

Sthita Prajna



Guru Vandana

*nitryaya satyaya chidatmakaya
navyaya bhavyaya paratparaya
shuddhaya buddhaya niranjanaya
namostu nityam gurushekhakaraya*

I bow to the crest jewels of Guru preceptors ,the
embodiment of knowledge and truth, who is eternal, dignified and
ever new: that pure, enlightened, detached one is undoubtedly
the greatest of them all

CONTENTS

VOLUME 18

ISSUE 1

Sub	Page No.
• GURU VANDANA	3
• EDITORIAL	5
• MESSAGE FROM THE MASTER	6
• PRAJNANAVANI – BREATH MANAGEMENT	10
• GURUDPURNIMA MESSAGE	14
• SIX DECADES COMPLETE	16
• MESSAGE OF THE MASTERS	18
• MYTHS AND METAPHORS MAHABHARATA	19
• MY GURUS	25
• VALUABLE VOLUMES - LAW OF KARMA	32
• DATES TO REMEMBER	38
• THE YOGA SUTRA OF PATANJALI	39
• AROUND THE GLOBE	41

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FROM THE EDITORS :

Prajnanam Brahma

This issue is a special issue that brings you the news of the celebrations of the 60th birthday of Sri Guruji completing 6 decades of life on August 10, 2019. Celebrations were held around the globe, thanking God for the treasure of love and knowledge spread through the medium of the Guru and with wishes and prayers for continued guidance.

In Message of the Master, we have Gurudev's tribute to his beloved chosen disciple – "He is the one to continue my work."

Prajnanavani brings you the reminiscence of the momentous occasion, of Gurudev bestowing the title of Paramahansa on the 10th of August, 1998.

Under our Myths and Metaphors theme, Mahabharata continues with the special yajna by the Pandavas and Avadhuta Gita talks about how one can learn from the earth and the trees.

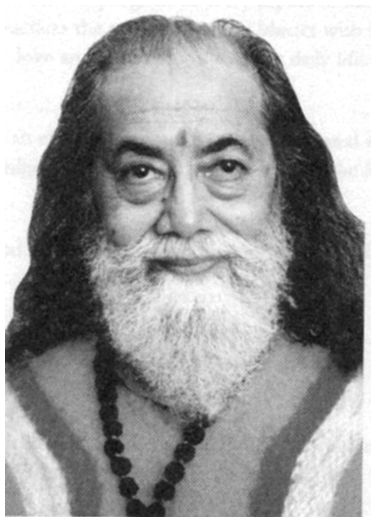
Law of Karma comments on - Who can change their destiny as those of faith and willpower and intense desire.

Sage Patanjali comments, that as a result of practice, two things are achieved: dawn of knowledge of the Self and elimination of obstacles on the spiritual path.

We bring you news from around the world of the activities of Prajnana Mission and the worldwide activities, messages and the upcoming future activities.

MESSAGE FROM THE MASTER

WHAT IS PARAMAHAMSA AND PRAJNA



Breath is your life. One breath is like a fire ceremony. Into the fire we offer ghee; the air goes and touches the fire. The air is ghee, and the fire is the Supreme Almighty Lord. It is a constant fire ceremony. Just keep your attention inside, half an inch inside, in the atom point. Do not see anything. Be like Paramahansa Prajnanananda. He is highly cultured and educated. He is so extremely cultured, that when he successfully completed his examinations, he got a job in the government college. Just his examination results were sent

– he did not go personally to apply for the position. They saw the examination results, which were the top scores. Immediately they wrote him a letter asking him to please come and join the college as a professor.

Nor only an academic education, but all the scriptures are also in his brain. He stayed constantly with Hariharananda. Throughout this time period, when he was a student, and when he was a professor, he went from the ashram to the university, and came back to take food in the ashram. Every day he traveled ninety kilometres to and fro, just so he could be with me and learn. Traveling forty-five kilometres each way on roads in India takes a long time.

One day when I was doing *pūja*, he was present. I spoke about the long *dhyana mantra*, and said that he would not have memorized this mantra. Then he recited the entire mantra. I asked how he knew

it. He replied, “On the day that you were worshipping, I recoded what you chanted. I listened to it, transcribed it and committed it to my memory.” This is *prajna*. *Prajna* means Brahman – knowledge, consciousness, super consciousness, and cosmic consciousness; these are the stages of knowledge. The first stage, knowledge, means material knowledge. Consciousness is higher, including knowledge that you are free, and not evil. Super consciousness and cosmic consciousness both mean being near the door of God, the cosmos. Prajnanananda is there, in that state. *Prajna* and *samadhi* cannot be taught with words.

Prajnananandaji has vast knowledge of all the scriptures and of spirituality. He wrote a book about the Bible. Because of his love for Jesus, disciples gave him a large statue of Mother Mary and Jesus. I have the deepest love for him. I am so happy with him. I am old – ninety-one years. How long will I be able to talk? How long will God inhale in this body? I do not know. But Prajnanananda is advanced. He is above the

level of humanity. He is the one to continue my work.

R e c e n t l y , Prajnananandaji wrote a short book about the Bhagavad Gita, which I read. He wrote that you must go beyond your body senses and that you need thorough control over your evil tendencies, wrongs, immortality, and debauchery. If you can control your breath, you can control your mind and make your life a divine one.

The whole body sense is *ham* and the soul is *sa*. *Hamsa* usually means swan. But in *pramahamsa*, this *hamsa* does not mean swan, it means one. He and you are one, and always have been one – *hamsa* – in the material, and in the non-material, or spiritual.

On his birthday in 1998, I decided that his name should be Pramahamsa Prajnanananda – supreme *sa* and supreme *ham*. His whole *ham* (body) is God. Prajnananandaji is that person – Supreme Almighty – *param*, *ham*, and *sa*. He is free from all negatives and has attained this highest spiritual state.

The whole gross body has fifty types of breath, and

your soul body is *sa*. Without *sa* you cannot earn money, enjoy physical pleasure, or eat food. You must watch two at a time – *ham* and *sa*. And have love, love, love. Feel the presence of God. Feel the presence of God as one. Be careful. Remain detached from evils, wrongs, and immortality. Prajnananandaji is of that type who is free from everything. He is traveling all over India, Europe, and America.

You should always feel that you are *pramahamsa* – feel that you are divine. On Prajnananandaji's birthday, I wrote that I am so happy that they presented the statue of Mother Mary to him. I am so happy that he will be the one to carry on my work. Today, I am alive, but tomorrow God may not inhale for me. My brain power is all right and I am still working.

P a r a m a h a m s a
Prajnanananda – what is
prajnana? *Prajnanam*
brahma. *Prajnana* is Brahman.
Brahman means
sarvamkhalvidam – in the
whole universe, whatever you
see, whatever you cannot see,
that is Brahman. Brahman
means 'in the whole universe.'

