

Programs for August 2010

- 1 Satchintana**
- 2 to 6 Silent meditation**
- 14 & 22 Kriya yoga punaschetana**
- 15 Kundalini beejamantra punaschetana**
- 16 to 20 "Pravachan on Dhyana" by Poojya Guruji based on the Bhagavad Geetha from 4.00pm to 5.30pm**
- 23 & 30 Public meet**

Programs for Sep 2010

- 4 Mrityuanjaya homa and whole night meditation with Poojya Guruji**
- 5 Satchintana**
- 6 to 10 Silent meditation & Pravachana (Based on Bhagavadgeetha) from 4 pm to 5.30 pm**
- 11 & 26 Kriya yoga punaschetana**
- 16 to 19 Kundalini beejamantra camp**
- 19 Kundalini beejamantra punaschetana**
- 20 & 27 Public meet**

Programs for October 2010

- 2 Mrityuanjaya Homa followed by meditation with Bhajans**
- 3 to 6 Annual day celebrations**
- 4 to 8 Silence meditation**
- 9 Kriya yoga punaschetana and whole night meditation with Poojya Guruji**
- 16 Saraswathi aradhana with sangeetha (interested persons please register your name in the Ashram Office)**
- 17 Kundalini beejamantra punaschetana**
- 18 & 25 Public meet**
- 20 to 24 Kriya yoga camp**
- 24 Kriya yoga punaschetana**

Dear Dhyana-bandhus,

We have begun with the construction of a new Annapoorna Hall (kitchen), for the convenience of all who visit the Ashram. We sincerely request your whole-hearted donations in cash, building material and service.

Looking forward to your willing co-operation...

Programs are liable to change. Readers are advised to contact the office and ascertain exact dates before coming.



|| AumAumAum ||



Dear DhyanaBandhus,

A Chinese philosopher has rightly said “People who desire to have a clear moral harmony in the world, would first order their national life; those who desire to order their national life, would first regulate their home life; those who desire to regulate their home life, would first cultivate their personal life; those who desire to cultivate their personal life and set their heart to righteousness, would first make their will’s sincere; those who desire to make their will’s sincere, would first arrive at understanding; understanding comes from the exploration of knowledge of things. When the knowledge of things is gained, then understanding is reached; when understanding is reached, then the will is sincere; when the will is sincere, then the heart is righteous; when the heart is righteous, then the personal life is cultivated; when the personal life is cultivated, then the home life is regulated; when the home life is regulated, then the national life is orderly; when the national life is orderly, then the world is at peace. From the emperor down to the common man, the cultivation of a righteous life is the foundation for all”.

A peaceful world echoes the harmony in relationships; this harmony is created by the strings of divine friendship, which renders freedom. Freedom means the power to act by soul guidance. Obeying the ego leads to bondage; obeying the soul brings liberation.

**“Freedom lies within us;
awareness can blossom it and bring wings to it,
leading towards liberation”**



**Wish you all
a Fun-filled Friendship Day and
an Introspective Independence Day**



|| Sharanagataha ||

employees go against the authorities, does it not create a disturbing work environment? Similarly, when the mind acts opposite to the the purpose of creation, it has to undergo unhealthy, disturbing struggles. This creates Prarabdha. To correct all this, there is Japa, Tapa, Bhajan, Dhyana etc... through which the greed of the mind reduces and purity progresses.

When the unique spiritual energy - Kundalini, is awakened, then every human being understands the purpose of his/her life. If such a person deviates from the right path, he/she is automatically brought back to it. It can be said that 'Kundalini awakening' is the most appropriate and practical among most of the existing spiritual paths.

The Kundalini can be awakened in a satvik manner, in 3 states.

- 1) Being spiritually powerful, she can be awakened with true spiritual aspiration combined with sincere divine love.
- 2) She can get awakened and continue her journey, even in a conscious state
- 3) In the complete state of Yoganidra, where the mind is absent, the kundalini gets awakened most easily.

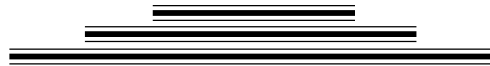
In state 1 and 2, she vibrates becoming one with the mind, and begins her journey upwards. The spiritual senses of consciousness can progress easily and appropriately. During Yoganidra, when she advances as complete and

pure Shakti, the Prarabdha's of the mind do not hinder her progress. When she is advancing in a zero state, the negligible senses do not have the strength to stop her, because the mind here is in shunya (zero state) experiencing peace.

