

# YOGAKSHEMAM Newsletter

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## Sri T. Krishnamacharya's informal talks

### *Meditation makes one mentally strong*

Every man can be free to be divine or a satan, can become an angel or a devil, attain heaven or hell, or can pluck a rose or its thorn. It is up to the individual to enjoy peace or to feel himself miserable.

Just as a tiny seed has the potential to grow into huge tree, every human being has the capacity to become divine. Each one has the energy within which can be tapped and properly used or cultivated through meditation.

There is nothing in this material world which will satisfy men's hunger or thirst forever. He has to eat again and again. So too, the mind, with a thirst for experience, runs after objects, ever dissatisfied and in the end becomes weak and falls an easy prey to anything that comes under its preview losing its discernment.

In such a situation, meditation is the only way to make the mind stronger because the object of meditation being the spiritual nectar would put an end to dissatisfaction. So, when the mind is restless and constantly disturbed, one should approach a spiritual master and learn to meditate. Meditation feeds one's potential to develop and grow into a divine being, destroying at the same time all the satanic tendencies. The contentment so acquired would make the mind serene. A serene mind is definitely stronger than a troubled one.

Meditate often and build a strong mind.

(Excerpts from my notes, T.K. Sribhashyam)

« Any being who has sought  
refuge with me,  
saying – 'I am thine'  
is assured of my protection,  
this is my vow !”

- Râmâyana XVIII.33

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## Ândâl's Thiruppâvai

### *Excerpts from an exclusive commentary by Sri T. Krishnamacharya*

*Thiruppâvai, in Tamil, the language of Tamil Nadu, is a poetic composition that has the power to lead to devotion. Thiruppâvai is a call for women to dedicate themselves to devotion.*

**Poem 7:** *Can't you listen the bharadvâja birds (bhuchanga atra) mingled all around and the clatter 'kisu kisu', like a chorus with an orchestra? Can't you listen the gurgling noise of curds in pots by churn-dash, consequent on the sea-saw alternating movements of the hands of the milkmaids having fragrant tresses, while the golden seeds and coins threaded in necklaces are clinking? You devilish lass! Our chief! Understand and come to us.*

*As we sing His name, Nârâyanamurthy Keshava, you are awake and yet lying in the bed, well aware of what you ought to do now. You radiant girl, arise: Open the door. Listen and consider our damsel.*

Many are surprised that Ândâl uses such a harsh word to designate her lord. In devotion, even though we respect the God, we can address Him with harsh words but with affection, as we would do to our own dear ones.

It is a custom in the month of mârgali (mid-December to mid-January) to go from one house to another, early in the morning, to call on the people and wait for them to join and proceed to the riverbed for the holy bath, all the while singing the praise-songs of God. Here Ândâl is waiting for one such and asks her to wake-up from her sleepy mood. People are not negligent of their devotion, but they remain inadvertent and often forget their vows. Ândâl is reminding them of the call and chorus of the birds, from the jewels of the milkmaids and the churning sound of the churn-dash used to churn curds to extract butter – Sri Krishna's favourite food.

#### **Sri T. Krishnamâchârya's commentary:**

All the commentators on Tiruppâvai compare Andâl's thirty poems to a necklace of thirty pearls; each pearl is dedicated to one of the Sri Vaishnava saints. In each poem, she has used some of the key words these saints used in their own devotional call to the Lord.

King-crow has very handsome eyes. Metaphorically, king-crows are compared to the saints having the 'eyes of knowledge'.

While the milkmaids churn the curd, they are not only beautifully dressed but they sing the songs of praise. The noise produced by their jewels and churn-dash is compared to the voice of Sri Krishna. The milkmaids' jewels consist mainly of beads and coins.

Sri Ândâl uses another beautiful metaphor: If Veda and other traditional texts are churned by means of the churn-stick of devotion; one would have the delight of God's vision just like the butter that comes out of churning.

Keshava is another name of Sri Krishna. He is called Keshava because he killed the demon Keshi. Kesha also means the sense organs. So, by subduing the sense organs, one obtains the experience of God. Keshi also represents the galloping horse of ego, pride and mine-ness. Devotion to God is the only means to tame them.

