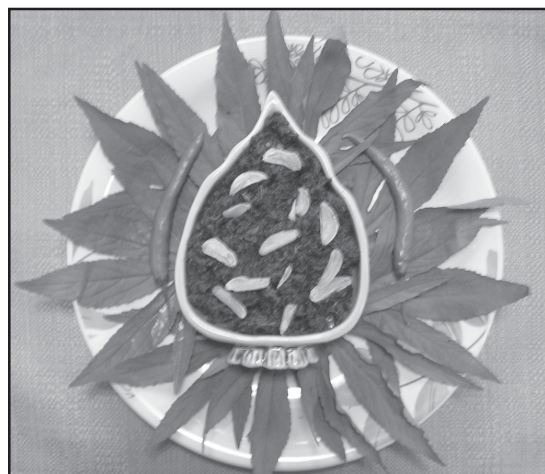




BY P.S. LAKSHMI RAO

Gongoora Chutney

2 bunches (2 pounds) fresh gongoora. Remove leaves, wash and dry them on a clean fabric or paper towels. Chop roughly.



2 1/2 tablespoons oil
4 long green chilies cut into two inch pieces
Large marble size tamarind without seeds and strings
1 tablespoon salt or to taste
1/2 teaspoon turmeric

Tadka

1 tablespoon vegetable oil
2 teaspoons fenugreek (methi) seeds
2 teaspoons mustard seeds
10 red dry chilies
1/4 teaspoon asafetida (hing)
1 teaspoon oil
10 garlic cloves peeled and cut lengthwise three pieces each (optional)

Heat 2 1/2 tablespoons oil in a large skillet in medium low heat. Add green chilies and gongoora and fry until gongoora reduces to half. Mix continuously making sure the leaves are not sticking to the bottom of the pan. Add tamarind and fry for three minutes in low heat. Turn the heat off and cool it completely. Sprinkle salt and turmeric.

Heat oil in a small pan. Add fenugreek seeds. Fry until light brown. Add mustard seeds. When they start splatter add red chilies and asafetida. Fry for a minutes. Cool popu and grind it into powder in small spice grinder or coffee grinder. Mix this powder with gongoora and chop in mini chopper. Do not blend it in a blender because it might become too soft.

In a small pan heat one-teaspoon oil and fry garlic pieces (if using) until light brown. Add this to gongoora chutney and mix with a spoon.

This chutney stays fresh for a long time if kept in the refrigerator in a tight lid bottle. Avoid wet spoons to serve.

Variation: Some people add chana dal and urad dal to the tadka.

This chutney tastes very good with rice, chapatties, and dosa. Gongoora is a green leafy vegetable with very sour taste. Little tamarind takes away any bitter taste from the leaves. This is a very popular dish in Andhra Pradesh. Lots of Andhras mix this chutney with rice and eat with raw onion pieces.

Gongoora Soup

1/2 cup chana dal (chick pea dal)
1/2 lb fresh gongoora leaves separated from their stems
3 cups water
2 long hot green chilies cut in to 2 inch pieces.
1/4 teaspoon turmeric (haldi)
1 teaspoon salt or to taste.
Small marble size tamarind (imli)

Wash gongoora leaves in a colander and chop them.

Put chana dal in a three-quart saucepan and wash. Cook dal with three cups of water in medium heat for 10 minutes. Add gongoora leaves to dal and cook for 10 more minutes.

Mix chilies, turmeric, salt and tamarind in to the soup. Pour more water if the soup is too thick. Continue cooking for five more minutes and reduce the heat.

Tadka

1-tablespoon oil
1/4 teaspoon fenugreek seeds (methi seeds)
1/2 teaspoon red mustard seeds
2 red dry chilies broken in to three pieces each
1/2 teaspoon cumin seeds
1/4 teaspoon asafetida (hing)
6 fresh garlic cloves peeled (optional)
2 teaspoons rice flour
1/4 cup water

Heat oil in a small dish and fry fenugreek seeds until brown. Add mustard seeds. When they start popping add red chilies, cumin seeds, asafetida, and garlic cloves. Fry for two minutes or until garlic gets blisters. Add this to gongoora pulusu. In the same popu pan mix rice flour and water. Add this to the pulusu and cook for three minutes. If it is very thick add little more water and cook for two more minutes.

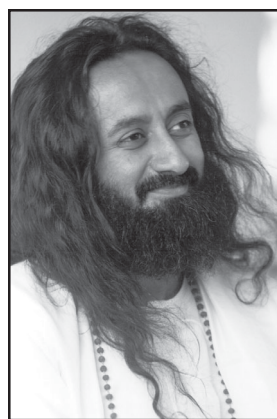
If you are using garlic you don't have to use asafetida.

Variations: This soup can also be made with thoor dal instead of chena dal. You can also make it with onions and no dals.



