

YOGAKSHEMAM *Newsletter*

Bulletin of Yogakshemam (association law 1901)

September 2000

Edition : English website

N° 03

Our society and spirituality

Human society is no longer defined by strict geographic or cultural limits. It is more spread than in the past. Human tendency is to evolve towards a human society based on a common principle. Humanity has accomplished rapid progress in the domain of the means of material comfort, of education and of economic development. Everything in the entire world evolves at a great speed. However, there is a needle point somewhere in this large social body that gives birth to quarrels on a large scale, even about questions of lower importance. Material comfort and advanced technology give a happiness that does not seem to bring a ray of peace. Humanity needs a direction about how it can unite in peace, friendship and prosperity.

The scientific discoveries of molecular physics have been used to convince us that the ultimate happiness lies in the knowledge of matter. The interpretations of these scientific discoveries are sources of disparity in our present society. Like a virus inoculation these interpretations have spread a state of psychological despondency within men and have pushed human society to dive into spiritual obscurity.

Our society needs a unique value that is beyond language and cultural barriers. Laymen and religious masters and oriental sages propose numerous solutions to obtain a unity of thought. However, the absence of sincere and honest metaphysical thought prevents us from obtaining a spiritual unity. Such thought is not only a prerequisite for the knowledge of the final sources of all things but also to understand our relation to God or the Creator, and based on this knowledge accomplishing our duty towards contributions for the good of human society. Hindu scientists took great care to avoid this type of psychological inoculation to protect human society against the skids of science' interpretations. This is why Hindu masters constantly state: There is God, all powerful, from whom all emanates, by whom all is maintained and in whom all is fused to rest eternally.

T.K. Sribhashyam

SUMMARY:

- **Editorial: Our society and spirituality** – *Sri T.K. Sribhashyam*
- **The Body and the Soul** – *Sri T.K. Sribhashyam*
- **Ganesha**
- **Bhakti and Moksha (1)** – *Prof. Sri S.S. Chari, Mysore*
- **The Congress of the FIDHY** – *Chantal Sori and Jean Theulier*
- **Spirituality in India through time** – *Sri T.K. Sribhashyam*
- **Hindu Science and Yoga** – *Sri T.K. Sribhashyam*
- **Ayurvedic Recipe – “Sesame balls”**
- **Insert: Extracts from the Hithopadesha**

“The weaponry knowledge and the knowledge of the sacred texts lead to glory; but the first one brings about ridicule in the old age, whereas the latter will always be respected”.

The Body and the Soul

T.K. Sribhashyam

The mind (manas) enriches itself through its innumerable projections reaching more or less far through time and space. It is ignorance (avidya) which puts in chains the soul, frail like the filaments of the lotus, solid like the diamond which holds together a mountain.

The body is inert like a log. It does not really exist, but is projected by the mind like the scenes of a dream. But the mind, for as much as it reflects the pure principle of consciousness (chit-shakti), becomes the individual soul. It is the mind, and not the body, who, within men tied up in ignorance, experiences the endless succession of pleasure and pain. The “non-awakened” mind itself receives multiple appellations linked with the diversity of the various roles which it is fictively playing in the tumult of this world. As long as it gets agitated in the deep somnolence of the nescience (ajnâna), the mind has not really “awakened” and finds itself defencelessly exposed to the tumult and confusion of this world.

This is not the case for the awakened mind. Like a lotus flower opening out at the light of dawn, the awakened mind dispels avidya.

The body is inert and as such does not feel neither pleasure nor pain. It is the individual soul which is subject to pain and pleasure. The innumerable pleasures and pains tie up the mind like a cobweb, seemingly fragile, but solid like a diamond. This is avidya or nescience. It is this avidya associated with the absence of reflection which is the cause of the suffering of the soul. Like the silk worm who is making his way deep into his cocoon, the individual soul, due to lack of discrimination, sinks into pleasure and suffering. Under the influence of non discrimination, the soul keeps itself busy with incessant activities, turning like a potter’s wheel. It is the master of the house, and not the house itself, who enjoys the different activities going on in the house, likewise it is the soul who is enjoying, who is walking, running, who is laughing and crying, and not the body. It is the soul who tastes the fruit, good or bad, of the action of the body. The body and the soul are both intimately united and at the same time in conflicting opposition. That is why man believes experiencing now pleasure, now pain. Moreover, manas enriches itself through its innumerable projections through time and space. That is why man has to purify his manas by discrimination, to avoid the non-being from appearing as being.

