After a hiatus owing to life's intricate web, we are back on track with Divine Ambrosia, with a rekindled spirit and vision. When we started the magazine, our ambitions were high and time was little. Slowly, realizing the importance of teachings of Krishna and Buddha to “travel the middle path”, we re-took the reins of this magazine and made it a quarterly magazine – four issues covering Spring, Summer, Autumn and Winter. This is an exciting (re)start for us and I truly looked forward to this issue.

As a child who picks herself up after falling from the bicycle during her learning, as a sincere spiritual seeker who rises himself up every time he falters and deviates, so too I re-took the responsibility of this magazine which has helped me immensely. To me, this magazine is not merely a collection of words and pictures, but a medium of insight and reflection on gems of wisdom contributing to my spiritual growth.

If there are a hundred ways a spiritual seeker can go astray, there are a thousand more ways the Divine Power provides opportunities for the seeker to rekindle his/her spiritual growth, just like Mother Nature who calls forward the spring season for life to regrow after the cold and harsh winter. We need to keep our eyes and ears open for such a calling!

Through this issue, we welcome you to join us in studying together, enriching each other and enjoying our spiritual journey. Spring is in the air and there are ample opportunities for us to experience the Divine Hand - in the new growth of buds and blossoms, in the tender seedlings, in the songs of birds, in the warm sunshine and in our own lives. Let us try to use these experiences wisely, not getting carried away by the infinite variety of objects and chores around us, but stay focused on the spiritual ideal of Self-Realization that Saints and Sages proclaim is the only worthwhile goal of our life.

We will meet again in Summer. Till then.....

Happy Re-Kindling!

At HIS Lotus Feet,
The Editor.
The All-Absorbent Meditation

by Swami Krishnananda

You are now the servant of the world, but can the world become your servant? Is it possible? The world absorbs you into itself, which is the sorry state of affairs for every human individual. Now, can anyone absorb the world into himself?

If this could be done, self-control has reached its pinnacle. There would be no object left afterwards, if success can be achieved in this art of peculiar meditation known as Samvarga Vidyā. Nothing can attract you afterwards, because the attracting things have become part of your being. Because of the force that you have exerted upon them, they have merged into you. They have become your servants. They are at your feet.

In another context, the same Upanishad tells sarvā dīso balim asmai haranti, sarvam asmityupāsa, tad vratam, tad vratam (Chh. Up. 2.21.4). Here is a great top for you: meditate that the thing that pulls you has become united with you by the power of your abducting power, your controlling will, and the reabsorbing power which you are exercising in your meditation. The meditational technique is so cryptic that the Upanishad will not give any detail about it.

This technique seems to be something like this. The mind, in its usual operations, visualises an object – it may be one thing, two things, many things or the whole world itself – as a large mass of material placed in front of itself out of which it can select anything it needs, fulfil its requirements and reach a state of enjoyment. Actually, the word ‘enjoyment’ is a very intriguing term. What happens to us when we enjoy things, so-called? From where does the joy arise? It does not arise from anything. This is what we will realise on a careful scrutiny of this entire matter.

Consciousness, which is operating through the mind and the sense organs, moves out of itself in the direction of spatio-temporal objects when there is a desire for anything. When there is the feeling that the desired object is spatially near, the agony of not having that object diminishes in its intensity because of the feeling of proximity of the object. When there is the feeling that it is possessed already, and it is under one’s control, the consciousness that has moved out of its own location through the mind and the senses reverts to its own source. Then the self-consciousness, which was artificially and unfortunately diverted to a location out of itself in external space and time, stations itself in itself.

This is called establishment of self in the Self. The seer establishes himself in himself. The moment this happens – when the consciousness withdraws itself spontaneously and lodges itself in its own root because of the feeling that there is no further need to go outside towards the objects, having obtained them – a splash of satvie guna manifests itself within us, while rajas and tamas were active during the operation of a desire. Satvie, which is like a mirror, like a clean glass through which the Atman within manifests itself, flashes forth like a bright light; and as the Atman, which is existence and consciousness, is also bliss, the bliss of the Atman manifests itself immediately like a great sun. Actually, the object has brought nothing. It has only brought the sorrow of a possible bereavement that is to take place in the near future, and many other factors of agony, of which no further explanation is necessary.

Samvarga Vidyā, the art of the absorbing activity in meditation, is thecentering of consciousness in everything in the world – not regarding it as an object to be cognised or perceived by the sense organs, but as a phase of consciousness itself. This, again, can be illustrated by a small commonsense observation in our daily life. When I look at you, you are an object, and when you look at me, I am an object. But, neither of us is an object. There is a self-consciousness in me, and there is a self-consciousness in every individual. There is a unitary self-affirmative principle in every object, even in an insect and a particle of sand.
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hanity is the disposition to think favourably of others and do them good. Charity is universal love. It is Libera
to the poor. It is benevolence. That is which is given to relieve the needy is charity. In a general sense, charity
means love, benevolence and goodwill. In the theological sense, it is universal goodwill to mankind and supreme
love to God.

True charity is the desire to be useful to others without thought of recompense or reward. Charity is love in
action. Charity begins at home, but it should go abroad. The whole world is your home. You are a citizen of the
world. Cultivate a generous feeling for the welfare of the whole world.

Every good act is charity. Giving water to the thirsty is charity. An encouraging word to a man in distress is charity.
Giving a little medicine to the poor, sick man is charity. Removing a thorn or a glass-piece on the road is charity.
To be kind and loving is charity. To forget and forgive some harm done to you is charity. A kind word said to a suffering
man is charity. Charity is not confined to giving in terms of dollars, rupees, or shillings. Think well towards suffering
people. Pray for their welfare. This will accomplish more good than much money.

It is a mistake to hoard money. All wealth belongs to the Lord. He who lives only as a trustee of his property really
belongs to the Lord and lives happily. He attains Moksha or eternal peace. The water of the Ganges cannot decrease if
thirsty people drink it. So, also, your wealth cannot decrease if you do charity. Give one-tenth of your income or six
paisa per rupee, in charity. Give cheerfully, quickly, without thought of recompense or reward. Charity is love
eternal peace. The water of the Ganges cannot decrease if the sanctity of the Guru, the purity of the Guru, the spirituality of
God reveals Himself through the Guru. Guru becomes for us visible God.

