

# YOGAKSHEMAM *Newsletter*

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## **Sri T. Krishnamacharya's informal talks**

### *The five vows of a good disciple*

A good disciple should cultivate the following five vows: the vow of faith, the vow of conscientiousness, the vow of courage, the vow of discrimination and the vow of insight.

- 1) A true disciple must make a vow to have faith in his teacher and believe in his teacher's enlightenment and his ability to teach the Supreme Truth.
- 2) A true disciple must make a vow to be conscientious in his action when acting wrongly in thought, word or deed.
- 3) A true disciple must make a vow to take responsibility for his wrong actions committed in thought, word or deed.
- 4) A true disciple must make a vow to renounce all temptations to break the other vows and follow all the vows with perseverance
- 5) Finally, a true disciple should have an insight into the real nature of things and should get convinced of the decaying nature of the world and should prepare himself to destroy the root cause of sorrow.

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

“With lotus-shaped hands  
Sucking the lotus-shaped big toe  
In the lotus-shaped mouth  
Lying on a banyan leaf.  
I meditate on him, the young Mukunda”

- Indian Prayer -

### **News from Sri T. Krishnamacharya Endowment Trust**

Payment of salary for a teacher for the year 2002-2003.

Support for tuition fees for children in a Secondary class of Covelong village, Tamil Nadu, 2002-2003.

Arrangement with the bank for payment of salary for a teacher for 2003-2004.

Thank you for your support

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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 8 : Poem 8: Oh joyous maiden ! Day break is approaching as seen by the whitening of the Eastern sky from the earlier red hue. Awaken ! The hungry buffalos have been led to the pastures close to home for their dewy grass. We have retained the other girls, who were ready to go to the holy bath so that you can join us. We have assembled in front of your house to awaken you and take you with us. Please get up. If we sing about our Lord's glory together, He will bless us with our wish. When we approach our Lord – He who destroyed the demon Kesi by tearing his mouth apart, and killed Kamsa's wrestlers – and prostrate before Him in all humility, that Lord (Krishna), the Lord of all gods will be moved and will have compassion for us and will listen and pronounce our welfare with great interest. Arise! Listen and consider, Damsel.*

In this poem, Ândâl awakens another devotee and asks her to join the procession which is on way to the holy river bath. The cowherds have three kinds of wealth: Cows, sheep and buffalos. Here Ândâl uses the language of the cowherds and refers to the early morning scene, where buffalos are let out for their first grazing.

The buffalo has a slower gait than the cow. They take their own time to get to their destination (Liberation). On the way, they soak themselves in ponds and canals (the attractions of worldly life), enjoy themselves and therefore are delayed further to reach their place of grazing. So too, some devotees are so deeply entranced by the experiences that they are delayed in getting Liberation.

The dawn has a very important signification in devotion: Night (ignorance) is our existence before God's grace, it is darkness ; the pale eastern sky getting brighter is the self-surrender to God and the transformation for the one desiring Liberation is the increasing whiteness of the morning. The subjugation and destruction of ego and mine-ness are here referred by the analogy of two demons that Lord Krishna killed before entering his maternal uncle's palace. Just as Lord Krishna tore apart the mouth of the demon Kesi, so too He intervenes and opens our mouth to speak of Him, because in our ignorance we keep our mouth shut out of fear to talk of God. How can we perceive God, nay have His experience, if we do not even think of Him?

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

The dawn is the best time to contemplate on God, because at dawn the mind is naturally freed from the shackles of our daily life. That is the reason why, we are advised to invoke God early in the morning so that our mind and heart are enveloped in God. During the day, as we are immersed in the worldly matters (sensuous life), we are oblivious of God's omnipresence. Once we break away from these attachments and ego, we would be ready to enjoy His presence in us.

Lord is so compassionate that He would listen to our prayers and responds to our demands and cares for our welfare (in this world and the world after). Ândâl in this poem brings out the importance of 'self-less work', that is actions without aiming at the results. What ever we do in life, be it cleaning the house, cooking food, earning money for livelihood, offering flowers and lamps to God, we should do them first as a duty and not mainly calculating on the end results of each and every action. As each action bestows its results, it is unnecessary to aim at them like a hungry vulture. By

doing our actions independent of the expectation of results, we appreciate our actions, whereas while aiming at results, we only deprecate them. That is to say, we feed our greed and anger: the demons who are ever awaiting to devour us.