The all-pervading Father, Supreme Almighty Lord, is abiding in the universe. That is Brahman. No one can touch Brahman, no one can catch Brahman, no one can see Brahman. Air is everywhere, air is Brahman. That is your life – *prajnana*. You have material knowledge. For example, I can see you. I can recognize you. This is knowledge. Consciousness is beyond knowledge. Super consciousness and cosmic consciousness are even higher knowledge. Cosmic consciousness is upper knowledge. You are only at the door of God. Prajnananandaji is beyond, in the formless stage. I felt this about him long before. It is why, at the time he received *sannyasa*, I gave him the name Prajnanananda – *prajnanam brahma, ayamatma brahma*. Your soul life is Brahman – breath. *Ayamatma brahma* – your life is Brahman. *Sarvamkhalvidam brahma* – anything you are seeing, everyone is Brahman. *Tat tvamasi* – Thou art That. You are the Supreme Almighty Lord. You must feel that.

Prajnananandaji was sitting and only listening to me. He would return to the ashram at twelve or one o'clock in the afternoon. Then he ate some food. He did this every day only to have Hariharananda's company. All the time, even when he was teaching in the college, he would travel forty-five kilometres each way, ninety kilometres every day. Astonishing, isn't it? He studied early in the morning, because the classes started at seven. So he arrived there before seven, to be on time. Then again after

the classes, he came back to me at the ashram. This is love. He said, "I have one friend in life – Swami Hariharananda. I am married with God, who is my breath, my life." One day in an open meeting, he said that his guru is everything to him. God is the Supreme Lord, the Supreme Almighty Father. This is Paramahansa and Prajnanananda. Prajnanananda is special name, a rare name. Prajnanananda is the best. *Pratistha* is the supreme, formless stage. Even all of you are born only for this.



State level Gita competitions - Odisha

PRAJNANAVANI - THE VOICE OF WISDOM

A MOMENTOUS OCCASION



For many years no one outside my immediate family knew my date of birth. The date of birth that my family knew was not the English date, but the astrological one. In our family there was no tradition of celebrating our birthdays, except for doing some special *pujas* and eating special food cooked by my mother. Although many people asked about my birth date, I avoided answering. The date of birth in my passport (June 21, 1960) comes from school records and is incorrect. When disciples would glance at my passport and seek

confirmation, I would smile and say, “No, that is not my birthday; it is just the date of birth in my passport.” When I studied astrology, first I wanted to study my own horoscope as I knew myself and wanted to see what my horoscope said. So, I brought the palm leave horoscope from my home and started studying it and then I converted it into the Western calendar. I found there was a big difference. My date of birth was August 10, 1959. The year changed and my age rose. In India, ordinarily people are concerned about the date of

birth for their job and retirement. But those who go to astrologers need to know the exact information about their birth date because astrologers need to know the actual date and time of birth otherwise all calculations and predictions will not be accurate. When I found the date and time of my birth through my calculation, I spoke to my brother and she nodded her head with confirmation. This date was not well known to others.

I was there for very surprised when on August 10, 1996, while I was at a program with ShriGurudev in Zurich, everyone, following Shri Gurudev's clue sang "Happy Birthday." Until then I was unaware that ShriGurudev knew my true date of birth. Everyone looked at me with joy and ShriGurudev said, "On birthdays, friends and relatives give gifts to the person whose birthday is celebrated, but I am giving you all a gift and he is Prajnanananda." I felt shy while they were clapping their hands. I wondered how Shri Gurudev knew about this day. Then I remembered that weeks earlier while I was writing the book *The Torah, the Bible and*

Kriya Yoga, ShriGurudev had often come to check on the progress of my work. Even when I was not there he went into the room and sometimes left an indication of his presence in some way or another. One day I had left a small piece of paper bearing my own astrological chart written in Odia in my own handwriting. He had looked at it in detail and put arrow marks on different planets. When I came back to the room I saw the paper and knew it was solely the work of ShriGurudev. This was my clue as to how he had found out my actual date of birth.

One year later, I was in Portland, Oregon, I spent most of the day meditating and only received a few phone calls from disciples in Europe. I never wanted people to know about this date and organize celebrations; however, it is difficult to hide the truth. Slowly people found out about it. People in the USA celebrated on April 25, the date of my monk initiation as well as my birthday.

In 1998, I was in the Midwest for many programs and in Cleveland on August 10.

The disciples there wanted to celebrate my birthday with a simple program. I sat with the family of Sudha Ma and Dr. Harinath Bathina, the center leader and longtime disciples of ShriGurudev. (Now they live in our ashrams as monks – Swami Gurupriyananda and Swami Matrukrupananda – and serve in doing ShriGurudev’s work in many ways.) That morning they had a special fire ceremony and prayer for my birthday, and during that time the telephone rang. We all were in prayer and meditation and did not answer the telephone, but I could hear the voice of Shri Gurudev sending me a birthday message: “Today is a most auspicious day, it is the birthday of ParamahansaPrajnanananda. Today I confer all my blessings as Paramahansa.”

After meditation and prayer we all listened to the recorded message. It was a wonderful surprise. I did not know if ShriGurudev had referred to Paramahansa Prajnanananda by mistake. After some time, the telephone rang again; it was from Vienna. When I picked up the receiver, ShriGurudev told me, “From today I give you the title of

‘Paramahansa.’ You are no more Swami Prajnanananda, from today you are Paramahansa Prajnanananda.”

I was unable to speak. With tears in my eyes I thought, “Until now you were a mystery to me. I have not understood who you are.” The image of Yoganandaji flashed through my mind. What had I done to be worthy of such a great honor? Slowly I recovered my voice and was able to murmur, “I am not worthy of all these things. I bow to you, my guru! Let me seek your love, your blessing. I am overwhelmed. Let this life be used for a divine purpose and let this life be like a flower, offered at the feet of the guru, the sacred feet of God. Let every breath, every thought, every word be used to fulfill this mission. Let my life be filled with self-sacrifice, self-oblation, let my life be the oil that is offered as an oblation. I bow to God. I bow to my guru. Let me be your tool.”

My life, I realized, had become inextricably bound with that of my beloved master and his lineage. As my spiritual father, Sri Gurudev opened the door to a future weighed down with responsibilities. I only hope

I will prove to be a worthy pupil of such a rare, loving, and unique master. We have been welded in a relationship that has

no beginning and no end. But until now, I am not sure if I am really his worthy child or not.

(From My Time with the Master by Paramahansa Prajnanananda)



Birthday celebrations at Durg Ashram

GURUPURNIMA MESSAGE

Loving and Divine Souls,

Let the choicest blessings of God and the masters be upon all of you. I take this opportunity to pray for you and send my best wishes on the occasion of Guru Purnima, the full moon day in the month of July (*ashadha*). It is the birthday of Sage Vyasadeva, which occurs on July 16 this year.

