



MAY 2016 - Volume 14 Number 05

The Vedanta Kyokai Newsletter

NEWS, UPDATES AND MISCELLANY FROM THE VEDANTA SOCIETY OF JAPAN

JUNE Calendar

Birthdays

There are no celebrated birthdays this June according to Vishuddha Siddhanta Almanac

Kyokai Events

Discourse on Bhagavad Gita

Embassy of India Tokyo-
Saturday, June 4th
14:00 ~ 16:00

Discourse on Upanishad

Embassy of India Tokyo-
Saturday, June 18th
14:00 ~ 16:00

* June Zushi Retreat Lord Buddha Birth Celebration

Sunday, June 19th
10:30~16:30

Service to Homeless Nara Naryan

Friday, June 24th
Sato-san 090-6544-9304

Discourse on Bhagavad Gita

Embassy of India Tokyo-
Saturday, June 25th
14:00 ~ 16:00

* For More Details on Events See Page 5.

* Satsanga in Nagoya

Saturday, June 11

* Satsanga in Tajimi

Sunday, June 12

✧ Thus Spake ✧

“Spiritual practice means to keep the mind steady at His lotus feet and to be absorbed in His thoughts.”

- Holy Mother, Sri Sarada Devi

“He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail”

- The Buddha

April Zushi Retreat 2016 Integrating Body, Mind and Spirit A talk by Swami Medhasananda

If we observe ourselves critically, we often find that our body, mind and spirit are going in different directions. Our mind thinks something, but we act or speak differently and vice versa. These contradictions bring a lot of inner conflict and because of this we suffer both physically and mentally. Most sensible and sincere people really want to harmonise their body, mind, speech and action.

There is agreement between lay people and scholars that we exist at the level of body, the level of speech, the level of mind and, of course,

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Integrating (from page 1)

the level of intelligence. The level of body applies to action, the physical. However, there is some difference of opinion as to whether or not there is a spiritual or consciousness level or not. Materialists, communists and atheists, do not believe there is a level of spirit. Peoples of every religion and even some scientists believe that we also have a level of spirit or consciousness. For example, Abdul Kalam, a famous aerospace scientist who would later become the 11th President of India, authored some very inspiring books. A prominent scientist, inventor and leader of successful research and development groups, he was also a great believer of the spirit.

Everyone of this congregation, however, is in agreement about its existence. So today I want to focus our discussion on harmonising the different levels of our being, as only then can we lead a holistic life, a harmonistic life and a perfect life. Now what are the contradictions that give birth to the lack of harmony among these different levels? What are the problems?

First, let us discuss the disharmony between the speech and body level; or we may say, between our speech and action. Some examples of this contradiction would include a monk who advises his congregation to meditate regularly, yet he himself does not meditate or does so irregularly. Then think of parents. They obviously teach their children to not tell lies, but then there are those times when some parents themselves do not practice this. Another is the doctor who advises his patients with heart or blood pressure ailments not to smoke or drink, yet he himself smokes and drinks.

Moreover, we speak what we should not speak; we do what we should not do; we think what we should not think; causing a lot of inner conflict. When this inner conflict arises, it is also usually accompanied by a sense of guilt or sin. Long term, this may result in psychological or physical disease. We may call this 'inner conflict syndrome.' So when we consider physical and mental health, diet or exercise and medicines are not enough, we should surely address this problem of inner conflict.

Some of you are sitting here, but at times your mind is not here. Is this not a contradiction? Physically you are present; mentally you are absent! Meaning that while here, perhaps you are thinking of what's next on your schedule, etc. As they say in Japanese 'kokoro kokoni arazu' or you are here, but your mind is elsewhere. Physically, I can see you are here and that there are no cotton balls in your ears and your eyes are wide open, but your mind is far away and you hear but do not listen. Is this not an example of contradiction? Do you recognise it as a contradiction?

If we say or instruct others to do something yet do not do the same ourselves, our advice is ineffective. For example, that group who the non-practicing monk instructed to practice meditation will not follow such instruction. The patients whom the doctor instructs to stop smoking and drinking will not follow the advice of a doctor who himself smokes and drinks. The children of parents who themselves exhibit questionable behaviours will ignore parental instruction.

In addition to the mental and physical effects of this 'inner conflict syndrome,' it also does not allow us the full effect of our actions. For example, if we sit here while our mind is somewhere else, our time, our money and our energy in coming here are being wasted.

