

SACRED SPACE

The three Gunnas

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Vedas are treasure of unlimited knowledge about creation, worldly matters, science, spiritualism etc. That is why all Vedas like Samved mantra 50, stress that to destroy sorrows, to attain long, happy life and to spread international brotherhood, all human-beings must listen and obey vedic preach. When the question about creation arises then.

Vedas ask- "Who am I" and in this connection preach about the creation of human body also. From Vedas, Rishi-Munis spread vedic knowledge preaching that human body is made of Prakriti which has Raj, Tam and Satva, three Gunnas wherein soul as well as God reside (Rigved mantra 1/164/20refer). So, we are souls and reside in human body made of Prakriti's three gunnas quoted above.

Nowadays, when the sun of Vedas has almost set down, as a result most of the saints and people do not know about Prakriti which has three gunnas i.e. Raj, Tam and Satva which are the reason (Upadaan Karann) of the creation which includes human body.

But in the absence of vedic knowledge, the so-called gurus hardly preach above Vedic subject and seldom give any vedmantra in support of their preachings or writings which is necessary vide YogShastra Sutra 1/7 as aagam pramann i.e. proof of ved mantras in support of preach/writing.

Idea of expressing the above views is this that in the case of explaining the Raj, Tam and Satva gunnas, such gurus etc. would either hardly speak about prakriti, its three gunnas i.e., Raj, Tam and Satva or neglect the same, being ignorant of vedic knowledge.

Now, let us pay our attention towards Atharvaved mantra 9/9/9 which preaches about Traitwad. Mantra states that the aspirant while living with the family of disciples of the learned acharya gets knowledge of the Ved vanni which gives him the unlimited knowledge of the worldly and spiritual matters. He pays his attention to know about the Traitwad i.e. about Prakriti, Souls and God by which the aspirant keeps himself free from diseases, remains without hatred and becomes the purest. So, we must try to follow the said preach in our lives (Atharvavedmantra 1/1/4 also refers).

But here, we are studying about the three gunnas (qualities) of non-alive matter - Prakriti from the eternal knowledge of Vedas which emanate directly

from God in the beginning of very creation.

Rigvedmandal 10, Sukta 129 and mantra 10/190/1 speak that after the lapse of time of the final destruction, only unknown and indescribable prakriti along with vedas are available before the God to create the universe. Prakriti is defined that it has three gunnas i.e., Raj, Tam and Satva. When the said three gunnas remain idle and do not work then this stage of three gunnas is called prakriti.

So, non-alive prakriti is the Upadaan Karann (reason) of creating the universe and alive Almighty God is the Nimit Upadaan karann (cause) of the creation. Because Prakriti alone, which is anon-

under the cycle of births and deaths but the human-beings who follow vedic path destroys the influence of said three gunnas and attain salvation.

Rigved mandal 10, Sukta 72 also briefs that Almighty God activates the three gunnas of Prakriti and thus creates the visible world from the invisible prakriti.

The next mantra preaches that from Upadaan prakriti which cannot be described, the described form is generated and then the whole world is created, directions, earth and all the living beings are created. Thus in the beginning of the creation, indestructible fire, the Sun (Surya) and from sun, the light of dawn

Prakriti that- "Satvarajastamasam Saamyavastha Prakriti" i.e. when the said three gunnas [qualities] of the Prakriti remain idle and thus do not act then this stage of the three gunnas is called "Prakriti" as said above. When the minutest power of the Almighty God acts in the Prakriti then as said above, the three gunnas become able to come into active form and the creation starts. As a result, Mahat, the first matter of the creation is made from Prakriti. "Mahat" is called intellect.

From Mahat (intellect) ahankar is made; from ahankar five Tanmatra, five senses and five organs of action are made; from Tanmatrayein (Sooksham bhoot), the five corporal matters (stool bhoot) i.e. fire (agni), water (jal), air (vayu), earth (prithvi) and space(akash) are made.

These are twenty four non-alive matters. Mann, buddhi, chitta, ahankar also originate from the three gunnas of Prakriti i.e. Raj, Tam and Satva. Therefore, the said three gunnas exist in mann, buddhi, chitta, ahankar. See, how important are these three gunnas of Prakriti to be understood.

