

# Sthita Prajna



## Guru Vandana

*Om guravesarvalokanam Bhishajebhavaroginam  
Nidhayesarvavidyanam Dakshinamurtayenamah*

I offer my salutations to Sri Dakshina Murty, the guru of all the lokas, Who is the doctor who cures the disease of the worldly maladies, and the treasure house of all knowledge.

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**VOLUME 14**

**ISSUE 2**

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## FROM THE EDITORS :

*Do not wait until tomorrow. The immediate present is the time to earn God, to realize that God is abiding within you and everywhere around you. Inhalation is the living God in every human being. Learn to keep constant attention on the natural inhalation. To maintain this, one must meditate, meditate and meditate.”* **Paramahansa Hariharananda**

Year 2015 has been a year of great events in the ever expanding kriya activities all around the globe. It was also the year of Navakalebara of Lord Jagannath, and the Kumbhamela at Nasik and the opening of a new ashram in South America.

In this issue, Message of the Master explains the holy mantra “Aum, tat, sat- aum alone is truth,” the holy prayer that people used in ancient times. By realizing the inner meaning of the three words they achieved God-realization.

“How is it possible for anyone to be a stranger when we are all the children of God?” Prajnanavani talks of the indescribable joy you would feel if you realized your family was not limited to a few close relatives but everyone and everything you see in the entire universe.

Excerpts from Paramahansa Prajnanananda’s seminal works continue to elaborate on many spiritual truths. Jnana Sankalini Tantra has Lord Shiva answering the questions of Parvati on key kriya techniques of Khechhari and Shambhavi.

Continuous practice with sincere devotion over a long period of time is stressed by Patanjali. Practical Spirituality defines svadharma as the work that naturally comes to us.

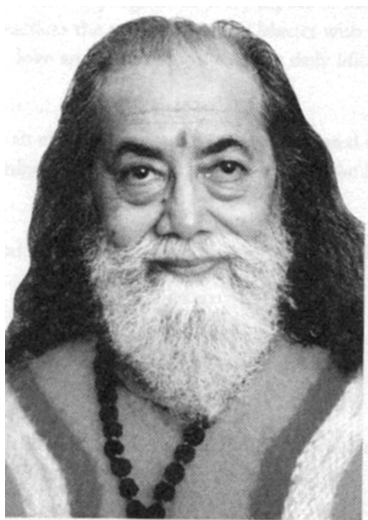
We bring you Christmas and New Year Messages and excerpts from other messages of Guruji and happenings and highlights of ashrams across the world.

Sthia Prajna wishes the readers a happy and prosperous New Year and thanks the sponsors for their generous support.

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# MESSAGE FROM THE MASTER

## OM TAT SAT



*om tat sad itinirdeso  
brahmanastrividhahsmrtah  
brahmanastenavedasca  
yajnascavihitahpura*

The Bhagavad Gita 17: 23

### Translation

Aum, tat, sat – this has been declared the threefold symbol of Brahman. By this, the brahmins, the Vedas, and the yajnas (sacrifices) were created in ancient times.

### Metaphorical Interpretation

*Aum, tat, sat* is the mantra, the holy prayer that people used in ancient times. *Aum, tat, sat* means that “*aum* alone is truth.” In ancient times, people used these three words

and realized their inner meaning. They achieved God-realization and perceived the divine force.

In this mantra, the three words are not really words. These three words independently as well as collectively represent the supreme almighty father. For example, in the Brihadaryanaka Upanishad it says, *sadevasoumyaevaatma*: “O dear student, *sat* is the eternal, indwelling Self, who is none but the almighty father.”

These three words not only symbolize the formless God and the indwelling Self, but also the *brahmins* (highly advanced spiritual persons), the Vedas (the holy scripture), and the *yajnas* (the ceremonial way of offering oblation to the sacred fire in sacrifices). These three are symbolically represented in these cosmic words, but they are nothing but the manifestation of the formless supreme almighty father.

Those who perceive *aum* in everything can easily understand its practical yogic meaning and are spiritual people

in truth. They are the knower's of Brahman (*brahmins*). "*Brahmins*" does not mean the top caste of the degenerated Indian caste system. In the scriptures it explains, *brahma janatiitibrahmana*: "The knower of the Brahman alone is a *brahmana*(or *brahmin*)."  
A realized person, a real lover of the formless God, is a *brahmana*.

The Vedas were originally known as the *triveda* or *trayiveda* (three Vedas), not the *chaturveda* (four Vedas). The three Vedas are Rig, Yajur, and Sama. The fourth Veda included as part of the *chaturveda* is the Atharva. The Vedas come from the root word *vid-* to know, to realize, to possess.

"Rig" means the "word" or the "object". Suppose a person is hungry and wants food. The speech coming out of the mouth with the feeling of hunger is Rig – "I am hungry."

"Yajur" comes from the root *yaj*, "to be united, to be associated." Yajur in this case is the word said to someone who can give or arrange food to be given. Yajur is the utterance of an inner feeling or

experience to another person who can understand it and provide help – giving food, in this case.

That person gives the food with love because he felt the hunger of the person within himself – this is *sama* (harmony, equality). By taking the food, the hungry man receives strength throughout his body. This is also Sama Veda.

Thus, the creation of hunger up to the stage of its satisfaction is materialized in three stages: Rik, Yajur, and Sama. In this way, one gets complete satisfaction and joy. Food is matter. The matter is also Veda. If one chants the word "food, food, food!" any number of times, the belly will not be filled. When the food is put in the mouth, chewed nicely with love and appreciation for the food, swallowed slowly and offered in the *vaishvanara* fire as a sacrificial oblation, then one's appetite will disappear. This is the process of Sama Veda.

The satisfaction of enjoying food and becoming free from the problem of hunger is called Atharva Veda.

These three Vedas are known as *aum* (*om*). God

absolute (Brahman) and the knower of Brahman (the brahmana and their spiritual experience as narrated in the Vedas and *yajnas*) are known as *aum tat sat*.

What is a *yajna*? Ordinarily, people think that offering oblation in the ceremonial fire is a *yajna*— fire ceremony sacrifice. But the real *yajna* is the breath. Oxygen is in the atmosphere, which is breathed in and out by the imperishable soul abiding in the body temple. With each breath oxygen travels to touch the real fire, which is the soul, the real God. In the Jnana Shankalini Tantra, it says, *brahmagnauhuyatepranam*: “The oxygen touches the indwelling Self.” Thus, *yajna* is life, all the activities of life, the fire ceremony of life – in man, animals, insects, plants, trees, and even in grain. It is the reason that everything is alive. This ceremony is the life of God. When one feels that every breath is an oblation to the fire in the fontanel for the love of God, this is the real fire ceremony. To know *aum tat sat* is real spirituality, the real oblation.

In the Isha Upanishad (Mantra 12), it says, *isavasyamidamsarvam*: “God is all pervading.” God abides and permeates everywhere. There is not a time nor a place to ignore the existence of God. Whatever one sees in the universe is nothing but the power of God. God Himself is remaining everywhere. God is *aum*. In the Yoga Sutras of Patanjali (1:27), it says, *tasyavacakahpranava*h: “*Aum* represents Him, the formless, supreme imperishable soul.” *Aum* is the integration of three aspects of God. Out of the many meanings of this mystical, eternal sound *aum*, one from the yogic approach is:

A – the imperishable soul, formless and omnipotent,

U – the conscious, super-conscious and cosmic conscious state,

M – the gross physical body and the gross quality of anything.

These three aspects remain everywhere, including in the three bodies – causal (A), astral (U), and gross (M) – in a subtle way.

In every human body, the imperishable soul, the marvellous power of God, abides in the three bodies and is the life of each one. A *puja viddhi mantra* (sacred chant practiced in the *nityakarmani* or Hindu rituals) intones, *omkarasya brahma rsi, gayatri chhandah, agnir devata, sarvakarma rambhe viniyogah* : “In the beginning of every work, I perceive the divine fire, the *gayatrivedic* hymns, Brahma, and *omkara*, the formless God.”

Any word said by any person is *aum*. First, the indwelling Self speaks from the top of the head in the form of thought. It is an inaudible word that comes from the almighty father to the indwelling Self. It is “A.” The indwelling Self creates speech for the tongue, but the thought has not come out. It is inside the gross body – and that is “U.” When the mouth opens, the word is expressed; this is “M.” The mouth is covered by two sets of teeth and a set of lips. If God, through the gross body, does not allow the mouth to open, the word cannot come out. Every word is the word of God. Every word is *aum*.

In the Bible (Luke 6:45), it states, “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.”

In India, many Brahmins, out of ignorance, said that females cannot chant the *aum* sound. This is sinful. They do not know that God speaks through the mouth, that God gives His inaudible talk to all human beings with every thought. Everyone must feel that every word coming out of the mouth is *aum*.

