

Sthita Prajna



Guru Vandana

*Gururdevogururdharmogurornishthaparamtapah
Gurohparataramnastinastitattvamgurohparam*

Guru Gita - 200

The guru is God. The guru is dharma. It is supreme
austerity to have firm faith in the guru. There is nothing superior
to the guru and no greater truth than the guru.

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FROM THE EDITORS :

“By using every breath, every thought, every moment, as flower seeds watered with love , the life will be a garden full of beautiful flowers.”

Paramahansa Prajnanananda

In the “Message from the Master”, Gurudev talks about sacrifice as a noble act for manifestation of inner divinity through self-offering, using a verse from “Chandi Sapthashati” to elaborate.

Prajnanavani explains “Karma and Freedom from Bondage.”

As we celebrate the 125th Birth Anniversary of our great Guru ParamahansaYoganandaji this year, we remember the life and valuable teachings of this great yogi, and bring you messages about the celebrations.

We celebrate Gurudev Baba Hariharanandaji’s birthday on the 27th of May.

Mahabharata continues under the Myths and Metaphor series giving more insight into human nature and the struggle for power.

Yoga Sutra discusses the states or stages of different qualities of nature.

The four month Brahmachari training course at the gurukulam comes to an end with the valedictory ceremony on the 24th of February, the day of Maha Shivaratri.

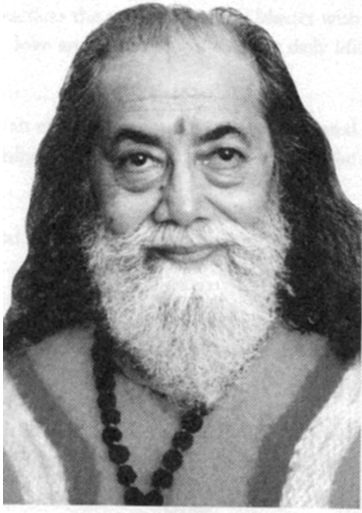
We bring you many messages of the Gurus, the news of the Intensive International Kriya Yoga Seminar and the many activities of Prajnanamission.

We thank our readers and sponsors for their continued support.

MESSAGE FROM THE MASTER

THE BEAUTY OF SCRIPTURAL WISDOM

TVAM SWAHA



Life is a sacrifice. This sacrifice is for a greater cause. As a seed sacrifices itself to be a tree, or the mother sacrifices for the child, similarly, sacrifice is a noble act for the manifestation of inner divinity through self-offering. In the Vedic ceremony, when there is an offering to the Divine, or even to others, there is a special prayer or associated mantra. With sacrifice, if there is an element of ego, then there is no real result. In reality everything belongs to God. We are just the caretakers or

trustees. To elaborate this spiritual significance of sacrifice, there is a verse in the Chandi (1.73) that begins with a prayer to the Divine Mother:

*tvam svaha tvam svadha
tvam hi vashatkara
svaratmika*

*sudha tvam aksahre nitye
tridhamatratmika sthita*

“You are the Goddess Swaha (satisfying the *devas* or the Divine),

Swadha (satisfying the ancestors or *pitrus*), Vashatkara (form of all *yajnas* or sacrifices) immortality or nectar, imperishable, ever existing, and made of three syllables *pranava, aum*”

It begins with *tvam swaha*, “you are *swaha*.” *Swaha* is a word that not only means you are offering an oblation to the Divine, but it also refers to one’s own will, determination, nature, or pleasure. It is also the name of the wife of Fire (*agni*). In a fire ceremony, while offering an oblation, we say the mantra and add *swaha* to it. The power

of *swaha* is within us, because we are children of God. We have godlike purity, perfection, balance, and amity, but we are not using these qualities because we are not meditating deeply. Why don't you seek the power? You and He are one, but you prefer to remain in the shallow state.

The next word is *tvam swadha*. *Swadha* is the oblation for the ancestors or the spiritual persons who have left the physical plane of the universe. They have super power in them, and that power is within you all. If you meditate, then you will get calmness, and you can feel the power of God always within you.

Tvam hi vashatkara is the mode of offering to the deity manifested in the material world. We live in this world, and we have our own responsibilities for creation, even for the plants and animals. There are so many animals in the universe, and all those animal instincts also prevail within you. Why don't you remove them? You have a rational and divine form, so why don't you come to the *swaha* state or divine state?

The next part of the verse is :

*sudha tvam akshre nitye
tridhamatratmika sthita*

"You are *sudha*. You are nectar. You are immortality. O Divine Mother, you are the bestower of immortality in all."

Constantly, the divine nectar, the power of God, is flowing through you. It is not the talk of Hariharananda, it is the talk of God, and what you are hearing is heard by God. If you feel this, then it is nectar to you, but to reach that state requires alertness and deep meditation.

Tvamakshre nitye (you are eternal) and *akshara*. What is that *akshara*? *Akshara* means "imperishable." You are that imperishable soul. It is also said in the Bhagavad Gita (8:13):

om ityekaksaram

"*Om* is the *akshara*."

What is *om*? *Om* is made up of A U M — the gross body, astral body, and causal body. The casual body is the sound A, the astral body is the vibration U, and the gross body is the beauty that is M. If you add A+U+M, then it is *aum*, *om*.

In your spiritual life, if you go beyond the three bodies, or integrate the three bodies together with yogic practice, you will then get the imperishable talk of God. It is a nonstop, continuous sound in the ethereal state. The more you meditate, the more you will hear that sound. *Nitye* means “constantly.” You have to meditate, and then God will flow through your body, like nectar. Whatever it may be, be it a sense of material prosperity, or physical pleasure, or appetite for food, if you feel that it is coming from God, then it is nectar. God is giving you one thought after another, constantly.

We have three bodies (gross, astral, and causal), also known as animality, rationality, and divinity. Divinity, or the causal body, is *swaha*. The astral, or the rational body, is *swadha*, and the gross, or animal body, is *vashatkara*. This is integration and harmony in life. This is the real practice of yoga. This is the integration of the formless soul in body form, so that in all actions, one experiences the soul. In reality the form and the formless are one. Those who understand the inner significance of

worshipping the Divine Mother will know that it is not the actual worship of the deity, but the worshipping of one’s own Self. The Divine Mother as Durga or Kali is *shakti*, which is energy or power. There is no life without power and strength.

Shakti is depicted as a naked woman. Why naked? For any energy to manifest, it has to be uncovered. If energy or power is not naked, then it cannot function. If the electric wire is completely covered with an insulator, then the electricity inside cannot be used. I will give you another simple, but practical, example. We have five sense organs: eyes, ears, nose, skin, and tongue. The eyes can see, which is the power of vision or sight. It is *darshanashakti*. If I do not keep my eye naked, or open, then I cannot see, so *darshanashakti* should be naked. *Shravanashakti* is the ability to hear. If I close my ears I cannot hear, so they should be naked. *Vakshakti*, or the power of speech, is in the mouth. The mouth should be open or without a cover, enabling speech. *Ghranashakti* is the ability to

smell. If the nose is blocked because of a cold, you cannot smell the beautiful flower. The mind has the power to cognize; therefore, the mind should be kept open and free from tension and emotion.

Shakti is pictured wearing a garland of fifty human heads. These represent the fifty letters of the Sanskrit alphabet. With the letters we are talking, and talk comes from the neck center. This is the *matrikavarna mala* (garland of

alphabets). All talk is the power of speech manifested from the Divine Mother through the mouth. A spiritual seeker is aware of it. Talk is the light of the body lamp. A spiritual seeker speaks with love and awareness. All talk is an offering or sacrifice to the Divine, as well as to all humans, plants, and animals. Speak with love. Speak as a prayer. Speak as a mantra. Speak as a loving oblation. This will bring beauty and perfection in life.



Inauguration of IIKYS by Gajapati Maharaj

PRAJNANAVANI - THE VOICE OF WISDOM

KARMA AND FREEDOM FROM BONDAGE



Karma means action and this entire creation is the world of karma. Throughout creation, the elements are also working. For instance, in the water cycle the sun is shining, water is evaporating to make clouds, and again the water droplets become rain, falling on the earth to make it fertile for sprouts to grow. Just as the elements are working externally, they are also working internally. However, the elemental work or the work that is going on inside the body such as the vital breath, digestion, and circulation does not give any visible result of

action or binding. For example, when you get joy from eating food or when you become sad when the teacher scolds you, it is all a visible result. But the elements work by nature and they are not bound with the result of action known as *karmaphala*. When it is raining, nobody praises and thanks the rain. It is an act of nature. Similarly, the heart pumps by nature. And though the breath occurs by nature, only the spiritual person remembers God and says, “O God, I am grateful to you because of this breath.”