Establishing his mind in the pleasure, man achieves pleasure, in suffering, all he gets is suffering. In the same way, establishing it in the ephemeral, like this world, he vanishes. Establishing it in plenitude, he himself reaches plenitude. The one whose manas has achieved the perfection of discrimination and awakening, will see suffering disappear from his life.

Ganesha

The images of Ganesha, the beloved elephant-headed God of Wisdom are found throughout India : in household shrines, by the roadside, in temples, in shops and in books. Ganesha is known by many names. As Vighneshvara, Lord of Obstacles, he is worshipped by all pious Hindus before the beginning of any enterprise whether it be a ritual, writing a letter or the start of a journey, for he places and removes obstacles from one’s path. Students pray to him, especially before examination. As the God of Wealth, he is the patron of all merchants. Gourmands share his love of food. Even little children have something in common with the god: a sweet tooth.

As Hinduism spread outside India, images of Ganesha followed and took root in Nepal, Tibet, Southeast Asia and even in China and Japan.

Ganesha, the son of the Hindu gods Shiva and Parvathi, has the body of a pot-bellied dwarf and the head of an elephant. He can be represented as a dancing, sitting or standing. Like other Indian Gods, he holds various attributes and rides on a particular vehicle, the rat. He has only one perfect tusk; the other is damaged and the broken part is held in one of his hands. This jovial God is fond of *modaka*, a sweetmeat in the shape of a ball made of rice flour, grated coconut and sugar. He also carries an elephant goad, axe, prayer beads, radish, sugarcane and lotus blossom.

There are many myths concerning Ganesha. Here is one:

On a moonlit night when Ganesha returned home on his rat after a meal of his favourite *modaka*. A cobra ran across his path, and the rat, frightened, threw Ganesha to the ground. His belly burst open, scattering the *modaka* everywhere. Undaunted, Ganesha patiently stuffed them back into his belly. Casting around for something with which to tie himself together, his eyes fell upon the snake, and he used it as a belt. Observing this from above, the moon burst out in laughter. Incensed, Ganesha broke off his tusk and threw it at the moon, causing it to lose its lustre. As the nights thereafter became pitch dark, the gods implored Ganesha to forgive the moon. Mollified, Ganesha modified his curse and changed it from complete loss of light to waxing and waning. This accounts for the cobra around Ganesha's belly, loss of one of his tusks and the waxing and waning of the moon.

BHAKTI AS THE MEANS TO MOKSHA (2)

- Prof. Sri S.S.Chari, Mysore

The practice of Dhyâna means contemplation (*chintana*) or meditation. It will have to be done continuously and repeatedly. When it is practised continuously it takes the form of remembrance of the object of contemplation without interruption. This is called *smruthi santati*, unbroken series of recollection of the objects of meditation. In other words, it is steadfast contemplation which is enjoined as a means to *moksha*. The word *upâsana* is also used in the same sense, viz., the continuous and steadfast mental concentration. When *upâsana* gains intensity by repeated and continuous observance, it assumes the form of vividness similar to that of a direct vision of the object of contemplation. Such a state is known as *darshana*. Thus *dhyâna* leads to *dhruvâ-smruthi* which assumes the form of *upâsana* and *upâsana* culminates in *darshana* or direct vision of God. Only such an *upâsana* or meditation, as perfected to the extent of its becoming similar to the vision of the Supreme Being is considered as a means for Moksha.

Moksha (or liberation) is possible when the individual soul becomes totally free from the shackles of karma in the form of both *punya* (merits) and *papa* (sins). Karma is merit and sin acquired as a result of the good and bad deeds respectively performed by an individual in the past lives.