*Aum tat sat* is revealed before one chants *aum*. The supreme almighty father, hiding in the body in the formless state, allows each person to speak through the mouth. If He does not allow speech, man will be deaf and dumb.

In Kriya Yoga, there is a technique by which people can learn how to gain control over the tongue and at the same time feel God’s talk in every word and thought. God is A, breath is U, and the gross body M. Anybody saying anything can

feel that God is talking. This is also *aum*. This is the stage of knowing Brahma and the Veda. It is to become a *brahmana*.

These three words – *aum tat sat* – represent the supreme almighty father who exists in each body and in the whole universe. If people really

understand this verse and practice Kriya, then they can feel that without His love, the gross body is dead. Although God is in the dead, as well as the stones, the sand, the hills, and everywhere, He is more manifest in the living. This is *aum tat sat*.

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Inauguration of Brazil Ashram

## CHRISTMAS AND NEW YEAR-2016

Loving and Divine Soul,

Let the choicest blessings of God and the masters be upon all of you. I take this opportunity to pray for you and the entire creation while we celebrate Christmas and the New Year.

Merry Christmas and Happy New Year to all of you.

These celebrations have two meanings: honoring the coming of the Prince of Peace and remembering to use our precious time intelligently. Love for Christ and intelligent use of time are in reality one and the same thing.

Our love for anyone is reflected in our daily lives and in our attitudes during our day-to-day activities. As honey added to milk increases sweetness, similarly the teachings of great ones like Krishna or Christ add beauty to our lives.

When we begin a new year, let us ponder a few questions asked by ancient seers in India long before Christ was born:

*kodeshahkanimitranikah  
kalahkauvyayagamau  
kascahamka cha me  
shaktihitichintyammuhurmuhuh*

“Where is my homeland?  
Who are my friends? What is time? What is my income and expenditure? Who am I? What is my real strength or my source of energy? A sincere seeker should deliberate on these again and again.”

Let us contemplate on this verse:

Where is my homeland?

No doubt, we should love our home, village, town, or country. But we should expand our love for the entire universe, and we should live to serve all with the feeling that all belong to us and we belong to all. Our lives should not be directed toward hurting others, especially living beings. Above all, we should remember that this earth is our temporary dwelling place. We come to this world in joy for others, and we will leave the world joyfully. Our real place is at the feet of the Lord.

Who are my friends?

The entire world is our temporary home, and all in the world are our friends. No one is an enemy and we should dislike or hate no one. All living beings are ours. In reality, only God and gurus are our real friends. Good books are our friends. Silence and seclusion belong to us as friends.

What is time?

Time is not calculated in days, months, or years; it is calculated with every breath and every deed. Life is nothing but time accompanied by talent and opportunities. We should make the best use of it. We should not waste a single breath.

What is my income and expenditure?

People calculate their life's achievements by measuring accumulation of material wealth. But our real wealth is the love, devotion, and knowledge accumulated through *sadhana* and good deeds. Let all our sense organs, minds, intelligence, and time be used to earn the spiritual treasure.

Who am I?

This is the fundamental question, and we should try to find the answer through meditation and right action, and through self-enquiry and self-analysis.

What is my real strength or my source of energy?

Some think it is health and strength of the body; others think it is money or friends and relatives, but we should reflect deeply and find the real answer. Breath is our strength. *Sadhana* is our strength. Good thoughts are our strength. Good deeds are our strengths. Above all, God and the masters are our real strength.

Let us begin this New Year with positive transformation, creating more love, joy, and peace so that every breath will be a celebration.

Let the blessings of the Divine be upon all of us and everywhere.

With Love,  
Prajnanananda

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# THANKSGIVING MESSAGE

Loving and Divine Soul,

Let the choicest blessings of God and the masters be upon all of you. I take this opportunity to pray for you while Thanksgiving is celebrated in many parts of the world. It has become a social festival and people participate with love and joy.

The question might arise, whom should I thank? Normally, we express our gratitude and love to anyone who has ever helped or supported us. It can begin with parents, family members, friends, relatives, teachers, and so on. We can add many to this list. While eating food, we should be thankful to the farmers, the traders, and the cook. When we put on clothes, our gratitude can be extended to farmers, spinners, weavers, clothiers, and the sellers. If we look a little deeper, our love and thanks should not be limited only to humans, but should include birds and animals, and the five elements that include the earth, forests, mountains, and rivers. Looking at a beautiful flower,

when we feel the joy of beauty, we should not forget to thank its creator and caretaker.

With the expansion of our consciousness, our attitude towards others changes. A bond of love and compassion with all manifests, and there is absence of discrimination. Thus, the ultimate thanks is directed toward God through all living and non-living forms of the divine.

I remember a verse that describes the attitude of thanksgiving in daily life:

The Lord is my strength and shield.

I trust Him with all my heart.

He helps me, and my heart is filled with joy.

I burst out in songs of thanksgiving.

- Psalm 28:7

Beauty of the body, strength of mind, the power of intellect, material possessions, and name and fame are nothing but gifts from the divine. Our strength for activity and the protection we receive during our

lives is nothing but a gift from the divine. We should realize this, and it will lead to a state of trust and faith.

The Lord is our true support. Remembering Him and feeling Him during every breath is the source of real joy. Whom-ever we help or whoever helps is none but God. Let us love Him with every breath and always be grateful and thankful.

We can love God and His creation, and life becomes a song. This song is not with words; it is a flow of love and gratitude from the heart. This is practical spirituality and the art of successful living.

Let our attitudes change. Let us feel a loving relationship with all. Then our thoughts, habits, and speech will be charged with love and compassion. When we take food, we will spontaneously see whether someone is hungry and needs to be fed. We will never hurt others or create suffering for others. We will see ourselves in others and others in us.

Let us live with the attitude of thanksgiving and bring more love and peace in the world.

Let God and masters bless each one of us with love, peace, harmony, and gratitude.

With Love,  
Prajnanananda

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# PUNYATITHI MESSAGE

3 December, 2015

Loving and Divine Soul,

Let the choicest blessings of God and the masters be upon you all. I take this opportunity to pray for all of you as we celebrate the *punyatithi* (the day of *mahasamadhi*). Thirteen years have passed. Time is flowing and it waits for no one. When I reflect upon Shri Gurudev's life, I am recounting his life and achievements. How successful his life was. How dedicated and committed his mission was. What have we learned from him?

Time will pass in its own way, but we should watch ourselves: What is our attainment or achievement? Many years have passed since Gurudev's departure. We should consider our lives and actions.

A Sanskrit verse quite befitting Gurudev's life has a great message for all of us:

*upakaro-paro-  
dharmahparor'thah karma  
naipunyam  
patre-  
danamparahkamahparomoksha vitrishnata*

“Doing good to others is the best *dharma* (duty or religion).

To serve others is the real skill or tactic in life. To help the needy is the best desire, and freedom from desire is liberation.”

Here are a few things to be remembered and practiced in daily life:

1. Live for others.
2. Love all as the living presence of the divine.
3. Do charity for the needy.
4. Keep the flame of liberation burning in the heart.
5. Constantly feel that you are the soul free from all bondage.

Apart from doing our personal *sadhana*, such as meditating diligently, we should try to find some time to serve others with love and reverence. Masters have repeatedly directed, “Be good, do good, and see good.”

ShriGurudev's life was a beautiful integration of *sadhana*

and *seva*. His life was dedicated to the entire creation. His love was unique. He helped countless people since his childhood. His great source of inspiration was his loving and compassionate mother.

On this special day when we remember our beloved Gurudev, let us try to be humble,

try to cultivate compassion and love in our hearts, and try to serve and love others with sincerity. *Seva* (selfless service) will purify the mind and memory and reduce ego. It will help us progress on the path of spiritual development. Let us live not only for ourselves, but also for others.

With Love,  
***Prajnanananda***

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Punyatithi Celebration of Revered Gurudev, December 3, 2015

# **PRAJNANAVANI - THE VOICE OF WISDOM**

## **THERE IS NO SUCH THING AS A STRANGER**



How would you feel if you realized that your family was not limited to a few close relatives? Can you imagine the joy of knowing that you are a member of a family that consists of everyone and everything you see in the entire universe? This was the divine perception of Saint Francis, and it is also a perception that we can cultivate. There is a very simple way for us to begin to establish our relationship with each and everyone we meet, and that is to adopt the attitude that no one is a stranger. How is it possible for anyone to be a stranger

when we are all the children of God?

Many years ago, there was a holy man who was travelling by bullock cart from village to village. The only belongings he carried with him were some statues of deities and a few other items. He did not take any food or other provisions with him, since someone would supply his every need wherever he went. One winter's day he stopped in a village and, after securing his cart, knocked on the door of a nearby house. A woman appeared at the door and, even

though she had never seen this man before, asked, "Do I know you?"

