

Sthita Prajna



Guru Vandana

*karuna khadgapashena
chitva pashashthakam shisho
samyag anandajanakah
sadguru sobhidhiyate*

He is known as the sadguru, who, with the sword of compassion, severs the eight knots that bind the disciple, releasing the flow of bliss.

CONTENTS

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ISSUE 4

Sub	Page No.
• GURU VANDANA	3
• EDITORIAL	5
• MESSAGE FROM THE MASTER	6
• PRAJNANAVANI – BREATH MANAGEMENT	11
• PATHMEDA KRIYA YOGA RETREAT	15
• CLYCLONE FANI - THE AFTER MATH	16
• RECOVERY AND RESTORATION	17
• MESSAGE OF THE MASTERS	18
• GURUDEV'S BIRTHDAY MESSAGE	19
• MYTHS AND METAPHORS MAHABHARATA	21
• RBTC 2019-20	26
• VALUABLE VOLUMES - LAW OF KARMA	27
• DATES TO REMEMBER	33
• MY GURUS	34
• THE YOGA SUTRA OF PATANJALI	39
• AROUND THE GLOBE	41

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FROM THE EDITORS :

Two essential pillars supporting our life are - faith in ourselves and faith in God.

Paramahansa Prajnanananda

Message of the Master talks of spiritual inquiry. Gurudev teaches - If you are emotionally attached, you are in bondage. If you are compassionately detached, you are free.

In Prajnanavani, Guruji talks about breath management and the value of breath. Mahabharata talks of Digvijaya of Pandavas. Metaphorically the meaning of digvijaya explains guruji, is listening to the divine sound in deep meditation – this is the conquest over space.

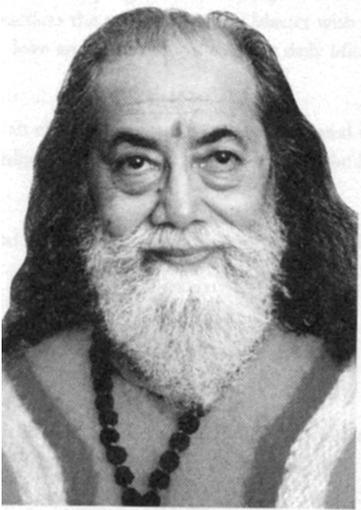
Law of Karma discusses Prarabdha karma – the karma that has come to fruition because of our destiny. Patanjali Yoga Sutra explains how to chant Om with contemplation on the meaning of the mantra as god, guru and mantra are one.

27th May - Gurudev's 112th day of birth was celebrated in all ashrams and centers around the world with special worship, and meditation. Our ashram in Australia inaugurated the new meditation hall and celebrated the first foundation day in the divine presence of guruji.

We bring you the news of the damage caused by cyclone Fani to the coastal area of Odisha and to our gurukulam in Puri, the recovery and restoration work at the ashram and also the relief work by our ashram in other areas of the state. We bring you the news of the many activities of Prajnana Mission and our activities around the world.

MESSAGE FROM THE MASTER

SPIRITUAL INQUIRY



This world is a wonderland. It is a beautiful place to live. But by living in it, people get attached to worldly objects and relationships. Intelligent people live in this world with inner awakening and understanding. They know reality. What is reality? It is the drama of life on the stage of the world. AdiShankara (BhajaGovindam verse 8) wrote:

*katekanta kaste putrah
samsaroyam ativa vichitrah*

“Who is your wife?
Who is your child?

From where have they
come?

Who are you?

From where have you
come?

Look at the temporary
nature of the world.

Contemplate it again and
again, and realize the truth of
life is to be free.”

How many lives have you
lived? How many parents and
children have you had? How
many times were you born and
how many times have you died?
Have you ever thought it over?
This is the reality. This world is
a temporary abode. You have
come and you have to go one
day. What is permanent in this
world? Many sons are dying
daily, many mothers are crying
daily. Can a mother forget her
child who has died? She cannot.
Her whole life is spent
remembering and crying. This
is *maya*. This is the illusive play
of nature. If you are emotionally
attached, then you are in
bondage. If you are

compassionately detached, you are free.

You are here in this world to experience complete freedom. You have to realize the truth, and that realization will make you free. When you are attached to the world, you are in bondage and when you are attached to God, then you are free. This realization is your birthright. God is free. You are children of God. So you are also free. Feel that you are free all the time. If you see the finite world, then you are caught in the world and you are not free. When you see infinity, then you are free from the world and liberated.

His Light Is Everywhere

God is light. His light is everywhere as the presence of God. Jesus said the light has come to the world. But many cannot see it. He again said, if you have eyes, you see. (Matthew 6:22) He was speaking of the third eye, not of the two external eyes that we have. Two eyes are the eyes of duality and the third eye is the eye of light, love, and unity. That is why the third eye is called the spiritual eye, or the eye of wisdom.

One can see the light of God with the eyes open or closed. Shriyukteshwarji saw only light. I remember my first day with him. His eyes were open, but he was not looking at me, even when I was standing before him. I moved my head a little and made some sound. He then looked me straight in the face, clearly seeing me, and again he lifted up his eyes. Then I entered the room and bowed. He was always in the state of meditation. You should feel as if you are Shriyukteshwarji. When you look like him, you will see only light. This is your liberation. SantKabir said in his writing, *dashame dvare tale lagi*: lock the tenth door to the body. Then you can see light within and everywhere.

Intensify Your Love

Live like a child of God, the divine prince. Live as the master of your life with command over the mind and control over the senses. Do not waste your precious time only in eating, sleeping, fear, and physical enjoyment, which are traits common to both animals and human beings. If the special quality of following the path of rationality and divinity is absent, then human beings will also be

just like animals. You are God in human being. See the unity in diversity, the spiritual in the material world. Love all and serve all.

Love God very deeply. You are always divine. Remain always in the fontanel, and experience sound , light, and vibration. The power of God is coming down from the top to each center and giving you appetite, emotions, and enjoyment. God is giving you food and inhaling for you to give strength. Without breath you cannot eat food. Love God. Your stomach is filled up. In the yogic scriptures there is a description of *hamsa*, or the unity of the body and soul that is always emphasized. Body is *ham*, and breath is *sa*. In the *sa*, or the soul, there are no attachments or emotion. The breath is giving you anger , pride, and cruelty in the heart center, but in the Bible it is said that you re to leave everything. Purify your heart; surely the anger will come, but try to return it to God. God is the sole doer.

