

# Sthita Prajna



## Guru Vandana

*Yadamghrikamaladvandvam  
Dvandvatapanivarakam  
Tarakambhavasindhoscha  
tamgurumpranamamyaham*

I bow to that Guru preceptor whose two lotus like feet help remove all dualities of life (such as pleasure and pain, afflictions and miseries;) thus enabling one to safely cross the ocean of the world.

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**VOLUME 16**

**ISSUE 4**

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## FROM THE EDITORS :

*Guru mata guru pita guru mati guru gati  
Vina guru name jnanam vina guru na me sthiti*

As we celebrate the auspicious occasion of Guru Purnima on July 27, we bring you Gurudev's message on Guru Purnima in Message from the Master.

Prajnanavani continues with elaboration on the vagaries of the mind and the ways to control the mind and lists observing the mind and real faith in the omnipresence of God as key tools that help.

Myths and Metaphor takes us through the phases of exile, revenge and love in Mahabharata with a metaphoric commentary and the inner significance.

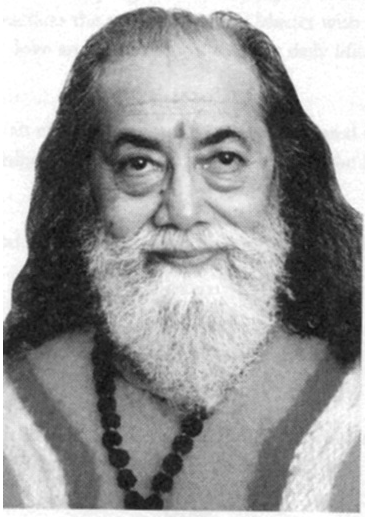
Valuable Volumes continue with explanation of kriyamana karma – the present action. How Ishwara, the Lord is untouched by ignorance and not subject to karma is explained in the Yoga Sutra of Patanjali.

We bring you many messages, short stories and the news of Gurudev's 111<sup>th</sup> Birth Anniversary Celebrations around the world and our special event of the Silver Jubilee of Prajnana Mission and the many activities of the Mission in this special issue.

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# MESSAGE FROM THE MASTER

## GURU PURNIMA



Guru Purnima is one of the most auspicious days, the day dedicated to masters and guru preceptors throughout the entire world. Guru Purnima falls on the full moon in the month of *Ashadha*, July. *Purnima* means full moon day. Let us now understand the meaning of *guru* and *purnima*.

### **Guru, the Master**

*Guru* in Sanskrit has many different interpretations. *Guru* is the guide in people's lives to bring about all-round development, and ultimately perfection. *Guru* is not only a

person or a principle, but also the manifestation of divine knowledge and love in human form. God is formless. It is difficult to realize God without a guide or preceptor with form. Sometimes God is considered the Guru who is the Almighty Father, the Lord of the whole universe. He is the only Guru in the world. In a prayer to the guru, it is said:

*gurur brahma gururvisnuh  
gururdevomahesvarah  
gurusakshatparabrahma  
tasmaisriguravenamah*

“Guru is Brahma, the creator. Guru is Vishnu, the sustainer. Guru is Maheshwara, the destroyer.

Guru is directly perceived Brahman, the Absolute. I bow to the Guru.”  
(Guru Gita, verse 58)

God is Guru. It is said, *atmaivagururekam*: the soul or *atma* is the guru alone. The soul abides in every human being, so each person is a guru or master. Everyone could be like the masters, with the

knowledge that the marvellous power of God is hiding within them. In our life we have learned many things from many people. If someone learns even a single word from another person, whether good, bad, or obscene, he is the guru of that person. Everyone is therefore a guru, as we learn from many, in many different ways. A spiritual master or *sadguru* is not so easy to find. They are rare. Very few people come to the spiritual path, and even fewer people find the perfection to become a spiritual guide. Nowadays in particular, it is very difficult to find a true guide.

### **Purnima—Moon and Chakras**

*Purnima* means full moon day, and on this day, the lineage of gurus is worshipped. There are different interpretations of the meaning of a full moon:

1. Moon, in Latin, is known as *luna*. Moon and mind are correlated. Those who are mentally ill are known as lunatics. When the mind is illumined, it is considered as the full moon day, the day of illumination. There is no trace of darkness. In the day there

is the light of the sun, and in the night, the light of the moon. Let your life be full of light or knowledge. This is a full moon.

2. Once every twenty-eight days there is a full moon. We have seven chakras in our body, and we can relate them to the fourteen moons in the year. Going down the front of the spine, the first moon is in the fontanel, second moon in the soul center, third in the neck center, fourth in the heart, fifth in the navel, sixth in the sacral center, seventh in the coccyx center. The eighth moon is also in the coccyx center, but on the backside of the spine, the ninth is in the sacral center. Everyone is busy with that moon! Tenth moon in the food center, eleventh in the heart, twelfth in the cervical center, thirteenth in the soul center, and the fourteenth in the fontanel. Above that is the full moon day when all darkness of the night disappears. Those who meditate can perceive the cool light of the full moon in the whole body.

### **The W's on the Back of the Spine**

As you come up on the backside of the spine, there are so many W's. Wealth in the

bottom center, beginning with the eighth moon. The next center up is women and men. Then comes the food center – people take some wine and other intoxicants, even drugs. In the fourth center, there are whims, such as anger, pride, cruelty, insincerity, and ego. Those who are practicing spirituality, sweetness, kindness, and lovingness are also found in the heart center. In the cervical center is the will or desire for God, and in the thirteenth moon, is wonder. Here the seeker has many types of experiences. The fourteenth moon is wisdom, *prajnanam brahma*. If you feel that everything is God, that is your full moon day, and you will get God-realization.

### **Full Moon, the Symbol of Completeness**

Full means complete. Most people feel incompleteness in their life. They search for completeness here and there, but they do not know that they are essentially complete. The soul is complete. God is complete, and whatever comes from God is complete. In the Vedic Peace invocation, there is a description of completeness:

*purnamadahpurnamidam  
purnatpurnamudacyate  
purnasyapurnamadaya  
purnamevavasisyate*

“That is full, this is full, this full comes out of the full. Taking full from the full, the full itself remains.”

It is said in the Bible (Matthew 6:22-23), “If therefore thine eye be single, thy whole body shall be full of light.” That is the full moon, but “if thine eye be evil, thy whole body shall be full of darkness.” That is the new moon day. In the Bible (Revelation 22:11), it is said that those who are evil, those who are in darkness, who are mean or who do bad things, let them remain in evil. But those who are on the right path, let them keep to that path, and those who are holy, they must come to Him.

The fourteenth or fifteenth moon will give you reality, and darkness will disappear. On the auspicious day of Guru Purnima, we have to meditate deeply. If you fix your attention in the fontanel, you will get God-realization or a piece of goodness – godhood. I give love to all my gurus of the universe: my father, my

mother, my sisters and brothers, my neighbors. Jesus said that if you love your neighbour as you love your own self, then you are greatly advanced. I love the whole world and the whole world loves me.

### **Guru Purnima Day**

Six full moon days, in particular, are very precious days in India. Some great men were born on the full moon day. Buddha was born on the day of the full moon day of *Vaishakha*, in the month of May; Sage Vyasa in July, in *Ashadha*; and Balabhadra, the brother of Lord Krishna, on the full moon day of *Shravana*, in August. The Bhagavatam, a popular holy scripture of the Hindus, was written on the day of the full moon in *Bhadrapada*, in September, while Guru Nanak, the founder of the Sikh religion, was born on the full moon day of *Kartika*, in November, and ShriChaitanya was born in *Phalguna*, in March. On a full moon day on the 27<sup>th</sup> May in 1907, Hariharananda was born.

