



# SETU



Vol I, Issue VII

July 2010

**Hare Rama! SETU** seeks blessings from **Param Pujya Guruji, Gokarna Mandaladheeshwara, Srimad Jagadguru Shankaracharya Shree Shree Raghaveshwara Bharati Mahaswamiji** on the auspicious occasion of Gurupurnima, which will be celebrated on 25th July 2010, the full moon day in the Hindu month of Ashad . This sacred day is celebrated and dedicated to the great sage Vyasa. We are all indebted to this ancient saint who gave us the Mahabharata and the Srimad Bhagavata, and is said to have even taught Dattatreya, who is regarded as the Guru of Gurus.

On this day, devotees worship Guru Vyasa in honor of his divine personage, and their respective 'Gurudevs', or teacher. This day is also of deep significance to the farmers, for it heralds the setting in of the much-needed rains. The advent of cool showers ushers in fresh life in the fields. It is considered a good time to begin any lessons. The period 'Chaturmas' also begins from this day. In the past, wandering spiritual masters and their disciples used to settle down at a place to study and discourse on the Brahma Sutras composed by Guru Vyasa, and engage themselves in Vedantic discussions.

This is the time for us to realize the sacred significance and the supreme importance of the Guru's role in the evolution of our soul and understand that our Guru is the bridge, the SETU for the individual to transcend the bondage of sorrow and death, and experience the Consciousness of the Reality. Many salutations and namaskaras at the lotus feet of our Parama Poojya Guruji!

In this issue we shall explore the answers behind life and death, ponder about our attitudes to various situations in life and mind control. You will of course be enthralled by a very beautiful explanation by our Poojya Guruji about a major ritual in life, a life transforming one! With this issue we also bring you a new column which will surely benefit each and very one of us, parents and students alike. Read on!

-Rajalakshmi Kameshwar Joshi

## HIGHLIGHTS OF THE MONTH - JUNE

On 10th June 2010 Guruji visited the Shri **Amrutdhara Goshala** at Kaggalipura, Bengalooru. Guruji inaugurated and graced a function "**Govigagi Ondu Samje**" (An Evening Dedicated to Gomata) at the Goshala on 12th June.

On 16th June, Guruji inaugurated the "**Shashti Parva**" or the Sixth Phase of the **Kotirudra** Chanting being held in the Mahabaleshwara temple premises at Gokarna. This function was also attended by Poojya Shri Abhinava Vidyaranya Bharati Swamiji of Kudali Shringeri Matha, the local MLA Shri Dinakar Shetty, Shri Bhimeshwara Joshi and other distinguished personalities.

On 25th June, Guruji felicitated the ex-students of the Gurukula run by Shri Ramchandrapura Matha at Hosnagara. On 27th June, Guruji inaugurated the **Kshira Dhara** programme, the inauguration of the Manufacturing Plant Unit of Nandini Milk Dairy at Padmanabhanagara, Bengalooru. On 30th June 2010, Guruji visited the Tirupati Tirumala and Padmavati temples to offer puja before proceeding towards Kolkatta.

## GURUJI'S TRAVEL SCHEDULE FOR JULY 2010

In the first week of July, Guruji will visit Brahmपुरi (Behrampur) and Balasore in Orissa and reach Kolkatta on 4th July 2010. On 15th July Guruji will leave from Kolkatta . On 19th July Guruji will reach Kurnool, A.P. and reach Gokarna on 21st July after visiting Hospet, Karnataka. Guruji will celebrate **Gurupurnima** on 25th July at Ashoke, Gokarna and observe **Chaturmasa** from 25th July to 23rd September 2010 at Ashoke, Gokarna.

Shisyas and devotees are requested to participate in the Gurupurnima & Chaturmasa celebrations at Gokarna and seek Guruji's blessings.

For further details regarding Guruji's schedules or any events, please contact Rajalakshmi Joshi Ph: 09821007838 email:rajalakshmi.j@gmail.com

## EVENTS PLANNED FOR JULY IN MUMBAI

A meeting with all Guru Bhakthas has been arranged on **11th July at Pejavar Mutt between 3.00p.m.-6.00p.m** to discuss the further action in the **Koti Rudra Yagna at Gokarna**. Brahmins who can actively participate in Koti Rudra Yagna, and shishya/ bhaktas who can support the Koti Rudra Project in any way and contribute to it are invited to come.