There are some very simple ways to cultivate selfless action: do not get out of the bed without evoking God, do not wear any new dress or a new jewel without first offering them to God, do not eat food without offering to God and without feeding the children and the elders, do not start your daily studies without respectfully invoking the teachers, do not go to bed without having accomplished some household work, and do not sleep without having done a few minutes of contemplation or meditation.

Sri Ândâl dedicates this poem to Saint Nammâlwar, one of the foremost âlvâr of the South. He has brought out the essence of Veda in Tamil language and the doctrine of Vishishtâdvaita Vedanta in his work: Divya Prabhandam.

“The soul is honey to all beings and all beings are honey to the soul.  
Yes, this soul is the Lord of all beings.  
Just like the spokes of a chariot wheel are attached to the rim and the hub, are beings, gods,  
worlds, breaths, souls all attached to the Supreme Soul”

Bruhadâraṇyaka Upanishad 2.5.14,15 -

## Vishnu (continued)

- Sri D. Pattanaik, Mumbai

« Are the Gods angry with us » he asked Matsya.

“Don’t condemn the Gods or the demons for the misdeeds of man,» said the divine fish. “The universe survives on a set of laws called dharma that enables all creatures to live in harmony. Man has broken these sacred laws and unraveled the cosmic fabric beyond repair.”

“Why did man abandon dharma?”

“He was too obsessed with himself to think of others or the world.”

Manu realized that man was responsible for his own downfall.

Matsya, the divine fish, finally steered Manu’s ship to Mount Meru. From its peak, Manu watched the earth being swallowed by the waves.

“Is this the end?” he asked mournfully.

“Nothing ends in the world; things only change. What you are witnessing is a destructive change of Nature; death before rebirth.” So saying, Matsya disappeared.

Wherever he looked, Manu could see only the raging water of dissolution. He was the lone survivor. He stood in silence with his eyes closed. When Manu opened his eyes, he saw floating on the ocean, tossed by the waves, a banyan leaf on which lay a dark child, suckling his right toe, unperturbed by the calamity. The child’s compassionate glance reassured Manu that life would go on.

The divine infant, Mukunda, took a deep breath and sucked Manu into his body. Within, Manu saw the entire universe, all that had been consumed by the flood – the skies, the seas, the earth, gods, demons and humans, animals and plants – untainted by ugly thoughts or foul deeds.

Manu realized that the child was none other than Vishnu. “You are truly Nârâyana – the deliverer of mankind.”

Chanting the blessed name of his survivor, “Nârâyana-Nârâyana”, Manu became one with Vishnu.

After the dissolution, there was lull. Nothing stirred. Vishnu rested in perfect tranquility on the endless coils Ananta-Shesha, the serpent of Time. Around him, stretching into infinity, stood the still and tranquil primeval ocean of milk. In them lay dissolved – without form or identity – all that once existed. This was yoga nidra, the cosmic sleep.

Vishnu opened his eyes, setting the stage for creation. A thousand-petalled lotus emerged from his naval. On it sat Brahma, the creator. He looked in the four cardinal directions, closed his eyes and contemplated to create the new universe. “Mould the three worlds out of Vishnu’s creative energy, his mâya”, a voice whispered in his ears. Brahma opened the eyes and lo! He saw the breathtaking form of Vishnu, his Vishvarupa. The lord’s body encompassed the whole universe.

Within Him was present the cosmos: the two genders; the three strides of time, the four books of knowledge; the five elements; the six philosophies; the seven sheaths of body; the ten vital breaths; the twelve solar circles, the twelve zodiacs, the hundred and eight divine spirits...

The celestial beings were His eyes; the oceans were contained in his stomach; the mountains were his bones; the rivers flowed through his veins; the trees stood as his body-hair. His upper body was the sky; his lower body, the abyss.

From his right nostril he exhaled life, from the left he exhaled death.

He was the cosmic substance, Purusha.

He was everything that was, is and will be.

He was the virât-purusha, the entity that is the cosmos.

Brahma said, "Without a sacrifice, yajna, nothing can be obtained. To create a new world, what shall I sacrifice?"

(to be continued)

## **Yoga and Ayurveda**

*Summary by Aurélia Debénédeti, Milan*

On April 24 and 25, 2003, Sri Acharya TK Sribhashyam was invited to hold two conferences at the annual conference of the Italian Federation of Yoga Tabiano Terme (Parma). The theme was 'Yoga and Ayurveda'. The participants showed great interest by asking many questions and thanking the Master with a warm applause. Following is a summary of these two interventions.

