



1.2 Million Arhatic Yogis in India Here and Now! So be it! So be it! So it is!

Ybrant Prana

Volume 3: No. 06, June 2010

Pranic Healing

Manifest your greatness



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Greetings of Love and Light! We are nearing the second anniversary of Ybrant Prana and ask us how happy we feel to have reached here! Of course, your encouragement and suggestions have always contributed to the improvements and success of this newsletter.

We sincerely hope that this newsletter has been able to help you in some way and will continue to be helpful and provide a good read.

The blessings of the Guru have made it possible to start something like this and the readership has increased to more than what we initially thought. So go ahead, enjoy reading this issue.

May the "light" always shine on you and your loved ones!!!



GOOD KARMA PROSPERITY TIP

Adapted from Pranam 2002

"Was Mom Right? Is Money so hard to come by?"

Money is a lot like air, like it or not, you cannot live without it and you are highly dependent on it. And there is no use complaining about air when it is the only thing to breathe...or money when so much of your time is spent on either "earning it " or "spending it". So given that money is "everywhere you want to be" it is a great idea to take a good hard look in the money mirror, for when you do so, you will see that your relationship with money can tell you a lot about yourself. It will show your negative attitudes towards money "inherited" from your family which you were attracted to in the first place because of unresolved karma from past lives.

For example: If you never have enough money, it can be because you believe money is "the root of all evil" or that you are not worthy enough to receive it. And yet you never question if there is enough air or doubt your right to breathe it. Air and money are both energy which you need to live. This is a sign that you need to heal blocks at your **Root Chakra**.

If you sincerely believe that you need to be rescued financially by winning a lottery or by inheriting money from a rich relative, you really believe that you are not the creative force in your universe. Yet you do not worry about if you will have enough air to breathe tomorrow or sit around waiting for that big windfall of air to arrive. This is a sign that you need to heal blocks at your **Sacral Chakra**.

If you think other people are going to cheat you of your money, you are afraid of karmic retribution of when you cheated others. And yet no one can cheat you out of air, it is there for all. This is a sign that you need to heal blocks at your **Solar Plexus Chakra**.

If you are never able to buy things you want or if you are stingy with money, you believe deeply that deprivation is "good for the Soul". Try depriving yourself of air and see how good that is for you. This is a sign that you need to heal blocks at your **Heart Chakra**.

If you often say "I'm broke" or "money just slips through my fingers" or 'I just cannot afford it', you are telling the universe that you just do not deserve prosperity because you cannot even ask for it. You never have to ask for air, you just expect it. So you get it. This is a sign that you need to heal blocks at your **Throat Chakra**.

If you are constantly worried about running out of money, you are afraid of being abandoned just as you once were in past lives. And yet you never worry about air. When it goes, you immediately find out that it is far more important and essential than money. This is a sign that you need to heal blocks at your **Third Eye Chakra**.

If you feel ashamed when you look at your bank balance (maybe it is too high or too low) or if you get something just for yourself only because you want it, you believe that scarcity and lack are the natural human condition. Air is still here, and so will be money. This is a sign that you need to heal blocks at your **Crown Chakra**.

Money is available to you, it is part of your divine birthright of abundance. "If you do not have all that you desire, what you need to do is become more available to it. So it becomes up to you to take the action to heal those blocks or to learn to live with your financial situation – the choice is yours.

Upcoming events

- ~ 19th/20th Jun – Basic Class
- ~ 12th/13th Jun – Advance Class

Please check with the Foundation for details of the programs and exact dates

Last Month's Highlights

- ~ Basic Class on 8th and 9th May
- ~ Basic Class on 15th and 16th May
- ~ Advanced Class on 27-29th May



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Master Says

If you tithe, you must also be willing to receive the Divine Blessings of Prosperity. If you will not receive it, your capacity to give will be adversely affected. This goes against the Law of Cycle!

Frequently Asked Questions:

Q: What are the simple ways to generate Good Prosperity Karma?

A: There several ways in which one could generate good prosperity karma. The following are considered very important

1. Tithing - Giving 10% of one's income after tax (2% to Parents, 2% to the Spiritual Guru, 2% to Places of worship where you take blessings from, 2% to orphanages, mutts, Home for destitutes, nunneries, 2% to friends and relatives)

2. Practice of MTH - Mother St. Therasa was a great person. She made so much effort to make a positive impact to lakhs of people in the world. You are also a nice person, since you do Mediation on Twin Hearts and bring so much positive changes and love into not just billions of human beings but also more and more of sentient beings. GMCKS has given a very easy method to help others.