Dharmadarshi of Shri Horanadu Annapoorneshwari Temple, Shri BheemeshwaraJoshi, Shri Krishna Kumar Atrijalu- chief co-ordinator, Koti Rudra central committee and Shri Rajashekara Hebbar will be sharing with us the details of this programme. On this occasion a Bhakthi Gana music programme will be presented by our senior member, Carnatic Music exponent, Vidushi Smt. Veena G. Shastry and team.

All are requested to attend this programme in large numbers with family and friends. Please actively participate in Koti Rudra Maha Yagna being performed at Shri Kshetra Gokarna.

For any queries contact Mr. Kuloor Subrahmanya Bhat @ksubbanna@yahoo.com or call : 09594165004 / 09869488979

### "Gavo Vishwasya Matharaha" Cow- The Universal Mother

Salutations to GOMATHA, the nourisher of all lives!

The Shree Math has committed itself to the noble mission of saving, caring and propagating native Indian breeds of cattle. It is a matter of great concern that many of these rare breeds like Malnad Gidda, Ongole, Gir, Javari, Rati, Sahival, Krishnavalley, Vechur, Khilari, Amrithamahal, Kankrej, Hallikar, Dangi etc., are on the verge of extinction. These cows are procured from different parts of the country and reared in the sylvan atmosphere of Hosanagara and other **Goshalas** set up by Shree Math. 'Amruthadhara', the unique cattle shed at Hosanagara, houses the largest variety of native breed cattle in the country and is a true Gokula of modern times. This eco-friendly Goshala provides a lot of space for the cattle to move around and fulfil their needs. On the same lines 'Amruthadhara' Goshalas have been set up in **Kaggalipura**, near Bangalore, **Bajakudlu**, near Perla, Kerala and at Kolad near Mumbai.

Today, the milk of human kindness has drained from the hearts of men and the cow is viewed just as a milking machine whose final destination is the slaughter house The Shree Math has taken many positive and practical steps to prevent cruelty towards this universal mother. Mass awareness programmes on the benefits of rearing and protecting native cows are arranged in different parts of the country. The Shree Math endorses the maximum utilization of cow dung and urine in industry and households, thereby, motivating farmers to take care of their cows till the end of their life spans.

A unit has been set up in Hosanagara which manufactures life saving drugs, fertilizers, agarbathis, pesticides and other products of daily use like tooth powder, soap and shampoo, out of milk, ghee, cow dung and cow urine. These products will be marketed through various outlets affiliated to the Matha. A research centre and a library for the collection and study of books related to cattle rearing and breeding is being established.

To **create awareness** about the importance of Indian Cow breed, the Matha has conducted many **campaigns** and also constituted committees at taluka and district head quarters to facilitate establishment of Goshalas, centers for procuring Cow urine, cow dung and organizing awareness programmes.

#### DIFFERENCE BETWEEN INDIAN BREED AND FOREIGN HIGH BREED CATTLE

Indian Breed	Foreign High breed Cattle
Excellent quality of milk, less fat content, more iodine, easily digestible	Not of high quality
Less expensive to maintain	Maintenance cost is more
Milk excellent thick, less cholesterol	Thin milk
High resistance to drought	Gets tired early
Active	Lazy by nature
Cow urine - high medicinal value	Cow urine – less medicinal value
Have more immunity, can fight deadly diseases	Prone to deadly diseases
Easy to rear in any place and climate	Can rear only in certain climate
Can be used in agriculture and in milk production	Can be reared only for milk production

This mammoth project needs massive support from the general public.

\* You can help us by sponsoring the feeding expenses of a cow - Rs. 6000/- per year.

\* You can sponsor the cost of research projects on any of the native breeds - Rs. 1,50,000/- per year.

\* You can donate rare native cattle to Amruthadhara.

\* You can contribute in cash or kind towards the building of new cowsheds.

\* You can donate cattle feeds.

\* Use and motivate others to use products manufactured from cow dung and urine.

