

YOGAKSHEMAM *Newsletter*

Bulletin of Yogakshemam (association law 1901)

May/September 2005

Edition : English website

N° 17/18

Sri T. Krishnamacharya's informal talks

Five attributes of Real Wealth

Wealth is required to lead a comfortable life. In fact, one who has earned a lot of money will have no peace of mind. He will always be worrying that someone will steal his wealth. To be free from such a fear, one must earn wealth which cannot be stolen away. Such a wealth has the following five attributes:

- courage
- knowledge
- a friend who is present equally in happiness and adversity
- good character
- activity (absence of laziness)

One with all these attributes need not save money; need fear no thieves, as they can never be stolen. Hence, one should strive to acquire these five good qualities.

Excerpts from my notes, T.K. Sribhashyam

“An individual who will stop at the sole understanding of his God is as ignorant as those who do not seek God”

B.G. XV-17

➤ SUMMARY

- **Editorial : Sri T. Krishnamacharya's informal talks - Sri T.K. Srihashyam**
- **Andal's Thiruppâvai (Poem 13) – Sri T.K. Srihashyam**
- **The universal tree – Teachings of Sri Krishna (to be translated)**
- **A false plural**
- **Death: the Friend of Your Soul**
- **The Goddess of Spring**
- **Hindu Marriage or Vivâha – Claire Srihashyam**
- **What is the night?**
- **Yoga and Ayurveda – Andrea Kabuth (to be translated)**
- **Solidarity – Tsunami**
- **Structure of a practice session – Cornelia Heyde (to be translated)**
- **Two concentration points: Nâbhi and Hrudaya – Isabelle de Montmollin (to be translated)**
- **Analogies on the unrealities of the world (to be translated)**
- **Râmâyana, Chant VI, Chap. VI (to be translated)**
- **Râmâyana – Pascal Gaillard (to be translated)**
- **Bhagavad Gîtha, Chap. XV – Patrice Delfour (to be translated)**
- **The page of Srimathi T. Namagiriammal – Safran**

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 13: *All our friends have now reached the designated place for assembly; They went there singing the praise of our Krishna, who tore open the mouth of Bakâsura (the demon who took the form of a crane) and who, in the form of Râma chopped off the ten heads of demon Râvana.*

The Venus has now arisen and the Jupiter has already set, many birds are chirping. Oh! Young and beautiful cowherd with charming eyes resembling a flower and that of a doe! All of us should go to the river and plunge deeply in the water that makes us shiver; instead, you are willing away the time lying on the bed!

Oh dear girl! It is truly a great day for us. Shed off your stealth and wake up. Listen and consider, our damsel.

Shed off your stealth: Considering objects, which belong to the Lord as our own, is stealth. Man uses and abuses of the world as if it belongs to him alone, without consideration for the others.

Eyes resembling a flower and that of a doe: Our mind is like a bee perched on a flower or that of a doe's eye always moving briskly, unable to contact fix attention on God.

It is early morning. All the girls are in front of their friend's house, to wake her up to join them. This cowherd girl is all beautiful, with very charming eyes, well dressed and jeweled. She is contemplating on the knowledge of God, neglecting her duties and not responding to her friends call for the holy *margali* bath. She seems very happy. The girls want to convince her that it is equally important to control her senses and sing the glory of the Lord.

Ândâl recalls us of the demon Bakâsura's incident. Sri Krishna's uncle Kamsa had sent one of his trusted men to kill young Krishna. The demon took the shape of a crane (*baka* in Sanskrit), went to the forest where Krishna was playing with other boys. The demon Baka continuously teased them by spoiling all the play-things, spitting on Krishna, throwing the dung at them. Sri Krishna became angry and caught hold of the fast moving crane (*baka*) and fought with him. In the end, He wide opened the crane's bill and split open Baka into two. The moral is that when men have all the comforts of this world, if they do not use their mouth (power of speech) to sing the glory of the Lord, or tell the name of the Lord, He would punish them by making them lose not only the power of speech but of other sense powers. Such is the moral that we can learn from this story.

Ândâl also recalls the demon Râvana's incident. Sage Vishvamitra, discarding his kingdom, did penance for year and years to arrange and organize the wedding of Vishnu in this world.

