



Vol 58:3

March, 2026

In this issue...

- ◆ Kavi Yogi Shuddhananda Bharati & Ramana Maharishi
- ◆ Forgiveness
- ◆ An Outline of Sanskrit Literature
- ◆ Moral Compass & the Ethical Landscape
- ◆ Children's Corner
- ◆ Infant & Child Care in Ayurveda
- ◆ Guru Purnima
- ◆ The Ego
- ◆ Be Yourself
- ◆ And many more

The New Year!

The months of January & February have seen a number of festivities in Malaysia.

Thai Pongal, the thanksgiving harvest festival of the Tamils, Thaipusam festival of the Hindus, & Chinese New Year, welcoming the year of the Fire Horse.

We wish our readers good health, success, happiness, peace, abundance and prosperity.

**Stay safe. Stay blessed.
Stay contented.**

KDN: PP 311/06/2013(032680)

ISSN: 0012-1746



DHARMA

*Rise Dharma, like the sun to end communal strife.
Unite all in ONE and to give us New Life
- Yogi Shuddhananda Bharati*

WOMEN IN PEACE-BUILDING AND RAISING A GENERATION OF CHARACTER

- Mother A Mangalam, Inaugural Forum of Global Peace Women Malaysia at Global Peace Festival Malaysia, 19 April 2012

We have stepped into the year 2012. It seems just a while ago and it's already the middle of April. The clock is ticking away its seconds faster than us. What have we achieved? We still see wars, fights, murders, rapes, jealousy, hate, anger, greed, selfishness at every level of existence and a state in which woman finds herself unsafe to run her life in peace.

Life on earth is indeed a challenge. One has to face it with strength of will and character. That is why, I think, a baby cries in despair once it falls on earth. It falls helplessly and struggles to rise.

Peace is a very illusive thing. Nations all over the world have talked about peace first at the League of Nations and later, since the middle of the last century, at the United Nations, through their leaders, who are generally men, but, sad to say, they have not met up with it. It slips like mercury.

Now, it appears that it is in the hands of women to go on peace-building missions. Please don't think I am chauvinistic, but it is a known fact that wars start from the mind of man.

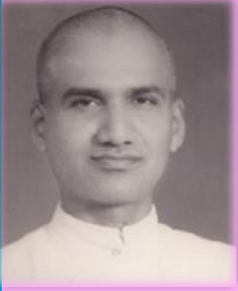
Talking about women in general, a woman who is at peace with herself, begets a home of peace and plenty, which in turn, begets a nation of peaceful citizens.

The question is, how? The woman is said to be the queen of the home. A home is not of brick and mortar, but a combination of souls which take the form of a husband, the children and in-laws, if there are any. It is also a place where inter-personal relationships have to be built-up with values such as patience, sensitivity to one's feelings, loving-kindness, a spirit of sharing and such.

- continued on page 4

Cover page photo:

The Wild Himalayan Cherry (*Prunus cerasoides*) is a stunning, pink-and-white flowering tree, often called the "Thai Sakura" or "Padmak," that blooms in autumn and winter (October-February) across Himalayan foothills and South-east Asia. Thriving at 1,000-2,500m, these trees signal spring, featuring vibrant, aromatic, and sometimes pink-white blossoms. - Web Source



It is one of the main aims of The Pure Life Society to promote, even in a very small way, this ideal of cultural unity and fellowship among the different races. The social and educational activities of this Institution are extended, though within very great limitations, to all races and creeds, irrespective of any difference.

- **Dr Swami Satyananda, JP, 1958,**
Founder-President,
The Pure Life Society

Contents

| | | |
|--------------------------|-------------------------|------|
| Women in peace building- | Mother A Mangalam | - 01 |
| From the Founder | - Swami Satyananda | - 02 |
| Editor's Note | - P C Shivadas | - 03 |
| Kavi Yogi Shuddhananda- | Sadhu Kailayar | - 06 |
| Forgiveness | - Ravindran Raman Kutty | - 08 |
| Sanskrit Literature | - Swami Satyananda | - 10 |
| Timeless Frames | - Editorial Board | - 12 |
| Moral Compass | - K Haridas | - 13 |
| Children's Corner | - Web Source | - 16 |
| Infant Care in Ayurveda | - Dr C D Siby | - 17 |
| Guru Purnima | - Datin Poonam Kukreja | - 18 |
| The Ego | - Gerry Pierse | - 19 |
| Be yourself | - J Maurus | - 20 |
| Recipes | - Mother A Mangalam | - 21 |
| The Malaysian Speaks | - Editorial Board | - 22 |
| Reflections | - Swami Paramananda | - 22 |
| Saying it in pictures | - Editorial Board | - 23 |
| Editorial Information | - Editorial Board | - 24 |

Chap Goh Mei



On this Chap Goh Mei night
lanterns shine bright
Families gather, hearts alight
Lovers exchange wishes
beneath moon's glow
Yet love's true meaning runs
deeper than we show

Love is a mother's gentle call
A father's pride that stands tall
Child's laughter across the hall
A sibling's hand when troubles
befall

It's the neighbour's smile from
across the way
A warm "how are you?"
to start the day
No distance too great,
no heart too small
When love unites, it conquers all

Tonight as lanterns lift
to the skies
Let grudges fade, and kindness rise
For wealth may fade,
but love will stay
The true blessing of this
Chap Goh Mei

- *Ravindran Raman Kutty*

EDITOR'S NOTE

- P C Shivadas

To err is human to forgive divine, is a saying English poet Alexander Pope in 1711 coined and captures a trait only we humans possess as the highest form of life on earth. It enables us to rise above ourselves and move on, no matter what the setbacks in relationships at every level – individual, family, society, nation and even global.

At the individual and most basic level it is a decision to step back from confrontation and conflict to allow good sense and peace to prevail. Are we as humans learning from our mistakes? Apparently not and this is where forgiveness comes in repeatedly as the saving grace.

Thus, in our everyday life, forgiveness plays a pivotal role in keeping the peace at every level of our existence – as individuals or collectively. No human relationship is perfect, as is all too clear in our human experience.

At the most basic level, forgiveness has been described as a fundamental we humans have and what helps keep us going as individuals, families, societies, nations and the world, despite setbacks in relationships that lead to break ups at all levels. We can lay blame on anything and anyone but there are no two ways about it -- we must come together for the collective good for our very survival and existence.

Global climate change is breathing down our necks and what needs fixing is a glaring example. We can lay blame and get angry all we want but, in the end, it is the collective effort that is required for our very survival.

If people believe one mistake will define them, their desire to admit their mistake and earnestly try to change may well be lost. Various religions teach us this principle of forgiveness and personal responsibility for what will help us grow as individuals.

Our everyday lives individually or collectively are reflected in the decisions we make about anything and everything. Making them wisely helps us redeem ourselves and save us from walking the perilous path of anxiety and even self-destruction.

In moments of anger, we can easily lose our ability to reason and therein lies the danger of where negativity can lead us. A wrong word or action can spiral out of control with all its negative implications.

But reconciliation is always best when the human spirit is pivoted on putting aside differences and going forward with forgiveness and co-operation for the common good.

Victors imposing their will on the vanquished may bring peace for a while but invariably deteriorates into renewed tensions and clashes. Forgiveness will always be tested, only sincerity will see it through.

Our human imperfections may well define us, but we also have the understanding to rise above them and be a credit to ourselves for our wellbeing and that of society.

Forgiveness is the trait, together with all the others such as dedication, sincerity, diligence and honesty that assures us, as individuals and collectively as The Pure Life Society, its continued success.