The fruit of action is attributed to a person when one thinks, "I am the doer." Thus, he gets the fruit or result. Animals act with instinct; they eat and sleep, but they are not bound by karma because their mind is not as developed as the human mind. Plants and trees sprout, grow flowers and fruits, and then die. They, too do not get the result of karma because they are instinct bound, they have no freedom, and they do not have choices. Animals do not do something purposefully as humans do to be better. Suppose someone is poor and works hard to be rich; or someone is sick and works hard to be healthy; or someone is ignorant and tries to be a person of knowledge: they have goals with meaning and purpose. However, animals do not behave like this; their conduct is not volitional. They cannot work with the purpose to achieve because they are guided by instinct. Hence, the law of karma does not apply to animals. Only humans reap the result of karma because we attribute doership with activity: "I did it." However, it is said we are free from the result of karma up to the age of four,

then after the age of four whatever we do we are bound with it; whether or not we declare it, whatever we do we will get the result.

A *jivanmukta*, a liberated being while living, is free from all types of karma. Thus, he is not bound by his actions. When we speak of freedom or liberation, it means liberation from the bondage of the fruits of action. However, when we use the expression, "I did" or "I achieved," then we are attached to karma because of our ego. Suppose I helped you and then you did something that I did not like, so I started blaming you, thinking, "I did so much for him, yet he did not even do this little thing for me." This attitude happens because of ego or doership. With doership comes expectation, and this is the binding with which we suffer.

In the Bhagavad Gita (5:11), it says, *yoginah karma kurvanti*: "yogis do the karma." Doing karma means the yogis also act and work, but they are not bound. Ordinarily, when people do any action they are bound because they feel happy when praised or sad when blamed. Both responses show

that the person is bound, or is in bondage.

It is also written in the Bhagavad Gita (3:5), *nahi kashchit kshanamapi jatu tishthati akarma krit*. The simple meaning of this message is that “not for a single moment is a person devoid of action.” In other words, every moment we are doing something. We have been active by working day and night from birth until death through the body, senses, and mind. Life after life we have been working. Anything we do has some effect, so every karma (action) is ready to give some fruit.

The law of karma says there is some reactive force we initiate for killing insects like we do while cooking, digging the soil, walking or cleaning the house. For example, when we cook, we turn on the burner, which kills many insects with the heat. Or, if we plant a garden and dig up the soil, we might kill some insects living in the soil and destroy their homes. Or, while walking we might kill some insects. Even if you do not know that you are harming insects, the karma will come to you because of your actions. So we should be mindful that

whatever is being done through our daily activities might cause problems for other living beings. Suppose a man killed another man by mistake. He may say that he did not really know what was going on, and because of his ignorance this act was committed without any motive. Although his punishment may be reduced, he is still to be penalized even if it was done out of ignorance.

To be free from our karma, we must engage in regular prayer and help others. If we are serviceful and do our activities not with pleasure alone, but with prayer, with the right attitude, without ego or doer ship, then we will be free from many karmas.

Acharya Shankara says that there are three types of karmas, and he explains each type commencing with the karma of a realized or liberated person.

*karmani katividhani
santitacet*

*agami sancita prarabdha
bhedenā
trividhani santi*

Word Meaning

karmani – actions;
katividhani – how many types;

santi – are; *itacet* – if asked, then; *agami-sancita-prarabdha-bhedena* – in distinction *agami*, *sanchita*, and *prarabdha*; *trividhani* – threefold; *santi* – are (there)

Translation

If it is asked, “How many kinds of karmas are there?”

There are three types of karmas: *agami*, *sanchita*, and *prarabdha*.

jnanotpattyanantaram
jnanidehakrutam
punya-papapuram karma
yadasti
tadagamityabhidhiyate

Word Meaning

jnana utpattianantaram – after the manifestation of knowledge; *jnani-dehakratam* – done by the body of the realized person; *punya-papapuram* – in the form of merit and demerit; *karma* – action; *yat* – whatever; *asti* – is; *tat* – that; *agami – agami* ; *iti* – thus; *abhidhiyate* – known

Translation

The results of actions, good or bad, performed through the body of the *jnani* (a realized person) after the dawn of knowledge is known as *agami*.

Explanation

The literal meaning of *agami* is “for the future” or “for tomorrow.” Another meaning of *agami* is derived from its root *gam*, meaning “to go” and *a*, meaning “not”; thus, it means not going to the person, not coming back to you. In most cases, every karmic seed that is planted has its own result. However, when somebody is doing karma and not getting the result, it is *agami*.

The Bhagavad Gita (3:27) says:

prakriteh kriyamanani
gunah karmani sarvasah
ahamkara vimudhatma
kartaham
iti manyate

“All good and evil works are done by the qualities of nature, but the egotistical person thinks, ‘I am the doer.’”

A person can be stupefied by the ego. Because of ego we become foolish, and because of discrimination we go towards wisdom and become intelligent. Intelligent people are those who have the ability to discriminate, but fools are those who live with ego. Thus, more ego equals more stupidity. A person with too much ego or

stupidity thinks *kartaahamiti*: “I am the doer.” If you say that you are the doer, then you will get the result. This is true even if you do not utter that you are the doer, but you feel or think “I did. I am doing,” you are the doer. So long as that ego is there, it will create problems within that “I am doing” or “I told.” When it is always I, I, I and that “I” is egocentric and not the spiritual “I,” you will get the result for your actions. Each person, except for the *jivanmukta*, is tied or garlanded with the necklace of karma. The liberated ones are free from the influence of the three bodies, and they are here on the earth due to God and guru’s grace. They remain in the body only for us, not for themselves.

I have heard Shri Gurudev Hariharanandaji say, “I will leave my body whenever I want.” He was actually saying that at his wish he could leave his body. Only one who is free from all karma can really do or say this. Thus, when a person is well established in Truth, in “I am Brahman,” he is free from all karmas.

How can a *jnani* (a realized person, or a person of knowledge) be free from karma? Acharya Shankara says in this verse that it is because the action is being done by the body of the *jnani*, not by the *jnani* himself. After realization, it is the body that is doing the action (*jnani dehakritam*) because there is no ego or doer ship of the *jnani*; he is established in Truth. Suppose you ate at lunchtime. When you say you ate food, it means you have accepted the doer ship — you did it. But for a person of knowledge he has eaten, but he is not eating with doer ship. This is the difference between a liberated being and one who is not realized. Whatever the *jnani* does can be in the form of *punya* (good, meritorious, or virtuous) or *papa* (nonmeritorious, sinful, or evil). But it does not mean that the *jnani* has degenerated. He is free.

When people do something good, it is generally understood or accepted. So how can a realized person commit a wrong or sinful act? If he has knowledge how can he do something wrong? There

is a simple answer to these questions. A realized person will not do anything wrong because he knows he is not the doer, he is free. But as long as the body is there, the possibility of both types of action exist: good as well as bad, thus some karma will be done. By way of illustration, suppose through a realized person many good things such as teaching and helping people were done. Then one day while walking he trampled on some insects and they were killed. So both types of actions are there. We know that to kill something or somebody is not good, but it was done. When karma is there you cannot say that the karma will always be good. When Shri Gurudev's *samadhi* temple was built, some trees had to be cut to build it, to create a beautiful garden, and to build a road. Sometimes, you cannot have something pleasant without doing something unpleasant. To plant a nice vegetable or flower garden, the weeds have to be pulled out, and while tilling the soil to make the garden, there might be many worms or other creatures in the soil that get killed. Thus, when there is karma there is a mixture of

good and bad. Suppose you kill insects without your knowledge, is it sinful? Yes. But a realized person is free from the result of all actions because the action has only been done through his body. When it is said it is done by the body of the *jnani*, it means that the *jnani* will eat, speak, and do things. Suppose a *jnani* spoke strongly and a person was hurt because of his words. Who is going to get this result of action because of his harsh word? One time when the great realized yogi master Shri Lahiri Mahashaya was given fish to eat in a disciple's house, he ate it. Another disciple invited Shri Lahiri Baba to his home and he also served him fish and said, "Baba, eat this. It is fish." Shri Lahiri Baba became conscious of what was being said and asked, "Why did you give me fish to eat? I do not eat fish." The disciple explained that he had seen him eating fish at the other disciple's house. Now who is telling a lie? Shri Lahiri Baba is saying he never eats fish, yet it was all eaten. This is because he was not eating.