The Guru thus becomes the linking factor, a channel for putting the wandering, lost individual Soul, back into
for us only a concept of the mind. We have not seen God. We say: “If such a human being can exist, God must exist.
otherwise, from whence do these qualities come which we see, and that there cannot be such a thing as God. There must be.
“God is an unknown entity. However, with absolutely irresistible logic, rational argument and reason, Vedanta establishes the
fact of God. And through analysis we can infer, “Yes, there must be a God; it stands to reason. It is irrational to suppose
that there cannot be such a thing as God. There must be.” And scriptures also tell us that He is a Being who is sacred, who is
holi, all-pure, noble and sublime. But, nevertheless, God is still for us only a concept of the mind. We have not seen God. We
have not touched, nor transformed, nor smelt Him. We’ve only heard about Him. We can only infer Him. We can only imagine Him.

But then, if we are able to see in a human individual manifestations of holiness, of sanctity, of purity, of sublimity,
of nobility, of goodness, of lopiness of conduct, character, nature, sentiment, thought, feeling and action, if we see
something out of the ordinary, something extraordinary, something special, a manifestation of those qualities that
we have been taught to associate only with God then we say: “If such a human being can exist, God must exist.
Otherwise, from whence do these qualities come which we do not normally see in anyone?” When we see this divinity,
this holiness, this sanctity, we begin to realise: “Yes, God I have not seen, but godliness I have seen. All the qualities,
attributed to God by the scriptures, by saints and sages, in all religious contexts, those I see in an unusual measure, in an
extraordinary measure, in this being. Because I have seen this being and this being is known to me, I am assured that God
is, I know there must be a God.” And in the Vedic tradition the Guru is such a being. The Guru becomes for us visible God. God
gives Himself through the Guru.

The very purpose of the existence of the Guru is to remove the separatist I-consciousness, the consciousness
of being a separate being or entity. Guru becomes the link between the Individual and Universal Soul.”

Thus it is that through Guru-Bhakti that the sadhaka, the seeker, the disciple, creates an effective link, a
connection, a channel which enables the Guru to share with the disciple what the Guru has been endowed with from God.

So, we have to provide a way for the Guru to give what he wishes to give. And that is through Guru-
Bhakti; devotion, where there is no place for the ego. If the thought comes, “I have got great Guru-Bhakti;” then
finished, that devotion becomes cancelled, it is nullified. You yourself must become the very embodiment of that
love, that devotion. There should be no awareness of some being, some person having that quality of devotion.
Then it becomes a subtle spiritual ego. The very purpose of the existence of the Guru is to remove the separatist
I-consciousness, the consciousness of being a separate being or entity, and if Guru-Bhakti becomes a means of
hoisting and sustaining that abhimaṇa (ego), akhamma (egoism), then it loses its purpose and becomes self-
defeating.

Thus, true Guru-Bhakti is egoless, nirabhimaṇa (without ego), anabhimāna (without thought of, without recognition of devotion. She had great bhakti for Rama, but she was not conscious that she was a great devotee of Rama. Neither
was Hanuman conscious that he was a great bhakta of Ram.
The Gopis of Vrindavan did not know that they were great devotees of Krishna. They said: “All we know is that He is the one object to be adored. We don’t know anything else. We cannot do anything but adore Him. We are that adoration, It is our very self. We are not different from that. Take it away from us and we will die, we will cease to exist.” They were filled with that love, not with egotistical awareness of that love.

The greater the growth of devotion and the greater the reverence for the Guru, the greater is the inflow of the guru’s grace. The greater the desire to carry out the ideals and principles of the Guru in life and the greater the keen eagerness and firm determination to carry out the instructions of the Guru faithfully, meticulously, day after day, in one’s daily activities and life, the greater is the inflow of the Guru’s grace. Guruji was never tired of again and again reiterating: “Obedience is better than reverence.” And Vivekananda came down heavily upon mere sentiment and emotion. He said that this sentiment has ruined us. We have become backboneless; we lack a sense of purpose.

And what have the Upanishads put before us to illustrate true devotion? One disciple was asked to take the Guru’s cattle to pasture. He had to be with the cattle all day. The Guru did not ask his wife to prepare any lunch for him, and he did not have permission to drink milk from the cows. So the whole day he went hungry, only quenching his thirst with water. Days, months, years passed this way.

Another one disciple was asked to irrigate the Guru’s fields. He had to let the water into the fields and make sure that it did not leak out. After working the whole day, one evening he discovered a leak in one of the earthen walls. He tried to plug it with some clay. It kept leaking. He tried all methods to repair it, and finally not knowing what else to do, he decided to plug it with his own body. So he lay down, curled himself into a ball and stopped the leak. After nightfall, when he had not returned, the Guru became anxious and so several of his disciples went searching for him. Finally they found him in his curled up position stopping the leak. After nightfall, when he had not returned, the Guru became anxious and so several of his disciples went searching for him. Finally they found him in his curled up position stopping the leak.

Another disciple came to his Guru as a young boy and the Guru told him that it was his duty to collect firewood daily for the fire ritual. He went on doing it without questioning. He did not have permission to drink milk from the cows. So the whole day he went hungry, only quenching his thirst with water. Days, months, years passed this way.

That was the type of Guru-Bhakti they had. It was not mere sentiment. It was true devotion to Guru. It had iron behind it. It had immense strength behind it. It had determination, sattvic determination, behind it. These are a few towering examples of guru-bhakti in our scriptures. There are many others. They come from all traditions. They are all indicators of the stuff that Guru-Bhakti is made of. It is divine power, it is divine force, not merely silly human sentiment, not merely emotion.

When such devotion is there towards the Guru, such obedience, such great desire to carry out his behest, biddings and teachings, then illumination automatically descends from the Guru to the disciple. The illumination in which the Guru is established comes like a spark flying from one end of an exposed wire to another. For when the weeping old disciple was taken by the Guru’s wife to the Guru and explained why he was weeping, the Guru replied:

“What! What do you mean, you have no illumination!” Immediately, the disciple became illuminated. Why? Because of his total self-effacement, total dedication, his unquestioning carrying out of the behest of the Guru, because of the exemplary type of devotion that filled his heart: “I have come to a Guru. I must serve him. This is my greatest good fortune.”

Thus the most effective way of deriving maximum benefit from the Guru is to create a channel of lofty, sublime and heroic devotion to the Guru. And it is that devotion where there is the greatest love and reverence combined with the highest obedience, the highest desire to please the Guru by carrying out his instructions, that becomes the great channel for the inflow of Guru’s grace. In that way, spiritual vision dawns and you “see” Reality, you “behold” Reality.

That is the tradition. That is the true inner dynamics of the Guru-Sishya relationship through which the disciple is able to benefit in a maximum measure from the Guru. Thus we have known from our scriptures, from our ancient bhaktas, from the narratives of ancient disciples, their relationship to their Gurus. Thus we have learnt this great secret. May we all be benefited.

