

Life Line

O' rivers the very juice
of my life. The basis of
our civilizations. Your liquid
Magic we turned into our
Bodies. O' rivers you sustained
All life with your liquid flourish
Crisscrossing Bharat like the
arteries of nourishment making
blood and body of the Nation
We shall commit to protecting
you not only of love but greed
that our progeny shall sustain
In this Sacred Sod.

Grace & Blessings

Sadhguru

Dear Readers,

"Is Humanity Going Insane?" – a question that naturally suggests itself in view of the daily news from around the world. The external events are but a collective reflection of individual states of mind. In our article of the same title, filmmaker Karan Johar and Sadhguru discuss the growing global mental health crisis. Sadhguru speaks about causes, common pitfalls, and possible solutions.

The third part of our miniseries on the seven chakras focuses on the **"Manipura – The Maintenance Center,"** which plays a pivotal role for an individual to live well and at one's full potential on all levels. For the land, the people, and every living thing to be well, rivers are vital. Since the **Rally for Rivers** is going to start on the third of this month, we have a *Special Feature* with facts about the current situation, the disastrous consequences if we don't act now, as well as the approach and goal of the awareness campaign.

We are seeing a massive wave of support around the country, across all sections of society. From school children and everyday citizens to celebrities and leaders of various fields, people are standing up and making their voices. Make sure to give a missed call to **80009 80009** and participate in whatever capacity you can to save our rivers and our future.

Also in this issue: In "Karna – The Poison of Bitterness" of the *Mahabharat* series, Sadhguru lays bare the one dominant character trait of Karna that eventually led to his downfall. "Manasarovar and Kailash – A Glorious Space" includes a note from Sadhguru written at the foot of Kailash as well as images from the yatra. And last but not least, we are delighted to present you another recipe by Isha meditators, a "Sanjeevini Banana Cake" that is as healthy as it is delicious. Enjoy!

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Is Humanity Going Insane?

Karan Johar in Conversation with Sadhguru

In this excerpt of an "In Conversation with the Mystic" event in Mumbai, filmmaker Karan Johar seeks Sadhguru's view on the growing mental health crisis in the West and across the world. Sadhguru speaks about causes in a changing social fabric, individual pitfalls, as well as different approaches and solutions. In this context, the Mystic also offers an interesting interpretation of the biblical story of Adam and Eve, the fruit of knowledge, and their "fall."

Karan Johar: Mental health issues like depression and anxiety seem to be rampant in many parts of the world, and are now slowly penetrating even India. It is such an order of the day today. I don't say this with any kind of disrespect for people's personal circumstance, but I feel like today it's almost fashionable – though I think it's a very serious issue – to talk about mental health conditions like depression and anxiety, and seek counseling to sort out those issues. Then the diagnosis at times is chemical imbalance, and medication is given. All your teachings are about finding yourself and seeking that pleasantness from within. But for those who are not strong enough to achieve that and seek this assistance, what is your take on that?

Sadhguru: This is not a teaching. This is just a technology. I am giving people simple methods with which they can work. If people are coming for a teaching, they are getting frustrated with me, because every time they come, they leave more confused than ever before. If they are more confused, in a way my job is done. Because my

entire work is to get them out of silly conclusions that they have made about life. Confusion means you are still looking. You have an active intelligence.

———— “ ————
**Every time you make a conclusion,
you kill something of you.**
———— ” ————

What is the conclusion of your life? Let me reveal the suspense to you: The conclusion of your life is you'll be dead. Every time you make a conclusion, you kill something of you. You may call it religion; you may call it philosophy; you may call it social norms, but fundamentally, you're committing suicide in installments. This is why most adults are less alive than children. As you grow up, should you become more alive or less alive? You should be more alive, but unfortunately, that is not the case with most adults.

Your physical agility may go down with age, but your aliveness need not go down. Aliveness is going down because you are continuously making conclusions and conclusions and conclusions. As you make conclusions, you become less and less alive. You know there is that famous parable about Adam and Eve. It seems God told them, "You may eat from every tree of the garden, but not from the tree of knowledge of good and evil."

On the other hand, your parents tell you, you must eat the fruit of knowledge. Your teachers insist that you must eat the fruit of knowledge. Everyone in society is trying to shove knowledge down your throat, but apparently God told you not to eat the fruit of knowledge, and by eating it, Adam and Eve fell. It is not about *that* Adam and *that* Eve – it is about every Adam and every Eve. The moment you eat the fruit of knowledge, you fall, because your idea of knowledge is the conclusions that you make about everything in the universe.

“

Fundamentally, it is because things that people were banking on for a long time for their mental and emotional stability are taken away.