\* **ABOVE ALL, LOVE, PROTECT AND WORSHIP COWS DAILY AND FOREVER.**

Taken from "srimath.org" the official website of Shree Ramachandrapura Math Ph:08185 256050 E-mail :info@srimath.org

**For contributing to AMRUTDHARA GOSHALA, SRI BRINDABAN, KOLAD", Mumbai's very own Goushala, contact Smt.Ishwari Bhat@9324659294**

"We highly appreciate the contribution of Rs.1500 by a well-wisher from Mumbai towards the expenses of SETU. Harerama."

## STORY ON GOU-MATA

Nandini, the daughter of Kamadhenu or Surabhi, the celestial cow, lived in the ashrama of MahaRishi Vasishtha. Once, King Kaushika came to this ashrama. He was warmly welcomed by Sage Vasishtha and to his great surprise, the humble sage was able to feed the king and his army sumptuous food and look after their every comfort. On questioning the Sage about his ability to do so, Rishi Vasishtha told him that Nandini looked after his every need. Immediately the king was seized with a desire to own Nandini. He offered the Sage a sizable amount of money in exchange of Nandini. But the good Rishi knew that Nandini was priceless, she would only live with a person who had controlled his desires, who did not care for material wealth. So the Sage refused to give up Nandini. This enraged the King who thought that he could put Nandini to better use. He started threatening Sage Vasishtha and sent forth his army to capture Nandini. Rishi Vasishtha was able to reduce the whole army to dust with his yogic powers. He forgave the King and sent him home.

But King Kaushika could not tolerate his defeat. He prayed to Lord Shiva, gained astral weapons from him and once more tried abducting Nandini. This time, Rishi Vasishtha used his BrahmaDand and defeated the King. Now the King went into contemplation and realized that the Rishi had more abilities that he had even imagined. This set him on the path to attain a BrahmaRishi status, to become equal to MahaRishi Vasishtha. The King became Vishwamitra and in course of time attained the BrahmaRishi status. He went on to create the most sacred Gayatri Mantra; several Vedic Hymns are attributed to him and he even taught Lord Sri Ram and Laxmana the use of celestial weapons. He attained total mastery over his senses (Indriyas).

Thus, the king who came to abduct Gou-Mata, unknowingly received her grace and became one of the foremost Rishis of this wonderful land, where Gou-Mata is still revered and worshiped.

Jai Jai Mata, Jai Gou-Mata!!!    **Jai Jai Mata, Jai Gou-Mata!!!**

## YAKSHOTSAVA 2010, MUMBAI .....

Satish Kumar K.C.



The Kannada Kala Kendra, Mumbai organised a five day programme, Yakshothava 2010 with artist from Mumbai and Udupi which was held from 11th June 2010 to 15th June 2010 at different venues all over Mumbai. Each programme comprised of prasangas from Mumbai team (Kannada Kala Kendra) followed by another prasanga by professional artists from Udupi. The show went off very well and was attended and appreciated by a large number of Yakshagana enthusiasts.

Sathish Kumar K.C our Havyaka member from Mumbai actively participated and performed 3 roles on different occasions, namely Balarama in Prasanga Jabavathi kalyana, Shurpanaki in prasanga Panchavati and in prasanga Veeramani Kalaga, he donned the role of Shatrugna.

## ಗೋ ಗೀತೆ

....Contributed by C H Satyanarayana Bhat, Bangalore

ಮಗನೇ ನನ್ನ ನೀನು ಮಾರ ಬೇಡಪ್ಪಾ! ೨

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## GREATNESS OF JAGADGURU SHANKARACHARYA



Another incident in the life of little Shankara is depicted here. (This incident was narrated by Guruji when He had come to Mumbai once ...)

Little Shankara's mother used to worship the divine Goddess Kali everyday, at a shrine a little away from their house. She used to take Shankara with her and used to carry a small vessel filled with milk as an offering for the Goddess. After the worship, she used to allow Shankara to drink the milk, which was now 'Prasada'.

Once she was unable to visit the temple and so requested little Shankara to take the milk to the temple and offer it the Goddess, himself. The ever dutiful Shankara took the pitcher of milk and offered it to Kali Mata, just as his mother would. But to his surprise, Kali Mata did not drink the milk. He pleaded and pleaded with Her to come and drink the milk, as he was sure that he had

done something wrong and that was why Kali Mata had not accepted his offering. His tears moved the heart of the Divine Mother and She decided to physically accept his offering. But another surprise awaited both, the Deity and Her Devotee.