Sin is of two kinds: one which is committed intentionally and the other done unintentionally. The former needs to be overcome by suitable expiatory rituals (*prâyaschittha*). Only the latter does not affect the real bhakta because his *upâsana* is capable of counteracting it. In the same way, merits acquired unintentionally will not bear any result for him. A bhakta, for example, might do pious acts unintentionally such as some service to the community or for worship. Such acts, though not done for any selfish purpose, may bear fruits, but the fruits of such good deeds do not affect the bhakta in the same way as the sins committed unintentionally do not affect him.

Karma seems to be never ending, and unless it is overcome by performing suitable expiatory rituals it will not cease to exert its influence on the individual. It is almost impossible in one's life time to get rid of the entire Karma. Further, these rituals are prescribed only for sins committed but not for removing merits. (to be concluded)

The congress of the FIDHY

Chantal Sori and Jean Theulier

The 1st congress of the FIDHY (Fédération Inter-enseignants de Hatha-Yoga, Federation of Hatha-Yoga teachers) in Annecy was opened by a vedic invocation by T.K. Sribhashyam, for the good course of the event and the continuity of Yoga teaching.

T.K.Sribhashyam paid homage in a traditional manner by presenting a silk shawl, to Mrs. Eva Ruchpaul and Mr. André Van Lysebeth, for having been precursors on one hand and on the other still being committed to the transmission of Yoga. All participants were very moved. Through this gift we felt Orient and Occident being united.

Numerous personalities in yoga and science contributed to the richness of the congress by their conferences. Practical sessions of different currents were also offered to the participants.

T.K. Sribhashyam held two conferences. The first one, with the theme "Hindu Science and Yoga" put light on the hidden scientific dimension of the Veda. The public was equally captivated by the second one on "Spirituality in India through time"

Spirituality in India through time

Conference of Sri T.K. Sribhashyam

National Yoga Congress of the FIDHY, Annecy April-May 2000

Patrice Delfour

Both Dravidian and Aryen civilizations which succeeded each other 4000 years ago were looking for the same truth: knowing the Creator. How can we maintain the Creator within us, without ever losing Him? Every act is aimed at keeping Him. That is why the Vedas adapted whatever science was thought to diverse public. For example, its presentation differed depending on whether the disciple was a child or an adult. Thus the omnipresence of the Creator was always maintained. The transmission of the Vedas was done truthfully, with man humbly keeping himself in the background in view of the teaching he had received from past generations. Egoism or individualism was not valued as it is today where it is used to put down one another by means of knowledge. The disciple was then more important than the Master, because it was through him that the teaching went on. For the Hindus, the Creator had in his mind (dhyeya= object maintained in the mental field) the whole creation before creating the universe. On the other hand, dhyeya for men must be the Creator, because if we keep the presence of the Creator in our mind, He cannot disappear, and if we don't lose Him, we don't have to look for Him. After 3000 years of transmission, the presence of the Creator for Indians became familiar. However, in order not to lose Him, we need to act accordingly. And if the created world brings direct experiences, the Creator does not. This is why man is attracted by the world more than by its Creator. Therefore, different disciplines were introduced into the life of the individual in order to maintain the Creator within. 2000 years ago Masters looked for opening the door, beyond the world, towards the Creator through contemplation (dhyana) on the sun. This first contemplation of the Vedas consists in grasping rapidly, before it can escape from us, the ray of sun that is within us and that runs fast (such as a horse) towards the Creator.

Difficult to understand, the notion of the ray is subsequently replaced by prana to undo the knot that we have formed within us. This knot is the pleasure on which our intellect focuses, reducing equally our intelligence. The second contemplation of Vedas looks for untying this knot to find again the ray, the link that unites us with the creator.

As this notion was not easily grasped either, a new approach was presented. With the Creator now having a name, Brahman, a form is added to support his representation: the light. This light is either the sun at sunrise, at zenith or at sunset, but it is always the same sun that is invoked, because where it sets for some, it rises for others.