WOMEN IN PEACE BUILDING AND RAISING A GENERATION OF CHARACTER

- continued from front cover

For the woman it is all the more severe. Her nature is to serve her husband and win his love, to serve her children and win their confidence, to serve her boss to win his attention and to serve all with a heart to love and a heart to give.

The Way

How can a woman do this if she is not sound in body, mind and spirit, to face the challenges of the day which is increasing in leaps and bounds? She has her heavy responsibilities at home and at her place of work. She has to fortify herself in body, mind and spirit, stabilize her emotions at every juncture and replenish her vital energy which needs to be nurtured with exercise of mind and body for greater efficiency. But there is a thing known as "desire", which goes rampant amid all her responsibilities.

This is where a spiritual connection with the Supreme Source - Source of all our energy and wisdom, commonly called God, is necessary. And this connection helps guide her into right thinking, right understanding and helps her to exercise self-control, humility, forbearance, tolerance in knotty situations and also helps her maintain a calm state of mind. In this way woman can develop inner silence which would strengthen her in time of need. In simpler language, if she fortifies herself by connecting herself with the Supreme One through constant awareness of the Higher Principle, her life-style will be - 'God in head and hands to work' all the way.

The power of prayer is the most important weapon that can conquer any shortcomings in the human-being and this is something that has to be experienced. Constant repetition of holy words helps the mind to focus and that focus produces force to our thoughts. The power of thought-force that emanates from the power of inner silence is something that can build or destroy. But pure thought-force of good intentions brings forth positive results.

The materialization of all the physical developments and technological discoveries that we see everywhere is the outcome of pure thought force, that emanates from the mind of the human from depths of silence.

Character Building

This process of materialization is also the same in a woman who is pregnant. Under the theory of eugenics, the development of the character in a child starts from minus zero level, that is, the moment the seed is received by the woman. And the woman who is aware of this, has to make every effort to watch her thoughts, words and deeds that will mould the child in the womb with the relevant characteristics.

Practice of devotion to God during pregnancy would result in calmness and forbearance in difficult situations and flood her inner being with peaceful vibrations. And it would be advisable for the woman to read books of good import that would stimulate the cells in the brain and, if time permits, to learn, by heart, passages or lines from famous books for the increase of memory power, and gaze at beautiful pictures and scenes, all of which can build up the character of the child in the womb. That is as far as the brain is concerned. Periods set aside for contemplation and reflection would give the relaxation that pregnant woman needs at this time.

Then comes the use of two very important instruments in the woman - the ear and the tongue. Listening to words of good import and using the tongue for words that will help and not hurt. Going into places of excitement amid crowds can affect the child in the womb.

In days of yore, it was '*pantang*' to go amid noisy festivals. This, in a way, prevents contamination. Is it possible today?..... another million dollar question. Yet one has to be in the world but not be affected by the negativities in it. This is where the knowledge and practice of scientific living skills in fortifying oneself, and building up one's immunity comes in useful.

Then there is another element - sound. Sound has got a great power to influence the mind of man. Amid customs among the Muslims, as well as the Hindus, they have prayers recited into the ear of the new-

born child. And even during the naming of the child, the child's name is repeated three times in the ear. Listening to melodious music, songs that elevate the mind as well as intellectually stimulating talks, spiritually elevating passages and poems help the developing embryo.

Can such practices be brought back and be made aware to women and their families? - Character-building is known to start from the womb.

Security

Next, the feeling of being secure is very important for a woman. The husband has a great part to play in this matter, if he wants good children. If the feeling of insecurity is present in the pregnant mother, this feeling will seep into the psychological make-up of the embryo while in the course of development. Today, if you find so much of anger and even terrorism in the world, it perhaps could be because of a feeling of insecurity under which the individual has been nurtured and who resorts to such actions, even suicide bombing! In general, it has been observed that an intense feeling of insecurity, if pent-up, turns into uncontrollable anger.

The pregnant mother also has to take care that she builds up her physical self with proper diet, free of toxins and uric acid and which improves the digestive system, under the advice of a health specialist or a doctor. This needs a lot of self-discipline and self-control. Fresh air is also important and certain breathing techniques that can help to strengthen the body, mind and spirit in maintaining inner calmness and balance have to be regularly practiced.

Nothing should stand between the women's need to fortify herself and her other responsibilities. It may perhaps be relevant here to mention that the laws in the governance of a country have to change in order to accommodate women to help them live a life conducive to the growth of the child because every woman in today's world has to bring in income for the family to survive.

Therefore, with proper cultivation of the body, mind and spirit that has been broadly elaborated upon, one will find that self-confidence and inner security will be strengthened in the on-coming generation, so much so, that feelings such uncertainty and the fear of fall will be faced effectively and not cause the mind to revolt or fight.

Mankind has to go back to the essentials of life and be more cultured in living skills - not for mere remuneration but to be able to face life with resilience.

Education in Right Living Skills

All the afore-said ideals and way of life, if introduced in the school syllabus by way of introducing units such as family and marital education, the purpose of life, methods of self-protection and self-management, may perhaps in the long run bring about tangible results of that manifest peace.

It must be realized that an atom is a family of energy particles. A family is like an atom. Therefore it is necessary that the members in the family keep together, work together, think together and pray together in order that a generation of character can emerge.

Arthur Ford says - the father principle and the mother principle are two separate forces of God like flint and steel - the creative force from which power is born.

'Peace comes not by chance, but by change'. says by Dr Frank Buchman, the initiator of MRA. Perhaps, it may be relevant at this point to mention what the poet Milton had said. 'He for God only, and She for God in him'. This statement speaks a lot, doesn't it?

In concluding, I can only say that the transformation of the self will certainly lead to a world transformation emanating peace and plenty. □

KAVI YOGI SHUDDHANANDA BHARATI AND RAMANA MAHARSHI

- *Sadhu Kailayar, Ramanalayam, Sri Lanka*

- *From the book Ramana Periya Puranam written by Mr V Ganesan (grand nephew of Ramana Maharshi).*

Shuddhananda Bharati was an outstanding Tamil poet, Sanskrit scholar, song writer, linguist and *hatha yogi*.

The name of Swami Shuddhananda Bharati was enshrined in the ordinance of Pure Life Society in 1957 and it states, “The spiritual head for the time being of the religious order founded by Yogi Shuddhananda Bharati of India shall be the patron of the Corporation”. He was also the one who ordained Swami Satyananda, the founder of our Society. Kavi Yogi has visited The Pure Life Society and is famed for his input into the vision of the society. Many of Swami Satyananda’s initiatives were prompted by Shuddhananda Bharati.

Swami Shuddhananda Bharati as part of his early austere practices spent thirty years in pure silence. During the last five of these, he travelled across India and visited many saints because he wanted to see the truth face to face. Yet, he did not have the direct experience of the truth as extolled in the Vedas. In that hour of suffering, he chanced upon the book *Self Realisation* and came to know about Bhagavan Ramana at Arunachala.



That very night, he had a vision of Bhagavan in his Heart. He soon started for Ramanasramam. On arrival, he approached the mother’s shrine which was then just a hut. He saw Kavyakantha Ganapati Muni at its entrance and then heard a sweet voice from inside, saying, “Let Bharati come in.” It was Bhagavan. Before entering the ashram, the siddha purusha, Seshadri Swami, met him at the foot of the hill and said, “Go, go, go, Shuddhanandam! Get going until you go deep inside.” Later, the same saint urged him, “Run, run, Shuddhanandam! Ramana awaits you! Go inside!” Shuddhananda took one look at Bhagavan and fell at his feet in total surrender.