On this day disciples offer their love, adoration, and gratitude to the guru-preceptor and the lineage, which starts with God and continues up to the present teacher. God is the eternal teacher. With the grace of God our parents become our teachers and teach us to develop many good qualities and to be good people. Parents are the first teachers. Often parents will provide spiritual training for their children. In ancient times parents took their children to a teacher's home for both secular and spiritual education.

The Upanishads therefore say, *matridevobhava*

(love the mother as God), *pitridevobhava* (adore the father as God), *acharyadevobhava* (respect the teacher as God), and *atithidevobhava* (serve the guest as God). Among all teachers, spiritual teachers have a special role; they can lead us to human perfection and to be truly good people during every moment of life.

Spiritual texts also emphasize that our teachers are not limited to any particular people. We can learn from anyone and everyone and everything if we have developed the ability to see goodness in others. A tree can be a teacher. A bee can teach us how to live. For this learning we must open our minds and hearts and then practice the lessons we learn.

Today is the annual day of offering our love and devotion to all the masters and especially to Sage Vyasadeva.

How can we best offer our gratitude to our teachers?

We human beings are rational, intelligent, and practical, and we have the willpower to shape our lives and evolve ourselves. We must cultivate these abilities, and we must follow the teachings of the masters.

Today is the day to renew our spiritual life with vigor and dynamism. We should refresh and rejuvenate our minds and lives with new spirit. Time is flying fast. The masters of Kriya have told us to spend every breath in love and prayer and thanksgiving and use every moment of life for spiritual growth and service to God and gurus.

The teachers observe our transformation. We must shape our lives with love and gratitude. Nothing is impossible. Our lives are in our hands; our future is in our hands.

Let us be sincere in our spiritual discipline and practice with diligence. Let us love the masters and put their teachings into practice without procrastination. Let us love and serve each other and this beautiful world with our little effort of living a joyful life.

On this special day, I bow to you as the presence of God and the masters. I again send my love and best wishes.

With Love,

Prajnanananda



Inauguration of Gita chanting competition - Mayurbhanj

SIX DECADES COMPLETE

Birthday Message from Paramahansa Prajnanananda

Loving and divine Souls,

Let the choicest blessings of God and the masters be upon all of you. I take this opportunity to pray for you, and I send my best wishes to you. I seek your love and prayers on the occasion of completing six decades in this body on August 10, 2019.

When I grew up with my parents and other family members in my childhood, we did not celebrate birthdays as a family tradition. Instead, my mother told us to do a special puja, and she cooked special food. We did not know our birthday or date of birth, nor were we eager to know. Only mother knew them astrologically, and every year our birthday arrived on a different date as the planetary state changed.

When I was in my final year of high school, I saw in the school record that my date of birth was June 21, 1960. I was never curious to know how my mother's celebration came

during monsoon time, where as my official record was in hot June.

When I studied a little astrology, I wanted to experiment on my astrological chart so I wanted to know the exact time and date of my birth. My mother told me that I was born on Monday morning in the month of July- August. I asked for the palm leaf astrological chart that showed all our family and was calculated in the Indian calendar and times. I converted it into English system, and to my great surprise, I found that I was neither born in June, nor in the year 1960. It became August 10, 1959. That is how I learned about my time of birth, which my family members did not know.

However, I am happy to have three birthdays, one in my official record (June 21, 1960), one in the palm leaf horoscope (August 10, 1959), and later on my monk's initiation was my spiritual rebirth (April 25, 1995). To be very honest, I

do not believe in birthdays except from the astrological viewpoint. However a few knew about my birthday on August 10, before I came to the West and gradually others became aware of it.

What shall I write on this day except to offer my love and gratitude and ask for forgiveness from each one of you? I am ever grateful to my parents, my family members, my villagers, my teachers, my friends and relatives, my beloved Gurudev, my country, all the people I have met in my life, all the saints and sages, all the divine incarnations, my family deities, and above all, God. This list is not complete. I am ever grateful to all of you who are reading this.

I am a human being, so I am not free from human nature. But by the grace of ShriGurudev, I experienced a lot of transformation during my life. I am not living for myself;

my life is a life in the service of all. In this journey of life about four decades of my life was with ShriGurudev, serving him and all of you, I am your servant. I have tried to serve all of you with humility to the best of my ability. However, I feel it could have been better. I might have hurt you or might not have been upto your expectations, upto the wishes of the masters, or even upto the wishes of God. With your loving, kind, and generous hearts, you all will forgive me and will not hesitate to give your love to me. Your love is my strength.

What more am I to write on this day? I am offering my love and devotion to my parents, ShriGurudev and ultimately to God, and I am praying for all of you. May you all shine on your paths with spirituality, love, kindness, and compassion.

Again, I bow to you all.

With Love

Prajanananda

Teachings of the Masters

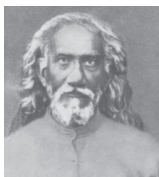
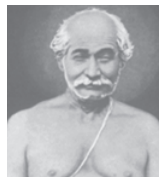


"It is not proper to unnecessarily mention the name of the Guru. By this, he is belittled."

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 confussed 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

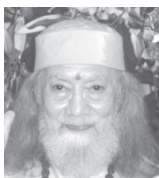


"Behind the light in every little bulb is a great dynamic current; behind the weaves, vast oceans, and behind the individual lies the Supreme Spirit."

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

SPECIAL YAJNA BY PANDAVAS



The Role of Inviting

The role of inviting is not an easy job. One should be humble and careful to invite people with due honor and love. When the Pandavas wanted to do the fire ceremony for the inauguration of the new city, they invited kings from all over the world as well as all their own citizens. Bhima was put in charge of inviting everybody, but he forgot to invite one person. On such occasions, people expect the hosts to do a lot.

Before continuing the story of the Mahabharata, I will first tell a story from the life of a great saint of India who lived

about a hundred years ago named ShriRadharamana Deva. ShriRadharamana Deva was completely devoted to Lord Krishna, his personal god-head. For many years, he lived in Puri. He traveled on foot to many parts of Odisha spreading the path of divine love.

When ShriRadharamana Deva was in Nabadwip, Bengal, his dog died, and he wanted to have a death ritual for the dog. The tradition in India is that when somebody dies, the family invites friends, relatives, and others to have a meal together on the ninth, tenth, or eleventh day. So ShriRadharamana

Deva thought to invite stray dogs in the town for a meal, as well as saints and all the holy people of the locality. He gave the charge to his disciple saying, “Whatever dog you find, request him to come to this place at a particular time.” Although this sounds unbelievable, it actually happened. On a set date and time, the dogs in the town were invited to the ashram. Hundreds of dogs came at the stipulated time. Seating had been arranged for each dog. The holy man bowed down to the dogs and told them to take their seats. The food was served on a banana leaf, but none ate. Typically, when food is given to animals, immediately they eat. But here all were sitting politely and not eating the food in front of them. ShriRadharamana Deva, who was also popularly known as BadaBabaji or Big Babaji, bowed down to them with folded hands, requesting them to eat the food. Then the dogs started eating. After they had finished eating, again the holy man bowed down to them and said, “If you all have been satisfied, you may leave.” Given that all the dogs were strays, they all left peacefully without making

any noise and causing a disturbance. The holy man picked some grains of food from the leaves and put them into his mouth.

