



SHRI SHAKTIDARSHAN

A Magazine dedicated to Yoga and Meditation



Music as

MEDICATION | P. 12

The power of Raga Gorakh Kalyan

WISDOM OF THE MYSTICS | P. 22



THE NAYANAR SAINTS OF INDIA

-Tiru-navukkarasar Nayanar | P.28

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Some of the articles herein have been taken from other publications, for non-commercial purpose, with the sole intention of spreading spiritual knowledge, and due acknowledgements have been given to original authors.

Ashram Calendar

November 2019

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

- 2 **Mrutyunjaya Homa**
- 3 **Satchintana**
- 10 **Meditation with Music**
- 10 **Moon light dinner**
- 17 **Kundalini Punaschethana**
- 22 **Public Meet**
- 24 **Kriya Punaschethana**
- 25-29 **Atmavidya Camp (Medium of instruction is in English)**
- 30 **Mrutyunjaya Homa**

December 2019

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

- 1 **Satchintana**
- 8 **Meditation with Music**
- 11 **Moon light dinner**
- 15 **Kundalini Punaschethana**
- 22 **Kriya Punaschethana**
- 23 **Public Meet**
- 25 **Goushala Annual Day**
- 26-30 **Cosmic Dance Camp in Kannada**
- 31 **Mrutyunjaya Homa**

Notes:

- > **December 31st - 5 Pm Onwards whole night meditation for welcoming New Year**
- > **For meetings with Guruji:**
 - **Please obtain prior appointments from the Ashram Office.**
 - **During interactions, please maintain a moderate distance.**
 - **Also, please refrain from any touch on Guruji's person.**



TIRU-NAVUKKARASAR NAYANAR
(7TH CENTURY A.D.)



Choose a day to just be with yourself!

ABOUT OUR ASHRAM:

As we struggle with our lives, at some stage or the other, we start seeking answers to the manifold questions that arise within us. Shri Shaktidarshan Yogashram, is an institution, dedicated to helping those who seek 'inner' guidance. It helps one to grow mentally and spiritually through yogic practices like meditation, kriya yoga, atma vidya and other allied practices.

Shri Shaktidarshan Yogashram is headed by Shri Devadas Rao, our Poojya Guruji, an erstwhile official of the Vijaya Bank. Guruji is an established yogacharya and spiritual teacher belonging to the Himalayan tradition. The ashram serves as a retreat for those who wish to seek the meaning and wisdom, within.

Nestled in the groves of Kinnigoli, at the outskirts of Mangalore City, Karnataka State, India, the Shri Shaktidarshan Yogashram is situated at a distance of 8 Kms from Mulki, 365 Kms from Bangalore and 875 Kms from Mumbai with easy accessibility through rail, road and air.

Amongst the thick foliage, at a place where young Devadas was often found meditating, the Shri Shaktidarshan Yogashram sprang up, at the divine and express orders of the Himalayan Masters, with help from dedicated "dhyana-bandhus", in the year 1994. The ashram stands on a two-acre land, donated in the year 1992 by a retired Headmaster and founder of the Kateel Durga Parameshwari Pre-University College - a generous and devoted soul – the Late Shri Balakrishna Shastry.

The ashram is managed by dedicated 'sadhakas' and trustees, and is open to all,



irrespective of caste, creed or religious disposition. Meditators and like-minded people are invited to come and participate in the various scheduled activities conducted at the ashram, all through the year. The serene ambience of the ashram promotes feelings of peace and joy and one cannot help basking in its tranquil yet vibrant environment. The meditation cave within the premises and the pyramid-shaped cubicles set in the Ashram premises are conducive to silent meditation and yogic practices.

The ashram has constructed Yoganagar, small-sized living quarters for meditators, containing a room with pyramid-shaped roof, conducive for meditation.

Sadhvi Malathi Amma, an ardent and dedicated, meditator devotee of Pujya Guruji, has been residing at one such abode since year 2000. Interestingly, she has been subsisting without food or water since over the past twenty years. She is an enigma and also a great support to our meditators.

MESSAGE FROM GURUJI

CHALK OUT YOUR SPIRITUAL PATH

India is a sacred land that has produced many Rishi-Munis and Enlightened Masters, who have led us, and guided us and also the entire world towards spiritual progress. Our ancient culture has been enriched by the spiritual, moral, and patriotic teachings of these shining ideals who have reached heights of success and glory in their respective fields. No matter how hard you try, it will be difficult for you to find any other country that has produced so many enlightened beings, or authorities on multiple varieties of subjects like India has produced.

We are fortunate to have been born in this sacred land. We are blessed to have the opportunity to learn methods and techniques imparted by our Rishi-Munis, for spiritual evolution, individually and collectively. For those of you who have been attracted to the spiritual path, but have been delaying your spiritual journey, it is time to chalk out a Spiritual Plan - to begin your spiritual journey with love and devotion in your hearts, and with sincerity and perseverance in your efforts. Each of you must choose your methods and techniques according to your own capacities, experiences and vasanas. All spiritual practices are actually methods to train the mind. Find out the method that is best suited to your temperament, and adhere to it with sincerity, discipline and reverence. Chalk out a suitable plan of action and start your journey.

Our ashram follows the Himalayan tradition where every sadhaka must strive hard to attain realisation through self-effort. There are no short-cuts to Self-realisation. At our ashram, sadhakas have been practicing different methods and

techniques for enabling their spiritual progress. Each sadhaka adopts the method most suitable to him or her for achieving the required benefit, though the main emphasis is on meditation. People of all ages and gender should start their meditation practice now. Meditation can be done at any convenient time, during the day though the best time is during the brahma-muhurta. Make it a life-time practice and avail the various benefits that accrue from it.

Meditation helps you to experience peace and serenity in your day-to-day life. It gives you improved health, improves your relationships and interactions with people. It also helps you to improve your worldly skills. Chalk out a systematic plan for the conduct of your spiritual practices. Meditate daily for a specified period of time, according to your ability and convenience. It is the most superior method of connecting to the divine. Existence consists of pure consciousness - Shakti (the active element) and Shiva (the inactive element). Meditation leads you to the centre of consciousness, and to its very source.)

Begin your journey by bringing awareness into your life. No matter what activity you are engaged in, be aware of your action from moment to moment. This is a continuous process of being in meditation. It is a fact that when awareness is present then ego cannot exist, and vice versa - when ego is present then awareness cannot exist. Meditation is actually, just being or existing – sitting by oneself. It is actually, experiencing the present moment without any resistance. Before you sit for meditation, prepare yourself by doing

some stretching exercises for about five minutes each - forward, backward and sideway bends, simple yogasanas, one set of surya-namaskar, deep breathing, pranayama – anulom-vilom, kapalbhati. This will help you to have a flexible body that is conducive to meditation.