Kriya, the Door to Calmness

Many teach various religious practices and many different forms of yoga, but only

Kriya Yoga will teach you how to attain calmness. Kriya Yoga is not a religion. People of all religions can practice the Kriya technique. There is no need to change your religion. In the Bhagavad Gita (3:35), it is written:

*svadharma nidhanam shreyah
paradharmo bhayavahah*

Follow your own religion. If you are a Christian, be a good Christian. Kriya makes people be good, see good, and do good. We need inner transformation for achieving this goodness. There is a beautiful definition of yoga in the Bhagavad Gita (2:50), *yogahkarmasu kaushalam*: “skill in action is yoga.” Be tactful in daily life. Be loving and peaceful in every step of your life. In forms, there is emotion and agitation, but the formless is free from these. In the earth, water, fire, and air there is turbulence and tremor, but the formless is free from all these. You should try to attain the formless stage. This is not religion, this is spirituality. As it is said in the Bible (John 3:5), you are again to be born from above, through water and spirit. You are born only for God-realization. Your whole body is God. Be still. Be calm. And know that you are God.

The Root Is Above and the Branches Below

You have a body, and the controller of the body remains in the cave of the cranium. In the Bhagavad Gita (15:1), there is a description of the body tree. It is inverted in the nature. *Urdhvamulam*: the root is on the top. We move the body and limbs, hands and legs, just like the branches move. Those who meditate always focus near the root. They become more still and tranquil. The root of the body tree is inside the brain.

If you go there with calmness and concentration, then you will experience inner peace. In meditation, you will feel as if your whole body is covered with fog, a white light. You have no body sense, no knowledge, no consciousness, no superconsciousness. God is your life, and God is practicing Kriya through you. Such type of attitude will give you more progress on the path.

Love Him constantly and pray, "O Lord, give me all-round development. O Lord, give me alertness of the inner Self, so that during the whole day and night I will remain alert. In every breath I will realize Thee. You are my life." See that you

are free, that you are God. You are advanced. You are in Truth. You are pure and perfect. I want to bow to you all.

Love your own religion. Love Jesus very deeply. He is the King of kings; he is the Son of God. He is always teaching us how to be one with God. Thank Him. Love the religions of others, too. Hatred or intolerance is not spirituality. Do not forget that you are always in God. This is Kriya Yoga. You and He are one, and always have been one.

Everything is God. You require the spiritual eye to perceive this. The root of the body tree is on the top and branches and the leaves hang down. So, many of your propensities are going up and many of your propensities are going down. It is the tendency of the human being to come down. It is the tendency of the human being to come down. It is nature's law. But you are not in nature. God is not nature; God is beyond nature. He is the conductor of nature. Before creation there was no vacuum, no air, no fire, and no water. Only the power of God was everywhere. This cannot be taught. You have to feel this.

The whole universe is Vraja, Vrindavan. When Krishna left Vrindavan for Mathura, the people of Vrindavan were crying. Krishna was in Vrindavan for nearly ten years, and he performed many miracles even as an infant. One day Kamsa sent Putana to breastfeed Krishna and kill him.

She put poison on her nipples and then breastfed Krishna. Along with the milk, Krishna sucked the life out of her. Putana means no purity. No one can eliminate God. While in Vrindavan Krishna killed many demons symbolizing negative qualities. Meditate and be free from all negative propensities.



Gurudev's Birthday at Miami Ashram

PRAJNANAVANI - THE VOICE OF WISDOM

BREATH MANAGEMENT



Recently I read a book titled when breath becomes air, written by a doctor, a student of Stanford who passed away. The book was written during his period of sickness.

Outside air goes through nostrils and becomes breath in the body and when it comes out it again becomes air. How many realize that this breath is everything? All living beings – plants, animals or humans are all breathing. How this breath goes in and comes out. If breath stops, where are you? Where is your family or bank balance – every thing dies with

this breath. My Gurudev said, breath is God, beauty, brainpower and memory – love your breath. We misuse and abuse the breath. In the moment of anger, unhappiness and frustration, we unknowingly misuse and abuse the breath.

Now modern doctors are bringing back the sayings of ancient sages of thousands of years ago. Vedic knowledge is now brought into the laboratory and justifying what Rishis in olden times said about the proper use of breath.

Normal human being – breathes 15 times per minute

on an average. Each breath is 4 seconds. It is not a healthy breath. What does it mean? We do not take enough fresh air into the lungs. It is not healthy breath - Old air circulates and percolates inside the body. My Gurudev said oxygen is the nutrition of the brain. If you provide more oxygen to the brain – brain power would be good, memory would be good, ability to make decision is better, quality of judgment that you make would be good and above all your behavior is good. But our normal breath does not allow it. Now the scientists with their scientific studies are saying 6 breaths per minute – one breath is 10 seconds – 5 seconds inhalation and 5 seconds exhalation. How can one do it ?

To be able to do it you have to be conscious of the breath and you have to understand the value of breath.

In Indian scriptures there are two famous works – one is the great epic The Ramayana and another is The Mahabharata. Both these works are considered to be itihasas or history books.

In The Ramayana there is a powerful character – called Hanuman. Western people

translated Hanuman as Monkey God. In the Mahabharata – is another powerful personality known as Bhima .

Both have a common attribute. They are the sons of wind God. Who is wind God? It is the beauty of Vedic culture that they attributed Godhood to every thing. God is omnipresent. God is in all – all is in God, and there is godhood in every thing – earth is God, wind is god, river is god, nature is god and a tree is God.

Hanuman and Bhima are children of air. If you want strength think of air or breath.

In this room there is air. This air is tranquil and calm. If you go out you might feel a cool breeze.. Out side there is cool breeze. The same cool breeze when it becomes faster – becomes wind , when still faster could become a cyclone.

A few days ago, not too long ago in East coast of Odisha – a category 4 cyclone with a wind speed of 220 km had a land fall on the place I come from causing serious devastation– to the whole region including our ashram.

What happens externally can also happen within us.

Out side still air is the prana or life energy inside.

Out side cool breeze is inside the breath,

Out side storm is inside turmoil,

Out side hurricane –is the inner disaster expressed through anger and frustration

Unfortunately in modern times, with so called science and technology, and expansion of human greed (not need) the trend is to grab and possess more and more, to the maximum extent. As a result some species are extinct and pollution level is increasing, but greed is not decreasing.

An incident from the Holy Bible-

Jesus was in the boat with his apostles. It was a stormy night. Jesus is sleeping. Others are worried. Storm is getting stronger and the boat might capsize in the sea of Galile. They cried out “Teacher, teacher we are in danger. Can’t you see storm is getting stronger.” Jesus was calm and said, “you don’t have faith.” He looked at the sky and said “O storm be still, O waves be quiet.” Apostles were thinking, “will nature listen to him and

follow his command?” To the surprise of all, the storm subsided and the boat was still. This is symbolic.

Our body is a boat – yours and mine. Some are big boats and some are small boats. We are all in the lake of life. Divinity is sleeping in each one of us. Jesus is sleeping. In life storms come, they do not affect divinity or one who is awake in divinity. Anger ego , jealousy, family conflicts – these are the storms we face . During the storms of human turmoil – “O breath be still and know that you are God.”

3 types of stillness – stillness of body, stillness of look and stillness breath. If you can regulate these 3, life will be free

Chalevatechalatchittam Nischalonischalebhavet – breath and mind are correlated. . When breath is restless - mind is restless. When breath is peaceful mind is peaceful. By control of the breath yogis attain inner perfection. Breath is the gift of god. When umbilical cord was cut we started breathing.