He answered, "I am a relative."

"Hmmm...perhaps he is a distant relative," she thought. Not wanting to be impolite, she smiled and told him to come in, offering him some of the food she had just prepared. So the holy man promptly did as she had requested and sat down to eat the wonderful meal that was about to be served.

Just as they began to eat, the door suddenly opened and her husband walked in. Naturally he was very curious as to who the stranger was sitting there in his house, about to enjoy a delicious plate full of food. Yet, thinking it was not proper to ask, he decided to eat his dinner first and then ask his wife about it later. After they had finished their meal, they prepared a nice room where the holy man was to sleep, and then retired for the night.

Finally, the husband looked at his wife and asked her who their guest was. "Don't you know?" she said, "He is our relative."

"But I have never seen him before," said the husband.

"And I to have never seen him before," echoed his wife.

In those days, unlike today, people had faith in each other. Neither the husband nor his wife was the least bit concerned that he might do them some harm.

Next morning, after meditating and saying his prayers, the holy man offered his gratitude for the kindness he had been shown and was soon on his way. At that time, it was a common courtesy to accompany visitors to the outskirts of the village and wish them a safe journey when they were leaving, so that was what the husband decided to do. However, he did have an ulterior motive. As they were walking through the village, he was thinking of how he could find out the identity of their mysterious guest.

Just as the holy man was about to leave the village with his cart, the husband looked at him and said, "Sir, you are so kind. You have travelled such a great distance, and we will probably never see you again. Before you leave, I humbly request that you answer one question."

“What is the question you wish to ask?” the holy man replied.

“You told my wife that you are our relative. In what way are you related to us?”

“You have seen my bullock cart, but did you know that these wheels are made from a special tree? I found the same type of tree in your courtyard, so my bullock cart is made from the same wood as your tree, which means they are related to each other.” Then he smiled and added, “And you see, we are also made from the same tree. We all come from God.”

In this life, we often make distinctions between

people, considering someone to be our brother or sister, and another to be our friend, but the truth is that even our friends are our brothers and sisters. There is a beautiful song in Bengali that was written by a Muslim poet, whom many people believed to be a Kriya yogi. His name was Kazi Nazrul Islam. The lyrics to one of his songs are as follows:

“O Father, O Mother, the sun and moon are singing for you.

The sun sings for you during the day. The moon sings for you at night.

These little stars are just like lamps which are decorated to greet you.”

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12th Annual Sports at Hariharananda Balashram

# PRACTICAL SPIRITUALITY

## DOING WHAT COMES NATURALLY

Jyothi Bathina

We read this week about the importance of staying true to one's own nature rather than assuming one that doesn't come naturally. When Arjuna announces that he would rather beg for a living than to destroy his enemies, Lord Krishna scolds him for his weakness. He reminds Arjuna that he is a warrior by nature and warriors are meant to fight. To assume the role of a beggar, however simple and passive it might seem, would go against everything that Arjuna was born and bred to do, which is to fight with evil and maintain justice.

Lord Krishna insists that everyone must follow their *svadharma*, their duty as determined by their nature, rather than *paradharma*, which is a duty that is not natural to them. People tend to interpret this passage as restrictive, urging a strict division between socioeconomic levels or castes. And as is usual with any religious texts, people have used such false interpretations to exploit and control both women

and the less fortunate to keep rigid power structures intact.

We were confused by this at first, not sure if this was a good thing since it seemed to dictate a strict adherence to one's path with no chance of expanding it or changing it.

It was only after I shared my confusion with my father, who happens to be a monk, that we found a clear and helpful explanation.

Svadharma is based on our innate nature. To help me understand, my father used his own life as an example. He said that his own nature was extremely rajasic or active. He wanted as a young man to save the world, discover new sources of energy, harness the sun, dig deep into the earth, all in attempts to find solutions to society's problems. As he began his career as a research scientist and later became a director, he wanted to be top dog, to supervise and manage projects. As he got older and became more spiritual, he channeled that same drive for

activity and management into working for the Hindu Temple, starting a health plan for retired Indians, or becoming a meditation center leader.

All the activities he indulged in were true to his rajasic nature. Going against that nature and deciding to be a monk before he was ready would have been foolish and painful, even though he was eager to go to the next stage and often asked his Guru when he would be ready. His Guru, being wise, kept advising him to wait, and to continue doing what came to him naturally. He knew what my father failed to realize at the time, that while becoming a monk might seem like the fastest and easiest route to liberation, it was not yet his nature to be still and engage in contemplation and prayer.

As my father continued doing his naturally driven duty of being active in the world and helping others in whatever way he could, but still practicing sadhana, reading scripture, following a guru and being devoted to God, he says *Kramasannyasam* or gradual progress occurred. That is, from saving the world, to serving God in various ways, to finally

wanting to become one with God and letting go of all those outside activities, he now wanted only to be quiet, to meditate and do japa. As that finally happened, he no longer had to convince his guru that he was ready. His guru came to him and offered to initiate him into sannyasa.

So just as Arjuna was a warrior by nature, ready and armed to fight injustice, but in a moment of weakness, thinking it would be easier, wanted to throw down his weapons and beg for a living (*paradharma*), if we are active or intellectual by nature, we need to follow the *svadharma* of going through life, fulfilling that nature, rather than taking the easy way out, only to end up miserable. The only way to change and transform our nature is gradually, through *sadhana*. Eventually we will find our way.

It turns out then that this passage that has been misinterpreted so often and caused so much confusion is really not about castes and restrictions at all, but a blessing from a generous God to live out our true nature rather than trying to submerge it. The Gita urges us to be true to ourselves,

to live with a sense of devotion eventually rise above our human  
and gratitude and a spirit of nature and discover the divinity  
surrender, so that we can within.

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## **DATES TO REMEMBER**

### **January - March, 2016**

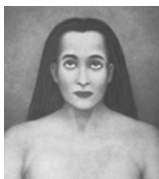
January 5	:	Birth day of Paramahansa Yogananda
January 14-20	:	IIKYS
January 18	:	Mahasamadhi of Sannyal Mahashaya
January 24	:	Birth day of Sannyal Mahashaya
February 12	:	Saraswati Puja
March 7	:	Maha Shivaratri
March 7	:	Mahasamadhi of Paramahansa Yogananda
March 9	:	Mahasamadhi of Shriyukteshwar

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**Inauguration of Brazil Ashram**

## Teachings of the Masters

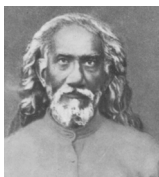
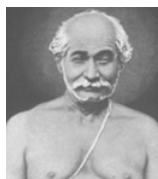


*"A living being means Shiva."*

**Mahavatara Babaji**

*"Do not wait for guru kripa (grace of the master). If you practice his instructions, his grace is automatically invoked."*

**Lahiri Mahasaya**



*"If one becomes judicious, reasonable, and attentive about many commonplace and ordinary things, one can achieve higher things."*

**Swami Shriyukteshwar**

*"Purity in thought, refraining from criticizing others, and freedom from vanity and ego are essential in spiritual life."*

**Sanyal Mahasaya**

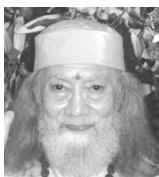
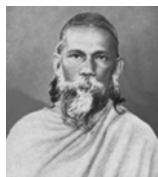


*"The more peace you find in meditation, the closer you are to God."*

**Paramahansa Yogananda**

*"We need a guide and a teacher in spiritual life as much as we need a guide and a teacher in material life."*

**Swami Satyananda**

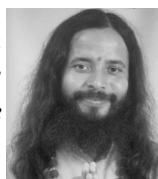


*"Be still and know that you are the living power of God."*

**Paramahansa Hariharananda**

*"One must constantly endeavor to be perfect in every thought, word, and action. One reaches the state of perfection through regular practice and integrated awareness."*

**Paramahansa Prajnanananda**



# MYTHS AND METAPHORS

## DEVI MAHATMYA



*ya devi sarvabhuteshu  
matrurupena samsthita |  
namastasyai namastasyai  
namastasyai namo namah ||*  
|| 47-49|

### Translation

Repeated salutations to  
the Devi who is in the form of  
peace in all living beings.

### Metaphorical Explanation

In this creation,  
everyone wants peace, calm,  
happiness, and joy, but most  
people seek happiness in the  
external world, in worldly  
pleasure and enjoyment. There  
is a reflection of calm and  
peace, but it is temporary.  
Where is real peace and eternal  
happiness?

O Divine Mother! You  
are the peace and calm that  
permeates everything. In the  
vast sky, your peaceful  
presence exists. In the roaring  
waves of the ocean, your  
hidden presence of peace is  
perceived.