Little Shankara was upset that Kali Mata had drunk up all the milk and had not left anything for him, as She usually did. He started crying even more copiously and the Mother was confused as to what She should do now. With a small suggestion from Lord Shiva, the Divine Mother now filled the pitcher with Her own milk. Little Shankara was now very happy and he drank this milk to his total satisfaction. It is believed that by drinking the milk of the Divine Mother Herself, Shankara was able to attain wisdom before he was even seven.

Shankaracharya makes mention of this incident perhaps in His 'Soundarya Lahiri', the book devoted to the Divine Mother. In the 75th verse of 'Soundarya Lahiri', He mentions that by drinking the breast milk of the Divine Mother, the child of the Dramila country became a noted poet among great composers.

Note : Dramila country is what our modern racists have made into Dravida. Actually Dramila is part of our ancient Bharata-Khanda. *... to be continued*

### Bhaja Govindam

.. Dr. Sharada Jayagovind, Bangalore.

During his discourse on Adi Shankara's Bhaja Govindam , Sri Swamiji asked the audience , "What is birth?"

One of the devotees answered, "Birth is nothing but the Atman taking a new body".

Guruji then asked, "What is death"? The same devotee then answered, "Atman discarding the worn out body".

Sri Swamiji asked us, "If it is so simple, then why do people fear death?"

There was silence.

Sri Swamiji went on to explain that people fear death because they are not ready to depart. Through a simple analogy, Sri Swamiji continued, "Death arrives like a bus which we have to board. There is no choice. If we have completed our work, we are happy to board it. If we have not completed the work, we are tense and are reluctant to depart".

Sri Swamiji's explanation set me on an inward enquiry ...What work? The duties of a householder? They are never ending. The demands of the body and the process of living continue till the end. When love binds us to our family and friends how to depart with ease and comfort? Is it possible? How to complete the process of living and get ready to die?

Swamiji explained, "If we have to eat the jackfruit, we have to cut open the fruit and see that our fingers do not get stuck to the glue. If we smear the fingers with oil, the job is done easily and efficiently. Otherwise, eating jackfruit could be a messy job. Similarly, if we want to live happily, we must not get stuck to samsara. We have to smear ourselves with the oil of nama smarana- Baja Govindam.. Chant the name of God. And for God's sake...do not attach strings to it."

Guruji continued, "When you bathe in Ganges, you hold on to the chains at the bathing ghat so that the floods do not drown you. You begin to enjoy the swim and the bath. Similarly hold on to the chains of Baja Govindam you will safely cross the bhava sagara and reach God."

Guruji turned towards the devotees who were squatting on the floor and said, "Imagine that your skin is stuck to the floor; do you think you can get up with ease? It will be very painful and difficult. Learn to live like the drop of water on the lotus leaf-which is attached and yet detached. Then when death approaches, you depart noiselessly like a leaf falling from a tree."

The discourse emphasised that we are like travellers on a journey. God has given us this body to fulfill the task of self and God realization. But often we forget this goal and spend all our time and energy in pursuit of beauty, wealth, knowledge and power. When death knocks on the door, none of these help us. It is only the glorious name of Govinda which can remove the fear of death.

There was nothing very special about Dharma Raja, the eldest of Pandavas, when compared to Arjuna or Bheema. Yet he could embrace death valiantly and reach the heaven because he followed the path of Dharma...

As Guruji's voice trailed on, the meaning of the word "work" flashed on me. It is to follow the path of righteousness; it is to live with God. It is to work for the Atma Raja who resides within us.

This page has been sponsored by Shri Ganesh K. Hegde, Santan, Pune.

We spend every moment of our precious life, connected to the external world. Everything is in relation to the outer world. Our pain and joys too are external, and in fact everything about us is external. These are the qualities of a **pashu** (animal). On the other hand, a "**Pashupati**" is someone who is in harmony with the self, and has realized that his "True self" is not the body, but the Atman.