How are we to integrate our personality? First of all, we should try to integrate at each of our levels; physical, speech, mental, intellectual and conscience; then integrate all these levels together.

We can integrate the body or physical level incorporating Ayurvedic principles. It is said there are three 'dosha (bio-elements);' they are Vata (air), Pitta (fire) and Kapha (water). These three dosha are comprised of five bodily functions, metabolic or growth systems each, and if these three dosha are not harmonised, good health is not possible. Loss of harmony results in some illness or disease, so we have to integrate and harmonise them. Harmonising these bio-elements requires a balanced lifestyle in which we control our food, control our sleep, control our work and control our enjoyments. As we see, nowadays there is a complete disregard for this principle.

For example we are advised to go to bed early
(con't page 3)

Integrating (from page 2)

and to get up early, but today many just do opposite and stay up late and, if possible, sleep in as late as allowable. Then regarding eating and drinking there are principles outlining what to eat, when to eat and how much to eat. Because every person has different systems, we are advised to study our own body-clock, our system, taking into consideration our age, the season, the time of day—whether morning or evening. Considering these factors we are to decide what to eat, when to eat and how much to eat.

We are also advised to exercise. Here three points are most important whether you practice yoga or jogging. These three fundamental things for good health are stretching, deep and rhythmic breathing and brisk walking. So in creating a balanced lifestyle we need to control our eating and observe these three points regarding exercise.

The next question is, 'How do we harmonise our speech?' The first answer is to speak less. The more we speak, the more chance we may talk of unimportant matters, to exaggerate and even to tell lies. So speak less or in other words, we should control our speech. Not only this, but we misuse a lot of time and energy in prattling on and on. Next, we must try to speak the truth as much as possible. What is truth? It is what you have heard and trust from others; what you have seen yourself; and what you have read; reproducing these without distortion is truth. But we must also be careful that we do not speak harsh truths: those truths that could hurt other people. These are such times when it is better to keep silent, as speaking such a truth would be counterproductive. There are three exceptions here; they are parents, teachers and the guru. Without their truthful instruction, harmful behaviours cannot be corrected in children, students or spiritual aspirants. So speaking harsh truths in such cases will not create a negative result.

The mental level is balanced by self-analysis. We should cultivate good qualities by practicing unselfishness, practicing love, practicing compassion and practicing patience. Then we should make a complete daily schedule. When we find we have free time or nothing important to do, our mind roams and roams here and there and imagines often negative or unrelated

things. So from morning to night, make a schedule and try to follow it as much as possible. We must also focus our attention on each job we are occupied with. This is practicing 'Ichi byo ichi byo Zen' or moment to moment Zen. These are the methods by which we can integrate our mind.

The intellectual level can be integrated by reading selected books; those books that are important for our life, to digest them and then to follow what we read as much as possible.

The very first step in integrating our consciousness or spirit level is in becoming aware that we are spirit. The next step is getting connected to spirit, because simply being aware of it is of little consequence.

How do we integrate all the levels of mind, body, spirit, etc.? First become aware, 'I have different levels of my personality.' These are not all separate, but parts of the integrated whole that is my being. These all constitute my personality and my being. So awareness of this is important. Next we must decide to live holistically, and if we can harmonise ourselves on a personal level, that may help us to harmonise our lives on the family level. Why is there so much conflict and contradiction in our family lives? Because our own personality is out of balance. Think about this. Until this is solved, it will remain difficult to enjoy good family and other personal relations.

The more harmony there is at the family level, the easier it is to develop a harmonistic society of community life and cooperative organisations. Harmony in the world cannot be established by giving speeches, having conferences or by authoring books. It must start at the micro level with each individual. Only then can we expect harmony to spread across the world. Why is there so much disharmony in our world? Perhaps because this point is almost never emphasised or recognised. Few are even cognisant of its importance.

So awareness and motivation for leading a harmonious life and working toward it is important. What is the most important method by which we can integrate all these levels? The more we get connected with our innermost consciousness, our soul, the integration and harmonisation of all the other levels becomes

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Integrating (from page 3)

easier. This is because our consciousness, our soul, is the substratum of our personality, and the harmonisation of our being is the consequence of a continued focus on integrating our consciousness.

How do we water a plant? Do we try to spray each branch, leaf and bud with water? Do we spray each flower? No, we water the soil and feed the root of the plant. The natural effect is that all the other parts of the plant are nurtured.