”

Mental illnesses are becoming a pandemic. There seem to be statistics that, particularly among women in America who are over forty years of age, twenty-five percent of them are on some kind of anti-depressants. That is not a joke. Humanity is becoming sick. We must look at why this is happening. Fundamentally, it is because things that people were banking on for a long time for their mental and emotional stability are taken away. One thing is, as you mentioned, the crime that we call family gave us support. No matter what happened, there was always someone there for you. Others are with you only when you do the right things. If you do the wrong things, they will distance themselves.

There was one bunch of people who were the net for the circus that you do. Whichever way you fell, there was someone to hold you for some moments. But that net is gone – now when you fall, you fall. Because of that, people are cracking up. In this culture, there was a time when thirty percent of India's population were monks. That

means they consciously went beyond family. They consciously chose to live without family, without support, and without a home. Homelessness not out of deprivation but by choice. No one ever had depression, because they transcended the need for the net.

If you learn your trapeze act really well, you can do it without a net. If you are not good at it, you better have a net – otherwise your head will crack. Right now that's all that's happening. We are taking away the traditional support system that we had. Today people are trying to go to psychiatrists instead. India doesn't have enough psychiatrists for one billion people. No country has. And above all, they are very inefficient because they can take only one client at a time, and they need a lot of couches. Religion handled human psychological balance effortlessly. We must acknowledge this. "God is with you; don't worry" – this settled a whole lot of people. Do not underestimate the value of that. It is very inexpensive mass psychiatry.

This is not a joke. When you are mentally ill, it's a most painful thing. If you get a physical ailment, you will get everyone's compassion. If you get a mental ailment, you will get laughter, unfortunately. You can't make out exactly if someone is sick or if someone is just being stupid. This is a big problem for those who have someone in the family who is mentally disturbed – you don't know when they are making it up, and when they are really suffering. There is no perfect way of making a judgment, no science to tell you exactly, because human beings can make up every kind of thing. You are an actor, or at least you make other people act – you know.... In a movie or drama, you can act out something to a point where the audience will experience it like it's real. If you have a mentally ill person at home, you don't know when he's acting up or when it's real. You don't know when to be compassionate and when to be hard on him.

Human sanity is a fragile thing. The line between sanity and insanity is thin. If you push it every day, you will cross it. When you get angry with someone, what's the expression? "I am mad at you." So you are enjoying that little bit of madness. You crossed the line, and it felt like it's some kind of freedom and power. But one day, when you cannot cross back, that is when suffering begins. And mental suffering is immense – much more than physical pain. I have been around people who have been mentally

ill, trying to help them. No one should have this kind of suffering. But unfortunately, it's becoming an epidemic in the world. Mental illnesses are growing like never before, because we are pulling out all the supports people had without replacing them.

If you become sufficiently conscious and capable within yourself, you can pull all the supports, and everything will be fine. But if without giving that competence, you pull the supports, people will crack. In Western societies, it's happening on a large scale. We are not going to be far behind. Especially our urban society is moving in this direction. Once again, in many ways, urban India is more Western than the West. There are more people in denims here than in America.

Karan Johar: Well, no – thank you for that, because I know it is definitely a crisis that plagues us. Some seek help. Some are helped. I am happy for them, and I am surely grateful for the resources that are available. And for those who find pleasantness within themselves, I think that truly is a glorious solution to the issue.

Pleasantness and Pills

Sadhguru: See, human pleasantness can be looked at in many different ways. One simple way of looking at it is as medical science does today. I don't see it that way – to me, that's a consequence. But every human experience has a chemical basis to it. What you call peace, joy, love, turmoil, tranquility, agony, ecstasy, even health and ill health – everything has a chemical basis to it. The entire pharmacology is just about trying to manage your health by using chemicals. A physician is trying to manage the orchestra of chemistry in your system by giving pills.

The human body is the most complex chemical factory on the planet. Managing it from the outside is very, very difficult. You could manage it from inside, but to do so, you would need to have access to your interiority. Since most people do not know how to access their interiority, they only try to manage it from outside. Therefore, even mental illness is largely being managed by chemical input. Whether you are seeking medically prescribed drugs or you are going for street drugs, essentially, you are trying to bring pleasantness within yourself.

Health is one level of pleasantness.

If the body becomes pleasant, we call it health; if it becomes very pleasant, we call it pleasure. If your mind becomes pleasant, we call it peace; if it becomes very pleasant, we call it joy. If your emotions become pleasant, we call it love; if they become very pleasant, we call it compassion. If your very energies become pleasant, we call it bliss; if they become very pleasant, we call it ecstasy. If your surroundings become pleasant, we call it success. So now we are trying to manage pleasantness by taking chemicals. To what extent? The statistics are out – in the United States, sixty percent of the population is on some kind of prescription medication.

————— “ —————

The line between sanity and insanity is thin. If you push it every day, you will cross it.