This is how Shuddhananda Bharati describes his first glimpse of Bhagavan: “I saw no human form. I felt dazed, effulgence enveloped me and Bhagavan dissolved me into silence. Bhagavan implanted grace in me and my eyes involuntarily closed themselves. I felt I was entering into the inner cave of my Heart. An hour passed like a moment and when I opened my eyes, I noticed that Bhagavan Ramana’s lotus eyes were riveted on me.

A voice from within said, ‘Now, you have felt it. The cave is open. The ‘I AM’ is the truth.’ After many years of intense sadhana, now, here at the holy feet of Ramana Maharshi, I experienced for the first time, the truth as my own inner reality, and caught hold of his holy feet and shed tears of joy remembering the sacred words of the saint Manickavachagar: ‘Today, you have risen in my Heart as a sun destroying all forms of darkness. I am swimming in ecstasy.’”

Bhagavan guided him to be in silence again and live in Virupaksha cave. Later, Bhagavan used to say, “Bharati can survive many days without food or even just living on a few neem leaves and a few peanut kernels.” By this time, Shuddhananda Bharati, a writer himself, was inspired by B. V. Narasimha Swami’s book, *Self Realisation*, to write a biography of Bhagavan in Tamil. However, this advanced yogi also had a strong urge to visit another saint - Sri Aurobindo in Pondicherry.

He pleaded with Bhagavan insistently, “I feel like going to Sri Aurobindo. Please, please, guide me.” Bhagavan gave him his assent. He spent twenty five years in the care of Sri Aurobindo, where he wrote the Tamil biography of Bhagavan called *Sri Ramana Vijayam*, meaning ‘The Advent of Sri Ramana’. The Tamil speaking population in India came to Bhagavan after reading *Ramana Vijayam*. Bharati subsequently went on to write many other biographies and became a well known writer.

Encounters are never by chance – they are destined to happen. The meeting of Swami Satyananda, the founder of Pure Life Society, with Kavi Yogi Shuddhananda Bharati was also destined. It was when The Yogi was a silent recluse in Pondicherry that Swamiji had met him. Swamiji had gone to the Aurobindo Ashram and he was fervent with the desire to become a monk, to become a sanyasi.

During the period between 1925 and 1950, for 25 years, the Yogi had remained in silent meditation. When Swami Satyananda (then Brahmachari Kailasam) walked into the Ashram and sought the blessings of the Yogi to admit him as a monk, the yogi had remarked, “you are already a yogi and I see the sparkle of a Karma Yogi in your eyes. I have no reluctance in admitting you as a monk”. Soon after he “ordained” the brahmachari as a monk and named him Swami Satyananda.

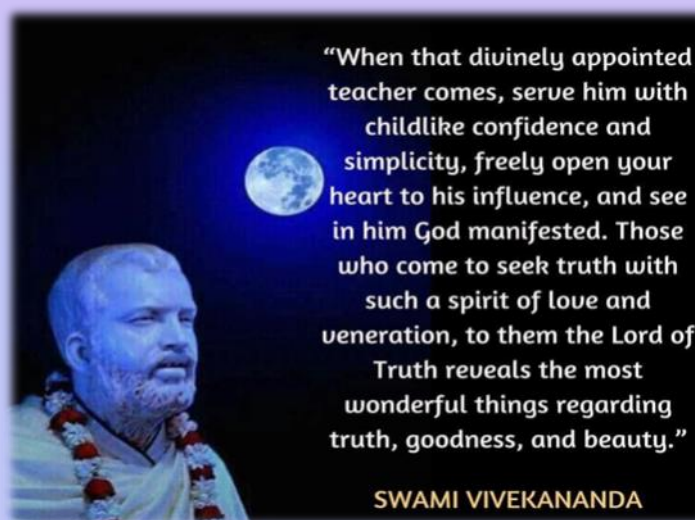
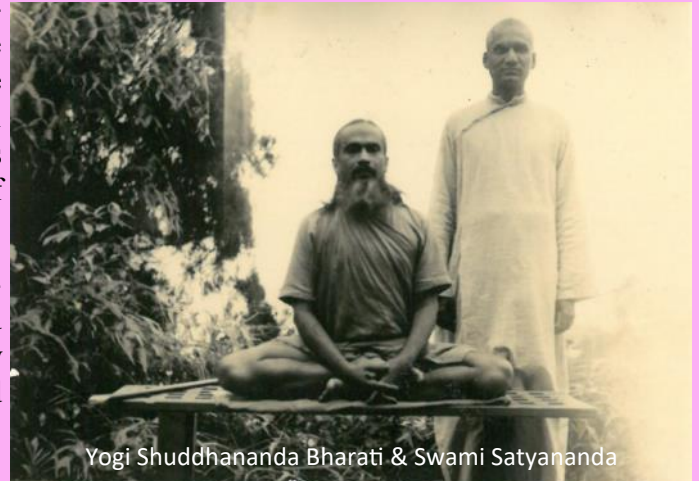
This meeting would concretise the principles of Universal Acceptance that Swamiji had envisioned for The Pure Life Society. When Swami Satyananda founded The Pure Life Society, it was only natural to invite Yogi Shuddhananda Bharati as its founding patron. Yogi’s patronage was later to be enshrined in the constitution of the Society.

Yogi came to Ramanasramam in 1970 to write the biography of Annamalai Swami. I received him and served him for a few days. Before leaving, he invited me to stay at his ashram in Chennai. I accepted his offer and found him to be most kind and affectionate.

One day, he made me sit next to him and shared with me something that is very important for all of us.

He said, “Ganesan, I saw you managing the ashram and bringing out The Mountain Path efficiently. People will praise your capacity in management. I too am willing to give away this ashram to you. I will do it right now if you are willing. But remember, even vast volumes of possessions will not help you erase and annihilate the possessor. I see clearly with my inner eye that your spiritual fulfilment is waiting at your doorstep. Do not fall into the trap of any possessions or any management thrust on you. You are ever free. Be the Self, plunge within, be the dust of the holy feet of Bhagavan who is now in your Heart. He is the universal Heart. The kingdom of God is within your infinite Self. Repose in the Heart. That is the truth.”

He further added, “Do not make the same error that I did. I focused on the glory of writing hundreds of books, building an ashram and chasing fame. Don’t do that. Stand by Bhagavan and obey him always. Remain at Arunachala as dust at Bhagavan’s holy feet.”



FORGIVENESS: THE QUIET STRENGTH THAT HOLDS US TOGETHER

- Ravindran Raman Kutty...a fellow traveller on life's journey, deeply committed to doing his best and gently cherishing every precious moment along the way.

Would we be who we are today without forgiveness? It is an uncomfortable question. Think back, the parent who gave you another chance after you lied. The teacher who let you retake an exam. The friend who stayed after a harsh word. The employer who said, "Let's learn from this" instead of "You're finished." The spouse who chose to repair rather than walk away.

Without those moments, many of us might have been defined by our worst mistake instead of our better potential. Forgiveness is often the bridge between who we were and who we are allowed to become.

What forgiveness is and is not

Forgiveness is the deliberate decision to release resentment or the desire for revenge against someone who has harmed us, even when they may not fully deserve it. It is not denial, not approval of the wrong, and not instant reconciliation. You can forgive someone and still set boundaries. You can forgive and still insist on justice or accountability.

At its heart, forgiveness is an inner act. It changes the way we hold the past, so it no longer poisons the present. It is less about them and more about who we choose to be.

What religions say about forgiving

Most faith traditions place forgiveness at the centre of moral life.

- In Christianity, believers are taught to "forgive seventy times seven" and to pray, "forgive us our trespasses, as we forgive those who trespass against us." Forgiveness is seen as a reflection of divine mercy.
- In Islam, God is "The Most Forgiving, Most Merciful," and believers are encouraged to pardon others, with the promise that forgiveness elevates one's own standing. Justice is recognised, but mercy is honoured.
- In Buddhism, letting go of anger and resentment is vital to ending suffering. Forgiveness is part of freeing the mind from hatred and attachment.
- In Hinduism, kshama (forbearance, forgiveness) is viewed as a virtue of the strong, not the weak; it is associated with self-control and inner discipline.

