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HARMONY AND PEACE: MAN'S GREATEST JEWELS

Whatever the road that we follow to perceive the soul and obtain a vision of God, we find ourselves quickly trapped by the desire for glory, renown, and grandeur. From that moment on our dissatisfaction is limitless. Without even realizing it, deception, sadness, jealousy, and anger overcome us, chasing away our serenity, our joy, and our high spirits.

The pearl is pure and transparent; in addition, it symbolizes harmony and peace. To avoid revealing its transparency and purity, it reflects its environment so well that it gives us the impression of being invisible. Its value, nevertheless, is determined by its capacity to perfectly reflect its environment; that is why in India it is the most expensive of jewels.

Like the pearl, the soul does not reveal its purity and transparency. Envy, greed, the desire for fame, dissatisfaction, jealousy, and anger represent many veils that obstruct the reflection of its qualities. However, it is purity and transparency that are the origins of our joy and our harmony.

That is why the soul is the greatest jewel of mankind. It is more precious than the purest pearl, for our soul alone is capable of revealing the secret of the creator.

May harmony and peace be eternally with you!

T.K. Sribhashyam

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"Extending hospitality, even to an enemy who comes to rest in your home, is like the tree that does not refuse to give shade, even to the woodcutter who would cut it down."

The Power of Thought

T.K. Sribhashyam

It is the mind (manas) that is the creator of worlds. Anything that is produced in the world is always accomplished by the mind, never by the body. The body itself is only deserving of its name when it is produced as such by the mind. One who does not consider the body as an object of experience is not influenced by the qualitative attributes of the body; that is to say, by the specific joy and sadness linked to each stage of the body. Seen from the outside, the body offers us pleasure and pain; seen from the inside, it is neither pleasant nor unpleasant. All the illusions of the world have their source within the mind.

On the one hand, men believe that the world amounts to, and boils down to, thoughts. They perceive that they are only composed of their thoughts; as for the body, they perceive it as merely a display of thought. On the other hand, a shower of robust blows cannot weaken the strength of their thoughts. The body can prosper, or adversely fall apart from the moment that the mind remains fixed on a firm resolution. In fact, a mind that has long been attached to a strongly desired object will not be influenced by the tribulations that affect the body. When a mind focuses on an object with all the harnessed energy of its passion, no worldly power, no benediction or curse will be able to stand in its way. Men have no more power to deflect the mind than gazelles do to make mountains tremble.

A mind strictly focused on a unique object is not more shaken by praise or blame than the Himalayas are by storms. Only the body can be altered by outside influences, not the strength of thought. The body is not the cause of the mind. It is the mind that takes on the role of cause inside of the body, just as water is the material cause of the sap that flows to all the branches of the tree. The mind is similar to the tree trunk: when the trunk dies, no new branches will ever grow from it again. But if the branches or the leaves die off, the trunk will not perish for all that. And, effectively, if the profound conviction of the mind is shaken, the body is then powerless.

Who, then, has the power to break the firm resolution and the intimate conviction of the mind, if not the force of thought? Watch over this precious jewel, then, with utmost care.

Anyone can offer kindness to a gentle man, but only the wise man will offer kindness to a wicked man.

The sun, the wind, and the moon

Indian tale

For the happiness of man and animals, in summer, the Wind appeased the Sun's heat and, in winter, warmed the Moon's coldness. When the Sun and the Moon brought forth Clouds above the Earth, the Wind and the Moon turned them into Rain. Never did the Sun, the Moon, or the Wind leave their children, the stars in the sky. Whenever the Sun, the Wind, and the Moon moved, the stars would follow in their wake throughout the Sky. And the whole world here below was happy.

But, one day, the Sun, the Moon, and the Wind were invited to a dinner with their uncle and aunt, Thunder and Lightning. They entrusted their children to their mother, the farthest star and the highest in the sky.

The Sun and the Wind were greedy and selfish. They enjoyed the meal that was offered them without even thinking about their Mother and all the children. As for the gentle Moon, she saved a part of each course for her Mother and for all the children.

Upon their return, the Mother asked the Sun, the Wind and the Moon if they had brought back any food. The Sun and the Wind said that they had eaten everything on their plates and enjoyed themselves without a thought for the others. But the Moon gave her Mother the food she had brought back.

The Mother turned to the Sun and said: 'Since you have not thought about either your Mother, or your children, from now on your rays will be hot and stifling and will burn everything they fall upon.' She then turned to the Wind and said: 'Since you have forgotten your Mother and your children while

having fun with the Sun, you will no longer ease the rays of the Sun and, on earth, men will suffer because of it.