Sit in the same place for meditation every day. Observe your thinking process, look within, introspect - so as to understand yourself at all levels. For Eg.: when a desire gets fulfilled, observe whether it makes you proud... or when it is not fulfilled, observe whether it makes you angry. Be a witness to all your reactions. Even when you are attending to other activities, keep witnessing your emotions and reactions. Try and spend more time with yourself, in silence. As you meditate, you will observe that harmful and frightening dreams that strain and trouble the mind, automatically get resolved. As you continue, you will begin to feel refreshed and energetic and also, you will find yourself growing spiritually.

The technique of Yoganidra, is said to be a superior form of meditation. It is effective in automatically resolving all the desires and conflicts that may be troubling the

mind. Yoganidra helps in purifying the samskaras that one has gathered over many lifetimes. It is the deepest of all meditations, where the awareness is guided through many levels of mental process. Normally the mind has insufficient capacity, as only a small part of the mind is cultivated. But during yoganidra your mind goes beyond the waking, dreaming, and sleeping states. In this state, you gain complete rest and appear to be sleeping, but yet remain fully awake.

Beeja mantra chanting is another technique that is suited for the cleansing of the chakras - energy centres that lie along the sushumna nadi in the spinal cord region. This in turn helps in clearing the accumulated samskaras of past lifetimes. Beeja mantras are sounds that activate the energy of the chakras and purify them. The mantras also bring about a balance between the mind and the body. Continuous chanting of the beeja mantras helps in cleaning the accumulated samskaras of the respective chakras. Chanting of the beeja mantras for a longer period of time, automatically takes you to meditation.

Bless you all. May you all, without any delay, chalk out your path to Self-realisation.



- All great ones had their teachers. All the sages, saints, prophets, world teachers, incarnations, great men have had their own Gurus, however great they might have been.
- Svetaketu learnt the nature of Truth from Uddalaka, Maitreyi from Yajnavalkya, Bhrigu from Varuna, Narada from Sanatkumara, Nachiketas from Yama, Indra from Prajapati; and several others humbly went to wise ones, observed strict Brahmacharya, practiced rigorous discipline, and learnt Brahma-Vidya from them.

- Swami Sivananda

MESSAGE FROM THE EDITORIAL DESK

YOU ARE RESPONSIBLE FOR YOUR OWN MISERY

By OSHO

Responsibility and freedom are two sides of the same coin. Whenever you hold somebody else responsible for your misery, then be aware that by giving the responsibility away, you are losing your freedom. Your bondage is your creation, and your freedom is your declaration.

Accept the responsibility for misery and you will find that just hidden inside you are all the causes for bliss, freedom, joy and enlightenment. No saviour is needed. Saviours have been worshipped because you have always wanted somebody else to save you.

Once you depend on others, you are losing your soul. You are forgetting that you have a consciousness as great as any Gautam Buddha's – but you are just not aware of it, and that is because you are looking at others to help you.

In this world, there is only one happiness, and that is to be yourself. You are being taught everything, but you are not taught to be yourself.

Always remember – your misery is caused by your mistakes and mistrust, and your bliss is caused by your trust, by your love. Just an insight into your misery brings a freedom from misery. Try to understand your misery. Live it, go to the very depth of it, find out the cause, why it is there. Let understanding be your meditation.

Ordinarily, what we think as joy is not joy, at the most it can be entertainment. It is just a way to avoid oneself. It is a way to intoxicate yourself, it is a way to be drowned in something so you can forget your misery, your worry, your anguish, your anxiety.

All kinds of entertainments are thought to be joy – they are not! Anything that comes from the outside is not, and cannot be, a joy. Anything that depends on something is not, and cannot be, a joy. Joy arises out of your very core. It is absolutely independent –

independent of any outer circumstance. It is not an escape from oneself; it is really encountering oneself. Joy arises only when you come home. So, whatever you thought of as joy is just the contrary, it is not joy. In fact, it is because you are joyless that you seek entertainment.

In Tibet, there is a story about a man called Marpa who was searching for a Master. Once he heard about a Master and went in search of him. When he found the Master, he just surrendered to him and asked him, “What should I do now?”

The Master replied, “Since you have surrendered to me, you don't have to do anything now. Just believe in me. My name is the only secret mantra for you. Whenever you face difficulty, just remember my name, and you will be alright.” Marpa touched the Master's feet and went away. On the way he had to cross the river. He couldn't see any boat or boatman. So, he just took his Master's name and walked over the river. The other disciples of Master who saw this feat, couldn't believe their eyes. They had been with the Master for so long yet could not accomplish such a feat.

The disciples went back to the Master and reported the miracle. They told the Master, “Marpa is not an ordinary man. You have not understood him. He is walking on water.” The Master was astonished. He ran towards the river with his disciples following him closely. All of them saw Marpa walking on the water towards their direction, singing songs and dancing. When he came close to the shore, the Master asked him his secret. Marpa replied, “It is the same mantra you gave me – your name. When I came to the river, I remembered what you had said to me, and chanting out your name

I crossed the river.

The Master could not believe that his name could work such wonders. He himself could not walk on water but he thought to himself, “who knows, I have not tried.” He then decided to test the power of his name, some more. So, he called out to Marpa and asked, “Can you jump from that cliff?” Marpa said, “Yes, Master”, went up the cliff, and jumped. All who were watching thought that Marpa was gone – dead. But Marpa came back to them smiling. He had landed on a heaped bed of soft leaves. The Master asked Marpa, “You used my name?” Marpa replied, “Yes”. The Master said, “Now I shall try.” He went to the river bank and put his first step on water. At the second step, he sank, and had to be rescued. Marpa could not believe his eyes. His Master who gave him his name as the mantra to achieve anything at all, was

unable to accomplish the feat of walking on water. As Marpa looked askance at his Master, he heard him say, “I am no master, I am a pretender.”

Marpa was confused, so he asked, “If you are a pretender, then how did your name work for me?” The pretender said, “It is not my name that worked, but your trust, love and totality that worked. I don’t trust myself. I don’t trust anybody. I cheat everyone, so how can I trust? I am always afraid of being cheated by others... whereas, you have immense trust and faith in my words. You are an innocent man. You trusted me. It is your trust and faith that has enabled you to walk over the water, and jump from the high cliff. It is because of your trust that miracles have happened.” *Indeed so, miracles happen only because of faith, and trust in God and Guru.*



LORD KRISHNA'S FLUTE

Once **Radha** asked **Krishna**: “O my dear! Why do you love the flute more than me? What virtuous actions has it done, so that it can remain in close contact with your lips? Kindly explain to me, my Lord, the secret of this, I am eager to hear.”