From the time of Veda Vyasa, the son of the great Sage Parashara, the full moon day in the month of *Ashadha* has been observed as a day to

worship the guru. Veda Vyasa is considered an incarnation of Lord Vishnu, and he wrote the Mahabharata, a small section of which is the Bhagavad Gita. The Gita is the essence of spiritual practices and divine wisdom. In the beginning of the Gita, there is a small section, known as the *Meditation on the Gita, Gita Dhyanam*. It is a beautiful compilation of Sanskrit verses. In this collection, there is a verse:

*vyasenagrathitam  
puranamunina  
madhyamahabharatam...*

“The Gita is in the middle of the Mahabharata, which has been nicely compiled by Sage Vyasa, who is the most ancient one among the munis, the men of meditation.”

It is also described in the Gita as *advaitamritavarshinim*: showering the nectar of unity and *advaita* (non-dual Brahman). It is also said in a prayer to Sage Vyasa:

*vyasaya vishnurupaya  
vyasarupaya vishnave*

“Sage Vyasa is none but Lord Vishnu, and Lord Vishnu is none but the form of Vyasa.”

In the *Meditation on the gita*, it is said:

*namostutevyasavisalabuddhe  
phullaravindayatrapatranetra  
yenatvayabharatatailapurnah  
prajvalitobjnanamayahpradipah*

“I offer my adoration to Sage Vyasa whose eyes were as beautiful as lotus petals. He is the one who kindles the lamp filled with the oil of wisdom in the form of Mahabharata.”

Today is the special day for worshipping him and remembering his divine contribution, for all seekers of the world in the path of spirituality. His birthday is not just for him, but also for spiritual masters of all times. I worship all the divine personalities, saints and sages, masters and mystics of the whole universe. I also worship our line of gurus: Babaji Maharaj, Lahiri Baba, S h r i y u k t e s h w a r j i , S a n y a l M a h a s a y a , Paramahansa Yoganandaji, and Swami Satyanandaji. I worship my father and mother, my first gurus and guides, as well as ShirBijoy Krishna. Throughout the day I think of them. Even when I am eating too, I am thinking that I am feeding food to every spiritual master through my body. I bow to the saints and sages of all religions.

I want to bow to all human beings of the whole universe, to all the people of the world, because the Almighty Father is hiding in all living beings. He made man and woman in His own image and He breathed into their nostrils the breath of His life. That is how the Almighty Father became the living Soul in the whole universe. He has descended for us, so please search and seek Him in this auspicious moment.

On this special day of Guru Purnima, I am talking about God-realization. If the path to God-realization is not simple, easy, and sure, then it is not for everyone. This path should be as natural as breath. There are many paths, many ways, and many methods. Kriya Yoga teaches that God is constantly residing within us. It is written in the Bible that your body is the temple in which God is abiding. It is also written in the Shvetashvatara Upanishad (6:11):

*ekodevahsarvabhutesugudhah*

“Divinity is hiding in all.”The one Heavenly Father is hiding in each of us.

*sarvavyapi,sarvabhutantaratma*”The Supreme Almighty Lord



pervade the whole universe. He is residing in the body of every human being, in the fontanel.

With constant awareness of subtle breath, if you can remain always in the fontanel, then you can realize Truth.

Your whole body is full of negative qualities, but in the negative, the positive is hiding. He is constantly taking breath, so if you remain alert half an inch inside the fontanel, then you can perceive Him. I am talking from that place, and you all are hearing from that place, too. If you practice, you will hear divine sound and see divine light in the whole world. This is the play of consciousness of the divine energy. The whole world is light and sound, the power of God. You are to love Him. He is graciously inhaling through your nostrils. Breath control is self-control. As long as you are not sleeping, constantly watch. He is always within you, even when you are sleeping. He is helping you all the time; even when you work, he is hiding in the fontanel. Money does not touch Him. Whenever you enjoy anything, you enjoy it by the power of God.

There are seven life forces in us: *sapta prana* "Seven life forces."

"Seven rays, seven fires, seven oblations."

*saptalokah: bhuhloka, bhuvaloka, svahloka, mahaloka, janaloka, tapaloka, satyaloka* "Seven lokas."

*guhasayanihita* "God is hiding in every center."

Everything is activated from above. Love Him, if you want liberation. God made man and woman for this sole purpose. If you remain on top, you will get calmness; you will get godhood, all the time. It is a rare opportunity, so watch Him, love Him, and thank Him. Since your birth, He has been constantly inhaling, keeping you alive. This is the real path of spirituality, which is very simple. The baby has a soft place in the fontanel; if you reside there, the entire time alert, then you will touch the guru, with love. As you touch electricity and feel the electric current, similarly, if you come to the top, in the fontanel, and touch the guru with deepest regard and love, his power will enter in. Practice, practice, practice!

*isvaragururatmeti*”Guru and the soul are one. God is formless and so also is the soul.”

Although the guru is both form and formless, he or she has realized it and is able to guide others to the formless state. With slow and feeble breath, you can come to the divine abode in the cave of the cranium and bow to Sage Vyasa and all masters, with love and devotion. Then you will feel heaviness in the head. In this way, you will receive the divine power from the gurus, and their loving grace, Just as you touch the bare electrical cable and feel the power entering into your

whole body, the power of God remains in the body of the guru. Come with love, and be realized.

On this special day of Guru Purnima, we sing the song dedicated to the gurus:

*bhajo gururnam  
japogururnam  
srigurunam dintumara  
nandajabe  
bhajale gurur nam*

“Sing the name of the guru, chant the name of the guru, this is the divine name.”

If you can remember the guru and his teaching, and live accordingly, then your life will be filled with bliss and love.

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Gurudev Birthday Celebration At Habibpur

## GURUDEV'S 111<sup>TH</sup> BIRTH ANNIVERSARY 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 the 111th birth anniversary of our beloved Gurudev, Paramahansa Baba Hariharanandaji. I pray to all the masters of our lineage to bless each one of us and the entire creation on this occasion.

ShriGurudev said that our lives are a celebration, as is every day and every moment. We should be filled with love, joy, kindness, and compassion in order to celebrate. We need not require external preparation of flowers and fruits, but we need the inner preparation of changing our minds and hearts. Ordinarily, the mind is a trickster that frequently creates negative and dirty thoughts that make our lives miserable. We must transform our minds and our thought patterns.

When we celebrate this day, let us invoke the masters, and especially ShriGurudev, in

our hearts. Let us offer the flowers of love and sweetness and the fruits of goodness to him. Let us be one with him in deep meditation, which is the real observance of the day. Every breath should be saturated with love and service. Every thought should be inspiring and invigorating. The guru-preceptor is not far from us; he is always in our hearts, which we often forget.

The Guru Gita (334) expounds the glory of the company of the guru-preceptor:

*shrigurum  
paramanandamvande  
ananda vighram  
yasya sannidhi matrena  
chidanandayatenamah*

“I bow to the guru-preceptor who is the supreme bliss and personification of joy; in his presence alone, the mind assumes the form of pure consciousness and bliss.”

The sacred texts describe the beauty of the guru-preceptor's presence; let us celebrate this day with intense

sadhana. Let us remember him and his presence. Let us feel his love during every breath. Let us offer every thought, word, and action to him. Let us not waste this divine opportunity. Time is precious. Let us not waste a single moment. Let our lives be filled with divine consciousness and pure love.

