water boiler was not working. I had no choice but to wake up by a shower of cold water in the cool Rishikesh pre-dawn!

Right from the very first day, although most of us were strangers to each other, Peter Fabian asked us to select a person to work with. Drop all defenses, attitudes of separateness and get going! Not being a *hatha yoga* champion, this was to me one of the toughest lessons to cope with.

But the miracle happened. In the beginning, most of us were living on their own private territories. But already by the end of the first week, we felt like one family, intimately connected to each other on the level of the heart.

To a great extent, this was due to the presence and the skills of all our teachers. Their ways of presenting the experiential teachings of Swami Rama and Swami Veda facilitated our coming together.

It is impossible to present in an adequate way the content of their classes as well as their style of teaching. All of them were the living proof that one can never imbibe spiritual teachings from books. One needs a living guide who is breathing life into the subtleties of the teachings by her or his day to day practice.

And so, I am only able to provide a few observations.

Chuck introduced us to the art of journaling as a tool to explore and befriend our own minds. In the beginning of the two weeks, in these early morning hours, he led us in a very gently manner through the joints & glands exercises. He created a very fine platform to glide effortlessly into the one hour meditation at 7:30 AM.

However, to follow the classes of Peter Fabian, one had to be wide awake!

He guided us through the labyrinthine pathways of our gross and subtle physiologies.

He made us explore the influences of joints & glands exercises and *asanas* on our body-mind and the other way around.

By his clear and at times forceful guidance, he made me aware of muscles, ligaments, strains and stiffness in certain body parts that I was hardly aware of. Luckily he made us discover certain pranic flows we may never have felt before as well. To him, as well as to the other teachers, the body is a shrine, a temple which has to be kept clean and strong in order for the Divine to shine through.

Asutosh, our very able *Hatha* yoga guide, builded upon the foundations Peter had lain.

Asutosh showed us what it meant to make a posture *sukham* and *sthiram*: stable and pleasant.

By the tone of his voice, his crystal clear instructions, and mostly by his mere presence, he created the magical space in which we could start to feel the true impact of certain postures. By creating these sacred spaces, more often than not, his sense of time seemed to dissolve as well. So, the *sevaks* in the kitchen had to be quite flexible in the timing of our lunches!

Marilou showed us graphically and experientially the art of diaphragmatic breathing. In her own inimidable style, she guides us through some of the purification *pranayamas* and *kriyas*.

I could never have imagined putting a rubber thread through my nostrils and observing it coming out through my throat!

As my personal mentor, she kept a watchful eye on me, many times gently correcting my postures or guiding me into alternatives which were less demanding.

She and the other teachers clearly showed us what *ahimsa* means in doing postures and in guiding other people through certain practices. To practice *ahimsa*, one has to be aware of the specific needs and limits of each and everyone, including ourselves.

Dr. Stoma Parker made us look at our own minds in terms of the categories of yoga psychology. Skillfully, he could weave this knowledge into systematically building up the steps of relaxation and meditation.

Pandit Chandramani taught us to discover the Sanskrit sounds in our mouth, throat and nose. He was really challenging us to enter by our own efforts into the intricacies of the Sanskrit alphabet. Like a sage of times gone by, he taught one of his classes outdoors which was very much appreciated.

Pandit Vishnu succeeded in presenting us with the fine flavors of the vast body of Vedic Knowledge. He opened our eyes to the tradition of the *rishis* to whom the *Veda's* were revealed.

Swami Ma Radha exuded the grace and stillness of the practices of contemplative walking, mantra repetition and meditation.

Almost every night, we were allowed to climb up the stairs to Swami Veda's Initiation room. Meditating in his presence is always a very charged and intensive experience. Meditation is indeed the lifeblood of the Himalayan tradition.

At the end of the two weeks, we could gather together in the same room for blessing, pictures and *Satsang* with Swamiji. Maybe also because of the impending festival of colors, all of us were in a festive mood.

Maryon, the moderator- or should I say Mother of our group- was delighted to introduce each and everyone to Swamiji.