Nârâyana is another name for Sri Krishna or Vishnu. Nârâyana is one who protects the subjects of this created world. Murthi means image. Nârâyana Murthi is the image of God we need in our meditation. We cannot meditate on God without the support of His image. It would be like a child learning the words without the corresponding image in his mind.

In this world, there are only two who can show the way and help us maintain peace and harmony: an intelligent, devotional and compassionate head of the state and a spiritual teacher. Both of them know the value of non-violence. While the head of the state uses it as a weapon to maintain peace, the spiritual teacher injects it in our daily life so that the non-violence is ever present. Because both of them know that man's life in this world is like a lightening, that is it comes and goes even before one realizes the value of life.

We might know when we would pluck a flower or a fruit or a grain, but we do not know when our own life would be plucked. So, while we have the chance to have a ladder and the steps, we should not wait for some one to lift us.

Do not wait for tomorrow to climb the ladder to reach god, as you do not know when your life would be whisked away.

We need a ladder to climb an elevated place. God is always in an elevated place. Therefore, to reach Him, we need the ladder of devotion. This ladder has only three steps: knowledge, devotion and self-surrender. The two bamboos of the ladder are our spiritual masters who guide us and protect us from falling, while we make use of these three steps. They are ever watchful of our well being, our welfare, our success and they warn us of any eventual fall from these steps. They expect nothing in return. Their happiness lies in our reaching the destination.

So, Ândâl tells us: control your mind through knowledge, discipline your life through devotion and unite your soul in God through self-surrender.

Fix your mind on Me, be devoted to Me, worship Me, and how down to Me; then you shall come to Me. Truly do I promise to you, for you are dear to Me.. – Bhagavad Gita XVIII.65.

## **Tolerance**

*Sri T. K. Sribhashyam*

Hinduism believes that all religions are true - not as a matter of strategy but as an article of faith. Therefore, Hinduism does not encourage hate or distrust and does not indulge in decrying other faiths as heretical. Since love is the sheet anchor of Hinduism, it tolerates intolerance without equating tolerance to inertia or apathy. Its mission is not to convert others to its opinions since what matters ultimately is the conduct not the creed. While it encourages adherence to truth, it does not equate errors in judgement or lack of understanding as immorality. Hinduism characterises by its search for an inner harmony not on the basis of a regimented creed but in a unifying binding of sentiments shared by Hindus all over the world in a common quest for the eternal truth. This is a distinguishing quality of Hinduism.

Hinduism accepts and even recommends that each person has his own personalized God - a concept unique to Hinduism since it provides an object for contemplation and meditation to each individual to suit his predilections. Just as the waters falling from the sky taking different routes through rivers and rivulets finally reach the ocean, so worship of any god in any form would lead the worshipper to the Almighty.

While Hinduism extols different deities, it does not create a contradiction nor does it deprecate other concepts of gods, since it wants each and every human being to consecrate some time every day for contemplation and meditation. That is why, it advocates a 'personal God'.

The seed of tolerance in Hinduism is found in its acceptance and esteem to all Gods irrespective of theological statements. Since each has a right to hold to his or her personalised God, there can neither be hatred nor animosity paving the way for the greatest virtue: tolerance. In such a context, an exclusive devotion to a particular deity even with an extreme passion for God, does not lead to intolerance since the main aim is not God, but devotion or love.

Hinduism recognizes 3 kinds of desires: desire for land, desire for riches and sexual desire. Nobody is totally free from one or the other or a combination of these desires. That is why, Hinduism teaches the principle of detachment. It does not mean escapism; it means the development of an attitude of contentment that whatever one is destined to get, one will get. In other words, absence of covetousness is what Hinduism advises. When you expect more and you get less, you are dissatisfied; when your expectation is low, your disappointment is also low. Only a person falling from a height gets all the more hurt than one who is near about the ground. That is why Hinduism advises you reduce your expectations. Be satisfied with what you get. It does not deter you from action to achieve better; but it only asks you to do your duty unmindful of the fruits of your actions. The moral laws of Hinduism are only for the transcendental evolution of the soul.