Let this birthday celebration open a new chapter in our lives with more intense meditation, self-study, and selfless service. Let us feel his sweetness and love. Let us try to be his worthy children with real change.

I bow to ShriGurudev and pray for all of us. I bow to all of you with love and humility.

With Love,  
Prajnanananda

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## **DATES TO REMEMBER**

### **July - September, 2018**

July 14	:	Ratha Yatra
July 27	:	Guru Purnima
August 2	:	Birthday of Swami Satyananda
August 10	:	Birthday of ParamahansaPrajnanananda
September 2	:	Janmashtami
September 13	:	Ganesh Puja
September 26	:	Birthday of LahiriMahashaya
September 30	:	Mahasamadhi of LahiriMahashaya

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# PRAJNANAVANI - THE VOICE OF WISDOM

*“Mind is the cause of bondage and mind is the cause of liberation”*

**ELIMINATE MISTAKES  
BY OBSERVING YOUR MIND**



If you want to change yourself, you should observe your mind, see your weaknesses and problems and try to eliminate them. If you cannot see your own mistakes, those near and dear to you, like parents, will help. Sometimes parents tell the child, “Wait a moment, when you are sitting at the table, you should first pray before eating food.” This does not mean that it is the mistake of the child, nor is it the rudeness of the father. It

is just a process of training, to help each other grow. Thus, by changing your attitude, what you once called criticism will now be thought of as helpful advice.

Vedantic thought says that the mind is an object that can be observed. That means your mind is separate from you. You have the ability to observe your thoughts, which in time will enable you to think better. When you get really skilful, you can actually see which thought

is coming next. The yogis and masters say there are two things one must do to discipline the mind: Decrease the quantity of thought and increase the quality of thought. A restless mind is filled with many thoughts, the result of too much ambition, expectation, and dissatisfaction (from your inability to fulfill all your useless ambitions). Gurudev used to say, "If you want liberation give up your ambition. Ambition will bring you complete destruction." I do not advocate giving up all your ambitions. See what is really useful and helpful, and always maintain hope for your spiritual advancement. But be careful of the dangerous ambition that comes from an extreme desire for material accomplishment. I have heard people say that we should maintain hope that one day we can be the President of the USA, but is that a realistic hope? I say it is hope against hope; in other words, for some it is impossible. For example, even if I became a citizen of the USA, I have no right to become the president; one has to be born in the USA to qualify. Hence, it is a useless hope to have. I am as I am. Why should I

keep all these hopes that are not really attainable or practical?

There is a saying: "Before saying that you are God, first declare that you are a human being. Before declaring that you are a human being, first declare that you are not an animal." Therefore, the first thing one must do is become a good human being. If you are not a good human being, if you do not have love and kindness in your heart, then how can you say that you are God? As a child I saw how lovingly my mother took care of her many children. I watched her as she prepared our meals. Only after everyone was served would she sit down to eat. What lessons did I learn from that? Did I learn to be selfish, thinking only of myself? No, by observing my mother, I saw the teachings of the scriptures put into action. Practical spirituality means more than just sitting quietly with your eyes closed. One must also keep one's eyes open and express love and compassion through one's behaviour in daily life. Each day we should spiritualize our lives by opening our hearts to

everyone we meet and forgiving those who hurt us.

In the ashrams, before our morning meal, we say the "Simple Prayer" of Saint Francis. The first line of the prayer states, "O Lord, make me an instrument of Thy peace." It is a prayer that many people repeat. However, do they actually try to follow the words they are saying by living in peace and not fighting with others? If you repeat this prayer in the morning and despite all your efforts, you still find yourself agitated and argumentative, then say, "O God, let me feel Thy peace. This morning I said to You, 'Where there is hatred, let me bring love.' However, just a short time later I forgot my vow. O Lord, where there was love, I instead brought hatred." By reversing the prayer, you become aware of your own weaknesses, which is the first step to overcoming them.

In the evening in the ashrams, we pray the "Universal Prayer" by Swami Sivanandaji, "O Adorable Lord of mercy and love, salutations and prostrations unto thee. Thou art omnipresent, omnipotent, and omniscient.

Thou art *satchitananda*, existence, consciousness, and bliss absolute. Thou art the indweller of all beings." Unfortunately even though people repeat those beautiful words, their mind is thinking, "Yes, God is the indweller of all beings. I see His presence within me, not in anyone else. I am very beautiful, but everyone else is ugly. I am divine; the rest of you are devils."

### **Overlooking the Faults of Others**

What is happening to us? Why are we so self-centered and egotistical? If you really want peace in your heart, then follow the advice of Sarada Devi, the divine companion of Shri Ramakrishna Paramahansa, who said, "If you want peace in your heart, do not see faults in others." You will be happy to know it is not your duty to find faults in other people. Seeing the fault in others is the responsibility of the masters. If they find a fault they will rectify it; therefore, why should you? Students often tell me that when living with others their faults become visible, so they ask me what to do. If you find fault in others,

first pray to God, “O God, why are all these things visible to me? I am not here to see other peoples’ faults. I am here to find more love, joy, and kindness. Why should I pollute my mind?” Also, if you see someone doing something wrong, out of compassion, you can gently point out their mistake in a loving way. If you do this, be sure to let the person know that it may be your mistake, but this is what you saw and it is bothering you. By approaching it this way, the other person does not feel he or she is being attacked or judged.

### **Remain Peaceful Throughout the Day**

Mastering our mind requires an ongoing, conscious effort. Every day, no matter what happens, try to remain peaceful by observing your thoughts. Remember to decrease the quantity of thoughts and increase the quality of thoughts. Let go of disturbing thoughts. Instead, take an inspiring thought and let it remain in your mind longer and longer throughout the day. If you watch your breath, you will keep your mind more focused and other thoughts will

not come and disturb you. Also, while working around your house, try to sing the name of God. Although all these things may seem to be trivial, if you sincerely practice them, they can transform your life.

In the next chapter, we will learn more techniques for disciplining the mind, and we will also discuss the first two limbs of yoga, *yama* and *niyama*, which help us achieve our goal. Remember, the mind becomes active through the sense organs. If your sense organs are disciplined, the mind has no other choice than to be disciplined and stable. They are correlated. In the Katha Upanishad (1:3:4), it is said, “The senses are the horse.” Hence, even when the rider is restless, the horses will remain disciplined if they are well-trained. When the rider (mind) or the horses (senses) are disciplined, the journey is smooth and beautiful. By disciplining the mind, you will discipline the senses; likewise, by disciplining the senses, you will also discipline the mind.

With each breath you take, feel gratitude to God. He has given you this beautiful breath, His breath – the breath



that is your life. “O God, I look around and see how much You have given me. Each day is an opportunity to express my gratitude and love to You. I ask You to forgive my weaknesses and my foolish mistakes. Give

me strength to improve myself, to move further, to come closer to You. With every breath I take, I bow to You. I am Your little child. Help me to grow strong and healthy in each and every way.”

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Gurudev's Birthday at Miami ashram

## JAGATPUR ASHRAM FOUNDATION DAY

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 the silver jubilee of the ashram in Jagatpur. I pray to the masters to bless each one of us to be a worthy instrument for carrying out divine work as a part of our *sadhana*, our spiritual practice.