It is written in the Holy Bible that as a grown man, Jesus was in Jerusalem,

shouting and turning the tables upside down in the temple. He even used a whip to drive people away. Whatever he did, he was not bound with it. Remember, so long as there is life, a *jnani* or a *jivanmukta* might appear to be doing something good or bad. However, the *jnani* is not in the state of good and bad so he knows that he is not the doer, and whatever is being done is through the body and mind. Yet we are with tongue, we are with senses, we are with attachment, we are with likes and dislikes, but not a *jnani* because he is not doing an activity purposefully, intentionally, or for his pleasure or sense satisfaction. Hence, anything that is done by the body of the wise or realized person is known as *agami* karma. This type of karma is associated with a person of knowledge. The Bhagavad Gita (5:10) says:

*lipyate na sa papena padma
patra ivambhasa*

“They are not affected by sin, just as lotus leaf is not wet by water.”

There is a story about Lord Krishna and Sage Durvasa and the *gopis*. The *gopis* held a special celebration

known as *katyayanivrata* in which they worshipped the Divine Mother Katyayani to fulfil some of their wishes. It is tradition at the end of the celebration to feed *rishis* or *brahmins*. The *gopis* went to Lord Krishna requesting that they wanted to feed some *brahmins* or *rishis*. Lord Krishna told them that on the other side of the river Yamuna was Durvasa, a great sage, to whom they could take whatever they wanted to feed him and his people. The *gopis* prepared delicious food, and when they were about to cross the river with their baskets full of sweets, fruit, and other food, they saw that the Yamuna River was unusually high and they could not cross it. They went back to Lord Krishna and asked how they could cross the river. Lord Krishna said, “Go and tell the river, if Krishna is a strict *brahmachari* and does not look at a woman, O Yamuna, give way to us.” The *gopis* could not believe this because Lord Krishna always comes and plays with them, so they wondered how he can be considered a *brahmachari* in the strict sense. But they did as they were told.

When they went to the river, they bowed down and said. "O Yamuna, if Krishna is a strict *brahmachari*, then show us the way to cross over." An embankment appeared and they crossed the river and went to the other side.

The *gopis* fed Sage Durvasa all the delicious food that they had brought for him. He ate cheese, yoghurt, milk, sweets, and so many items. Soon it was late afternoon and they had to hurry back home. They asked Sage Durvasa how they were to cross the river. He told them there was no boat and asked how they had come. They told him what they had said to the river. Smiling, Sage Durvasa said, "Go and tell Yamuna, 'O Yamuna, if Durvasa is ever fasting, give us a path.'"

Now the *gopis* were completely confused about how this could happen. But they did as they were told and a way was made. While coming they said Lord Krishna is a strict *brahmachari*, and when returning they said Sage Durvasa is ever fasting, yet they had fed him everything and he ate. And yet, the river gave them a way to cross it. How

could this be? The answer is doership. If you say aloud or even think in your mind that you have done it, then you have to get the result. If one is in the state of knowledge (realization), then that which is being done by the body and senses will not have any result for the person because there is no doership.

Whatever has been done, it is done by *prakriti* (nature's play), and because of the *gunas* (qualities of nature) one is with ego. Usually when we do some good thing and there is success, we say we did it. But if there is failure, we want to step back and not claim ownership. Although with the ego we did it, we later want to avoid it when there is a problem. In analyzing who is talking, you will say the mouth is speaking. The mouth alone cannot speak; it is the mouth with the help of the mind. The mind gives the thought and it is expressed through the mouth. But can the mind function alone, can the mouth articulate and produce sound? The answer is no. It is because of the presence of the soul. In the absence of the soul no work is possible. Because of the presence of the soul the eyes can see, the

mouth can speak, and the hands can work. It is similar to how a fan moves because of electricity.

There is another example of someone who is reading under a light post on a street. When that person leaves, two friends stand near the light post and talk. Then a little while after that, a criminal stabs a person under the light post. Because of the light post, one read, two friends talked, and a criminal committed a crime. Is the light post attached to any karma? The answer is no. If you take the light as the soul, then in the presence of the soul, in the presence of light, all these things happened, but the soul, like the light, is detached.

However, one who is in the state of knowledge is free from ego and never thinks that I am the doer, he remains as *sakshichaitanya*. *Sakshi* means “being a witness,” or “not doing anything.” That is why it is said *jnanidehakritam*, and not *jnanikritam* — the action is done by the body of the *jnani*, not by the *jnani*. If it would have been done by the *jnani*, he would have received the result.

Suppose a husband works hard and at the end of every month he receives a paycheck. If he dies before the end of the month, who will get the money? His wife. His karma has not gone in vain because the money will go to someone else. He will not be there to enjoy the money that he earned, so it will go to somebody who has a claim over it. In this case, the money will be enjoyed by his wife. When a person dies, their family inherits the person’s belongings. However, for a monk who has money but no family, who will claim it?

There was a monk named Bhagwanji Das (also known as Gumnami Baba) who died decades ago. He did not have any disciples who could claim that they were his disciple and thus his belongings would be theirs. When he did not have somebody to claim his belongings, the government seized it. When the government opened the cottage where the monk had lived, they found boxes that contained his diaries and writings, which created confusion about him being a freedom fighter that had stayed incognito as a monk because

of political reasons. Thus, no matter what one does, there will be some result that will go to someone.

Every action has its fruit, but who will enjoy it? If someone does something, he will enjoy it. But if a *jnani* does something, who will enjoy it? Again, this is known as *agami* karma. The literal meaning of *agami* is “kept for tomorrow.” From the *jnani*’s point of view there is no good, or no bad. He is in knowledge, where there is no good, no bad, no likes, and no dislikes. He would not kill an insect out of hatred or praise someone to get some benefit. Usually people praise others so that that person will do something for them. For the *jnani*, if something good or bad is done, it is done neither for expectation of praise nor for hatred because he is free from duality.

The Taittiriya Upanishad (1:11:2) says:

*yanyanavadyani karmani
tani sevityani na itarani*

“Those actions of ours that are commendable are to be followed by you, nor the others. If you saw something that is not good you should not follow.”

In this Upanishad the *rishi* explains that if you have seen something that is not blameworthy, and is free from blemishes, then follow it. If you have seen something that is full of blemishes and not worthy, then leave it alone. The *rishi* is saying you might have seen both good and bad because you see with your own eyes and process the vision with your own mind, which is not completely free from duality, but whatever the realized ones have done, they have done so without any sense of good or bad. They are free from likes and dislikes.

Who controls what is being done by the *jnani*’s body? A *jnani* neither controls it nor makes it free; it happens spontaneously. Let us take a simple example to illustrate further. When a fan is switched off, it continues to move for some time. But how is it moving? You’ll say it is inertia, but which energy is doing it? Can you say the electricity is still responsible? No, because there is no electricity. Likewise, for a *jnani*, when something is done through the body, who is doing it? Because of the soul the action is being done, but the

jnani never attributes that he did it. If it is good he is not attached to it, and if it is bad he is not affected by it. Yet, it is done. What happens with us is that when we do something good we are happy, and when we do something bad we are unhappy. We are influenced by our actions. But even if the *jnani* does the same thing that we do, he is not affected.

Monks in India say, "See but look not." Your eyes are open and you see, but you do not look. "To look at" means purposeful looking, which engages the senses and the ego. It is the same as touch, but feels not; or eat but relish not. When one eats but does not taste or when one touches but does not feel, it is the state of the wise. A realized person is seeing but he is not looking at it; he is eating but not tasting, and he is touching but not feeling. This is a teaching of many masters in India, which means that through all the things the realized one does, he is not attached to the senses. Thus, he is free from the senses, he is free from emotion, and he is

free from attachment. So whatever is done through the body and the senses, the *jnani* is not attributing "I did it" or "I enjoyed it" or "I felt it."