3. Healing and other services - Even simple general sweeping done for a person relieves so much suffering. Other types of services like helping people during crises. Spreading the teachings of Great Masters like GMCKS. Helping People to learn the teachings from a qualified instructor by providing time, money and other support.

Do You Know?

Seven people meditating together is equal to one hundred people mediating individually.

Power of High Level Thought

Akhand Jyoti, 1987, Page17

If any interruption does not disturb the sprout then the possibility of being it's a tree laden with flowers and fruits will certainly come true. Thought is like a seed. It becomes plant on being matured in form of faith. When this is adopted in action and becomes part and parcel of one's nature, then this becomes character. This becomes soluble with the personality. A mighty, wealthy, wise, all sorts of person can be sacrificed for a person with character. Cleverness and hypocrisy can be partly present in intelligence. Wealth can be earned by immoral ways. Then it also burns in the fire of addictions like grass and straw. Physical power and beauty dazzles for a limited period only. With ageing these also disappears. But this is character alone; whose narrative of glory remains intact in the absence of the body also. Narrative of glory of Harischandra, Bhagiratha, Hanuman, Ashok, Pratap, Chatrapati Shivaji (great personalities during ancient India) can't fade away.

Thought appears like a merely wingless colorful flight of mind. This shows movies absolutely free to the mind. But if habit of flow of the mind towards the purposeful direction is developed, then this can refine attitude. This can make one proficient in the art of living like Sanjivini Vidya (Science of revival of the dead). The personality can be enhanced up to the extent, it may be called a deity and an everlasting prosperity and peace may be associated with this.

Experiences with Pranic Healing: Basic Pranic Healing Class

"The class started off in a relaxed setting. People were engaged in small talk and talking to the instructor for a few minutes before the actual class began. The class was very practical. Right from the start, we were doing things we didn't imagine we could do—like measuring auras reasonably accurately, measuring the strength of each chakra, etc.

instructor transmitted energy to one of our hands without telling us which one, and all the students knew that energy was coming into their left hands. The meditation session was very good. It was different from any other technique I learnt elsewhere, but very effective. All the students felt relaxed after the session.

The instructor was knowledgeable and patient. He didn't rush us through the exercises and spent enough time to ensure that all of us learnt whatever we were supposed to, before moving on. The book was a great help and the photographs helped us understand the concepts better.

I would recommend this class to one and all because in addition to pranic healing, you will learn a great meditation technique and also understand things about our body that you never really knew by practical experience."

~ VM (A Software Developer in a leading MNC)

The best part of the course is that all the people had fun while learning. The fact that we could experience and do things like transmit and receive energy made it all the more interesting. The best part was when the

Excerpt from Om Mani Padme Hum

GURU RINPOCHE

BUDDHA PADMASAMBHAVA, more popularly known as **Guru Rinpoche**, came from Kashmir, on the side of what is now known as Pakistan, "close to the border with Afghanistan and Tajikistan. More precisely his homeland is often cited as the Swat Valley, an area once called Udyan." In 747 A.D., he went to Tibet upon the invitation of King Thri-srong-detsan and started teaching Tantric Buddhism. According to the accounts of Cristopher Beckwith, a Western historian:

"One may also conclude that a major reason for so many Indian Buddhist sages coming to Central Tibet from Kashmir, and notably, the famous Padmasambhava from Udyan, was the simple fact that Tibet then ruled much of this region."

The Lord Padmsambhava is the founder of Tibetan Tantric Buddhism. He popularized the mantra Om Mani Padme Hum of Buddha Avilokiteshvara, also known as Buddha Kwan Yin, the Buddha of Mercy and Compassion.



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The Vision of the Sages

There are still thousands of villages in India that are as yet untouched by the complexities and comforts of modern civilization. Here people live simply, farming, raising cattle, and practicing the same trades their ancestors practiced working as carpenters, blacksmiths, washermen, barbers, cobblers, tailors, ropemakers, potters, and fishermen. I was born in one such village and raised on the plains of northern India. I grew up in a world that was lighted only by sunlight, moonlight, and firelight, a world governed by the rhythms of nature the rising and setting of the sun, the waxing and waning of the moon, and the slow turning of the seasons. But it was not until my life in the village had become a childhood memory that I realized it had been shaped by the vision of the sages.