Krishna replied: “This Flute is very dear to me. It has got some wonderful virtues. It has emptied itself of its egoism before I began to play. It has made its inside quite hollow and I can bring out any kind of tune, Raga or Ragini, to My pleasure and sweet will. If you also behave towards Me in exactly the same manner as this Flute, if you remove your egoism completely and do perfect self-surrender, then I shall also love you in the same manner as I love this Flute.”

QUESTIONS & ANSWERS

Seeker: Guruji, how can we be involved only with ourselves and our happiness, when there are hundreds and thousands of people living in poverty and misery?

Guruji: Yes, it is true that there are hundreds and thousands of people living in poverty and misery. Almost every person living on earth has some problem or the other. But before attending to others' problems, it is important to attend to ourselves. It is only when one's own problems are solved that one is in a position to attend to others' problems.

Have you ever spent some time to examine your own inner self? Have you noted whether you are joyful or miserable within? I do not talk about outward happiness or misery. Have you ever noted that there are people who live in absolutely pitiable conditions as compared to you, yet they seem to be cheerful, joyful within. There are rich people who live in utmost luxury, yet appear to be miserable within, while there are beggars who appear dirty and unhealthy, but are happy and joyful within. So, what really matters is the inner joy and not the outward misery.

Only when you are able to operate from joy will you be in a position to help others. When you yourself are in a state of chaos within, and you decide to start helping others, then the ones to whom you have extended help may land up with more problems instead of having their problems solved. First work upon yourself and clean up all your internal and external problems, and then try to attend to the problem of others' lives. Until you are happy and healthy within, it would be a waste of time to even listen to the problems of people living in poverty and misery.

Seeker: Guruji, can I be ambitious, competitive, and still be happy?

Guruji: Inner happiness is something that happens automatically. We live in a competitive world, and children are taught this way right from school days. Children are generally happy, but we make them unhappy by teaching them to be competitive, to excel in their studies, in their games, in their art, etc. We teach them to be ambitious. We do not allow them to flower, instead we impose our will upon them, and no matter how good they are in their activities, we tell them 'you must do better... you can do it... you must do it... see how he or she is doing so well...etc.' So, the joyful activity becomes stressful activity... and the inner happiness is lost. The same is the case with adults. Each one is born with different samskaras, capabilities, and goals to achieve. Yet we are made to follow the trend. When we achieve, we may be happy outwardly but the inner joy is lost due to the stressful situations that we encounter on account of competitiveness and ambition.

Seeker: Guruji, can we have a vision of God? I have been trying so hard to have at least a glimpse of God.

Guruji: If there is inner purity, then one can have the vision of God. Now, despite trying so hard you are unable to see God because of some latent impurity in you. Man is a bundle of thoughts, pure and impure. Most of the time our minds are filled with physical, mental and spiritual desires. Just as you need to open your eyes to see the sun in the sky, so also you need to open your inner vision to see God. The inner vision is purified only when all the samskaras of the past are wiped away through meditation and other spiritual

practices. Whatever you see is a reflection of your own inner world. Increase your sadhana, and all impurities – past impressions will automatically clear off. Do not lose faith in your abilities, instead increase your spiritual practices and you shall soon succeed in your mission.

Seeker: Guruji, can those who do not have a Guru, practice meditation and other spiritual practices by themselves?

Guruji: Our Himalayan tradition advises spiritual practices to be undertaken only under guidance of a Guru. When the Guru initiates a disciple into the practices, it signifies an undertaking to guide and monitor his or her spiritual progress. It then becomes safe and easy for the disciple to advance rapidly on the path. With proper guidance, the disciple's interest and liking for meditation is also kindled.

When spiritual practices are not monitored by the Guru, there are chances of the disciple experiencing disturbances of the mind, due to certain *samskaras* of the past – mental impressions of many lifetimes that

may rise to the fore during the spiritual practice. It is very rare that the sadhaka succeeds in spiritual practices without any guidance from the Guru altogether. Also, the very basis of our Indian tradition states that any learning without the guidance of a Guru, is incomplete.

Seeker: Is it possible to make spiritual progress along with my worldly duties?

Guruji: Yes, it is possible. There are many examples of householder saints who attended to their duties and also attained enlightenment. A true Sanyasi is one who completes all worldly duties and then sets out to fulfil spiritual obligations. Perform duties with love and joy, accept everything that comes your way as God's wish. Keep in mind your chosen goal, and work hard to achieve it. As you progress, your inner Guru will continue to guide you at every stage of your life. Accept every obstacle that comes your way as God's wish. Have complete faith in your inner Guru and strive hard to the extent possible and spiritual progress will definitely follow.



THE HEAVY COAT

One night the neighbours heard a frighteningly loud noise.

It was coming from Mulla Nasaruddin's house.

So in the morning, one of them asked,

“What was that noise we heard from your house last night?”

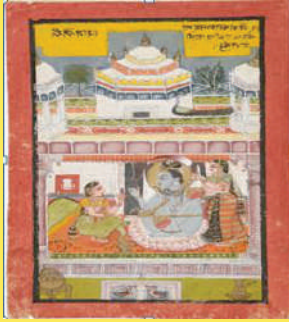
Mulla replied, “Oh, my coat fell downstairs.”

The man asked “How can a falling coat make such a noise?”

Mulla said, “If you had been in it, like me, then it would have.”

MIRACLE OF MUSIC- RAGA GORAKH KALYAN

Gorakh Kalyan raga is a sweet melodious raga. An interesting fact about this raga is that the Kalyan in its name is completely misleading, as it bears no resemblance to the Kalyan raganga. Therefore, some well-known musicians refer to it as raga Gorakh. The term Gorakh is perhaps on account of its origins from the regional songs of Gorakhpur, Uttar Pradesh.



It is said that this raga has been named in honour of the great saint of ancient India – Sant Gorakhnath or Gorakshanath – a mystic musician of the Nath sect. Gorakh Kalyan is an expansive raga played in the early night hours.

Shades of Durga and Bageshri are evident in Gorakh Kalyan. However, the inclusion of flat Ni and the restricted use of Pa helps to keep the identity of Gorakh Kalyan distinct from both these ragas.

Singing, playing musical instruments and listening to the various ragas have benefits of their own. The healing effects of ragas act as support for people undergoing various levels of stress, tension or ailments. Ragas have their own nature of healing as each raga is associated with a definite

mood or sentiment that nature arouses in human beings. Raga Gorakh Kalyan is known to have helped many people in overcoming stress and tension. This raga brings about a yearning for the divine, and a feeling of devotion and peace, in the singer, player or in the keen listener.