Yogis know how to work; they know the secret in performing actions. How do they know this? *Sangam tyaktva*: being detached. When yogis work they are detached. However, ordinary people are attached to the work and to the fruit of action; thus, they are attached twice. Yogis work without attachment. If the yogis have no attachment, why do they work? They work for *atmashuddhaye*, for inner purification.

Those who have control over nature, like yogis, do not come under nature; nature comes under them. Everybody is regulated by the breath and heartbeat. One who knows how to regulate the breath and the heartbeat has control over them. Similarly, one who has control over nature has control over all the activities of nature. However, to have control over the law of nature, one must first exhaust their karma.

PARAMAHAMSA YOGANANDA

GROWING UP

“MY GOLDFISH DIED”

As morning shows the day, the child Mukunda was quite unusual in his behaviour, talk and outlook. In his family yard, there was a water reservoir for emergency use. Mukunda had a tiny goldfish that he kept in that reservoir. For many hours, a day he would sit watching the goldfish because it made him enjoy the divine bliss of the ocean of the cosmic consciousness and love. One day the family servant used some water from the reservoir to clean the house and the goldfish, which had accidentally been picked up, died when the water was thrown on the floor. When Mukunda returned from school, he went to the reservoir to see his fish, but as it was no longer there, he searched and searched everywhere. When he discovered it was dead, tears rolled down his cheeks and he could not even eat his dinner. That night he drew a picture of the goldfish and wrote, “My goldfish died” and he fell asleep

with his head on the picture. Divinely intoxicated people have love for all living creatures. Mukunda’s heart was overflowing with love.

A LETTER TO GOD

When people write letters to their friends and relatives, they expect a reply, so when they arrive home from work they usually check if they have any mail. Mukunda loved God as his father, mother, friend and relative. He believed that God was very close, so he thought of writing a letter to Him. He spent some nights writing this letter, expressing how he loved God and how he expected to obtain God’s vision and *darshan*. He sealed his letter and addressed the envelope to: “God, in Heaven”, without forgetting to write his return address, and with postage paid, and then he mailed the letter. Every day upon his return from school, he would go and see if a reply had arrived.

When the postman saw the letter, he was very surprised and took it to the postmaster who knew Mukunda's father. The postmaster returned the letter in a different envelope to Bhagavati Charan Ghosh, who was not at all surprised as he well knew the heart of his son, and had always encouraged his sincere search and love for God.

THE SPARK OF LOVE

Mukunda's mother was extremely loving and dear to him. Although she died when he was only eleven years old, she set alight the spark of love for the Divine Mother in her son. This love increased day by day, as did his prayer, meditation and passion for divine experience.

During his youth Mukunda was always searching for opportunities to visit holy men and their kind words, loving and caring touch made a great difference in his life. During this time Mukunda also encouraged and inspired some of his friends to lead a really spiritual life following strict disciplines.

A LEADER FROM CHILDHOOD

Mukunda always took the lead in different events. He was the leader of a soccer team and thanks to this common past time, He met his spiritual companion Manmohan, who would later be known as Swami Satyananda. Mukunda and Manmohan lived in the same neighbourhood, so they spent many nights meditating together. Another friend, Basukumar Bagchi, later became Swami Dhirananda.

Although born into a very rich family, where he could have ample opportunities for 'so-called' enjoyment, Mukunda's mind always strove for self-mastery. He was extremely kind-hearted and always wanted to distribute and share all what he had, be it material belongings or spiritual wisdom. Even as a schoolboy, when he learned the art of meditation through his initial Kriya practice, he did not keep it secret, but shared it with his friends.

HIS EARLY GURUS

In his childhood, he learned some techniques of Kriya from his father, who was

his first guru of Kriya and developed his interest in meditation. As a high school boy, Mukunda was not so devoted to his studies, so he usually had to resort to private tutors. Among them was the great Sanskrit scholar Ashutosh Mukhopadhyaya, also known as Shastri Mahasaya and later on as Hamsa Swami Kevalananda. He was chosen by Mukunda's elder brother, Ananta, to teach him Sanskrit, even if Ananta did not know that this saintly man was really an elevated spiritual Master, a disciple of Shri LahiriMahasaya. Locked up in a room while the family thought that they might be discussing school subjects or Sanskrit, Mukunda was learning about spiritual truth, meditation and the intricacies that lie behind the different scriptures. Thus, Mukunda got the revered spiritual teacher he had desired and prayed for, who taught him not only Sanskrit but also Kriya meditation and the Bhagavad Gita.

MEETING WITH SHRIYUKTESHWAR

Swami Shriyukteshwar was at this time a full-fledged spiritual Master, well-

established in the Karar ashram in Puri, Orissa. He used to spend four months in Puri, four months in Serampore, his birthplace and four months in Benares, the place of his guru Shri LahiriMahasaya. In a divinely ordained situation, Mukunda came into contact with Swami Shriyukteshwar in Benares in 1910 and this meeting ended his search for a spiritual Master who could guide and shape his life. The foundation for his Kriya practice, which had been laid by the teachings of his own father-guru and Kevalananda, became reinforced by Shriyukteshwar's strict disciplined instructions. Mukunda managed to spend most of his time in the company of his divine guru and from 1910 to 1915, under the pretext of receiving higher education, he lived most of the time in Serampore. Although he did not care for a University degree since his heart was set in becoming a monk, Shriyukteshwar motivated him to complete his education, with Philosophy as His major subject. In June 1915, Mukunda obtained his final degree from

the University and in the following month he was ordained by his beloved guru into the monastic life of the Giri order. Henceforth Mukunda Ghosh became known as Swami YoganandaGiri.

(Lineage of Kriya Yoga Masters)

“Behind the light in every little bulb is the great dynamic current, behind the waves, vast oceans, and behind the individual lies the Supreme Spirit”

“The moon is not reflected clearly in the ruffled waters but only on its calm surface. True love for god is manifested only through calmness of mind.”

“Problems are necessary ingredients of life and make it worthwhile. Meet every body and every circumstance in the battlefield of life with the courage of a hero and smile of a conqueror.”

ParamahansaYogananda



Paramahansa Yoganandaji's Birthday Celebration
Calcutta

PARAMAHAMSA YOGANANDA's 125TH BIRTH ANNIVERSARY

Loving and Divine ones,

Let the choicest blessings of god and the masers be upon allof us. I send my best wishes and love while also seeking the grace and blessings of our beloved master Paramahamsa Yoganandaji .We are going to celebrate his 125th birth anniversary beginning on 5th January 2017and ending on 5th January 2018.

I offer hoage to his beloved parents Bhagavati Charan and Gyanaprabha and all the masters of the kriya lineage who showered their blessings on him, starting with Babaji Maharaj and Shri Lahiri Mahashaya and ending with his beloved Jnana-Gurudev swami Shriyukteshwarji.

Throughout the world many have started down a sincere spiritual pathinspired by the spiritual classic Autobiography of a Yogi, which has been translated into many languages. When I was a college student reading this beautiful book, I slept with the

book on my chest. A friend of mine commented, "sleeping with a picture of the Mona Lisa." At first, I was shocked, but I have accepted him as the Mona Lisa of my life. He is a pole star for countless seekers; he will guide for much more time to come.

The question might arise. "What is the purpose of this celebration?"

My loving ones, the only purpose is to keep the teachings of a great master vibrant in our lives so we can follow in his footsteps. He had instructed our beloved Gurudev Baba Hariharanandaji about changing the attitude of finding faults with others. Let us all sincerely strive to seegood in others and change our lives.This year let us focus on Yoganandaji's beautiful teachings, and his sacrifice and struggle to spread the timeless treasure of kriya yoga all over the world. He spent every moment doing good to others. He is a role model for all of us.He is not only our Master.

He is the perfect guide. Let us study his writings and focus more on intensifying our kriya practice. Let us be kind and loving toward others. Let his universal outlook of honouring all faiths and all religions be a dynamic force guiding our thinking and work.

There are plans for celebrating this program globally, small and big, But we should plan to celebrate his 125th birthday in our hearts and minds. Let his selected

teachings and motivational ideas inspire our daily lives throughout the year.

Let us breathe every breath remembering his love and sweetness. Let his love for God be the throbbing of our hearts. Let his blessing carry us on the path. Let us welcome all challenges and difficulties with love and then overcome them with inner strength and patience.

Again I bow to this great Master and send my love to you.