The goal of yoga and Ayurveda is liberation, that is to say, not to be reborn as well as not to die again. One way to achieve liberation is through meditation. To meditate one must be able to forget the physical inconveniences that make the body a hindrance rather than allow it to be an instrument. Any mental activity that has nothing to do with meditation is an impurity, prevents meditation and, according to Ayurveda, is a disease. The aim of Indian medical science is to liberate human beings. The methods used are often physical, but man, as perceived by Indian medicine, is made up of body, mind and soul, and is part of creation and the Creator.

Ayurveda is studying the relationship between cells or the relationship between body and soul. To maintain health, dietary discipline is given according to the season, the individual, his age and the environment where he lives. Any disharmony of his social and family structure influences the mind. To reduce the adverse conditions related to the environment, simple solutions of spiritual kind are proposed: the reading of sacred texts, pilgrimages, prayers, meditation, reading mythological stories.

As for the physical body, our cells have two roles: that of supporting and protecting the body and avoiding external aggression from diseases, whether physical or mental. Ayurveda says that when man suffers, he becomes very materialistic and does not address God, therefore that medical science aims at obtaining a health that is sufficient so that man is free to seek God. Diseases can be physical or mental, but may also be due to past lives and for the latter, Ayurveda suggests - as a cure - Dhyâna, contemplation. Since the sense of ego is the cause of mental impurity, Indian medicine says that ego must not invade us because it causes illness. To restore the balance between body and mind, Ayurveda offers Prânâyâma rather than Asana. Ayurveda is a science older than the Sutra.

When we speak of yoga we refer sometimes to the philosophy - and Sutra are only a part of Indian philosophy - sometimes to Hatha Yoga. The goals of yoga are to obtain health and union with God. This means that each tissue may operate in a coordinated way to obtain health and go towards God. It is in this way that Prânâyâma, asana and mudra are used. Ethical and moral discipline and good management of sensory activities are proposed for moral stability. Man is endowed with some ability to defend himself against imbalances but he is subject to the influence of three factors: 1) the factor that allows joining, 2) that which separates and 3) that which increases or decreases either the first or the second function by changing the cellular balance. The role of Ayurveda is to support these three functions. Yoga says that when there is dysfunction in these three functions, the body ceases to be a tool and becomes an obstacle. For this reason, all texts emphasize that the practice of yoga must be supported by adequate food. Yet the body does not become an obstacle when it is not flexible, it

becomes an obstacle rather when it is a mental image during meditation. When one practices, one should avoid thinking what the practice brings. If one practices without purpose, without any search for a goal, one will understand why in yoga the body should be a tool rather than an obstacle, then we realize that there is meditation in yoga. When we meditate, the first image that appears in the mind is the body; therefore one must learn to separate the sensations and the mind. The confusion is due to the digestive system and the nutritional regime. For this, we must be careful with food. The ultimate goal is to go towards God, which will be achieved through separation from the body, although it is difficult to believe that this body that we seek to beautify must separate from the soul. It is not the body that helps us understand what is immutable in us, neither is it our intellect which is strictly limited by the verbal language of thought. There remains only the mental field, like a mirror reflecting whatever it is being shown. It will never reflect the immutable element if you do not present the latter. Yoga says that if you do not put anything in the mind, the soul reflects itself in it; moreover, the more the emotions are removed, the more the soul will be reflected. Dhyâna (contemplation) is to introduce a support without image and without value in the mind which, in itself, has no value or image. What is without image will have no emotional value, and no modification, and as long as it remains in the mental field, nothing else can be there. The soul is devoid of any human emotional value and, in meditation, it must remain detached from the strong influence of emotions. The cause of this influence is the attachment to existence, the fear of losing the body and mind. Yoga and Ayurveda say that it is never too late to prevent the soul of becoming impure due to the attachment. According to Yoga, we must be liberated in this life because we are born human and we're on this path (of yoga). The place of the soul is the heart, not the physical heart but the heart you know when you think of the soul. This heart is not its final place, it is its current stay where it can find its way to God. The first step of Dhyâna is to place the soul in the heart. We must learn to have absolute confidence. The soul is what is immutable.