Aaroha	SR M D NDS'	Thaat	Khamaj
Avroha	SN D P M R S N D S'	Jaati	Audhav-Shadhav
Pakad	P D NN D M R (SŚ') NN D S	Samay	4 th Prahar (9 p.m. to 12 a.m.)
Vadi	S	Samvadi	M

Some beautiful hindi film songs have been sung in this raga, viz: “O balma teri pyar ki thandi aag mein” from the film “Ram aur Shyam” sung by Mohammed Rafi and Asha Bhosle, “Mose chal kiye ja” from the film: ‘Guide’ sung by Lata Mangeshkar and “Dil ki kashti” from the film: Palkhi’ sung by Lata Mangeshkar.

The equivalent ragam in Carnatic Sangeet

is Andolika, a janya ragam of the 22nd Melakarta Kharaharapriya.

Aaroha is S R₂ M₁ P N₂ S and Avaroha is S N₂ P M₁ G₂ R₂ S.

Some of the select compositions in this raga are “Mahishashura” - a *varnam* set to Adi talam by Muthiah Bhagavata; Raga Sudha Rasa in Adi by Thyagaraja; and Sevikka Vendumayya in Adi by Muthu

Thandavar.

Gorakh Kalyan raga is not mentioned in the Sri Guru Granth Sahib, yet it is used

extensively in the various compositions of shabads / kirtans.



RASA AND RHYTHM

(Swami Sivananda)

- **Bhav** is the main basis of **Rasa**. The relish of eternal bliss which the devotee enjoys during his ecstatic state of **Bhav Samadhi** is called **Rasa**.
- Rasa is the essence of Lord Krishna. Rasa is the nectarine transcendental bliss. Lord Krishna is the repository of the fountain-source of Rasa.
- Taste the Krishna-BhaktiRasa through Rati or Prem and attain immortality.
- Night follows day, light follows darkness; rest follows motion; this is the rhythm in Nature.
- Harmony follows disharmony; peace follows war; calm follows storm; this is the rhythm in Nature.
- Evolution follows involution; Pralaya follows creation; inhalation follows exhalation; this is the rhythm in Nature.
- Birth follows death; pain follows pleasure; contraction follows expansion; this is the rhythm in Nature
- Who is behind this Rhythm ? Who maintains this Rhythm?
- Find him out, O Ram! He is God. He is the Inner Ruler.
- Harmony is Peace. Harmony is God.

ASHRAM DIARY



New Security Room Being constructed
Near the Entrance of the Gaushala



Bannana Stems planted in between
the coconut trees this month



Bore Recharging done by rain Water



Cows Roaming Freely in Kapila Dhama

Dhenu Dhyan- A conclave to highlight the glory of our Native Indian breed of cows, Held on 29th September at Mysore Association Auditorium, Matunga, Mumbai.



Lighting lamp



Dignitaries on stage



Guruji explaining the benefits of Kapila ghee



MC



Bhajan by Vinayak Prabhu, Omkar Gulwady & team



Guruji addressing gathering



Mahendra R Sangoi addressing the gathering



Guruji honouring Vinayak Prabhu



Omkar Gulwady being honoured
by Guruji



Vote of thanks
By Kum. Vasudha Nayak

Ahmedabad Satchintana



Goupuja



Lighting Lamp



Prayer



Offering fruits to Guruji



Mryutyunjaya Homa

SILVER JUBILEE CELEBRATIONS 2019 OCTOBER TO 2020

The general body meeting of Silver jubilee celebrations held at our ashram on 5th October 2019 was presided over by Pujya Guruji . Many of the committee members , dhyandhandhus and well wishers were present at the meeting. General body has encouraged various spiritual / cultural and national interest activities such as Classical music- Hindustani, Karnatik , Folk dances, classical dances such as Bharathanatyam, Kuchupudi etc. , Instrumental music, Traditional Bhajans, Yakshagana, magic show, jokes, mimicry, mono acting etc.. during the year. You may choose any of the activities of your liking . Your satsang may chose any of the activities suitable to your area and circumstances. All the activities are presented in the ashram itself. Regarding expenses, you may prepare a projected income & expenditure statement which may be submitted to ashram through whatsapp on 97432 09540 .

General body has also decided that a group photo of satsanga or family photo of satsanga members can be published in half page of 100 pages souvenir . The expenses of the souvenir will be met by advertisement collected at Rs. 50,000/- per page. But the satsanga or family members photo covering half page will be charged Rs. 10,000/- only. However donation if any given will be accepted.

Articles in English, Kannada and Hindi will be accepted for printing. All the above details to be published in the magazine may be sent to Sri Ramnath Prabhu on yogashram.book@gmail.com before 30th April 2020.

LAWFULLY YOURS

Nasrudin found a valuable ring in the street, and wanted to keep it. But according to law, the finder had to go to the market-place and shout the fact three times in a loud voice. After that if none claimed the lost object, he could keep it. So, at three o'clock in the morning, the Mulla went to the market-place and shouted thrice: 'I have found such-and-such a ring.' By the third shout, people came pouring into the streets, and asked, "What happened, Mulla?" Nasrudin replied, "The law states that the fact should be repeated only three times, and I have already repeated thrice. I may be breaking the law if I say the same thing a fourth time. But I'll give you some news - I am now the proud owner of a diamond ring."

AYURVEDA-ALTHOUGH ANCIENT IT CAN BE EVER NEW

(..... Excerpts from Swami Sivananda's PRACTICE OF AYURVEDA)

Source of Knowledge: In addition to the methods of experiment and observation, which are the sources of knowledge in the Modern Sciences, Ayurveda accepts concentrated meditation and intuition (Yoga) as a method of acquiring knowledge. He who relies solely on observation, thinks more of differences than of similarities. The methods of investigation in Ayurveda are more synthetic leading to oneness, Advaita, whereas the tendency in Modern Medicine is more analytical leading to dissipation of ideas.

The mechanistic view of man prevailed progressively during the last two or three centuries, and any disease was considered to be a breakdown in the machine, which should be set right by adjusting or repairing the damaged parts. The attention to the part or organ assumes greater importance than the consideration of the whole man. Ayurveda considers man as a complex and inseparable combination of the material body, the senses, the mind and the soul.

Happiness in life depends upon the control of the senses and contentment.
(*Charaka Sutra-I*)

The Factor of Personality: Unlike the machine, man has mind, Manas. *Manava* is one who has a mind. He has the power of thinking and deciding his future conduct. The decision depends upon the personality of every individual, which is unborn in all living creatures and persists as long as the organism lives. It is often transmitted to the offspring.