Shri Radharamana Deva had a rule that all food should be eaten each day, not leaving anything for the next day, which is known as *akashavritti*. Monks and *sadhus* live with different types of *vrittis*, or different ways of collecting their food or whatever they need. The first *vritti* is *madhukarivritti*, which means to collect food like bees. *Madhukaras*, or bees, go from flower to flower to collect nectar. Likewise, monks do not take food from one house but beg from a few houses. Whatever they get, they offer it to the guru and whatever the guru gives them, they take. The second one is *ajagaravritti*. It is the lifestyle of a python. Pythons do not go anywhere; they just lie down in one place. Whenever an animal comes nearby, it welcomes it, thinking, “Come, today you are the God-given food for me,” and then it swallows it. If no food comes pythons just lie there. Pythons are huge and can even swallow human beings. Sometimes they

swallow goats and other animals. Being constrictors, they can expand their bodies. The python is indeed one of the laziest animals. In *ajagaravritti*, the *sadhu* does not go anywhere; he sits in one place. If somebody gives him food, he accepts it as the will of God. If there is no food, he fasts, saying, "Today God wants that I should not have food." He accepts his circumstances like this. When Swami Brahmananda, the disciple of Shri Ramakrishna Paramahansa, was living in Vrindavan, he said, "I was sitting and observing this *ajagaravritti*, the lifestyle of a python. Somebody came and covered my body with a blanket as it was wintertime. After a while, a thief came and took this blanket from my body." He was completely detached, with no protest: God was giving and God was taking. What complete surrender to God! The third one is *akashavritti*. In this *vritti*, whatever is received that day has to be spent that day; nothing is to be left for the next day. They clean the pots so well that not a single grain of rice is stuck to the pot. They keep the

empty pots facing the sky, believing that from nothing, something will come. As BadaBabaji followed this *akashavritti*, everything was supposed to be consumed that day.

In the evening, a devotee came to BabajiRadharamana and told him that a mistake had been made. All the food that was offered in the temple was not eaten, even though, all had eaten. So what were they to do with the food? Baba smiled. At that moment, a black dog came running onto the ashram campus, and so the plate of food was served to this dog. The disciple who invited the dogs came running to his guru and said that this was the dog that he had invited at the end. He had told the dog, "I do not know if I invited everybody or not, so go and tell your friends and relatives so that everybody is fed." Can anyone believe this really happened? Nevertheless, it did.

The same holy man helped in another way. There was a huge, beautiful banyan tree in Bengal that people would sit and rest under. Nearby was a pond where people would go to take a dip.

Some Muslim people who had goats and sheep would cut tree branches to give to these animals. One day, they decided to cut down the banyan tree. In that locality, Muslims were the majority and the local ruler was also a Muslim. The holy man learned about the plan to cut the tree, and the Hindus requested him to do something to protect the tree. He said, "Let us go and convince them that God is in the tree also." Hindus believe God is present in everything: in trees, animals, and in all. Some people criticize Hindus for worshipping idols, but they are not idol worshipers. Although they have idols, they worship the omnipresent divinity and consciousness in the idol. The holy man said, "We will chant the name of God and the tree will dance to the rhythm of the chanting." They invited the Muslims to come and see their Guruji chanting and how the tree would dance. If the tree danced, they would know that God is present in it. A large number of people congregated to see this event. The holy man started chanting in his own divine ecstasy and the branches and leaves moved in such a rhythm as if the tree

was dancing with the love of God. Someone thought there were people sitting in the tree and moving the branches and the leaves, but they soon verified that nobody was in the tree. As a result, the tree was saved. This holy man saw God in dogs and the tree. Through his exemplary life and activities, he showed the presence of God in them.

Now, let us return to our discussion of the invitation to the special *yajna* by the Pandavas. Bhima, the second Pandava, was given the responsibility to invite everyone to the inauguration. Although he went everywhere, he forgot to invite a cobbler. At the beginning of a celebration, a conch was to be blown, but after many attempts, no conch sound came out. Even the powerful Bhima tried, but still there was no sound. They went to Lord Krishna to ask why this was happening. Lord Krishna told Bhima that he had forgotten to invite a cobbler and that he should now go and invite him. As soon as Bhima invited the cobbler, the conch was blown and the celebration started. The message is to love all and that the way of spiritual

life is to honor all. Spiritual life is all-encompassing.

Division of Service

All the kings were invited, including the Kauravas, Yudhishtira embraced all the Kauravas and told them, “Whatever is here is yours. We all should work together. You all should take some responsibility because the work should be accomplished in a proper way.” There was a list of tasks to be done. Duhshasana, the second Kaurava, was given the responsibility of taking care of the store and kitchen. Ashwatthama, the son of AcharyaDrona, was to take care of the *brahmins*, to see that they were properly treated. Sanjaya, the minister of Dhritarashtra, had the responsibility of taking care of the royal guest and kings. The most important task was the overall supervision to ensure that everything was done, and this was given to Bhishma and AcharyaDrona. AcharyaKripa was given the responsibility to protect all the properties and to give donations to the people. All the expenditure and accounting responsibilities were given to Vidura. Receiving gifts

and donations was Duryodhana’s responsibility. When every task was allocated, Lord Krishna said one task was missing and that he would do it. It is said in the Mahabharata that Lord Krishna washed the feet of all the guests, especially the *brahmins*. The traditional belief is that not only did he wash the feet of the guests, but also, he cleaned the eating area and removed the leaf plates from the place where millions of people were fed every day. This is the external narration of the fire ceremony.

People with Envy Lose Peace

Envy is a parasite that sickens the body and the mind. While Duryodhana received the gifts and donations, he felt jealous seeing what people gave on this special occasion, imagining how much more treasure they must have. Can we be happy in showing our prosperity to others? Can we be happy to see the prosperity of our enemies? It is very easy to go to somebody who is suffering and in trouble, but if we see someone very rich, prosperous, and successful, can we be happy with their success, especially those whom we do

not like and consider an enemy? It is very difficult. Duryodhana was boiling from within while looking at the huge collection of gifts. While others were rejoicing, Duryodhana was suffering in misery. He remembered the incident of walking into the place, being confused and humiliated because he thought the wet floor was dry and dry floor was wet. He thought there was a

wall, but it was a door. Wherever he went, he felt humiliation, and now he felt jealousy. As a result, he constantly thought of how to take revenge for this humiliation,. He could not sleep and lost his inner peace. People with envy and hatred rarely experience peace. When he returned home, he spoke to Shakuni, his trusted advisor.