## **Yoga, lifestyle and way of life**

*Conference in Zinal - Sri T.K. Srihashyam*

In describing the many aspects of yoga, the sage Vyasa, the first commentator of the Yoga Sutras of Patanjali, highlights that yoga is not only a lifestyle but also a way of life. He explains that by studying yoga one can learn to control his intellect, respect teachers and those around us, cultivate good speech (which gives us a pure mind and cleanses the body of impurities), cultivate a healthy mind, develop an ego free from selfishness, acquire a contemplative state of mind and obtain a meditative heart. When we look at traditional texts such as the Yoga Sutra, Hatha Yoga Pradipika, Gherunda Samhitha, Shiva Samhitha, Goraksha Paddati, Taraval Yoga, Yoga Kurant, or some Puranas like Shiva Purana, Garuda Purana, or works on Tantra, we find systematically the following topics:

- The respect for teachers.
- The ethical codes.
- The moral disciplines.
- Indications for the development of the human character, for oneself and in relations to others
- Indications for a healthy body and a strong mind.
- Guidance to cultivate a contemplative state of mind.
- Guidance to develop a meditative heart.
- The Way to unite with God or unite with the Supreme.
- Practical exercises like Asana, Mudra and Prânâyâma

While each book explains in detail just a few of these points, they all remind us of the importance of all these subjects. Unfortunately, by limiting our study to a single book, we are attracted by the chapters or subchapters that develop and we believe these are the only means and the only goals of Yoga.

The Yoga Sutra is a perfect example of this phenomenon: we hear so much about Yama and Niyama that we do not realize that what the Yoga Sutra emphasizes is the importance of mental development, physical health, contemplative mind, emotional control and good management of one's intellect.

Similarly, in the texts of Hatha Yoga, asana practice is so strongly associated to this discipline that we overlook the importance it gives to human conduct, food rules, practice of Prânâyâma and meditation. About Tantra, it is so often associated with energy and sexual practices that the ethical, moral and spiritual values are almost ignored. Paradoxically, it is one of the best treatises to acquire a meditative mind.

Yoga Yājñyavalkya simultaneously describes the social conduct to be followed and the interrelationship between social behavior and the development of a meditative mind. In this book, the principles of Yama and Niyama as well as techniques of Dhâraṇa and Dhyâna are explained in detail. Yoga Kuranta and Yoga Târâvali are two books that expound not only spiritual practices but also aspects of health. They give numerous advices on women's health, their lifestyle during menstruation, during pregnancy and after childbirth. They also prescribe the conduct that man must follow in relations to his wife and other women.

Yoga Rashasya is an important work written by a renowned philosopher of Vishishta Advaita Vedanta. It is a medical treatise on Yoga and Ayurveda. In it can be found physiological actions of asana, prânâyâma and mudra, and also indications concerning modern diseases, which have their origin in the lack of respect of moral and ethical codes. I could go on with this list, citing other works, because like all science, in the sense of "applied knowledge", the comprehensive aspect of yoga can be assessed and applied only while studying it as a whole.

My thirty-three years of experience in Europe helped me realize how yoga teachers today are no longer interested only in the physical aspect of yoga, but also all other aspects of human being: cultural, psychological and spiritual. The theme this year in Zinal is a proof.

Today, man is torn apart mainly by the lack of coordination between the different facets that make a man a human being. Moral and ethical codes are ignored if not denied, respect for others is disappearing, if not despised, the right of everyone replaces duty; health is constantly put at stake, even though we are afraid of falling ill, spiritual values and thoughts are suspicious and do harm to others is the order of the day.

The most appreciated aspect of the comprehensive value of yoga is that it can be applied anywhere and in any situation, social, cultural or religious. Yoga is an art of being and a universal lifestyle for all those who want to live well.

As a yoga teacher and student, you all have a responsibility towards society. You must apply and teach yoga in all its aspects: physical, physiological, social, educational and spiritual; and this to help people prepare a better future. You will thus render an immeasurable service to future generations.

## **Bhakti or Devotion**

*Conference in Zinal - Sri T.K. Srihashyam*

Going to Zinal I had in mind to attend a seminar that attracted me, as well as spend a week's vacation in the mountains. But soon the concept of vacation became secondary so interesting, rich and profound was the teaching; an impression also repeatedly expressed by others over the week. During four days, Sri TK Srihashyam guided us on a path laid out 3000 years ago already, unveiling valuable lessons of the Veda.