As said by the Sages and the Great Rishi Atharvana, when the kundalini is raised by doing Yogic Pranayam in Khacheri Mudra, the 'Unmani' state (Mind in Zero state. An actionless state) is established in which there are no vibrations. This unique state of concentration further travels into Yoganidra. This is the Asamprajnatha Yoga state; also the state of Samadhi. In the mind's wakeful state, the chain of desires binds us and therefore the mind is clustered with dirt. In the wakeful state, as the mind moves along with the kundalini, it spills its clustered dirt around, thereby slowing down the progress of the kundalini.

During Yoganidra, the kundalini shakti rises in full blossom, as bright as lightening. At that time, the disillusionment and unwanted thoughts of the spiritual aspirant's mind, are burnt down and he/she wakes up with a sattvik nature, as good as having a rebirth. The highest state of Yoga can be attained through the 'Unmani state of Yoganidra'. This has also been mentioned in the 'Shandilya' Upanishad.

---Concluded---



three rounds around the baby and left the place. As per T.R.Eshwar Iyer's suggestion they became adoptive parents for the child. As per the suggestions of T.R.Eshwar Iyer's friend Anantashastri they performed the naming ceremony and the child was named Raman.

They liked this child more than their own children. After sometime Chatunair died due to ill-health. An astrologer who visited them looked at Raman and said that one day he will shine in the world and help people out of their miseries.

When Raman was 3 and half years old he had Balagraha Bene (a problem arising in infancy). One day while Unniamma was walking with Raman, she met a toddy collector. He was holding a crow and he gave it to her saying "Do not worry, just cut the crow and wipe its blood on the body of Raman, then fry its meat in Ghee, make Shira (semolina sweet dish) and feed one spoon to Raman, he will recover". Saying so, he left the place. When Unniamma looked around for him again, she could not locate him anywhere. She believed that it was Lord Shiva who gave the crow to her and she did whatever was told to her. Raman recovered but his body colour remained black.

When Raman was 6 year old she died. After that Eshwar Iyer looked after him. He grew up with their children. Once to cheat Eshwar Iyer, the snake charmer had left few snakes near his house, but Raman picked all

of them and left them near the forest. Later when they came back to catch the snakes using pungu (a music instrument that controls snakes) they failed, and left the place. When Raman was 8 years old, Eshwar Iyer thought of sending him to school and when Raman refused, Eshwar Iyer taught Raman Malayalam, Sanskrit and English at home.

Days and months went by. Once Eshwar Iyer told Raman his longtime desire to visit Kashi and took him along to Kashi. They visited Triveni Sangam of Allahabad, Hanuman Ghat of Kashi, Manikarnika, Harischandra Ghat etc. By then 15 days had passed since they had left their hometown. One day when both of them were meditating, Raman asked permission to go to the Himalayas. Unwillingly, Eshwar Iyer agreed, and sent him off with grief and returned home at Pandalayini. After this Raman all alone roamed around Himalayas. It was often heard that, at that time Devaraha Baba gave him Diskha (initiation).

For a long time none in the family heard about Raman. Eshwar Iyer's children attained maturity. He decided to perform his daughter's marriage with a suitable groom at Guruvayoor Krishna temple. He wished for Raman's presence on this auspicious occasion. Surprisingly the day before the marriage at midnight he heard a knock at the door and saw Raman there. It had been almost 10 years since they had not seen Raman. Next day all of them to-

IMPORTANCE OF FOOD - PART II

--- Dr. Anuradha Kamath



(In Part I [March 2010 issue], we have seen the importance of food in terms of it's relation to our activities, our thinking and age. We have also known about Hitha and Viruddha Ahaara, food according to age and time factor)

FOOD AND FASTING (AAHAARA AND UPAVAASA)

It's better to fast (Upavaasa) fortnightly. Fasting one time, once a week is also good. It increases the power of digestion. Toxins existing in the body will be excreted and the person becomes healthier. There is a saying "LANGHANAM PARAMOUSHADAM", which means fasting is a very good remedy for many diseases.

FOOD AND SEASON (AAHARA AND RHUTHU)

The change in season results in changes in the body too. Therefore consumption of food should change according to the season.

Vasantha, Greeshma Rhuthu: Summer season.