Birthday Celebraton - Hariharananda Gurukulam

MY GURUS

God is within us all as the inner guru. God abides within us and is constantly encouraging us to find our way back home. Even though the Divine is near and dear, He cannot help us when we have no desire to change. If we don't want to change, we will never change. We must change our own lives; we are here to transform ourselves. With a human birth, God has given us a beautiful opportunity. Our time in this world is temporary, not permanent. Each and every moment is a rare and precious gift. But what usually happens is that most of us suffer while we are here, and our days are fraught with a constant flow of obstacles and challenges. Thus, it benefits us greatly to occasionally go to an ashram or spiritual retreat to seek refuge from worldly temptations, worldly restlessness. Nowadays there is even greater need to spend time in a peaceful, loving, spiritual environment.

Shri Gurudev often told me when I was young that we should leave the world and all negative thoughts behind upon entering the door of an ashram. When we open the door and cross the threshold, we should become completely new. While in the ashram we should try to spend every moment with love, self-analysis, and more God consciousness for greater transformation. Unfortunately, what happens when we stay at an ashram for a longer period of time is that all our old habits and old tendencies come back and overpower us. The initial strength, the initial willpower, and the initial determination are soon forgotten. We become victims, prey of our own vices. The question is, how can we change? If we sincerely want to change, there is only one way; we must be strict with ourselves.

The king asked the naked *sadhu*, "Who is your guru? What teachings do you practice? What type of

meditation or yoga do you do?" If somebody asks you what type of meditation or yoga you are practicing, you might say that you are practicing Kriya Yoga and that you are following a certain teacher. But Avadhuta told the king that his question was a beautiful one. He said, "O King, I don't have just one guru."

The king was surprised. "More than one?" he exclaimed. "How many gurus do you have?"

"In total I have twenty-four gurus."

"So many gurus... for what reason? Who are they?"

With rapt attention, the curious king anxiously awaited the sage's response.

The Marvelous Lessons of the Elements

Avadhuta begins a beautiful narration about his twenty-four gurus and the priceless lessons they taught him. When the eager king asked Avadhuta to describe his gurus, the *sadhu* replied, "O King, I will speak now of my first guru, the earth."

"Earth is your guru?" asked the king, somewhat taken aback.

"Yes, it is so," said Avadhuta.

The king was confused. "Till now it has been taught that a guru should be a human being, someone who can teach, who can talk, who can see who can guide."

"It is true that a guru in human form, who can talk and teach is very good. But I tell you, if your mind is sincerely ready to receive, if your heart is humble, you can learn from anyone. The whole universe becomes a university. Every being, every object, every happening, can teach you when you are ready to learn. Such is my attitude, and I thereby have learned many valuable lessons from the earth."

"How could you learn anything from something that is inert? The earth has no mouth to speak," said the king.

Avadhuta smiled and said, "If one has the ability to listen and observe, the earth teaches a lot."

Thinking about the earth brings to mind a beautiful teaching of Sant Kabir. He gave the example of a potter who was digging the earth to find some soil to make a pot. After

getting the soil, he carefully formed a clay pot and put it in an oven to bake. The earth asked the potter:

*mati kahe kumharase
tukyaraum de mohe
ekadina aisaaega
maimrom dugi tohe*

“After taking me, what kind of pot will you make out of me? The day will come when your body will be burned on me.”

In the Hindu tradition, when someone dies, the body is burned on the earth. Or, they bury the body inside the earth. So, the earth is saying, “You are trying to make a pot out of me, but do you know that one day you will become part of me?”

The earth is a teacher. What does the earth teach?

Avadhuta said, “The first thing the earth teaches is tolerance.”

People dig into the earth. Sometimes we dig into the soil to plant seeds. When we dig holes in the earth, the earth never objects. The earth is like a mother. Mother Earth is full of tolerance, and no matter what we do, we are like children playing and jumping on

the lap of the mother. When a baby jumps, it might hurt the mother, but the mother willingly accepts this pain out of love. In the Vedic culture it is said, *mata bhumi putroham prthivyam*: “We are the sons and daughters of the soil. The earth is our mother.” We are born on the lap of the mortal mother. And we are born on the lap of this earth. No matter how old we are, we are still her children, and we are playing on her lap.

The Vedas say:

*saudra vasane devi
parvata stana mandale
vishnu patni namastubhyam
pada sparsam kshamasva me.*

“O Mother Earth, the ocean are your clothes and the mountains are your breasts.

O beloved of God, my feet touch you, please forgive me.”

It is a beautiful, poetic allegory. Just like we suckled our mother’s breasts when we were babies drinking milk, similarly, from the pristine stream flowing down the mountaintop, we drink the earth’s life-giving waters. This earth is our mother, we are its children, and the quality of the earth is tolerance, the non-

reactive nature. Out of all the elements — earth, water, fire, air, and space—the grossest element is earth and the most useful element is earth. We create everything from this earth, the remarkable planet on which we live.

Avadhuta told the king that not only did he learn tolerance, he learned many other things. For instance, he said, “I learned that everything on the earth grows — plants, trees, insects, animals, and human beings — all living things grow, then one day they merge back into the soil. Everything material comes from the earth and goes back into the earth.”

Thus, the earth teaches us where we come from and it is the source to which we return. The body returns to its source, the earth, but what about the soul? In the same way that everything material comes from the earth and returns to it, we, as souls, come from a source and return to that source. What is the source? From where did we come? We came from God and will go back to God.

Avadhuta then said, “The earth taught me that valuable treasures are hidden within.

Valuable treasures are hidden within the earth, and if we want to discover them, we must work hard. Inside the earth there are diamonds and gold, but we must work hard to discover these treasures. Similarly, treasures are buried within you and me. A priceless treasure is within us — peace, joy happiness, love — and we must strive to explore and find this treasure that lies within.”

But are we working hard to find these inner treasures? Are we using our time effectively? Think about how many years have passed since we arrived in this world. Many years have already passed, but what is our real achievement? Whether it is fifteen years, forty years, fifty years or more, no matter how many years have passed, every year should be a year of growth and accomplishment. Moreover, if everything is within us, are we sincerely trying to explore the treasure of divinity and love within? And if we find it, will we know how to use it? A proverb in Sanskrit says, “If you think that you are rich because you have lots of money, and you believe that money is the symbol of prosperity, then I say

I am the richest person of all, because the whole earth is mine and thus all that remains within it belongs to me.” The truth is, accumulating gold and riches in the outer world is not the answer, not a real achievement. How we use our lives, how we use our time, is what truly matters. We must ask ourselves, “Every moment, every breath I take...how am I using these gifts?”

Do you use your breath in love, in joy, in God consciousness, or do you use every moment, every breath, day after day, month after month, year after year, in idle gossip, in jealousy, in laziness? If you sincerely want to make progress, you must examine how you use your time and how you use your life. The earth has many lessons to teach, and one of the greatest is — everything is within me. Those who search for and find the earth’s treasures become rich. In the same way, the earth is teaching us that we also have a treasure hidden within. Hence, those adventurous and courageous souls who work hard, who explore their inner divinity, ultimately attain a treasure beyond their wildest dreams.