It is difficult to believe that a quarter of a century has passed like a flash of light. I remember the urge to have a small property to build a little ashram that would be the home for me and Ray Baba, who was planning to take early retirement (later Swami Brahmananada Baba). Years before, standing on the platform of the Cuttack train station, beloved ShriGurudev had directed me to find a place on the other side of the river for an ashram, but I did not have any interest in it. Destiny and the wishes of the masters are powerful. In the beginning of January 1993, we bought this property, and on the Saraswati Puja of that year we performed

the *bhumipuja* (the ground-breaking ceremony). In a couple of months, by the grace of God and ShriGurudev, on the 17 May, the ashram was inaugurated in a very humble manner. Those who were actively involved in the building work as well as later on know how many hardships and difficulties we passed through during that period.

From this place I traveled to the West in 1994. Our beloved ShriGurudev sanctified this ashram with his holy presence for a period of about two weeks in the year 1996.

Establishing this ashram sowed the seeds for all the activities that our beloved ShriGurudev later called the Prajnana Mission. As a child is born and afterwards its name is given, similarly, this ashram was founded in 1993 and named in 1998. In 1999 it was officially registered and now has branches with flowers and fruits in countless places.

When I remember these years, I cannot imagine the years of sacrifice and selfless service

by countless people. Those who lived here during the early years know how we all lived with hard work and simplicity, without electricity and other facilities. Plain living and high thinking were the foundation. Through the passage of time many things have changed.

I am grateful to God and Shri Gurudev for creating such a place to serve the world with love and compassion. It is a place of *seva* (selfless service), *sadhana* (spiritual practice), and *svadhyaya* (self-study). With love it has been growing, and

with love it will flourish. With *sadhanait* will be protected.

This year to me is not only the 25th anniversary or the silver jubilee of this ashram, but also the silver jubilee of the activities of Prajnana Mission. As we celebrate this event, let us intensify our *sadhana* and charitable attitude to serve all with love and humility.

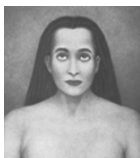
I am praying to God and Shri Gurudev to bless all of us and this institution to fulfill the divine wish and vision. Again I bow to you all with love and devotion.

With Love,  
Prajnanananda



Jagatpur Ashram

## Teachings of the Masters

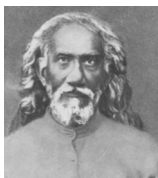
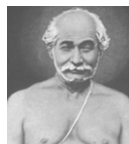


*"It is not proper to unnecessarily mention the name of the Guru. By this, he is belittled."*

**Mahavatara Babaji**

*"There is no work without desire. Work which is duty bound is also born of some desire."*

**Lahiri Mahasaya**



*"Men of wisdom are neither deluded nor haunted by the spectre of birth and death. One should, without being inordinately confused by the words of wise men, follow strictly their methods of Kirya."*

**Swami Shriyukteshwar**

*"The purpose of breath-control is to keep the body and mind free from negative vibrations."*

**Sanyal Mahasaya**

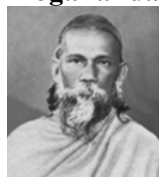


*"Behind the light in every little bulb is a great dynamic current; behind the waves, vast oceans, and behind the individual lies the Supreme Spirit."*

**Paramahansa Yogananda**

*"Never accuse others of their mistakes. If a person has only one good quality out of 100 then try to see that good one not the 99 bad ones."*

**Swami Satyananda**



*"When your breath becomes very feeble, then you are really practising Kriya. You are established in truth."*

**Paramahansa Hariharananda**

*"A true Guru is humble, always God conscious always ready to forgive and guide with love and compassion."*

**Paramahansa Prajnanananda**



# MYTHS AND METAPHORS

## MAHABHARATA

### EXILE, REVENGE AND LOVE



#### Revenge of Drona

While teaching the young Pandava and Kaurava princes in the palace, Acharya Drona fell back on his personal grudge against Drupada. One day, he told his students, “If you really want to complete your education and learn efficiently, fulfill my wish and attach Panchala, the kingdom of Drupada, and divide it into two parts. In one part, Drupada will rule, and in the other part, I will rule.” The word *panchala* consists of two words, *pancha* and *alam*. *Pancha* means “five” and *alam* means “capability” or “feeling it is enough.” These five represent

the five subtle elements and the five *pranas* or vital breaths. The princes fulfilled Acharya Drona’s wish. They defeated Drupada and divided the kingdom into two parts: Uttara (North) Panchala and Dakshina (South) Panchala. Drona took the rulership of Dakshina Panchala while Uttara Panchala was left for Drupada.

#### What is the Inner Meaning?

The body made of five elements is called the kingdom of Panchala, which is ruled with the five *pranas*, or the vital energies. The five *pranas* help you to go north, to the brain, and the five elements help you to go south towards the lower

part of the body. In the body, south refers to the lower part of the body while north refers to the upper part of the body. Instead of taking North Panchala, Acharya Drona wanted to rule in South Panchala. It shows Acharya Drona's nature. Drupada was humiliated and his pride was lost. When you make a mistake, acknowledge it. Anger cannot be eliminated with anger. Hatred cannot be eliminated with hatred. In the prayer of Saint Francis, it is said, "Where there is hatred, let me bring love." Thus, hatred can only be eliminated with love.

### **Story of Vishwamitra**

Long ago in India, there was a great *rishi* named Sage Vasishtha. He lived with his hundred sons and wife, Arundhati. This sage had a special cow, *kamadhenu* (a wish-fulfilling cow), named Nandini. Whatever was needed, the cow would give. One day, a very powerful king of his time, Vishwamitra, passed through the forest where Sage Vasishtha lived. King Vishwamitra had a ten-thousand-man army with him. They were tired, exhausted, and hungry, and they did not have

any food. The news of their plight came to Sage Vasishtha, and he received the king and his army. He said, "I understand your trouble. Go to the river, wash yourself, and come back." The king and his military people came back after cleaning themselves and found everything was arranged for them in a royal manner. Ten thousand gold plates and cups for the military were set up for them. King Vishwamitra thought that being a king himself, he did not have as much prosperity as this sage living in the forest. He became curious and at the same time jealous. Then he discovered that the secret was the cow Nandini. He soon became greedy and considered taking the cow. Why should such a cow stay with a poor *brahmin*? Thus, he asked Sage Vasishtha if he could take the cow. Sage Vasishtha said, "You can take it, but it depends on how you take it." The cow was indeed special. When King Vishwamitra ordered his army to bring the cow by towing it with a rope, they could not do so. Ten thousand men were defeated by one cow. The cow was furious and immensely powerful. The king felt

humiliated: “This man is so powerful only with a cow. On the other hand, I have a kingdom with so much prosperity, yet in comparison, I have nothing.” He wanted to be at least equal to Sage Vasishtha. Because of such unexpected humiliation, King Vishwamitra went on meditating, and despite his effort, he could not equal Sage Vasishtha. Out of anger, Vishwamitra then killed all the sons of Vasishtha.

When he saw there was no way to supersede Vasishtha, he thought it was best to eliminate him. One night, the king entered Vasishtha’s hut with a dagger, hiding himself so that when the sage and his wife, Arundhati, fell asleep, he could kill them. However, Vasishtha and Arundhati were still talking. Arundhati was telling her husband what King Vishwamitra was doing. Vasishtha described how great Vishwamitra was and how much power, strength, patience, and determination he had. He was praising Vishwamitra in the very private hours of life while Vishwamitra was standing nearby to kill him. The dagger dropped down from his hand,

and Vishwamitra went and bowed down at the feet of Vasishtha, begging apology, admitting that it was really Vasishtha who was great, and he was nothing in comparison to him. Vasishtha thus declared Vishwamitra as *brahmarishi*, even greater than himself. Eventually, Vishwamitra also became a great *rishi*. In studying the Ramayana, one will find that both Vasishtha and Vishwamitra became the gurus and guides of Lord Rama. This story illustrates that with hatred and jealousy, you cannot conquer. Gurudev said, “With love, you can conquer the whole world.”