After Vishnu's marriage, the demon Ravana separated the Lord from his wife, by abducting Sita, then making both Râma and Sita suffer. Râvana, not only inflicted sufferings on those who like Râma or recited Rama's name, but also abused Râma in many ways. In the end, Râma killed Ravana and helped His devotees sing his glory. In the same way, Lord will kill those who inflict sufferings on devotees.

Sri T. Krishnamacharya's commentary:

In this poem, Ândâl recalls that those who sing Lord's name, and who sing His glories will not only obtain benefits and get freedom from rebirth, they also will benefit the world. Consciously or unconsciously, we commit mistakes and fill ourselves with displeasure. In this era, singing the glory of the Lord and reciting His name is the only sure way of cleaning ourselves from this displeasure.

In this poem, Ândâl shows to us her knowledge of astrology. In Hindu astrology, Jupiter is the lord of intellectual and spiritual knowledge while Venus is the lord of sense pleasures, sensualities and material riches. So when Jupiter sets in and Venus rises, men get inclined to senses pleasures, sensualities and desire for material riches. At the same time, men start losing interest in intellectual and devotional activities. Ândâl reminds the girls to hurry-up before sense pleasures and material riches attract their mind.

It is not sufficient to be beautiful, charming, well jeweled and dressed to meet the Lord, one should be clean in the mind and the heart. Just like an elephant throws sand on its body before cleaning itself in the river water, so too, discarding our passionate interest in external beauties, we should clean our mind and heart in the river of divine name. Our mind can be cleansed by discarding our ego and ego-centered thoughts. Our heart is cleansed by chasing away bad and unpleasant thoughts on others.

In this poem, Ândâl teaches us on the way to prepare ourselves for a happy and peaceful end. One should not be contented with the benefits of this world, the pleasures of our body and senses, but provide us some time to think of God, to recite His name and sing His glories. We should, at least discard, momentarily, our sense of ego and the sentiment of mineness, while we think of God.

Ândâl invokes Thondar Adippodi Alwar (one who treated devotees' foot prints and washings as sacred). He was deeply involved in maintaining the garden. During his last days, he served the devotees of Ranganatha (the Lord of Srirangam) by washing their feet and sprinkling the water on his own self to sanctify himself. He was an example of respect, humility and devotion to devotees.

A false plural

Plural is a grammatical category that includes the words (nouns, pronouns) that refer to a collection of objects, when they can be considered one by one, and the words that go with them

What is the plural of the third person 'he', 'she' or 'it'?

It is 'they'; and it means 'he' **plus** 'he', 'she' **plus** 'she', or 'he' **plus** 'her' or any other combination of two or more of them!

What is the plural of second person 'you' ?

It is 'you' **plus** 'you' **plus** 'you' to any number of terms!

But what about the plural of the first person ?

It is 'I' **plus** 'he', 'I' **plus** 'she', etc., but never 'I' **plus** 'I'. As a matter of fact, 'I' is not capable of having a real plural.

What then does 'I' plus 'I' result in?

Death: The Friend of Your Soul

Death is not an inimical presence. It is a natural process of shedding one personality for another.

What is Death?

Each a fruit ripens and falls, has some spirit glared at the fruit with terrifying eyes? No, it is a natural development. Similarly, the moment the karma for your physical body is over, your spirit or soul quits the body. Death is the separation of the astral body from the physical body in this natural and

necessary evolutionary process. The moment a person wishes not to continue living in his present house, he leaves it by his own choice. If someone helps him make the move, he is grateful to that person and considers him a thoughtful friend. Similarly, death is your friend. In fact, death is our own projection—the projection of our own soul.

The Gita says: “Just as a person gives up his old clothes to put new ones, so also the embodied soul, having discarded the worn out bodies, puts on new ones”. Reflecting upon death with a clear mind does not spoil the joy of your life. Death is frightening only due to ignorance or avidya.

The task before every individual is to prepare for death in such a way that life is well-lived, and death, when it comes naturally, is not terrifying at all. Being well-prepared implies developing deep insight into the nature of your inner Self, integrating your personality, and simplifying your life. When you live a profound and purposeful life and greet death with spiritual insight, death will lose its sting and cease to be something dreadful.