May the grace of all the Brahma-Vidya-Gurus, from ancient times up to the present, be upon you. May you ponder deeply, reflect deeply, upon what an ideal disciple should be, what constitutes real discipleship, and become benefited thereby.

We began chanting the Vishnu Sahasranamam, high up in the Himalayas, almost 10000 feet up, surrounded by snowy peaks on a picture perfect November morning. Sparse white clouds that decorated the blue sky were like angels vying to take a quiet peek into the Lord’s abode without being noticed. As the chanting continued we felt a gentle breeze from the top of the Narayan Parbat sweep the valley floor and the small line of devotees held their colorful sweaters tighter as they entered the ancient temple echoing Jai Badi Vishal!

The gushing turquoise waters of the river Alkananda splashed against the temple steps and rushed out with tremendous energy and joy, as they felt ready to welcome and sanctify anyone in their arms. Natural hot sulfur springs of great medicinal value dotted the bathing ghatas. The temple bells and the chants of the Vedic priests along with the joyful tears of devotees echoed all around this ancient land. Aroma of burning camphor floated around in a mystical way, carried by the swirling gusts of wind that surrounded the inner sanctum of the temple complex. Silver colored plates decked with Himalayan flowers, sweets, nuts, dry fruits, saffron cloth pieces and other offerings adorned the hands of devotees. Sadhus in their saffron attire circled the temple with their faces beaming with the joy of meeting an old friend. The place felt timeless. If there is a heaven, we felt we were in it.

Amidst these, we chanted a thousand names of the one who is without a name and praised the beauty of the one who is without a form. After the chant, we closed our eyes in meditation...
and the mind quietly disappeared. We felt that we were in the center of the universe. Meditation was at its effortless best. As the legend goes that the Lord Narayana, who is present here in his dual form of Nara-Narayana, chose this place to be the best place to meditate in all of the Himalayas. Numerous saints and Shankaracharyas have meditated here over thousands of years.

Adding to the mystic nature of the place are numerous local legends. One of the legends is that the Lord Narayana appeared as a little boy who tricked Shiva and Parvati to move out of Badrinath to Kedarnath dham. At a little distance from Sri Badrinath is the famous Vyasa’s Cave and Ganapati’s cave, where the Mahabharata was first composed. A very small stream flows through this place called the river Saraswati. There is also a natural bridge believed to be built by Shiva himself. One of the most fascinating legends is the swargarohini or the ascent to heaven. Legend goes that the Pandavas after the Kurukshetra war, were in this area to meditate and they walked into higher elevations of the Himalayas and finally to Heaven. Following this legend, devotees every year in August, undertake an arduous pilgrimage in the same direction into absolute wilderness of the Himalayas. They go up higher into the mountains with food and water and material to survive, walking for seven days. It is considered a rare fortune for someone to undertake this journey.

Sri Badrinath is vibrant with divine energy and peace. Prajakta and I never imagined that one day we would be at Sri Badrinath Dham. We felt the temple deities are taken down to the town of Joshimath. At a little distance from Sri Badrinath is the famous Vyas’s Cave and Ganapati's cave, where the Mahabharata was first composed. A very small stream flows through this place called the river Saraswati. There is also a natural bridge believed to be built by Shiva himself. One of the most fascinating legends is the swargarohini or the ascent to heaven. Legend goes that the Pandavas after the Kurukshetra war, were in this area to meditate and they walked into higher elevations of the Himalayas and finally to Heaven. Following this legend, devotees every year in August, undertake an arduous pilgrimage in the same direction into absolute wilderness of the Himalayas. They go up higher into the mountains with food and water and material to survive, walking for seven days. It is considered a rare fortune for someone to undertake this journey.

We met a sadhu at the Badrinath temple who trekked by foot from Rishikesh in 22 days, he pointed us to a small kutir up high on one of the surrounding mountains and narrated the story of a mystic who meditates there and has been living there with no necessities even in the 6 months of winter when the entire temple town is closed down and the temple deities are taken down to the town of Joshimath. It is believed that the angels along with the creator Lord Brahma guard the Badrinath temple during the winters.

It’s a rare fortune to be blessed with such beautiful experiences as the pilgrimage to Sri Badrinath ji. We truly felt blessed. All glories to my Gurudev.

May I enquire how the power of concentration increases?

Concentration increases by curtailing your wants and desires, by observing silence for two hours daily, by remaining in seclusion in a quiet room for one or two hours daily, by practising Pranayama, by prayer, by increasing the number of sittings in meditation in the evening, night, by contemplation etc.

In the last eight years, I have spent my days in studying Scriptures like Panchadasi, Gita, Upanishads etc and I have mastered them in a way. But I do not feel the oneness of life in all. Are the scriptures for mere study alone?

Mere study of scriptures cannot bring in the experience of pure Advaitic consciousness. Mere gossiping and dry discussions on scriptures cannot help a man in feeling the unity of oneness of life. You should destroy ruthlessly all sorts of impurities, hatred, jealousy, envy, idea of superiority and all barriers that separate man from man. This can be done by incessant, selfless service of humanity with the right mental attitude. There are dry discussions and meaningless fights over nonessentials of religions these days. Oneness of life can be had only by Self-realization through constant spiritual practice.

The Gita touches on many subjects which are useful to an aspirant after God-knowledge, but strangely enough, omits to mention anything about the purpose behind creation. Why did God embark on creation at all?

The Lord’s silence, in the Gita, about the purpose of creation, is a true demonstration of His divine wisdom. This same very problem arises in various minds in various forms.

The Lord’s grace, in the Gita, about the purpose of creation, is a demonstration of His divine wisdom. This same very problem arises in various minds in various forms.
Divine Celebrity

Swami Dayananda

Pujya Swamiji - Self-Knowledge, selfless Service and Devotion rolled into one giant of a human personality that is rare to find in modern times. He is the Teacher of teachers, imparting the ancient spiritual wisdom and the Knowledge of the Self, helping householders and spiritual seekers to lead a purposeful life filled with sublime ideals and teachings. Swamiji is the founder of Arsha Vidya Gurukulam emulating the Upanishadic tradition of instructing the Arsha Vidya or the Knowledge of the Self to disciples.

Salutations at the Lotus Feet of Pujya Swami Dayananda Saraswati ji. It is our immense and greatest fortune to have come into contact with Pujya Swamiji who is the personification of Jnana, Bhakti, Karma Yoga all in one. It is a blessing that we had met him and learnt under him the truths of Self Knowledge. We hope to continue to learn under Swamiji and assimilate the valuable and insightful teachings.