Hence confronted with the dispersal always present, Masters wished to give the individual a sense of responsibility: the Creator will be within you if He is present in your children. Conveying this value implies the conviction in the Creator and men must understand that all depends on his transmission. Two elements are essential: hrudaya (the heart: home of God, divinity symbol of the Creator) and agni (the fire). The contemplation consists in placing the word purified by agni in hrudaya. It is not about the search for the Creator but about maintaining Him within us; seeing God in hrudaya reminds us of the existence of the Creator within us.

The base of the teaching has never been modified (the Creator is within us, let us not lose him) only the form has evolved. Today, the individual point of view is more and more valued. Consequently, referring to the Vedas finds little resonance in a speech. On the other hand, referring to our own life experiences systematically generates the listening of the audience.

If we can appreciate the sun that is outside, this is because it is within us. But then we succumb to its heat and to the surroundings. Our pleasure is entirely oriented towards this scenery and we are no longer able to appraise our other acts, such as enjoying one's coffee during a seminar, swallowing it even before being conscious of tasting it. The outside dazzles us whereas we simply need to rely on the form to perceive the essence.

Hindu Science and Yoga

*Conference of Sri T.K. Sribhashyam, National Yoga Congress of the FIDHY, Annecy April-May 2000
Marie Edith Bouhier*

1-Introduction

The Vedas, foundation of Ancient India, offer the spiritual dimension to the world, however, there exists a lesser known aspect of the Vedas which brings about (in a hidden way) the scientific dimension to our world.

Why is the scientific meaning of the Veda so little known?

There are two possible causes:

(1) most of the scriptures giving the scientific explanation of the Veda have been destroyed during the invasions; (2) in ancient India, the Indian Master generally transmitted only the spiritual value of the Veda to his student and not the material one (i.e. the hidden meaning of their scientific value); in India, the priority is given to the spirituality.

Therefore there is an important loss concerning the scientific point of view of the Veda.

2-The scientific value of the Veda

In the western world all scientific discoveries have to be proven by scientific material evidence. The Mantras of Ancient India bring forth these evidences. As a matter of fact, Mantras have different meanings: one that is accessible to all, and a hidden sense. We have to fine tune our analysis in order to really find its meaning.

These are some examples of Mantras and their hidden sense:

The zero (mantra): the hidden sense of the mantra, whose visible meaning is the Creator, gives us the mathematical description of the Zero. As a matter of fact Purna, which means that which is complete and whole, as well as the Creator and the universe as a whole, also means Zero.

The sun (mantra) : according to the Veda, there exist 7 rays emanating from the planetary sun. These 7 rays act in a specific and different way on the 7 main planets connected with the sun.

According to the Veda, the halation of the sun that we see is only liquid (cold). It is this cold liquid which – under the influence (friction and rotation) of a wind (air) without any heat – generates the warmth on earth.

This mantra also indicates the passage and the angle of deviation of the planets turning around the sun.

Music notes (mantra): the first few steps of Indian temples are always sculpted with seven musical notes according to the musical scale. In order to produce the right sound of the note, the sculptor has to choose triangles without a base and has to sculpt them while taking into account the angles and appropriate heights.

Alloy of metal (mantra): in order to produce alloys, a constant temperature is required. The Mantras indicate the time of the year, the type of oil and the duration of steeping required for achieving the alloy, and all of that in relation to the external temperature and the region of India in which the alloy is being produced.

The speed of light (mantra): to measure time we reason with light years or the speed of light. The speed of the sunray depends on the attraction between the planets, on the time of the equinox, the layers of the ionosphere. The Mantra gives us the means to calculate the speed of propagation of the sunray. The base of this calculation is the sun.

The speed of thought (mantra): if no idea and no prejudice come to our mind, the time required to find a previously evoked place is not the same as the one needed to evoke the same place but with a mental field which is disturbed by parasite thoughts. This speed of evocation is called the speed of thought, and it is faster than the speed of light.