In this process, it is of supreme importance to simplify your life. Consider life like a journey. The less you carry when you travel, the better you feel. In other words, if you are carrying lots of material possessions, lots of attachments, lots of craving, then life will be burdensome and full of pain.

It is an illusion to think that the more you have, the more secure you will be. On the contrary, you become the caretaker of lots of possessions that you are not going to use. If you have one chair and one table, you will use and enjoy both every day. But, suppose you have twenty chairs and twenty tables to wipe the dust off, twenty chairs and tables to move around, twenty chairs and tables to protect from injury or theft. All the time will pass just putting them in order. You will not have time to sit in the chairs or put anything on the tables!

So simplify your life- materially and psychologically. To promote mental simplicity, try to understand that the law of karma is infallible. The law of karma is a law of cause and effect; As you sow, so shall you reap. All the actions or karmas that you perform through thought, word and deed have their result. Anything negative that you do against conscience, against ethics, is going to hurt you, now or some other day. You cannot escape the law of karma. If our karma is unrighteous, if it is based on falsehood, cheating, or deception, that karma is going to bring to you negative situations and many worries. It is going to create a burden in your unconscious.

But when you are performing righteous actions that allow you to become compassionate, humble, generous, sacrificing, modest and loving—these actions purify your mind. You live with less word and tension. Your mind relaxes.

In addition to simplifying your life externally, you must have good association (*satsanga*) so that your mind is constantly thinking of God. Also you should learn the art of selfless service. Do not focus your mind only on your own family members, but consider yourself a part of humanity.

Finally, develop a pure ego by filling your life by a combination of love of God and reflection on “Who I am really?”. Learn to see God as the object of infinite love, and God-realization as the ultimate goal of your life.

The Goddess of Spring

Vasant Panchami (the fifth lunar day of the beginning of spring season) is dedicated to Saraswathi, the Goddess of art and science. She is the goddess of creativity in the sciences and the arts. Sarasvati is dressed in white and yellow silk. She sits on a white swan, her feet resting on a white lotus. The swan is a symbol of wisdom and discrimination in Hindu mythology. Knowledge without the safeguard of wisdom is dangerous.

Sarasvati represents both wisdom and knowledge. She holds a sheaf of palm leaf script in one hand denoting the Vedas, a pearl rosary in another hand symbolic of purity and meditation. The lotus shows that although one may be rooted in the slush and mire of the world, one can rise above it, totally uncontaminated. In the other two hands she holds the *vīna*, to emphasize the divinity of the performing arts. Siva, the lord of rhythm and dance is Sarasvati's brother.

Saa mām pātu Bhagavati, nishesa jādyāpaha. (May this goddess protect me and remove my blindness of ignorance).

Hindu Marriage or Vivâha - Claire Sribhashyam

The traditional Hindu wedding is a deeply meaningful and symbolic combination of rituals and traditions. It is a ceremony that is about 4000 years old. Each phase of the ceremony has a symbolic, philosophical, and spiritual meaning. The ceremony not only joins the souls of the bride and the groom, but also creates a strong tie between two families. The ceremony is traditionally performed in Sanskrit, which is the language of ancient India and Hinduism even though local languages are used to instructions. The following sequence of rituals represents the highlights of the ceremony.

The Sanskrit word for marriage is *vivâha*, which literally means "what supports or carries." The marriage ceremony is therefore a sacred ceremony meant to create a union that supports and carries a man and woman throughout their married life in the pursuit of righteousness (*dharma*).

The entrance of the wedding place is adorned by full grown plantain trees, signifying evergreen plenty for endless generations. Overhead festoons of mango leaves and tresses of palm leaves signify the beginning of a never fading relationship. Notes of Nadaswaram (a wind pipe musical instrument) are heard loud and clear. This wind pipe instrument played in all temple festivals signifies that the union made here is sacred and divine.