What distinguishes manushya (humans) from a pashu? "**Mastery over the senses!**" Even animals have external senses, but they cannot master or control them. One who masters the senses is called "**Manjeet**". You must have heard the phrase, "**Mann jeete, jag jeete.**" which means, "A person who has won over his mind (mann) has won over the world (jag)! "Jagjeet" means someone who has conquered the world. This does not mean victory over the external or physical world, but victory over the internal world, the senses and finally the mind and sanskaras. Till then we are slaves of our own mind and the mind has, in fact, conquered us.

The most fortunate janama is the "Manushya janma". This is because it is only a manushya (human) who can go beyond his mind and enter into the realms of the inner self. Other animals and organisms are not blessed with this gift of God. Tigers and all the meat eating animals eat meat throughout their life and cannot change their food habits. They cannot survive without eating meat and they cannot change these sanskaras, traits. But WE are given a choice. We humans are the only ones who can change our inborn qualities, if we wish to. So we must not waste this precious **manushya janma**. Our pain or happiness should not depend on the external world and the situations we are in. We have a choice, to react the way we want, and not be controlled by others or circumstances.

We humans, have been given this special gift by God, the ability to change or control our inner qualities. This is possible only by the grace of the Guru and by the grace of our OWN self. We can achieve mind control which is possible through **meditation**, because it has the power to transform! For meditation, the first thing to do is to find a quiet place and preferably meditate early in the morning, at 12 in the afternoon or at sunset. The transformation during meditation is a marvelous experience! It is almost like a caterpillar covering its entire body with its own saliva and waiting (hibernate) inside the cocoon. When it finally breaks open the cocoon, out emerges a beautiful butterfly!

Similarly, by the grace of the Guru, and our OWN efforts we can transform ourselves gradually through meditation and achieve the status of Manjeet and rule our own Jagat.

## JUST ONE QUESTION

...answered by Poojya Guruji

Brahmopadesha Is Said To Be A Turning Point In Every Child's Life... Please Explain How Brahmopadesha Helps An Individual And Its Effect (Prabhava) On The Child's Future Life.

## GURUJI'S ANSWER:

'Brahmopadesha', 'Upanayana' or the Sacred Thread Ceremony is a ceremony which comes once in a lifetime. It brings about a change in the life of the person receiving the Brahmopadesha. It symbolizes putting of a 'Sutra' in his body, the 'Brahma Sutra'. The life of a Human Being is different from the lives of birds and animals. We follow rules, laws made by God, and these laws are differently defined as 'Shastras'. During the Upanayana ceremony, the Vatu (child) is informed of the rules defined in his life from then on ... for eg. the Purohit says 'Don't sleep in the afternoon from now on, do your studies sincerely from now on, do 'Sandhya Vandana' at least twice a day daily', etc.

Brahmopadesha can be split into two: Brahma – Devaru who blesses us with Sadbudhi and Upadesha – this is the Gayatri Upadesha which Enlightens our Budhi, our mind. In life, misfortune befalls a normal person when he takes a wrong decision at a wrong time. But one who chants the Gayatri Mantra regularly everyday, becomes enlightened enough to take the right decision at the right time. This powerful Mantra itself acts as a protective shield and prevents one from taking the wrong path in life. Gayatri Mata leads one on the path of Satya Dharma. It is for this reason that from about 7 crore Mantras, Gayatri Mantra is considered the Shreshth Mantra or the Parama Mantra. It grants its invocator Sampat, Bala and Jaya ie. Wealth, Strength and Victory. It leads one from Budhi to Sadbudhi ie. from Intelligence to using this intelligence for the good of the world.

Upanayana also can be split into two: Upa and Nayana ie. seeing from a very close distance. (In this ceremony the child is made to sit on the father's lap and both are covered with cloth. When light streams through for the first time when the cloth is lifted, the child and the father both have a close eye-to-eye contact and both should have eyes only on each other). For a child, the first vision, the first touch is the Mother's touch. The mother then shows the child, his father. It is the Father who introduces the Guru and the Acharya to the child. And through the Acharya and the Guru, the child sees the form of God. This ceremony is the first step to seeing the unseen God. The child is now vested with 'Sukshma Drishti' or divine sight to see the unseen. Brahmopadesha leads one on the path of enlightenment, on the path of contact with the Lord.