Triguna Theory: Constitutional traits or inborn tendencies or qualities are classified in Ayurveda into three categories called Trigunas. Constitutional factors leading to

emotions are due to Rajoguna. Constitutional factors leading to inertia are due to Tamoguna. Constitutional factors leading to equilibrium or harmony are due to Sattvaguna. The mental and physical characteristics of every individual in health and disease are determined by the predominance of one or the other of these three qualities, Trigunas.

Tridosha Theory: Vata, Pitta and Kapha are the nutritive fluids that feed the living organisms through the nervous, digestive and lymphatic systems respectively. Vata is constituted predominantly of Rajas, Pitta of Sattva and Kapha of Tamas. Their equilibrium is health and their imbalance is disease.

Clinically, these theories are very helpful to the diagnosis and successful treatment of the multifarious diseases of mind and body. These theories represent the synthetic psychosomatic conception of man, which deals with his mental and physical states including the effects of vitamins, hormones, toxins, antibodies and all factors relating to self and the environments of time and place. The physiology of Ayurveda begins where the physiology of Modern Science ends. This means that the Ayurveda deals with both the known and the unknown as well, through its philosophy.

The theories of Ayurveda have not been so far verified by modern research, because the instruments of Science have their own limitations, when they have to deal with living matter. Further research is sure to establish the truth of these assumptions, which are like axioms as far as Ayurveda is concerned. Even illiterate people and particularly women in India understand theories which they apply in their daily life.

The practitioner of Modern Medicine refuses to understand them, because he has lost his moorings in the Indian Culture on account of the bias that he has been taught to acquire by his new education.

Domestic Medicine: It is not always that the aid of the physician is sought in our country immediately after the appearance of the first symptoms of disease. The people are able to classify the symptoms of the predominance of Vata, Pitta and Kapha respectively and apply some domestic remedies such as ginger, pepper, garlic, Neem, asafoetida and musk, whose properties are well-known to them, to check the respective fault in the earliest stage (Kriyaakaala) of the disease. This brings about the equilibrium which makes the invading agent powerless to grow in the unsuitable soil. Immunity is thus acquired in many instances. Modern Research should help to enlighten us on the rationale of these domestic remedies, some of which are not yet recorded in the text books on Ayurveda. According to Ayurveda, there is nothing in this world which may not be used as a medicine — *Na Jagati Anoushadham (Charaka)*. It all depends upon the capacity of the physician to discover and utilise the available material as a medicine or as an article of diet or otherwise. Modern Medicine appears to be concerned with advertisement of more and more medicines of doubtful value to cure diseases, whereas the long-term purpose of the medical science should be to empty the hospitals. For this reason, Ayurveda was traditionally taught to every man and woman in India. Valuable aids to health such as massage, sweating, oil baths, regulated exercises and walks, Asanas, manual labour, games, recreation and

prayer are, in Ayurveda, included in the daily routine (Dinacharya) of every citizen. Physiotherapy which promotes positive health is badly neglected in modern hospitals.

Colossal Ignorance and Pride: Even after the advance of Science, our ignorance of the secrets of nature is colossal. Many medical practitioners do not realise the vastness of their ignorance. Instead of feeling humiliated by his utter powerlessness in many situations in daily life, the proud young doctor is full of egoism (Ahamkara), due to his materialistic mentality.

Emotions Cause Disease: Emotions like anger, greed and hurry are potent sources of disease. Desire produces anger. Anger results in infatuation; both have their origin in Rajas (Gita). The senses, mind and intellect are the seats for these emotions. Therefore, one should develop control over these emotions which are the worst enemies of man. Otherwise, all material and spiritual knowledge will be useless— *Jnana Vijnana Nashanam*.

In Ayurveda, prevention of disease is affected through strict discipline of man to develop self-control. Ayurveda teaches not only how to live a happy life, but also how to die a happy death with detachment, contentment and peace. Ayurveda advocates Varnashrama Dharma, a system of organisation of the whole human life into definite self-adjusting socio-economic units, so that, all people may be happy without any strife for selfish ends and may reach the supreme goal of spiritual progress—Paramaarth.

Every man has to strive his best for the full attainment of the four values or aspirations of life, viz: Dharma — Virtue or duty to self

and society, Artha — acquisition of wealth or power, Kama — satisfaction of desires and Moksha — liberation from the bondage or attachment. Life has thus the great purpose of progressive spiritual evolution.

Diagnosis: The physician should develop an inquisitive outlook towards the less obvious signs of ill-health so as to warn the patients from getting ill. The causes of diseases are beautifully summarised in Ayurveda into three groups, viz., (i) Unsuitable use of the senses — *Asaalmya Indriyarthā Samyoga*, (ii) faulty judgement — *Prajnaa Aparaadha* and (iii) The effects of time — *Parinaama*. Research should be conducted on the incidence of the seasons (Ritus) in India and their influence on the onset of diseases and of the pharmacological properties (Rasa, Guna, etc.) of food-materials and drugs.

Today, the methods of investigation of diseases are lop-sided giving no real attention to the man as a whole. The physician who depends too much on instruments and laboratories is unable to develop the most valuable faculty of intuition. Charaka says:

“A physician who cannot enter into the innermost soul of the patient with the bright light of the lamp of his own knowledge cannot successfully treat any disease.” (Charaka Vimana IV-14)

Methods of Research: We should conduct research in Ayurveda in order to make it the best system of treatment in the world. As the word Ayurveda implies, it is the Science of Life. It has no limitation of race, climate or country. Its door is open to all true knowledge from any source. Application of Modern Methods of

Pharmacological technique conducted in collaboration with experienced Ayurvedic scholars is sure to result in the advancement of both Ayurveda and Modern Medicine. Literally, pharmacological, biochemical, clinical, psychological and philosophical research should all be conducted side by side.

The methods of research in Ayurveda should not be to imitate what is done in other countries. The research should be based upon the fundamentals assumed by Ayurveda. Ayurveda has a good working hypothesis which has helped the successful practice of Ayurveda through the centuries and it is still a living force today with the Ayurvedic physician and the patient.

The Siddha and Unani systems also follow the same fundamental principles and are popular with certain sections of the people.

Conclusion

Herein, I have laid emphasis on four points which are fundamental to the study of Ayurveda.

(i) Ayurveda is superior to modern science in some respects and can incorporate all the advances of Modern Science, but Modern Science, cannot adopt all that Ayurveda teaches, unless it accepts the existence of the soul in man as the Director of the several processes of life.

(ii) Man is not to be treated as machine. The factor of personality is greatly responsible for the happiness or misery of the individual.

(iii) Modern Medicine should not be extended into the villages, unless it is integrated with Ayurveda by adopting its basic principles of self-control to prevent disease.

(iv) Research in Ayurveda should be 20

conducted by adequate personal of the Although ancient, it has the capacity to grow right type, proficient in Ayurveda, with the and be ever new, *Puranama cha Punarnavam* co-operation of modern Scientists. (Charaka Siddhi).
The scope of Ayurveda is endless.