With love
Prajanananda



Paramahansa Yoganandaji's House in Calcutta

NATIONAL SEMINAR – EMPOWERMENT OF WOMEN

(Excerpt from the Inaugural address of Paramahansa
Prajnanananda at Sailabala Women's College, Cuttack)

I am confused by the word empowerment. How can power be empowered?

You can empower someone who is powerless. One who empowered me to speak, to stand up and walk, to be courageous, and one who is behind all my success in life is my mother. If my mother is the source of my success, who has not studied much – she only studied up to 3rd grade, does it mean she is not empowered.

What has happened to India? India is a land that honored woman as mother. If you come back to a valedictory address recorded in an Upanishad – (Taittiriya Upanishad) the rishi is saying “*Matrudevo bhava, pitrudevobhava, acharya devo bhava, atithidevobhava.*” When to our society is referred to as a patriarchal society I do not agree. Father may be the visible image in the family but mother is there behind the scene and it

is the mother who shapes the family and has control over every member of the family. That is why the rishi said *matrudevo bhava* and not *pitru devo bhava* first. The mother comes first.

Coming to this topic of empowerment of women – we should remember that India has empowered women already. But we have forgotten it. During the period of India's dependence on other cultures and foreign rule we could not allow our women to go into the society to take a dynamic role as they did before that time. I think of India, as culture where Subhadra was driving a chariot, queen Kaikeyi was driving a chariot and we had glorious names of brilliant scholars such as Maitreyi, Gargi, Viswavara an Madalasa in the Vedic period thousands of years old.

Even in more modern times while the United Nations Assembly was represented completely by male members

from different countries there was only one female member who was Sarojini Naidu from India. So, India has its history in which women were empowered.

This empowerment should really be taught to the West by the Indian people. West does not know how to empower women. Recently I was addressing a US audience about empowerment of women. Until now they have not had a women president or a vice president. India has. Odisha had women leaders during freedom struggle and even after that in the field of politics, education, and social work. The problem with us is to look at West, and think of empowerment in the western way. This is not the answer. India has its own culture and values and we should not disrespect it in the name of empowerment. Empowerment to me is to show your own capability and caliber.

After independence, unfortunately we have not developed proper education policy because of which we have large illiterate population, a good number of children not going to school not to speak of women. I feel uncomfortable to

use the word women as I am used to refer to them s mothers. In India, we are used to calling even a little girl as mother and she accepts it. In the west if you call someone a mother they feel insulted. If you call a little village girl in India, Ma – she looks at you and accepts the address with dignity.

Being addressed as “Mother” is the highest respect a woman can get, is there any better empowerment than addressing woman as mother? Recently before mother Theresa was declared a saint, I was speaking in the west to christian audience and asked them how many mothers they have. They said -one and that is Mother Mary. I said India has given you another mother and that is Mother Theresa. In any other country, she would have been only a sister. She came to India and was accepted as a mother.

This mother hood is very special. The entire creation depends on a mother. The Vedic thought of creation says God created. How did God create? There is the thought of electricity with positive and negative poles. Upanishad explains God created with

prakriti (nature) as the mother. When you think of *prakriti* India is a country where Earth is the mother, rivers are mothers, scriptures are mothers and mantras are mothers and the list goes on.

A mother has every role. I am reminded of the principal of Ravenshaw college who is no more. She loved me like her own child and at the same time had every right to discipline me as a student. Mother has this power and authority. We worship the Divine Mothers - Saraswati, Kali, Durga and Chandi. Do you know Mother Saraswati does not hold only the book and the musical instrument but also has many other weapons when needed? Women's empowerment to me is to bring out all the caliber inherent in women. I quote a line from Chandi very often where the Divine Mother is described as,

*“Chittekrupasamara
nishthurata ca drushtva-
Compassion in the heart but
also the ability to discipline.”*

Few days ago, I read of an incident in Cuttack. One evening in Badambadi area, some people were watching young girls being harassed by a

couple of mischievous culprits and when one of the young women caught hold of the culprit and was hitting him, instead of going to her rescue the people gathered around and were applauding as if watching a show. Are these really human beings? Would they watch it like that if it were their mother or sister or daughter?

I am sorry to say this but India has become a country with a large population but not of human beings. Unfortunately, our education has missed its direction. I have studied and taught and I am still teaching. In the present scenario that we are facing if we take the list of corrupt people – are they educated or uneducated? In the political field – are they educated or uneducated? – The answer is educated. Is an uneducated villager or farmer responsible for the present corruption and mismanagement? The answer is no.

So, what is the present Indian education doing? This is the time to think about what needs to be done from the grass root level to the national level. Has education fulfilled the goal of Character building, love for society, love for country and

culture, humanity and above all for the creation? Modern education imitating west is a self-centered egotistical model of education. Education should bring the real transformation in human being to make a sensible, responsible and courageous human being.

Time is changing, world is changing. Do you know the whole world is looking at India? India has the power to empower the whole world with the element of love, compassion, kindness, amity, unity and what not?

In 1893 one Swami Vivekananda went to West. In 1920 one Paramahansa Yogananda went to the west. Now hundreds of monks from India are going to West. Why? The western world wants them. And what is happening to India? In India, who are the role models for our young students? From whom will they get encouragement and empowerment?

My dear children -Be good dreamers. Don't dream of becoming movie stars. Don't dream to be just objects of pleasure and enjoyment. Remember if you think that only pleasure and enjoyment is

everything in life, people will squeeze you like a lemon and throw you out. Have courage and strength. Strength of knowledge and strength of capability.

In India woman is sometimes referred to as *abala*. Who is *abala* ? One who is not strong and needs protection. But it has another meaning – *a* means *brahma* and *abala* can mean *brahmabala*. women have the ability to make or break. We are in a country with the largest number of young people. We are the country where the young people have tremendous brainpower. When I travel in the West people ask me, “how do you remember so many things from the scriptures?” I say, “Because of India. As children, we memorized not using calculators and computers.” Human brain has a tremendous potential. If one would take the activity of human brain Indian brain will excel any one. We should make good use of our brain.

I will conclude with a story from my own mother. At one time, I failed in one step of my life. My mother to encourage me sang me a poem. The theme of the poem

is a little boy came home sad failing in the examination. The mother took him to the back side of the home where there was a pond and in the middle of the pond was a bamboo pole. A small snail was trying to climb up the pole and was falling down repeatedly. But it

was trying again and again. The mother showed it to him and taught him that one should not accept failure in life. My sisters, mothers and children – we should not accept failure in life. We should try again and again till we succeed. Be courageous.



Inauguration of Women's Empowerment - National Seminar

Teachings of the Masters



"The door of Kriya Yoga is open only to earnest seekers and sadhakas."

Mahavatara Babaji

"If the mind is always fixed on your guru and the soul on the name of 'Rama' (atma ram) you will hear the divine sound constantly and you will enjoy being in the secret chamber (Chorakothari) which is filled with spiritual treasure. It is immensely good for you to remain quiet and motionless in that inner chamber."

Lahiri Mahasaya



"The ancient yogis discovered that the secret of cosmic consciousness is intimately linked with breath mastery. This is India's unique and deathless contribution to the world's treasury of knowledge."

Swami Shriyukteshwar

"When one practices breath-control through Kriya, one enjoys a blissful state and one becomes free from ego."

Sanyal Mahasaya



"Remain calm, serene, always in command of yourself. You will then find out how easy it is to get along."

Paramahansa Yogananda

"Man is the manifestation of both good and bad qualities. In some people, good prevails whereas in others evil is predominant."

Swami Satyananda

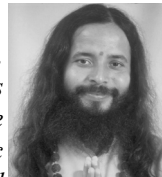
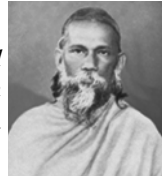
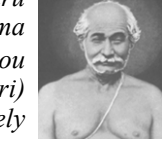


"Your breath is not really yours - it is the breath of God. In every breath you are to love Him."

Paramahansa Hariharananda

"The mind deliberates, but it cannot decide. To help us, we are gifted with an intellect (buddhi), which gives us the power of rational thought. Buddhi is the discriminating and deciding faculty. Through Yogic discipline we learn to focus our attention inwards, and in this manner makes rapid progress in the spiritual path.."