Sri Swami Dayananda Saraswati is a distinguished, extremely knowledgeable and insightful teacher of Vedanta. His depth of understanding, his commitment to the Upanishadic teachings on Self-Knowledge, his compassionate nature to help people come out of their cocoon shells of limited individuality, combined with his fine sense of humor make him that rare teacher who can unravel the grand vision of non-duality and make one see the truth of oneself as the whole.

Swami Dayananda ji in his young years was inspired by Swami Chinmayananda ji when the latter conducted Bhagavad Gita Jnana Yajna. He then subsequently joined Chinmaya Mission, served Swami Chinmayananda ji intensely in many roles and was initiated into Sannyasa order. Pujya Swamiji has also studied under and was guided by Swami Pravanandna of Gudivada (near Rajamundry) in East Godavari District, Andhra Pradesh. Swamiji later established Arsha Vidya Gurukulam in Sylorsburg, Pennsylvania and Arsha Vidya Peetham in Rishikesh, India and has trained several spiritual seekers, monks in Vedanta and the highest principles of Truth. He initiated many serious spiritual seekers into Sannyasa. Swamiji is also the founder of AIM for Seva (All India Movement for Seva) is a non-governmental organization (NGO) in special consultative status with the United Nations Economic and Social Council. Its primary focus is on the area of rural education and health in India and to help needy people with education, money, opportunities, etc.

Pujya Swamiji has been teaching Vedanta for many decades since 1970s and helping people try to come out of the mis-identification of the real Self with the various roles a person has in his/her daily life. Swamiji’s talks are packed with wisdom, wit, common sense, deep spiritual Vedanta and simplicity. Swamiji’s talks make one’s ideas clear and focused towards the spiritual goal. It will make us reflect, introspect and seek the support of Spiritual path more intensely.

Swamiji is such a down-to-earth person that we see such personalities very rarely. He is eager to listen and help anyone despite his discomfort. In his public talks abroad, Swamiji has spoken at many of the most prestigious American universities, and has addressed international conventions, UNESCO and the United Nations, where he participated in the Millennium Peace Summit.

A teacher of teachers, Swami Dayananda designed and taught six resident in-depth Vedanta courses, each spanning 30 to 36 months. Four were conducted in India, and two in the United States. Each course graduated about 60 qualified acharayas, teachers, who are now teaching around the world. All disciple of Pujya Swamiji are highly respected as scholars and teachers throughout India and abroad.

Swamiji’s 81st birthday was celebrated in 2011. Swamiji visits the Gurukulam in Pennsylvania every year for spreading the message of Vedanta to seekers in the West. We pray Almighty for his long life and for giving us more chances to sit at his feet and glean gems of wisdom.

Reduce the word ‘I’ to its own status and release it from all the frills.

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The Mystic Night of Lord Siva (SivaRatri)
Feb 20, 2012

SivaRatri falls on the 13th (or 14th) day of the dark half of Phalguna (February-March). The name means “Night of Shiva”. The ceremonies take place chiefly at night. This is a festival observed in honour of Lord Shiva. The formal worship consists of bathing the Lord. Lord Shiva is considered to be the Form of Light (which the Shiva Lingam represents). He is burning with the fire of austerity. He is therefore best propitiated with cool bathing. While bathing the Lingam the devotee prays: “O Lord! I will bathe Thee with water, milk, etc. Do Thou kindly bathe me with the milk of wisdom. Do Thou kindly wash me of all my sins, so that the fire of worldliness which is scorching me may be put out once for all, so that I may be one with Thee-the One alone without a second.”

It is immensely beneficial if spiritual aspirants fast the whole day and spend it in doing the Japa of Namah Shivaya that I may not be born again in this world. Bring from the river of faith and devotion. I worship Him with the fragrant flowers of Samadhi - all this so that I may not be born again in this world.

The Appearance of Sri Chaitanya Mahaprabhu
Mar 08, 2012

The divine appearance of Sri Chaitanya Mahaprabhu, the great Bengali Saint, is celebrated on the full moon of the month of Phalguna (February-March). He is one of the greatest saints of Bhakti or Devotion path born in Bengal and who has spread the Nama Sankirtan or devotional chanting of Lord’s glories and Divine Names. Sri Chaitanya Mahaprabhu has revived the fervor for chanting the Mahamantra:

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Hare Hare.

Sri Chaitanya is considered to be the incarnation of Radha-Krishna according to many. He has made freely available the path of Nama Chanting and Devotion to Divine form as the way to Supreme Peace. An account of his life and his Leelas is compiled in the volume “Sri Chaitanya Charitamrita” which is recommended for spiritual seekers on the path of devotion. Sri Chaitanya is the ideal for the seekers to cultivate and pursue the path of Devotion. On this glorious day, let us pray so we have intense devotion for Lord like that of Mahaprabhu.

“Sikhshtuk” by Sri Chaitanya consists 6 verses of spiritual instructions which is very famous. One of the verses is the following: “Oh, my mind, Be humbler than a blade of grass, Be patient and forbearing like a tree, Take no honor to thyself, Give honor to all, Chant unceasingly the name of the Lord”!

The Beginning of New Year (Ugaadi)
Mar 23, 2012

Ugaadi or Ugaadi is the beginning of the month “Chaitra” and heralding the beginning of a new year according to the Indian Lunar calendar, especially, in the South Indian region of Andhra Pradesh, Karnataka, Maharashtra and Konkan. Indian lunar calendar has 60 years that make up a cycle and each year has a unique name. According to the Indian calendar, the coming year is named “Nandana”. This day marks the herald of the Spring with the extremely melodious singing of Kokila birds and the blossoms of the Mango trees ready to grow into fruit.

The festival is celebrated with so much joy and anticipation of a wonderful year ahead. The important dish for Ugaadi festival is a dish called “Ugadi Pacchadi” made of six ingredients representing six tastes - neem buds/flowers, jaggery, chilli/pepper, salt, tamarind and unripe mango. All together represent the mixture of emotions one undergoes through life - joy, sadness, bitterness, anger, fear, suprise etc. Each family member should partake of the dish signifying that each person should accept these emotions as part of life. The onset of Spring indicates fresh growth after the dormant winter.

Towards the end of the day, we have “Panchanga Svanam” in temples, where the predictions for each star and zodiac sign are read out by the priest in the temple alerting us to look out for good and bad situations in the coming year and giving tips to handle them properly so the peace and happiness of a person is not disturbed. This day is one of the most joyful days of the year.

The Appearance of Lord Rama (Rama Navami)
Mar 31, 2012

Lord Rama is an Incarnation of Supreme Absolute, who is measureless, who is of the nature of pure Consciousness and bliss, who is the consort of Sita, Master of Sri Hanuman, and the Lord of the three worlds, who took His birth at His own will in order to establish righteousness, destroy the wicked and protect His devotees. Sri Rama navami or the birthday of Lord Rama falls on the 9th day of the bright fortnight of the month of Chaitra (March-April).