Spiritual Refuge

His Holiness Sri Sri Ravi Shankar is the founder of the Art of Living Foundation, a multi-faceted organization that offers a wide array of educational and humanitarian programs that uplift individuals, make a difference in local communities, and foster global change. To learn more, please visit www.artofliving.org/atlanta or contact us at 877-AOLIVING or atlanta@us.artofliving.org.



In the spiritual path, there are three factors: the Buddha - the Master or the Enlightened, the Sangha - the commune or the group, and the Dharma - your nature, your true nature. One of the main things in the Buddhist practice is taking refuge in all these three. Buddham Sharanam Gacchami means 'I take refuge in Buddha'.

Sangham Sharanam Gacchami means 'I take refuge in the assembly, the Sangha'. Dhammam Sharanam Gacchami means 'I take refuge in the true nature of things as they are'.

Buddha or the Master is the Enlightened. The closer you go to Him the more charm you find. You will never be tired of the Enlightened. The closer you go the more newness, the more charm, the more love you feel. It's like a depth without a bottom. Buddha's company will always be new and charming.

Master is a doorway. The doorway needs to be more charming than the world so that you will come to the doorway. Someone is in the street and there is rain and thunder, or hot sun. They need shelter. They look around, they find a doorway. They come to the doorway. The doorway is more inviting, more charming, more celebrative, more joyful than anything else in the world.

Nothing in the world could give that much peace, joy, pleasure. Once you come to the doorway, you enter the door and see the world from there. See the world from the eyes of the Master. This is a sign that you have come to the Master. Otherwise you may still be standing in the street and looking at the door. But once you have entered the door, then you will see the whole world from the eyes of the Master.

What does this mean? In every situation that you face, you will think, "If this situation comes in front of the Master, how would he or she handle it?" or "If this complication comes in front of the Master, how would he take it?" or "If someone blames the Master like this, how would he handle it?" See the world from the eyes of the Master all the time.

The world looks much more beautiful, not a nasty place. But a place filled with love, filled with joy, cooperation, compassion, and all virtues. The world is much more fun.

Looking through the doorway, there is no fear. You will look at the world without any fear. You will be in all relationships with everybody without any fear because there is shelter.

From inside the home, you will look at the thunder, you will look at the storm, you will look at the rain, you will look at the bright sun. Inside you have air conditioning.

Very cool, pleasant. Outside it's hot. You don't mind because there is nothing that can really distract you, disturb you, or take the fullness away from you. Such a sense of security, such a sense of fullness and joy comes. That is the purpose of having a Master.

All relationships in the world go topsy-turvy. All relationships can get broken or made up and

again broken. And there is craving and aversion. This is the world, samsara. But the Master is not a relationship. The Master is the Presence. What is necessary is to feel the Presence of the Master, not to make a relationship. Don't make the Master a part of your world. You feel the Presence of the Master, that is eternal. That has been there with you before, now, and will be there in the future, too.

Living with people

The second factor is Sangha, the group. The group is very charming from a distance but the closer you get to it, it pushes all your buttons and brings about all the unwanted things from within you. Any group is very good from a distance or with just a little acquaintance. If you think some group is very good that means you are not yet completely with the group in totality. When you are part of that group you will find some bickering will come up. That's why you find the other group better than your group.

It's really not the fact because you make the group. If you are better your group will be better. If you are not better anywhere you go you will make that group also like you.

Sangha has a reverse nature than Buddha - completely different. Once you are used to a Sangha you lose the charm in the Sangha. That is essential because while Buddha makes your mind one-pointed, Sangha, because it is of so many people, can scatter your mind. It will fragment it. Sangha's nature will be such though it is very supportive. If it is only repulsive all the time then nobody will be in the Sangha because our nature is not to be in repulsion. Buddha uplifts you. Just by Grace, by Love, by Knowledge He pulls you up. The Sangha pushes you up from down below. Buddha from above pulls you up and the Sangha pushes you up. And the Dhamma is to be in the middle. Your nature is not to go to extremes. Your nature is to be in balance.

Moment's worth

The main purpose is to come to the centre deep within you, which means to find your Dharma. This is the third factor. What is Dharma? Knowing this moment is what has been offered to me and that is how I take it. A sense of deep acceptance for this moment, for every moment is Dharma.

All the problems generate from our mind; all negativity comes in from our mind. The world is not bad; the world is beautiful. It is our world that is bad because our world has 'us' in it. We make our world ugly or beautiful. So when you are in your Dharma, in your nature, you won't blame the world and you won't blame the Divine.

The difficulty of the human mind is that it cannot be part of the world totally and it cannot be part of the Divine. It feels a distance from the Divine. Dharma is that which puts you in the middle and which makes you comfortable with the world. It causes you to contribute to the world, be at ease with the Divine, and feel that you are a part of the Divine. That is true Dharma.