Kolam or Rangoli or floral designs

Intricate designs at the doorsteps matches the mood of the occasion, beckoning a hearty welcome to the well wishers who arrive. At the threshold of the hall, sprinkling of rose water perfumes the visitor. Offering of flowers to women, express a wish of Sowbhagyam (continuous auspiciousness) for the lady guests. The sandal paste offered to the guests is to provide relief from the heat and strain of travel and the sugar candy to bring forth sweetness of happiness of the occasion.

Sumangali Prarthana

This is performed a few days prior to the wedding as an invocation to the *Sumangali* to get their blessings. The *Sumangali* are elderly ladies who are not widows. In Hinduism, it is considered the highest blessing to leave this world with her husband alive. The soul of a lady who dies with her husband alive, is considered as liberated. Before the marriage, bride's mother invites five elderly *Sumangali* (elder in age to bride's parents) and prays to them. She also invokes the *Sumangali* who departed this world. The *Mangalya* or the auspicious chain to be tied around the neck of the prospective bride is placed in plate with different materials used for prayers. She prays the five *Sumangalis* and the departed *Sumangalis* to bless her daughter for a long *Sumangali* life (That is, she prays that her daughter does not become a widow). All the invitees (mainly married women and young girls) are offered gifts in a traditional manner (cloth or God's image).

Samaradhana

This is performed a few days prior to the wedding day. Lord Vishnu and His Consort are worshipped to obtain their blessings for a prosperous life for the couple. Some family members and friends are invited. The celebration can be done either by visiting a Vishnu temple or conducting prayers at home to Vishnu and His Consort.

On the morning of the wedding, Lord Ganesha, the Lord of Obstacles, is invoked to keep away all impediments.

Nândi Devata Puja

Nândi is a very important religious rite. This is done with the help of a priest who gives instructions to alight the Sacred fire. This Fire Altar is set up to invoke Fire God who is the main witness of the wedding. This ritual is conducted to seek the blessings of our ancestors for a long and prosperous life, for all to be free from diseases and for the children to get food, education and lead a healthy life. The priest who officiates the marriage should not be bereaved nor should he have officiated any death ceremony in the last one month.

Vratham

The marriage ceremonies begin with the *Vratham* performed separately by the bride and the groom. For the bride, it means the tying of a holy thread on her wrist to ward off all evil spirits. It symbolises protective armour for the bride. For the groom, the ceremony begins with invocations involving the

various Vedic Gods - Indra, Soma, Chandra, Agni. From thereon, the groom prepares himself for a new chapter in his life as a householder or *Grihastha*.

Fertility rite

On the eve of marriage a small platform of soil with fresh grass is prepared. Nine small earthen pots are placed on a bed of betel leaves. Nine kinds of pre-soaked cereals are ceremonially sown in these pots by *Sumangalis*. The day after the marriage, the sprouted seedlings are put in a river or pool. This ritual invokes the blessings of the guardian angels of the eight quarters, for the healthy life and progeny to the couple.

Arrival of the fiancé

On the evening prior to the wedding day, the fiancé is brought to the marriage place in a procession in a flower decorated car. He is escorted by the bride's parents, and welcomed at the marriage place (which can be either the bride's house or a marriage hall). *Nadaswaram* band leads the way along the streets, the flower-decorated car jam-packed with children. This is a social function. Through such a parade, public approval is sought of the groom, chosen by the family.

Muhoortham

At the marriage hall, the bride's father and the bridegroom's father facing each other, solemnise the final betrothal ceremony, in the presence of Fire altar, relatives, friends, and invitees. The mantras say - "O God Varuna, Be She harmless to my brothers and sisters! Oh Brihaspathi! May she think no evil to her husband! O Lord Indra! Bless her to be a good guardian of her children! Surya! Bless her with all wealth!"

Kâsi Yatra

This is a very important part of the ceremony. Immediately after his student-life, the young bachelor has two alternatives before him. Married life (*Grihastha*) or asceticism (*Sanyâsa*). The young boy makes his way to Kasi (Varanasi), complete with slippers, umbrella, bamboo fan etc., to lead an ascetic life. On his way, the bride's father intervenes and advise him, of the superiority of married life to ascetic life. He also promises to give him his daughter as companion to face the challenge of life. The young accepts the proposal and "returns" home to get married.