And then looking at the Moon, she says: 'My daughter, since you have shown yourself to be generous, caring and charitable toward us, your rays will always be gentle and soothing. From now on, you will receive the souls of all beings living on earth in their ascension toward the Creator.'

"Doesn't the earth support the man who is busy digging it? The wise man does not wish anything but happiness to the one who digs into him."

BHAKTI AS THE MEANS TO MOKSHA (1)

- Prof. Sri S.S.Chari, Mysore

According to Vishishtâdvaita Vedanta, (one of the most important philosophies of India), *bhakti* (devotion) is the *upâya* (means) to achieve *moksha* (liberation). What is *bhakti*? The term *bhakti* is derived from the root word *bhaj*, which means *sevâ* or meditation. In common usage, it is understood in the sense of love towards a respected or elderly person. Love or *priti* is a state of knowledge, a mental disposition. According to the same philosophy, *moksha* is not merely freedom from bondage, but it is also a higher state of existence for the *jîva* (individual soul), situated in a supra-mundane reality (*parama-pada*) while at the same time not losing its individuality. Prior to the state of deliverance, knowledge of *jîva* is restricted in scope, for it is subject to karma. In the state of *Moksha*, *jîva* becomes totally free from the shackles of *karma*, and, as such, its jnâna (knowledge) manifests itself in all its fullness. *Jiva* is then capable of comprehending Brahman in all its splendour.

Bhakti as a means to Moksha is defined as unceasing meditation on the Supreme Being that is done with love. It is thus regarded as knowledge (a mental activity) that takes the form of love for God. It is generated by the scrupulous observance of religious duties as laid down in the Sacred Writings according to each individual's *Varna Ashrama Dharma*, that is to say, the rules that are characteristic of one's religious and socio-familial environment, accompanied by spiritual knowledge. It is essential that one's duties and rituals be observed purely as a divine service for the pleasure of God and not in expectation of any rewards.

Sri Râmânûja, the father of the *Vishishtâdvaita Vedânta*, contends that listening to sacred texts (*shravana*), reflection (*manana*), and contemplation (*nidhidhyâsana*), even though considered as means to achieve *moksha*, when undertaken without an intense love of God, cannot serve as a means to the attainment of God. Whom, then, does God choose to receive His grace? Referring to the Bhagavad Gîta (X-10, VII-17, XI-53-54), Sri Râmânûja answers that he whose love is directed toward God is chosen by Him. It is only an unconditional, deep-rooted love for God that can serve as a means to know God in His true form, to have His vision, and to attain Him. This means that divine vision is possible only through God's grace; and in order to earn it, one must be deeply devoted to God. It is only to those individuals who love God and who crave His vision, that God showers His grace upon and reveals Himself to.

(To be continued)

COW'S MILK, NECTAR OF THE GODS

Cow's milk is one of the foods most discredited by certain medical and paramedical theories. However...

Cow's milk belongs to the category of dairy products, but its actions in the body are quite different from those of yogurts or cheeses. Neither ewe's milk nor goat's milk will act in the body in the same way as does cow's milk. In Indian medicine, (Ayurveda), medical information even specifies what actions in the human body occur after ingesting the milk of the mare, the elephant, or the camel.

The fodder given to the cow brings qualities to the milk that varies with the seasons. But today maintaining the original qualities inherent in milk is sometimes difficult. Every industrial transformation or addition of vitamins or trace elements modifies the composition of milk, thus changing its actions in the body. This is why some milk is heavier to digest or cause more fermentation colic than others. It is, therefore, preferable to choose milk that is sold without additives.

Intestinal flora adapted to absorb milk is established from birth thanks, to a large extent, to breastfeeding. In fact, the digestive tract of the newborn is sterile. The baby soon swallows bacteria that enter the mouth with food. The bacterial colonization of the digestive tract due to breastfeeding often facilitates a better digestive tolerance to food, in general, and to milk, in particular. The absence of breastfeeding at birth requires great vigilance in watching over the child so that she/he succeeds in developing a balanced intestinal flora. If this flora is not properly balanced, allergic and digestive troubles appear when milk is consumed. It is then easier to eliminate its consumption, thus suppressing the symptoms of intolerance at first, but depriving the child of all of milk's benefits at the same time.