O Divine Mother! Lift us  
up and hold us on your lap.  
Give us the taste of peace,  
calm, and happiness. Please  
teach us how to experience  
your presence in peace. As a  
child is peaceful and relaxed,  
free from all fears and anxieties  
when it is with its mother,  
similarly, the Divine Mother can  
be the source of real peace for  
all who experience divine union.

O Divine Mother, you are  
peace in all beings. You are the

manifestation of collective peace. You are peace within and without. We bow to you again and again.

Peace is possible when the mind and senses are disciplined. O Seeker! Practice self-discipline through expression of love and prayer to the Divine Mother, the embodiment of peace.

*yadevisarvabhutesu  
shraddharupena samsthita  
namastasyainamastasyai  
namastasyainamonamah*

|| 50 - 52||

### **Translation**

Repeated salutations to the Devi who is in the form of faith in all living beings.

### **Metaphorical Explanation**

In the Bhagavad Gita (4:39), the Lord said, shraddhavan-labhatejnanam: "A person with faith attains knowledge." Shraddha is "faith," the qualification of a sincere seeker, as ShriAdiShankara described repeatedly in his writings. Faith has three aspects:

1. Astikya-buddhi : an optimistic and theistic outlook. Pessimism opens the door to misery, while optimism and theism provide the strength to grow and reach the goal of life.

Faith is the primary requisite for every seeker.

2. Guru-vedanta-vakyeshushraddha : faith in the words of the guru-preceptor and the scriptures. Faith is the firm acceptance of the words of the guru-preceptor explaining the Vedantic texts. Scriptures bring understanding, laying a strong foundation for spiritual life. The teachers and the guru-preceptor teach the scriptures in a practical manner.

3. Shratsatyamdhi yateitishraddha: faith is the ability to behold truth in every aspect of creation. God is Truth. A true lover of God is a lover of Truth.

O Divine Mother! You are the faith in all beings. Faith makes life pleasant, joyful, and peaceful. Let faith flow ~ faith in oneself, faith in the path, faith in the scriptures and the words of the guru-preceptor, and faith in you.

O Divine Mother! We bow to you again and again as the manifestation of faith. Faith will make us strong, and faith will grant us freedom from the play of ignorance.

O Seeker! Cultivate faith, optimism, hope, altruism, and self-motivation. It will give you strength within to overcome

your own weakness and will inspire you to evolve in every possible way.

*yadevisarvabhutesu  
kantirupen samsthita  
namastasyainamastasyai  
namastasyainamonamah*

||53- 55||

### Translation

Repeated salutations to the Devi who is in the form of luminous complexion and loveliness in all living beings.

### Metaphorical Explanation

The ordinary meaning of kanti is “complexion or loveliness.” Every manifested being has this beauty — tiny flowers to humans are blessed with it. A star twinkling in the sky, a vast blue ocean, or a chirping bird can steal the mind and fill it with love and peace.

Etymologically kanti is kambhavekti, derived from kam, which means “happiness,” “water,” “head,” and “attractiveness, loveliness, brightness, wish, and desire.”

1. Real beauty lies in happiness. When a person is happy and cheerful, a loveliness floods his visage and form his complexion begins to glow.

2. Water represents purity, cleanliness, life, and love. Thus complexion and loveliness are symbolized by water.

3. The head is for thinking, deliberation, and decision making.

4. Attractiveness: when the brain is filled with good thoughts, loving ideas, and productive actions, there is kanti (brightness and luster).

O Divine Mother, you are present in all as kanti (loveliness and brightness). You are the soul, the life energy everywhere. Because of your active presence, life and beauty abound. A dead body has no beauty or luster. One's ego, ignorance, and pride hide your pervasive beauty.

O Divine Mother! Let ego and emotion dissolve in the ocean of your love. Let our minds be fulfilled, attracted to your alluring beauty. Your beauty is visible individually as well as collectivity. O Divine Mother! We bow to you again and again.

O Seeker! Cheerfulness, joy, and hope bring forth the real beauty in you and help you to perceive beauty in the creation. Try to see goodness in yourself, as the Divine Mother is present in all.

*yadevisarvabhutesu  
laxmirupena samsthita  
namastasyainamastasyai  
namastasyainamonamah*

|| 56-58||

### Translation

Repeated salutations to the Devi who is in the form of prosperity and wealth in all living beings.

### Metaphorical Explanation

Lakshmi is a beautiful word with multiple uses and connotations. Lakshmi is the divine consort of Lord Vishnu the daughter of the ocean of milk. She is the goddess of prosperity, fortune, wealth, and beauty. She is the Divine Mother who looks after the creation.

Lakshmi is derived from the root verb laksha, which means “to perceive” and “to notice.” Everyone tries to measure prosperity as success. But who is the real source of success? Who is the real beauty behind all glamour and charm?

One meaning of lakshmi is prana, the life energy, or the breath. If there is no prana (no breath), where is the beauty of prosperity? The Divine Mother is present as breath, beauty, talent, and success in all living beings. The Divine Mother as Lakshmi is providing breath to every living being. Day and night there is the flow of breath. Unfortunately, most living being

cannot feel the presence of prana, the life energy in themselves because of the predominance of ignorance and negligence. O Divine Mother! You are Mother Lakshmi. You are present everywhere at all times. Your loving and caring presence is not easily perceived or noticed. Through your grace and the guru-preceptor’s, you are clearly visible to me. I bow to you again and again.

O Seeker! Never be proud of your beauty; it is a gift of the Divine Mother. If you have prosperity, never develop ego; it is her grace. All the success in your life is the shower of love of the Divine Mother. In reality, she is your everything. Love her in all of your success

*yadevisarvabhutesu  
vritti upena samsthita  
namastasyainamastasyai  
namastasyainamonamah*

|| 59-61||

### Translation

Repeated salutations to the Devi who is in the form of activity in all living beings.

### Metaphorical Explanation

In this mantra, the Divine Mother is described as vritti. Vritti means activities like a profession or trade, a state or

condition, or a modification of the mind, intellect, and so on. Every human being who depends on his or her own inherent nature and ability accepts a profession such as farming, business, and so forth. The Divine Mother is the propelling force that keeps everyone engaged in activity. Every living being also passes through different states and conditions, such as happiness or unhappiness, and pleasure or pain. All these experiences are possible due to the play of the Divine Mother.

Vritti has a special meaning in the Yoga Sutra of Sage Patanjali (sutra 1:2). Yoga is the cessation or modification of the mind and the memory (yogachitta-vritti-nirodhah). The mind is a gift from the Divine Mother to every living being and especially in humans. This mind constantly changes. As the mind functions, the intellect, which makes decisions, transforms (modifies). This is buddhi-vritti. The masters have said: “As the ocean and the waves are one, similarly, thought and God are one.” Every thought in the mind, which arises from its modification, is nothing but the play of the Divine Mother.

O Divine Mother! You are present in every living being as vritti — the form and root of all activity. However, an ordinary person is unable to realize your play. O Loving One! From your infinite grace, you have given us the ability to recognize you in the form of vritti. In the cosmos, constant change and modification manifest. Realizing your presence in all these conditions, states, and activities, we bow to you again and again.

O Seeker! All your activities should be offered to the Divine Mother because she is the propelling force behind all of your actions. If you practice this, then you will be free from the clutches of ego and law of karma. It will open the door to freedom.

*yadevisarvabhutesu  
smrutirupena samsthita  
namastasyainamastasyai  
namastasyainamonamah*

|| 62-64||

### **Translation**

Repeated salutations to the Devi who is in the form of memory in all living beings.

### **Metaphorical Explanation**

After offering prayer to the Divine Mother as vritti, that is chittavritti, which is the

modification of the mind, actions, and so forth, the Divine Mother is addressed as Smriti. Smriti in Sanskrit is derived from the root verb smri with a suffix ktin, which means “remembrance, reflection, and memory,” “a code of law,” and “an understanding.” Every living being is blessed with a divine gift from the Mother — memory or remembrance. Memory is recall from the storehouse of impressions, which was developed during every activity along the journey of life. When impressions become vibrant and active, they become memories. Memories (the impressions) do not die with death. Experience and memory evolves us, ultimately leading us to realization.

Smriti is also a code of law. Laws are designed to discipline human life for all-round development. VyasaSmriti, the law book attributed to Sage Vyasadeva, and ParasharaSmriti, the book of Parashara, are examples. These law books have some eternal and universal values and others that were conditional on the time and place. A law considered good at one time, may not be applicable at

another. As a mother adapts her behavior to fit every child’s requirement, similarly, the law books and smritis are modified to fit a particular time and culture.