Answering a question on how to imbibe the teachings, Swami Veda's main advice was: "*Live the teachings, then the knowledge will unfold from within*".

And so the training has not ended, it has only just begun.....

Dirk Gysels

Education of Children

*“Young age is the budding period of the flower of life.
It needs protection so that the diverse opinions of others
do not create confusion in the mind.
A tender mind can be bent easily.
Loving guidance and the right communication is important.
Parents who pay proper attention to their children
can help them to pass through the adolescent period.
This is a period of shaping the habits of the mind.”*
— Swami Rama of the Himalayas

Swami Veda invites his dear Spiritual Family Members to “please bring as many children and youths as you can to the Yoga Youth and Children’s Retreat 22 – 31 December 2011...so that the Grace and the practices and teachings of meditation in our lineage may continue into next generations and meditation may become a family- centered experience.” This event will take place at Swami Rama Sadhaka Grama in Rishikesh, India.

You may register at <http://www.ahymsin.org>

AHYMSIN Annual Report – 2010

– Sadhana Mishra, AHYMSIN Secretary

Due to Guru’s grace, the collective strength, spirituality and mindshare of each pearl of our Sangha, our universal family our mission experienced yet another successful year. We have progressed and we have learnt. Each experience has contributed towards our endeavor to continuously improve and evolve without losing the sight of our goal i.e. dedicated to making available and teaching the Himalayan Yoga Tradition as taught by Swami Rama of the Himalayas.

Recently in a BoD meeting, Swami Veda Bharati, our Spiritual Guide, requested his following views to be distributed widely:-

1. The only fundraising activity needed is LOVE. That is how SVB has managed this far.
2. The only administrative improvement needed is LOVE.
3. Teaching LOVE can stop wastage and also save money.

The Spiritual Guide’s views and knowing that everything is knitted well at a Divine level makes this document irrelevant. However, we are obligated to fulfill constitutional requirements. AHYMSIN office is pleased to share the Annual Report 2010 with you. Annual Report may not be all conclusive.

To download the complete AHYMSIN 2010 Annual Report as a PDF please click
http://www.ahymsin.org/docs2/News/1104Apr/AHYMSIN_Annual_Report_2010.pdf

What Sannyasa Means to Me

by Swami Chetan Bharati

*Salutations at the lotus feet of beloved Gurudeva,
naked and unadorned, free from tainted awareness;
through His compassionate love –
taming the perverse and faithless,
guiding them to spiritual freedom through all seasons.*

In the booklet titled SWAMI - A LIFE BEYOND KNOWLEDGE, A Garland of Memories* by Shri Swamiji, the second chapter starts with the words - "Renunciation is the final forgetting of "I" and "mine".

Merely looking at these words stirred the natural urge within, compelling the mind to dive deeper and long more intensely for "sannyasa-diksha".

What does renunciation mean to me? Giving one's self up to the Guru, without regret is renunciation. In true renunciation, the shishya "dies" so that only the Guru remains. This is called "diksha". Unwavering faith in the Guru is the first prerequisite.

When you remember to serve selflessly because you are in love, then it is an act of renunciation. Whatever actions you perform, when you do them with the bhava (sentiment) of guru-prityartham nishkamam (surrendering the fruits of those actions for the love of the guru, to appease the guru), then it is renunciation.

When the family of the individual gives their consent and willingness for the aspirant to receive initiation into sannyasa, then it is an act of renunciation on their part. Because theirs is the greater renunciation for they are offering their family member to serve the Universal Family.

Non-attachment and giving up of the fruits of one's actions delightfully is renunciation. Renunciation is expansion of the mind in such a manner that there remains no space for you and I; just as when you mix sugar and water the water and sugar cease to exist individually, yet they exist together as sugar-water.

In the words of the great child-saint Ashthavakra, "for the wise-one, there is nothing to renounce, accept or destroy." Learn only to avoid seeking for and attach to nothing. Where nothing is sought, this implies mind unborn; where no attachment exists, this implies mind not destroyed; and that which is neither born nor destroyed is the Self, is Truth, atman, brahman, God. The child-saint goes further and asserts "your bondage is that you practice Samadhi".