Paramahansa Prajnanananda



MYTHS AND METAPHORS

MAHABHARATA

THE CHILDREN OF PANDU AND DHRITARASHTRA



Love is Sacrifice

One day, after observing the union between birds and animals in the forest, Pandu had a strong urge to be united with his beloved wife, Madri. For years he had been so self-controlled, but that day he was emotional and had temptation and desire. He knew Kunti was intelligent and would never allow this to happen, but that did not stop him. Hence, due to the curse of the *rishi* who was in the form of a deer Pandu died. Madri wept, and when Kunti arrived, she consoled her and said not to be unhappy about what happened. What was destined to happen,

happened. This is coolness (Kunti). When something happens, we should not be disturbed; rather, we should maintain our inner calmness. Due to the shock of her husband's death, Madri did not want to live anymore. During those days, the practice of *sati* was carried out, in which the wife wanted to die with her husband.

Strong love can be very powerful. Not too long ago in Odisha, a poet named Abhimanyu Samantasimhara a great devotee of Lord Krishna, was conversing with his wife about the crying and mourning coming from a neighbor's house

due to the death of the woman's husband. The poet's wife was curious why her neighbour was crying for her deceased husband. She said that if a wife has true love for the husband, then she should also die if the husband is dead. The poet took to heart what his wife said and wanted to test her. One day when the poet left to go for outdoor work, he told his barber to go to his home with his umbrella and turban and tell his wife that he had died in the forest. The barber did as requested and gave the poet's wife the sad news of her husband's death. Right then and there she died. It is said that the poet repented for his play for the rest of his life. Truly, her death showed what love is.

When Pandu died, Madri wanted to die with him. Thus, Madri handed over her two sons to Kunti to take care of them. She requested Kunti not to die because if she died there would not be anyone to look after the children. Kunti agreed. So Madri left her body after the death of her husband. Pride, which shows its strength because of knowledge, dies when knowledge dies.

The Kauravas and Pandavas Come Together

Kunti took the responsibility of raising the five children. The saints and sages advised Kunti to go back to the city because it would be too difficult for her to raise five children alone in the forest. She agreed and thought that since they were princes, they should live in a palace, not in the forest. The *rishis* then brought the five children and their widowed mother, Kunti, to the palace and told Dhritarashtra that these five children were his nephews. Bhishma and all others welcomed them with open arms.

Now the Pandavas and the Kauravas began living together in the palace. The Kauravas, who were extremely restless and turbulent, immediately started feeling jealous of the Pandavas because of their calmness, intelligence, strength, purity, and love. Although the blind king was not able to rule, Bhishma, the elderly grandfather, helped manage the kingdom. The blind king sat on the throne until the children were grown. Among the 107 children (100 Kauravas and their sister Duhshala, and

Yuyutsu, and the five Pandava brothers), Yudhishtira was the eldest. According to the law of royal dynasty, the eldest one should be the king. Consequently, there was some conflict and inner fear about who would be the crown prince. However, the blind man was not the real king; the real king was Pandu. Thus, Pandu's eldest son Yudhishtira was to become the future king. But Duryodhana, the eldest Kaurava, was not willing to accept this. Because he is the symbol of envy, jealousy, hatred, passion, and desire, he never wanted to compromise. He was not happy with the presence of the five Pandavas. The Pandavas were so humble and loving that everybody loved them. The Kauravas on the other hand were so adamant, rude, cruel, misbehaved, and arrogant; nobody loved them. There is a natural tendency to have love and affection for those who are good, and a disliking for those who are not good. However, this created constant conflict in the family in the palace.

In the Gurukulam

Since all 107 children were very close in age, it was

decided that their schooling would take place in the palace instead of sending them to a *gurukulam* in the forest, which was the accepted tradition at that time. It has been said that this pivotal decision was the first downfall of the Indian culture. They brought the gurus to their home, whereas in the past, the gurus were free and independent. Before that, students would go to the gurus to serve and study in such residential schools. Most gurus were married, and the couple looked after the children like their own sons and daughters for a number of years. While there the children received education in medicine, construction, warfare cultivation, and all other areas necessary for material daily life. Most importantly, they also received spiritual education and training. All children, even kings' sons, went to a *gurukulam*; there was no discrimination or partiality. Every student was treated equally irrespective of their cast and social status.

But here in Hastinapura, when Bhishma and Dhritarashtra decided that the teachers could be hired and paid for by the family, it brought a

big shift in the Indian culture. The parents were aware of the nature of their children. The Kauravas were undisciplined and unruly and full of envy and pride. They would not have liked the disciplined and strenuous atmosphere of a traditional *gurukulam*. Moreover, in such a private *gurukulam* the gurus' loss of freedom led to a diminished degree of respect for them. The teacher sought money and power.

In olden times, education was imparted free at the teacher's ashram. These ashrams never depended upon others; they were autonomous and self-sufficient. Hence, this was the first time in India's spiritual tradition that the king wanted to purchase education—to pay the teachers, the gurus—with money.

The two teachers who were hired for the children were brothers-in-law named Acharya Kripa and Acharya Drona. Both were born as *brahmins*. The quality of a *brahmin* is to be peaceful, loving, and spiritual. The duty of the *brahmins* is to learn and teach all branches of knowledge along with spirituality. These

brothers-in-law did not do that. Instead, they were more skilled at warfare than other streams. In fact, they were the best among the warriors of that time. War is the quality of the *kshatriyas*. These two teachers taught the art of warfare to the Kauravas and the Pandavas. This was their first mistake. In doing so they forgot their own nature and quality. They thus accepted the other way. Their second mistake was that they went to the students' home to teach warfare in exchange for money instead of following tradition. These were the two major mistakes, the two wrong tendencies. Instead of being true spiritual teachers, they mostly taught about warfare, and they wanted to sell their knowledge in exchange for money and status.

Acharya Drona sold his spirituality, skill, and knowledge in a king's palace. He lived in the palace and only taught the princes along with his own son, whom he had a special affection for, wanting him to know much more than the others. Ordinarily, when a king's son goes to a *gurukulam*, where there is no discrimination,

the ego diminishes. The prince considers himself to be one with all. However, when the King's sons get special coaching and training in their home by a teacher, they become egotistical. This very thing happened, especially to the Kauravas.

Bhishmaaslo taught the children quite a bit; just like in a family, the parents teach a lot. Since Dhritarashtra had no vision and Pandu was no more, Bhishma taught them a great deal about diplomacy and warfare.

Oftentimes, teachers love good students more. If the mind is calm, quiet, and focused, it can learn and receive information very quickly. But if the mind is restless, running here and there, it cannot learn so well. The Pandavas learned their lessons extremely well, but the Kauravas could not.

Present Education

A great mistake in modern education is that we make children more restless and then try to train them. Once when I stayed with a family, I saw their child come home from school, open the refrigerator, heat food in the microwave, and then sit in front of the

television and eat. His eyes were on the television, hands on the plate, mouth eating, and mind maybe somewhere else. This is the typical human mind: sitting in one place, looking at one person, thinking of other things. And the child was doing just that. The same habit continues when the child is supposed to study: looking at the book, putting food in the mouth, and thinking of some other thing. How can the child learn? If one is to learn, then he or she should do one thing at a time and do it well. When you are done with the task, go the next task.

When Gurudev was a young boy, he was very fond of flute music. One day, flute music was playing on the radio while he was supposed to be studying. The books were open, but he was looking somewhere else and listening to the music. His mother, knowing the mind of the child, said, "If you want to listen to the music, sit and listen. If you want to read the book, sit and read. Do one thing only, with attention and concentration." The lesson was to avoid doing many things at once in favour of doing one thing perfectly.

THE YOGA SUTRA OF PATANJALI

Sutra 19

The States of the Triple Qualities of Nature

*visesa avisesa-lingamatra
alingani*

gunaparvani || 19 ||

Word Meaning

visesa – particular, specific, specialized; *avisesa* – non-specific, unspecialized, universal; *lingamatra* – phenomenal, merely a mark; *alingani* – noumenal, without mark; *guna* – of the qualities (of nature); *parvani* – stages, states

Translation

The states of the triple qualities of nature are particular or universal, with a mark, or without a mark.

Commentary by Shri Lahiri Mahasaya

Specific, nonspecific, phenomenal, and noumenal: all these are stages of qualities of nature. Five *tanmatras* (subtle elements or sense objects) such as sound, etc. are correlated to the five gross elements space, air, fire, water, and earth. *Linga*, or a mere mark, is great principle. *Alinga*, without any

specific mark, is absolutely subtle. The sage then speaks of the nature of the observer or the seer.