The sound (mantra): it is produced by the molecules of the wind and the molecules of the water, by attraction without heat. But the sound emitted by a sun can also be associated to the light, when the wind coming from the halation of the sun is in contact with water molecules (under the effect of heat). These few examples show the existence of a concise science (throughout the Veda) with a terminology not always easy to understand for the novice.

3-Conclusion

This hidden sense of the Veda underlines the scientific riches of India. They also teach us the Conviction necessary for the transmission of these Mantras.

Remember that the mastery of the visible meaning of the Veda enables men to have the vision of God or the Creator. But who is God? How to know whether God exists? Do we have a scientific proof of his existence?

To those who do not laugh, this world is darkness even at daylight. Laughter is the light which brightens up the world.

The most virtuous

- An Indian tale -

Bramhadatta reigned in Benares. He directed his kingdom with virtue and justice. His judgments were impartial and honest without fear or hate. With the passing of time there were no more complaints from his people neither from travellers.

Bramhadatta thought: « I must search for my shortcomings, and if I find things that are wrong in myself I must change them and practice virtue ». He asked his subjects to describe his faults. No one could find one. He thought that his subjects were scared of him, hence he disguised himself as a traveller and he left his country with his coachman in a simple carriage.

Far from Benares, the king Mallika of Kosala, was ruling his kingdom with virtue and justice as well. He was also giving honest and impartial judgments without fear or hate. Since there were no complaints from his people neither from travellers, he decided to find out about his own faults. None of his subjects could find one.

So the king Mallika thought that his subjects were scared of telling him the truth, and thus, disguised as a traveller, he left his kingdom with his coachman in a simple carriage.

The two carriages found themselves face to face on a narrow path where there was only room for one carriage.

Mallika's coachman thought : « I will find out the age of the other traveller, then, if he is older I will let him go first ». Conversing with the other coachman he found out that the other traveller was also a king, that he was the same age and that he had the same army strength, the same wealth, the same renown and an equivalent kingdom as his master had. Bramhadatta's coachman thought « I will let the most virtuous go first. » And he asked Kosala's coachman : « What is your king's virtue ?».

King Mallika's coachman proclaimed : « Kosala's King conquers the powerful with strength, the gentle with gentleness, the good with goodness, and the bad with badness. »

King Bramhadatta's coachman answered with a humble voice : « The King of Benares conquers the quick-tempered with peace, the bad with goodness, the avaricious with gifts and the lying with truth. »

Listening to these words, the King Mallika alighted from his carriage, unharnessed the horse himself, dismantled his carriage and let the king of Benares go first ! Brahmadatta had been Gautama in one of his previous births.

The page of Srimathi T. Namagiriammal

(Spouse of Sri T. Krishnamacharya)

Ayurvedic recipe: sesame balls

Ingredients (for 15 balls)

200 g blonde sesame seeds (you can find them in oriental grocery stores or health food shops)

100 g of jaggery (unrefined sugar cane) or brown sugar.

Preparation time: 20 minutes

Roast the sesame seeds in a pan on a medium heat without oil. Let them split and crackle while constantly stirring. After 3 to 4 minutes, the seeds stop crackling. Take the pan off the heat and keep stirring to prevent the seeds from burning. Pour the sesame seeds into a container and let them cool. Grate the jaggery and mix it with the roasted sesame. Pour the mixture into a coffee grinder to a third of its capacity. Use the pulse setting to prevent the mixture sticking to the bottom. Once the mixture is finely grinded, pour it into a container. With one soup spoon of this mixture make a ball (2 cm in diameter) squeezing it firmly in the hollow of your hand. Store the balls in a jar at room temperature.

Benefits:

- Regulates ovarian secretions (one ball after each meal)
- Restores ovulation (one ball after each meal during the pre-ovulation period)
- Treats endometriosis problems: regulates the menstrual flow, reduces blood clots during periods and relieves period pain. (one ball after each meal during the post-ovulation period)
- For men : improves blood circulation in the genitals and helps the formation of the red blood cells (one ball after each meal)