In truth, nobody has ever renounced anything. Nobody has anything to really renounce. That which is yours today was somebody else's yesterday and will again be someone else's tomorrow.

The term renunciation has been frequently used in various contexts in the scriptures. A renunciate is a-bhayam, not a threat to anybody. In this context a-himsa can be renunciation. A-himsa is renunciation in the sense that because you see the Self in all and all in the Self, you are incapable to cause harm, hurt to another. Here again, you are renouncing your individual limited "i-ness" and merging with the "Universal consciousness".

Renunciation means that one's love has expanded to encompass all beings as one's own. Though the term renunciation has a negative connotation, it has a profound positive philosophy as its basis. When one takes the vows of sannyasa, it is for the benefit of the many (bahu-jana-hitaya); for the happiness of the many (bahu-jana-sukhaya).

Non-duality is renunciation, non-discrimination is renunciation, and not seeking for anything is renunciation. Not to seek is to rest tranquil. That is the state of yoga, samadhi. In several discourses of Swamiji, he says that we must perform actions skillfully and without attachment for the fruits of actions, in a state of union, in the state of yoga. This is renunciation.

We are all his hands and feet.

Joanne Sullivan

Wonderful people pass through this small bit of land. I hope that what they are comes alive in this story.

Here in India, soon after I stop wearing my winter hat to bed, Passover comes.¹ Though I don't celebrate Passover in the traditional way here, it finds its place in me, and I feel at home. Along with the flush of new flowers, birds and the wild flurries of Holi colors, Passover brings alive the gratitude that comes with the end of the dark winter cold. It takes its name from the angel of death who *passed over* the houses of the Jewish slaves in Egypt and protected their children from the 10th plague on Pharaoh's Egypt, the death of every firstborn. After this, the Pharaoh set the Jews free.

In the spring of every year, my mother would tell me to go outside and pick a rock. She would put this rock together with our Passover dishes and utensils in a gigantic pot of water and boil it. She said that we cleaned the dishes like this to remind us that we were a part of the earth. Only then would the dishes be clean like the earth for Passover. It was as if we were not just here for ourselves. We were part of a larger flow. Lately, I have been reminded of this quite a bit.

Passover is a reenactment of how the Jews were freed from slavery in Egypt. That slavery still exists in many forms and cultures worldwide. It is good to remember the suffering of others whom we may not even know and to do what we can to reduce suffering— starting with taking responsibility for our own suffering and paying attention to how we might even unwittingly contribute to the suffering of others not yet born.

Passover comes with reminders of threads common to many traditions. It surprised me to learn that Mohammed emphasized the importance of the Jewish Passover many times in the Quran. The ultimate goal in both Yoga and Vedanta is freedom from the bondage of ignorance and pain. Traditionally, Passover celebrates the freedom of the Jews out of Pharaoh's Egypt, perhaps in 1246 BCE, but that date is disputed. Yoga is not a religion nor is Vedanta. Yoga is a corpus of practices and Vedanta is a philosophy to be lived. Both are a training aimed at leading to a way of being and seeing, just as the best of Judaism or any religious tradition is. Many modern Jews extrapolate from the Passover story the wish for freedom from oppression to all people everywhere. Some celebrate the search for spiritual freedom.

Springtime is a time of deep cleaning. As in many households the world over, spring cleaning is a time to expunge the dust and debris from every corner of the house and a time to free oneself of things one does not need. My mother practically emptied the closets, attic and cupboards every spring and gave things to those who needed them. I seem to be moving in that direction, bringing order and simplicity where there was a profusion of confusion, both physical and otherwise.

There are some Passover practices special to this time of year which reverberate in all times. Matza, a cracker made from unleavened dough, is eaten instead of bread to remember the hasty escape of the Jews from the Pharaoh; there was no time to let the dough rise. During Passover, bread is also a symbol of being puffed up with false pride so during Passover bread is not eaten. It can be a gentle *tapas*, an austerity, not indulging in the simple pleasure of eating bread. It can also be a form of *smrti* or mindfulness of old habits and inclinations.