Varsha, Sharad Rhuthu: Rainy season.

Hemantha, Shishira Rhuthu: Winter season.

Summer Season

As agnibala (power of digestion) is less in summer season, the hunger is also less. Therefore light food is good. That means more of liquid food and food that can be digested easily is good. Food and juices that have a cooling property may be consumed. Food that is very spicy, sour, oily and fried, is not good during summer season. Sweet juices such as lemon, orange, sweet lemon, mango, sugar cane are good. Rice, raagi, moong daal and other pulses, fenugreek leaves, curry leaves, ridge gourd, pumpkin, cucumber, little gourd, ladies finger and other leafy vegetables are good to be consumed in this season.

Rainy Season

In the rainy season boiled water is good. Rice, Wheat, Raagi, Moong daal and other pulses are good. Vegetables are usable. More spices and masalas can be used in this season. Horse gram rasam, rasam with more pepper, ginger chutney etc.. to be used more in this season.

ginger, honey, sandal (srigandha), etc can be taken as food.

Apathya: Unclean water, sheep's milk, astringent foods, and bitter foods are not to be taken.

6) Excessive Thirst (Thrashna Roga)

Pathya: Rice, green gram, fried gram, wheat, sugar, milk, butter, ash gourd, cucumber, banana, pomegranate, snake gourd, grape, gooseberry, little gourd, coriander, date, bitter gourd etc are good for consumption as food.

Apathya: Opposite foods (virudha aahara), buttermilk, honey, asafoetida(hing), bitter food, spicy food, salty food, etc are not to be taken.

7) Cough

Pathya: Old rice, red rice, wheat, black gram, green gram, horse gram soup, old ghee, goat's milk, ghee, snake gourd, tender radish, tender banana, grape, little gourd, citrus, cardamom, garlic, hot water, honey, black pepper, light food, astringent food, spicy, bitter food etc... to be consumed as food.

Apathya: Dosa, fish, mustard seed, creeper, bottle gourd, brinjal, oil, sour food, cold water, buffalo's milk, butter milk, opposite foods and cold foods are not to be taken as food.

8) Wheezing

Pathya: Old rice, wheat, horse gram, old ghee, garlic, lemon, little gourd, citrus, grape, small cardamom, pepper, honey, hot water, tubers (potato, sweet potato) snake gourd etc.. to be consumed as food.

Apathya: Fish, meat, cold foods, black gram, kidney beans, mustard seeds etc are not to be consumed as food.

9) Tuberculosis (Kshaya Roga)

Pathya: Rice, wheat, pepper, cumin, and foods like meat soup prepared using ghee, green gram, fried gram, goats meat, butter, milk, sugar, honey, banana, jack fruit, mango, gooseberry, dates, grape, coconut, drum stick, goat's/ cow's/ buffalo's ghee, sandal (Shri Gandha) etc are to be consumed as food.

Apathya: Bitter food and astringent food, juices, water melon, horse gram, black gram, garlic, asafetida (hing), sour foods, ridge gourd and opposite foods are should not to be consumed.

10) Diabetes

By controlling the food intake in a balanced way, diabetes will be under control. Most of the people think that, only sugar and jaggery are sweet. But some vegetables, fruits (sapota, mango), cashew, grape, sugar cane, rice too have sugar contents.

Human beings always wish to be happy. But one doesn't try to understand what is happiness? What one must do to be happy? Which is the source of happiness?

If People follow the Sanathana Dharma they will definitely obtain happiness. When a person walks the path of Dharma, doing Sathkarmas [with minimal speech] he may face many difficulties and obstacles. There are two causes for these obstacles. One is because of Karmas of his past lives. The second reason is when God tests the Sadhaka.

Man must experience the result of his bad Karmas. But if he chants Lord's name, regrets the sins and prays to God with total surrender then his Sins get washed off. Humans must not run behind the worldly pleasures. Instead if they long for the company of the Lord, then they will never be sad.

In a family if one person becomes pure minded the entire family will follow him. Seeing the happiness of that family the neighbours also try to be good and happy. Many lamps can be lit with help of one lamp. Likewise many lives can be illuminated by one pure person.

Following the words of Swamy must become the main purpose of our life. Love is the form of Swamy. So we must practice to speak softly with love.