When there is contentment, naturally, there would be no place for dissatisfaction, displeasure or narrow-mindedness. Naturally, one would be tolerant of others. This is another virtue of Hinduism.

It is a well-known fact that anger is bad under all circumstances. Anger may seem to succeed in the first instance but ultimately it fails. Hinduism describes six evil tendencies that tempt and drag man to intolerance: desire, anger, miserliness, attachment, infatuation and jealousy (kâma, krodha, lobha, moha, mada and mâtsarya). Anger and miserliness are but two different consequences of desire. If you do not obtain what you desire, it would lead you to anger; if you get what you desire, it

would lead you to miserliness because you would want more and more. In any case, both the situations lead to dissatisfaction breeding itself to jealousy. Where there is jealousy or hatred, there can never be tolerance.

Mahatma Gandhi said that violence is caused by the 7 blunders:

- " Wealth without work;
- pleasure without conscience;
- commerce without morality;
- politics without principles;
- knowledge without character;
- science without humanity and
- worship without sacrifice"

The Hindus call all women "mother", except one's wife, because "mother" is the only concept that is free from lust. To develop this concept, Hinduism inculcates the value of "mother-image". Absence of lust will not feed concupiscence or covetousness. Inconsiderate sexual desire being at the root of infatuation, it breeds jealousy and intolerance. This is one of the main reasons why Hinduism considers the entire earth "mother."

Hinduism advises you to persevere in doing well to others unmindful of any return or even their gratitude. It is for the welfare of others that the rivers flow, the trees bear fruits, the cows give milk; so too our existences is for doing good to others. The rivers do not drink of the waters they carry; trees do not eat of the fruits they bear; the rain-clouds do not eat of the grains they help to produce, so too, man should partake his riches with the needy. Just as the rivers, the trees, the cows, tolerate man's conduct towards them, so too, man should tolerate other's behaviour, more so because he has the intelligence that neither the rivers nor the trees nor even the clouds have. Hinduism advises men to behave with equanimity that would make the ground for tolerance. Hinduism teaches us to do, as far as possible, all the good we can; if not, at least not to harm anyone.

## **Technical Sheet : Pathology and specific pedagogical indications for Yoga**

*- by Doc. Carpentier Nancy, medical doctor, in collaboration with her teacher Sri T.K.Sribhashyam  
- Free hand translation*

### **Sheet No. 5: Diverticulosis**

#### Generality

This disease falls into the category of intestinal motor disorders. An important function of the intestinal tract is to propel the intestinal contents of the stomach to the anus. The motor disorders are present in these intestinal diseases: diverticulosis, mega colon, constipation, irritable bowel syndrome.

#### Definitions

**Diverticulum of the duodenum and small intestine:** expansion in the shape of a "bag" developed along the entire intestinal wall and communicating with the lumen.

**Diverticulum of the colon:** a term designating a hernia of the mucosa through the muscular layer of the intestinal wall. Diverticulosis comprises multiple diverticula. Diverticula are congenital or acquired.

#### Physiopathology:

##### **1. Diverticula of the small intestine:**

Diverticula can occur at any level of the small intestine, but has a more frequent localization in the duodenum and jejunum. It is usually asymptomatic and found incidentally during medical examinations as "a esogastro-duodenal transit". They become symptomatic when inflamed or bleeding. The symptoms are sometimes due to the anatomic proximity of the diverticula to other tissue structures. After the colon, the duodenum is the second choice of digestive diverticulosis. Duodenal diverticula are most often unique, contrary to the ones located in the jejunum and ileum.

##### **2. Diverticula of the colon:**

Colonic diverticula can affect the whole colon, but they appear most often in the sigmoid colon and they are less frequent in the ascending colon. There can be only one just as well as one hundred. The

number increases with age. Colonic diverticulosis is seen in nearly half the European population over 60 years.

We will only treat those cases whose knowledge allows the yoga teacher to provide useful advice to his students without ever trying to substitute the doctor.

#### Etiology:

##### **1. Diverticula of the small intestine:**

The pathogenesis of these diverticula is yet to be defined. The hypothesis of increased intra luminal pressure is strong. Regarding its locations in the jejunum and ileum, the formation of diverticulum is also associated with either Crohn's disease, a deficiency of the intestinal wall or arteriosclerosis of the intestinal vessels.