Before the start of the holiday, the children hide bread in the house. Before nightfall at the start of Passover, the father or grandfather does a search of the whole house, looking for any bread or other *chametz* (food not eaten during Passover). Once, before Passover, I hid a piece of bread in the freezer, expecting my parents to find it. Having forgotten that I hid bread there, I was chagrined to find it several days well into Passover.

Elijah is an important figure in the Jewish mind, especially during Passover. In the Bible he is said to be one of only three sages who saw God face to face and did not go mad or perish in flames. Elijah also represents the stranger. Because the Jews were strangers in a foreign land and because historically Jews have often been outsiders, we welcome the unexpected guest. There was always a place for Elijah at the *seder*, the special Passover dinner where the Passover story is read aloud. A full place setting and a chair were left empty at the table to remember him and to feed any wayfarer who might appear out of the night air.

Elijah always comes unannounced. In the true spirit of Elijah, *Atithi*, the word for *guest* in many Indian languages, literally means *one who comes without appointment, without notice*. (A= no, not + *tithi*=date, appointment) Elijah might be disguised as a beggar or a king. You only know it was Elijah if he disappears in a poof once a situation is resolved or a lesson learned. We also left a glass of wine for him at the kitchen door which was left open to the fresh night air of spring. By the end of the evening the glass was always empty. Elijah had come and blessed us!

Swami Veda encourages the practice of keeping a gratitude diary, jotting down at least one thing per day. Cultivating gratitude can lead to *santosha* or contentment, one of the 5 *niyamas* (restraints) of Yoga. Here, contentment is not complacency; rather it is a kind of mental and spiritual rigor that dislodges old habits of worry and mental grumbling.

I recently awoke one morning with the Passover song *Dayenu* going through my head. *Dayenu* goes back to the 9th Century and is sung by Jews around the world during Passover. It is about contentment and gratitude. Its refrain *dayenu* means *it would have been enough, it would have been sufficient* had God given only one gift and not all the others. It goes over a whole list of things, many associated with the Passover story.

Over the years, when *Dayenu* goes through my head, I think more about the great blessings of my life and how it would have been enough if just one or none had been given. It is a powerful affirmation. As I sing it, I mentally go through my list of wonders, one by one. The song *Dayenu* can be an exuberant exercise in gratitude, contentment and detachment.

Jews in Afghanistan and Iran, while singing *Dayenu*, hit each other over the head with green onions. (Not being Afghani or Iranian, our family didn't do this.) The onion-hitting commences at the part *Even if you had supplied our needs in the desert for 40 years but not provided us with manna*. Some say that this was a reminder to let go of cravings for foods that the Jews no longer had in the wilderness but had enjoyed while enslaved in Egypt (like onions); others say it is a reminder to examine one's cravings for unnecessary things.

Some of the other stanzas of *Dayenu* are:

If He had brought us out of Egypt. (It would have been enough.)
If He had split the sea for us. (It would have been enough.)
If He had drowned our oppressors. (It would have been enough.)

But wait. It says in The Bible that after the 10 plaguesⁱⁱ scourged the lives of the Pharaoh and his people, the Jews went free—only to be chased into the Red Sea by the Pharaoh's men. When all seemed lost, God sent a miracle—the parting of the Red Sea—and the Jews rushed safely across to the other side. Seeing this, the Egyptian soldiers hurried after in the dry swath of land before them, but then the sea closed in on them and they all drowned.

Then the Jews rejoiced at the death of their enemies, but God called out to them that this joy was ill placed. *Do not to be glad for the suffering of your enemies. The Egyptians are My children too.*

Recently, a friend confided in me about a great loss. This prompted me to look for a passage in Martin Buber's *Tales of the Hasidim* but I couldn't find it. I came across a far more interesting remedy for the pain she was suffering. It was *Love for Enemies*. A well loved rebbe (rabbi of rabbis) admonished his son to pray for his enemies. *If you think this is not serving God, he said, you should know that this prayer exalts God more than all the other prayers.*

I thought about this a lot. How could praying for an adversary be the highest prayer? Perhaps because it defrays the false reality (incorrect perception really) of *my turf* and *my terrain* for a higher reality— that we are all inextricably interconnected. Not only that, it reaffirms *the Shema*, sometimes called the highest prayer in Judaism, which is often translated as:

Hear, O Israel, the Lord our God, the Lord is One.