Exchange of Garlands

The bride and the groom are lifted on to the shoulders of their respective maternal uncles: and in that position both the bride and the bridegroom exchange each other a garland thrice for a complete union. Here, the exchange of garlands symbolises their unification as one. This is the reason why, in Hinduism it is not allowed to wear the garland worn by another.

Swing ride

Then, the marrying couple are seated on a swing. They rock forth and back as the ladies around sing songs to praise the couple. The chains of the swing signify the eternal link of Karma with Almighty above; the to-and-fro motion represents the undulating sea-waves of life - yet, in mind and body they shall move in harmony unperturbed, steady, and stable.

The feet of the bridegroom are washed with milk, and wiped off with silk. Water and lighted lamps are taken around the swing in order to guard the couple against demons and ghosts. Coloured globules of cooked rice are waved in circular motion (clockwise and anticlockwise), and thrown away to propitiate the evil-spirits.

The gift of the Bride (Kanya Dâna)

The bride is made to sit on her father's lap and is given away as a gift by him, to the bridegroom. On the girl's head, a ring made with Kusa, the sacred grass called darbha, is placed and over it is placed a small cup with holes, the golden Mangala Sutra is placed right on the aperture of the cup, and water is poured through the aperture. The mantras chanted at this time say - "Let this gold multiply your wealth! Let this water purify your married life, and may your prosperity increase. Offer yourself to your husband!"

The bride then is given an auspicious ablution, and a new Saree with a large border is draped around her by the sister of the bridegroom.

To the bride in her new saree, a belt made of reed-grass is tied around the waist. The mantras chant - "She stands here, pure before the holy fire, as one blessed with boons of a good mind, a healthy body, lifelong companionship, of her husband (*Sumangali Bhagyam*), and children with long life. She stands

as one who is avowed to stand by her husband virtuously. Be she tied with this reed-grass rope, to the sacrament of marriage!"

The priest recites Vedic hymns to invoke the celestial caretakers of her childhood (Soma, Gandharva and Agni). Having attained nobility, the young girl is now ready to be given over to the care of a human, her future husband.

The Vedic concept of this ritual is: in her infant stage, Soma had given coolness of the moon, and strength, later, Gandharva had given her the beauty, and lastly Agni, gives her the passions of life.

The father of the bride, while offering his daughter, chants the mantra - "I offer you my daughter, a maiden virtuous, good-natured, very wise, bejewelled with ornaments who shall be the guardian of the Dharma, Wealth and Love!"

The Bridegroom's promise

Now the bridegroom promises three times that he shall remain for ever her companion in joy and sorrow in this life.

Kankana Dhâranam

To bind themselves by a religious vow, the bride ties a string fastened to a piece of turmeric rhizome around the wrist of the bridegroom. It is only after tying the Kankanam that the bridegroom gets the right to take the bride. A little later, the bridegroom ties a Kankanam on the bride's wrist.

Mângalya Dhâranam.

Next, timed to exact auspicious hour, is the tying of the Mangala Sutra. The bride is seated over a sheaf of grain-laden hay, looking eastward, and the bridegroom facing westward. In the presence of the four parents, the sisters, the uncles and aunties, the future husband ties the gold Mangala Sutra around the neck of the bride. As he does so, the Nadaswaram drums are beaten loud and fast, so as to muffle any inauspicious sound at the critical hour. All the Sumangali ladies bless the bride. Three knots are tied: the first one by the bridegroom, the other two knots by his sister to make the bride a part of the boy's family. The Vedic hymn recited by the bridegroom when he ties the knot is: "*Praying the Almighty that I be blessed with a long life, I tie this knot around neck, Oh! Sowbhagyavati, may Providence bestow on you a fulfilling life of a 'Sumangali' for a hundred years to come!*"

It should be noted that the bride may not, under any circumstances, remove the Mangalia Sutra, until the death of her husband. This, even when changing the chain of marriage: she would have to, if necessary, insert the various 'sacred pearls' in the new chain from the old.