##### **2. Diverticula of the colon:**

The precise mechanism of the formation of these diverticula is unknown, but studies have shown that there are disorders of colonic motility. While the basic pressures are normal colonic motor response to various stimuli (eg a meal, some chemicals) is clearly excessive especially in the sigmoid. The prevalence of the disease in urban and industrialized western society can be explained by differences in food: fiber and residue in food is much lower. Such diet results in decreased fecal mass, narrowing of the colon and increased intra luminal pressure required to propel a smaller fecal mass. We tend to assume that the diverticulosis of the colon is a disease of civilization ..

Main symptoms:

##### **1. Diverticula of the small intestine:**

They have very few symptoms and are rarely disclosed by complication. They may however be responsible for malabsorption due to the intradiverticular multiplication of microbial germs. These diverticula may become problematic due to inflammation, hemorrhage or perforation.

##### **2. Diverticula of the colon:**

Diverticula are often asymptomatic. But there may be alternating constipation and diarrhea, pain and spasm in the left hypochondrium which is relieved by defecation or gas emission or loss of blood in the stool. Often inflammation settles in. This is called diverticulitis. This inflammatory process is related to retention in the diverticula of undigested food residue and proliferating bacteria.

The diverticulitis of the sigmoid being the most frequent type, results in pain in the left fossa iliac, bowel transit dysfunction and sometimes fever. The five major complications of diverticulosis of the colon are diverticulitis, bowel obstruction, abscess formation and fistula with surrounding tissue, hemorrhage, perforation causing peritonitis. In view of these symptoms it is sometimes necessary to establish a differential diagnosis to exclude a colon tumor (to follow).

## **Vishnu**

- *Sri D. Pattanaik, Mumbai*

Let me meditate on the Supreme God who rests on the serpent of Time, who rides the bird of light, whose dazzling form contains every dimension of Space, who holds in his four hands a conch, a discus, a mace and a lotus, who is pleasure and discipline, fulfillment and forgiveness, as his devotees desire, who delights the mind and delivers the soul, who is the source and goal of life and who protects all creatures and removes the fear of death.

In the beginning, it was cold and dark.

Vishnu appeared on the horizon and filled the world with light. He took three steps – dawn, noon and dusk – and drove gloomy demons into the night.

With the light came order, with order came life.

Before the beginning, there was an end: the end of the old era...

The world was decaying, degenerating, drifting towards destruction. Civilization had crumbled, laws had collapsed. Cries of despair could be heard all around.

But the king Manu remained calm. "The Lord will deliver us from this misery," he said confidently.

Nobody believed him. Nobody had faith.

## **Matsya, the Divine Fish**

Manu was bathing in a river when a tiny fish called Matsya, jumped into his hands. "Save me, Manu," he cried. "Save me from the big fish and I shall save the world."

Feeling sorry for the little creature, Manu carried him home in his water-pot.

The next day, Matsya had increased in size; the water-pot could not longer hold him. He had to be put in a large pot. As the days passed, Matsya kept growing. Manu moved him from the pot to a well, from the well to a pond, then to a lake, and finally to the sea where he continued to grow.

"Who are you?" Manu asked the strange fish.

"I am Vishnu, the preserver of life," said Matsya revealing his divine nature: Blue as the sky, dark as rain-clouds, draped in bright yellow robes.

The Lord said, "The world rests as the lotus in the palm of my hand, the cosmos revolves round my finger like a discus. I blow the music of life through my conch and wield my mace to protect all creatures."

Manu exclaimed with joy, "You are Janârdhana, the beloved benefactor of mankind. You exist, therefore existence is possible; you are eternal, therefore life is eternal."

Matsya revealed that in seven days, Shiva's arrow of destruction would herald the floods of doom to engulf the whole universe. But the seed of life will survive if you do as I tell you.

Manu gathered the seeds of all plants and a pair of each and every bird and beast. He put them in all in a huge ship and waited for the flood.