Atharvaved mantra 10/8/43 states about the human body that- (Pundareekam) The source of doing pious deeds, (Navdwarum) has nine opening ways (Tribhihi gunnebhii avritum) covered/made with Rajas, tamas and Satva; these three gunnas of prakriti, is human body.

So after having the priceless human body, everybody must follow Vedas for knowing and doing pious deeds only.

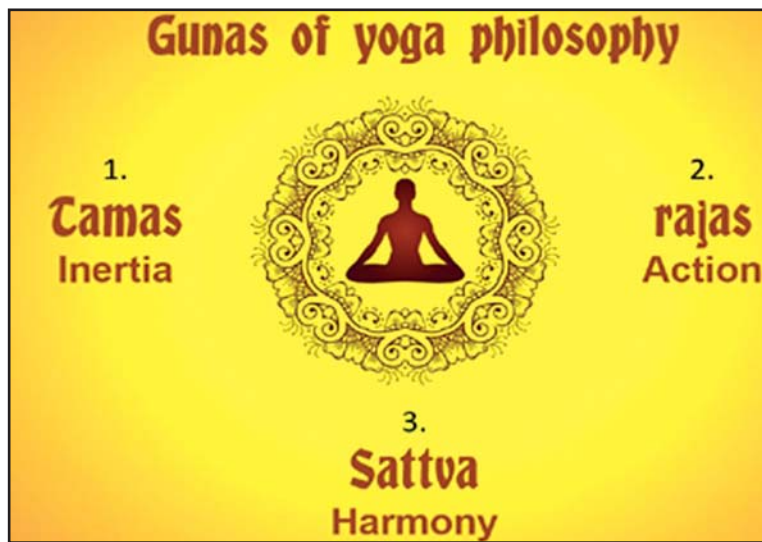
The purest soul is quite separate from any kind of influence of Raj, Tam and Satva gunn of prakriti. Idea is this that the relation of soul with prakriti brings the soul in bindings and the said contact of soul with prakriti is due to lack of judgement (Avivek) i.e., the soul comes into contact with Prakriti due to his lack of judgement.

So, Prakriti [Raj, Tam, Satvagun] under the shelter of God is to discharge its duty in two ways- First- helps the Yogi to attain salvation.

Second- helps those persons who want to enjoy the pleasure of senses in materialistic articles and pomp and show etc.

Yogi achieves the motto of life i.e. salvation whereas the persons who enjoy the pleasure of senses and indulge in illusion, destroy their lives, after death do not get human body and immerse in the sea of sorrows.

So main motto of the human life is to restrain the senses from indulging in three gunnas of prakriti by following vedic preach.



alive matter, is not empowered to create the universe itself. It requires alive matter i.e. God. As in the case of making pots, the non-alive matter clay requires help from the alive matter - Potter.

Rigvedmantra 10/27/7 preaches that the God only waters the unknown, indescribable and non-alive prakriti. Here watering means the minutest part of the power of God acts in prakriti and creation starts. (Yajurved mantra 31/3 refers).

Rigved states that the God is lord of prakriti and from prakriti He creates and destroys the universe. When the God targets Prakriti then creation from Raj, Tam and Satva gunnas begins and if does not target then the final destruction remains. Therefore creation and the final destruction, both are under the control of Almighty God.

Mandal 10, sukta 130 preaches that the human-body is made of unlimited atoms of Raj, Tam and Satva gunnas of prakriti.

Atharvaved states (Tisthra Prajaha) living beings have the qualities of Raj, Tam and Satva, so they definitely come

(Usha) is generated. So, we should remember that unseen Prakriti is the seed of universe, which is watered by God.

The definition of Prakriti is that it has three gunnas i.e. Satogunn, Rajogunn and Tamogunn. (Atharvaved mantra 10/8/43 refers).

Sattogunn is form of light, Rajogunn is active and Tamogunn is indication of remaining lazy. Therefore the Sattogunnis learned. Rajo gunni chitta desires glory, Tamogunni chitta is lazy, ignorant, non-ascetic and irreligious. When by doing hard work/tapasya, the Rajo gunni chitta destroys the cover of attachment then the aspirant by becoming Sattogunni attains dharma (moral duties-religion), knowledge, ascetism and glory and the chitta when destroys the Rajogunn then the aspirant gets knowledge of intellect and soul and attains Dharam megh Samadhi; wherein the soul realizes God.