Pâni Grahanam

The groom holds the hand of the bride. The Vedic mantra recited is: "*The Devas have offered you to me in order that I may live the life of a householder (Grihastha), we shall not part from each other even after we grow old.*" This is the one of the very important function in the marriage ceremony. *Mângalya Dhâranam* and *Pâni Grahanam* are conducted without any interruption to avoid any physical or mental interference between the bride and the bridegroom and the invitees.

Saptha Padi (Seven Steps)

Holding the bride's hand, the bridegroom walks seven steps with her either on a very low rice platform or a flat slab stone. Only when they walk 7 steps together (i.e. perform *Saptha Padi*) the marriage is completed. Each step taken symbolises the firm adherence to seven basic principles of married life. The Vedic mantra recited is:

Together we will:

Share in the responsibility of the home;

Fill our hearts with strength and courage;

Prosper and share our worldly goods;

Fill our hearts with love, peace, happiness, and spiritual values;

Be blessed with loving children;

Attain self-restraint and longevity;

Be best friends and eternal partners.

Upon the completion of the seven steps, the bride and groom are officially considered husband and wife.

Purusha Sukta Homam

The priest chants an ancient hymn of praise to God while the couple places offerings of rice and ghee into the fire. This act of worship is the couple's first act of dharma as husband and wife.

"Ye who have walked seven steps with me, become my companion, whereby I acquire your friendship. We shall remain together, we shall share - love, share the same food, share the strengths, the same tastes. We shall be of one mind, we shall observe the vows together. I shall be the Sama, you the Rig, I shall be the Upper World, you the Earth; I shall be the Sukhila, you the Holder-together we shall live, beget children, and other riches, come thou, O sweet-worded girl!"

Pradhâna Homam

A crucial part of the wedding is the homage paid by the couple to Agni, the Fire-God. They circle around the fire, and feed it with ghee, and twigs of nine types of trees, as sacrificial fuel. The fumes that arise, are supposed to possess medicinal, curative and cleaning effects on the bodies of the couple. Agni, the mightiest power in the Cosmos, the sacred purifier, the all-round benefactor, is deemed as witness to the marriage.

Treading on the Grindstone

Holding the bride's left foot toe, the bridegroom helps her tread on a grindstone kept on the right side of the fire. The mantras say: *"Mount up this stone. Let thy mind be rock-firm, unperturbed, by the trials and tribulations of life!"*

Lâja Homam

This is the first independent Fire ritual the bride conducts. As the bridegroom cannot conduct this because he is not yet married, she conducts this ritual with the help of her brother or one of her cousins. He gives her a handful of parched rice grains which she gives the bridegroom who on her behalf, feeds it into the fire. By this ritual, she authorises the bride to conduct Rituals to Fire God. This ritual completes the main marriage function. Now, the bridegroom accepts and promises to Fire God his duties and responsibilities of married man. Through this food-offering, the bride seeks a long life for her husband, and propagation of the family. Participation of the bride's family members indicate the continuance of links between the two families, even after marriage. The couple circle around the fire, three times, and the feeding of the fire with parched rice, is repeated thrice. This would be the first act of the married couple.

Âshîrvada, Blessings

Akshatai, i.e. rice-grains coated with turmeric and saffron, are showered on the couple, by elders and invitees - as benediction.

Griha Pravesham

Taking with her the fire from the *Lâja Homam*, the bride takes leave of her home and enters the new home of her in-laws. The Vedic hymns now said are like the mother's words of advice to her daughter *"Be the Queen of your husband's home. May your husband glorify your virtues - conduct yourself in such a way that you win your mother-in-law's love, and be in the good books of your sisters-in-law"*.

The rituals in husband's house

These rituals are conducted either on the same fire altar set up for the wedding or at the husband's house after the "House entering ceremony".

The Jayathi Homam is performed to propitiate the Gandharvas and other deities. Pravesa Homam is done to solemnise the bride's entry into the husband's home. The sacrificial fire is brought along by the bride. Sesa Homam is the Fire oblation with the residual ghee, a little of which is sprinkled on the bride's head four times.

At night fall, the husband shows his wife the 'Arundhati' Star and both of them contemplate on the Star. Next, they watch the pole star Dhruva and contemplate on that Star. If, Arundhati, the wife of Sage Vasishtha, is exemplified as an ideal wife, the embodiment of chastity, Dhruva is the one who attained immortality through single-minded devotion and perseverance - virtues to be emulated throughout married life.