Smriti means “understanding.” Real understanding is of two types: understanding the transitory nature of the world and the body, and understanding “Who am I,” which leads to Self-knowledge.

O ever compassionate Divine Mother! To free us from the beginning less and seemingly endless drama of ignorance, you have appeared near us as smriti — remembrance, discipline, and understanding. Words cannot articulate our gratitude; we can only bow to you again and yet again.

O Seeker! Do you feel tired of this drama of life? Do you want to be free from the cyclic play of life? Then discipline yourself to remember the ever-loving Divine Mother in every breath. She is smriti, she will cleanse your memory by erasing unpleasant impressions and allow you to feel her presence in every step of your life.

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## EPISODE FROM MAHABHARATA

### A FATEFUL GAME OF DICE

Dhritarashtra was persuaded by Duryodhana and Shakuni to invite Pandavas for another game of dice since they knew it was not possible to win them in a direct battle. When Dhritarashtra objected, saying, playing dice is not winning over them but opening door to conflict, Duryodhana started speaking more harshly to his father.” You are speaking like a wise man, but you do not know the wise path.”

He said,

“ He that is devoid of intellect but has merely heard of many things can scarcely understand the real import of the scriptures, like the spoon that has no perception of the taste of the spoon that it touches.”

In trying to get his fathers consent to his mission, Duryodhana continued,”One who does not his own intellect or means of understanding, only hearing this and that and then telling others, is not a sign of the wise person. Just like a soup

ladle, he never tastes the delicacy of the soup. The ladle is just moving in the pot of soup. Likewise, are you telling me that someone should be happy with the prosperity of his enemies? Should someone be at peace when seeing his enemies grow? Is it not wise to eliminate the enemies before they grow and become stronger? Is it not wise to treat the disease while the disease is in the initial stage? My father, Pandavas are a disease: They are the enemies and thus they should be eliminated. Intelligent people eliminate their enemies by hook or crook. If one cannot deal with them directly face to face, one then has to eliminate them in a very tricky way. Indeed, this very thing has been said by Brihaspati, the guru of the celestials in the heaven.”

Let us look at our own spiritual life. For a spiritual seeker, anger, ego, and pride are the enemies. For a person with ego, meditation, prayer and good company are the enemies. For this reason perception of

enemies differs from person to person.

Duryodhana and Shakuni tried to convince Dhritarashtra to allow gambling and play of dice. They also tried to convince him to invite Yudhishtira to come and play dice in their kingdom.

### **Invitation To The Play Of Dice.**

After listening to duryodhana and Shakuni, Dhritarashtra said that he had to talk to Vidura. Vidura was not an ordinary person: he was a person of knowledge. Vidura told him, “Never allow to do this. You do not know what the Pandavas are. If you allow this you will bring destruction of the dynasty. If necessary you could ignore your own son.” There is a beautiful verse in the Mahabharata (UdyogaParva 128:49):

“ For the sake of a family, an individual may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly for the sake of one’s self the whole earth may be sacrificed.”

To save one’s own family, one can ignore, void, or get rid of one member of the

family. In order to bring peace and success in the village, one family can be ignored. For a bigger cause a lesser cause can be sacrificed. For the kingdom you can avoid or ignore a village. For your own Self, you can forget the whole world: I want my success and this world holds nothing for me. For my own realization, I can even ignore my body and mind and not care.

When Vidura started talking like this Duryodhana stood up and started shouting, humiliating this old, wise man, “ You always praise those who are my enemies and you always blame me. You are suffering from raga and dvesha, likes and dislikes. You like those whom I do not like, those who are my enemies. If you like my enemies, then you are in the same group as them. In this case how can you be my advisor? If you blame me, hate me, then you are suffering from likes and dislikes, love and hatred. You are not a person of balance.” Duryodhan’s dialogues were beautiful. He was talking scripturally but only about that which was pleasing to him.

What could poor Vidura do? He was the minister and could only tell what was good or bad. Ultimately the decision was the king's. Thus, Dhritarashtra told Vidura to go tell Yudhishtira that they should come to their palace to play. At this point many people ask, "Why did Yudhishtira come?"

Vidura went to Yudhishtira in a fast moving chariot. Seeing that Vidura looked a little disconcerted, restless, and sad, Yudhishtira sat down and asked Vidura what happened to him and why he had come. He continued to ask what was going on, which is a quality of the good people who care about others. Vidura wanted to know the mind of Yudhishtira, and so he asked, "what do you think of playing dice and dice gambling?"

Yudhishtira said, "Playing dice is the cause of all vices and conflicts. Intelligent people should stay away from gambling. It is not good." Then Vidura told Yudhishtira that Dhritarashtra, his grand uncle has invited him to play dice. However, it was an order, not an invitation.

Spiritually active people are sometimes too mild to challenge others, which is a weakness that Yudhishtira had. He considered it as a royal duty of the king to accept the challenge. Consequently, this is one great mistake in the life of Yudhishtira.

### **Inner Meaning of The Play of Dice**

In Sanskrit, gambling is called *dyutakrida*. *Krida* means play. *Dyuta* (*dyu-u-ta*) the three words combined the play of dice which symbolically means to spread heavenly love, heavenly vital energy and life, or one can say to spread heavenly devotion or God consciousness as it is in heaven. Thus *dyutakrida* is the art of spreading God consciousness.

So how could Yudhishtira say that it is the cause of conflict? *Dyutakrida* also has a completely different meaning. You have to expand your consciousness and your vision to see Lord Vishnu everywhere. Yudhishtira said it is the cause of conflict but conflict with whom? One who wants spiritual progress will have a conflict with everything. The first conflict is with your own interests and

habits, conflict with your mind and emotions, sometimes conflict with your family members and friends. You want to meditate but your mind tells you to sleep. Is that not a conflict? This is *dyutakrida*. If you meditate you will expand your consciousness. If you want to expand your consciousness, then there will be conflict.

In the game of dice, a few dice are held in hand and thrown. In Sanskrit the name of dice is *aksha*. *Aksha* consists of two syllables *a* and *Ksha*, which means from beginning to the end of the syllables. Are we not playing with all these letters from *a* to *kshain* every word, every thought, every emotion and every activity? The second meaning of *aksha* is eye. We

see with our eyes. There are two types of vision: narrow vision and expansive vision. In meditation when we close our eyes, our vision expands. We see vast empty space. However, when we open our eyes, or *aksha*, we can see only a limited space. Meditation, prayer, and God consciousness open the eyes and expand consciousness. But Shakuni, the person with less capability, decreases vision. Meditation expands vision but Shakuni is the tendency that narrows vision. It is known as narrow minded and broad minded, in other words, mean and generous. If you are mean, you demean your self. If you are generous and show your generosity, you live in your oneness with every body.

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Inauguration of Brazil Ashram

# THE YOGA SUTRA OF PATANJALI

## Sutra 14 -

### Characteristics of Practice

*satv dirghakala nairantarya  
satkara asevita  
dhrudhabhumi*

||14||

### Word Meaning

sa – that; tu – indeed;  
dirghakala – for a longer period  
of time; nairantarya – non-stop,  
without a break, continuously,  
uninterruptedly; satkara-  
asevita – performed or  
followed with love;  
dhrudhabhumi – strong  
foundation

### Translation

That [practice] becomes  
firmly grounded when it has  
been cultivated for a long period  
of time, continuously and with  
sincere devotion.

### Commentary by Shri Lahiri Mahasaya

Practice for a longer  
period of time without  
interruptions. This means  
continuously practice kriya for  
more than a prahara [a three-  
hour period].

### Metaphorical Explanation

In the previous sutra, the  
sage explained abhyasa, or  
repeated practice. Theory  
without practice is useless.  
Therefore, in this sutra, the sage  
is stressing the importance of  
practice. How can a person  
always be absorbed in the true  
Self? For this, one needs to  
practice sincerely.

Every seeker begins  
practice with a lot of enthusiasm  
and interest. But such an  
attitude does not last long.  
Slowly, the mind becomes weak  
and the practice slackens.  
Without practicing diligently and  
with determination, success  
becomes more and more  
elusive.

In the Bhagavad Gita  
(7:19), the Lord said, “After  
several births, a person of  
knowledge reaches Me.” Every  
exhalation is a death and every  
inhalation is a birth. Thus, with  
each breath, one completes a  
single life cycle. Here, “births”  
refers to breaths, not physical  
births. Hence, the importance

of extending the duration and quality of yoga practice.

### **Prahara (longer practice)**

ShriLahiriMahasaya told disciples to practice kriya for longer periods of time. He encouraged prahara, meaning three hours of continuous practice. Another meaning of prahara comes from prakrishtenaharatiiti: That which will eliminate the body sense and worldly sense,” One should practice kriya for lengthy sessions so that body awareness disappears and one can be established in the true Self (svarupa).