Another name for one who has been vested with the sacred thread is 'Dwijia' or one who has taken two births. Even birds and some animals undergo two births. One is when they are laid as eggs and their second birth is when they crack the egg open and come out into this world. Similarly, one who has undergone Dwi Janma (two births), is first born from the mother's womb and then is reborn with the kindness of his Acharya, through the Gayatri Mantra. Just as the bird breaks open the egg, the child breaks free from the Covering of Ignorance and with Gyan (knowledge), achieves Tatwa Darshan (vision of the infinite immortal Divine). Just as the bird uses its wings to breach the distance between the ground and the skies, the child uses the wings of Paapa – Punya (good deeds and bad deeds) and thus lands sometimes on the Earth and sometimes reaches for the skies of Eternal Bliss.

Please log on to 'hareraama.in' to converse with Pujya Guruji and to know more about the Sri Matha.

**Which are you? – Carrot, Egg or Coffee? .. Contributed by Yashodhara Oberoi**

A young woman went to her mother and told her about her life and how things were so hard for her. She did not know how she was going to make it and wanted to give up. It seemed as one problem was solved, a new one arose.

Her mother took her to the kitchen, filled three pots with water and placed each on a high fire. Soon the pots came to boil. In the first she placed carrots, eggs in the second, and ground coffee beans in the last. She let them boil; without saying a word.

In about twenty minutes she turned off the burners. She fished the carrots out and placed them in a bowl. She pulled the eggs out and placed them in a bowl. Then she ladled the coffee out and placed it in a bowl. Turning to her daughter, she asked, 'Tell me what you see.' "Carrots, eggs, and coffee," she replied.

Her mother brought her closer and asked her to feel the carrots. She did and noted that they were soft. The mother then asked the daughter to take an egg and break it. After pulling off the shell, she observed the hard boiled egg. Finally, the mother asked the daughter to sip the coffee. The daughter smiled as she tasted its rich aroma. 'What does it mean, mother?'

Her mother explained that each of these objects had faced the same adversity: boiling water. Each reacted differently. The carrot went in strong, hard, and unrelenting. However, after being subjected to the boiling water, it softened and became weak. The egg had been fragile. Its thin outer shell had protected its liquid interior, but after sitting through the boiling water, its inside became hardened. The ground coffee beans were unique, however. After they were in the boiling water, they had changed the water.

'Which are you?' she asked her daughter. 'When adversity knocks on your door, how do you respond? Are you a carrot, an egg or a coffee bean?'

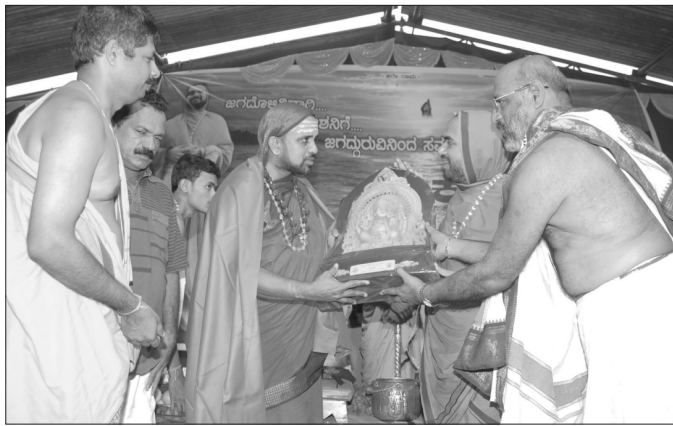
Think of this: Which am I? Am I the carrot that seems strong, but with pain and adversity do I wilt and become soft and lose my strength?

Am I the egg that starts with a malleable heart, but changes with the heat? Did I have a fluid spirit, but after a death, a breakup, a financial hardship or some other trial, have I become hardened and stiff? Does my shell look the same, but on the inside am I bitter and tough with a stiff spirit and hardened heart?

Or am I like the coffee bean? The bean actually changes the hot water, the very circumstance that brings the pain. When the water gets hot, it releases the fragrance and flavour. If you are like the bean, when things are at their worst, you get better and change the situation around you. When the hour is the darkest and trials are their greatest do you elevate yourself to another level? How do you handle adversity?