Never harm others physically, verbally or mentally. We must love all. Humans do many mistakes. An unintentional mistake can be pardoned and corrected. But an intentional mistake is unpardonable.

Life is like a pilgrimage. God's grace is essential to make this pilgrimage pure and free of hurdles. Many people may not be interested in God. They may never chant his name or think about him. However if their Karmas are good then that itself is their worship.

Do not waste time. Time is very special, pure and precious.

"I am a sinner and I am always a failure", people must never allow such thoughts to crawl into the mind. If such thoughts arise then surrender to God and pray with complete humility, "O Lord! Please destroy this mental weakness and rejuvenate my mind. Kindly fill this exhausted mind with courage"

When Mind becomes immature due to the family problems and worries, we must praise the Lord and sing his glory. Then the mind gets diverted towards God. It is best to try to forget the worldly problems rather than trying to keep away from them. Man does many mistakes because of ignorance. However when the prarabdhas melt away and God's grace falls upon him,

WOMEN IN SPIRITUALITY: SABARI PART II
--- Banumati, Chennai Satsang



*Cont'd from the
previous issue*

In Ramayana, Aranya Kaandam (describing Rama & Lakshmana searching for Sita, wandering in the forest) is also called as Moksha Kaandam, because Sri Rama met innumerable demons in the forest, fought with them and granted them Moksha (liberation). This means that he destroyed all the evil effects and saw to it that evil will not rise up again. He also witnessed the 'Sarabanga Rishi moksha', that is 'how the Rishi leaves the body' etc... He gave Moksha to the bird Jatayu and did the necessary cremation. After that he entered the Western Ghat forest, there he met Kabhandan who used to eat, whosoever passes through the forest. He caught hold of Rama & Lakshmana with his big hands. He was cursed by a Saint to live like a demon.



Rama cut both his hands and killed him. Before he died he prayed to Rama and said, "You will be successful in your mission. You will gain the friendship of Sugreeva and Hanuman. With their help you will fight against Ravana and free Sita. But before going to meet Sugreeva, please meet Sabari, who is waiting for you in Mathanga's Ashram". Then they left to Mathanga's Ashram as per the direction shown by Kabhandan.

If and when Bhakthi is fully ripe, the sadhak will forget about the body consciousness. All the Indriyas (senses) like eyes, ears, nose, mouth and sense of touch are to serve God. Eyes are to read about God and to see God himself. Ears are to listen to his stories and hear the good teachings etc. Hands and body are to serve the Lord. The voice is to sing about his glories... Sabari too lived in the forest in the same passion, always thinking about the arrival of Lord Rama.

Sabari one day noticed the arrival of two princes and realized that they look like Rama & Lakshmana, as told to her by her Guru. Sabari noticed the lotus petal like eyes, the ringlets of hair on his foreheads, the long arms that reached down to the knees, lotus feet and dark blue complexion with lot of compassion on his face. She recognized him as Rama. She could contain her ecstasy no longer. She could not contain her adoration. She ran forward and fell at the feet of Rama. She asked "Where are you coming from? What are your names?" Rama replied, smilingly, "Mother! We are coming from Ayodhya and we are residing in the forest. I am Rama, and this is my brother Lakshmana"

Sabari exclaimed, "Father! My long cherished desire has been fulfilled. I have been waiting for your arrival day and night. I have achieved success at last. My longing has resulted

them herself as sacramental food, given to her by Rama himself! Day after day, she roamed the forest in search of sweet ones to be placed before Rama. Thus, daily the fruits were saturated with her love and devotion and the fruits become doubly desirable. Lakshmana noticed that this was the reason Rama was eating them with joy.

He appreciated the Divine joy that she had filled herself with as a result of years of spiritual study and practice.

Sabari stood with folded hands before Rama and said, “Lord! I am of low caste, I am of dull intellect, and stupid, I am not learned in any sacred art or text. I am lower than the lowest. How can I extol you or describe your glory? I have no gain insight into Divinity. I am on the lowest step in spiritual sadhana. My only strength is my love for God. I Have no other support or sustenance.” She spoke of Rama’s compassion, in accepting her offering, “Your Grace is Boundless” she said.