————— ” —————

In the most affluent country, where there is an enormous choice of nourishment and lifestyles, sixty percent are on prescription medication. You are trying to manage your sanity and your health by adding chemicals from outside. But all the chemicals that you can think of on this planet are in some way already present in the body. The human body is the greatest chemical factory, though ill-managed right now. Essentially, you are a lousy CEO.

Ego and Self-Respect

Karan Johar: That is true. What has also left me in wonderment at times, Sadhguru, is the usage of two words which I am going to tell you now. Terminologies sometimes have a tendency to even create an emotion from within. The two words being ego and self-respect. Now these are two pillars of what we believe to be self-confidence, which is unfounded, I think. I was planning not to go down that path, but since you brought it up now... My belief has always been you should maintain your self-respect – your ego can be flexible. I believe your ego should be a function of your convenience. How true is that, or are maybe both unfounded?

Sadhguru: That ego should be a function of your



convenience is perfect, but no one knows where ego is within you. Do you know?

Karan Johar: No. It arises at will, I think.

Sadhguru: No, no, no. "Ego" is a fall guy. When you do good things, of course it's you who did it. When you do nasty things and you are seen in a bad light, you say, "Oh, it was my ego, not me." People have created a whole lot of jargon like this, "my ego, my self, my consciousness, my super-consciousness," and so on. First you must decide how many people reside within this body of yours. If there is anything more than one, it means either you are schizophrenic, or you are possessed. You need either a psychiatrist or an exorcist.

“

What you call peace, joy, love, turmoil, tranquility, agony, ecstasy, even health and ill health – everything has a chemical basis to it.

”

You are an individual. An individual means it is indivisible. That means there is only one. To understand this is the healthiest state to be in. There is no one else but you. If you realize this, then you will function completely differently. But you are playing this game that depending on the situation, you say, "It was my ego" or "my self," or "my lower self" or "my higher self" – all kinds of stuff. As if there were many identities within you. This is the nature of a criminal, to have aliases.

It's a crime you started. If you do a minimal amount of crime, you may manage without getting caught in the web. Many people who commit smalltime crime become very respectable in society. If you do small crimes of ego-business, self-business, and then become normal, you're okay. But if you play it too much, if you think there is more than one in you for too long, you will become mentally ill. As an individual, you are just one. Now it's very easy to transform this. You can't transform a crowd. You can only transform an individual.

One fundamental thing you have to do with yourself is to see that no matter what happens in your life – whether pleasant or unpleasant things happen, whether you are joyful or miserable, whether you are successful or a failure – you know it's just you, you, and you alone.

Karan Johar: So you say we always tend to divide ourselves into various parts....

Sadhguru: It's very convenient. And this idea of self-respect – no. If someone else respects you because they see some value in you, that's nice. But "I respect myself" – what is this? This has gone further in the West, and people say, "I love myself." To respect, to love, there must be two. You can love someone – someone can love you. You can respect someone – someone can respect you. But "I love myself," "I respect myself," this is the terminology of the insane. But it is becoming popular, because the numbers are growing.

Karan Johar: Okay, we sign, seal, deliver that.



Manipura – The Maintenance Center

In the third part of our series on the seven main chakras in the human system, Sadhguru explains that the seven chakras are not separate entities but classifications for the sake of understanding. Then he proceeds to throw light on the manipura (or manipuraka), which is essential for the maintenance functions of the body.

Seven Chakras – A Concept

As we are going through the seven chakras and how yoga evolved out of that, we need to look at it in a certain context. We have always referred to yoga as a science and a technology because we are working with the existential. In today's world, a whole lot of people wrongly refer to yoga as philosophy. A philosophy can be made up – it need not have anything to do with reality. Most of the time, philosophies are fantastic explanations about things that you know nothing about. Everyone can come up with their own philosophy, because anyway, there is no one around who knows anything about it. Philosophies have endured in many societies for a long time.

What is unique about yogic culture is that there is no philosophy of any kind – philosophies are scorned. Some people are trying to raise a debate, saying, "Do you have scriptural validation? Which scripture validates what you know?" What most

human beings don't understand is that scriptures are a product of the realization that happened in yogis and sages. Yogis and sages are never a product of a scripture. What an individual human being knew and what he spoke, expressed, or transmitted in some way, people around him who did not know tried to record and codify into a book. It may have a few gems here and there; the rest is ignorance – sanctified ignorance.

Gautama and Anandatirtha are a classic example—what we know about Gautama is only because of what Anandatirtha noted down. Everything that you know about me through YouTube is only because of the videographers' recordings. I trust them because they can't put their mind into the camera and record it the way they want it. But if they wrote it down, they would put their mind into it. As they grew more confident, they would put more and more of themselves into it, because a lot of things that an enlightened being says do not make sense

to a whole lot of people. So someone codified what they said the way people like it.