In many indigenous and traditional beliefs, forgiveness is woven into communal rituals of reconciliation, where restoring harmony matters more than punishing an individual.

Across different languages and cultures, the message converges: human beings make mistakes, and communities survive only when there is some mechanism to heal and restore.

Forgiveness, Excuse or saviour?

Because forgiveness is often misunderstood, some see it as an excuse, a way to sweep wrongdoing under the carpet, to avoid difficult conversations, or to shield powerful people from consequences. That is forgiveness used badly.

Real forgiveness does not erase responsibility; it reframes it. It says: "Yes, you did wrong. Yes, it hurt. But I will not let that wrong define me, or forever define you. I will seek repair, not permanent ruin."

In that sense, forgiveness is less an excuse and more a kind of saviour – not in a grand religious sense, but in a practical, human one. It saves relationships from being shattered by a single moment. It saves families from lifelong feuds. It saves workplaces from becoming arenas of silent grudges. Most of all, it saves the person who forgives from being chained to bitterness.

Forgiveness in a machine-age world

We are moving fast into a world of codes, algorithms, and machine language. Machines excel at rules: if X, then Y. They do not forget. They do not forgive. Their memory is perfect and permanent.

Human beings are different precisely because our memory is selective, and our hearts can change. We can look at the same person who hurt us and see not only the offence but also their struggle, their context, their growth. That “soft” capacity is not a weakness; it is what keeps society human in an age of automation.

But there is a risk. As interactions become more transactional and digital, we may start to treat one another like malfunctioning systems: when someone fails, we “reset” them out of our lives instead of repairing the relationship. Cancel culture, instant blocking, public shaming – all these can erode our tolerance for imperfection.

If forgiving and forgetting disappear, our communities may become more efficient, but they will also become colder and more fragile. Every mistake becomes a permanent label. Every conflict becomes a final verdict.

A world without forgiveness

Imagine a world with perfect memory and zero forgiveness. Every misstep you made as a teenager still held against you. Every angry message, every bad decision at work, every careless remark – frozen in time, replayed without context, without growth, without mercy.

In such a world:

- Families fracture at the first major conflict.
- Friendships do not survive misunderstandings.
- Marriages collapse under the weight of accumulated grievances.
- Nations stay trapped in cycles of revenge and historical hatred.

Progress, whether personal or collective, would slow to a crawl. People would become terrified of risk, of honesty, of vulnerability – because one mistake would cost them everything. Forgiveness is not just a moral ideal; it is a practical requirement for any dynamic, hopeful society.

We learned to walk because our parents forgave our falls. We learned to love because someone forgave our selfishness. We learned to lead because mentors forgave our early errors. Remove forgiveness from that story, and many of us would still be stuck at the first stumble.

Forgiveness does not mean forgetting the lesson. It means refusing to let the wound be the final word.

As you move through your own life, as parent, partner, colleague, friend, you might ask: who paid the price of forgiving you, so that you could become who you are today? And whose future might quietly depend on your willingness to forgive now?

In the end, forgiveness is less about erasing the past and more about protecting the future.

A fitting reminder comes from an anonymous saying:

“Forgiveness is the quiet power that turns hurt into healing and anger into understanding; without it, peace, love, and sanity simply cannot survive.” □



AN OUTLINE OF SANSKRIT LITERATURE

- A Lecture delivered by Dr. Swami Satyananda, Founder-President of The Pure Life Society before the Raffles Society, University of Malaya, on the 16th of March 1955)

PREAMBLE

Ever since Sir William Jones translated the immortal poet Kalidasa's *Abhijnana Sakuntala* in 1789, introducing Sanskrit poetry to the West, modern intelligence has taken a critical interest in the study of Sanskrit literature. Thanks to the indefatigable labours of a host of Oriental scholars after him, now almost all the extant major literary works of Sanskrit literature are available to man in the important Western languages, including English, and also in the Japanese and Thai languages.

Sanskrit is the ancient classical language of India. It is a fact that India, a culture as a whole, broadly speaking, is embedded in that language. Its influence is indelibly marked on almost all the languages of the civilised world.

Literally, the word Sanskrit means "put together" or "refined" (*sam(s)+kri+ta*). The term Sanskrit first occurred in the epic the *Ramayana*; previously it was simply known as the *Bhasha* (speech). All the living languages of India (excepting Tamil), including Sinhalese, draw their very life and soul from Sanskrit in one form or another. Tamil, though an independent language, has been enriched by Sanskrit and its literature models, and it must be observed that the fusion of the cultures of these two languages centuries ago has produced what is now known as Indian culture.

In spite of repeated social convulsions, religious reforms, and foreign invasions that India had been subjected to during the last twenty-two centuries or so, Sanskrit, as a classical language and possessing the richest literature in the world, still continues to occupy a very high and prominent place in the academies of the world. It was research in Sanskrit literature by European scholars that led to the foundation of the modern sciences of comparative philology and comparative mythology. The Malaysian languages and culture and the *Malay Adat* are replete with Sanskrit words, ideas, and culture.

Rightly does Prof. Max Muller observe, "This literature opens to us a chapter in what has been called the education of the human race, to which we can find no parallel anywhere else. Whoever cares for the historical growth of our language, that is of our thought; whoever cares for the first intelligible development of religion and mythology; whoever cares for the first foundation of what in later times we call the sciences of astronomy, metronomy, grammar and etymology; whoever cares for the first intimations of philosophical thought, for the first attempt at regulating family life, village life and state life, as founded on religion, ceremonial, tradition and contract (*samaya*), must in future pay the same attention to the literature of the Vedic period as to the literatures of Greece and Rome and Germany."

In one single lecture it is extremely difficult to give an idea of the enormous extent and variety of Sanskrit literature. Leaving aside the untold treasures that still exist in manuscripts and the still larger number of works which must have existed in the bygone ages and were lost through the ravages of time, as is evidenced by the references in subsequent works, Sanskrit language and literature give an acid test to the construction of Indology by eminent historians of India and scholars elsewhere.

VEDIC LITERATURE (3000–600 B.C.)

The term *Veda* literally means "knowledge," but in the general sense it designates "sacred lore" as embodied in the four *Vedas*, namely the *Rik*, the *Sama*, the *Yajur* and the *Atharvan*. The *Vedas* originally were one mass of literature, but in order to give it greater simplicity and appreciation, and perhaps to amplify sacrifices and

rituals, the great Rishi Krishna Dvaipayana Vyasa compiled and divided it into the above four books and taught each of them to his four chief disciples, namely Paila, Vaisampayana, Jaimini and Sumantu, and they in turn taught them to their disciples.

The *Vedas* are said to be of divine origin and therefore without beginning or end (*apaurusheya* or impersonal). According to tradition, none can study the *Vedas* without a teacher. The *Vedas* say, "approach a teacher with humility and spirit of service; only thus can the spirit of the *Vedas* become revealed."

The following hymn from one of the earliest portions of the *Vedas* (the *Satapatha Brahmana*) describes the good effects of such study:

"The study and teaching of the *Vedas* are pleasing indeed. He who follows this attains a concentrated mind; he does not become a slave to his passions; his desires come true, and he rests happily. Verily does he become a healer of his own self. Self-controlled, devoted, with a well-cultivated mind he attains fame and does good to the world."