Rama was listening to her words intently. He lifted her chin and looked right into her eyes. He said, “Mother! Devotion is the thing I need, the rest are subsidiary. Other things like scholarship, intelligence, status, social prestige, caste, I do not pay attention to them. They are of no value in my eyes. Priceless are the powers gained by spiritual disciplines and austerities. I relish the sweetness of devotion saturated with love. A man who has no love in him is as barren as a cloud with no moisture, like a tree with no fruits, like a cow yielding no milk. He is ever far from God and can never earn grace. Sabari! Of the nine ways of earning and cultivating devotion, I only desire that any one be followed consistently by man. But I find you have followed to the very end all the nine ways. So I do not see any one higher than you in spiritual attainment. I am indeed indebted to u by all means for you have offered me devotion that is pure, steady, and selfless and which is love springing from the heart and surging from it in all directions and towards all beings. You have not cast aspersions on anyone, even while dreaming! That is what makes your mind so pure. Neither does your mind excite when good comes to you, nor does it wither when bad comes. You are blessed in all ways. “Moksha is not a thing to offer. It is automatically attained. Only the Guru knows, who will be eligible and how to prepare the individual. Your surrender to Guru makes way to attain moksha. Hence as per the wish of your Guru I will give you moksha.

Then Sabari praises Lord Rama and prostrates at his feet. She developed the inner fire of yoga and as a result her body was reduced to ashes, while her breath merged in the Rama principle she adored.

Saint Thyagaraja in his compositions on Rama starting as “Entani ne” sung in Mukhari, paid his homage to Sabari, the woman from the hunter clan, whose good fortune surpassed that of many wives of the sages of the forest.

- 13) All the Organs of the Cow: The Deity 'Vaayu'
- 14) The Heaven, The World to which the cow belongs
- 15) The BackBone: The Deity 'Rudra'
- 16) In the Chest: The Eagle
- 17) Is the Power & Strength Of the Cow: The Space
- 18) Hunch of the Cow: The Sage Vrihashpati
- 19) In the bones of the Chest: The Stanza by the name of Vrihatee
- 20) The Back: Angels & Fairies
- 21) Bones of the Ribs: The Hostesses of the Angels & Fairies.
- 22) The Shoulders: The Deity 'Varuna' and Friend
- 23) The Forelegs: The Sage 'Tvashta & the sage 'Aryama'
- 24) The Hindlegs: The Destroyer 'Lord Mahadeva'
- 25) The Backside of the Cow: The wife of the Deity 'Indra'
- 26) The Tail: The Deity 'Vaayu'
- 27) The Hair on the body of the cow: The Sage 'Pawamana'
- 28) The Buttock: The Caste 'Brahmin' & The caste 'Kshatriya'
- 29) The Strength of the Cow lies in its thighs
- 30) Bones of the Knees: The Deity Sun and the Creator
- 31) The Calf of the Cow: The Celestial Beings 'Gandharva'
- 32) In the Smaller Bones: The Celestial Beings 'Apsara'
- 33) Hooves of the Cow: The Mother of the Sun, God, 'Aditi'
- 34) In the Heart: The Mind
- 35) In the Liver of the Cow: The Intelligence
- 36) The Nerve By the Name Of 'Puritat': The Religious Vow 'Vrata'
- 37) The Belly: The Hunger
- 38) In the Intestines: Goddess Sarswati
- 39) In the internal part of the intestines: The Mountains
- 40) In the Ovum: The sorrow (Manyu)
- 41) In the sense Organs: The Subjects & the People (Praja)
- 42) In the Ovary: The River
- 43) In the Breasts: The Deity 'Varuna'
- 44) In the cells of the Breasts which produce milk: The Thundering clouds
- 45) In the Skin: The 'All-Pervasive power'



RAINBOW CORNER

Fill in the blanks by choosing the appropriate answer, from the choices given

1. Sarangi forms an important string instrument in _____ school of classical music.
[Afganistani, Tuntunni, Hindustani, Pakhwani, Lalwani.]
2. Sarangi resembles most to the sound of the _____
[Deer voice, Bird's voice, Penguin voice, Human voice, Dolphin's voice]
3. The word Sarangi has derived from two hindi words _____
[Sar Angi, Saaa Rangi, Sai Arangi, Sau rang, Sat birangi.]
4. Sarangi is a _____ instrument .
[stream sting, crowned clam, metal moned, enamel edged, bowed string.]