Swami Veda has said that in the middle of a heated argument, offer a glass of water to the person with whom you are arguing. *Do a secret favor, make a silent blessing for one with whom you are at odds, he would say. And don't tell—anyone—or it is an energy leak on that meritorious act.* Once told to another, an intended selfless deed can morph into an act of ego or false pride.

All this fits nicely with giving up one's own small square of Personal Real Estate. It is the kind of opportunity I have been looking for lately. And then another such opportunity arrived: Holi!

Holi is another spring festival which at its core best, asks us to step aside, to forgive and be forgiven like children at play. It is the Indian spring festival of colors, mischief and of symbolically killing the demon and washing away old grudges. It starts the night before with a big bonfire made of the dead wood and leaves of winter. The following day, you splash all your friends and enemies with colored water. Some do it from the rooftops. Then together you might all walk down to Ma Ganga (the Ganges River) and wash it off.

Well, this year I did my share of water-vaulting—not with chemicals but with colored powders made from tulsi and beets. One little boy pelted me about 30 times and I feigned terrible defeat as many times. He didn't get bored but I finally did so I took my bucket and walked into the center of the playing field. Under attack from every direction, I decided to just sit down on a convenient bench and take it. Many jubilant cries, handfuls of colored powder and buckets of water later, a bunch of us stood by the water spigot and helped each other get the colored powder out of our hair and faces. Then I flagged down a friend who gave me a ride on the back of his motorcycle to Ma Ganga.

That was the most fun of the whole day. It was a feat to get on the motorcycle, but once on, I barely held on. It felt like just letting everything fall away from me. Once there, I walked along the beautiful blue and hardly anyone was there, a rare opportunity on Holi. I sat straight and still near the river's edge, my feet on the first step in the water, at one with the world. Then people arrived and splashed the step-sitters so vigorously that I didn't even have to slide down the last slimy stair to immerse myself in Ma Ganga. *She* came to me.

I was given a ride back by motorcycle by another wonderful friend. I got to catch up with the extraordinary turn of events in his life, the kind of holiday sharing that reminds me of playing with my favorite cousin on Passover. When I got home I washed myself and my clothes for 2 ½ hours. Pink hair and green fingernails, it was almost time for the very best part of every day, sitting upstairs in silent meditation for an hour with the formless form of Swami Veda Bharati. Later I heard myself say to a friend who, somewhat depressed, had not come to meditation, *the guru has no body. The world is in pain. We are all his hands and feet. He needs you.*

Isn't this true in any tradition, guru or no guru, belief in God or not? Every action or refusal to act affects the whole.

In India, it is common to reflect on non-ownership and non-doership after any act with the following prayer:

*Om tat sat brahma panam astu.
May all this be an offering to Brahmanⁱⁱⁱ.*

ⁱ It begins at nightfall of the first full moon after the spring equinox and ends at sunset of the 8th day except in Israel where it ends one day earlier. This year, 2011, it begins on April 18th and ends on April 26th (April 25th in Israel).

ⁱⁱ The 10 Plagues of Egypt: The Nile River turned to blood, Egypt was covered with frogs, gnats, flies, cattle plague, boils, hail, locusts that devoured all the crops, total darkness for 3 days over Egypt except over its Jews, the death of all first-born Children except that the angel of death *passed over* the houses of all Jews, sparing their children.