To a devotee, Sri Rama is not simply a good and a great person, but God Himself. Rama was the son of King Dasaratha of Ayodhya, but He is also the divine omnipresent, omnipotent and omniscient God. The destruction of the ten-headed Ravana signifies the annihilation of the mind or the ten senses. Worship of Lord Rama is worship of all-pervading Godhead Himself. Read the prayers offered by Mandodari and Brahma in the Yuddha Kanda of the Ramayana. They refer to Rama as the One Creator of the universe, the God of all, the Ruler of the universe.

The Name of Lord Rama is the greatest purifier of the heart. It wipes away all one’s sins. Not only this, but it wipes away the sinful tendencies as well. The Name is sweeter than the sweetest of objects. It is the haven of peace, it is the very life of pure souls. It is the purifier of all purifying agencies. It quenches the consuming fire of worldly desires. It awakens the knowledge of God. It bathes the aspirant in the ocean of divine bliss. Glory to Sri Rama and His Name!
John Dobson has been called the “Pied Piper of Astronomy,” the “Star Monk,” and the “MacGyver of Astronomy.” He is one of the most influential personalities in amateur astronomy in the last 50 years. He has almost single-handedly revolutionized backyard astronomy by bringing it out to the street, making it accessible for anyone who has ever looked up in wonder, and asked “Why?”

After completing a degree in Chemistry at the University of California at Berkeley in 1943, John worked in a number of defense-related jobs. John was what he describes as a “belligerent” atheist. Attending a service at the Vedanta center in San Francisco, he realized they were on to something and soon after, he joined the Vedanta Monastery in San Francisco in 1944, becoming a monk of the Ramakrishna Order. He spent the next 23 years in the Monastery. Having left the order in 1967, Dobson co-founded the San Francisco Sidewalk Astronomers, an organization that aims to popularize astronomy among people on the street, invented Dobsonian Telescope and authored many deep and insightful articles on science and cosmos.

John has recently been shown in two documentary films. In the first, “UNIVERSE - The Cosmology Quest”, John appears alongside with Sir Fred Hoyle and a host of other astronomers, cosmologists, and philosophers questioning the currently popular Big Bang Cosmology. The second film, released in the summer of 2005, “A Sidewalk Astronomer” is a profile on John in tribute to his contribution to amateur astronomy. Completely unscripted, it provides a unique insight into a likewise unique individual. John turned 96 last year and we wish him a happy long life.

“Before there was light, the universe was empty. Before there was space, the vacuum was empty. The electromagnetic fields filled space and time.”

--Swami Vivekananda

Field and Space

In the four dimensional geometry of space-time we see things at a distance by seeing them in the past. The separation between the emission events and the absorption events of the photons goes to zero, because space and time come into Einstein’s equation as a pair of opposites:

\[ S = \sqrt{x^2 + t^2} \]

where \( x \) and \( t \) are the space and time separations between the two events, and \( S \) is the total space-time separation between those two events. What we see as a light-year away, we see as a year ago, because the time comes in squared with a minus sign.

But what are the fields and what are the forces? What is the gravitational attraction, what is electricity, and what is inertia? And, what could exist in the absence of space and time?

Whatever exists in the absence of time must be the changeless, since change takes place only in time. And whatever exists in the absence of space must be infinite and undivided, since smallness and dividedness can only exist in space. But how does it show in space and time? Is gravity the undivided? And is love? Is electricity the infinite? And is our yearning for freedom? And is inertia the changeless, and is our yearning for peace? Are gravity, electricity, and inertia simply the underlying existence as we see it in space and time?

Light has been reduced to the emission and absorption events and the photons are gone. Space and time have been reduced to a pair of opposites with zero separation between the perceiver and the perceived. So, the dream is in the dreamer, but the dream is alive, because the underlying existence shows through us in what we see.

Think About It!!

Source: http://www.sidewalkastronomers.us
There are four categories of desires:

- **Asha**: Hope - but no initiation of action, absence of effort (building castles)
- **Iccha**: Desire - initiates some effort; if no results, no further effort is added
- **Kama**: Strong Desire - lot of efforts are put; if results don’t come according to one’s wish, all emotions take hold of the person
- **Trishna**: Thirst - One is prepared to give life for fulfilment of the desire

Step-by-Step analysis of how desire arises:

1. Sees Object
2. Thinks that Happiness is in the object
3. Wrongly superimposes value to the object
4. Internalizes the object
5. By repeated thinking “without it I can’t be happy”, develops attachment to the object
6. Desire for that object arises as a “burst of energy”

Relation between Desire and negative emotions:

The following equations represent how the energy of desires transform into negative emotion like anger depending on whether the desire is fulfilled or thwarted. Degree of negative emotion is proportional to degree of desire.

- **EDesire** - Fulfilment of the desire → **EGreed**
- **EDesire** - Thwarted by one beneath you → **EAnger**
- **EDesire** - Thwarted by one above you → **EDepression**
- **EDesire** - Thwarted by one’s peer → **EJealousy**

Dealing with Desires:

- Misplaced locus of Happiness is Desire. Make a clear analysis of locus of Happiness
- Realize that desiring is a Wild-Goose chase
- Make distinction between Selfish desires, Selfless desire and basic physical desires.
- Try to retain only necessary desires and gradually remove the useless desires.
- Try to fulfil the necessary desires, if important and possible, in amicable way.

Upon hearing that Rama was heading to the forest, Lakshmana got ready to accompany his elder brother. After convincing Rama and upon Rama’s advice, he goes to his mother Queen Sumitra to take her permission to proceed to the forest. The below advice rendered by Queen Sumitra appears in the Ayodhya Kanda of Sri Ramacharit Manas. It is really a treat to read. Enjoy for yourself!

“My dear son, Videha’s daughter is your mother while Rama, who loves you in every way, is your father. Ayodhya is there where Rama dwells; there alone is the day where there is sunlight. If Sita and Rama are really proceeding to the woods, you have no business in Ayodhya. One’s preceptor, parents, brother, gods and master – all these should be tended as one’s own life. Rama, however is dearer than life, the soul of our soul and the disinterested friend of all. Whoever are worthy of adoration and dear to us should be accounted as such only in so far as they are related to Rama. Bearing this in mind, accompany him to the forest and derive, my boy, the benefit of your existence in the world.”

"It is your great good fortune as well as mine, I solemnly declare, that your mind has sincerely taken up its abode in Rama’s feet."