Kapil Muni in his Sankhya Shastra Sutra 1/26 also clarifies the definition of

BOOK REVIEW

The Sweet melody of love

Vijay Wali

The story of this book is associated with displacement of a section Society from Kashmir Valley which soothes the eyes only and distracts one from the real feeling of burning of the body by scorching sun, in early nineties. Migration is a curse from which the hapless community still seems to be suffering. But every coin has two faces, a darker and a brighter also. So unbelievably migration has had its brighter sides also, which include literary pursuits also. The fact has emerged that the plough of migration has un-earthed some real diamonds lying beneath the subconscious of common folks, who by the winds of change and rains of uncertainty have sprouted into beautiful flower shrubs. Although the literary surge which came to notice in displaced Kashmir fraternity, can be compared to that goggle, which deceptively soothes eyes only but distracts the feelings of burning scorching sun, but nevertheless this interest has created, in them, a sense of belonging to their specific language and culture. In fact it has pleasantly become an oasis in the harsh desert of sufferings. Kashmiri literature has a long precedence of female poets, Lalla Ded wrote 'Vakiyas', Roopa Ded wrote 'Shalokas', Habba Khatoon 'Wachan', Arinimal 'Aaradhan' and Sham Bibi wrote 'Shalokas' and verses. This legacy proceeded via great thinkers like Bhaghiwaan Ded and the branch of Kashmiri Female poets was laden with bright flowers like that Bimla Raina, Santosh Nadan, Chandra Dassi and others in line who stood all along with their male counterparts in promotion of language and literature. Mohini Koul 'Mohana' is just another flower of this branch of female Kashmiri poets.

Mohini Koul 'Mohana' has already three poetry collections to her credit, the foreword of some of them stands written by none less than Gyan Peeth awardee Prof. Rehman Rahi.

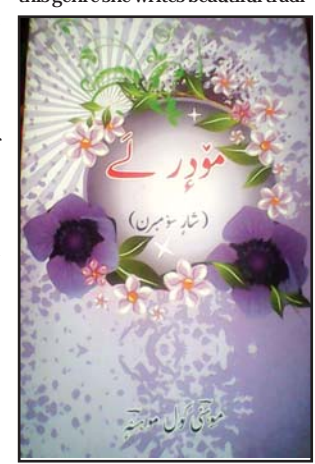
Mohini continues with her poetic pursuits and recent in this is her latest publication "Modur Lai", the sweet rhythm, which was recently released in a simple but impressive function attended by galaxy of writers and literary personalities, in K.L. Saigal Hall of the J&K Cultural Academy. As far as Mohini Koul 'Mohana'

's latest book "Modur Lai" is concerned, as its name depicts, the poetry contained in this collection is based on the sweet melody of love and compassion, both for God and his creation.

"Gul folim may kyah baharas, tas nigaaras wanitaway...!"
"Chhavihem chas intizaaras, tas nigaaras wanitaway...!"
(My spring has blossomed with flowers, please tell my beloved.)

I am waiting for him to relish me - please tell my beloved...
Mohini's poetry has a specific natural rhythm and under current sweet melodious message love.

A prominent feature of Mohini's poetry is depiction of social values and the sentiments involved in relations and bindings of society. Under this genre she writes beautiful traditional marriage songs called 'Wanun' in Kashmiri, the songs sung on happy occasions and render the sentimental tale of human relations and bonding.



"Oh my elder lovely daughter, may god bless you.
Let rainbow come to your plate, may you bloom with almond flowers"

By witty traditional folk songs Mohini Ji is doing a good job of preserving these cultural traits for the future generations. Being a woman herself she values all human relations and gives them a successful expression also.

"With whom I am married, may he live long.
I will perform my duties of being guardian of home
Feeding mother I am called as I cook for all.
I will perform my duties of being guardian of home."