Our village had the only primary school in a ten mile radius, so it drew hundreds of children. The small building housed an office and one classroom, which was reserved for fifth-graders. The rest of us had our lessons under the surrounding trees. After fifth grade we went to a middle school in a village three miles away, but we considered ourselves lucky - some of the students had to travel fifteen miles to get there.

School was where we learned to read and write and work with numbers and where we heard about such exotic inventions as electricity, telegraphs, and telephones. But we learned how to behave and formed our concepts of virtue and sin - and of gods and demons - in the course of village life.

None of what we knew about the causes of disease had anything do with the principles of modern science. We learned that killing frogs would cause an earache, for example, and we were certain that anyone who eavesdropped would be reborn as a bat. We called ladybugs Rama ki Ghodi, "the mares of Rama," because it was from the back of these tiny creatures that Lord Rama inspected and nourished our crops, and we knew that harming them was self-destructive and offensive to God. We were convinced that a ghost lived in the eye of the small, powerful dust devils that swirled across the countryside in the dry season, and we knew that tucking an onion in our pockets would protect us from being possessed by these ghosts. But if the dust devil was exceptionally strong, the ghost might prove more powerful than the onion. The symptoms of possession thirst and feeling hot were unmistakable. I was possessed more than once, but I knew how to exorcise the demon: wash my

Pandit Raimani Tigunait, Ph.D.

hands and feet and recite a prayer to the mighty god Hanuman before taking a drink or eating anything.

These were facts of life as real to me as the ground beneath my feet. Even when I was quite young I never sat with my feet pointed toward the fire, because I knew it was a sin. Spitting, urinating, or throwing garbage in fire or water was a spiritual offence, and so was selling either fire or water. It was a sin to turn away a stranger stopping at your door in the evening, and no one ever ate before an invited guest began eating.

In our village, as in all of rural India, the economy operated on the jajamani system, in which every family in the village is a "client" of all other families. We all worked for each other, and remuneration for all labour was in the form of an exchange of goods and services. (Money was scarce, and scarcely needed.) The washermen collected and laundered the clothes of the entire village, and in return collected pots from the potters, rope from the ropemakers, hay and grain from the farmers; they got their hair cut by the barbers and their clothes stitched by the tailors. Our family owned some land, and by observing how my parents treated the barbers, washermen, cobblers, and others who performed services for us, I understood that giving these people less than their fair share of hay and grain was a sin.

In the interval between harvest and planting anyone's livestock could graze in our grain fields and those of the other landowners. The same was true of vegetable patches the owner took only what he needed and when he declared himself finished with his harvest, anyone could come and take what remained. When all the vegetables were harvested, cattle and goats ate the plants. Thus nothing was wasted, and at certain times of the year all the land around the village was open pasture.

The same attitude applied to fruit trees. We all understood that the person who owned the land where the tree grew was the only one entitled to pluck fruit from its branches, but anyone even a passing stranger was entitled to fruit that had fallen. (Shaking the tree to make fruit fall was theft.) Once I heard someone tell my father that a landowner had prevented other villagers from picking up fruit that had fallen from the trees on his land. "How low of him," my father remarked. "This is one more proof that the kali Yuga [the Dark Age] is in full swing."



MCKS Food For the Hungry Foundation - inspired by Master Choa Kok Sui's vision of a hunger-and-poverty free world

The Programs:

- **Hunger Program:** Feeding the hungry mouth every day for one year - **Rs. 3650/-**
- **Education Program:** Sponsor expenditure for one student for one year - **Rs. 10000/-**
- **Health Program:** Contribute to the health fund to provide health assistance to those in need - **Rs. 3000/-**
- **Livelihood Program:** Sponsor Vocational Training program for one person - **Rs. 2000/-**
- Any other contribution amount...

Cash/DD/Cheques to be issued in favor of: MCKS Food For the Hungry Foundation, A.P.

All donations are **exempt from I.T. u/s 80-G** of the Income Tax

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“Our health and happiness are not separate from the health and happiness of others”

“These sages had a very simple definition of god: one who illuminates our path and enables us to complete the journey of life”

In the realm of personal behaviour, separating yourself from your aging parents and failing to take care of them in their old age was an unthinkable disgrace. Sleeping after sunrise and failing to light the lamps at dusk were spiritual offences. A teacher who did not pass on his knowledge to the next generation would remain unembodied after death. Using wind and light as a locus for his consciousness, such a teacher would become a brahma rakshasa and suffer regret, hunger, and thirst until the bad karma incurred by his negligence was exhausted.