Long ago, a Chinese ambassador to the USA gave a statement about India: “India conquered China a thousand years ago without sending a soldier, just by sending Buddhist monks. All of China was under the Buddhist philosophy.” Swami Vivekananda was a very aggressive monk and a great lover of India. During the time of British rule in India, he was giving a talk in England on the greatness of India. A British lady stood up and asked, “What have you Hindus done? You have never even conquered a

single nation.” Swami Vivekananda said, “That is true from the point of view of the Englishman; for the brave, the heroic, the *kshatriya*, conquest is the greatest glory that one man can have over another. That is true from this point of view, but from ours it is quite the opposite. If I ask myself what has been the cause of India’s greatness, I answer, because we have never conquered. That is our glory.” He was saying that India does not believe in material conquest, colonization, and exploitation of people. Instead, India believes in sending love, best wishes, and aid. Swami Vivekananda again said to the woman, “When India was at the peak of its prosperity, your great-great-grandfathers were wandering in the forest or living in caves. The people of my country never wanted to encroach the freedom of other countries.” You can conquer others with love, not with hatred.

### **Revenge Begets Revenge**

AcharyaDrona took revenge of his humiliation when the right time came. He took the part of Drupada’s kingdom and ruled there. Being humiliated, it was now Drupada

who wanted to take revenge. However, he did not want to retaliate with military power; instead he chose spiritual power. The only way was through prayer and meditation. Prayer and meditation can give both liberation and worldly success. It all depends on one’s choice. Drupada prayed and meditated and conducted special *yajnas* (fire ceremonies). Gurudev gave a very simple and practical meaning of the name Drupada. *Pada* means “feet.” Feet are the symbol of movement. *Dru* means *druta*, “quick and fast.” Thus, Drupada means “a person with quick feet for success.” If you want to reach your goal, move fast. So Drupada means if you want to reach your goal, move fast. So *drupada* means if you want success in any aspect of life, you have to walk fast without stopping and without wasting your time. Another meaning of *drupada* comes from *drudhatu* which means “to melt.” A piece of ice melts with sunshine, and strong metal melts with hot temperature. This heat can be in two ways: through the heat of fire or sunshine. This can be compared with anger and love.



You can melt with the sunshine of love, which brings real transformation. However, if you melt with the fire of anger, it brings all troubles.

Drupada had the desire to take revenge quickly. He thought, “Drona defeated me with his disciples, so I will defeat him with my children.” So he needed a son who would bring about Drona’s downfall. Thus, he did a special fire ceremony and begot a son whose name was Dhristadyumna. In the course of time, he had a daughter whose name was Draupadi as well as a few other children, including Shikhandini, later known as Shikhandi.

When Dhristadyumna was young, Drupada sent him to Drona to be his student, even though the boy was of a special prayer to eliminate Drona. Drona agreed to accept him as his student although he could have easily denied Dhristadyumna. Drupada was his enemy and Dhristadyumna was his enemy’s son, who Drupada had invoked to eliminate Drona; how then could Drona teach Dhristadyumna? He agreed to this because it is the quality of

a *brahmin*. Drona knew he made a mistake by not teaching the tribal boy, Ekalavya, and did not want to have a bad reputation again. Consequently, Dhristadyumna became Acharya Drona’s student.

### **Amba Reborn as Shikhandini**

Shikhandini was one of Drupada’s other children. Previously, we discussed the story of the three sisters, the daughters of the king of Kashi, whom Bhishma brought for the marriage of his younger brother. The eldest one, Amba, wanted to marry someone she had chosen, but she could not marry him due to Bhishma taking her for his younger brother, Vichitravirya. Thus, she mediated to bring Bhishma’s downfall and then left her body. Now she was reborn in the family of Drupada as the third child. When the queen was pregnant, Drupada asked many holy people, saints, and sages about the gender of the child. Everyone said it would be a boy, but when the baby was born, it was a girl. Drupada had already declared that he would be blessed with a boy, so he could not now disclose that it was a girl. Therefore, he told everybody that the baby was a

boy. He did this because he believed in the words of the holy people so much that he thought maybe something would happen; how could the words of the holy people be untrue? So, he brought up the girl as a boy, and she was taught all the customary warfare. In fact, she became an expert warrior. Everybody thought that she was a boy, so she went the name Shikhandi, not Shikhandini.

When she was of marriageable age, Drupada wanted this youth to marry. Since all thought Shikhandi was a prince, the marriage was solemnized with a princess. Now the two young women were to get married, but except for the family, no one knew they they were two women. Only Shikhandini knew what was going on. After the wedding, she knew that if it were disclosed that she was a young lady instead of a man, King Drupada would be blamed for being deceitful and tricking everybody. Hence, she worried about what would happen to the king. She did not want to be the cause of bringing humiliation to her father. Therefore, in the night, when the newly married

couple was first due to meet, she ran away from the palace and went to the forest. She kept thinking that her parents should not be humiliated and dishonoured because of her. At that moment, a *yaksha* (a celestial being), who was in charge of the treasury, came and asked the young lady where she was going. She narrated everything that had happened. The *yaksha* told her not to worry because he had special power that could exchange one's gender. By exchanging her gender, the girl would become a young man and the *yaksha* would be a young woman. After one night, however the *yaksha* would return and take back his earlier masculine form. Once Shikhandini became a man, even just for a night, everyone would think that she was man all the time. She thought it was a nice idea and thus everything was done. She became a young man and the *yaksha* became a young lady. Being graced by the *yaksha*, Shikhandini went back to the palace and the problem was solved. Everybody was excited especially the family members who knew the truth,

When Kubera, the leader of the *yakshas*, visited the forest that night, he expected the *yaksha* to receive him. But the *yaksha* did not come because he had become a woman. Kubera became upset and said that whatever form this *yaksha* had at that time, he should remain as that for some time. So there was no way for the *yaksha* to go back to his old form. Shikhandini therefore became Shikhandi, and later it was revealed that she had been a

female and later became a male. Even if one changes gender, one's nature is still the same. In the previous life, she was a female as well as in this present life, even though she acted like a male. When she became a male, Shikhandi's nature was still like a female's to some extent. The word *shikhandi* comes from the root word *khanda*, which means "partial" or "incompleteness." *Shikhandi* symbolizes incompleteness of oneself.

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Jagatpur Ashram Foundation Day

# VALUABLE VOLUMES



## THE LAW OF KARMA

BY PARAMAHAMSA PRAJNANANANDA

This entire creation is a creation of desire, a creation of thought. This entire universe is the thought of God, and what we are today is a creation of our own thoughts. Thought and desire arise in us as we read this book. Desire is the cause of creation and the cause of every action. Without thought there is no desire, and without desire there is no action. If there is no thought, there is no action. Consequently, when there is no desire, no thought, we are completely free. The English language contains two beautiful words: word and world. Word and world are very similar. Word means thought. The world means natural existence. If thought disappears, the world

disappears. If the word disappears, the world disappears. In deep meditation, moments of no thought appear. Without thought, in a complete silent state, can we feel the existence of the body? Can we feel where we are? If for a moment thought does not exist, there is no body, no world. When thought disappears, the word disappears, and then the world disappears. Think about sleep. As long as we are dreaming, words and thoughts exist. However, once we enter the realm of deep sleep, words disappear, so thought ceases and the world disappears. Thus, with every action we undertake, there is a desire. Desire is the propellant, the catalyst, instigating us. Desire always

comes first. Any karma we have done or are presently doing is propelled by a strong urge or desire, and that desire brings us into the world of activity. As a result of desire we are acting – whether it is in the form of thought, sight, hearing, understanding, assimilating, or rejecting – it is *kriyamana* karma.