QUOTES BY SWAMI VIVEKANANDA

- We are responsible for what we are, and whatever we wish ourselves to be, we have the power to make ourselves. If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in future can be produced by our present actions; so, we have to know how to act.
- It is our own mental attitude which makes the world what it is for us. Our thoughts make things beautiful, our thoughts make things ugly. The whole world is in our own minds. Learn to see things in the proper light.
- Condemn none: if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers, and let them go their own way.
- The whole secret of existence is to have no fear. Never fear what will become of you, depend on no one. Only the moment you reject all help are you freed.
- The Vedanta recognizes no sin it only recognizes error. And the greatest error, says the Vedanta is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that.
- Feel nothing, know nothing, do nothing, have nothing, give up all to God, and say utterly, 'Thy will be done.' We only dream this bondage. Wake up and let it go.

WISDOM OF THE MYSTICS

PARABLE OF THE SNAKE AND THE RAT

A snake-charmer had caught a venomous cobra and put in a basket to subdue it. He wanted to bring the cobra under his control. He also kept it starving for days together and went away. One day, a rat started playing over the basket. The cobra knew that it was a rat and address it thus: “O Rat Maharaja! You are so kind and generous. You are indeed the king of all animal kingdom. Kindly shower your grace upon me!” The rat listened and replied: “Who are you, speaking from within the basket? Are you not the cobra, my greatest enemy? Why do you flatter me?”

“I am not flattering you, Emperor of emperors,” replied the cobra. “I swear hereby that I shall never again touch any rat in my life. So please be gracious towards me.” Pleased with the humble attitude of the cobra and the words of praise uttered, the rat said: “O cobra, you are right; I am indeed the Emperor of emperors now, because I am beyond your reach. You are nicely caught in the basket. I am pleased with your words. Now tell me what shall I do for you.”

The cobra replied: “May my forked tongue ever sing your glories, Maharaja! I pray that you might make a small hole on the top of the basket. This you can do in a minute; and that is all the favour I crave for.” “Pooh!” said the proud rat, “Is it for this small favour that you have been so humbly praying to me? I will do it in a second.” The rat instantly set to work. Even before the hole could be completely made, the cobra sprang out of the basket and swallowed the rat first, before escaping from the snake-charmer’s dwelling. On the way the cobra met the snake-charmer and bit him hard, so

that he, too, died of the poison.

To draw an analogy: The Snake-charmer is the Sadhaka, and the snake is the vicious mind—the lower impure mind full of vicious Samskaras and Vasanas. The basket is the little Tapasya and Sadhana that the Sadhaka does to keep the vicious Samskaras in check. The rat represents just a little bit of good Samskaras formed in the mind which is yet laden with love of luxury and sense-pleasure. The rat thus plays a dual-role.

With great effort the Sadhaka “catches hold” of the vicious mind and puts it in the basket of Tapasya and Sadhana. The vicious Samskaras are starved out, by the Sadhaka’s refusing to give them their food in the form of Vishaya-Bhoga. The Sadhaka now feels that by this method he will soon be able to be a full master of the mind and make it do as he wills. But when he is away, i.e., when he relaxes his vigilance a little bit, an object of worldly pleasure approaches the Sadhaka.

The vicious mind rejoices inwardly. It tries to make the friendship of the object. But the slightly illumined intellect says: “You wicked mind, you are my sworn enemy; how, then, do you think, I shall release you from this restrictions of self-control? Will I allow you to indulge the senses once again?” The wicked mind is cunning, too. It sings the praises of the object of enjoyment painting it in divine colours. “You are not a temptation to me at all! Wealth is an instrument for doing service and charity. Women are my divine mothers. Luxury is just the hire that I grant this body which is ceaselessly working for the welfare of humanity. I have vowed never to indulge the senses.” All hypocritical words!

It vows never to sin, never to indulge the senses, though released from the restrictions of self-control. A hole is made in self-control; there is a channel for the partially controlled mind to flow out towards the sense-objects. The vicious mind first makes a good meal of the little Viveka that has dawned in the Sadhaka, before it enjoys the sense-objects. Then while escaping—and the natural vicious force of the mind is redoubled now, on account of the starvation of the senses, and

the repression of desires—the vicious mind goes headlong and kills the Sadhaka. The Sadhaka perishes because of the lack of vigilance, and because of the small hole made in his Sadhana, in his Tapasya, by the contact of the lower mind with sense-objects.

O aspirant! Beware. Beware. Beware. Slacken not your efforts, your Sadhana, or your Tapasya, even for a second. Stick to your resolves. March to your Goal.



SAT-CHIT ANANDA HAS VARIOUS FORMS

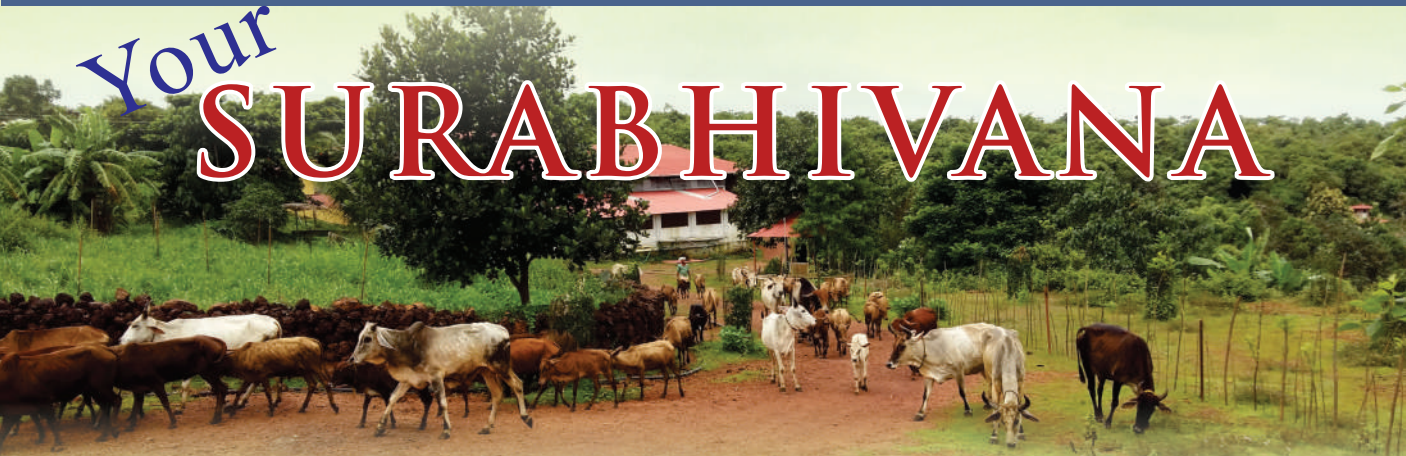
Once, two persons were hotly disputing as to the colour of a chameleon. One said, 'The chameleon on that palm-tree is of a beautiful red colour.' The other, contradicting him, said, 'You are mistaken, the chameleon is not red, but blue.' Not being able to settle the matter by arguments, both went to the person who always lived under that tree and had watched the chameleon in all its phases of colour.