### **Nairantarya (uninterrupted practice)**

In this sutra, nairantarya is the second adjective after dirghakala (longer); it means without interruption, or continuously. A break in practice brings inner weakness. In the Bhagavad Gita (8:7), the Lord said, “Therefore, remember Me at all times and fight.” Here again the scriptures recommend continuous practice.

Practice is a spiritual discipline that is undertaken continuously, just as the breath flows continuously and blood circulates without a pause. Similarly, Kriya practice should

be done in a systematic way without any disturbances.

### **Satkara (devoted practice)**

The third important adjective describing successful practice is satkara, to perform it with strength, faith, and devotion. If doubt, confusion and weakness disrupt the student, he will lose the strength to practice. This is why the Bhagavad Gita (4:40) teaches, “The doubtful person is destroyed.”

### **Asevita (performed nicely)**

One’s spiritual practice should be performed well. Every practice brings more joy if there is zeal and enthusiasm, otherwise it becomes tiresome. When the student sees the joyfulness of practice in the guru preceptor’s life, this naturally provides more motivation and inspiration. Through repeated and regular practice, the student is naturally established in the path of self-discipline, which leads to realization.

These four qualities should be followed step by step. In leading a spiritual life and practicing the path of self-discipline, one should also remember

- Occasional and casual practice will not bring results.
- Practice regularly.
- Practice kriya at least two times a day
- Patience and perseverance are essential on the spiritual path.
- Practice with love and faith yield superior results.
- Let you practice flow naturally.

Through such practice, sadhana (self-discipline) takes root in the soil of life. Emotions or worldly worries cannot shake it. When one practices Kriya meditation with deep devotion to the master, one slowly evolves and reaches samadhi, the ultimate stage of realization.

### **Dridha Bhumi : The State of Firmness**

In the Yoga Vasishtha, there is a beautiful description of saptabhumi (the seven states). The seventh state, or turyaga, can be indicated by the word dridhabhumi (firm ground). This is the state of maturity and saturation, where a person never deviates or has

a downfall from his spiritual pinnacle. The seven stages are:

1. Shubhechha – derived from shubhaiccha, which means “noble wish,” or a desire for one’s own evolution is spirituality. At this stage, one looks at the goal and thinks about ways to achieve it.
2. Vicharani – roaming, seeking the guru or the guide, having noble thoughts, and getting practical advice from the guru.
3. Tanumanasa – getting control over the play of the mind and eliminating thought waves.
4. Sattapatti – being established in one’s own nature, the true Self.
5. Asamsakti – experiencing non-attachment or vairagya.
6. Padarthabhavini – having the mind absorbed continuously in the true self.
7. Turyaga – achieving realization, otherwise known as kaivalyapada, samadhi, or nirvana.

These are the seven stages, or bhumi, that every seeker tries to achieve. To avoid falling on the sometimes slippery path of spirituality, one must always be firmly grounded in these important principles of true practice.

O Seeker! Be clear from the very beginning that the spiritual path is not an easy and comfortable path. Not only is it full of obstacles and hazards, but there is also the possibility

of becoming frustrated or doubtful mentally; as a result, many cannot continue the journey on this path steadily. Therefore, you must discipline yourself to move forward in spite of all your troubles. Success adores the brave. Do not be weak. Keep trying. In spite of obstacles along the way, try again. Do not accept failure as the end. Your inner strength and sincere practice will surely bring the state of perfection.

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# VALUABLE VOLUMES



AKSHARA TATTVA

AND

JNANA SANKALINI TANTRA

BY PARAMAHAMSA PRAJNANANANDA

## Akshara Tattva

### The Right Expression

Animals, birds and humans express their emotion, intellect and mind through different sounds. Man developed a systematic way of expression in a very precise, logical and scientific way. There are different tones and modes of expression viz. expression of sorrow or anger.

But spiritually a person expresses in a different way.

Now let us look at the levels of expressions. In the Bhagavad Gita, the Lord said,

*caturvidhabhajante mam  
janahsukrutino'rjuna  
aartojinasurarartharhijnani  
cabharhtarshabha*

(Gita VII:16)

“O Arjuna, the best of Bharata, four types of people love me. arta- one who is suffering, jijnasu-one who has the urge to know, artharthi-one who wants to be successful and jnani- a man of knowledge and wisdom.”

Here, the Lord uses the verb, bhaj that means to sing or talk for these four types of people. The same words can be expressed differently to give different meanings.

One can talk in a voice of pain and suffering or the same words can be expressed in a questioning voice wanting to know. They can also be said in a voice of enquiry wanting to receive an answer or the voice of wisdom.

Letters lead to knowledge. Knowing the letters,

now you want to use them. Which voice would you use and in which tone would you talk? You have the four choices of one who is in pain, one who wants to enquire, one who wants to possess and one of wisdom. Know what you are and use that type of voice.

### **The Four Personalities**

These are not four types of people. These are the four types of personalities each one of us have. Each of us uses all the four types of voices each day. Each of us suffers from one continuous disease of bhavaroga- worldly disease. Bodily diseases are temporary. If one gets a cold or sore throat it can be cured. But the disease of entanglement and attachment due to wrong understanding of life is continuous and contagious disease. People cry about their troubles - whose troubles are they? First know who you are. Look at your own life. Are you confused? If you do everything with understanding, then you will always be happy.

Very few use the voice of jnani. Voice of wisdom makes oneself happy and others also enlightened and happy. Here there is a subtle question,

“O Arjuna, among the four, which one would you be?”

### **The Transformation**

#### ***arta to jijnasu***

(From suffering to self-enquiry)

O Arjuna, if you want to cry, cry for freedom and knowledge. Shed tears for God, not for other things. Most people are the sufferers. They make themselves and others unhappy. A painful voice causes grief to others also. Many use their voice in an emotional way to get sympathy from others. If you want the sympathy of God let your emotion be directed towards God. The emotion will be changed into devotion. Through your devotion you will get the desire to know the why of things and the voice of suffering will change to one of knowledge. Now the voice will be of a jijnasu, the seeker. What does the seeker want to know? He wants to know the truth and the cause of every thing. He wants to have the knowledge of God.

In the eighteen chapters of the Gita, Arjuna's voice was that of an arta from the first chapter to the beginning of the second chapter and then the voice changed to that of a

jijnasu or a seeker. This is the transformation from suffering to enquiry. He accepted Krishna as his teacher and dedicated himself as the student

jijnasu to arthartha (From self-enquiry to aspire for success)

The next stage is to possess what one has gained. Ordinary people think in terms of material possessions. I will tell you a story of two ants. These two ants were good friends who lived in the same place when they were young and moved to different places in course of time. They happened to meet after a long time. One was happy and healthy and the other was sick and depressed. The healthy ant asked the other the reason for its condition. She replied, "I live in a place which has nothing but salt. I have been eating only salt for several years and I am very frustrated." The first ant said, "Come with me. I live on a sugar mountain. You can eat as much sugar as you want." When the second ant came there and tried to taste the sugar she complained that the sugar tasted like the salt. How can this be? It carried some salt in its mouth even while tasting the sugar. People want to possess

because they want security. Non-acceptance of the reality is the cause of suffering.

In spiritual life the voice of the arthartha is of one who wants to possess, as once he knows the truth he wants to retain it. This voice is an inner voice. The first two are expressed through the mouth but the voice of arthartha is that of a meditator who looks inside to realize the self. He invokes the grace of god to help him gain and retain the truth.

#### ***arthartha to jnani***

(From being desirous to succeed to be a person of knowledge)

So the fourth is the jnani who is a real devotee. One who can be successful in all these stages like artha, jijnasu and an arthartha can be transformed into a jnani. Knowledge is the supreme purifier and gives liberation enabling to enjoy true devotion. In the practical world, people behave like men of knowledge, but they are not so in reality. This happened in the life of Arjuna in the Bhagavad Gita.

Prajnavada

(Apparent intelligence)

In the second chapter of the Gita, when Arjuna was

ready to give up the fight showing pity on those whom he had to fight and kill, the Lord said,  
asochyananvasocastvam.....

(Gita II-11)

“Arjuna, you are speaking like a prajnavada, or an intelligent person, but your mind doesn’t reflect a wise man’s state of balance.” Some people read books and listen to others and think they can talk about knowledge and love. Here God chides Arjuna for speaking without experienced wisdom.

### **Test of True Knowledge**

Real knowledge and love is not something you can talk about. Love is expressed through the eyes and face even through your behavior and movement. It is an expression without a sound. It is the same as wisdom. When a person has gained knowledge his look and movement is always in knowledge. A person in light is always in light. What does it mean? Wherever you see and whatever you see, if you see multiplicity then you are not in knowledge. He who is always awakened in spirit is in knowledge.