In daily life a singer, an athlete, a dancer, a thinker all

need breath management . You should know how to manage your breath.

Let us talk about Kriya Yoga

It is the most ancient system of meditation based on breath control. We have 2 schools of Philosophy -theistic and atheistic.

Under theistic we have – 6 schools one of which is yoga. Patanjali is the rishi and propagator of Yoga Sutras. He was a master of Ayurveda, of Grammar and of yoga. He was a doctor who could remove three impurities.

1. Of physical body through Ayurveda

2. Of thought and words through grammar, vocabulary and way of expression

3. Of memory through yoga.

Sage Patanjali's Yoga Sutra contains 4 books

1.The goal, 2.The path, 3. The obstacles and attainments4. The realization.

In his work on Yoga Sutras, he took the name of yoga only 3 times.

Only one yoga is mentioned and it is kriya yoga.

Tapah svadhyaya Ishw arapranidhanani Kriya yoga

Action, knowledge and devotion integrated together is kriya yoga.

Kriya yoga is based on breath control and has a few aspects.

As a technique it is a scientific method of meditation that involves breath control and some spinal exercises.

Kriya yoga – kriya is to do and yoga is union. To do any action with love for God or in union with the divine is kriya yoga. Anything you do, to do with love - look with love, live with love, speak with love. Mother's discipline is also love. Anything we do with love is kriya.

Sage Patanjali –the author of yoga sutras – aphorisms on Yoga said, *satudirghakala – nairantarya* – that it should be practiced for a long period continuously. Bible also said– pray continuously. Verbally one cannot pray continuously. Kriya Yoga meditation is not just a technique. It can be practiced continuously. It is to remember God in every breath and to do

every act in union with God. It gives many benefits - physical, mental, intellectual and spiritual.

I was present during the last days of my Master with him and saw how he left his body. I have met many beautiful masters but he was unique. Life is an opportunity – it is a rare opportunity. Live

joyfully – there is no life without problems. Life is a friction. Inhalation and exhalation are friction. Heartbeat is a friction and flow of blood is a friction. Swallowing food is friction. Music friction of air. Through friction music comes. Life is a song, sing it. It is a melody enjoy it.



Social and Spiritual Awareness Camp in Nuapada





Paramahansa Kriyananda
Founder KRYO

Paramahansa Piplanmunda
Current Spiritual Leader, KRYO



PATHMEDA KRIYA YOGA RETREAT

Retreat Venue: Shree Manorama Golok Tirth Nandgaon, Nandgaon, Kesua, Sirohi, Rajasthan

Retreat: Nov 21 - 28, 2019 in Nandgaon, Kesua, Sirohi, Rajasthan

The 8-day Retreat will begin on Thursday, Nov 21 and conclude on Thursday, Nov 28.
Last date for registration is **AUGUST 15, 2019.**

CYCLONE FANI – THE AFTER MATH

Cyclone Fani made a land fall at Puri, in the coastal regions of Odisha, on 3rd May 2019 and caused a huge devastation. Lakhs of trees broke down, millions of thatched houses fell down, thousands of electrical poles bent down, hundreds of mobile towers damaged jeopardizing the day to day life of the people for more than one month. There was scarcity of food, water, and medicine and people were helplessly waiting for help.

The cyclone caused massive destruction to our Hariharananda Gurukulam beyond imagination. Property worth several lakhs of rupees was destroyed. In spite of the huge loss and the immediate restoration and reconstruction

that was demanding attention, the ashram came out with medical and material relief operations to the peripheral villages covering a population of 50, 000 people.

Relief work - Medical camps were held at Patrapada, Nuagaon, Sunder, Naiguan, Barani, Boga, Amuri, Sankhatera, Banilo, Torkera, Narka and Bandhua where around 1200 people received health care.

Relief material was distributed in 13 villages. The cost of one set of relief materials was 1000 rupees and 500 such sets were distributed to needy families fighting for survival under the scorching Sun and no lights at night



Cyclone Relief Work by Prajnana Mission

RECOVERY AND RESTORATION

Loving and Divine Ones,

Let the choicest blessings of God and ShriGurudevbe upon all of you. ShriGurudev's birthday celebration in Homestead is now over. I am slowly winding up my programs in the West. In the second week of June I will be back in our ashram in Balighai. I will see through my eyes the damage from the cyclone as well as the reconstruction work that is going on speedily. The major work needs to be completed before the monsoon that comes in June. During the beginning of the monsoon there is a plan for massive plantation of trees in the ashram.

When any calamity comes, whether in our personal lives or in society, many charitable hands with kind and compassionate hearts come forward to serve directly and indirectly through their generous

donations. It is said by the masters that the hands that serve are much holier than the mouths that speak. I have no words to appreciate the generous donations of many kriyavans and non kriyavans at the time of this natural disaster, which devastated many parts of Puri.

Apart from the relief work and ashram reconstruction that was made possible because of your kind help, there is a plan to build more than twenty small houses for cyclone victims. The houses will be well built and able to endure such type of disaster. The cost for each proposed house will be approximately \$3000 USD.

Again, I am giving my love to all of you for your love and support. I am praying to God and the masters for all of you.

With Love,
Prajnanananda

Teachings of the Masters

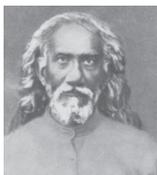
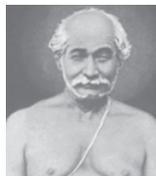


“The door of Kriya Yoga is open only to earnest seekers and sadhakas.”

Mahavatara Babaji

“Forget your past suffering and troubles. If you set your mind on selfrealization and work towards your spiritual upliftment, you will receive immense benefits.”

Lahiri Mahasaya



“Every day do regular swadhyaya coupled with meditation and study of spiritual books and scriptures.” **Swami Shriyukteshwar**

“One who is blessed with the eye of wisdom is free from all doubts, confusion and duality.”

Sanyal Mahasaya



“By drawing and observing the graph of your mind, you can see whether everyday you are making any progress in your life or not.”

Paramahansa Yogananda

“Make an effort to study the scriptures related to self-knowledge and to discuss the teachings of the Masters.”

Swami Satyananda



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

Paramahansa Hariharananda

“One must constantly endeavour to be perfect in every thought, word and action.”

Paramahansa Prajnanananda



GURUDEV'S BIRTHDAY MESSAGE

May 27, 2019

Loving and Divine Souls,

Let the choicest blessings of God, all the masters, and especially Shrigurudev be upon all of you. I take this opportunity to pray for you, and I send my best wishes on the occasion of the 112th birthday of our beloved Gurudev, that falls on May 27, 2019.

Every year we celebrate this occasion in many places and remember his lifeand message. In him we see all the masters past and present.

I remember a verse from the invocatory prayer of in the beginning of the Shri Rmacharitanamasa of saint Tulsi Das.