"That woman alone can be said to have borne a male issue, whose son is a devotee of Rama. Otherwise she had better remain issueless; for she who deems herself fortunate in having a son hostile to Rama has yeaned in vain. It is due to your good fortune that Rama is proceeding to the forest; there is no other ground for his doing so, my boy. The highest reward of all meritorious acts is verily this – to have spontaneous love for the feet of Sita and Rama. Never give way even in a dream to passion, anger, jealousy, arrogance or infatuation. Giving up all sorts of morbid feelings, serve them in thought, word and deed. You will be happy in everyday in the forest since you will have with your father and mother in Rama and Sita. Take care, my son, that Rama may be put to no trouble in the woods: that is my admonition to you.”

Having thus admonished Lakshmana, Queen Sumitra granted him leave and invoked her blessing on him: ‘May your devotion to the feet of Sita and Rama be constant, untainted and ever new!”

Sri Ram Jaya Ram Jaya Jaya Ram
Ahara

Divine Ambrosia

In this section, we explore the preparation and benefits of Wheatgrass juice. It's a great health tonic that can aid in the prevention and curing of even the most incurable diseases. Here are some benefits of Wheatgrass juice:

- **Aids digestion**: Wheatgrass juice helps improve digestion, which is particularly useful for ladies in toning their ovaries and uterus.
- **Boosts immunity**: It gives a good appetite and is particularly useful for those who are extreme anemic and debilitated.
- **Improves blood sugar**: Wheatgrass juice helps in maintaining blood sugar levels.
- **Neutralizes toxins**: It helps neutralize toxins and carcinogens in the body.
- **Increases hemoglobin**: It assists in increasing hemoglobin production, which is essential for oxygen transport.
- **Improves digestion**: Wheatgrass juice helps in improving digestion, reducing bloating, and aiding in the prevention and curing of cancer.

**Method of Germination**

Soak a fistful of wheat overnight for 8-12 hours. Sprout the seeds in a jar for the next 16-24 hours by rinsing the seeds well three times a day - morning, afternoon, and evening. Plant the seeds after they have developed small sprouts on top of the soil. Do not bury the seeds under the soil but cover them up to about three times a day - morning, afternoon, and evening. Plant the seeds in a jar for the next 16-24 hours by rinsing the seeds.

**Bhujangasana ( Cobra Pose)**

*Bhujangasana* means a Cobra in Sanskrit. When this pose is exhibited, the raised head and trunk resemble the raised hood of a cobra. Hence this is called Bhujangasana.

**TECHNIQUE**: Spread a blanket on the ground. Lie flat downwards keeping the back above. Relax all the muscles. Be at ease. Place the palms on the ground just below the shoulders and elbows. Let the body from the navel downwards to the toes touch the ground. Raise the head and upper portion of the body slowly just as the cobra raises its hood. Bend the spine backwards. Now the muscles of the back and lumbar regions are well stretched. The intra-abdominal pressure is also increased. Then slowly bring down the head to its original position. When you lie down at first with the face downwards on the ground, the chin is pressed against the chest. The chin-lock is formed. Repeat the process of raising the head and bringing it down half a dozen times, steadily. Breathe slowly through the nose. Retain the breath till you raise the head and bend the spine properly. Then you can slowly exhale. Then retain the breath while bringing the head down. As soon as the head touches the ground, breathe again slowly.

**BENEFITS**: Bhujangasana bends the spine backwards (posterior curvature) while Sarvangasana and Halasarana bend it forwards (anterior curvature). This relieves hunchback, back pain, lumbago, myalgia of the back. It increases the intra-abdominal pressure and brings down the loaded faecal matter from the transverse colon to rectum. Hence it relieves constipation. It increases bodily heat and destroys a host of ailments. It awakens the Kundalini that is sleeping dormant in the Muladhara Chakra. It gives good appetite. It is particularly useful for ladies in toning their ovaries and uterus.

**Asana**

**Gospel of Sri Ramakrishna**

The Gospel is a meticulous record of Sri Ramakrishna's conversations as captured by his devoted disciple Sri Mahendranath Gupta, pen named M. The Gospel of Sri Ramakrishna gives us glimpses into the life of the mystic teacher. It contains Sri Ramakrishna's conversations with his disciples and visitors on topics that are of interest to all spiritual seekers. It includes his teachings and practical advice to disciples struggling in the course of their practice. Many contemporary philosophers, scientists and social reformers visited Sri Ramakrishna and questioned him about God. Sri Ramakrishna rather than giving theoretical answers, found in the scriptures, revealed the truth as he directly perceived it. To Sri Ramakrishna, God was a living reality with whom he spoke as one speaks to one's own mother. He made his teachings very simple and down to earth by frequently giving parables and examples from daily life.

**Practical Steps to Inner Peace by Swami Chidananda**

Practical Steps to Inner Peace is a collection of 3 Audio CDs consisting of a series of three discourses given by Swami Chidananda ji (Late President of Divine Life Society) to an audience in Calcutta. Swamiji does an indepth analysis of what is meant by peace, what factors are responsible for affecting the peace, and provides very practical steps of how to retain one’s peace of mind in the tiring of circumstances in day-to-day life. He emphasizes on cultivating an awareful attitude to our emotions and responses. Some of the tips he gives are truly insightful and extremely valuable. Swamiji suggests to take up self-study of identifying the usual day-to-day things (internal and external) that affect us and deal with them step-by-step. He also gives tips on how to deal with our peers, with elders, with people younger to us, and people who affect the society in a negative way.

Some 3 CDs: Rs. 250

http://www.dlshq.org/books/catalogue-DVD.pdf

**Aisi Prit Govind So Lagi by Guru Nanak**

As the greedy man rejoices upon beholding his wealth,
As the wife is delighted upon beholding her husband,
As the mother is rejuvenated upon seeing her son,
As the Lord's humble servant live by chanting the Naam, the Name of the Lord.

May I never forget You, for even an instant, O Great Giver! 
Nanak's God is the Support of his breath of life.

Such is my love for the Lord of the Universe; 
through perfect good destiny, I have been united with Him. As the wife is delighted upon beholding her husband, so does the Lord's humble servant live by chanting the Naam, the Name of the Lord.

As the mother is rejuvenated upon seeing her son, so is the Lord's humble servant imbued with Him, through and through.

As the greedy man rejoices upon beholding his wealth, so is the mind of the Lord's humble servant attached to His Lotus Feet.