Metaphorical Explanation

In this sutra, there is a beautiful explanation of *guna* and *guni*. Ordinarily, *guna* means “qualities of nature.” It also means “merit,” “virtue,” “excellence.” *Guni* means “possessed of or endowed with qualities or merit.” Sun and sunlight can be a simple example of *guni* and *guna*. They are always together and inseparable. In the same manner, *purusha* and *prakriti* are essentially one, but they play different roles in appearance.

In the previous sutra, the sage explained that visible objects are a modification of the qualities of nature. In this sutra, the sage speaks of *gunaparvani*: states or stages of different qualities of nature.

What is *gunaparva*? *Guna* is described above. *Parva* means “knot,” “joint,” “portion or part,” “a festival or occasion of joy.” Therefore, while the ordinary meaning of

gunaparvani is stages or states of qualities of nature, its special meaning is a celebration of joy by *prakriti* for *purusha* alone. *Purusha* is one, but *prakriti* assumes many forms for the joy and glory of *purusha* (*sva-svami*). In this sutra, the sage divides *prakriti* into four different groups:

1. *Alinga* — without a mark. Without any distinct characteristics. *Alinga* is *pradhan*, *avyaktamulaprakriti*: the unmanifested primordial nature. It is the first state of *prakriti*.
2. *Linga* — merely a mark, phenomenal. *Linga* is *lingyateparichiyateatma anenaiti*: “*Linga* is that distinguishable state through which there is understanding or recognition of the Self.” It is also known as *mahattattwa*, the great principle, when the three qualities remain in harmony. It represents collective or individual *chitta* (memory).
3. *Avishesha* —non-specific, universal. It is *tanmatraniasmita cha*

— five *tanmatras* are the five senses of sound, sight touch, taste, and smell, and the ego (which is the cause of eleven sense organs). It totals six in number.

4. *Visesha*— particular, specific. It is of sixteen constituents, including the five gross elements earth, water, fire, air, space or ether, the five organs of action, the five organs or perception, and the mind. All these summed up together equal twenty-four in number.

In the Agni Purana (368:26), it is said:

*prakrtipurusa ca
ubhau liyate paramatmani*

“Both *prakriti* and *purusha* dissolve in the Supreme Self.”

In the process of creation, there appear to be two as *purusha* and *prakriti*. One *prakriti* appears as visible objects, phenomenal existence with its twenty-four aspects in four different stages, but *purusha* remains with *prakriti* yet is invisible. Without the presence of *purusha*, *prakriti* cannot operate.

O Seeker! Mysterious is this creation. The visible world is the celebration of the joy of *purusha* and *prakriti*. In reality, it is one divinity, but in appearance there is multiplicity in unity. You have to behold unity in diversity and diversity in unity; this is practical spirituality, *bhoga* and *apavarga* (sutra 2:18), enjoyment and emancipation.

DATES TO REMEMBER

April – July, 2017

April 4	: Rama Navami
May 10	: Birthday of Swami Shriyukteshwar
May 17	: Foundation Day of Prajnana Mission
May 27	: Birthday of Paramahamsa Hariharananda



Paramahamsa Hariharananda

STORIES TO LIVE BY

THE BITTER TRUTH

A man died and when he realized it, he saw God coming close to him with a suitcase in His hand.

God said, "All right son, it is time to go."

"What do you have in that suitcase," the man asked.

God answered, "Your belongings.

"My belongings? You mean my things, my clothes, my money?"

God answered, "Those things were never yours; they belonged to the earth."

"Are they my memories?"

God answered, "No , they never belonged to you: they belonged to time."

"Are they my talents?"

God answered, "No, those were never yours: they belonged to the circumstances."

"Are they my friends and family?"

God answered, "I am sorry, they were never yours :

they belonged to the path you travelled."

"Are they my wife and son?"

God answered, "No, They were never yours, they belonged to your heart."

"Then it must be my body."

God answered, "No , that was never yours: it belonged to the dust."

"Then surely it must be my soul."

God answered, "You are sadly mistaken, your soul belongs to Me."

Full of fear, and with tears in his eyes, the man took the suitcase from God's hands and opened it just to find out that the suitcase was empty.

Heartbroken and with tears rolling down his cheeks, the man asked, "I never had anything?"

God answered, "That is correct, you never owned anything."

“Then what was mine?” asked the man.

God replied your moments. Every moment you lived was yours.”

Be good in every moment. Do good in every moment. See good in every moment. Thank God in every moment. Be it, Live it. Feel it. Love it. Enjoy it.

Life is just a moment. A moment that belongs to you. Material things and everything else that you fought for, stay here on the earth. You cannot take anything.

Life is an opportunity for inner transformation with right understanding, positive actions and a prayerful attitude. We came alone to this world

and out of ignorance got attached to many things and people. We forgot that we came empty handed and one day we have to leave the world empty handed. Even the body with which we have become the most attached will not come with us.

To know who we are, it is essential to know who we are not. To know our real nature it is equally necessary to now our false identification with different things and different aspects of life. We identified ourselves with the body, mind, intellect, ego, gender, nationality and so on. These are necessary but inwardly we should know that we live in this body and play with this mind but we are neither the mind nor the body.



Saraswati Puja at Balashram

VALUABLE VOLUMES



JNANA SANKALINI TANTRA

BY PARAMAHAMSA PRAJNANANANDA

Lord Shiva continues to answer the questions of Devi and explains about the oneness of shiva and shakti and the meaning of tirtha, veda, tapah, dhyana and homa of tirtha, veda, tapah, dhyanam, homam.

Verse 48

*mano nyatra sivo nyatra
saktiranyatra marutah*

Translation

(For a person steeped in ignorance) Mind is not here, God (Shiva) is elsewhere, so also is shakti as well as maruta (breath).

Metaphorical Interpretation

Those whose mind and breath are agitated, and who perceive Shiva as separate from Shakti, are submerged in a state of ignorance. Restlessness is

the cause of misery. When breath is unstable, the mind is likewise excitable and changeable and this reflects in all activities. A diversified and mutable mind cannot experience the state of Truth. A wavering and unsteady person is easily distracted; nothing is ever accomplished without concentration or singleness of purpose. In an obscure and ambiguous state, human beings always divide and differentiate, finding separateness in Shiva and Shakti. Confusion leads people to think that god is in heaven and not near to us, within us. Their ego does not let them feel the living presence of god in creation, in everybody, and in every single breath. Through breath-awareness, a sincere

seeker can achieve liberation. Restlessness and oscillation is the nature of the mind, but through regular practice, self-analysis, and non-attachment, the state of unity and harmony can be experienced.

Verse 49

*idam tirtham idam tirtham
bhramanti tamasa janah
atma tirtham na jananti
katham mokso varanane*

Translation

O Charming One (Parvati), tamasic (ignorant and dull witted) people go from one holy place to another in search of God, but without knowing the *atmatirtha* (seat of the soul), liberation is not possible.

Metaphorical Interpretation

Most people search for happiness and realization, but they fail to follow the path directed by the realized. Without real inner transformation, wandering in varied directions does not lead to the state of realization. Pilgrimages and dips in holy rivers are only an external play. A pilgrimage to a far off place has no significance unless the devotee is sincerely trying to change. A real pilgrimage is

the inner journey that goes from the lower centers to the soul center, *atmateertha*, (place of pilgrimage, the soul). Only through this inner growth can a spiritual aspirant attain liberation. To achieve this, inner calmness, concentration, determination, and complete dedication are essential.

Verse 50

*na vedam vedam ityahuh
vedo brahma sanatanam
brahma vidya rato yastu
sa vipro veda paragah*

Translation

The Veda is not only a book, as people think, but is the eternal Brahman. One, who constantly dwells in Brahman, is the one who is really *brahmana*.

Metaphorical Interpretation

As was previously explained in earlier verses, there are four major Vedas; Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda and four auxiliary Vedas: Dhanur Veda, Gandharva Veda, Sthapatya Veda, and Ayur Veda. These books contain both ephemeral and spiritual knowledge.

We also observed that the word Veda comes from the root verb *vid* i.e., ‘to know.’