*yaihananevapasyati*

(Katha Upanishad IV-10,11)

One who perceives multiplicity suffers in life. One who experiences unity in diversity is enlightened.

Whatever is in the manifested world is in the absolute and whatever is in the absolute is also in the world. One who sees them as different is ignorant. kshara (the changing) and akshara ( the changeless) are both brahman (the Absolute).

Having realized brahman by pure mind, one perceives this universe is only an expression of the same brahman and is not different from brahman.

This is a self-test. Do you see the play of consciousness, the divine presence everywhere or do you see one as a friend and another as not? When one is absorbed in God-consciousness one sees everything as the play of god. There will be no ego in the speech. The talk of such a person will be from a heart filled with love and knowledge, which is expressed not only through the mouth but also through all the senses and in all

the movements. Not a single word comes out without consciousness. One who remains in consciousness in every step of life is in the state of freedom. Make a resolution to practice this.

### **How to Use the akshara**

Letters in physical form as script and words as the sound, express emotion and love in every step of life. The Upanishada declares:

*Padenaanubindet*

Meaning, in every word, in every step search the reality, the truth.

Move with rhythm and harmony whether in the office or in the kitchen. Even a physical movement is a talk, a look is also a talk and taking food is also a talk as it makes a sound. This is akshratattwa. One who knows how to use akshara, the letters to make words, and knows which words are to be used at which place is the intelligent person. Know the imperishable and use it wisely.

One, who does not know how to use the tongue, without self-control in eating and talking, can never be happy.

Always assert to your self, "I am the imperishable and

I am only playing my role in the world. I live in the world but I am not of the world." Then you will be free from all weaknesses.

### **What Makes Us Weak?**

When you identify yourself with the body you assume all the qualities of the body to be self, which makes you weak and when you identify your self with the mind you become weak because of the anxieties and emotions which are the nature of the mind. Comparisons with the material and intellectual abilities of the others make you weak. One who has the knowledge of akshara knows that all other things are kshara and remains strong.

The Lord said in the Gita,  
*kshudramhrdayadaurbalyam*  
(Gita II-3)

"O Arjuna, cast away your narrowness and lowly weakness of heart." Weakness of heart belittles a person.

Let your level of consciousness not remain below the heart. If you stay at the heart level or below you become weak. If you stay above you will be strong. How can it be possible to be

emotionally unaffected living in the world? Having the knowledge within and manifesting it in daily life you can be successful.

Each word that comes out of the mouth is out of

emotion or of knowledge and devotion. A person who is able to handle and manage emotion and transform it into devotion through one's own understanding is truly spiritual.

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Baba with Balashram Children

# KHECHARI AND SHAMBHAVI

## From the *Jnana Sankalini Tantra*

Devi asked, “O Maheshwara, please explain to me what is khechari mudra, what is shambhavividya, and what is the meaning of adhyatmavidya.” (Verse 13)

In this verse, Parvati, the Divine Mother, asks three questions:

1. What is *khechari mudra*?
2. What is *shambhavividya*?
3. What is *adhyatmavidya*?

Ishwara said, “The state where the mind is steady, independent of any support, where vayu (the breath) is tranquil and effortless, and where the gaze is still, without perception, is khechari mudra.” (Verse 14)

### Metaphorical Interpretation

Restlessness is a symbol of activity while calmness leads to liberation. To live in the world successfully is to master the art of inner stillness. To be calmly active and actively calm is taught by all the great spiritual masters. Every spiritual path underlines the paramount importance of attaining the state

of calmness. In this verse, Lord Shiva concentrates on the three stages of stillness that need to be cultivated in order to achieve spiritual progress:

- i) Stillness of the mind,
- ii) Stillness of the breath,
- iii) Stillness in look and outlook.

Thorough control of the body, the mind and the breath are necessary tools for spiritual evolution. Like any other instruments, the body and mind need to be kept healthy and strong. The body should be well toned, free from unnecessary fat or cumbersome folds of flesh. A body requires good hygiene, a proper diet, and adequate physical exercise on a daily basis.

The body and mind are correlated, so the mind must be kept calm, peaceful, and in strict control of the senses. A healthy mind is a strong mind, devoid of illusions. Proper attention should be given to the breath. Breath-control leads to mind control. Yoga offers countless

scientific techniques to achieve this.

If a person attains a calm and tranquil state, it is reflected in one's gaze, and inner composure. A quivering gaze is a symptom of restless mind and an agitated lifestyle. A spiritual aspirant's look and outlook should be one of compassion and love, while being able to withdraw attention inwards and remain fixed in constant communion with the Absolute.

### ***Khechari mudra***

*Khechari mudra* is a yogic practice, described in many traditional and classical texts and scriptures. In Hatha Yoga it is defined as the elongation and penetration of the tongue into the upper passage of air, or the epiglottis.

In the Shiva Samhita (Verses 53-54), *khechari mudra* is glorified in the following terms,

“At the request of the devotees, *khechari mudra* is revealed; it is the mother of all success, and even dearer than my own life. Practice it continuously, and drink the divine nectar daily.

In this way, one gets the state of inner peace, similar to the one that ensues at the end

of a war between the elephant and the lion, resulting in the death of the elephant. This allegorically means bringing thorough control over desires and senses.

Similar to the awareness of an innocent child or a naïve person, or the awareness of deep dreamless sleep, proceeding in the path of meditation, without assistance, is called *shambhavividya*. (verse 15)

### **Metaphorical Interpretation**

This verse explains the principle of *shambhavividya*, otherwise known as *shambhavi mudra*. The meaning of *shambhavi* is manifold: it is a synonym for Parvati; a way to describe green *durva* (a special grass used in Hindu rituals); a name used to portray the opening in the crown of the head through which the soul is said to escape once it leaves the body; and finally it is the name of a *yogic mudra* – a yogic practice.

### **Shambhavi mudra**

*Shambhavi mudra* is one of the most complex forms of meditation. As described in Verse 13, it is “inner goal and outer look, without blinking of the eyes.” A devotee must

practice open-eyed meditation with attention fixed on the fontanel. The eyes must remain sightless and unblinking.

The GherandaSamhita, a classical treatise on Yoga, speaks of *shambhavi mudra* in the following terms, (Verse 3:67)

It is the truth repeatedly asserted by Lord Shiva, that one who knows and masters *shambhavi* is none but Brahman or Jagannatha, the Lord of the universe. With the practice of *shambhavi mudra*, meditation becomes more spontaneous, and devotees are able to experience the state of inner calmness and love, even with eyes wide open. When disciples perfect the practice of *shambhavi mudra*, they perceive all with childlike

simplicity, the mind becomes free from agitation, and sleepless form of calmness will prevail, even while performing worldly activities.

### ***Shambhavi vidya***

*Shambhavi vidya* is also a yogic practice of meditation. The name itself is derived from Shambhu, a synonym for Shiva. Shambhu signifies *samyak-bhu* or ‘perfect manifestation.’ In classical yogic literature it is accurately described,

*antarlakshya bahirdrishti  
nimesa unmesa varjita  
mudratu shambhavi prokta  
sarva tantresu gopita*

“Inner goal and outer look, without blinking of the eyes is *shambhavi mudra*, a hidden secret technique described in most Tantras.”

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Making the Idol - Durga Puja

# STORIES TO LIVE BY

## THE SPIRIT OF SERVICE

There is a story about a man who was trying to cut down a big tree on a very hot and humid day. After working for a while he began to feel tired, so he decided to sit down and take a break under the shade of that tree.

Just as he was about to close his eyes, he heard a voice exclaim, "Please relax, my friend, and get a little rest. Yes, this is the voice of the tree you are sitting under, but do not worry: you are perfectly sane. And do not be afraid; I do not mind that you are cutting me down. In fact, I enjoy giving shade to you. I will be happy if I become the roof of your house, or if I am burned in your fire place so you can stay warm. Do you not know that my life's purpose is only to give? Whatever you give away I use. You give away carbondioxide, and I use that and the give oxygen to you. You throw away

many things, which then become compost. I use that and grow fruit and flowers. I serve every one: the birds the animals, the insects. I love all of you. It is what I live for."

When our emotion is directed towards the good of others, when it is directed to God and God's creation, it is transformed into love, compassion, and devotion.

The opportunities to serve are always before us, and since we have the ability to serve, all we really need is a change of attitude. Changing our outlook will change our hearts, and this will be the catalyst that brings about a great transformation in our lives.