When that happens, life becomes enjoyable. When that happens, we can have lives of love, joy and everlasting happiness.

The naked one, Avadhuta, and the king were having a beautiful discussion about how to learn from life and how to learn from everything we see. Everything and everybody has a special lesson to teach us. That is what the *sadhu* meant when he said he had many gurus, and the first one was the earth. When discussing the earth he also said, “While observing the earth I saw high mountains and low valleys. This became another valuable lesson for me. For example, when it rains, the rainwater cannot be absorbed by the mountain, so it flows downward. The valley, which is low, becomes the reservoir of the rainwater. Consequently, I learned that if you are stubborn, if you do not bend yourself, if you are not humble, you cannot learn.” The mountain is a symbol of ego, and the valley is a symbol for humility. Thus, Avadhuta said, “I learned that if I want to receive and preserve knowledge, I must be humble.”

Next the *sadhu* said when he looked at the earth, he observed many plants and trees and learned from them.

“What lessons did they teach you?” the king asked.

“From the trees I learned how to live a life of sacrifice. When a tree is in the form of a tiny seed, and it comes in contact with the soil, it willingly sacrifices its form. The seed, after sacrificing itself, becomes a sprout, and after that, a small plant. It grows and grows on its journey upward toward the sun, toward the brilliant light, valiantly ignoring gravity’s mighty clutch that tugs and pulls to hold it back. The root goes down, and the trunk grows up.” The *sadhu* is explaining that when he saw how a small plant is attracted to the light, how it loves the light and grows toward it, that he as a human being, should likewise direct his mind, his consciousness toward the light, toward knowledge, toward God.

He then went on to say, “The trees taught me how to survive in spite of difficulties. For example, when a drought or a strong winter occurs, the trees naturally adjust themselves. In the fall, before

winter appears, they drop their leaves. They protect themselves. Then when springtime arrives, they sprout new leaves and even beautiful flowers. Similarly, whenever a difficulty comes, instead of complaining, I behave like tree. I adapt and adjust and make accommodations during the critical situations of life. Moreover, from the tree’s example, I now clearly see that winter is not permanent, that again spring will come. The tree has shown me how to live with hope. When problems arise, I know not to feel heartbroken and defeated. I have learned to live with the hope that no problem is permanent. A tree is born from only one seed, but during its lifetime it brings forth many seeds. Thus, if only one good quality resides within me, I will multiply it a hundredfold. I will strive to continuously bring forth that quality in all that I do. In this way, the tree teaches the law of karma: Whatever thought we have or action we perform will elicit many fruits, many seeds, from just one tiny seed. By observing the tree, I realized that I should be careful in all that I do so I do not create so

much new karma, new bondage, which brings more suffering in the future.”

The *sadhu* told the king that the tree taught him even more than this. He said, “I saw that after the flowers blossom and the tree is loaded with beautiful traits, instead of being proud, the tree becomes humble. It bends down.” Those who have visited the ashram in Miami know that during mango season, the branches of the tree bend down when they are loaded with fruit. Here, the naked *sadhu* is explaining that a person of knowledge is always humble, whereas a person with ego and stubbornness stands rigid and straight and refuses to bend. He said, “A tree that is plentiful with fruit bends down, and this taught me that when prosperity comes, whether inner or outer, I must be humble. Moreover, I also saw some children throwing stones at the tree trying to retrieve some fruit. I observed that though they were throwing stones, the tree was not throwing stones back; instead it returned their stones with fruit. Through this I understood that when somebody

does something to me that is not pleasant, I should not react impulsively.” The human mind is always reactive. In fact, we react so much that we usually perceive everything in a negative way, which in turn makes our lives miserable. But that isn’t the only damage we do; we also affect others in a negative and painful way. Avadhuta told the king that when he saw the children throwing stones at the tree and the tree providing fruit, he learned how to change his life. How? Avadhuta said, “Even when someone does me wrong, I will respond with a smile. I will try to be good to everybody as much as I can, for therein lay the beauty in life.”

The sage continued, “One day I saw a man cutting down a tree for firewood. However, because it was a hot sunny day, the man soon grew weary and tired and sat down under the shade of that tree to rest. I saw the tree’s nobility, for it was telling the man, “When you are tired, you can sit down, and then you will attain the strength to me cut me down. My life is not for myself; my life is completely for others.”

VALUABLE VOLUMES



THE LAW OF KARMA

BY PARAMAHAMSA PRAJNANANANDA

Life of Acharya Shankara; the Story of Changing Destiny

In India, well-known stories circulate about people who increased their lifespans. For example, the lifespan of Acharya Shankara, a great spiritual master of India, changed from sixteen years to thirty-two years. The parents of Acharya Shankara were both elderly and childless after many years of marriage. For some time the father had been sincerely praying to God for a child. In India it is believed that dying childless is not good; thus, he was very motivated. After spending time in earnest prayer, he had a vision of the Divine, Who told him, "You have a choice. Do you want a beautiful, spiritual, God-loving

son who will live sixteen years, or a son who will be dull-headed and uneducated who will live 100 years: What is your answer?" Shivaguru, Shri Adi Shankaras's father, thought for a moment and said, "Let us have a good, loving child with a short life." And because the father knew the child would only live a short time, he told his wife, "I have been told that you are going to be blessed with a beautiful son; however, he will live only sixteen years. Please do not be unhappy." From the day the child was born, there was peace, love, and beauty. Later he was an exceptional genius. He started speaking in just a few months, and he memorized scriptures at a very early age. In the course of time,

the father died, and the child stayed with his mother. Many times the child wanted to renounce everything, to be a monk, to go elsewhere and meditate. However, knowing that he was to die young, his mother would not allow it. On his sixteenth birthday, the mother and son went to the river to take a bath. While they were bathing, a crocodile got hold of the boy and slowly began pulling him into deep water. The son then cried out, "Help me! Help me! I have been caught by a crocodile!" The helpless mother frantically shouted, "Is there anybody here who can help my son?" But there was no one to help. Then, while looking at his mother, the son, gasping for air, said, "My mother, I had a strong wish to be a monk. You did not allow me to be one. Now at least mentally, I will be a monk before I die. Can you allow me to be a monk now?" With tears streaming down her face, the mother lovingly said, "Let it be." This, ShriAdiSankara closed his eyes, and while thinking of God, he said, "I renounce everything for You." That moment the crocodile loosened its death grip and swam away. The boy then returned home and became a

monk, and lived another sixteen years.