May I never forget You, for even an instant, O Great Giver! Nanak's God is the Support of his breath of life.
The Story of True Friendship

On that particular hot summer day, Appu’s hut was filled with ringing laughter, playful banter and excited tones (especially the unmistakable voices of Tutu and Jimbo). The place was full of rucksacks, baskets filled with apples, bananas, pastries, snacks, water bottles, and sun-hats strewn here and there on the floor. Samba was busy tuning the gear of his bi-cycle while Tutu was fiddling with her guitar and adjusting its strings. On one corner of the sofa, Bambli is poring over a book she recently got as a gift with full attention, while others are busy helping Appu in packing things and getting organized. One need not guess what the reason might be, because everyone in Forest Kadamba knows that this perfect mid-summer time is picnic day for Appu and his party!

Appu started this picnic tradition since he came to Forest Kadamba. He always liked to spend a day of silence in the deeper forests, surrounded by beautiful nature around him. In his initial days at Kadamba, he went alone, enjoying himself to the fullest. As the forest dwellers and their kids got pals with Appu, they too wanted to join him in his outing and have lots of fun. But the adults were very busy in their work, and hence the kids got all their chance to spend such a lovely time with their best buddy, and not be bored with the ‘do’s’ and ‘don’ts’ of summer vacation. No one else other than Appu can recount wonderful stories, play with them like a child, and have loads of fun together!

“I am going to bike the whole of the forest today. Yahoo !!!” said Samba excitedly. “Well, I am going to sing all the songs I like a child, and have loads of fun together!”

Jimbo rolled his eyes and said, “Thanks, Tutu ! But no Thanks. By the time we return, I am afraid we may become half-deaf, or nearly full-deaf.” “Come on guys! You should also spend some time reading, like me. Books make one wise, don’t they?” chimed in Rani. “Oy ! You can paint whatever you want, but don’t sit on me and don’t pluck MY hair as well!”

“Hey, Hey, did you all see how beautiful my new painting is with all colors? If you want, I can paint your picture too.”

“Hey, Appu, Wait ! We also want to come with you. We want to be true friends like you.” And they ran, biked and kept pace with Appu, saying, “I am so happy you decided to join me. You have wonderful hearts to help out someone and make a new friend. Now, the story is about four close friends.” Appu continued, “Once upon a time, there were four friends who were learning art & science under a teacher in a remote forest. One of them was the son of a King who ruled a big kingdom, the second was a merchant’s son, the third was a musician’s son, and the fourth was a farmer’s son. Once it happened that three of the friends – king’s son, merchant’s son and the musician’s son went into the deeper forest to collect some dry branches for fire in the cold season. Unexpectedly, a big storm started and all of them were stuck there for the night.”

“Sir, I am Ditto and my big brother is Pinto. We came here to look for food, as we were very hungry and don’t have anything to eat. When we were near this bank and saw some nice Jung-Korn fields, my brother went inside to get some. But just at that time, there was an eagle soaring in the sky and my brother bid me to hide. When the eagle went away, I came out from my hiding, but could not find my brother anywhere. I searched for him, I could, but I am lost, sir, and I don’t know if my brother is safe,” said the mouse Ditto sobbing.

“Don’t cry dear Ditto, we will help you find your brother, no matter how much time it takes. Come and sit on my ear. That is very cozy and relaxing place, I assure you”, said Appu extending his trunk for Ditto as a sign of friendship and comfort.

“The friends were very delighted to rejoin, and after satiating their hunger, they said to the farmer’s son, “Thank you for helping all of us. We promise that we will help you in your time of need. You just need to keep your word. We are going to the yonder Jung-Korn fields on the slope of Vindhyas where Ditto last saw Pinto.”

When they reached their favorite picnic spot on the banks of River Sajala flanked by the mighty Vindhya mountains, the friends were very delighted to rejoin, and after satiating their hunger, they said to the farmer’s son, “Thank you for helping all of us. We promise that we will help you in your time of need. You just need to remember us and ask us what you want.”
The last thing he remembered saying was, "Krishna... King... Palace... I am Sakha... childhood... friend..." His clothes were all torn into rags. His face was sunken and beyond recognition. When the palace was close by, he fell down on the road.

"He travelled for five days and five nights in cold, heat, on dusty roads, mountains. At the end of the journey, he became so emaciated and puffed with pride, then surely the King would be full of arrogance. I feel sorry for the farmer, for all his so-called friends are not friends at all," said the musician.

If you do so." Heeding to pride, he said he did not know and asked the gatekeeper to throw him out.

For, I always told him he would become a great singer." He reached the musician's house and was denied entry. He called out, "O dear friend ! I am Sakha, your childhood friend. Do you remember me." The musician recognized the friend. You have taken so much trouble to meet me. Order me and I shall execute what you wish for." Tears rolled from his eyes.

When the farmer regained his consciousness, he saw the big palace and the King at his feet, massaging his bleeding and fearing for life.

"The King fed him nice food, and bathed him, made him wear excellent robes. The farmer mentioned to him how his village suffered drought and famine, and how everyone was suffering with hunger and thirst. The King's heart melted. He took a decision, and he informed the court that his friend, Sakha, will be a new minister in his cabinet for governing agriculture department and for providing necessary resources to the farmers across all his kingdom. Thus, the King and the Farmer lived happily in true friendship and happiness."

"We all will find Pinto and others and reunite Ditto with them," roared Samba excitedly. There was a loud excitement and Ditto felt very happy that she got so many friends to help her. They reached the Jung-Korn fields. They divided into four groups – Rani & Samba, Tutu & Jimbo, Kwirl & Bambli, Appu & Ditto – and started searching every inch of the Jung-Korn fields calling out. "Pinto... PINTO...WHERE ARE YOU?" After several hours of searching, they found something like a small hat, and Ditto confirmed that it was Pinto's. They also saw the feather of an eagle. Suddenly they became quiet and said, "Pinto must have been eaten by the eagle." Ditto started sobbing, "Don't lose heart. I see a mousetrail here. It leads to the base of this Tree. Tutu, can you fly over, and see if there is someone in the Tree hole?" Tutu flew to the top and softly cried, "Pinto...Pinto, are you there?" She heard a faint squeal and peeped inside. There she found Pinto with his leg injured, bleeding and fearing for life.

"Pinto, don't worry. We are your friends. Kwirl, please come to the top quick." Kwirl came to the tree hole, and in an instant the eagle was seen approaching the hole.

"Appu ordered Ditto to hide in his ear, while he and Bambli made sure that Pinto came out safely. With all the time gained, Kwirl and Tutu quickly removed the slimy ropes that tied Pinto. Tutu carried Pinto in his beak, but at that instant the eagle started chasing Tutu. Tutu could fly no faster and she slipped Pinto into Appu's trunk, and flew in opposite direction to deviate her along with Rani on the eagle's beak. Appu moved away fast along with his other friends, and then put Pinto into his other ear whispering, "Don't worry Pinto. Ditto is safe with us." And they went past the Jung-Korn fields.