There were many actions we all regarded as especially virtuous. Chief among them was planting trees, tending them, and renouncing all claim to them when they began to bear fruit. Thus the roads were lined with trees that gave fruit and shade to us all. We understood that the fruit from these trees could be plucked only when it was ripe taking unripe fruit was stealing. Cutting down one of these trees or indeed any tree growing on public land was a sin so grave that it carried the taint of murder.

The villagers associated lack of progeny with bad karma and believed that performing virtuous deeds, such as digging a pond for the use of the entire village, would wipe that karma away. A woman could enhance her chances of conceiving by planting banana trees, watering them daily, and watching them blossom. Building bridges across streams and rivers would strengthen the bond between wife and husband. Future troubles could be averted by building a doorless shelter on the roadside for travellers. Digging a well and offering the water to anyone who came ensured that you would never suffer from thirst.

In village life, almost every useful plant is believed to have some sort of association with the divine realm. My mother worshipped the neem tree because, like her neighbours, she saw it as the abode of the Divine Mother. We all revered the ashoka tree because Mother Sita had lived under just such a tree for ten months. We knew the peepal tree as the home of Shiva and revered the bilva tree because Lakshmi, the goddess of prosperity, lived there. We knew that the tulsi plant is always accompanied by Lord Vishnu; keeping one in the courtyard guaranteed Lord Vishnu's presence in your home. Durva grass is favoured by Ganesha. Sugarcane is the direct manifestation of Sri, the goddess of beauty and bliss, whose favourite flower is the aparajita. Palasha is the tree of Agni, the fire god, and the banyan is the tree of Krishna himself. Destroying or threatening any of them would offend the gods, and no religious ceremony was complete unless the leaves, the flowers, or the fruits of one or more of these plants were incorporated into the ritual.

Each of life's transitions sacred or mundane was marked by ritual ceremonies. Conception, childbirth, naming a child, the child's first haircut, the first bite of solid food, the first day of school, marriage, death, the funeral, and post-funeral rites

all had their own ritual. Each day of the full moon and of the new moon was dedicated to worshipping the god of protection and nourishment. In addition, those people wishing to lead a virtuous life performed specific rituals on certain days of the week. For example, they worshipped the sun god on Sunday, Shiva on Monday, Hanuman on Tuesday, the spiritual teacher on Thursday, and the Divine Mother on Friday. Then there were special days such as Diwali (the festival of lights), Holi (the festival of colours), Navaratri (nine days dedicated to the Divine Mother) which the villagers celebrated with grand rituals. There were also special days dedicated to honouring the plant and animal kingdom, such as Naga Panchami, honouring snakes (the fifth day August), and Vata Savitri, honouring the banyan tree (the day of the new moon in early summer).

All of these rituals centred around the fire offering. We could compensate for failure to perform the obligatory practices or any shortcomings (known or unknown) in our performance of the rituals simply by performing the fire offering portion of the ritual. Many of the villagers did not know the meaning and purpose of the fire offering; they made it because it was their custom their fathers and their forefathers had done it before them. But they all believed that fire is the mouth of God and whatever is offered into the fire reaches God. Every family tried to make at least three oblations to the fire each day. Chapatis (unleavened bread) were a staple of life, and the first one was always offered to the flames over which it was cooked. Those villagers who were especially devout also offered raw sugar and clarified butter into the fire each day.

The web of life

While I was growing up it never occurred to me that these were religious practices, they were simply part of everyday life. When I was twelve I joined a traditional Sanskrit school and began to study the scriptures. There I learned that certain customs and rituals are more important than others. I began to believe that if I observed those customs and performed those rituals I would become a better person and that worldly and spiritual prosperity would be mine. I also came to believe that if I did not perform them, I would be abandoned by the benevolent forces. I admired my Sanskrit teachers, who were deeply devoted to rituals, and their company fuelled my conviction that I too should perform these rituals. But later, when I went to the University of Allahabad and began taking courses in social science, ethics, anthropology, and the history of philosophy, my attitude toward these customs and ritualistic practices changed. I began to regard them as silly and to believe that the



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villagers observed them only because they were backward, illiterate, and superstitious.