Each of the four *Vedas* has four divisions, namely the *Samhitas* (3000 B.C.), the *Brahmanas* (2500 B.C.), *Aranyakas* (2000 B.C.), and *Upanishads* (1500 B.C.). These represent the four successive stages of development in Vedic religio-philosophic literature.

The worship of Nature with its primary forces as such was the earliest form of Vedic thought. The forces were called *Devas* (literally "Shining Ones"). In the *Samhitas*, men's emotions are expressed in lyrics, mainly in praise of different gods who, according to unbiased scholars, are allegorical and anthropomorphical representations of the attributes of the Supreme Deity. Later, these lyrical hymns were arranged and sacramental ideas gradually developed in and around them.

The combination of sacred verse and rites produced theological treatises called the *Brahmanas*, commentaries on the *Vedas* in their exegetical phase. They are written in prose and are cumbrous, rambling, and disjointed. The subject matter of *Brahmanas*, which are attached to the various *Vedas*, differs according to the divergent duties performed by the kind of priests connected with each *Veda* (*Sakta-Bheda*).

On the other hand, there developed a more philosophical conception about the nature of the *Devas* or gods, which culminated in the idea that all these gods are manifestations of a higher spiritual principle. The treatises dealing with this more philosophic conception were meant to be imparted or studied in the solitude of the forest and are therefore called *Aranyakas*.

The final part of the *Vedas* is a further development of this aspect of thought and is called the *Upanishads*, meaning literally "sitting near," which implies sitting at the feet of the Guru and learning the higher truths. The *Upanishads* are the intuitive expressions of various authors living in different ages. They do not present a coherent or consistent system of philosophy. They are the utterances of sophisticated anchorites who had glimpses into higher truths through earnest meditation. It is with regard to these Upanishads that Schopenhauer said, "They have been the solace of my life and they will be the solace of my death."

The *Rig Veda* is the very foundation of Vedic literature. *Rig* means a laudatory stanza, and therefore it is the *Veda* of verses. The bards of the *Rig Veda* no doubt possessed the monotheistic idea, in that dim age, however vague and primitive it might have been.

The *Sama Veda* is a book of chants (*Saman*). It is practically based on the *Rig* and meant to be sung to certain melodies.

The *Yajur* is also borrowed from the *Rig Veda*, but it contains original prose formulas to be employed in

various rituals. It is, therefore, a book of ritualistic prayers (*Yajur*).

The *Atharvana* consists mostly of metrical hymns based on the previous three *Vedas* (*trayividya*). It is mainly a book of spells and incantations appealing to the demon world and teems with notions about witchcraft current among the lower grades of the population from antiquity.

The essential subject of the Upanishads is the nature of the World-Soul, in whom all creatures find their evolution and dissolution, and the relationship of man to it. They lay stress on the miseries of life, which are perpetuated by transmigration or rebirth due to our karma or vibratory forces, both good and bad.

They say that by a life of purity and intense meditation alone, and not by rituals and sacraments, all miseries can cease and eternal bliss and peace be attained through the realisation of the Universal Soul. It is a matter of common knowledge that the fundamental doctrines of the Upanishads underlie every system of religion and philosophic thought in India and other parts of the world.

They attract all by their pure simplicity and sublime suggestiveness. The images they employ are poetic and mystical. The poetry of the Upanishads is full of mystic vibrations and peace; concise, yet deeply appealing to both intellect and emotion.

The theme of the poetry of the Upanishads is to express the inexpressible, to know the unknowable, to bring within the bounds of speech and thought that which lies beyond, to clothe the thought of the infinite in finite language. Yet the Upanishads take us to the very door of the infinite Deity, and with the flow of their song, a deep calm and repose settle over our minds.

To give an illustration of their sublimity, let me quote a verse:

"Poornamadah poornamidam
Poornath poornamudachyate
Poornasya poornamadaya
Poornamevavasishyate"

"All that is invisible is verily the Infinite.
All that is visible is also the Infinite.
The whole universe has come out of the Infinite.
The Infinite remains Infinite even though the universe has come out of it."

The Upanishads are innumerable, and their collected and codified number is about one hundred and eight. Sankara, in his commentary on the *Brahma Sutra Bhashya*, has referred to 12 classical Upanishads.

To be continued in the next issue.....



Timeless Frames



HH Dr Swami Satyananda and Sister Mangalam with well-wishers in the late 1950's.

MORAL COMPASS AND THE ETHICAL LANDSCAPE

- *K Haridas, Member, INSaF, involved in education, NGOs and CSOs*

How does personal morality interface with ethical responsibility? Very often we use the word morality and ethics interchangeably. Yet, I have realized that these are not the same. There are critical distinctions

While both deal with questions of right and wrong, good and evil, justice, responsibility and fairness they originate from different sources. They also operate in different spheres

Understanding this distinction is essential if we are to navigate the dilemmas of today's reality. With technology and modernization, rapid change and disruption we need clarity compassion and courage

We talk about absolute moral standards as a means of getting a handle on subjective values. What do values like honesty, purity, unselfishness, love, respect, non-violence and cleanliness, to mention a few, really mean for all of us.

A standard is a measure and when we objectify values as standards we develop the capacity to measure, to evaluate and see our own progress. Objectively viewing subjective norms gives us a handle that brings great clarity.

Morality is about individual principles, the non-negotiables in one's personal life. This is deeply personal. It speaks to who we are. This is what many refer to as their moral compass which helps in giving both direction and clarity to one's personal life and involvements.

These are often shaped by one's upbringing, culture, religion all of which shape our biases. Absolute Moral Standards give each of us the capacity to see a larger more inclusive picture, one based not on our biases but on our conscience. This opens the door from Religion to Spirituality.

"Only that which can be measured can be improved". An objective method for clarifying subjective values beyond rationalization. This approach has helped many transcend class, color, race and religious identities. This has also helped many become more congruent in their lives.

When you undertake an experiment of evaluating your life against these four and more absolute standards you get a deeper understanding of yourself. One not as you imagined yourself to be but as you are good, bad and ugly.

When you then act on your realisations through taking actions, this leads to restitution of all forms, forgiveness, sharing and seeing yourself afresh. Through this you gain personal life experience as these realisations are not abstract any more.

Values are no more fuzzy, soft and rational. The claim that my values are different because of my background, religion, race and color, becomes no more exclusively tenable. Human nature is the same as are all our inherent potential capacities.

This adds much to an individual's life in terms of helping people make decisions, choices and set goals. Yet beyond our personal reality lies a bigger picture. We also interact within organisations, institutions, companies most times within them and at times with them.

Morality asks the question, "What should I do?" or "What kind of person should I be?". This is within one's sphere of influence and with adequate reflection and introspection one can get some very interesting answers. This helps one frame a personal Vision/Mission statement

Developing this moral compass is invaluable. Perhaps it is a more restrictive system that focusses on duty, obligations and the right and wrong about rules and regulations. This is a very individual endeavor, personal, private and possibly communal.

Deeply held beliefs are often described as core beliefs. These could be very rigid. Being a vegetarian, a non-smoker or a teetotaler means holding onto practices that are personal and meaningful to the individual concerned. This is all about who I am and who I become.

This invariably focusses often on the goodness and badness of an action or the rightness or wrongness of the same. The ultimate source is one's conscience, feelings of shame, guilt or social disapproval often provide critical guardrails.

Ethics on the other hand is about our involvement with and within an organization more relational and societal. This concerns itself with principles and standards that govern how we live together. If morality governs the heart then ethics governs the system.

Both the moral question of what is right for me and the ethical issue of what is right for us to do together are essential. When one is absent there is a distortion with moral rigidity on one side and ethical emptiness on the other

It is the shared ethical framework that sustains fairness, accountability and trust within communities, professions and institutions. Here it is not about private virtue but about collective responsibility. It is a system within which personal morality must find its place

Here we meet diversity, people from different backgrounds, gender and interact with them with a common purpose. The key questions here are often "What should we do?" or "What are the rules we should follow as a group?"