What is to be known? Without the experiential knowledge of Brahman, all other knowledge is incomplete. A devotee who has mastered the Vedas, who is immersed in the search for Truth, is a *vipra* — a person with inner purity. LahiriMahasaya, a great master in the Kriya Yoga lineage, pronounced that ‘Kriya is Veda.’ The sincere practice of techniques like Kriya Yoga and the constant pursuit of Self-knowledge is the true spirit behind the Vedas.

Verse 51

*mathitva caturavedan
sarvasastrani caiva hi
saram tu yogibhih pitam
takram pivanti panditah*

Translation

Churning the four Vedas and all the scriptures, yogis drink (enjoy) the essence (butter) of the Vedas while the pundits (mere scholars) are happy with the buttermilk of book knowledge.

Metaphorical Interpretation

Cream or butter can only be obtained by churning milk or yogurt. Once butter surfaces, it cannot be mixed back into milk. Allegorically, a devotee

should churn one’s life to get the taste of Truth hidden within. Once Self-knowledge is attained, it is easy to swim in the ocean of the world instead of drowning. Through careful study of the four Vedas, a genuine seeker understands and accepts their essence, but a foolish one is lost in the maze of words and ideas.

The holy scriptures teach,

*ananta sastraṁ bahu
veditavyam
svalpasathayuh bahavasca
vighnah
yatsarabhutatam
tadupasiṭavyam
hamsa yada ksiramivambu
madhyat*

“The scriptures are endless, and life is short. Difficulties are many. That which is the essence, should be accepted, as the swan alone can separate the essence milk, leaving water aside.”

Shastra is ‘scripture.’ The word consists of two parts *shah* + *astra*. *Shah* means ‘cutter’ and *astra* is ‘weapon.’ Metaphorically, it is a double-edged weapon that frees a seeker from the bondage of past and future karmas, allowing one to live in the present with strength. Another interpretation

of *shastra* is — *shasanatshastraucyate* — ‘through discipline, one can wield a weapon.’ Just as a king or warrior wields a weapon to eliminate evil, the seeker instilling self-discipline acquires a tool of scriptures to eradicate ignorance and lead a righteous life.

An accomplished yogi, through meditation and Self-realization, becomes established in the *so’ham* ‘I am That’ or

hamsa the ‘swan’ state. *Paramahamsa* is the highest title given to a yogi, meaning ‘supreme swan.’ A scholar is referred to as *pandita*, but superficial scriptural knowledge may enhance ego, whereas true knowledge liberates the seeker. A sincere yogi knows the inner meaning and message of the scriptures, whereas an intellectual scholar is busy with the outward meaning often leading to vanity.



Gita Jnana Yajna Bhubaneswar

ACTIVITIES OF PRAJNANA MISSION

7th Residential Brahmachari Training Course

The Residential Brahmachari training course from 28th October 2016, through 24th February 2017, covered a variety of topics ranging from basic Vedantic texts of Shri Adi Shankara -TattvaBodha and AtmaBodha along with his other works like, NirvanaShatkam, Ka u p e e n a P a n c h a k a m , BhajaGovindam and Dakshina Murty Stotram. Bhagavad Gita and Sveatsvetara Upanishad were other major subjects. Ka i v a l y a D a r s h a n (Holy Science) by Shriyukteshwarji was also discussed. In addition to the trainees, several participants, both national and international, attended the classes of Paramahamsaji who taught tirelessly for four hours each day on most of the days.

125th Birth Anniversary of ParamahansaYoganandaji

P a r a m a h a m s a Prajnananandaji inaugurated the yearlong celebrations of the 125th birth anniversary of our paramaguru, ParamahansaYoganandaji on the 5th of January with the program at Kolkata.

Our monks were welcomed at the house of ParamahansaYognandaji at Garpar Rd, Calcutta and paid their respects. Celebrations were held at the Bose Institute in Kolkata where Paramahansa ji gave an inspiring inaugural address about the celebrations and felicitated Somanath Ghosh, the grandson of Sanandalal Ghosh of Mejda.

“The only purpose of celebrations” Paramahamsaji said, “is to keep the teachings of a great Master, vibrant in our life, so we can follow in his footsteps.”

Gita Jnana Yajnas -The annual Gita Jnana yajnas of ParamahansaPrajnananandaji held at Cuttack, Bhubaneshwar and Puri in the month of January drew large audiences.

IIKYS- The 18th Intensive International Kriya Yoga Seminar was held from the 14th to 20th of January. Gajapathi Maharaja of Puri inaugurated the event and addressed the audience. The Seminar was intensive and instructive with talks, guided

meditations. A two day lecture series was held by the special guests, Dr.Nagaratna and Dr.Raghuram from SVYASA from Bangalore. The talks on Yoga and Health, were enlightening and included some practical exercises.

The cultural programs every evening included devotional music, dance and drama. The variety entertainment was presented by the Balashram students on the 16th of January.

Disciples from all over India and abroad, gathered at the Gurukulam to pay their respects to the Masters and benefitted from the talks and guided meditation sessions with several yogacharyas. The closing ceremony was held on the 20th of January when several monks and yogacharyas addressed the participants, and concluded with the blessings of guruji.

9th Foundation Day of Matru Ashram.

Matru Ashram at Arua , Pattamandai celebrated the 9th foundation day, as a two day event -30-31st of January 2017 in the presence of Paramahansa Prajnananandaji. The 6th edition

of Matruprerana – the annual magazine was released. Several hundred people of the neighbouring villages attended the program. Students of Balashram presented a cultural show.

Balashram News

Saraswati Puja was celebrated on 1st February, at Balashram, our residential School in the divine presence of our guruji Paramahansa Prajnananandaji elaborately with worship of a beautiful idol of Mother Sarawati followed by havan, with full participation of the students. Residents and trainees as well as the several participants and visitors from our Hariharanandagurukulam also attended the program.

New Classroom Facilities Balashram is progressing well both academically and culturally with many extracurricular activities and moral education lessons. The construction of the new building of Balashram which would house the 11th and 12th years of schooling is close to completion.

Annual Prachi Parikrama was held from the 16th of February through the 22nd of February with purnahuti

at the AndhaKapileshwar temple.

Mahashivaratri –

Mahashivaratri was celebrated on the 24th of February, at the devamandir of the gurukulam. Worship of Lord Shiva with abhisheka and all night was attended by all ashramites and other disciples.

This day was also the closing ceremony of the 4 month Residential Brahmachari Training course

Other Celebrations

Gurukulam celebrated a special gurupurnima with the chanting of gurugita followed by a havan, the birthday of ParamahansaYoganandaji, the birthday and mahasamadhi day of Shri SannyalMahashaya , tour of our goshala, Mahasamadhi day of swami Gurupremanandaji and the birthday of swami Brahmanandaji,

Other Programs

Besides the teaching sessions, Paramahamsaji's schedule was a whirl wind of activity as he attended and discoursed at several programs – JagannathPancharatra program at Deuli Math, Kakatpur, Charchika Mandir at

Banki, the annual yajna at Ekam Kona, Inaugural address at the National Seminar for Women's Empowerment at Shilabala women's college at Cuttack, Inauguration of the Bimalamba temple at Shankaracharya Charya Math in Puri, National youth day and Swami Vivekananda Birthday.

Paramahamsaji also attended and discoursed at the 32nd annual day celebrations at our Sambalpur ashram and programs in Lucknow.

Paramahamsaji spoke at a International Sufi Conference at New Delhi

Visitors and Guests–

Shri Mohan Bhagawat , RSS chief, while visiting our gurukulam on the 20th of January addressed the participants of the International Intensive Kriya yoga Seminar that was in progress. Gajapati Maharaj was at the Gurukulam on the 14th of January, to inaugurate the annual International kriya yoga seminar. Sri Rajendra Das Maharaj visited our gurukulam on the 25th of January.

News of Bishindipur Ashram

Our Bishindipur ashram is celebrating the following events from March 1-3, 2017

Inauguration of the Shiva-Kali Mandir and installation of marble statues of Gurudev Paramahansa Hariharanandaji and Swami NayaranaGiri.

Birth Centenary of Swami Narayana Giri

75 years of Yuktashram

125th Birth Anniversary of ParamahansaYoganandaji

What was started as a small ashram in a remote village,has expanded over time with a huge meditation hall, a health centre and now a goshala and a charitable Homeopathic Health centre and a new temple on the premises.



International Sufi Conference – New Delhi

Visit our web site:

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