Deep prayer sincere prayer, can help change our destiny. We are not slaves to destiny. Many people feel helpless, thinking – it is my destiny, it is my destiny. But like Shri Adi Shankara, strong will power, sincere prayer, and a positive attitude can help us change destiny to a great extent. But remember, destiny cannot be changed completely. Destiny pertains to us as we are now. For example, the family, the country, the nationality, the language, the gender are all part of the destiny that we cannot change. Prayer and meditation as well as positive thinking and strong willpower are the tools that will help us change our *prarabdha* karma, our destiny, which will manifest in this present life.

Doing the best of Our Ability

We must try to live the best life we can, If we live a life of prayer and contentment, there is every chance for a better life. Instead of focusing on the present *kriyamana* karma (continuation of karma), many people blame their *prarabdha* (destiny) for

everything. They say it is due to their destiny that they could not achieve something or that this or that happened to them. With understanding, acceptance, and repeated effort, surely we can achieve success. Never think you are a slave of destiny; make your life better right now through your effort. Do not be discouraged by failure. Remember, failure is the pillar of success. Every failure shows us our weakness and helps us to overcome it.

A beautiful Sanskrit saying in the ChankyaNiti describes those who are enterprising, enduring, and determined:

*udyoginam purusha simham
upaiti lakshmi, daivena
deyamiti
kapurusha vadanti
divam nihatyā kuru
paurusham
atmasaktya yatne krite yadi
na sidhyati kutra doshaha*

“Wealth and prosperity always visit the lion among humans who is industrious and enterprising.

Naïve, lazy people mumble that fortune has come to them from the hands of fate or serendipity.

Leave aside fate and put forth all your effort; if, in spite of putting forth your best effort, success is not achieved, where is the blame?”

It is also said in the Sanskrit Subhashitani:

*udyamena hi siddhyanti
karyani na manorathaih
nāhi suptasya simhaasya
pravishanti mukhe mrgah*

“Work is not accomplished merely by desiring its completion. A deer as ‘prey’ by itself does not enter a sleeping lion’s mouth!”

A question may arise as to whether committing a wrong is the effect of *prarabdha* or will affect *prarabdha*. *Prarabdha* designated for this life exists all the time. Bad *prarabdha* will stimulate bad karma in the present. A part of the bad karma will bear fruit and a part will be accumulated for the future. However, if *prarabdha* is very good, even when we do something bad, we may manage to survive. Some people do bad things, but are not affected instantly because of good *prarabdha*. But if the present karma, the *kriyamana*, is not good, they will receive a part of the consequences, and another part will be stored. It is

very difficult to deduce what percentage will have to be dealt with presently and what percentage will be saved.

Prarabdha and Purushartha

Prarabdha is the destiny that arises from our past lives. But we are not slaves to this. Rather we have freedom and free choice. Our present sincere action with positive and prayerful attitude has tremendous potentiality to change life's path. In other words present action or *kriyamana* has the ability to change or modify *prarabdha* or destiny.

Suppose your destiny (*prarabdha*) points in a certain direction, and your present action, *purushartha*, goes in that same direction, what will the result be? If they both act in the same direction, the result will be bigger; the achievement or failure will be bigger. If *purushartha* is stronger and positive, and *prarabdha* is negative, the result will be positive. We can change our lives: it depends upon us. We create our lives, no one else. Therefore, we are not slaves of our karma, We make mistakes, that is true. But we can change our lives.

The masters have explained that *prarabdha* (destiny) and *kriyamana* (*purushartha*, present actions) fight like rams: whichever is more powerful becomes victorious. It is clear that destiny has an impact, but present action with strong motivation and willpower can be stronger. We have the freedom to use the present moment for a better life.

With the grace of the Divine or help from a guru, we can be free from all karma, whether it is *prarabdha* or *sanchita*, present destiny or karma accumulated for future destiny. With firm perseverance, by continually striving for a better environment, by changing our habits, and by changing our natures, we can change our lives. For whatever accumulated karma we have created, we are destined to receive the effects. However, before accumulated karma produces fruit, we can change our lives if we wish. It depends upon our efforts.

God has given us kind and compassionate hearts and two hands to help others. But how can we do that? Can we interfere in others' karma?

Masters have a different view. They advise us to forget about other's karma? Masters have a different view. They advise us to forget about other people's karma in the beginning; instead, think about our own work. When we become very strong, we can think about helping others. Who really needs to change? We should think about changing ourselves before thinking about helping others. Every person should change his or her own life, nobody else's. Who can change their destiny? Those of faith and willpower and intense desire.

On Suicide

Occasionally people want to know whether someone who commits suicide from the desire to be free from very painful karma will be free from karma since they do not have a body. No, suicide creates karma from an entirely different kind of desire. Someone who commits suicide is not ready to face the reality of life. They just want to escape, run away. If someone who wants to commit suicide is given hope and a chance to change their present situation for the better and they do not feel alone., they will not commit

suicide. Suicidal people do not want to put an end to their bodies; rather, they use a drastic measure to escape a situation or state of mind. They want something and are not fulfilled, and they are frustrated. Perhaps they are in a situation that seems so intolerable that they cannot cope with it.

Remember, committing suicide is not good. Running from a problem with suicide will create much stronger effect in the future. In a natural process of death, we finish our work here, then, unknowingly, we prepare for the next life. Ordinarily, people unconsciously plan their next lives, and their desire carries them to another destiny. This journey is like unconsciously dreaming about a trip from Europe to India. For an affluent person with free time, it is easy to travel; not so for a poor person. Natural death is like an affluent person's travel plan. In a natural death, we have a destination; everything is arranged according to our karma, the result is certain.

For those who commit suicide, death is like leaving a rented house without arranging for another house to live in.

Everything is packed and the person leaves with nowhere to go. What will that person do? That person will run from here to there – the soul wanders without a home. It has to live as a spirit for a longer period of time, with much agony and suffering until it gets a new body to exhaust its karma. Needless to say, the minds of those who commit suicide are confused, and their journeys are not naturally complete according to their own karma. It is not good. They use their free will in a very strong, very negative way. By using their free will in this way, their *prarabdha* is not exhausted. Instead of changing their *prarabdha*, they bring it to a full stop. We can exhaust our destiny or change it, but neither has occurred with suicide. As a result their *prarabdha* returns to *sanchita* in a very negative way. They may have to suffer much more. Therefore, when you find someone in a depressed state, encourage them to face the challenges of life, through prayer and inner strength.

With deep love let us think of God and pray to Him from the core of our hearts:

O God, I am born as a human being through Your grace. You have given me a body, a life, to work sincerely, to achieve my goals. Help me, O God, to change my life. I understand my life is the result of my own karma, the result of my own actions. But I also know that what I am today is the result of past actions, and what I will become tomorrow depends on my effort today. O God, give me strength, give me courage, give me a balanced mind, give me faith, give me devotion so I do not waste time with unnecessary worries or procrastination. I will try my best to change my life, to change my habits, to change my attitude, to make my life better. O God, help me be good for others, not just for myself.