*Vandebhodamayamnityam
gurumshankararupinam*

*Yamashrito hi
vakropichandrahsa
rvatravandyate*

“I adore the guru-preceptor in the form of Lord Shiva, the personification of wisdom and the eternal one. Having taken refuge in him, the

moon even crooked, is loved every where.”

Here the qualities of the guru- preceptor are described as divine wisdom that is eternally present, like Lord Shiva. The disciple is described as the moon, and it is said that the moon is crooked. It suffers from waxing and waning. The moon represents our minds. We can see how our minds are sometimes bright and sometimes dark. However, the kind and compassionate guru, like Lord Shiva, accepts the moon and offers it his companionship. Since the moon is with the Lord, people adore it.

If we truly have companionship with the master, and follow him, our lives will change. We must practice living in the presence of the master. But how? Living with a master's teaching is living with the master. ShriGurudev lives where his teachings live.

I feel my self blessed to serve all of you with the

practical teachings shriGurudev, which are available from different sources. This year we have started publishing a new set of books: In the company of the Master, Volume 1. I hope you will receive his practical guidance in daily life.

Please meditate more with love. Practice kriya in daily life. It will bring joy within and

peace around. We all are the living power and the loving children of God. Why wait for tomorrow, if we can do something today?

On this special occasion, I again bow to all of you and pray for all of you; I seek the blessings of Shrigurudev for all of you, for myself, and for everyone every where.

With Love
Prajnanananda



Gurudev's Birthday at the Gurukulam

MYTHS AND METAPHORS

MAHABHARATA



Indraprastha, the Creation of Maya

Maya planned the city of Indraprastha and made it beautiful. After its construction, there was a special ceremony in which kings and princes from all over the world, including the Kauravas, were invited to participate in the celebration. When the Kauravas arrived, instead of being happy that the Pandavas were living separately from them, the Kauravas were jealous and hateful because their own city was old and it did not look as good as the Pandavas'. Their city was new and so well planned. Moreover, the creation of Maya had an

illusory effect, just like *maya*. It is said that different houses were made of such beautiful stones that walking over the dry stones felt like walking in water. Where there was water, the stones looked dry. In a traditional story, it is said that when Duryodhana was walking through the corridor, he thought it was dry. However, when he stepped onto the floor, he got wet. Then, thinking the floor was wet, he lifted up his clothes in order not to get wet again, but the floor was dry. Seeing Duryodhana's funny behaviour, Draupadi smiled, and Duryodhana felt humiliated.

This lady who was married to the five brothers was laughing at him! Some people say that Draupadi made the mistake of stying to Duryodhana, “A blind man’s son behaves like the blind.” If this is true, Draupadi humiliated her elderly, adorable father-in-law’s brother, Dhritarashtra. She was disrespecting her family culture and humiliating the young prince, which was not good. Her second mistake was that she humiliated a man of jealousy. Duryodhana was already jealous, and this insulting statement instigated even more jealousy.

When we talk or communicate with others out of humor, anger, or discontent, which type of words come out of our mouths? Any word that comes out of the mouth cannot be returned. Gurudev gave a beautiful example: “Why does Mother Kali bite her own tongue? It symbolizes keeping our mouth or tongue under control.” When speaking, speak intelligently and carefully. Think a hundred times before speaking. Words are more powerful than a revolver. Do not think that the tongue is very soft. It is stronger than a sword;

it wound and hurts others. It is said in Bengali, “Creepers are the enemy of a tree because they cover the tree as they grow. The tree cannot get the proper sunlight and dies in the course of time because of lack of sunlight and nutrition.” Like this, words are the enemies of people. Therefore, be careful when speaking. When you speak, put a little honey on your tongue so that your speech will be sweet and loving, not bitter and unpalatable. speech will be sweet and loving, not bitter and unpalatable. Use the tongue, but do not abuse the tongue. Speak with love, speak with self-control, and speak truthfully as well as sweetly.

Fire Ceremony of the Pandavas

Each human body is a kingdom. Each person finds his or her capital city in the human body. For example, those who live with ego, jealousy, envy, emotions, and misunderstanding consider the heart their capital city. When they have their kingdom, they choose their own people to surround them. “One’s own people” means those who also have ego as their capital and activities and vices driven by ego. What is the capital in

your life? Where do you want to stay? From where do you conduct your activities? Those who want to enjoy the world and live the life of sense pleasure choose a specific part of the body – a specific chakra – as their capital.

Digvijaya, the Real Victory

After establishing their new capital, a thought came to the Pandavas about conquering. In Sanskrit, *digvijaya* means “conquest.” Literally, the word means “to win over different kingdoms,” but this word has different meanings. *Dik* means “space” or “direction” and *vijaya* means “victory.” The inner meaning of *digvijaya* means “victory over space and entering the formless state.” Space has no form. When the Pandavas wanted to go to the formless state, which is *digvijaya*, Yudhishthira, who was the king, directed his four brothers to go in four different directions. Bhima went east; Arjuna went north; Sahadeva went south; and Nakula went west. How do you know if you are progressing or you are doing *digvijaya*? Although the five elements and five qualities are in space, still space has a special quality of its own. It is

shabdamlakamakasham, or the sound that is the quality of space. Their aim of conquering space means listening to the eternal sound. When people go to conquer, usually they blow a conch or a trumpet or beat drums and play other instruments. Similarly, those who go deep into meditation listen to the divine sound. This is the symbol of *digvijaya*, the conquest over space. Space is formless. Conquest over the formless means to be in the formless state and to experience unity. In the Mahabharata (SabhaParva 25:2), Arjuna said to Yudhishthira, “I have been blessed with eight aspects of life: one is *dhanu* (bow), the second is *shara* (arrow), the third is *shastra* (weapons), the fourth is *virya* (vitality or energy), the fifth is *paksha* (allies), the sixth is *bhumi* (territory), the seventh is *yasha* (fame), and the eighth is *bala* (army).” The verse is:

*dhanuh agram sara virye
paksho
bhumir yaso balam
praptametan maya rajan
dushprapramtam yadi abhi
shapitam*

Arjuna said to Yudhishthira, “Bow, weapons,

great energy, allies, territory, fame, army, those, O King, which are desirable but not easy to acquire, have all been obtained by me.”

Each of these eight aspects of life is very rare to find. In spiritual life they are eight inner qualities. *Dhanu* means “a bow.” The spinal column is not a straight line; it is bent like a bow. One who holds a *dhanu*, or bow, has control over one’s own spine or the spinal chakras. In the Upanishadic description, *pranava* is also *dhanu*, or bow. *Pranava* means *omkara* – to be blessed with the experience of the soul and control over the five chakras that correspond to the ten sense organs. *Shara* means *atma*, the soul. It means to have experienced the answer to the question “Who am I?” There is a distinction between *astra* and *shastra*. *Astra* is that which can be held to fight, like a sword. *Shastra* is that which you can throw like missiles. We throw words. If words are full of knowledge, love, and inspiration, they will conquer everybody. If the words are not good, full of falsehood, hurting others, we are defeated. *Virya* means “strength, valor, and

heroic nature.” *Virya* comes from the word *veera*, a hero. Heroic nature is the cultivation of discipline, courage, and determination on the path of *sadhana*. *Paksha* means “to help,” “support,” or “strengthen.” In your spiritual journey, who is your *paksha*, or support? In the Mahabharata, Lord Krishna was the support of the Pandavas. On our spiritual journey, our support is the guru or master. The ordinary meaning of *bhumi* is “earth”; the spiritual meaning is “steadiness.” *Yasha* does not mean name and fame; it is the beauty of Self-knowledge. *Bala* means “strength”; it is not only the strength of the body, but also the power of the refined mind.