Are there any examples of individuals who in

tegrated all these aspects or levels of their being for us to follow by example? Yes, there are. Swami Vivekananda and Mahatma Gandhi of India, Kōbō Daishi (Kūkai) of Japan, and Abraham Lincoln of America, are all examples of those who integrated all levels of their personalities. That is why what they said and what they did had such a tremendous impact; because they could harmonise their own personality. To the extent we can harmonise ourselves, to that extent we can have an impact on others. More importantly, the more we can establish harmony at a personal level, to that extent, as well, our own lives will be that much more fulfilled, holistic and perfected. •

Oita Spring Retreat (Satsanga) 2016

Contributed by Mr. Yasu Jinen

At about 8PM on April 9, Swami Medhasananda (Maharaj) arrived at Jinen Yoga School in Usuki City, Oita Prefecture, Kyushu. He was greeted by about 20 people who enjoyed having dinner with him and the start of their Spring Satsanga (holy company).

The next day began at 5AM with meditation at an altar set up at the school. Gradually participants arrived and sat to join in meditation with Maharaj. Then he led the group in Vedic peace chants and a chapter from the Bhagavad Gita. The congregation then moved to a park where Mr. Jinen led them in a session of the qigong method of exercises before moving on to breakfast.

Back at the school Maharaj launched into his talk on “The Law of Rebirth and Karma.” After lunch Maharaj continued on his theme with about 48 people in attendance. Afterward as he drank chai, Mr. Oto and Ms. Ravi from Annapurna Farm sang devotional songs.

We then took a picture with everyone in front of Usuki Castle and sakura trees full of fresh leaves and the last remnants of seasonal cherry blossoms at Usuki Park at about 4PM. Ms. Mana, who lives in Kitsuki City, drove Maharaj back to the airport.

I was most impressed in reading the reviews of the satsanga from the participants, nearly all of whom stated clearly that they wanted to hear more lectures by Maharaj. One noted, “I want to know more about the transmigration of souls.”

Maharaj has visited us in Oita every year for the past 20 years, and the number of participants has increased over time. Participants have come to understand his lectures in greater measure as well. We are already looking forward to next year.

Thank you, Maharaji! •

• Thought of the Month •

“Friendship is always
a sweet responsibility,
never an opportunity.”

- Khalil Gibran

Vedanta Society of Japan Schedule of Events

June 2016

4th (Sat)

Discourse on Bhagavad Gita
At the Embassy of India in Tokyo
(in Japanese only) (from 2:00 pm- 16:00pm)

11th (Sat)

Satsanga in Nagoya
Please Contact: Kyokai (046-873-0428)

12th (Sun)

Satsanga in Tajimi
Please Contact: Ueno-san (090-6363-8558)

14th (Tue)

Gospel Class - Zushi Centre
(from 14:00 pm- 16:30pm)

18th (Sat)

Discourse on Upanishad
At the Embassy of India in Tokyo
(in Japanese only) (from 14:00 - 15:30)
Please Contact: Kyokai (045-873-0428)

19th (Sun)

June Zushi Retreat 2016
Buddha Celebration
(10:30~16:30)
Morning Session Talk
Lunch
Afternoon Session

24th (Fri)

Nara Narayan:
Service to homeless Narayan
Please Contact: Yoko Sato (090-6544-9304)

25th (Sat)

Discourse on Bhagavad Gita
At the Embassy of India in Tokyo
(in Japanese only) (from 2:00 pm- 16:00pm)

**NOTE: Please remember to bring photo ID to all Embassy events!
Embassy Talks on Bhagavad Gita and Upanishads are in the Japanese language.**

OITA Satsanga Photos

(Story on page 4)





SWAMI VIVEKANANDA: 153rd BIRTH ANNIVERSARY

Date: Sunday, July 10, 2016. 1:30 p.m.- 5 p.m.

スワミー・ヴィヴェーカーナンダ：第153回生誕記念祝賀会

日時：2016年7月10日（日）午後1時30分～5時

Venue: Indian Embassy Auditorium, 2-2-11 Kudan-minami, Chiyoda-ku, Tokyo

Theme: 'Selfless Service'

場 所: インド大使館ホール：東京都千代田区九段南 2-2-11

スピーチ: 「無私の奉仕」



SWAMI VIVEKANANDA: 153rd BIRTH ANNIVERSARY
スワミー・ヴィヴェーカーナンダ：第153回生誕記念祝賀会

Website : vedanta.jp E-mail: info@vedanta.jp

ご家族友人お誘い合わせのうえ、ご出席ください。歓迎いたします。All, with family and friends, are cordially invited to attend!