### **The Result of Action**

All activity has two aspects: one part produces instant joy or pain, and the other part remains as an impression, a seed, without a current consequence. Joy and pain are inherent in all of our deeds, even when we are eating. Some people like to eat chili peppers even though they can be painful and not really pleasant. Chili peppers create an uncomfortable burning sensation on the tongue. Occasionally the parrot in one of our ashrams is given a chili. It bites the hot chili and then pants, and even though it feels a burning sensation on its tongue, it continues to bite again and again. Some acquire a sense of enjoyment through pain. Some religious beliefs promote people hurting or hitting their bodies to remember God, or

torturing themselves while praying. Acts usually filled with joy are instead done with pain. Although pleasure and pain may differ according to our intentions or preferences, any action we are presently doing will give us an instant result in the form of joy and satisfaction or pain and unhappiness. In addition, an aspect of each action, a part of each karma accumulates and will produce fruit in the future. When eating food, the immediate result is satisfying hunger and taste, but another part of that action creates a result later, after the food is digested and assimilated.

### **The Path of Karma**

Let us look at an example of how *kriyamana* karma works in creating a result that is instant as well as occurring later. Suppose a person studied hard and became a doctor. The result of studying and the doctor of medicine degree is the immediate satisfaction of “I am a doctor.” Along with a degree, extensive knowledge was acquired in the medical field. The result of the karma of being a doctor continuously provides the spirit of a doctor, the work of a doctor, the job of a doctor – as

long as the person is working as a doctor, he or she is receiving the result of the study. You could rightfully say that the result of karma continues until death. But even death is not the end. Some part of the karma, or some knowledge, is carried into the next life. Any karma we do creates an instant result as well as a continuing result that we may not be aware of. After this life is over some effect remains. All action remains in the form of an impression that is carried within. That impression functions in the memory. For instance, suppose you met someone and later, after that person was gone, you formed an impression in your mind that was stored in your memory. Because of that impression, from that time onward you are of the opinion that the person was very nice or very attractive, and so forth.

Consider someone who loves to eat sweets, but eats more than what one should. While the sweets are being consumed, this person feels joy. The person does not realize, however, that overeating is eventually going to produce unpleasant results. When that happens, the quota for eating

sweets has been reached. Gurudev used to say, "Eat carefully. If you want to live long, eat less and chew more." He also said that every person has a measured, designated amount of food for life. He sometimes spoke of his brother who was a medical doctor, who died young. "Do you know why he died young?" Gurudev would say. "It is because he ate so much at breakfast and lunch. He would eat eight to ten eggs at breakfast. If he eats like this, how long will he live?"

### **Habit-Forming Action**

The action that we are doing now, the *kriyamana* karma, produces an instant result, which is known *phalamsha* (the immediate result). The action is also stored as a *samskara*, an impression of the karma, which will create future results. These impressions also create desires in us, leading to more action. We must be careful of this cycle.

In my youth my friends would encourage me to drink tea with them. Since no one at my house drank tea, I did not know how to drink it. Every time I took a sip, I burned my

tongue. Thus, I was told to just sip a little bit at a time. When you drink tea, you either feel pain by burning your tongue, or you sip it a little at a time and enjoy it. But when you repeat it again and again, what will happen? It becomes a *samskara*, an impression, a habit. The habit will repeatedly create desire within us. Any habit has been caused by repeated action, and once a habit is formed strong desire develops. Please understand that habits can be good as well as bad. Do you know what habit really is? Have it, have it, have it...have a cup of tea, and then another, and before long, it is a habit. Then what happens if there is no tea? A headache. When there is less sugar in the tea, we do not like it; we are unhappy. I only drank tea a few times in my life, so fortunately a habit never formed in me.

In my early twenties, I travelled to Gomukh, the source of the Ganga in the Himalayas. We stayed overnight at an ashram. Because it was very cold at that time of the year, a *brahmachari* told me to drink a cup of tea. I answered that I did not drink tea. He replied

that there was nothing wrong with drinking a concoction of Himalayan herbs that help you beat the extreme cold. I accepted his offer, and he gave me a big glass. It was very refreshing, so I asked for a little more. He smiled and said, "Ho! Ho! First you said 'no,' now you are taking a little more. After trying it, you fell in love with tea!" and that is what happens in our lives' *Kriyamana* karma is the continuous action that we do day and night using all of our sense organs.

### **From Subtle to Gross**

*Kriyamana*, any present moment action, is classified into three categories: *manasika* (mental), *vachika* (vocal), and *kayika* (physical). Every thought is an action that has the potential to produce fruit. Previously it was said that we do everything with thought, with a desire. This entire creation is a creation of thought. Thought has tremendous power. In our day-to-day lives, we think more frequently than we physically act. For example, when we think about going to meet a friend for a few minutes, our thinking, our preparation, goes on a long time. When we

become unhappy or angry with someone, we express our anger in a moment's time. We shout, we scream. But our thinking, our preparation, our reaction, our emotion, lasts a long time. Be careful. A physical action can include either shouting or hugging. But physical action is motivated by the mental action of thinking, reacting, and it continues for a quite some time. The mind works more than the body. A physical act is selected and limited, but the karma (action) of the mind is very powerful.

Mind, intellect, memory, and ego function at the mental level during *kriyamana*. The mind is thinking continuously, every day. The action of the intellect is to decide; thus, it determines whether something is good. Memory is remembering – “Yes, I did that; I should not do this; this is nice.” And lastly, ego is the attitude of doership. When the continuous action of *kriyamana* is proceeding, it is on the mental level in the form of thought. Thoughts are then expressed in words. We must be careful when we speak and when we think. We must become aware of our thoughts and words.

## Look Before You Leap

*Vachika* is action expressed through words. *VivahaSukta*, a Vedic prayer repeated during a marriage ceremony, tells us, “Speak in such a way that your voice is properly filtered.” Only filtered words should come out, which means to speak carefully, consciously, intelligent. There is a saying: “To make your lips free from slips a few things you should remember: to whom you speak, what you speak, and when, how, and where.”

1. To whom you are speaking: When speaking with a friend, your speech is different than when you speak with your father or mother. Likewise, speaking with your children is different than speaking with your teacher. Thus, you must consciously consider your relationship and approach when speaking to someone, so that your words can be conveyed appropriately.
2. What you are speaking about, the topic of your discussion or communication: Be very careful about this one,



because you cannot say everything everywhere and to everybody. Think a few times before you speak.

3. When to speak: Timing is essential for every action. Remember, the same thing can be communicated in a nice way at the proper time. If the timing is not right, do not speak. One day a police officer came to the ashram when Gurudev was eating. When Gurudev asked him the reason for his visit, the police officer said, "First finish your food, and then we can talk." But Gurudev already knew, and said, "You have come to give me the news of my father's death. Is it not so?" The police officer was surprised. He was waiting for Gurudev to finish his food before conveying such news. Then Gurudev explained that while meditating in the *samadhi* temple of Shriyukteshwarji, he had seen a bright coming closer and closer to him

and entering within. At that moment he had a feeling that perhaps his father has passed. The police officer was following the rule for waiting to speak at the proper time. Especially when news is not pleasant, we must be patient to convey it at the right time. If we must speak a bitter truth, we must wait for the right time; otherwise we can create unpleasantness.