One of them said, 'Sir, is not the chameleon on that tree of a red colour?' The person replied, 'Yes, sir.' The other disputant said, 'What do you say? How is it? It is not red, it is blue.' That person again humbly replied, 'Yes, sir.' The person knew that the chameleon is an animal that constantly changes its colour; thus it was that he said 'yes' to both these conflicting statements.

The Sat-chit-ananda likewise has various forms. The devotee who has seen God in one aspect only, knows Him in that aspect alone. But he who has seen Him in His manifold aspects, is alone in a position to say, 'All these forms are of one God, for God is multiform.' He has forms and has no forms, and many are His forms which no one knows.

Your

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The living sages of India teach us a wisdom that cannot be taught by our universities and the priceless culture of our country disseminate from them. The clarion call for saving the Indian breed of cattle has been given by these sages. Hence, it is of paramount importance that we enlist ourselves in this mission to "Preserve the native breeds of our Indian Cattle".

In the year 2004, Shri Devadas Rao (Guruji), yogacharya and spiritual teacher belonging to the Himalayan tradition, founder of Shri Shaktidarshan Yogashram at Kinnigoli, near Mulki, Karnataka, embarked upon a mission to promote the dwindling native Indian breeds of Cows. Realising their importance and their roles in the spiritual welfare of human beings, others also joined hands with Guruji and thus was conceptualized Surabhivana Gau-shala.

Surabhivana is spread over twenty acres' rocky terrain, allotted by the District Collector of Mangalore, in year 2004. It lies atop a hillock, approximately 25 kilometres from Mangalore City. It is managed by a charitable institution, Om Prakruthi Dhama Trust (R), created exclusively for preserving the pure native Indian breeds of Cattle. Its upkeep and day-to-

day functioning is solely dependent upon donations from patrons and well-wishers.

The sole objective of Surabhivana is to preserve, propagate and promote extensive breeding of native Indian cows by bringing about awareness amongst the masses. The Trust seeks to revive the ancient reverence for cattle as being nature's gift to humanity and to promote the ancient system of living and working along-side these bovine creatures. It also undertakes to educate the common man about the importance of our native Indian cattle, their special characteristics, the superior quality of milk of the native breeds, the medicinal properties of their products and by-products and their immense role in the welfare of humans due to their potential to enhance man's physical, emotional, mental and spiritual well-being.

Cows are the only species in this world whose products and by-products are created for the economic, social and spiritual betterment of human beings. Our ancient scriptures have extolled their inherent virtues and bestowed the status of a Universal Mother upon the Cow.

Our gratitude and respects abound towards all who have participated and continue to participate in this noble cause of promoting our native Indian breeds of cattle.

THE PARABLE OF THE KING AND HIS HAWK

Once upon a time, there lived a king who had trained his pet hawk for hunting and exploring. He was so fond of the hawk that he took the hawk along with him on all his trips. One day, it so happened that while the king and his huntsmen were riding through a valley between the desert dunes, the king felt very thirsty but no water was in sight. However, as he rode on, he came upon some water dribbling down the edge of a rock. He dismounted at once and held out his silver goblet to collect the dribbling water.

While the king was busy collecting the trickling water in his silver goblet, the pet hawk flew out and began to circle over the desert dunes. After some time, when the goblet became full with water, the king raised it to his mouth to drink the crystal-clear water with great eagerness. But just before the king could touch his lips to the goblet, the hawk swooped down from above, flapped its wing against the goblet, and spilled the entire water in it. The hawk then flew up and perched upon the top of the rock from where the water was trickling down.

The king who was beside himself with thirst, picked up the goblet again and held it to collect the trickling drops. He had to wait for a long time for the goblet to fill. Then again, just as he was about to drink the water, the hawk dived down like before and knocked out the goblet from the king's hand. The king became very angry. He again collected the water for the third time, with great patience, and again the hawk knocked the goblet out of the king's hand, not allowing him to drink the water. The furious king who was beside himself with

thirst and anger, drew out his sword and shouted at the hawk. "This is the last time I excuse you. If you again swoop down and knock away my drinking water, you shall have to pay with your life." So saying, the king once again picked up the goblet and began collecting the trickling water for drinking.

However, this time he his sword ready as he raised the goblet to drink the filled water. The hawk once again came down to knock out the goblet but this time just as the drinking water spilled, the king cut off the hawk's head with his sweeping sword and grunted, "Now you have had your lesson!" Then he went looking for his goblet which had fallen inside a crevice where he could not reach. So, he decided to climb up the rock to drink from the source. When he reached the top of the rock, he found a pool of water inside which there was a dead poisonous snake. The king was aghast at his haste in killing his pet hawk which had been saving him from drinking the poisonous water. He was beside himself with grief. He no longer remembered his thirst, only thought of his hasty action which had resulted in the death of his innocent hawk - the one who had tried to save him from death itself. With repentance, the king resolved, "I have learnt a bitter lesson today. I shall never again take a hasty decision, or do any action when in anger".

Haste is the mother of grief and repentance. When you do something in haste, invariably grief and repentance shall follow. Anger is a double-edged sword that strikes at all in its path. So, it is very important to develop discriminative power, and to think well before acting.



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THE NAYANAR SAINTS OF INDIA: TIRU-NAVUKKARASAR NAYANAR

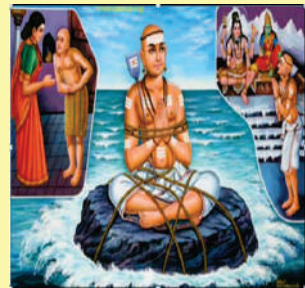
Tiru Navukkarasar was one of the most prominent of the sixty-three Nayanar Saints of India. He lived in the 7th century A. D. and was a contemporary of Jnana Sambandar Nayanar. Tiru Navukkarasar, or Appar as he was addressed by Jnana Sambandar, is considered one of the four Saiva Samaya Acharyas (Saivite spiritual teachers). Appar is said to have composed 4900 hymns of ten or eleven verses each, of which only 313 hymns are known today, and these have been collected into the Tirumurai – a compendium consisting of hymns in praise of Shiva. Details of Appar's life are found in his own hymns and in Sekkizhar's Periya Puranam (the last book of the Tirumurai). Tiru-Navukkarasar was born in Tiruvamoor in Tirumunaipadi Nadu (a sacred village in present day Tamilnadu). He was the younger son of Pukalanar and Mathinivar, and was named Marulneekiar – dispeller of darkness or ignorance. At a very early age the boy is said to have mastered all the Shastras. His elder sister Tilakavathi was betrothed to a military commander in the Pallava army, who died in a battle even before the wedding. During the same period the children's father fell seriously ill and died, while the mother committed Sati. The grief was too much to

bear for Tilakavathi who decided to commit suicide. But Marulneekiar cried and pleaded with her to change her mind, and Tilakavathi decided to live for the sake of her brother. However, she led an ascetic's life, devoted to Lord Shiva. Her glorious ascetic life has been sung by Sekizar, the author of Tirumurai.