It is about "How I should live?". This encompasses a broader view about everything concerning the good life, character and values than following a set of moral laws. Here we negotiate the common good, set the boundaries and spell out our expectations.

It is in this context that we come across "Codes of Ethics"; "Codes of Conduct"; Professional Codes and guidelines. In the global context we see this reflected in International Law; rules- based approaches, Constitutions and Diplomacy.

The enforcement in this case is often by a Governing body, Professional Association or social and International Institutions that issue judgments, declarations, licenses or provide permits. This could lead to the loss of a specific benefit or being fired from a position.

Very often there is a conflict between personal morality and ethics. While one is dictated by personal values that shape an individual's response, Ethics on the other hand represents the 'rules of the road'. The external guidelines a group or community agrees to follow fairly and peacefully.

I have my personal moral values/standards but if I drive above the speed limit prescribed and am caught, I have broken a traffic requirement. While I may not have done any harm to myself, I am held by law to a common ethical requirement.

This is so true also for those working within organisations. When there are clear guidelines of conduct and behaviour, accountability and transparency, then everyone within the organization appreciates the basis of working together.

The organisation has internal processes developed to ensure that deviation is immediately noticed and responded to. Boundaries are clear and this is the contribution of ethics. Beyond personal morality there is also ethical accountability.

There are also paradoxes that arise when an individual stands up to the collective. We see this amongst whistleblowers, reformers and truth tellers who act out of deep moral courage and at personal cost to themselves highlighting the reality that ethical systems sometimes need moral disruptions.

We will have to address the personal and collective in responding to the paradoxes that arise when considering means versus the ends; universal principles versus cultural relativity and personal responsibility versus systemic complicity.

In moral conversations there is often certainty; in ethical engagement there must be conversation. This calls for moral humility, a willingness to listen, to understand and to find a shared meaning in a pluralistic world.

Good intentions alone are insufficient. Ethical action requires awareness of how one's choices affect systems, communities and future generations. The moral impulse must evolve into social accountability.

Ethical maturity lies not in moral superiority but in moral empathy – the capacity to see another's truth without relinquishing one's own, balancing conviction with compassion

Morality without ethics can lead to narrowness – to self-righteousness that divides. Ethics without morality can lead to emptiness – to systems that justify anything so long as it is procedurally right.

This creative tension has to be managed. We must be mindful of precedents we create when clarity is lost. Lawyers defend victims transcending their personal moral beliefs even if the victim is wrong upholding their legal and ethical responsibility.

Medical doctors transcend their commitment to save lives when they have to attend to concerns of patients who want DNR (Do not resuscitate) to die and the same is legal in their nations.

In today's interconnected world, we need moral individuals who are ethically grounded and ethical institutions that are morally inspired. The harmony of conscience and structure, of heart and system of 'I' and "We" is what will sustain humanity's march forward.

When morality informs ethics and ethics refines morality, we move closer to our aims and aspirations in creating a more humane and trustworthy world. In doing so we uphold our collective guidelines expressed through International Law and rules-based approaches.

Ethics bridges morality on one side and legality on the other. □

A GREAT BATTLE

- Ven Sri Dhammananda, 'Why Worry?'

Life is an eternal battlefield.

The whole universe is a vast battlefield. Everywhere there is fighting. Existence is nothing but a vain struggle: molecules against molecules, atoms against atoms, electrons against electrons; men against men, women against women, men against animals, animals against men; spirits against men, men against spirits; men against nature, nature against men. And within the physical system itself is a great battlefield. The mind itself is the greatest battlefield.

Life is an eternal battle, a battle with two fronts: one outward, the other inward. The outer line of the first front is the intellectualism of all epochs. When its strength is exhausted, man draws back to the second front and seeks to fight anew from there. The stream of all epochs marks this battle line.

The man who is not at peace with himself cannot be at peace with the world, and external wars continue in order to hide from individual men that the real war is within. The one prayer of mankind today is peace, but there can be no peace in this war-torn world until the conflicts of man with himself are ended.

World history tells us that racial discrimination, colour bar, religious fanaticism, and the greed for political power and wealth have created enormous misfortune, misery, and trouble in this world, and have taken a heavy toll of lives in a cruel way. These issues have never contributed anything towards peace and happiness. People who thirst for power and wealth, and who are intoxicated with jealousy, create trouble and often try to justify their cruel acts with empty words while offending others. We are living in a world that is physically united but mentally divided.

"We live and work and dream,
Each has his little scheme,
Sometimes we laugh;
Sometimes we cry.
And thus the days go by."

INFANT AND CHILD CARE IN AYURVEDA – A HOLISTIC PERSPECTIVE

- Dr. C. D. Siby, B A M S, Chief Ayurveda Physician, Jeevana Ayurveda Centre, Kuala Lumpur

Ayurveda, the ancient science of life, provides a comprehensive and compassionate approach to infant and child health. Its principles emphasise prevention, gentle treatment, and the long-term wellness of both mother and child. Many common childhood conditions convulsions, eczema, digestive disturbances, teething discomfort and developmental concerns can be effectively managed when addressed early using Ayurvedic wisdom. The classical texts describe detailed regimens from pregnancy through childhood to ensure healthy growth, strong immunity, and balanced development.

Convulsions in Children

Convulsions often create intense fear and anxiety in parents. A child may suddenly become unconscious, with twitching of the body, rolled-up eyes, frothing at the mouth, and rarely involuntary urination. Ayurveda recognises that most convulsions especially febrile convulsions seen in children under five are more frightening than dangerous. These episodes usually accompany high fever due to infections such as sore throat, inflamed ears, viral illnesses, or contagious diseases, and the tendency usually disappears by age four or five.

Ayurvedic management focuses on quickly reducing fever, keeping the child safe, and restoring balance. Simple measures such as sponging with cool water, hibiscus paste application on the neck, and mild enemas help bring down temperature. Herbal internal medicines, medicated oils, and specific therapeutic procedures including nasal drops and mild detoxification are selected based on the child's condition. For seizures linked to epilepsy, deeper treatment addressing root imbalances is required.

Infantile Eczema

Infantile allergic eczema is among the most common skin conditions in babies. It often appears as red patches or tiny blisters on the cheeks, which may spread to other areas. Excessive itching and irritation make the child restless. Ayurveda identifies the causes early most commonly food sensitivities (cow's milk, eggs, wheat, citrus, nuts, seafood), reactions to soaps or oils, or vitiated breast milk.

Treatment begins with removing the offending substance. If the sensitivity is due to breast milk, the mother undergoes purification to restore the quality of milk. In infants, blood-purifying herbal decoctions, external medicated oils, diet regulation, and gentle detoxification (such as purgation) help clear the skin and prevent chronicity.

Teething Difficulties

While the first eight teeth in infants erupt with minimal discomfort, the molars that appear between 12–18 months may cause irritability, sleep disturbance, temporary diarrhoea, loss of appetite, or vomiting. Ayurveda recommends gentle external oil massage on the cheeks and scalp, herbal gum applications, and digestive-supportive remedies to ease discomfort and calm the child.

Brain-Injury Related Conditions

Ayurveda offers supportive care for children with brain injuries or developmental challenges including spasticity, cerebral palsy, ADHD, autism spectrum conditions, learning disabilities, and other neurodevelopmental disorders. Causes may range from birth trauma, infections like encephalitis, chromosomal abnormalities, premature birth, or childhood accidents.