4. How to speak and where to speak: the art of speaking a special skill. Gurudev used to say, "When you speak, keep a little honey on the tongue," meaning, let your talk be sweet. He also said, "The tongue is very sharp. Do not think it is soft like flesh; it is sharper than a sword and more powerful than a revolver. A revolver or sword can kill a person once or bring death to a person in a moment's time, but a word piercing somebody's heart can hurt that person again

and again. When they remember the words, they feel pain.”

Gurudev also liked to say, “Think a hundred times before you speak.” In English there is a similar proverb: “Look before you leap.” There is no need

for constant chatter. We must learn to embrace silence. Usually, during everyday life, we constantly speak, and because we are not conscious, we say many useless things. Because of our incessant talking, we waste a great deal of energy .

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Girls Orientation Camp at Gurukulam

# THE YOGA SUTRA OF PATANJALI

## Sutra 24

### What is God?

*K l e s a - k a r m a*  
*vipakasayair apamrstah*  
*purusa-visesa isvarah*  
||24||

### Word Meaning

*klesa* – ignorance or suffering; *karma* – subject to *karma* or action; *vipaka* – fruit of action; *asayah* – memory or attachment; *apamrstah* – untouched, never tainted; *purusavisesa* – a special king of Being; *isvarah* – the Lord

### Translation

Ishwara [the Lord or God] is a special *purusha* [Being] untouched by ignorance or suffering, not subject to *karma* or *samskaras* or fruit of action, and free from attachment.

### Commentary by Shri LahiriMahashaya

Ishwara [the Lord] at *kutastha* [*ajna* chakra or the soul center] is free from suffering as well as from the fruits of auspicious and inauspicious actions.

## Metaphorical Explanation

In the next three sutras, there is an explanation of the presence of the Lord. Here for the first time, Sage Patanjali introduces the idea of the Lord (God). To attain a clear concept, one must understand the basic difference between Ishwara and Brahman, According to Vedantic analysis, Ishwara is the Supreme Ruler of the universe — its creator, sustainer, and dissolver. But Brahman, the ultimate transcendental reality, is beyond all these triple actions — the One free from any attributes. Ishwara is Brahman seen in *prakriti* (creative nature). Having understood this basic idea, the sage gives a clear picture of Ishwara in the mind of the seeker.

The Lord is untainted by the afflictions, actions (and their fruition), and attachments that an ordinary individual faces in daily mundane life. These are the first four qualities or attributes associated with the Lord:

**Klesha:** *klishnantiitikleshah* (afflictions)

These are those things that bring suffering. These are five in number: ignorance, I-ness (ego) attachments (likes), hatred (dislikes), and the fear of death or the desire to cling to life, which will be elaborated later in Sutra 2:3. *Klesha* is psychological distress — emotional impulses such as anxiety, sorrow, unhappiness, misery, and fear of death. All transient things are the cause of suffering. Only God consciousness, being established in the Self, brings the state of peace and freedom.

**Karma** (action)

In a simple way, karma reflects two functions: to receive and to reciprocate, to give and to take. Depending upon its result, an action can be classified as auspicious, inauspicious, or mixed. The root of all action is breath. One who knows the art of breathing as the art of living is free from the impact of actions.

**Vipaka:** *vipachyantaitivipaka* (fruits of action)

*Vipaka* refers to that which ripens to fruition. Fruits are the result of action and are

in the form of pleasure and pain, an idea that will be elaborated on later in Sutra 2:13.

**Ashaya - aphala vipaka chittabhu man sherate iti ashayah** (memory or attachment)

Until fruition, the seeds of actions that remain dormant in the bed of mind-stuff are known as *ashaya* or memory. It is the seed of karma or its impressions in the memory.

These four aspects of life are clearly visible in a person's daily life. One who is completely untouched by these four means of attachment and affliction is Ishwara.

Ishwara, the Lord (God) is described as *eshana shila ichha matrena jagad uddharana kshama*, one who is able to protect or liberate the creation; that is, one who is the cause of creation, sustenance, and dissolution at will, is the Lord God. Yet God is not the cause of creation; God is creation. Creation is the multiplicity of one divinity.

All afflictions or suffering are the result of ignorance. Being the source of all knowledge, the Lord is free from all these four limitations. An ordinary person sees the

creation, or the universe, as distinctly separate from him, but in the Lord there is no such dichotomy – only oneness. When one perceives that the omnipresent Lord permeates everywhere, there is no action, no fruit of action, and no attachment.

When the individual, through self-discipline and spiritual practice, reaches the state of realization he experiences godhood, the state of liberation, free from everything. But in the return to ordinary consciousness one may be tainted to some extent with some afflictions and attachment. However, during one's lifetime, going to that state, again and again, allows one to remain in the state of true freedom for longer periods of time.

In this sutra, the sage speaks of *purusha vishesh*, a special or unique indwelling Being. To understand *purusha*, the indwelling Being, one must read, contemplate, and understand chapter fifteen of the Bhagavad Gita where the Lord explains *kshara*, *akshara*,

and *purushottama* – that is, the perishable, the imperishable, and the Supreme Self.

*Purusha* –

*puryamsheteiti*: One who resides in the city. Here the city is the external universe and the body. The one who resides there is the inner reality, the inner ruler. That being who is not involved in actions and its consequent reactions and the experience of pain and pleasure is *purusha*. One who is beyond all dualism and therefore manifests the undivided intelligence, beyond ordinary personality, is *purushavishesh*, a Special Being.

O Seeker ! Look at yourself and your nature. Look at the nature of the Divine. As you have forgotten your relationship with the Divine and your own nature, you have inherited all the vices. Being the image of the Divine or being the child of God, you potentially have all divine qualities. You have to manifest all these qualities in yourself through your sincere effort, prayer, and mediation.

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## STORIES TO LIVE BY

### BUDDHA AND HIS DISCIPLE

Buddha initiated a young man as a monk. When he wanted to go wandering, Buddha said, "On your way along your journey, you will find good and bad people. Good people will listen to you and help you, but evil-minded people will speak badly of you and scold you. How will you respond?"

The disciple replied, "I will not think badly of anyone. If someone chastises me, I will thank him since he has only spoken badly and not thrown dust on me."

"What if he throws dust on you?" asked Buddha.

The monk said, "I will love him, as he has not slapped me."

"What if he slaps you?" Buddha asked.

"I will love him since he has not hurt me." replied the disciple.

"What if he hurts you?" Buddha questioned.

"He has not used a weapon against my body, so I

will be thankful to him and will not feel bad." He replied politely.

"What if you have to face robbers, and they might hurt or injure you with weapons?"

"If they have not killed me, I will be grateful and will not think badly of them." He replied.

"What if they kill you?" Buddha finally asked.

"The world is full of misery and suffering. To commit suicide is not the right path. If someone brings an end to my life, I will be thankful and will not find fault; instead, I will be grateful."

Hearing these answers from the disciple, Buddha smiled and knew that this disciple was worthy to travel and spread the message of divinity and beauty. A real *sadhu* does not find fault in others or see the bad in any person, even one who is considered evil. He sees good in everything.

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## SILVER JUBILEE OF PRAJNANA MISSION

Prajnana Mission is celebrating its Silver Jubilee in 2018. Has it really been that long? A quarter of a century has passed?