After seven days, black clouds covered the sun and hurled lightning in every direction. Severe rains lashed the ground. The rivers began to swell and the four oceans started to overflow. Waves as high as mountains drowned the earth. This was pralaya, the final dissolution of the cosmos.

On the horizon, Manu saw a great white horse with red eyes, emerging from the sea. It was Badavâgni, the mare of destruction, a terrible beast that breathed fire.

A warrior dressed in black, soaked in blood was riding it. With his flaming sword he cut down everything and everyone in sight.

"Who is he, my Lord?" asked Manu.

"He is Kalki, the doorkeeper of death, sprung out of Shiva's lethal dark," revealed Vishnu. "He is the savior helping the soul of man escape as he demolishes the imperfect world. He too is me."

Wherever Kalki went, the waters of doom followed.

Manu was frightened. "Will the dissolution consume this ship? Will Kalki destroy me too?"

Vishnu smiled and said, "No, you are safe. Abandoning ego, pride and desire, you placed yourself, without reservation, in my protection. You will therefore survive this catastrophe. When the new world reemerges, you will be the first to live in it."

The divine fish Matsya sprouted a horn and harnessed Manu's ship to it using Ananta Shesha, the Serpent of Time, as the rope. He then towed the ship with its precious load to safety, cutting through the agitated waters.

Manu realized that he had, in his anxiety to save life, forgotten to carry the books of knowledge – the Veda. Matsya immediately plunged into the dark floodwaters in search of the sacred texts. He found them in the hands of Damanaka, the demon of ignorance, who had taken refuge in a conch-shell. Breaking the demon's skull with his mace, the Lord recovered the Veda and gave it to Manu.

Manu wondered why the world was being destroyed. (To continue)

## **Sri T.K. Sribhashyam as I met him**

*Maurice Viel, chief engineer in aeronautics, retired*

This is my small contribution, in recognition of the teaching that Sri TK Sribhashyam offers us since 13 years.

After some adventures in the world of spiritual search (Krishnamurthi, Zen, Tibetan Buddhism, Sophrology, French Federation of Yoga, Eva Ruchpaul) some lucky encounters led me to Zinal for the first time. This is where my wife and I met Sri T.K. Sribhashyam. The theme he chose, "Comparison between Sâmkhya and Yoga", had woken our curiosity because of our profound ignorance of these subjects.

It was a very difficult shock. Everything was to be discovered: the Sanskrit words, the theory of Sâmkhya and Yoga, the philosophical differences between Sâmkhya and Yoga, getting used to the speaker, the density of his teaching ...What immediately enthralled us, to the point of giving up listening to other speakers throughout this week, was the impression of authenticity in the Indian philosophical tradition which was transmitted to us. After 13 years of attending TK Sribhashyam's

courses this impression has become conviction and we deem ourselves extremely lucky to receive, here in France, this authentic traditional philosophy and the yoga practice associated with it.

Each of the subjects - Sâmkhya, Yoga of Patanjali, Bhagavad Gîta, Upanishads, Maha Bhâratha, Ayurveda, Yoga Practice - is in itself a vast field of study. Sri T.K. Srihashyam has given us a sufficiently comprehensive overview on each to subsequently focus primarily on the Yoga of Patanjali, its practice and goals.

Many translations of the Aphorisms of Patanjali exist, with considerable differences. Sri TK Srihashyam made us discover a subtle sense not accessible by a verbatim translation. The aim, release, requires a long journey: Yama - Niyama - concentration - contemplation - stopping Vriithi - crossing Siddhi, Samadhi. Unrelenting questioning of oneself, effort, perseverance, should not be spared. To dilute the teaching, hide the difficulties, would be lie and betrayal. However Sri TK Srihashyam leaves to each one the choice of his own level of commitment. He is a teacher who transmits with the greatest possible transparency what he has received from his father Sri T. Krishnamacharya.

It is an Indian philosophy, dating back long before Buddhism, heir to the great Rishis and Master of the Vedas and it is a set of techniques available to yoga students to enable them to progress within the context of their personal commitment. For us Westerners, immersed in a social setting that is materialistic, agnostic, rationalist, the task is very difficult.