Treatment focuses on enhancing the child's remaining functional capacity. Intensive oil therapies, herbal formulations, physical exercises to reduce spasticity and improve flexibility, and rejuvenation therapies help support neurological development. Emphasis is also placed on prevention proper regimens before and during pregnancy, careful labour management, and early infant care.

Holistic Preventive Principles

Ayurveda consistently emphasises that prevention begins long before the child is born. Maternal diet, lifestyle discipline, emotional balance, and proper postnatal care are foundational. The management of vitiated breast milk, attention to the child's diet, clean environment, avoidance of excessive travel, and maintaining proper ventilation are simple yet powerful preventive strategies.

Conclusion

Ayurvedic infant and child care offers a holistic pathway that blends prevention, gentle treatment, and long-term health building. By addressing the root causes of ailments, supporting natural immunity, and nurturing both mind and body, Ayurveda helps children grow into healthier and happier individuals. Its timeless wisdom remains profoundly relevant for modern families seeking safe, natural, and effective approaches to childhood wellness. □

GURU PURNIMA

- *Datin Poonam Kukreja*

Guru Purnima generally falls during full moon day in the Hindu month of *Ashada* (July-August).

It is celebrated to acknowledge the selfless induction of wisdom and knowledge by Gurus. The word Guru has its roots in the Sanskrit language where 'GU' means darkness and 'RU' stands for the removal of darkness. The festival is of paramount importance to the Hindus, who indulge in festivities as a means of paying respects to their respective Gurus.

The aspirants wake up early in the morning and take a holy bath and meditate on their Guru. If they can visit their Guru on this day, they participate in the *Pooja* conducted in the abode of the Guru. Otherwise they worship the image of their Guru in their own Homes.

Hence, it becomes only understandable for the entire day to be bestowed upon the Guru who illuminates our lives with the light of knowledge and wisdom. Guru is equated with God. A disciple considers his Guru as an incarnation or messenger of God who removes the veil of ignorance and shows the path of self-realization.

Therefore, in Hinduism it is important to worship and thank one's guru even before worshipping God, because it is only through Guru that one attains the knowledge of God. For many, their Guru was never out of their radar for even a minute.

Gurus in Hinduism are worshipped like the sun who is always shining in full glare and the disciples are like the moon that dazzles gaining the light from the sun. They are regarded as the apostles of God and they are the second parents for their disciples. They are the only persons who can lead mortals to the path of peace, spiritual gain and finally attain God.

People visit their Gurus on this day to pay respect, thank them and seek their blessings.

Guru Ved Vyas (Vyasa) is the most popular Guru in Hinduism, as he is the pioneer of the four Vedas, 18 Puranas and writer of the epic of Hinduism, the Mahabharata.

A famous verse illustrates the Paramount importance attached to Gurus.

**Guru Bhrahma Gurur Vishnu, Guru Devo Maheshwara,
Gurur Saakshat Para Bhrahma, Tasmai Sri Gurave Namaha.**

Meaning: Guru is verily the Creator, Protector and the Destroyer. He is in fact the Supreme Soul and therefore I bow down in front of Him in reverence and humility. □



THE EGO

Gerry Pierse, C.S.S.R., 'A Wider Vision', Reflections of God, Prayer and Church in the light of Christian Meditation

There is an Indian story about a king who was given a totally dutiful servant. The servant would perform, indeed anticipate, all of his wishes, and when not given a task would be restlessly demanding things to do. At first the king was delighted to have such a wonderful servant who relieved him of many chores.

After some time, however, he found that providing chores for the servant was becoming more exhausting than the chores themselves. Then he got an idea. He had the servant erect a forty-foot pole in the garden and instructed him to climb up and down when there was nothing else to do. In this way the king got his freedom back.

The Ego is a little bit like that servant. It is part of us, an essential and useful part of us, but it can also be a demanding tyrant. When we say the Mantra we are sending it up the pole and giving ourselves space from it. Perhaps the greatest thing that Christian Meditation does for us is that it helps us to deal with the Ego.

I would like to define the Ego as the selfish Self in contrast to the true Self which is the selfless Self. (This may be different to Freud for whom the *Id* was the basic drives. The Superego was the do's and don'ts to which we have been conditioned and the Ego was the referee between the two.) The true Self and the Ego are part of the light and shadow within us and through meditation we learn to hold them in balance. We learn to moderate the Ego which will bully us if not checked.

Our Egos are part of our upbringing. We have all been fixated, at least to some degree, at some childhood level of our development. Our past experiences give us Egos that are fearful and defensive because of the ways in which they have been indulged or deprived.

This fearfulness hinders our ability to let go in transcendence; to see and live values for their own sakes; to love and seek justice without having a selfish motive. It smothers our true selves, our better selves, the selves we were called to be.

The Ego is dualistic. There is me (Ego) and other objects. It is observing, fragmenting, comparing and measuring everything in terms of what is in it for me. The true Self on the other hand is whole, it seeks to integrate, to be one with the other, to have Agape, to love without strings attached. The Ego makes us love things and use people, the true Self challenges us to love people and use things.

Our Ego makes us desire to be great, and if it is not transcended it will stop at nothing to achieve that greatness. The Ego makes us want to grab recognition, position, title, approval. It makes us slaves to the opinions and approval of others. The consumer society thrives on the Ego. It makes us fear not having the right car, or smell or gadget.

The Ego loves shooting others down. It thinks, in some neurotic way, that it lifts itself by putting others down. It makes us jealous and competitive. It makes us feel threatened by the success of others.

The race horse "O Leo" is a picture of the Ego. He was a very fast horse but he had one big fault. As he led down the final straight, he would look back to see if any other horse was near. When he did this, invariably, he was passed on the other side.

The Ego is very stupid, very short sighted. It cannot see beyond its nose. It also has an insatiable appetite: feed it and it needs more feeding. Recently I heard the remark about someone, "Feed his Ego enough and he will work for nothing". The Ego does not know what is worth dying for. It is forever making mountains out of molehills, getting excited over non-issues.

The Ego is a little bully. Most bullies are cowards at heart. When you stand up to them, they back off. This is what we do when we meditate.

We just stand our ground and the Ego is exposed and backs off.

As we meditate, we first become more aware of the Ego when we are acting out of it. You may notice that you are getting angry. Before, anger was just a reaction that happened to you. What was repressed just squirted out at an unexpected moment. For the one who has been meditating there is a moment of realization: this anger is not because something is wrong but because my Ego has been challenged.

With this new awareness you have a moment in which you can choose to give in to the anger or you can set it aside. You can be mastered or you can be master.

This awareness may happen unconsciously. A man was telling me that he had been meditating for a year but nothing had happened. The children contradicted him, "When that lady backed into us this morning you just went out and discussed the damage with her. If that was last year we would have learned a whole lot of new words!"

The Ego is not you. It is only a part of you. If you let it control you, you hurt others, and do a lot of harm. If you just observe it, you can grow. When you listen to the Ego, it tells you who you are. It can be your friend.

For example, I have learned a lot about myself by listening to the times and places that I have felt inclined to lie. Why did I feel like lying here? Why was I threatened? Was that a neurotic fear or was there a real reason to fear? As I face the fear more and more, I get free from it. When we recognize the Ego as a part of our external personality we can distance ourselves from it and we can then be joyful, free people.

I like this story attributed to Aristotle Onasis.

A friend went to him and said "My daughter, Martina, has leukaemia. I need \$20,000.00 for treatment. Can you help?"

Onasis wrote a check for \$20,000. A few days later another friend told him that it was all a con job. Onasis simply replied, "I am so happy to hear that Martina is not sick."

I wonder if that would have been my response even after several years of meditation! □



BE YOURSELF

- J Maurus 'Just a moment please!'