A frisk through the pages of Mohini's book shows that she is a sensitive observer and apt in depicting the harsh realities of the drama called life.
"Kenh chiy neraan saelan ta saalan
Dodh-batkhevan thaalan manz
Kenhan na melaan tresh kari pyalan
Kenh che fasemeti zaalan manz."
(Some go to feasts and festivities, relishing good meals...
Some even don't get water in earthen cups....
Some are entangled in web) The book infact contains many genres of Kashmiri poetry there are Gazals, Nazams, Wanun, Venath and Waakhs also, where in the poet has described her feel of the things, the prominence of love and compassion and futility of the virtual bondage.
"Bar Poshgavtanitavkaschu kyah
Dadi thehndy cha karan kanh wahela
Myul chu sapdan mechi tazozris ha matyo..."
(The flower has withered and nobody is concerned. Does anybody remorse its grief. It is mixed with earth and autumn shredding).
Mohini Koul 'Mohana' 's poetry is structured on the common beliefs based on Kashmiri Shaivism and Sufi thoughts, so here vocabulary and accent, the style of poetry which is familiar and the strength of which is sheer simplicity.
"Mehavtam key panunzahoor, yehai venath me kartam poor..."
Ba wuchlith chon dishayan poor, yehai venath me kartam poor..."
(O! Show me your auspicious being, please accept my request...
Let me see in all four directions, Please accept my request....)
Keeping in line with the traditions Mohini Koul has also penned down some devotional songs "Leelas" also which have been incorporated in the book.
Mohini Koul's recent publication "Modur Lai" reiterates her commitment to poetry with social hues. When excluded from the set standards literary criticism, it is a superb effort of a poet of her age and stature.
The glitch which confronts the reader is, the improper editing of book, as different genres seem scrambled haphazardly in the book, some of them even stand mis-interpreted, although good or otherwise, all of them exist in the poetry collection. But this aspect does not dilute the thoughts conveyed in the book or ambience of folk and heretical traditions, which seems the motive behind publishing of the book.

NATURE

Terrace Gardening



Ashok Gupta

Soil mixture (potting Mixture) is the most urgent and important component of growing vegetables and flowers in terrace garden. As you know we have to provide best available nutrients to vegetables and flowers from the less deep soil mixture. A good potting mixture should

Initially it may look a bit costlier.

- * Peat-moss, with lime
- * Coco peat.
- * Vermi compost.
- * Bone meal.
- * Oil cake

Peat moss:- is a common ingredient for soil mixture, peat moss decomposes very slowly and holds large amount of water. It is highly acidic lime.

Coco peat:-Coir is typically packaged as compressed brick that will expand when mixed with water and helps in storing water.

Vermi compost:- it is an excellent, nutrient rich organic fertilizer and soil conditioner.

Bone meal:- is a slaughter house waste, it is rich in calcium, phosphorous. Some people avoid it because of its odour and religious concerns.

Oil cakes:- Oil cakes are the remains of the seeds, because of the nutrient content, they are good fertilizer.
Standard and best soil mixture for pots and terrace garden.

- Total Three Part
- 0.5 Part of peat moss
 - 1.25 Part of coco peat
 - 1.25 Part of Vermi compost

The above article is written as per personal experience and have raised terrace garden in my house, and has grown, lettuce, knolkhol, Haag, Palak Methi, beetroot and all the winter flowers including Chrysanthemum, Dahlias, Pansy, Salvia, Ornamental Cabbage, Drumstic Glabrosa, Marigold White, Orange and Yellow.

(The author is former Joint Director Floriculture)

Food safety

Dr Parvesh Kumar

From "Farm to plate, make food safe", the food which we consume undergoes a lot of process. It is food only that makes people healthy and it is food only that makes people diseased.

It is important to ensure if the food you are consuming is making you healthier or dragging you towards disease. Food safety is everybody's concern, and it is difficult to find anyone who has not encountered an unpleasant moment of foodborne illness at least once in the past year. Foodborne illnesses may result from the consumption of food contaminated by microbial pathogens, toxic chemicals or radioactive materials. Food allergy is another emerging problem. While many foodborne diseases may be self-limiting, some can be very serious and even result in death. Ensuring food safety is becoming increasingly important in the context our food supply becomes increasingly globalized, the need to strengthen food safety systems in and between all countries is becoming more and more evident. Food Safety refers to handling, preparing and storing food in a way to best reduce the risk of individuals becoming sick from foodborne illnesses.