Date: Sunday, 10th July, 2016. 1:30 p.m. – 5 p.m.

Venue: Indian Embassy Auditorium, 2-2-11 Kudan-minami, Chiyoda-ku, Tokyo

Programme highlight : Speech ('Selfless Service') ; Exhibition ; Cultural Programme

日時: 2016年7月10日(日)午後1時30分～5時

場所: インド大使館ホール：東京都千代田区九段南2-2-11

プログラム・ハイライト : スピーチ(「無私の奉仕」)、展示会、文化交流プログラム

• Speakers
講演者



H.E. Mr. Sujan R. Chinoy
 Ambassador of India,
 Embassy of India, Tokyo
 スジャン・R・チノイ氏
 在東京インド大使館、
 インド大使閣下



Mr. Tadateru Konoe
 President, International
 Federation of Red Cross and
 Red Crescent Societies and
 Japanese Red Cross Society
 近衛 忠輝氏
 国際赤十字・赤新月社連盟会長、
 日本赤十字社社長



Swami Bodhasarananda
 Assistant General Secretary:
 Ramakrishna Math & Mission
 スワミー・ボダサラーナンダ師
 ラーマクリシュナ・マツ・
 アンド・ミッション、アシ
 スタント・ジェネラル・セ
 クレタリー

• Cultural Programme
文化交流プログラム



A dance drama on Swami
 Vivekananda by Nupurnad
 group from India
 スワミー・ヴィヴェー
 カーナンダ舞踊劇
 インドのヌプルナド・グ
 ループによる

• Exhibition
展示会



Photos of the Relief
 works undertaken by the
 Ramakrishna Mission
 ラーマクリシュナ・ミッ
 ションによる災害支援活動
 の写真

Admission free: All will be treated with a light refreshment.

入場は無料です：ご来場の皆様に茶菓をお出しします。

Owing to the limited capacity of the auditorium the programme can be also viewed in additional areas provided.
 会場のホールは収容人数が限られているため、館内の所定の場所で祝賀会の映像をライブで見ることがもできます。

• Notice

- Parking space not available.
- Please bring your photo identity card .

注意

- 駐車場はありません。
- 写真付き身分証明書(運転免許書など)を必ずお持ちください。

Swami Vivekananda (1863-1902)

Swami Vivekananda was a prophet of Modern India. He was a lover of humanity, a preacher of Universal Religion and a protagonist of internationalism. Both Eastern and Western savants hold Vivekananda in high esteem for his universal outlook, holistic approach and soul-stirring message. He founded the Ramakrishna Mission, an international spiritual organisation, in 1897 with the objective of realising the Self and serving humanity with a spirit of worship.

About the Programme:

The purpose of the present programme is to pay tribute to the great Swami and to highlight the various facets of his personality and deliberate on his message, which not only helps us to solve the problems we face at different levels, but also elevates us to a higher state of consciousness.

スワミー・ヴィヴェーカーナンダ (1863～1902)

スワミー・ヴィヴェーカーナンダは、現代インドの予言者です。彼は人類愛の人、普遍宗教の説教者、国際主義の提唱者です。東西の碩学(せきがく)たちは、彼の普遍的見解、全統合的な研究態度、および魂をゆるがすような説法を高く評価しています。1897(明治30)年に彼は、真我の実現および礼拝の精神で人類に奉仕することを目的とする国際的な精神組織ラーマクリシュナ・ミッションを創設しました。

この催しの目的:

この催しの目的は、この偉大なスワミーに敬意を表し、彼の人格のさまざまな面を明らかにして、彼のメッセージを深く考えようとするものです。それは単に、私達がさまざまなレベルで直面する問題を解決する助けとなるばかりではなく、私達を、もっと高度の意識状態にまで高めてくれることでしょう。

Map of The Embassy of India



For further details, please call:

Swami Medhasananda
 (046)873-0428
 Mr. S. Kar (045)622-6451
 Mr. S. Brahma (03)3816-6075
 Organized by: The Celebration Committee
 in collaboration with the Nippon
 Vedanta Kyokai (A branch of the
 Ramakrishna Mission) and Nichi-in
 Bunka Kyokai
 Office Address: Nippon Vedanta
 Kyokai, 4-18-1 Hisagi Zushi-shi,
 Kanagawa-ken 249-0001, Phone
 (046)873-0428, Fax (046)873-0592