The instrument Sarangi is carved from a single block of wood. It is box-like in shape. It is usually around two feet long and half a foot wide. The lower resonance chamber of Sarangi is hallowed out which is covered with parchment and a strip of leather at the waist, supporting the elephant shaped bridge. The bridge of Sarangi supports the pressure of numerous strings [approximately 40 strings]. The music of Sarangi is often vocal. The sound of Sarangi is as communicative and evocative as hundred colours.



Our loving Guruji has played the Sarangi when he used to spend his musical time with Hariprasad Chaurasia learning flute from him. They used to often have discussions on Hindustani school of classical music. Guruji cherishes them even today; those unforgettable moments of yesteryears.

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| GURUJI ANSWERS... |
|--------------------------|

Q) I am the principal of a small school. I got married late in life. My wife is less educated. If I die suddenly, what will be the fate of my wife and children? This feeling keeps lingering in my mind. How do I come out of this? Please show me the way!

A) Nowadays, many people get married late in life. God does everything for the good. When He created us, he also created all the facilities for us to live a peaceful life. He is the one taking care of you and your entire family. When He is there, then why do you worry that it is your responsibility. Give all your worries to him, and participate dutifully in your daily activities. Before you sleep, thank God whole-heartedly. Request Him to protect you and give you the wisdom to live a life of truth, peace and love. Only then go to sleep. All will go well. Practice Yoga without fail. Blessings! that you live for 100 years.

Q) I am struggling with hundreds of problems. I am just 35 yrs and already suffering from Blood pressure problems. Is it not possible to come out of all these problems?

A) "Yatha drishti thatha shrishti" is mentioned in the Rig Veda. Our life is the result of our mind. Your mind has been running a lot be-

hind desires. Even now it is drowned in greed and therefore struggling. It is no use if you blame God for this. All these problems are the creation of your mind. When you give up your greed, and learn to live life by being satisfied with whatever God has given you, then your blood pressure will disappear. You will lie in peace. Participate in our satsangs once a week. There's no better solution than this for the struggle of your mind. Even if this does not help, then come to the Ashram for consultation.

Q) However justified my desires are, they don't seem to be getting fulfilled. Why?

A) Your desires may seem justified to you. But they must seem right for God too! As per God's measuring scale your desires may be greed, or probably the fulfillment of these desires may turn out to be obstacles in achieving the goal of your life. Therefore, they are not being fulfilled.

Q) How much ever I think, I am unable to understand what the purpose of my life is? Guide me please!

A) Every creation of life has a purpose. Every life born in this universe, has been created for a particular reason. The reason for the same is known by God and that life, before that life takes birth. After birth, one gets lost in the beauty of the world and the mind's

ANAQUAINTANCE WITH SHRI M. KRISHNABHAT

Shri M. Krishnabhat is the vice-president of the Ashram's Board of Trustees. He was born in 1954 at Montimaru village, Manchi Grama, Bantwala Taluk, Sourth Canara District, Karnataka. His parents are farmers. He completed his Primary and Upper Primary education in Manchi and Vitla. He graduated from St. Aloysius College Vitla and obtained an M.Sc in Food Technology from Central Food Technological Research Institute, Mysore.



He started his job as a trainer in a private company at Ernakulam. After that he served for four years at Cochin University as Asst. Professor. As per the wish of his parents he returned to his native place and worked in their farm for 3-4 years. At this time he developed a deep desire towards starting his own business. Accordingly in 1984 he started a small industry. Initially in the brand name of Spencer he manufactured Bread, Cake, Biscuits and gradually in the name of Gyp Gyp Gy under Food Pearls he started varieties of food products. By that time his industry had grown well with several branches and he also offered employment opportunities for around 300 people.

In the social field he has served as President of Mangalore Port Town Rotary Club, Canara Small Scale Industry and Shri Bharati College. He traveled extensively in and outside the country also. His first preference is to be self-employed though one faces lots of obstacles, problems, tensions, ups and downs; he finds them quite natural and common. He experienced happiness and success in his own business and he involved members of his family too in his business. His wife Mrs. Parameshwari works with him. He has two daughters. His elder daughter Dr. Anjan, is married, settled in England and works as a child psychiatrist. His younger daughter Dr. Ashika, is a Dentist and supports her parents in family business.

He was introduced to Guruji in the year 1994. Their first meeting was unexpected and accidental. Later he involved himself in the Ashram activities and received contentment from life too. At the very first look he might seem like a very reserved person, but when you get to know more about him you will find that he is a very simple, kind and soft person.