ⁱⁱⁱ God, the One God that is All, the Absolute Reality, the Expansive One, at once vast and infinitesimally small

Full Moon with Swami Veda

On the March 19th 2011, the moon was of supersize as the moon was the closet to the earth in the past two decades. As usual, Swami Veda Bharati was sitting in meditation with his students worldwide (he sits on every full moon day throughout the year wherever he is). Following the tragic event in Japan, Swami Veda has asked all his students who joined him in the full moon mediation to dedicate the fruits of their practices and prayers to all the people who are suffering from disasters, not only in Japan but in any parts of the world where sufferings persist. For instance, 2,880 children in Africa are still dying of malaria while 14,400 children worldwide are frozen and starved to death each day.

This was the first time a group of Thai people gathered together at Himalayan Thailand center to join Swami Veda on the full moon day. Balraj, a dedicated Malaysian student of Swami Veda, happened to be in town and kindly offered to lead the relaxation and meditation class. We also have an honorary visit by Teacher Paramita (Kru Tim) from True Balance. Teacher Ekachai (Kru Lek), was leading a yoga seminar in Ratchaburi and he got all the participants of his program into a meditation session at the same time (19.00-20.00). We also had 5-6 people who could not come to the center but did the meditation at their own places. Thank you everyone for this joining Swami Veda in this wonderful contributions. May Dhamma (Divine) mother, Buddha, Jesus and all the enlightened beings shower all with their loving blessings.

นั่งสมาธิคืนพระจันทร์เต็มดวงกับสวามี เวทะ

ในคืนวันพระจันทร์เต็มดวงที่ 19 มีนาคมที่ผ่านมา, เราจะเห็นได้ว่าพระจันทร์มีขนาดใหญ่มากกว่าปกติ ทั้งนี้เป็นเพราะในคืนนั้นพระจันทร์ได้โคจรเข้ามาอยู่ในตำแหน่งที่ใกล้กับโลกมากที่สุดในช่วง 20 ปี และในคืนนั้น ท่านสวามี เวทะ การดีก็ได้ปฏิบัติภารกิจของท่านเป็นประจำทุกคืนวันพระจันทร์เต็มดวง คือการนั่งสมาธิกับลูกศิษย์ของท่านทั่วโลก ไม่ว่าท่านจะอยู่ที่ไหนก็ตาม ท่านไม่เคยละเลยภารกิจนี้เลย สืบเนื่องมาจากเหตุการณ์ที่น่าเศร้าใจในประเทศญี่ปุ่น ท่านสวามี เวทะ ได้ขอให้ลูกศิษย์ที่ร่วมนั่งปฏิบัติสมาธิกับท่านในคืนนั้น ให้อุทิศบุญกุศลอันเกิดจากการภาวนาสวดมนตร์ให้แก่ผู้ที่กำลังเผชิญกับความทุกข์จากภัยพิบัติ ไม่เพียงแต่เฉพาะในประเทศญี่ปุ่นเท่านั้น แต่รวมถึงความทุกข์ทรมานที่เกิดขึ้นในส่วนอื่น ๆ ของโลกนี้ด้วย ยกตัวอย่างเช่น ในทวีปแอฟริกา มีเด็ก ๆ ที่ต้องเสียชีวิตเนื่องจากโรคมาลาเรียเป็นจำนวนถึง 2,880 คนต่อวัน จำนวนเด็กที่ต้องตายจากความหนาวและความหิวทั่วโลกสูงถึง 14,400 คนต่อวัน

Swami Veda's SRSG Teaching Schedule

Below is the teaching schedule of Swami Veda for 2011 at SRSG:

8th April – 12th April - sapta shloki Gita

2nd May – 12th May - continuation of special verses on the Gita

15th November – 2nd December – Prashna Upanishad (The Upanishad of six questions on prana) with the commentary of shankara

4th December – 10th December – select portions of the Upanishad concerning the Mahavakyas (The Great Key Sentences)

12th December – 19th December – continuation of Prashna Upanishad

Note: Texts for January – May 2012 will be announced.

Thanking you.