It would be a pity to overlook the benefits of cow's milk at a time when the medical profession and the media speak so often of loss of bone mass and osteoporosis. Milk builds, repairs, and maintains the bone framework. It physiologically maintains the architecture, solidity, suppleness, and functions of the bone structures. This is why it belongs to the category of foods that are indispensable for health.

It is noteworthy that cheese, which is derived from milk, has none of the same actions on the body tissues. The transformations of milk to produce cheese give it other qualities. Cheese, as opposed to milk or yogurt, loses its capacity to "hydrate the tissues". For example, cheese furnishes a lot of calcium, but dries out the tissues that must receive this calcium. That is why people who consume only cheese in all of its forms, while totally excluding yogurt and milk from their diet, show modifications of bone structure very early in life that become an excellent terrain for the onset of osteoarthritis. Eaten in excess, cheese is the cause of calcium deposits in the peri-articular soft tissues, resulting in attacks of periarthritis or in the formation of calcaneus "thorns" in the sole of the foot. Furthermore, urologists have observed that cheese favors the formation and relapse of kidney stones, while milk prevents them from forming.

In addition to acting on bone tissues, milk also sustains the flexibility and unctuousness of the muscle tissues and the tendons. It promotes a healthy growth of hair and nails. It maintains the gums and tooth enamel. It also gives a healthy glow to the skin.

To neutralize some of the ill effects due to industrial manipulation, choose milk that is as natural as possible without added trace elements, boil it, remove the skin that forms on the top after it has cooled, and beat it by hand before drinking. It is preferable to avoid drinking it icy-cold. Milk should be drunk preferably unaccompanied by other foods, with sugar or honey, never with salted foods or fruit (or acidic foods). In this way, you will be blessed with the benefits of the nectar of the gods.

"As gold is purified by heat, so the mind is purified by austerity."

A BRIEF LOOK AT THE "TRUST DEED"

*Prof. Muchukunte Sri T. Krishnamacharya (Mysore) Memorial Trust International r)
Maître. Guillemette BIGAND (founding member), Cannes (France)*

Do not misapprehend the appellation "Trust Deed"!

It is not a question of a huge for-profit multinational, but rather of an international not-for-profit association with humanitarian goals.

Created in 1998 in honor of Sri T. Krishnamacharya by several members of his family, its goal is not only to transmit the teaching of the Master Philosopher from Southern India, but also to preserve the practice of the Sanskrit language and allow impoverished Indian families, children in particular, to

receive medicines, medical attention and aid of a material sort. International it is because of the composition of its Board of Directors, including Europeans from all walks of life, and Indians who were close to Sri T. Krishnamacharya.

International it is also because of the financial aid and an active participation on the part of students and friends of the Yogakshemam School created by T.K. Sribhashyam nearly 20 years ago.

In spite of its young age, the assessment is already very positive:

- Trust Dees pays for school and living expenses for an estimated 15 students of the Mysore Sanskrit College in Mysore, in the form of an annual study grant given at the beginning of the university year (July in India), based on the results of the previous school year.
- Grants are awarded at the end of term to reward 15 students or pupils who distinguish themselves in their studies of traditional Indian subjects.

These young people, students from the whole of Karnataka (formerly the state of Mysore) leave for Bangalore (current capital of the state) in the month of October to officially receive the grant in the amount of 2,500 rupees (a considerable sum in India) from representatives of the Association, in the presence of the Minister of Education, the Rector of the academy, and other state officials.

- On July 17 1999, at the Sanskrit College in Mysore, a competition was organized by the Trust, opened to young students from Karnataka, consisting of a speech in front of an audience on a traditional Indian subject, defined then as the definition of relationships existing within "knowledge, devotion, and liberation."

With great emotion about one hundred youths participated in this oral contest. The emotion was reinforced by the stature of the eminent professors and members of the jury, and the presence of numerous European students from Yogakshemam, who were very attentive and impressed by the solemn nature of this event.

- Assured regular medical attention for the inhabitants of several villages near Bangalore: consultations and Ayurvedic treatments, medical follow-up of ill children with the free distribution of medicines, reimbursement of pediatrician's fees one half-day per week in a village near Bangalore (Kengéri).

Thanks to your donations, "Trust Deed" is now in existence and has already achieved some its objectives.

Thanks to your support, it will understand how to develop further and thus reinforce the links that already unite Europe and India.

A SEMINAR ON NUTRITION IN INDIA

Gabriel GALEA

Did you know that women should eat dragon once a week? Of course we are not talking about the mythical animal, but about a type of squash, or, more precisely, a variety of squash that we find in all of India's marketplaces.