We have all these eight qualities within us; thus, now we should increase our accumulation of spiritual treasure. The word used is *koshasyaparivardhanam*. *Kosha* means “sheath” or “covering.” There are *panchakoshas*, or five sheaths for five types of treasures: *annamaya* (food sheath), *manomaya* (mental sheath), *pranamaya* (vital air sheath), *vijananmaya* (knowledge sheath), and *anandamaya*

(blissful sheath). The simple meaning of treasure is wealth. Ordinary people go after material wealth. Those who are spiritual consider divine qualities as their real wealth. Knowledge, understanding, and love are our wealth. Let us analyze our journey on the spiritual path and determine which type of wealth we have in our life. We have to go to the *koshatita* state, beyond the sheath. From *ajnanamaya* (ignorance) state, we have to go to *vijnanamaya* (knowledge) state, *anandamaya* (blissful) state, or even beyond. So *koshasyaparivardhanam* means we should increase the treasure of love, knowledge, and bliss within.

What is Yajna?

The four Pandavas went in four directions and conquered all the kings. They then wanted to conduct a *yajna*, or fire ceremony, to inaugurate the new city. What is *yajna*? *Yameas* “he” and *jna* means “who knows”: thus, *yajna* means “one who knows.” For *ajna*, *a* means “no” or “not,” and *jna* means “knowing”; thus, *ajna* means “one who does not know or is ignorant.” For *vijna*, *vi* means

“special” or “perfectly,” and *jna* means “knowing”; thus, *vijna* means “one who knows perfectly or one who has special knowledge.” *Yajna* is the manifestation of wisdom and knowledge; externally it is a fire ceremony. The *JnanaSankaliniTantra* (55) describes the real *yajna*, or fire ceremony:

*na homam homam ityahu
samadhau tattv bhuyate
brahmagnau huyate pranam
homakarmam taduchyate*

“*Homam* (sacrifice) is not a *homam* in which *samadhi* (realization) is reached. Sacrificial ceremony is that process in which *prana* (breath) is offered as an oblation into *brahmagni*

(the sacred fire).”

The external fire ceremony, the offering of oblations is not the real fire ceremony. Real *homa*, *yajna*, or fire ceremony, is that from which one can achieve the state of *Samadhi*. That means you have to offer the oblation of your *prana*, or breath, in the *brahmagni*, the inner *yajna*. *Brahmagni* is the inner divine power. It is believed that the seven chakras of the body have

seven types of symbolic fire (*agni*). In the *muladhara* (bottom center) is *dakshinaagni*; in the *svadhishthana* (second center) is the *grihapatiagni*; in the *manipura* (navel center) is *vaishwanaraagni*; in the *anahata* (heart center) is *ahavaniyaagni*; in the *vishuddha* (throat or neck center) is *samudbhavaagni*; in the *ajna* (soul center) is *brahmagni*; and in the *sahasrara* (fontanel) is *vishwarupamahaagni*.





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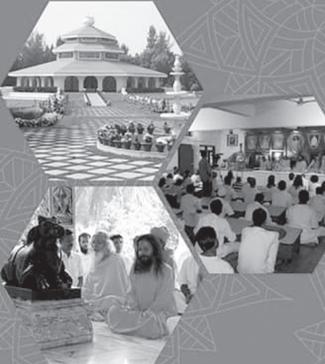
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VALUABLE VOLUMES



THE LAW OF KARMA

BY PARAMAHAMSA PRAJNANANANDA

Prarabdha Karma

Ordinarily, people cry complaining about destiny. Sometimes, we do not hesitate to complain about God's injustice. Never do we accept that it is nothing but karma from past lives producing fruit here and now. *Prarabdha* karma is the third category of karma. In our everyday language *prarabdha* karma is known as "destiny." The karma that determines the conditions of our present life is *prarabdha* karma. Whatever karma we created from birth until our last breath, lifetime after lifetime, is deposited. Consequently, we have accumulated an enormous bundle of *sanchita* karma, and a small portion of it ripens to create our destiny for this life. The karma that defines our

present life comes from our past lives. It is the part of the *sanchita* karma (accumulated karma) that was stored to mature at a later date.

From *Sanchita* to *Prarabdha*

Suppose we invested some money in fixed deposits. Some of those deposits will mature tomorrow or the next day. When a fixed deposit matures in the bank, it must be withdrawn. Similarly, a part of our accumulated karma will mature to create a result in this life; it will be withdrawn and enjoyed in this life. The question arises: What decides which *sanchita* karma will produce fruit in this life? The Bhagavad Gita (8:6) says that the most predominant thought at the last

moment before death and associated or similar karma will be the *prarabdha* of the next life:

*yam yam vapi smaran
bhavam tyajatyante
kalevaam
tam tam - evaiti kaunteya
sada tad bhava bhavita*

“If one leaves the body at the end (death) while thinking of a particular state of being, one attains that alone, being ever absorbed in that thought.”

The predominant thought or unfulfilled desire that is strongly vibrant at the moment of death has a major role in determining what kind of birth we will have in or next lives. This predominant thought attracts similar past karma, which becomes *prarabdha* in the next life. This *prarabdha* karma decides where, how, when, and in which family we are going to be born, as well as our gender – all these things. When we enter the mother’s womb, our *prarabdha* already exists and is going to bear fruit; just like when we have surplus cash in hand, we will spend it. Knowing this, what kind of thought do we want at the last moment? We are on this spiritual path, trying to meditate,

trying to be good company, studying spiritual books, trying to be disciplined; thus, it is imperative for us to consider what type of thought we want to have at the time of death, when we take our last breath. But, is it really in our hands?

About thirty years before Mahatma Gandhiji’s death, he said that if he could remember God or sing the name of God at the moment of his death, he would be happy, knowing he had accomplished something good. Then one day, many years later, after a prayer class, just as Gandhiji was about to leave, a young man approached him pretending to bow down to him, touching his feet. Gandhiji was trying to bless him. The young man shot him and Gandhiji instantly said, “Hey Ram (O God).” What he said thirty years earlier manifested at the time of his death.

Think of Christ on the cross. His last prayer was a prayer of forgiveness for those who had punished him. He prayed, “O Lord, forgive them for they know not what they do.” The life Gandhiji lived, the life Jesus lived, are exceptional, exemplary lives.