Serving Swami Veda,
Swami Chetan Bharati
SRSG, Rishikesh

Editor's note:

To arrange a stay at Swami Rama Sadhaka Grama, please follow this link:

<http://www.ahymsin.org/main/index.php/Contact-Us/Accomodations-and-Reservations.html>

Note: The Yoga Youth and Children's Retreat will take place at SRSG 22nd – 31st December. Please see

<http://www.ahymsin.org/main/index.php/2011-Youth-and-Children-s-Retreat/yoga-youth-and-childrens-retreat-december-2011.html>

The Lawrence School Visits SRSG

Namaste dear yoga family,

From the 27th till the 30th of March, we had the honour to receive a very special and lively group in our ashram. Thirty-one boys, ages 10-15, travelled to SRSG from The Lawrence School in Sanawar, India, located near the hill station of Shimla. Sanawar is a co-educational boarding school, one of the top schools in India, and has students of varying backgrounds from all parts of the sub-continent.

The idea to visit our ashram came from their yoga teacher, Dr. Sanjay Sharma, a sadhaka who lived in an ashram himself for a few years and visits Rishikesh often.

It was an exciting though challenging event as this was the first large group of young people we have stay at our ashram. One of the big challenges was to offer them an educational programme which was both fun and interesting. The first day we noticed that the programme was too hard for the boys. After a few changes and with help of Pamela Khudan from Trinidad and Tobago, we were able to make our classes more interesting and child friendly. Classes like Science of Breath and the Yamas and Niyamas were offered in a more playful way. We blew up balloons to feel how the diaphragm works and the boys created skits to illustrate what Ahimsa means to them in their daily lives.

I am happy to say that it turned out to be a great success, with both groups, the ashram teachers and the boys, learning a lot from each other. Most important of all, we had a lot of joy in the process.

At the end of the four days we had a small evaluation with the children and asked them to share something about their experience with us.

The following are a few remarks from the boys.

"It was a lifetime experience which I will never forget all I have learned. The teachers are very different and loving. I would like to stay and learn more things." - Gobind-

"The experience in this ashram was really fun. I have learnt many things here. Especially the meditation, yoga etc. I learnt the different exercises of yoga I also liked the teachers here, they teach whole heartedly. We have also gone for a little walk. We also went to Rishikesh main market and bought different things and collected Ganga Jal. The trip to this ashram was the most interesting trip out of my whole trips and I wish I can visit here again!!" – Tarush-

"My experience in this ashram was actually amazing. Because we had two days silence and relaxation which was a cut from our school busy and stressing routine. I really appreciate the motto of Ahimsa and peace followed by the swamis, teachers and every member. By listening to stories about Swami Rama's life I really got very impressed. The most I liked was that before we started doing anything we did the two minutes silence, which really gave me peace for my short temper. I thank Mr. Ramparkash for

being such a wonderful Big brother. Even the teachings of Swami Vachanananda and Gian Carlo.” – Saurav-

“It was a lifetime experience which I will not have again in my lifetime. I never forget the Big Brothers and Sisters. I loved going for every class willing to learn something new every day and I was so lucky to meet Swami Veda Bharati and to talk to him and know about his and Swami Rama’s life. After this experience I would share the experience with my relatives, parents and friends. I will suggest them to come and I will also try to come here every year. I would like to tell you that I do not feel like going. I am sure that my life will be better after this experience. Thank you.” – Indereshwar-

Personally I am most pleased to see how our SRSG family worked together as a team, helping each other wherever necessary; in planning, serving, teaching and playing with the children. I think we became like children ourselves, more spontaneous and joyful. For me it was a great improvement in my sadhana. It was nice to see how all the people at the ashram, guests and ashramites alike, have a strong affection towards children, and each teaching them in their own special way.

I believe that our SRSG family has learned a lot from this event and is ready for the upcoming Yoga Youth and Children’s Retreat in December 2011.

Looking forward to it!

In service of the children,

Nalini Behari

2nd year Gurukulam student from The Netherlands

Editor’s Note:

Swami Veda Bharati invites families within our Spiritual Family to attend the Yoga Youth and Children’s Retreat, 22nd – 31st December 2011 at Swami Rama Sadhaka Grama. For more information, please visit:

<http://www.ahymsin.org/main/index.php/2011-Youth-and-Children-s-Retreat/yoga-youth-and-childrens-retreat-december-2011.html>