### **The essential is invisible to the eyes**

In the West, yoga is too often reduced to a mere physical practice, which focuses on the constant search for physical sensations. Hence we are so concerned to feel our body and to value it in the eyes of others that we forget the invisible force that animates and connects it to something higher that we cannot define. The analogy with the pearl necklace, presented at the seminar, is telling: only the beads attract attention and generate values that we hasten to care for, but who cares about the thread that connects these beads and enables them to shine? Yet the more we value the body and seek bodily sensations the more we strengthen the attachment to the body. And this attachment is a real obstacle in a spiritual quest. If the body is an essential tool that we must maintain and never neglect, Sri TK Srihashyam has repeatedly emphasized, we must learn to distance ourselves from the value we give it, if only a few moments every day. The body is, in this context, an object among many in our world of experience.

Like a child who must temporarily separate from his toys to do a task that a parent asks from him, likewise the child in us must temporarily renounce the sensations of the world of experience to perform the duty asked for by the spiritual master who accompanies him on the path towards the Light. The world of experience is characterized by constant change that creates emotional values. However, in our spiritual quest, we seek to bring an immutable reality, inexpressible, which is both connected to the world of experience and beyond. Our efforts can bear fruit only in as much as the constantly changing emotional values, arising from the activity of our sense perceptions, the intellect and ego, fade to let emerge the memory of this invisible force that connects us to God, to the Supreme Being or Creator, the name of which depends on one's personal beliefs. The awareness of this force, this

invisible thread, awakens a particular emotion, unchanging in time and space, indefinable. If human emotions feed our ego and thus are essential to keep us alive, that immutable emotion, immanent in every being, is vital to never lose the remembrance of God and to connect us to Him. It can occur only when the desire of our soul to approach God outweighs the desire of our ego to shine in the eyes of others. This divine emotion springs from the heart (the spiritual heart, not the physical heart). Once awakened, this emotion asks to be maintained, nurtured.

This emotion, related to the concept of God, and always with an image, becomes devotion and when it occurs simultaneously in the ego, the mental field and the intellect, there is union with God. Related to the concept of the Creator, without form, this emotion does not necessarily become devotion, but is equally required to unify the ego, the mental field and the intellect, which do not reflect any more an image, but Reality. However, we should be careful not to talk of the Creator only to outdo the concept of God with an image. The soul, in its evolution, needs to rely on an image.

### **Spirituality is it restricted to those who believe in God?**

How to make a "materialistic" student understand that there is another reality?

That is the question asked during one of the "question - answer" sessions which were part of every day's program and were always very lively.

It is a grave mistake to think that spirituality is inaccessible to those who believe that everything is matter. Spiritual search rests on the belief that there is something immutable. The materialist also has a conviction, the one that matter is the finality. The teacher's role is to guide the student to capture the essence of this matter, see the center. Realizing the nucleus of a material cell, and only the nucleus, he will succeed to see beyond. And at this level, the gulf separating a believer from an atheist is no more. The path of matter must not be despised, not at all. It is for the teacher to observe the language of his students and adapt to it.

### **To cast off the fear of the unknown**

Anyone who undertakes the path of spirituality has to accept to completely let go one day or another, that is to say not to cling to any material support, or in other words to enable the soul to momentarily leave the body. At this idea, fear, even panic, could spring up in all its intensity, reminding us of our fear of death. On this point, it was essential to reassure us, which Sri TK Sribhashyam did insisting on the fact that as long as the body is biologically alive, it will never disappear, no less than our ego, our intellect and our senses of perception, which are intimately linked to it. So why not try to overcome this fear and accept to leave our bodies for a moment only to join the Light, just like we leave some familiar objects at home when leaving on a trip, knowing that we will find them when we return? Thus we will be better prepared when our last hour comes and we definitely have to leave the body.

### **A precious gift before departure**

Throughout the seminar we had the opportunity to apply what had been passed on to us and the level of the practice progressed with the development of the teaching. Teachers have also received specific advice to gradually introduce elements to awaken the heart of their students to the spiritual dimension. The last day of the seminar, Sri TK Sribhashyam also gave us valuable indications to progress in our personal practice, to nurture this divine emotion and let it grow. With regards to this I learnt that according to the Vedas, some planets have a great significance in the spiritual search. I have since been contemplating them with a different look. I was very touched by the value of these teachings. The training ended with an invocation to the Sun, expression of the Creator in the created world. I let my heart fill up with the words of this invocation and I left the seminary and Zinal with the feeling of having received a priceless gift.