A young girl, who had a somewhat exaggerated idea of her own good looks, one day suffered the pangs of remorse. Running to her mother, she confessed that she thought she was guilty of the sin of vanity.

"What makes you think that?" asked her mother, who was well aware of her daughter's failing.

"Because," the girl replied, "every morning when I look in the mirror I think how beautiful I am."

"That isn't a sin of vanity," her mother said.

"It's a little mistake you're making, that's all. It's your eyes that are playing you tricks so early in the day."

Many of us just see our exterior images in the looking glass, and, like the man in the Scriptures, go away, "forgetting what manner of man" we are. An old French proverb wisely states: "An ounce of vanity spoils a hundred weight of merit."

We deceive ourselves if we concentrate on skin-deep beauty and overlook the light that shines from the face of one who is not only "a hearer" but a "doer of the word." □

Recipes by Mother A Mangalam

DRUMSTICK GRAVY

Ingredients:

15 drumsticks
3 tomatoes
3 medium-sized potatoes
2 red chilies (non-spicy)
1 cup grated coconut
15 small onions
6 cloves garlic
1 tsp mustard seeds
1 tsp anise seeds
1 level tsp cumin powder
4 tsp coriander powder
½ tsp turmeric powder
3 sprigs curry leaves
Salt to taste



Method:

- ◇ Slice 9 of the small onions.
- ◇ Crush the garlic.
- ◇ Blend the grated coconut, remaining 6 onions, red chilies, and coriander powder into a smooth paste. Set aside.
- ◇ Cut the drumsticks into 3-inch pieces.
- ◇ Cut the potatoes into 6 pieces each.
- ◇ Cut the tomatoes into 6 pieces each.
- ◇ Heat 1 tablespoon of cooking oil in a wok.
- ◇ Add mustard seeds, anise seeds, curry leaves, and sliced onions. Sauté until lightly browned.
- ◇ Add sufficient water for a thick gravy.
- ◇ Add turmeric powder, chili powder, coriander powder, and cumin powder. Bring to a boil.
- ◇ Add the drumsticks, potatoes, tomatoes, and salt to taste. Cook until tender.
- ◇ Add the blended coconut mixture and bring to a boil again.
- ◇ Lower the heat and simmer for 10 minutes.

Serving suggestion:

Goes well with rice, thosai, chapatti, or bread.

*‘Feed your body with what it needs
Don’t feed the body with what you like’*

The Malaysian Speaks

Festivals remind us that curriculum is not neutral; it either bridges understanding or reinforces distance. As educators, our task is not to dilute differences, but to help students encounter them with curiosity, humility, and intellectual honesty. In doing so, multiculturalism moves from policy rhetoric into meaningful classroom practice.

- Assoc Prof Dr Muhammad Noor Abdul Aziz, School of Education Universiti Utara Malaysia, 'Rethinking multicultural learning through festivals', Your Opinion, The Star, 3rd February 2026.

Tunku Abdul Rahman Putra Al-Haj, Malaysia's first Prime Minister and the beloved "Father of Independence" (Tunku, as he was popularly known), did not see a country divided by race or religion. Instead, he saw one big family. He led with a fatherly heart and always put the happiness of the people first. He often said that our diversity was our greatest strength, not a weakness. He wanted a Malaysia where everyone felt they belonged.

- Tan Sri Lee Lam Thye, Chairman, Alliance for a Safe Community, 'Let Tunku's spirit be the true heart of our nation', Your Opinion, The Star, 9th February 2026.

Carry forward humility in success and hope in disappointment. Those who achieved excellent results must carry gratitude, not arrogance. The world needs brilliance anchored in empathy. Those who feel they have fallen short must carry courage, because resilience often builds futures stronger than early triumph. Carry forward the habit of learning beyond examinations. The real examination begins now, in choices made without answer schemes, in failures without marking rubrics, in kindness offered without reward. Carry forward faith, in oneself and in the unseen possibilities ahead.

- Assoc Prof Dr Muhammad Noor Abdul Aziz, Prof Dr Nurahimah Mohd Yusoff, School of Education Universiti Utara Malaysia, 'What every student should take away from the SPM exam', Your Opinion, The Star, 6th April 2026

Reflections

Salient Thought for the Day.

Until we learn to trust wholly in our Origin, we cannot express our highest.

Lines to Memorize.

I am always near thee.

Thou needst never call Me aloud,

I hear the silent whisper of thy soul.

Lesson.

When we are oppressed, we seek the remedy on the outside; but it is never found in the physical. We must seek our Source. Worry or anxiety is not caused by misfortune. It comes from lack of trust. It shows a need of spiritual unfoldment. Never let your mind be disturbed by outside happenings. Try to relax and be free from all anxiety. When we surrender wholly to Him, we can never come to grief in any way. When we understand our real being, infinitude dawns in our heart and we become a mighty factor in the life of humanity.

Prayer.

Take my hands and feet, my heart and mind,
O Lord;

Make what use of them Thou wilt.

I am but a lowly channel for Thy Divine power,
Manifest that power in whatever way Thou deem-
best.

Make me a conscious part of Thy effulgent Being,
And may I have no life separate from Thy Life.

- Swami Paramananda



Great minds of Yesteryears

The greatest error of a man is to think that he is weak by nature, evil by nature. Every man is divine and strong in his real nature. What are weak and evil are his habits, his desires and thoughts, but not himself.

- Sri Ramana Maharishi

*Saying it
in Pictures.....Activities
@ Pure Life*



Pongal (Harvest) Festival 2026 was held at the PLS Field, bringing together children and staff to celebrate the spirit of harvest and thanksgiving.



An English Literacy Pilot Program is conducted weekly at The Pure Life Society (PLS). It is organized and facilitated by volunteers from The Church of Jesus Christ of Latter-day Saints, with the aim of improving the English language skills of our children. We extend our sincere thanks to all the volunteers for their dedication and support.

அருள்சேர்ந்த நெஞ்சினார்க் கில்லை யிருள்சேர்ந்த
வின்னா வுலகம் புகல். - குறள் 243

Those with their hearts filled with compassion will never enter a
woeful world of darkness.

- Thirukkural

Be a part of Dharma....

Dharma Quarterly
published by
The Pure Life Society, to
encourage inter-religious and
inter-racial harmony.

We would love to have your
contributions.

Come, be a part of us.....

When we see men of a contrary character, we
should turn inwards and examine ourselves.

- Confucius



Dharma QUARTERLY

Devoted to

UNIVERSAL

RELIGION,

RIGHTEOUSNESS &

CULTURE

ONE GOD

ONE WORLD

ONE RACE

DHARMA Editorial Team

| | |
|------------------------------|--|
| Editor | - P C Shivadas |
| Design & Content research | - Geetha K Madhavan |
| Editorial Board | - Dr Amir Farid bin Dato' Isahak - S Sundareson - Joachim Ng |

For those who knew HH Dr Swami Satyananda, Founder-
President of The Pure Life Society, we would deeply appreciate
it if you could share your experiences with us. Write or email
to:

The Editor of Dharma
c/o The Pure Life Society (Shuddha Samajam)
Batu 6, Jalan Puchong
58200 Kuala Lumpur
MALAYSIA

Phone: + 60 3 7782 9391 / + 603 7785 1087

Email: info@purelifesociety.org.my

Web : www.purelifesociety.org.my



Published by: The Pure Life Society (Shuddha Samajam)

Batu 6, Jalan Puchong
58200, Kula Lumpur, Malaysia
Phone: +60 3 7782 9391 / 7782 8303

Printed by: Percetakan Bintang
No. 23 Jalan Perindustrian Maju Jaya
Batu 14, 46000 Puchong
Phone: +60 3 8068 3561