O God, You have given me a human birth. As I journey through life, I carry a heavy load, a backpack filled with my karma. I must exhaust this karma, no one else can do it. O Lord, I want to be free. I want to rid myself of this burden. I know my *prarabdha*, my destiny, is with me. In my life whatever has happened, has happened. Give me the love,

the attitude to accept everything. Let me accept that which cannot be changed, and let me try my best to change what I can do. O God, You have given me a mind that thinks a great deal. All my thoughts add to the heavy load I am carrying. Help me, Beloved One, to think properly. Help me eliminate unnecessary and negative thoughts that spoil the peace in my life. Bless me, Divine Lord, keep me always in Your loving arms.

With sincerity and love,
we must pray to god and the

masters from the core of our hearts to change our lives through our efforts, prayer, and deep meditation. Failure does not exist as long as we keep trying and endeavour sincerely. Failure is a good teacher. With a positive and self-motivated life, we can move forward. As a result we will not be slaves to our destiny; rather, we will help create it. We can be the architects of our lives. We should live with a vision accompanied by forceful, committed work.

DATES TO REMEMBER

October – December, 2019

July 4	: Ratha Yatra
Sept 29 – Oct 8	: Navaratri 9 Day Festival of Divine Mother
October 8	: Vijaya Dashami
October 27	: Deepavali
December 3	: Punyatithi of Gurudev Baba Hariharananda
December 27	: Gita Jayanti
December 25	: Christmas

THE YOGA SUTRA OF PATANJALI

Sutra 29

Fruit of Spiritual Practice

*tatah pratyak
cetanadhigamo api antarya
abhavasca*

Word Meaning

tatah – then, hence;
pratyak – innermost; *cetana*
– Self, consciousness;
adhigamah – understanding,
knowledge; *api* – also; *antaraya*
– obstacles; *abhavasca* –
extinction, destruction.

Translation

Hence comes the knowledge of the innermost Self also, and the destruction of obstacles [to that knowledge and yogic life]

Commentary by Shri Lahiri Mahashaya

Then that knowledge of God, as direct awareness will come and then there will be the extinction of obstacles that make the mind restless.

Metaphorical Explanation

Ordinarily, no one can live without action. Every action brings with it multitude

of results. Life is the manifestation of these fruits of continuous action. People without knowing this secret law of action are bound to its fruits, which can be sweet or sour.

A sincere seeker or yogi through self-discipline and conscious effort tries to follow in the footsteps of the master and progress on the path of realization. In the previous sutras, two things to practice are mentioned: *ishwarapranidhana* (surrender to the Lord) and *pranavasadhana* (the practice of *omkara* or *om*).

The first word of this sutra, *tatah*, reflects the fruit of such practice. As a result of practice, two things are achieved: dawn of knowledge of the Self and elimination of obstacles on the spiritual path.

The inner meaning of *pratyakcetana* is the “the knower of the knowledge of the opposite.” The soul as pure consciousness is able to cognize the body, senses, mind, emotions, and the external

world. However, this material world cannot know itself, as it lacks the quality of awareness.

When the mind is purified, the knowledge of the Self slowly manifests. One knows the play of the life force through this divine sound and feels the presence of the Divine.

With regular practice of spiritual discipline, especially perceiving the continuous and all-pervading *om* sound, and reflecting upon its inner meaning, one slowly grows and glows in spiritual awareness. When the flower becomes the fruit and gradually matures, two things happen simultaneously: the fruit ripens and the flower dries up. Finally, the fruit naturally becomes detached from the tree. When one

progresses on the spiritual path with the direct help of the master as well as with sincere and regular practice, obstacles are seen as great enemies. In the other part of the sutra, the sage assures us that obstacles, although they appear to be strong and powerful, will slowly dry up and be extinguished. No darkness can exist with the rise of the self-luminous sun. An elaborate discussion of obstacles follows in the next two sutras.

O Seeker! Do not lose hope. It is natural that all these impediments will stand in the way. You have accepted this path of spiritual evolution. It is the razor's edge. Have faith and continue your practice with implicit love and loyalty.



Inauguration of Blood donation Camp

AROUND THE GLOBE

Around the Globe

India

P a r a m a h a m s a Prajnananandaji's Birthday Celebrations .

Matru ashram celebrated the birthday according to the Hindu calendar at different venues. Abhisheka and worship was performed in the Shiva temple of Pattamundai followed by a fire ceremony.

At **Hariharananda Dhyana Mandir**, Beltal Pattamundai, there were satsangs by monks and Narayan Seva (serving of free food and distribution of clothes and gifts to deserving people).

M.N High School where Guruji was a student commemorated the event by plantation of several trees.

H a r i h a r a n a n d a Gurukulam celebrated the special birthday on the 10th of August with special worship at Guru Mandir and a sadhu Bhandara in the ashram. A blood donation camp was also inaugurated.

H a r i h a r a n a n d a Balashram celebrated the

birthday with a chain of children forming the birthday greetings.

Popular news papers of Odisha were full of appreciation lauding the efforts Guruji in the spiritual and social fields

Other Activities

Social and Spiritual Awareness Camps organized by Matru ashram– Numerous camps were held in several districts of Odisha with hundreds of students participating.

Moral Education classes will be organized in different schools in Kendrapara district by Matruashram with a beginning made with M.N.High School of Pattamundi.

State level Geeta Chanting Competitions

State Level Geeta Competitions are planned to be held in more than 100 cities of Odisha – coming to a close at the gurukulam on 28 and 29 December. Study of the Geeta will also be introduced chapter wise.

Ashrams abroad

Birthday Celebrations were held around the globe in

all ashrams with great love and gratitude, with special worship, seminars, retreats and meditation for the world teacher who has given so much and continues to give. Prayers were held for Gururji's healthy, long life and blessings of Masters and God.

Ashrams in Europe celebrated the birthday with great zeal and enthusiasm.

Australia ashram – Kriya Vidya Mandir – Center of Kriya Meditation celebrated the birthday with a two day event in the New meditation Hall of the ashram with special worship, meditation, discourses on the life and teachings, personal experiences of disciples, video clips of Gururji's discourses and power point presentation of special moments and a kriya quiz on the life and teachings. The program was well attended by local and interstate disciples who felt blessed to be in the beautiful atmosphere of the ashram.

Mother center USA and the Temples of Harmony, Compassion, and Peace held special programs for the event.

The projects of Prajnana Mission and the worldwide activities continue under the guidance of the Sri Gururji serving humanity on all fronts – from the rural villages of Odisha to International Kriya Yoga ashrams – spreading the gift of knowledge through discourses, publications, retreats, meditation camps, humanitarian projects – educational, medical, Gita competitions and studies, spiritual and social awareness camps, moral education classes in schools – Go seva and organic gardening lessons in villages - the list goes on through close to 17 ashrams of Prajnana Mission and sister concerns in India and eight major ashrams abroad, with more than 70 monastics serving world wide,

Visit our web site:

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