Our Life and Activities

Now let us consider our lives. What kind of life do we live day to day? What are our thoughts, emotions, actions, and reactions? How body conscious are we? How possessive are we? How many expectations do we have in our daily life? Our thoughts and expectations in daily life will determine where we will go, into which family we will be born, who our parents will be, what opportunities we will have after birth, whether we will be in a male or female body, what language we will speak – all these things are predetermined before we take a new life in a mother's womb – this is *prarabdha* karma. In English, we translate it as “fructifying” or “fruition.” The word *prarabdha* comes from the word *pra*, meaning “completely” and *arabdhate* meaning “going to begin,” “going to give fruit,” or “beginning to sprout.” Hence, it is a fructifying, fruityielding, present-life karma; *prakrstena arabdha iti prarabdha*: “That which has efficiently started giving results is *prarabdha*.”

When we entered this world, we brought or karma

with us. However, this karma is divided. A smaller part of our accumulated karma from past lives started functioning as soon as we entered the mother's womb, and continues throughout our lives. The other larger portion is stored for future lives. We may wonder why a newborn baby is suffering. Why does a baby suffer such misery? Why is God cruel to a little baby? But remember, we only see creation through human eyes, with limited perception. In God's creation, in God's eyes, in God's cosmic law, no cruelty exists. God is never cruel; God is love. God is just. God is kind and compassionate. Every person reaps the result of their own karma. Even though we may believe we have experienced a lot, only the tiniest part of the karmic load produces results during our present lives. If we compare the results of the karma that we experience in this life to the total load of karma that we have in our backpacks, present life karma may be only one-millionth of the total. No doubt, you might think, “O God, I am suffering so much in this life. If this is only one-millionth of my karma, life

can be very miserable.” Fortunately, both good and bad karma exist, and we cannot fully comprehend the manner in which karma is accumulated in this life. Whenever we dislike, hate, or become angry with somebody, we create distance from that person, and whenever we like, love, or adore somebody, we become attached to that person. Instead of decreasing our karmic load, we constantly multiply it. Out of ignorance humans constantly increase their karmic load. Blessed are those who have accepted the path of spirituality. They do not want to increase the load of karma; instead, they desire to destroy it.

Types of Prarabdha

Several types of *prarabdha* karma (destiny) exist: *iccha* (by one’s own will, under one’s own control), *aniccha* (beyond one’s control), *paraichaa* (by another’s will), and *balavatprarabdha* (forceful destiny).

For the case of *icchaprarabdha*, which is under one’s own control, there is a difference between the destiny of a spiritual and a non-spiritual person. Non-spiritual people do not have the ability

to discriminate and perceive that they are the agents of all actions. They are egotistical. They have no self-control and do not hesitate to do mischief to other people. They often do evil actions. Their lives are always full of misery. Spiritual people eradicate desires, attachment, and ego. They have their desires under control, and they carefully scrutinize them and lead peaceful live and serve others.

Anicchaprarabdha is destiny that is common to spiritual and non-spiritual people. Both groups suffer from the heat of the sun, wind, rain, disease, accidental injury to the head by striking against a door, lightning, strokes, and so forth. But spiritual people endure these challenges without any lamentation or displeasure, while others do not. For every such event, a spiritual person is always grateful to God and cultivates endurance (*titiksha*) as a virtue.

Paraichaaprarabdha, the destiny due to another’s will, is the impact that others have on our lives. It is common to both spiritual and non-spiritual people. Suppose we prostrate before a person, whether a

spiritual or a non-spiritual person, and implore them to render some help or service. Whether we will receive help or not, depends upon them. Thus, we undergo the pleasure and pain that accrues from other people's decisions.

Balavatprarabdha (forceful destiny) is very difficult to avoid, and it arises even when we try to avoid it. For a good person, it comes as a public honour or recognition. For a person with bad habits, it might come as bad company, which might create a tempting environment that is difficult to overcome. But cultivating willpower and humility can help us face forceful destiny.

Accept Prarabdha with a Smile

Prarabdha (destiny) from past lives comes to fruition in our mother's womb. We may wonder what our *prarabdha* (destiny) is. Although we do not know the answer, it is clear that we were born into a particular family, in a particular country, in a particular cultural background and environment. *Prarabdha* karma determines where we are born, our gender, language, health, lifespan, and so on. All these things are

predetermined. It is destiny. It is a part of our life, a part of our load of karma that has already been decided and cannot easily be changed. For example, Gurudev used to tell me, "Oh, your cheeks look like your mother's cheeks." The cheeks I inherited from my mother, I cannot change. Neither can I change the family to which I was born. If someone had adopted me, it would not change the parents who brought me into this world. Another thing that cannot be changed is my mother tongue, the first language I was taught. Even if I learn a different language later on, it does not change the first language that I mastered, the language of my country. I can change my nationality and become a citizen of another country, but my birthplace cannot change. So these things are the results of our destiny. Thus, from the time of our arrival, destiny is shaping our lives and many things cannot be changed.

Since we were meant to be born in a particular family, situation, and environment, it makes sense that the first thing we should do is be content and happy. "O God, I have been

born as a human being. I have a choice to decide what to do, and what I want to be.” We should be content with what we have. However, the human mind is usually not content. The scriptures tell us that we should be content with a few things: our family, our food, and our worldly achievement. On the other hand, we should not be content with our spiritual practice (prayer and meditation), our charity work and helping others. Although we should never be satisfied with our *sadhana*, we should never be depressed or unhappy that we did not do it perfectly. We must have the attitude: “I can improve; I will try harder.” To accept unhappiness, discontentment, or a depressed mood because “I could not achieve this; thus, my time is wasted” is not helpful. Do not look back; go forward. Live a life of prayer, a life of contentment, and pray, “O God, I am so fortunate to remember You, to think of You, to love You.” Pray to live a better life in spite of all that happens.

Contentment Is the Best Policy

Many times people are not happy with themselves, with

their looks or abilities. Our *prarabdha* determines what kind of body we inherit and whether we are male or female. Be content with the family you were born into. I often jokingly say that I have to carry the nose of my mother for the rest of my life, whether I like it or not. I cannot change it. Some people say we can change our looks by cosmetic surgery, and indeed some people do. However, the family we are born into, the mother language we speak, the gender we have is our *prarabdha*, the karma that is producing fruit in this life. That which we cannot change, we should accept and be thankful and grateful for it.

An English proverb states: “That which cannot be altered must be endured.” In other words, what we cannot change, we must accept. While traveling, I encounter many climates. Sometimes when I arrive it is snowing, and I accept it. Once I was traveling to Canberra, I thought it would be warm so I did not bring warm clothes. However, when I arrived, the temperature was almost freezing. I directed the mind to accept it! We cannot change it. Cold is cold – accept

it! Many things cannot be changed. If we do not accept our lives, if we emotionally react in our thinking and actions, it does not vanquish our karma; instead, it increases our load. Yes, God has put me in this situation, I will accept it. “O God, this has happened to me – it is my destiny, my karma, which I cannot change. I will accept it. That which can be changed, I will try to the best of my ability to change. That which I cannot change, I will accept.” So *prarabdha* karma is destiny, that which cannot be changed.