Food safety is a global concern that covers a variety of different areas of everyday life.

The only aim is to prevent food from becoming contaminated and causing food poisoning. This is achieved through a variety of different avenues, like

Properly cleaning and sanitizing all surfaces, equipment and utensils
Maintaining a high level of personal hygiene, especially hand-washing, Storing, chilling and heating food correctly with regards to temperature, environment and equipment

Implementing effective pest control
Comprehending food allergies, food poisoning and food intolerance

Regardless of why you are handling food, whether as part of your job or cooking at home, it is essential to always apply the proper food safety principles. Any number of potential food hazards exist in a food handling environment, many of which carry with them serious consequences. The introduction of bottled drinking water and its popularity in urban areas has contributed to prevent waterborne and diarrhoeal diseases in countries with inconsistent water treatment. Political awareness and consumer education on food safety will help strengthen enforcement of food standards, improve hygienic practices, and prevent foodborne illnesses. The "WHO Five keys to safer food" serve as the basis for educational programmes to train food handlers and educate the consumers. They are especially important in preventing foodborne illness. The Five keys are as follows.
Keep food surfaces clean. Wash all

utensils, plates, platters, and cutlery as soon as used.

Separate raw food from cooked food.

Cook food thoroughly, to the appropriate temperature.

Keep food at safe temperatures, both for serving and storage.

Use safe water and raw materials.

Ensuring food safety starts with production, at the farm level. In this regard, misuse of agro-chemicals, including pesticides, growth hormones and veterinary drugs may have harmful effects on human health. The microbial and chemical risks could be introduced at the farm-level (e.g. using water contaminated by industrial waste or poultry farm waste for irrigation of crops). Good agricultural practices should be applied to reduce microbial and chemical hazards. Ensuring food safety requires due attention during harvest, transport, processing, storage and finally during food

openings in the can may lead to contamination

Do not buy frozen food with damaged packaging: packaging on frozen foods, as with cans and jars, should not be opened

Grab frozen foods and perishables last: place meat, poultry, fish, and eggs in the cart first, so that their juices do not drip onto other foods. Carefully choose fresh eggs: buy only non-cracked, refrigerated eggs. Be mindful of temperature: place all perishable foods that should be refrigerated or frozen in the appropriate place within two hours, wash hands and cooking surfaces thoroughly. Wash hands and kitchen utensils with soap and water after preparing each food item. Do not use the same utensils or surfaces for raw meat, poultry, and seafood as those used for other foods Cook (at safe temperatures)

One of my major pet peeves is seeing someone cook while wearing jewellery.



preparation and storage by consumers. Processed, frozen or ready-to-eat food is gaining popularity in recent years due to changing food habits, product diversification, busy lifestyle and mass production practices. In urban settings, there is a growing tendency to buy meat, milk and vegetables on the weekend and store these items in the freezer or refrigerator. Microwave ovens are often used for reheating of food. However, while using a refrigerator and microwave are part of daily life in urban settings, most users and food handlers rarely have a chance to learn how to safely store and reheat food.

Check for cleanliness: see if the retailer you buy from follows proper food handling techniques

Separate foods: separate raw meat, poultry, and seafood from other foods at all times

Do not buy open or bulging jars or cans: canned foods should be sterile. A bulging lid may mean that the food was under-processed and is contaminated;

Why anyone would (for example) mix ingredients with their hands, without first removing their rings, is totally beyond my comprehension! Your jewellery may be beautiful, but the microscopic germs lurking on and under its surfaces could put you out of action for days! So before you start cooking, remove the BLING! It should go without saying, but it's really essential that the rules of good hygiene must be closely followed in the kitchen.

The germs that can cause food poisoning are usually controlled by heating (cooking) and/or chilling (refrigerating) our food, but given half a chance, they can easily spread around the kitchen - via hands, chopping boards, cloths, knives and other utensils. Use paper towels whenever possible, if you can afford to buy them. Dish towels can be a source of cross-contamination so use them sparingly and change them regularly. Be sure to wash them in a hot-wash cycle.

(The author is Assistant Commissioner, Food Safety Jammu.)