Advances in science are remarkable, but being based on physical experiences, even very sophisticated ones, they can not discover the subtle world, its origin, its purpose. Indian philosophy suggests that we pierce the veil of ignorance that hides the underlying reality of the world. It is non dogmatic. It "only" offers the tools for our transformation in order to access to Superior Knowledge. This is the meaning of the teaching given by Sri TK Srihashyam, who clearly made us understand that he is a teacher, but refuses to become for us a Master, a Guru. He leaves us our freedom, our responsibility. It is for us to make good use if we have the courage.

## **With man or with God**

### *a Muslim story*

Once Saint Khayyam was traveling through a dense forest with his disciple. They stopped for prayers. While at prayer, they were confronted by a tiger. This disciple climbed a tree while Saint Khayyam continued praying unperturbed. The tiger went away quietly. Later in the course of travel, the Saint was bitten by a mosquito, which he immediately killed.

Upon this, the disciple asked, "Sir, how is it that you are annoyed by this tiny mosquito whereas you were unperturbed when the tiger faced us?" The saint replied, "That is because I am with a man now, but I was with God when the tiger came."

## **The Role of Guru in spiritual practice**

*Sri T. K. Srihashyam*

*Asmath gurubhyo namaha  
Asmath parama gurubhyo namaha  
Asmath sarva gurubhyo namaha.*

"I bow to my teacher,  
I bow to all the teachers,  
I bow to the Supreme Teacher"

A spiritual teacher (a *guru* or *âchârya*) is one who expounds the meanings of the philosophical sciences, who practises them himself, who establishes the disciples in those spiritual practises.

Even for teaching of an alphabet, we cannot repay adequately with anything. While the mother is the first and the foremost teacher, the one who teaches the knowledge of the Soul and of God is the most celebrated spiritual teacher.

The role of the âchârya in the spiritual practices is unique. One cannot proceed on right lines without his the authentic guidance. One cannot know the mysteries of God and Creator without the guru's teaching, because they are beyond the book knowledge. Similarly, without the guidance of the spiritual teacher, it is not possible to discover the mystic truth of the outward symbols.

A spiritual teacher not only knows the content, the method and the process of verification of spiritual disciplines but also has the means to guide the aspirant accord to his needs and abilities.

He (*âchârya*) shows the path to knowledge, fills one with faith by his own example, initiates the procedure, plans for his progress, gives him the necessary technique, corrects him whenever he goes wrong, and leads him to the ultimate goal surely and safely.

All the great spiritual masters from the days of Veda insist that the spiritual master should be revered and worshipped even as one worships God.

There are some specific qualities of a real spiritual master: he must have gained realization; he must be of a firm understanding, sinless, well versed in the scriptures, established in Brahman, sâthvika in nature, truthful, endowed with virtuous behaviour, free from jealousy, vanity and other vices, endowed with the conquest over his sense organs, forgiving, compassionate, corrective whenever there is a lapse and mindful of his and others' welfare.

The *guru* is the dispeller of the dismal darkness of ignorance. He removes all of our sins. He makes us equal to himself. He gives us spiritual knowledge that would put an end to the cycles of births and deaths. He will endow us with a divine vision. He will have infinite compassion, which will never be stultified.

. An *âchârya* is compared to a water-bearing cloud that showers rain profusely. The Guru merely gives his teaching, which may be imbibed by any one in need of it to the extent that is required. He is compared to a boatman, who moves from place to place on the high seas with his boat of knowledge for rescuing the shipwrecked. He is compared to a gardener who knows the requirements of different kinds of plants and so canalises water according to there needs. This is said to be the exceptional function of the Guru.

Sri Vedanta Desika, one of the greatest teachers of the path of devotion, explains the importance and the role of the *guru*, through an illustration: A young prince goes with his father on a hunting expedition to a forest where he gets lost. He is brought up by some huntsmen. He imbibes the qualities, customs, manners and habits of the tribes and forgets that he is a prince. After some time, he is spotted by a few courtiers of the king who reveal to him his identity and bring him back to the king. The king is immensely happy in getting back his dear son whom he had believed as lost forever. Thanks to the royal servants, the prince regained his regalia. In the same manner, the soul that had lost its identity is restored to its pristine glory through the chance encounter with the *guru* who is shows him the path of liberation and saves the soul from rebirths.