Then I met Swami Sadananda, a saint who in a mysterious way restored my respect for the web of rituals that governed village life. Though he lived simply, he was intelligent and highly educated, an expert in ayurveda, astrology, and all systems of Indian philosophy. He was also an unmatched scholar of Sanskrit and well-versed in the scriptures. And he was known for his miraculous healing powers.

One morning I arrived at his ashram to find him in the company of a man who suffered from epileptic fits so frequent and severe that someone always had to accompany him. After a short conversation Swami Sadananda gave this man a powder that looked like ash and told him to take it as a medicine. Then he instructed him to feed cracked wheat and other grains to wild birds before eating the first meal of the day.

When the man and his companion left I said, I understand the value of taking medicine, but why does he have to feed the birds?" "You should watch," Swami Sadananda replied. "When he is cured I will explain."

For three days the man went hungry because the birds would not eat the grain he scattered for them. Finally on the fourth day they ate the grain, and the man too could eat. It became his routine to feed the birds before starting his day, and within a month his fits came less frequently; within six months they vanished. When I asked Swami Sadananda to explain he said, "Birds are part of nature. Their relationship with humans is not contaminated by selfishness and expectation. Serving them is serving nature, the repository of all our karmas."

I did not understand how curing epilepsy had anything to do with feeding birds, and told him so. "You are unable to grasp this because you don't understand the spiritual aspect of the planet's ecology," Swami Sadananda replied. The earth is one living organism. Here everything in the web of life is interconnected. Our health and happiness are not separate from the health and happiness of others. Similarly, the world within us and the world outside us are interconnected. What happens in the outer world affects our inner life; our inner life affects the outer world. Everything within and without is part of the collective consciousness that pervades both the manifest and unmanifest aspects of creation. And if the collective consciousness is undernourished, then our individual consciousness becomes sick. If we are to be healthy and lead harmonious lives, nature's forces must be healthy and harmonious, for we are an integral part of nature. To cure this man of epilepsy, I used feeding the birds as a means of propitiating the collective consciousness that supplies healing energy to all individuals."

Then, after pausing for a moment, he said, "You are not yet satisfied with my explanation. You are a Sanskrit student. Study the Vedic and tantric scriptures properly and you will develop a better understanding of yourself and the world in which you live."

I had already read many of the scriptures Swami Sadananda was recommending and had found them to be a collection of prayers and mantras for ritual worship. But after this encounter

I began to read them with a different intention and a new attitude. To broaden my understanding of the scriptures, I studied Hindi texts on Vedic and tantric mythology. I was particularly intrigued by the Hindi translation of the book Vedic Mythology by A. A. McDonald. An eminent twentieth-century Indologist, McDonald described the place of each particular god in the Vedic pantheon. According to him the people of ancient India were polytheists and worshipped a host of gods, each of which presides over a different aspect of nature. For example, Indra presides over rain, Varuna rules the ocean, and Vishnu presides over the three worlds - earth, heaven, and the space in between.

But when I discussed these Ideas with Swami Sadananda, he said bluntly, "This is a Western interpretation. The god Indra does not preside over the rain - rain itself is the god. The word for 'god' in the Vedas is deva, which means 'shining or bright being, one who is loving and compassionate, one who is constantly giving, serving, protecting, and nourishing all creation.' Life on earth depends on rain, therefore rain is deva. Further, rain is central to life, therefore rain is the central deva. All other forms of nourishment are secondary to rain which is why Indra is the king of the gods. The actual, physical form of rain is the body of god, and the dynamic forces that act together to bring the rain form the spirit of that god. The entire universe is the body of the Absolute Divine Being, known in the scriptures as Virat, the cosmic being. Different aspects of nature are the limbs and organs of that cosmic being. Everything in this world big or small is an extension of one cosmic being."

This explanation helped me understand why the ancient sages called earth, water, fire, air, sky, sun, moon, stars, day, night, lightning, clouds, mountains, ocean, rivers, and forests "deva." These sages had a very simple definition of god: one who illuminates our path and enables us to complete the journey of life. We cannot survive without food, they realized, therefore food is deva. We cannot complete the journey of life without water or air, therefore these forces of nature are deva. There would be no light on earth without the light of the sun, therefore the sun is deva. There is a perfect symbiotic relationship between plants, insects, birds, animals, and humans because all are an integral part of the web of life...

~ Adapted from Yoga International Magazine, Asia Edition, Nov./Dec. 2004

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