May you have enough happiness to make you sweet, enough trials to make you strong, enough sorrow to keep you human and enough hope to make you happy.

The happiest of people don't necessarily have the best of everything; they just make the most of everything that comes along their way. The brightest future will always be based on a forgotten past; you can't go forward in life until you let go of your past failures and heartaches. May we all be COFFEE!!



*Poojya Guruji with Swamiji of Kudali Shringeri Matha*



*Guruji at Gurukula, Ramchandrapura Matha, Hosnagara*



*Guruji at the Kshira Dhara programme at Nandini Milk Dairy, Padmanabhnagara, Bengalooru*



Photos courtesy: Gowtham B.K.

When we were school going children, we were always told to study well, to read the newspapers, to read good magazines, to do our homework, to read books on our mythology, legends, comics and such. I don't ever remember being told to study in a way as to get more marks, to answer the questions perfectly or to mug the text books or guides to get maximum marks. A student, who got 70% marks or more, was considered a genius. The emphasis was on gaining knowledge not on gaining marks. We did not learn by heart (as in rote learning). Anybody who did rote learning was called a 'parrot' and was looked down upon.

Today, the situation has changed. To get 90% marks or more does not seem as difficult as before. Definitely the child puts in a lot of efforts, but I do wonder whether the child gives more emphasis to rote learning or to absorbing that knowledge for life. I do remember my child's English teacher telling me how the children now count the marks they get for letter writing – ½ marks for date, ½ marks for salutation, 1 mark for address, 1 mark for signature line, 1 mark for subject, 1 mark for the envelope and the rest, for the matter. The child was sure to get 5 marks even if he/she did not write the letter properly. And this is true for all subjects. The children now just calculate the marks they would get for each topic and accordingly prepare for the exams. The emphasis is just on getting the marks right, not on learning the topic well.

But is this true education? The Government makes the matters worse, by pitching the different boards against one another and making admissions alone a major issue. The ICSE students think that the SSC is below them and the SSC students think that all other boards give marks cheaply, only they really have to study for it. But in this whole mess, have we really contributed to increasing the wisdom of the child? Forget wisdom, does the child even have any real interest in any of the subjects that he/she has studied? No wonder, the children hate studies and feel like failures if they don't get into the college of their choice.

To make matters worse, anybody preferring a line which is not preferred by the majority is looked upon as a pariah. For eg. Music. How many of us parents would want our child to do his/her major in Music or Dance? What about a child who is interested only in Football? Even the child's friends look upon the child as a dumb one, as that child would probably not be able to do well in studies. Taking a line like Geology or Ornithology is considered professional Hara-kiri. Who gets jobs in those fields? No wonder such gifted children take the first flight abroad. And then we lament about brain drain or about the fact that we brought these children up and they took the first opportunity to run away from us to a foreign land!

In my opinion, the best of 5 is a good beginning, except that it has to cover all the boards. It gives the child the freedom to excel in the subject of his/her choice and yet do all the subjects and gain basic knowledge in fields which are beyond the child's interest. What do you feel about this? Do let us know....

*This is a new column which will introduce to our readers, young and old, the various professions which one can pick up in life. This will of course comprise not too popular professions too. Write us your views and your suggestions to make this column interesting and reader friendly.*

### **THE TEN RULES OF THE SCHOOL OF LIFE**

1. You will receive a body. You may like it or hate it, but it will be yours for the entire period this time around.
2. You will learn lessons. You are enrolled in a fulltime informal school called life. Each day in this school you will have the opportunity to learn lessons. You may like the lessons or think them irrelevant and stupid.
3. There are no mistakes, only lessons. Growth is a process of trial and error, experimentation. The "failed" experiments are as much a part of the process as the experiment that ultimately "works".
4. A lesson is repeated until learned. A lesson will be presented to you in various forms until you have learned it. When you have learned it, you can go on to the next lesson.
5. Learning lessons does not end. There is no part of life that does not contain its lessons. If you are alive there are lessons to be learned.
6. "There" is no better than "here." When your "there" has become a "here" you will simply obtain another "there" that will again look better than "here."
7. Others are merely mirrors of you. You cannot love or hate something about another person unless it reflects to you something you love or hate about yourself.
8. What you make of your life is up to you. You have all the tools and resources you need. What you do with them is up to you. The choice is yours.
9. Your answers lie inside you. The answer to life's questions lie inside you. All you need to do is look, listen, and trust.
10. This will often be forgotten, only to be remembered again.