Tutu and Rani came back safely after some time, though they looked very tired to fly. Samba offered his back for Rani to perch on and Jimbo offered his head for Tutu. All, reunited, and happy, they reached their picnic camp. After the tension, everyone is relaxed. Pinto slowly came out of the ear, reunited with Ditto and thanked each and everyone of them for helping him and his sister. "We would not have been alive without you. You are our true friends. How can we thank you? We don't have anything to thank you with." Tutu and Rani came back safely after some time, though they looked very tired to fly. Samba offered his back for Rani to perch on and Jimbo offered his head for Tutu. All, reunited, and happy, they reached their picnic camp. After the tension, everyone is relaxed. Pinto slowly came out of the ear, reunited with Ditto and thanked each and everyone of them for helping him and his sister. "We would not have been alive without you. You are our true friends. How can we thank you? We don't have anything.

"Pinto and Ditto, don't worry. Because of you both, we learnt a valuable lesson on friendship. You are our good friends too. Whenever you need help, let us know. We will be glad to help." Appu was so proud of his team and how they rescued Pinto and he applauded their team work, friendship and gave them tea, biscuits, cakes – whatever they wanted. Everyone enjoyed the rest of the picnic and all went back to their homes with a good story, adventure and fun times in their hearts. Truly, this year's Picnic day was the most memorable one.
A boy named Jatila used to walk to school through the woods, and the journey frightened him. One day he told his mother of his fear. She replied: “Why should you be afraid? Call Madhusudana.”

“Mother”, asked the boy, “Who is Madhusudana?” The mother said, “He is your Elder Brother.”

One day after this, when the boy again felt afraid in the woods, he cried out, “Brother Madhusudana!” But there was no response. He began to weep aloud: “Where are you, brother Madhusudana? Come to me. I am afraid.” Then God could no longer stay away. He appeared before the boy and said: “Here I am. Why are you frightened?” And so saying He took the boy out of the woods and showed him the way to school.

When He took leave of the boy, God said: “I will come whenever you call me. Do not be afraid.” One must have such child-like faith and yearning.

Likhita Japa constitutes an important part of spiritual sadhana. The groove of our Guru Mantra is etched more deeply in our minds with repetition and one-pointed concentration. The benefits of Mantra-writing or Likhita Japa cannot be adequately described. Besides bringing about purity of heart and concentration of mind, mantra-writing gives you control of Asana (posture), control of senses, particularly the sight and the tongue, and fills you with the power of endurance. You attain peace of mind quickly. By prolonged and constant practice, the inherent power of Mantra (Mantra-Sakti) will be awakened, which will fill your very existence with the Divinity of the Mantra. In Mantra-writing, there is no restriction to language. One can write the Divine Name in any language.

“Our Guru Mantra is the Bhava Likhita Japa. Write down daily in a notebook your Ishta Mantra or Guru Mantra for half an hour. When you write the Mantra, observe Mouna or Silence. Write the Mantra clearly in ink. On Sundays and Holidays, write this for one hour. This is Likhita Japa. It brings about purity of heart, concentration of mind, control of asana, control of senses and power of endurance.”

— Swami Sivananda

Crossword

Across
1. The compilation of famous outpourings of Sankara upon hearing a scholar repeating grammar rules (5,8) (13)
8. The end portion of Vedas (7)
10. Brahma Satyam Jagat — (6)
11. The fourth and final purushartha (6)
13. The Guru of Sri Sankara (11)
15. Sri Sankara’s birthplace Kaladi, is in this state of India (6)
16. Sri Sankara’s mother’s name (8)
17. A math/ashram was established by Sri Sankara in this place of north India (9)

Down
2. “The 3 hard to acquire things in the world are - Human birth, Desire for liberation and Association with saints” - this occurs in which text of Adi Sankaracharya? (6,9) (15)
3. This set of 5 verses (Panchakam) was sung by Sri Sankara after his encounter with a Chandala at Kashi (8)
4. The temple in Holy Himalayas revived by Sri Sankara (9)
5. Sri Sankara’s father’s name (8)
6. A math/ashram was established by Sri Sankara in this place in western India (7)
7. A math/ashram was established by Sri Sankara in this place in eastern India (8)
9. A math/ashram was established by Sri Sankara in this place in southern India (8)
12. The Vedanta philosophy expounded by Adi Sankara is termed as (7)
14. Common term used to denote the illusory nature of the world (4)
17. A math/ashram was established by Sri Sankara in this place of north India (9)
18. A math/ashram was established by Sri Sankara in this place in southern India (8)
19. The Guru of Sri Sankara (11)

Parable

One day this after, when the boy again felt afraid in the woods, he cried out, “Brother Madhusudana!” But there was no response. He began to weep aloud: “Where are you, brother Madhusudana? Come to me. I am afraid.” Then God could no longer stay away. He appeared before the boy and said: “Here I am. Why are you frightened?” And so saying He took the boy out of the woods and showed him the way to school.

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Likhita Japa

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— Swami Sivananda
Om Prosperity be unto All, perfect Peace be unto All
Fullness be unto All, Auspiciousness be unto All
Happiness be unto All, perfect Health be into All
May All see good in everyone, May all be free from suffering.

Universal Prayer

O Adorable Lord of Mercy and Love!
Salutations and Prostrations Unto Thee
Thou Art Omnipresent, Omnipotent and Omniscient
Thou Art Sat-Chit-Ananda (Existence-Knowledge-Bliss)
Thou Art the Indweller of All Beings!

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, Devotion and Wisdom
Grant us Inner Spiritual strength,
To resist temptations and to control the mind
Free us from egoism, lust, greed, anger, jealousy and hatred
Fill our hearts with Divine Virtues!

Let us behold Thee in all these names and forms
Let us serve Thee in all these names and forms
Let us ever remember Thee
Let us ever sing Thy glories
Let Thy Name be ever on our lips
Let us Abide in Thee forever and ever!

-Swami Sivananda

We would like to hear from you about our new E-Magazine, any tips, suggestions and feedback for improvement. Your contributions are very welcome to be published in this magazine. We will appreciate if you can send us your contributions for the next issue on or before May 15, 2012. Please note our email ID below and let us know what articles you would like to contribute for the Summer issue. If you want to subscribe to this quarterly E-Magazine, please email us at the below ID. In the meanwhile, if you think anyone will benefit from this E-Magazine, please send it to them. We hope you enjoyed this issue. This issue is also available online at: http://saranaagathi.wordpress.com. Thank you for your time!

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