インド大使館地図



より詳しい情報を知りたい方は、ここにおかけ下さい:

スワミー・メダサーナンダ
 046-873-0428
 主催: 祝賀委員会
 共催: 日本ヴェーダ協会
 (ラーマクリシュナ・ミッション日本支部)、
 日印文化協会
 連絡先: 日本ヴェーダ協会
 249-0001 神奈川県横浜市久木
 4-18-1
 Tel : 046-873-0428
 Fax : 046-873-0592



日本ヴェーダータ協会
2016年 戸外夏期リトリート

大晦日「ゆく年くる年」除夜の鐘で有名
曹洞宗の大本山

永平寺

スワミー・メダサーナンダ 特別講話
「人生のサポート」～バガヴァッド・ギータの教えより～
Bhagavad Gita - A Support of Life

鎌倉時代 道元禅師によって開かれた厳粛な禅寺 永平寺
今も多くの修行僧が厳しい修行生活を送っています
スワミーとともに過ごす 神聖な時間
凜とした静寂に包まれ 内なる自己を見つめませんか？

2016年 7月16日(土)～7月18日(祝)

初めての方も是非ご参加ください！



講話
Discourse



戸外瞑想
Outdoor Meditation



永平寺訪問
Visit to Eihei-ji



ヴェーダの祈り&賛歌
Chanting & Songs

講師：スワミー・メダサーナンダ師

日本ヴェーダータ協会会長
日本ヨーガ療法学会スピリチュアルアドバイザー
1974年ラマクリシュナ・ミッションの出家僧となり同僧團の
ヴィディヤマンティール大学学長を経て、1993年より
日本ヴェーダータ協会会長を務める。
著書に『スワミー・ヴィヴェーカーナンダと日本』、誘導瞑想
チャンティングのCD等。毎月行われるインド大使館の
バガヴァッド・ギーター講話の他、日本全国で講話を行う。



ヨーガ
Yoga



夜の集会
Evening Satsang

【参加費】(宿泊費・食費のみ) 締め切り 6月20日

2泊3日 ¥29,000 1泊2日 ¥18,000 日帰り ¥9,000

みらくる亭の中庭と温泉

【お問い合わせ】090-5575-0971

日本ヴェーダータ協会(リトリート係)
vedantaharmony@gmail.com

隠れ宿で「森・呼・吸」自家源泉の宿

【宿泊場所】みらくる亭

住所: 福井県福井市市波町38-2 TEL: 0776-96-4141



みらくる亭へのアクセス(JR)

- 東京-米原-福井-市波(新幹線、特急、越美北線)約4時間
- 京阪神-福井-市波駅(特急、越美北線)約2時間20分
- 名古屋-福井-市波駅(特急、越美北線)約2時間20分
- 自動車: 北陸自動車道(福井インター) 国道158号(市波) 約10分

• **A Story to Remember** •

Changing Our Vision

There was a very wealthy man who was bothered by severe eye pain. He consulted many physicians and was being treated by several. He did not stop consulting a galaxy of medical experts; he consumed heavy doses of drugs and underwent hundreds of injections. But the ache persisted with more vigour than before.

At last, a monk who was supposed to be an expert in treating such patients was called for by the suffering man. The monk understood his problem and said that for sometime he should concentrate only on green colours and not to let his eyes fall on any other colours. It was a strange prescription, but he was desperate and decided to try it.

The millionaire got together a group of painters and purchased barrels of green paint and directed that every object his eye was likely to fall on be painted green just as the monk had directed. When the monk came to visit him after few days, the millionaire's servants ran with buckets of green paint and poured it on him since he was in ochre dress, lest their master see any other colour and his eye ache should come back.

Hearing this, the monk laughed and said "If only you had purchased a pair of green spectacles, worth just a few dollars, you could have saved these walls and trees and pots and all the other articles, not to mention a large share of his fortune. You cannot paint the world green."

Let us change our vision and the world will appear accordingly. It is foolish to shape the world, let us shape ourselves first.

- Ascribed to Manita Kaur

Issued by: **The Vedanta Society of Japan** (Nippon Vedanta Kyokai)

4-18-1 Hisagi, Zushi-shi, Kanagawa-ken 249-0001 JAPAN

Phone: 81-46-873-0428 Fax: 81-46-873-0592

Website: <http://www.vedanta.jp> / Email: info@vedanta.jp