However, some masters say that *prarabdha* karma can be changed to some extent, some but not completely. Undoubtedly, *prarabdha* has the upper hand in our lives, but fortunately, every person had God-given freedom, free will. We have the freedom to choose a path during our present situations. Willpower and a degree of freedom are within us. Suppose somebody’s lifespan is predetermined to a certain number of years. This lifespan can be increased, or if it is decided, it can be – either way. One whose will is very strong can change it.

DATES TO REMEMBER

July – September, 2019

July 4	: Ratha Yatra
July 16	: Gurupurnima
August 2	: Birthday of Swami Satyananda
August 10	: Bithday of Paramahansa Prajnanananda
August 23	: Janmashtami
september 2	: Ganesh Puja
September 26	: Birthday of Lahiri Mahashaya
September 29-Oct 8	: Devi Navaratri
September 30	: Mahasamadhi of Lahiri Mahashaya

MY GURUS

A Worldly King Meets the King of Life

In the course of time Anasuya gave birth to a son. They named the boy Dattatreya, which mean “blessed by the three, the trinity.” From birth this child, due to his pious parents and divine grace, grew to be spiritually beautiful and full of wisdom. Indeed, when the parents are good, the children will be good. If the seed is good, the tree will be good, and the fruits will be good. Similarly, we are all parents, and we have many children. We are all parents, and our own nature is our child. We are all parents, and every activity we pursue is our child. We are all parents, and every thought we have is our child. We are all parents, and every word we speak is our child. Don’t think that only those who are married have children. We all give birth to many children each and every day. Every thought is a creation, as each one is born from us. Likewise, every word we say is also born from us. Every activity, all that we do is born from us. What kind of

thoughts are we giving birth to? What kind of speech do we create? What kind of activities are we accomplishing throughout the day? We are the mothers and fathers of these children; thus the responsibility lies solely with us.

Under the careful guidance of his loving and devoted parents, Dattatreya grew to be a sage of exceptional knowledge and light. Dattatreya grew to a sage of exceptional knowledge and light. Dattatreya was also known as Avadhuta, which means “one who doesn’t stay in one place, one who doesn’t wear any clothes, one who is not attached to anything.” Thus, Avadhuta liked to wander. In some narrations there are descriptions of Avadhuta wearing hardly any clothes.

One day Avadhuta was slowly making his way down the road near the king’s palace. Because he lived in a state of knowledge, completely detached, free from clothing and

other necessities, he was walking very peacefully. That day the king was standing on the balcony of the palace watching Avadhuta as he walked down the road. As soon as the king saw him, he was instantly captivated. Never before had he seen anyone who radiated such bliss and peace, nor anyone who walked with such absolute fearlessness and grace. Indeed, the young man he was watching had no possessions, not even clothing. He also seemed to be in a state of indescribable joy, as if he was the symbol of joy itself, the symbol of true happiness and love. (No doubt, these are the blessings that fearlessness bestows.) The king was surprised. He thought, "Who is this man who has no fear, who is so full of joy and happiness? How is he like that? I am the king; I live the life of prosperity and luxury, but I don't have that state of mind, that state of radiant health and happiness. How can this man be so happy? More than anything, I want to know his secret."

The king, enchanted by this mysterious *sadhu*, walked down to the road and invited

him into the palace. With due respect he humbly bowed down to Avadhuta and washed his feet. When he was done, the king requested that Avadhuta take a seat on his throne. When Avadhuta did so, the king quietly sat down at his feet. This is such a beautiful act of humility. Indeed, the beauty of Indian culture is that when you want to learn something from somebody, you show respect by seating them in a higher position. When you accept the role of a student, you become humble. It is the king's right and privilege to sit on a throne, but he chose to relinquish that privilege so that the naked *sadhu* Avadhuta (Dattatreya) could have the honor.

"Your holiness," the king said with reverence, "can you please tell me how it is that you are so happy? I was observing you as you walked down the road, and indeed, it was apparent that you have no fear. Where do you live? What type of food do you eat?"

Such line of questioning is undoubtedly common even today. For example, suppose you see someone who is very healthy; you might ask that person what he or she eats.

Most people believe that we achieve health through food, forgetting that real health depends on our state of mind. True happiness, love, joy, and peace are within us, not outside. I remember a poem from my school days called "The Enchanted Shirt." The poem told the story of a king who was very very ill. Healers came from near and far to treat him, but alas, none of them were successful. One day a man arrived at the palace and said, "O King, I can surely cure you of this malady, but there is one condition. You must put on the shirt of a person who is really happy and wear it for an entire night. If you do this, your disease will disappear."

The king was relieved to hear this. He thought, "I will be well in no time. How hard can it be to find someone who is happy?" So the king ordered his men to go from village to village in search of a happy man. However, his men soon became weary, because whenever they asked someone if they were happy they would say no. And not only did they say no, they also complained about the problems and difficulties in their lives.

As time went on their efforts seemed in vain. The hope of finding someone was quickly fading away when they spotted a man sitting alongside the road whose face was beaming with sheer delight. They said, "Good sir, we have a question to ask you. Can you tell us if you are truly happy?"

"Oh yes!" exclaimed the man. "There's not moment that goes by that I am not feeling happy and content!"

Ah! That was the answer they were waiting to hear. However, now they had to ask him to relinquish his shirt, perhaps the only one he had as it was tattered and stitched in many places. "Sir, we also have another request. Can you give your shirt to the king to wear for one night?"

A radiant smile lit up the man's face. "If you want it, take it," he said.

Having now achieved the purpose of their mission, they thanked the man and set off for the king's palace. The king was amazed when the men told him of his humble benefactor. Never before had he heard of anyone having so little who was willing to give it up. Indeed, that thought penetrated deep

into his heart. "How is it," he wondered, "that someone who only possesses a ragged shirt is the happiest person in the kingdom? Look at me; I have immense wealth, and yet happiness has eluded me." Reflecting on that thought, he understood that true happiness could only be found within.

However, in our story the king asked Avadhutaa, "What do you eat? Where do you live? What do you practice?"

The naked *sadhu* said, "I have no particular place to live; wherever I go is where I live." What does it mean? It means, if I don't have a home, if I don't have any nationality, if I don't have an ashram, then wherever I am is where I live. If I stay under the shade of the tree, that is my home. If I stay in the temple, that is my home. If I stay in a disciple's house, that is my home. Thus, in truth, I have no home at all.

Some time ago while leaving an airport in the West, I saw a person standing on the street corner with a poster, and on it was written: "I am homeless and I am hungry." As I recall, the first homeless person I ever saw in the West was in 1997 during my second

year of traveling there. Initially I thought it was someone on a hunger strike. Because in India people sometimes go on hunger strikes to protest a government policy, and they usually sit down under a tent or somewhere while protesting. I was surprised because I was not expecting to find a homeless person in the West.