But why would the majority of Indian women consume this vegetable regularly? It's simply because in their diet they need the astringent taste (Kashaya) that exerts a purifying action on the tissues that is essential for their biological and physical balance.

Let's get to the point: Among the six tastes that Doctor Nancy Carpentier and Sri. T.K. Sribhashyam described at the beginning of the seminar (sweet, salty, spicy, bitter, astringent, sour-acid) that were the basis of discussion during the whole trip, we Westerners mostly consume the taste Madhura (sweet) in our regular diet. Nevertheless, it is necessary to eat all six tastes at each meal. But what do we do when we realize that the meal we have just eaten is rather heavy? We add the taste Amla (bitter)...this last taste makes the meal seem lighter. However, none of the tastes can compensate for an excess of Madhura. The taste named Amla does not lighten Madhura; on the contrary, by making our meal dry, we make it even harder to digest!

The seminar organized by Sri. T.K. Sribhashyam from Goa to Bangalore last July gathered together about twenty-five trainees, for the most part students of Yogakshemam; a team of four

trainers among whom were Sri T.K. Sribhashyam and Doctor Nancy Carpentier, a nutritionist whom we know well because she teaches physiology and Ayurveda at the Yogakshemam school.

The practical courses, so kindly taught by Srimathi Srishubha, who was assisted by Srimathi Alamelu (two of the three daughters of Sri. T. Krishnamacharya), taught us how to combine the six tastes defined in Indian medicine, called Ayurveda.

While practicing how to cook leafy vegetables, we understood why we have to alternately prepare 'little leaves', like watercress, and 'big leaves', like spinach. We learned what type of cereal to eat them with. Big-leafed vegetables sustain the formation of tissues like blood and muscles.

Small-leafed vegetables help to build deeper tissues like the bones, the marrow, and the brain; their beneficial action on memory was also emphasized.

I have to admit that what surprised us most learning that, according to Ayurveda, diet plays an essential role in our mental state. It is strongly recommended, for example, not to eat desserts at each meal because of the heaviness of spirit that would result from this!

However, among the many recipes that Srimathi Srihubha taught us and that we have put into practice, I will give you a dessert recipe that I found absolutely exquisite: the 'Madhu Pongal'; but don't eat some every day!

In Tamil the word *Pongal* means "that which overflows" and *Madhu* "that which is sweet". Madhu Pongal is the name of a dessert from Southern India that we traditionally prepare in January for the occasion of the cereal harvest: this is why we find in it the main products of that region:

- One measure and a half of white rice
- A half measure of Green Gram Dhal (you can find it in Asian grocery shops). It is a green soya grain that is shelled and crushed that you must let soak in warm water for twenty minutes before cooking with the other ingredients.
- A spoonful of Bengal Gram Dhal (a type of shelled lentils that we find here in Asian grocery shops under the name Thur Dhal)
- A measure and a half of jaggery (unrefined brown sugar)
- A spoonful of grated and dried coconut
- A spoonful of ground cardamom
- Two or three filaments of saffron
- Cook under low heat for twenty minutes in three measures of water brought to a boil. At the end add a few pre-grilled cashew nuts.

Bon appetit!

He who climbs a tree must appreciate the limit of the branches. If his enthusiasm takes him beyond that limit, he falls and goes to his own ruin.

The page of Srimathi T. Namagiriammal

(Spouse of Sri T. Krishnamacharya)

Ayurvedic Recipe: Green soya cream

Ingredients:

50 gr. of green soya crushed and peeled (mung dhal)

2 pods of green cardamom

25 cl cow milk. Do not use powder milk

2 saffron threads

Sugar to taste

5 cashew nuts

Preparation time: 25 minutes

Rinse the soya. Soak it for 20 minutes in lukewarm water, then drain it. Bring to a boil 500 ml of water with crushed cardamoms and saffron threads. Add the soaked soya into boiling

water. Let it cook at a low heat until done. Add a little water if required. Add the milk and the sugar to the soya and bring it again to a boil for 5 minutes. Let it cool. Crush the cashew nuts into small pieces. Sauté them in 5 drops of sesame oil. Add the cashew nuts to the soya cream. Can be eaten hot or cold.

Benefits:

Supports harmonious growth of children.

Gives force to the convalescent

Reduces the burning sensations of mainly gastric origin of the digestive tube.

Supports the formation of cell tissue in general

Has anti-cancerous effects on the tissues of the genital organs

Reduces the menopausal flushes