## **Buddha's teachings relevant forever**

Though we have before us several religions and schools of thought yet on a deep study of the messages they convey, we are sure to realise that they had sprung from the experience of men of enlightenment and of extraordinary merits. The Almighty, because of His infinite love and mercy, has sent these illumined men to this planet to guide and inspire humanity to follow the cardinal principle of Truth and spirituality. Born at different times and in different countries, they taught the oneness of God, of religions and mankind. The prime object of these Divine teachers was to initiate the pure and simple in the field of spiritual knowledge and unite the hearts of the people and make them know the Divinity within.

All the great masters are the "Lights of the world" and their teachings are universal, and are addressed directly to man. Buddha stands in the galaxy of these mighty leaders who directed mankind to the path of righteousness, light and love. Instead of remaining merged in the blissful union of consciousness,

the compassionate Buddha stood to teach and share his spiritual experience to his fellow countrymen. The story of his life is fascinating and vouchsafes what a man in flesh and blood can achieve through concentrated and determined "will". They are relevant forever.

In spite of the fact that Siddhartha, as he was named on birth, was brought up as a prince amidst luxury, he renounced his family and kingdom after seeing a sick man, an old person and a dead one. A day came in his life when he broke all his worldly ties, led with austere habits and reduced his body to a mere skeleton. He was instructed "neither to stretch the strings of a sitar too much as to break nor leave it so loose that no music is produced" (Sitar here stands for the body). He then struck upon a middle path and sat under a tree in Bodhgaya in meditation and got enlightenment. Siddhartha became the Buddha. In his "middle path", he laid down that there should be no extremes of sensuality and mortification of the body. His emphasis was more on practice than on mere preaching of religion. One of his disciples had approached him with a doubt whether the soul and body are separate and whether soul survives death to which the Buddha narrated a parable of a man wounded by an arrow refusing to remove it without first knowing the nature of the arrow, wherefrom it came and who sent it.

### **Significance of temple worship**

A temple is a house of "cosmic spirit" and an abode of Gods in India. By spending a little time within its precincts and worshipping the consecrated idols, religious fervour will be kindled in a man. A distinctive feature of this repository of culture, tradition, art and religion, is the huge tower at its entrance. "Admiring and paying respect from a long distance to these awe-inspiring structures will fetch fruits" is an adage. Emphasising this, saints have advised people to visit these houses of God and not to reside at a place where such a storehouse of faith does not exist.

Temples were built centuries ago by great rulers. Saints, in their tours spreading the message of God, paid their obeisance at various temples and sang in praise of the deities installed therein and encouraged educational and cultural activities. Some of these messengers of God engaged themselves in rendering service of different types in these shrines like cleaning the premises, raising flower plants, fetching holy water, grinding sandal paste and lighting lamps. Their mission was that these divine places should inspire people and the entire society should prosper.

The temples were built strictly according to the norms laid down in scriptural manuals, which also contained guidelines about their management, maintenance, daily worship, purity of the priests and methods of going round by the devotees. The spirit of absolute reverence displayed by the visiting persons should be governed by high principles of moral standards. The sanctity prevailing within also depended on the conduct of the devotees. They should be pure in their thoughts, words and deeds. Prayers should be offered with single-minded devotion. No pomp or extravagance need to be shown.

The saints have pointed out that the rituals are to be conducted at the timings stipulated in the instructions. The precincts should be kept tidy. Even a stone removed unauthorisedly may affect the managements concerned. Procedures, if contravened, may delay the onset of monsoons resulting in natural calamities. Extraordinary emphasis is laid on the purity of the temple employees. The images installed reflect the effulgence of the Supreme Lord and hence devotees coming out will enjoy peace within.

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

#### **Pistachio Burfi**

##### **Ingredients**

4 ozs. Pistachio nuts  
2 tbsp water  
2 ozs. castor sugar (confectionery sugar)

##### **Method**

Soak, peel and grate pistachios finely.  
Prepare syrup with sugar and water and boil till it has thread consistency.



Add grated pistachios and stir till they are thoroughly mixed up and dried.  
Spread the mix over a greased plate and shape in a rectangle.

Cool and cut into shapes.

Bees prepare honey by collecting the juices of various plants they reduce to a single juice. But just as these various juices are unable, after being reduced to one unit, to remember that they belonged to one such plant, others to another, the same, my dear, all creatures down here, when they enter the Being, do not know that they do: whatever their condition down here, they are all identical to that Being which is the subtle essence.

- Chândogya Up. 6.9 -