Even as a young boy, Marulneekiar had realised the unreality of the world, and was eager to find the Truth. Influenced by Jainism, he adopted the religion and soon joined the school of Jainism and mastered its principles.

He became a brilliant scholar and was renamed 'Dharmasenan'. Tilakavathi who was deeply saddened by the change in her brother, prayed fervently to Lord Virattaneswarar to turn her brother back to being a Saivite. It is told that the Lord appeared in her dream and promised her to bring him back by making him suffer from severe colic. Soon Marulneekiar fell victim to severe colic, and could not bear the pain. The Jains tried their best but could not help him. Disillusioned by the experience, Marulneekiar threw away his Jain garb and without informing anybody, returned to his sister, fell at her feet and prayed to her to protect him.

Tilakavathi embraced her brother and said that by the grace of Lord Siva, he would be all right. She smeared the holy ashes on his forehead and he recited the Panchakshara Mantra. She then took him to the Virattanesvarar temple where he worshipped the Lord and sang a hymn asking for forgiveness.



As Marulneekiar sang, a celestial voice said: 'From now on you will be known as Tiru Navukkarasar, 'Lord of Speech' and your glory will spread everywhere.' Thus the grace of Lord Siva restored Tirunavukkarasar's faith in Saivism, and he became a staunch devotee with a constant japa of the Panchakshara Mantra.

The Jains at Pataliputra were angry with Tirunavukkarasar for abandoning their religion. So they declared a lie to King Mahendravarman that he was a traitor against the king and the royal religion, viz., Jainism. The king ordered his ministers to produce Tirunavukkarasar before him. When the ministers approached him, Tirunavukkarasar heard of the charge, and said: 'Oh Ministers! I am no longer your king's subject. I am the subject of Lord Siva, the protector of all beings, the destroyer of all sins, the Lord of all gods, the bestower of immortality and eternal bliss. I am under His protection.' When Tirunavukkarasar went to King Mahendravarman's palace, the enraged king asked the Jain religious heads to decide

upon a proper punishment for him. They suggested that he be thrown into a burning lime kiln. But though he was shut up in a kiln for seven days, he remained there, fixing his mind on the Lord and repeating His Name. By His grace, the heat of the kiln was transformed into a cool breeze, and Tirunavukkarasar remained alive, absorbed in deep meditation. The Jain religious heads then advised the king to poison him. Again, by the grace of Lord Siva the poison was transformed into nectar. They then advised the king to have him trampled by an elephant. However, Tirunavukkarasar's loving look transformed the elephant's nature and it went around him, and prostrated to him. Finally, the Jains advised the king to have Tirunavukkarasar tied to a stone and thrown into the sea. This was also done. But Tirunavukkarasar fixed his mind on Lord Siva and continually repeated the Panchakshara.. As soon as he finished the song the stone began to float, and Tirunavukkarasar was carried to the shores.

Tirunavukkarasar then spent his days in worshipping and serving the Lord in various ways. He exhorted people not to relax their eternal spiritual vigilance lest they should fall a prey to Maya. He advised them to lead the ideal life of a humble devotee.



Once, Tirunavukkarasar felt that his body was still impure, for the worship of Lord Siva. He prayed to Lord Siva: 'I do not want to live any more in this impure body. Let me have the stamp of Your Trident and Nandi on my body, and then I shall regard it as fit for Your worship.' At once a divine servant of Lord Siva approached Tirunavukkarasar

and put the stamp of the Trident and Nandi (one of the Saivite rituals of initiation, according to the Agamas) on Tirunavakkarasar's shoulders. He experienced supreme bliss immediately. Tirunavukkarasar then went to Chidambaram. The very sight of the temple tower sent him into a trance.

He sang thrilling hymns here and prayed: 'Let me serve You. Your Bhaktas know no want nor fear. Even Lord Yama cannot dare to approach them. I have come to Your Abode where no sin can approach. I have surrendered myself to You. I have enshrined Your Lotus Feet in my heart.'

At Chidambaram, he heard of the glory of Tiru Jnanasambandar and how he was blessed by Parvathy. He was eager to meet the great saint who was at Shiyali. When Tirunavukkarasar reached the outskirts of Shiyali, Sambandar went forward to receive him. They fell at each other's feet, and set an example in saintly conduct. They went to the temple and worshipped the Lord.

Along with Sambandar Tirunavukkarasar visited the temple at Tirukkolaka. After visiting some more places of pilgrimage,

Tirunavukkarasar went to Tingalur, where he formed a miracle and brought saint Appudi Adigal's son back to life.

In order to test his devotion, at the will of Lord the temple floor were crammed with the precious gems and ornaments. All the glitters were worthless for Appar and none could deviate his devotion and self-less attitude of this true Sanyasin. Appar sincerely continued his service of cleaning the floors, picking the gems from the floor and deposited them far out of reach like dirt. Lord Shiva continued to examine Appar's devotion; on the other hand, Appar's devotion to Lord remained rock-hard. Finally, at the ripened age of 81 years Appar attained Samadhi and merged with the Lord of Lords.



Inspired Life (A Whistling Boy)

... Swami Rama Tirtha

A boy was merrily whistling away in the streets. A policeman who saw this objected to his whistling. The boy replied, "Do I whistle? No, sir, it whistles itself."

Let a nightingale or dove be perched on the top of a stately cypress, you shall see full, delicious notes that begin instantaneously to flow from the bird.

Let the little self be flung into Infinity, May you wake up to your oneness with Life, Light, and Love (Sat-Chit-Anand), and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and both wisdom and virtue. This is inspired life, this is your birthright.

MORAL:

The feeling of oneness with Life, Light and Love lets the inner Bliss flow freely from you and makes your life inspired.

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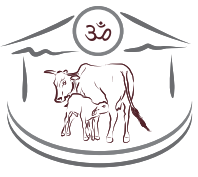
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