Going down the memory lane mind goes back to 1999 when I arrived at the gates of Jagatpur Ashram (about which I had heard so much from Baba Prajnananandaji while in USA). I looked up at the big white building and was thrilled to see the sign “Prajnana Mission” in bold blue letters welcoming me. It was a dream come true. At the time we were serving as center leaders for the Midwest region in USA while living in Cleveland Ohio. We had met Gurudev Baba Hariharanandaji and Baba Prajnananandaji in 1996 in USA, which was a turning point in our lives.

Baba had returned to India after three years in the West, with the idea of beginning an organization. Gurudev Baba Hariharanandaji had given his blessings for the founding of Prajnana Mission. The Mission

was founded with Swami BrahmanandaGiri as the vice president and Swami Shuddhananda Giri as the secretary. A humble monk of profound wisdom, Brahmanandaji was in charge of the Cuttack ashram at the time and toured many Kriyacenters in India spreading the message of Kriya Yoga. As the secretary of Prajnana Mission, Shuddhanandaji was organizing the many activities of the Mission at the Cuttack and Balighai ashrams. These two swamis along with Baba as the president were the main pillars of Prajnana Mission. Then there was Swami Arupananda Giri who was initiated in 1996 into monkhood by Gurudev. His simplicity and love accompanied with hard work and service was an inspiration to others.

I had been waiting to see the Cuttack ashram for a long time. The car entered the gates and stopped in front of the porch that leads to the library on one side and the kitchen on the

other. There was a beautiful flower garden in front of the building. As we walked towards the library, Baba came out of the library to greet us. My long anticipation of seeing him again and touching his feet was realized at that moment. We went into the library and joined the group of nearly a dozen people who were there. The large library has a vast collection of scriptures, religious treatises and volumes of books. Baba was using the library as his bedroom. Pointing to a mat in the corner he said, "That is my bed and this is where I sleep."

When I came out of the library, I met some other visiting disciples. Meditation that evening was guided personally by Baba in the large meditation hall on the second floor. The altar has a life-size portrait of Gurudev and pictures of the lineage of gurus. Meditation was followed by a simple nourishing dinner served by the young brahmacharis of the ashram. Baba would eat only after all the guests were fed. There were about 40 people who attended meditation and then stayed for dinner. I went to bed happy to be in the

ashram and happy to be part of the mission.

I sat with Swami Brahmananda for some time. He narrated how he met Baba first at the Puri ashram and then at Bhubaneswar and how they spent a lot of time together as disciples of Gurudev Hariharanandaji. He described how they always wanted to have an ashram in Cuttack and after searching for a place close to the river, had finally found the present site, which had only a small building on it when Baba first purchased it in 1993. As we spoke Swami Suddhanandaji, the then secretary of Prajnana Mission, arrived with a group of disciples from Poland whom he had received in Kolkata.

The ashram has since been extended. It is now a very impressive two-storied white building with a touch of lilac, and is very pretty. The main wing of the ground floor has an enclosed porch, the kitchen, the dining hall and the library and two other small rooms. The side wing has the monks' bedrooms. A very artistically designed outside staircase leads to the second floor, that houses the



meditation room and several guest rooms.

The brahmacharis at the ashram were very loving and friendly. The place was charged with Baba's love for all and with their tremendous love for him. I remember Baba sitting on a mat in front of the file cabinet taking out old files and dusting each one and sorting them out. There was no one to assist him and there were people coming to see him throughout the day. He managed to continue working while still being pleasant to all those who came, showering them with his love and enquiring about their families. It was a rare opportunity to see the beginnings of an organization and to be a part of it.

Since then Prajnana Mission became a part of our lives and the focus was on helping in any way we could. During a visit to Miami in 2000, Baba mentioned that disciples in India were feeling the need for a magazine for Prajnana Mission. This led to the beginning of the SthitaPrajna magazine to be printed in India and distributed both in India and USA and later in Europe, Australia and South America.

Gurudev Hariharananda had been reading this magazine with great interest and we were pleasantly surprised to receive a letter of appreciation from Gurudev in the year 2001.

In 1998, Prajnana Mission, USA, was registered to help carry out the Kriya work in this part of the world and to support the activities of Prajnana Mission in India. The International Seminar in Balighai in January became an annual event since 1999, and it was a great experience to bring a group of 20 people from USA (many were first time visitors) to the seminar in 2001.

Over the years, many are the milestones achieved by Prajnana Mission in the field of Health, Charity, Education and Spirituality to name a few. I fondly remember the opportunity of serving at Balashram, the residential school for children for a year. Kriya activities have blossomed and spread all over India and abroad.

Personally we have also been blessed on our life's journey, going through the stages of vanaprasta and sannyasa under the grace and guidance of the Guru through

this sacred mission of seva, sadhana and svadhyaya, and are thankful for the divine opportunity to belong to this mission of love.

As Prajnana Mission celebrates the Silver Jubilee, let us celebrate our association with this Divine Mission and the opportunity to serve and love.

**Swami Gurupriyananda Giri**

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First visit to Jagatpur Ashram

## **AROUND THE GLOBE**

### **ACTIVITIES OF PRAJNANA MISSION**

#### **Foundation day of Jagatpur Ashram**

Jagatpur ashram celebrated its 25th foundation day on 17th May 2018 at Cuttack.

#### **Gurudev's Birthday Celebrations at the Hariharananda Gurukulam**

Gurudev's 111<sup>th</sup> Birth Anniversary was celebrated at the gurukulam with special worship and meditation. Gurupaduka puja and fire ceremony were performed at the Guru Mandir. Several disciples attended the program.

#### **Gurudev's Birthday in Habibpur**

Gurudev Baba Hariharanandaji's 111<sup>th</sup> Birth Anniversary celebrations were held at Habibpur the birthplace of the great Master. The program was organised by the Matruashram with the help of many monks and brahmacharis of prajnana Mission much to the delight of the local disciples of Habibpur.

The festive celebration included processions, discourses

and initiation programs and visit to the parental home of Gurudev. Several of our monks, brahmacharis and yogacharyas participated, Several people were initiated into kriya yoga

#### **Youth Orientation Camps for Spiritual and Social Awareness were held for girls at several places in Odisha, including Balighai ashram**

#### **Silver Jubilee Celebration of Prajnana Mission – June 30-July 1**

Among other things, Prajnana Mission organized art and debate competitions with inspiring themes to promote the creative skills of the younger generation and promote spiritual awareness. The competitions were held at the Town Hall and Shaheed Bhavan respectively.

Prizes were awarded at Special functions organized at Shaheed Bhavan from 7-9 on both the days.

#### **Mother Center USA and Other Ashrams**

Guruji Baba Prajnananandaji was in residence at the Homestead

Ashram for Gurudev's Birth Anniversary. The program was attended by close to 200 disciples from all over the states and also ashramites of all US ashrams. Several Yogacharyas attended the program. The birthday Seminar included several discourses, satsangs and guided meditations. 27<sup>th</sup> of May was celebrated with Paduka puja and fire ceremony in the morning and the traditional garden tour, with tree plantation and cultural program in the evening. 4 new books were released on the occasion.

Baba Prajnananandaj also visited the Kriya Vedanta

gurukulam – Temple of Harmony, (Midwest Region) The Temple of Peace, (Mountain Region) Temple of Compassion, (Southern Region) and also South America during this trip.

### **Australia Ashram**

Australia celebrated Gurudev's Birthday with two special functions – one at the new ashram KriyaVidyaMadr in the morning with Paduka Puja and special worship followed by special meditation and the second at Thornleigh Community Hall in Sydney with a satsang and meditation.

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***Visit our web site:***

***www. prajnanamission.org***

***For current information.***

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