Long ago I read a book about an American woman who went by the name "Peace Pilgrim." It is the story of a remarkable woman who changed her life completely. She led such a simple, austere life that her entire belongings consisted of a jacket, some simple clothes, a toothbrush, and toothpaste, which she carried in her pocket, and maybe some paper and a pencil; that is all, nothing more. Throughout the later part of her life, she walked thousands of miles for the cause of peace, both outer and inner. During that time she stayed in five star hotels, in jails, under the shelter of trees, in fields, in bus terminals, and many other places. If someone welcomed her and gave her food, she would eat, otherwise she would not. Such was her faith that

God would provide her every need.

Likewise, this *sadhu* said he did not have a home. Wherever he was that was his home. Whatever he was offered, that is what he ate. Such a simple life. Let us take some time to contemplate how attached we are to our tongues. If we are honest, we will find that we are very attached. Most of us unnecessarily use too many spices, too much oil, too many condiments. Things we don't really need. In my childhood, I was very sick and weak. Nevertheless, one day I decided I no longer wanted to live like that. I wanted to change my life. Hence, when I was eighteen years old, I decided to make some changes. I asked myself, "How long do you want to be dependent on medicine? How long do you want to feel tired and unable to function as you wish?"

When I decided to change my life, my next question was, how would I do it? First I decided that I would not take any more medicine. I consulted a person with knowledge of naturopathy. Then I decided that I would change my food habit and my

lifestyle. I realized that in order to change my life, I had to be the one to do it; no one else could do it for me. For a good period of time, I stopped adding salt to my food. In fact, I ate my food without any spices and without any oil; I just ate simple, boiled vegetables without any seasonings. I ate this way for eighteen months. I decided for myself and I did it. Likewise, I decided that I would get up at a certain time – and so I got up at that time. I decided that I would do some exercises, and I did them. I stuck to my vows every day. No doubt, in the beginning it was not easy. My mind reacted. My mind revolted to such tasteless food because the tongue is accustomed to a particular taste. Hence, the tongue was revolting, the mind was revolting, and the body was revolting because I was getting up at four o'clock in the morning. Sometimes an inner voice would say, "Go back to sleep and rest a little more."

Again and again I struggled with my inner war. But I was determined to change my life – and so that is what I did. If we truly want to change our lives, nobody can stop us.

THE YOGA SUTRA OF PATANJALI

Sutra 28

Uniting Sound with the Meaning

taj-japas-tad-artha-bhavanam||28||

Word Meaning

tat – that, this (word);
japah – chanting or repetition;
tat – of that; *artha* – meaning or connotation, goal; *bhavanam* — contemplation

Translation

This word should be repeated with contemplation on its meaning.

Commentary by Shri Lahiri Mahashaya

While listening to the *omkara* (*om*) sound, contemplate its meaning, which is *Ishwara* (God). This (*omkara*) *pranavah* is God (*Ishwara*).

Metaphorical Explanation

This sutra, in a technical as well as a practical way, speaks of the art of surrender to God (*ishwarapranidhana*). People understand *japa* as chanting or repeating the mantra

received from the teacher. Ordinarily, *japa* or chanting is of three types: *vachika* (verbal, audible), *upamshu* (with the lips, but without sound), and *manasa* (mental).

The real *japa* is known as *ajapa*, which is the art of non-chantable chanting that a sincere meditator does while listening to the *om* sound continuously without interruption. The subtle difference with *manasa* is that you can remember mentally and *ajapa* is done with the breath. This is just the first step of *japa*.

The sage explains the second step as *artha-bhavanam*, or contemplation of its meaning. Depending upon the quality of the disciple and his receptivity, the guru preceptor gives the meaning of the mantra or *om*. The ordinary meaning of *om*, *Ishwara*, and God is omniscience, omnipotence, and omnipresence; one who has control over the creation, sustenance, and dissolution of

the universe. One should contemplate the glories of the Lord.

The real meaning of the mantra concerns bliss, wisdom, and pure love. This understanding one should get from the mouth of the teacher again and again. Meditating upon this meaning will bring a state of undisturbed joy.

O Seeker! Blessed are those who follow the path of yoga and meditation as the means of communion with God. Remember, mantra, guru, and God are one. Perceive the

unity of this trinity in your daily life. Chant the mantra with deep love for God. Contemplate its meaning and feel the presence of God in every breath. Listen in the inner chamber of your life, the voice of the Lord as *anahata nada*, the inaudible divine sound that is perceived in the innermost silence of life. *Japa* does not mean to chant like a machine; rather, it is the expression of love in action. Let your life be the life of surrender to the Lord in divine omnipresence and omniscience.



Talk at Venkateshwara Temple - Chicago

AROUND THE GLOBE

Australia

Foundation Day of Kriya Vidya Mandir

The much awaited Inauguration of our new meditation hall took place on 5th May in the divine presence of Guruji, Paramahansa Prajnananandaji on the 5th of May and the first foundation ceremony of Kriya Vidya Mandir followed on the 7th of May –the auspicious day of akshayatriya with Gurupaduka puja and a traditional fire ceremony. Invited guests monks from Vedanta Center of Sydney and Divine Life society graced the occasion and gave their message. The highlight was the concluding talk of Sri Guruji who blessed the congregation to proceed with self-discipline, faith in the Masters and devotion.

Gurudev Hariharanandaji's Birthday Celebrations

Gurudev's 112th Birth Anniversary celebrations on 27th May, were held at all ashrams around the world- in

Australia, India, Europe and the Americas and at various centers.

During the celebrations in May, Guruji was in the US attending programs at our ashrams – Temple of Peace at Denver, Colorado -Temple of Compassion at Burton, Texas- Temple of Harmony at Joliet, Illinois and the Mother Center at Homestead, Florida. There were also several public discourses by Guruji at various temples, churches and other venues on Yoga and scriptures of East and West to packed audiences.

Talk at the University in Joliet

A talk, at the University of St. Francis and the booklets (by Guruji) that were distributed there brought the following response.

“ P a r a m a h a m s a Prajnanananda- a spiritual Master from India who gave a talk on “Bringing Joy Where There is Sadness” exemplified the essence of love and caring

to which St. Francis would have given his blessing.

In reading the three small booklets that were distributed- “Freedom from our Fault-finding Nature,” Freedom From The Judgmental Attitude,” and “Freedom From Sorrow” Jesus could have written them based on their content. Several references to the Bible were mentioned.

In actuality, the Bible could be summarized in these few words: unconditional love,

non-judgment and forgiveness.” This is what I felt that this spiritual master from India was exemplifying.”

Gurukulam Activities

Despite the restoration work at the ashram and the relief work at other sites, Balighai ashram and our Matru ashram have been busy with Goseva and youth camps at several districts. Social and spiritual awareness camps were organized at Sonpur, Kalahandi and Nuapada districts.



New Zealand Program

Visit our web site:

www. prajnanamission.org

For current information.

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