Compassionate and loving thoughts are like streams of pure water flowing from the mind of a person – renewing and revitalizing all that it touches

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# ATMA-VIDYA

## PURSuing SELF-KNOWLEDGE

### KAIVALYOPANISHAD

#### Mantra 22

*vedairanekaih ahameva vedyo  
vedanta kridveda videva ca aham  
napunya papo mama nasti nasho  
na janma dehendriya buddhi rasti*

#### Meaning

*vedaih* – vedas, *anekaih* - many or various, *aham-i*, *eva*-alone, *vedyo*-to be known, *vedanta*-Upanishad or the end of veda, *krt*- revealed, *veda*-veda *vid*- knower, *eva*- alone *ca* – also, *aham*-I, *na-no*, *punya*-virtue, *papa*-sin, *mama*-to me, *na* –not, *asti*-is *naso*-death, *na-no*, *janma*-birth, *deha*- body, *indriya*-senses, *buddhih*- intellect, *asti*-is

#### Substance

In various vedas I am alone am knowable. To those the knowledge of the Vedas is revealed say I am alone to be known. I have no virtue or sin, I have no death or birth, I have no body, senses or intellect

#### Commentary

In this mantra it is said,

In various Vedas I am alone am knowable. Another Upanishad mantra says,

*yasminvijñatesarvamev avijnānambhavatiiti* – by knowing which everything is known.

The mistake in our life is without knowing myself I want to know everything. Without understanding my mind and my nature I try to understand others nature. Without analyzing myself I try to analyze others. All our relationships are not permanent, as I do not know myself.

*vedantakrit* – Vedanta is Upanishads , another meaning is the end of knowledge. To those to whom the Upanishadic knowledge is revealed and who is the knower of Vedas says I am alone to be known.

*napunyapape-* To me there is no merit and no demerit, no virtue and no sin. I have neither death nor birth, no body, no senses, no intellect.

Let us understand this better. I want to know myself. I am the knowable. To know this world I need the body, mind, eyes and ears. To know the external world I need the mind and the senses. When I want to know myself –it is all

within me and I don't need the mind and the senses. I have to go within to discover if I am the mind or the intellect or the body. These are all with me but I am not that. I am the only knowable and I am the pure consciousness. For me there is no good or bad, no likes or dislikes. In that state there is no birth or death or the body, the senses or the intellect.

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Durga puja - Balashram

## VIJAYA DASHAMI MESSAGE

Loving and Divine Soul,

Let the choicest blessings of God and the masters be upon all of you. I take this opportunity to pray for you as we celebrate VijayaDashami, the Day of Victory.

This day of victory is dedicated to Lord Rama who conquered the evil force represented by King Ravana. For success, Lord Rama worshipped the Divine Mother. Since that time, the Day of Victory is dedicated to the worship of the Divine Mother. Nowadays, the Divine Mother is worshipped in many parts of India as a recognition of the divinity that manifests in the form of Divine Motherhood. The Mother's divinity permeates all creation. When we are engrossed in the mundane, material world without spiritual training and insight, we forget the presence of divinity, and we see everything as matter and worldly.

Ravana etymologically refers to the force that makes

life miserable. The name is derived from the root verb *ru*, which means "to cry" or "to make others cry." Ravana represents desire, expectation, unnecessary ambition, excessive possessions, and worldly attachments, which all breed fear. But do we really want to be free from the tormenting power of Ravana?

While living in the world we become attached to material things and worldly objects for sense gratification. We live with a fear of losing happiness and a fear of death with regard to our near and dear ones or even ourselves. We are overburdened with rushing desires that make our lives miserable.

To be victorious, we must cultivate virtues such as humility, generosity, bravery, inner detachment, and freedom from unnecessary desire. In this context, I remember a Sanskrit verse often quoted by our beloved Gurudev that says:

udarasya trinam vittam  
*shurasya maranam trinam*

*viraktasya trinam bharyam  
nisphrihasya trinam jagat*

“For a generous person, wealth is insignificant. For a brave person, life does not include a fear of death. For a person of inner detachment, worldly pleasure is no longer alluring. For someone free from desire, the world is merely a temporary dwelling place.”

In other words, to be victorious over the forces of Ravana, we must cultivate the qualities mentioned in the above verse. We should be generous. Ordinarily human beings are selfish and self-centered. To rise above it, we should consider that we belong to the Divine Mother or God and the entire creation is intimately related to us. Anyone’s suffering is our suffering. Generosity is not just related to giving wealth, but is also about giving time and talent. We should love to serve all without discrimination.

Ravana has ten heads. This implies that desires and passions are created in our minds and hearts when the ten sense organs become restless and run in ten directions. We

should all be compassionately detached and free from the tumultuous pull of the sense organs and the mind that constantly multiply desire.

We should live like heroes, brave warriors, because we belong to the Divine. We are children of the Divine Mother. We have inherited divine qualities from Her, but we do not use them in the best manner. We should learn to love, serve, and care for all.

We should be worthy children of the Divine Mother. Just as every parent wants to see their children’s success, similarly the Divine Mother wants our spiritual progress and our victory in the battle of life. We should become victorious by conquering our inner enemies such as fear, anger, passion, desire, and greed. That is the way to celebrate the Day of Victory. It should not be an annual celebration; instead, it should be a constant celebration throughout life.

Let the Divine Mother bless each one of us and give us strength to be her worthy children.

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# INAUGURATION OF A NEW ASHRAM BRASIL SOUTH AMERICA TEMPLE OF DIVINE LOVE

The disciples of Brasil were blessed to have Paramahansa Prajnananandaji to inaugurate the new ashram on in Brasil. Baba made a short trip from India for the inauguration inspite of his very hectic schedule.

On Saturday, the homa for inauguration was conducted by Swami Atmavidyananda in the ashram, as a part of the Kriya Seminar. 170 people participating attended the ceremony followed by a lunch at the Seminar place.

In the afternoon, there was a cultural program and Baba closed the day with a beautiful talk.

On Sunday the whole program was conducted at the seminar place with the presence

of all teachers, monks and Baba. The last part of the program was open for general public and was the time for Baba give another, talk, to bless all the people and to guide a short meditation for all. We were about 300 people together, including many happy children, who came with their parents to get the blessings, which made the environment more beautiful and peaceful and gave more joy to Baba.

Right after the concluding seminar, Baba directly went to airport to continue His journey of love to other part of the world.

Temple of love would be the mother center for Kriya activities in South America.

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***Visit our web site:***

***www. prajnanamission.org***

***For current information.***

***E-mail : seva@prajnanamission.org / missionprajnana@gmail.com***

# **REPORT ON THE ACTIVITIES OF THE PRAJNANA MISSION**

## **Geeta Jnana Yajna by Paramahansa Prajnananandaji**

Baba Prajnananandaji toured Western Odisha extensively from October through December 2015 conducting Gita Jnana Yajnas (Discourse on Bhagavat Geeta) at Rayagada, Jayapur, Malkanigiri, Navarangpur, Nuapada, Sonapur, Bolangir, Bhawanipatna, Rourkela, Jharsuguda & Bargarh.

## **Durga Pooja Celebration at Hariharananda Balashram**

Durga Pooja was being celebrated at Hariharananda Balashram with religious fervor and great enthusiasm. Swami Nityapremanandaji and the mothers of matru ashram took the leading role in making the deity, decorating the pooja pendal and organizing pooja for the first time in Balashram Campus at Arua. The presence of large number of children has made it very festive and colorful.

## **The 13<sup>th</sup> Mahasamadhi Anniversary**

The Mahasamadhi anniversary of our beloved Gurudev Paramahansa Hariharanandaji was celebrated with gurupaduka puja, havan and meditation in the divine presence of Baba Prajnananandaji. The 3day program from 2-4 Dec with initiations, guided meditations and discourses and Q&A, Talk on Life & Teachings of Pujya Gurudev, in the presence of the guru and several yogacharyas and monks was a blessing to the countless disciples who could intensify their practice and their thirst for spiritual knowledge. A Sadhu Bhandara was organised during the observation.

## **9th Youth Orientation Camp**

The 9th Youth Orientation Camp held at Hariharananda Gurukulam, Balighai, Puri from 26th to 30th December 2015 on the theme 'The Art of Living'

in Odia language. Students of the age group 18 - 21 years, studying in different colleges of Odisha, who have love for Indian Culture, can participate on the recommendation of the Principal of the college

## **IIKYS**

The 17th International Intensive Kriya Yoga Seminar will be held at Hariharananda Gurukulam from 14-20 January.

## **AMERICAS**

**Mother Center USA** was blessed to celebrate the Foundation day in the divine

presence of Guruji Paramahansa Prajnananandaji, with a fire ceremony, several discourses, guided meditations and cultural program.

**Kriya Vedanta Gurukulam, our Joliet Ashram** organized a community fire ceremony on Sept 27<sup>th</sup>

**Temple of Peace, our Mountain Region Ashram** celebrated its first foundation day on Oct 22<sup>nd</sup> the day of Vijayadashami with a three day program.

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Temple of Divine Love New Ashram - South America