The great masters point out that "One should be ever grateful to the Guru and one should bring to light openly the glories of one's Guru.

In India, the tradition of paying homage to the line of spiritual teachers (*Guru parampara*) is a unique feature. This affords an opportunity to pay our gratitude to the illustrious line of teachers that have guarded these truths and handed the essence of that supreme teaching. So, it is stipulated that one should meditate upon the illustrious line of his teachers with reverence and gratitude before meditating on God or Creator.

May our great spiritual teachers be pleased with us and bless us with their graces!

## **Bhagavad Gîta, Chap. VIII – 11, 12, 13**

*Sri T.K. Sribhashyam*

*(Seminary in November 2002 in Aix-La-Chapelle, Hedi Blumer)*

*The great sages of the renounced order, learned in the Vedas, who utter omkâra, enter into Brahman. I shall now explain to you this process by which one may attain salvation and which requires celibacy. Yoga is detachment from all engagements of the senses. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga. Thus established in yoga and uttering the sacred syllable Om, the supreme combination of letters, thinking of Me, God, the Supreme Being, at the very instant of leaving the body, he will undoubtedly reach the spiritual planets.*

The explanations of these three verses given by Sri TK Sribhashyam are based on the commentaries from three great Indian philosophers: Sri Râmânûja Acharya, Sri Shankara Acharya and Sri Madhava Acharya. The three verses stress the importance of the contemplation on Om (Pranava), they indicate why it is important and how we must contemplate Om.

In verse 11, Krishna gives definition of the word Akshara (that which can not be destroyed, the Creator). All yogis who have mastered their passions should contemplate Akshara. They can thus be liberated from the cycle of births. A true yogi sincerely seeks the Creator without expecting compensation. He wants to experience Brahman. Liberation is considered to be inherent.

In verse 12, Krishna explains how to contemplate Akshara. To contemplate Akshara one must join together the sense organs (the 5 doors of perception and the 5 doors of action that give us the knowledge of the world of experience, but not of Brahman) and direct them to a point so that the doors that lead us to the world of experience close.

Now the mind (manas) is directed onto the heart (hrudaya) where it is maintained. Thus the mind is brought to the place that is hers originally. When the mind is firmly established in the heart, the next step is to focus prana on shirsha and direct the light of the eyes on bhrumadhya. When the concentration is maintained, we reach what Krishna calls Yoga Dhârana.

Verse 13: In yoga Dhârana we must contemplate Akshara (Om) so that in the hour of our death we can, thanks to this contemplation, direct our soul towards Brahman and thus avoid a new birth. We need to know what we must do at the moment of death to achieve liberation.

## **The page of Srimathi T. Namagiriammal** (Wife of Sri T. Krishnamacharya)

### **Lime pickles** (without oil)

Ingredients :

500 gr lemons (preferably limes)  
3 spoons table salt  
1 spoon curcuma powder  
1 spoon chilly powder (or harissa powder)  
2 green chilly (long)  
5 grams of fresh ginger  
An airtight jar

Wash and wipe well the limes or lemons to remove any water on the skin. Cut them length-wise into 8 or 12 pieces. Remove the pips (pippins) without extracting the juice. In a glass jar, mix salt, curcuma powder, red chilly powder and the lemon pieces. You may add juice of one or two lemons. Close the jar airtight and mix well the lemon. Keep the jar closed for fifteen to twenty minutes. During that time, wash and wipe well the green chilly. Remove all the water content. Open them length-wise, remove the grains. (Wash well your hands!) Remove the skin of fresh ginger, cut into small pieces. Open the jar and add the chilly and ginger, close it and mix well.

Keep the pickle in a warm place, and if possible, in the warm sun for a week. Shake the jar once a day.

The pickles are ready when the skin of the lemon is tender! Use only dry spoon to take pickles, otherwise fungus will develop. Always store it in a closed jar, not necessarily in a refrigerator.

You can add the chilly powder or green chilly, if you prefer a spicy pickle.

The pickles can accompany any dish, even as a spread on bread.

Lime pickles are digestive.