### **YOUR RESPONSES**

Hare Ram. I liked Shri Suresh Oberoiji's article in SETU. It was very nice n educative. Please keep printing such wonderful articles so that others will also benefit by reading it. Thanks.  
*Raghu (Raghavendra Bhat, Mumbai)*

I am really proud of you for bringing out a beautiful Newsletter like Setu. Harerama. Affectionately yours,  
*Sharadakka . (Sharada Jayagovind, Chief Editor and In-charge, Shri Bharati Prakashan, Bengalooru.)*



Jagadgurushankaracharyamahasamsthanam-Shrisamsthanagokarna  
**Shriramachandrapuramatha**

Shrimajjagadgurushankaracharya  
**Shree Shree Raghaveshwara Bharathi Mahaswamiji's**



Duration : 25-07-2010 to 23-09-2010

Place : Ashoke, Gokarna-581 326 Kumta Taluk, Uttarakannada District, Karnataka

Praseedatu Shree Ramachandraha

We are happy to inform you that His Holiness Shrimajjagadgurushankaracharya Shree Shree Raghaveshwara Bharathi Mahaswamiji will be observing His 17<sup>th</sup> Chaturmasya Vrata Sankalpa on the Ashadha Shukla Poornima of Vikruthi Samvathsara. This year's Chaturmasya will be observed at Ashoke in Gokarna from 25-07-2010 to 23-09-2010. During this period of 61 days many Dharmic, Cultural and Social programmes will be held.

We invite all devotees of Srimath to visit Ashoke during this auspicious Chaturmasya and receive the prasadam and blessings of His Holiness Shree Swamiji.

#### Reception of His Holiness :

24-07-2010 Saturday evening : Welcome with Poorna Kumbha, Arrival at Ashoke, Dhulika Pooja.

#### Chaturmasya Vrata Sankalpa

25-07-2010 Sunday : His Holiness Shree Swamiji will perform Shri Krishna, Vyasa, Shrimadacharyadi Devarshiguru parampara pooja, Chaturmasya Vrata Sankalpa Sweekara, Vyasamanthrakshathe Anugraha, Chaturmasya message.

#### Dhyana Saphaha

From 31-07-2010 to 06-08-2010 and from 14-08-2010 to 20-08-2010 : Guidance by eminent teachers in the field of Yoga to pave way for reviving the ancient ideal Bharatheeya way of life.

#### Pravachana Malike

Discourses : All Saturdays and Sundays evening 5 to 6 pm.

Discourses by His Holiness Shree Swamiji on Adishankara's Composition 'Shivananda Lahari'

#### Rudraradhana

Every morning Pavamana Sukthabhisheka at Mallikarjuna Sannidhi and in the evening Rudrakramarchane at Ashoke. Maharudra Havana at Shri Mahabaleshwara Temple Gokarna.

#### Yagas

Special yagas to remove the difficulties and problems of devotees and provide happiness and immediate solutions.

#### Anushtana Kalpa

Opportunities have been provided to devotees for Anushtana, Japa, Chanting Mantras, Parayana

Contact : 94495 95212, 94483 44908

#### Chaturmasya Valedictory

23-9-2010 Thursday : Award of Chaturmasya honours to people who have provided great services to the society.

#### Seemollanghana

The Chaturmasya Vrata will conclude with Seemollanghana and Divine message by His Holiness Shree Swamiji.

This newsletter has been compiled and edited by Mrs. Rati Hegde and Mrs. Rajalakshmi Joshi. For your valuable suggestions, comments and contributions & for further enquiry, please contact:

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Disclaimer: All views and opinions expressed in the newsletter are those of the respective writers alone.

**Publisher - Bharati Prakashan, Sri Ramchandrapur Math, Girinagar, Bengaluru**  
**Printers : Swastik Art, Goregaon (West), Mumbai - 400 090.**