Mangala Arathi

To complete the entire ceremony, the ladies of both families prepare, on a large platter, a mixture of water with lemon, turmeric and red powder, and then circle it around the newlyweds and throw the content on the soil to remove the evil eye.

his is done a number of times during the entire wedding ceremony, and at the end.

What is the night?

Lord Krishna's forest-mother, Yashoda, used, to give him milk (to drink) at specific times everyday. One day, just for the fun of it, the child, Sri Krishna, called her at an unusual hour of the day and asked for milk. She told him: "You will have it when the night comes". Sri Krishna again interrogated her : "And what is night"? She replied: "When darkness comes in". As soon as she said so, the child Krishna closed the eyes and said: " O mother, darkness has come, now give me my milk!"

Similarly, even though to the minds and even the eyes of so many hundreds of people around you, lots of things exist, they do not exist for you, simply because you are absent-minded. It only proves that it is the mind on which in reality the whole show (of this world) depends! The sights that we see, the sounds that we hear and so forth mean nothing to us except through the medium of our mind and what it says about them.

Solidarity Tsunami

Thank you for your contributions. The fishermen from the village of Kovalam (near Madras) were able to purchase fishing nets (one net = Rs 10,000), catamaran boats (a boat = Rs 10,000) and repair their house (doors and windows = 10 000 Rs). We distributed milk and provided medical assistance to children.

The amount sent in March 2005: Rs 110,000 or € 2,000. The needs of this village and surrounding villages: hundreds of fishing nets, several motor boats, repairs to all houses.

May 2005: second dispatch of Rs 220,000, i.e. € 4,000.

July 2005: third dispatch of Rs 130,000. Distribution of fishing nets, boats, school books etc. ...

The photos will be published on the site yogakshemam.net

Analogies on the unrealities of the world

Stars cannot be grasped.

Objects seen with a faulty vision do not really exist.

Lamps only burn as long as they have oil.

A mock show is a magical illusion; it is not as it seems.

Bubbles are short lived and have no real substance in them.

Dreams are not real, even though they may seem so at the time of dreaming.

Lightning is short-lived and disappears quickly.

Clouds always change their shape.

The page of Srimathi T. Namagiriammal

(Wife of Sri T. Krishnamacharya)

Saffron

Variety : Kashmir (considered to be the best), Middle East and European

Habitat and culture : Asia, Middle East and Southern Europe

Parts used : Stigma

Ayurvedic properties : *Laghu* (light, digestive), *Snigdha* (moistening greasy, viscous, sticky), *sukshma* (subtle)

Actions : Reduces the disorders of Vâtha, Pitha and Kapha. Purifies the marrow (majja).

External use : in ayurvedic pharmaceutical preparations, such as eye drops, dermatological cream, anti-inflammatory ointments, neurological sedatives, saffron is a main ingredient. The application of saffron cream on the skin improves skin tone. For fatigue or eyestrain, wash eyes with a mixture of rosewater and saffron (2 stigmas of saffron soaked in 100 ml of rose water).

Internal use :

Modes: 1) Soak 4 saffron stigma in 125 ml of water and let soak for an hour. Stir well before drinking water.

2) Put six saffron stigma in 125 ml of milk, boil 2 or 3 minutes and let cool.

Renal system : to enhance diuresis drink water (flat) with saffron.

Gynecological system : If amenorrhea, dysmenorrhea and pain during childbirth: drink 50 ml of cow milk boiled with saffron and cooled to room temperature.

Nervous system : If nervous fatigue, difficulty sleeping, irritability: drink 50 ml of cow milk boiled with saffron and cooled to room temperature.

Geriatrics : Drink 50 ml of cow milk boiled with saffron mixed with a spoonful of honey before going to bed at night, improves sleep while stimulating memory functions. Saffron awakens sensory activities (without disturbing the sleep at night).

Particularity : If saffron is compatible with milk or water, it however is not so with salt, meat and fish. That is why in traditional Indian cuisine based on Ayurveda, saffron is used only in sweet dishes.