Whatever the nature of someone's experience, even something as simple as seeing the full moon, no one else can ever capture it. When even a basic experience cannot be captured, how will you capture an experience that is phenomenal? You cannot capture that – you can only codify it. Moon means you see a round object and you feel good. Footballers will see a big ball out there. Those who are hungry will see a ball of butter, as Indian children were always told. Different people see different things, depending upon their own consciousness.



Most of the time, philosophies are fantastic explanations about things that you know nothing about.



These seven dimensions are not a philosophy but a little classification. Fundamentally, any classification of life is wrong, but this classification is done for the sake of understanding. The seven chakras are not to be understood as seven segments. Life is happening as one big whole. But the intellect needs classification. Without classifying, your intellect cannot perceive. The nature of the intellect is to discern. Without the ability to discern, your intellect is a useless piece of machinery.

Discernment is a very important instrument to survive in the world, but it is not at all a good thing if you want to swallow the cosmos, which means you want the cosmos to become a part of you or to disappear into you. If you are discerning, which planet would you like to leave out? This is what discernment is about – what you want and what you don't want, what you like and what you don't like; what is good and what is bad; what is high and what is low; what is god and what is devil. Enlightenment is that you light up everything in such a way that everything looks the same to you. You don't want to discern anything. Light and darkness are the same experience to you; there is no distinction for you. Enlightenment means that

you are lit from inside, so you can't see darkness anywhere.

We are talking about a dimensionless dimension; but for the sake of the intellect, we are categorizing. You should not start taking positions, in the sense of "I'm the Anahata kind" or "I'm the Vishuddhi kind," like people say, "I'm a coffee person" or "I'm a tea person." Or when they wake up in the morning, they say "I'm a morning person." This is not about getting identified. If you want to do specific things, you can discern different qualities. But if you want to know the very nature of existence, there is a dimension called *vairagya* or *vairaga*. *Vai* means beyond, *raga* means color. Something that is beyond color is colorless. The word "colorless" in English has negative connotations, such as being lifeless or lacking vibrance, but *Vairagya* is not colorless in that sense.

We are talking about colorless as being beyond color. That which has no color is transparent. Transparency enables you to see. It is colorless air that sustains you. Suppose the air turned blue, you would not be able to see anymore. You may like the blue color in the air for some time, but then you would want to clear the blue and see again. Becoming colorless or being beyond color means to have a clear vision; your vision is not clouded by colors. There are many things which are referred to by their color – rivers for example, such as the Blue Nile, the Yellow River, or the Red River. This does not mean the water as such is blue, yellow, or red – it is the soil that it carries that makes it appear as being of a certain color.



The seven chakras are not to be understood as seven segments. Life is happening as one big whole.



If you are beyond color, you fit into any place perfectly well, because you yourself are colorless, without attributes. Now, if there is a blue background, you turn blue; if there is a red background, you turn red. You will not be felt anywhere as a resistance; you are absolutely merging with whatever is there at any given

moment. So we are talking about seven dimensions, that are like seven colors. There is nothing wrong with refracting the light, but if you are in refracted light all the time, you will have a distorted vision of life. Now let's go into the next chakra.

Manipura

The *manipura* is in a way a consequence of *swadhishtana* and *muladhara*. It is a maintenance center. *Swadhishtana* and *muladhara* together generate life – all that is fundamental and regenerative to the body. The manipura just maintains. This is important because whatever you create will be gone after some time if you do not maintain it. However beautiful a garden may look, if it is not maintained for a month, you can no more call it a garden. Maintenance is vital. In that sense, the manipura is vital. It is possible to move the manipura. Every chakra can be moved, but particularly the manipura has more mobility. This is the only place where all the seventy-two thousand *nadis* meet and redistribute themselves. Because of that, one can move one's manipura in many different ways.



Every chakra can be moved, but particularly the manipura has more mobility.



For those who are into martial arts, being able to move the manipura is important. In order to move the manipura, your martial art has to go from movement to stillness. All the movement is designed to bring this stillness into the system. All these violent and difficult movements of martial arts are just to come to a place where you can be without any movement. When there is stillness, then your ability to move the manipura will be enormously enhanced. In some Far Eastern movies, you may have seen scenes where an old man was sitting there, just did hoo, and everyone fell down. The ability to move the manipura gives you a different kind of power.

One thing that is done in Far Eastern martial art

styles is to continuously knock the manipura in different ways. Every day, practitioners take hundreds of punches in the stomach to strengthen it in such a way that it is very stable. When it is sufficiently stable, you can move it where you want. Moving your manipura or maintenance center away from the navel greatly enhances the body's ability to take a beating and injury, and to last through all that. It also gives a phenomenal capability to move your energy. There are many incredible stories about the manipura being manipulated by martial art experts in powerful ways.



If you bring any sound to the manipura, it spreads right across the body.



When you move the manipura from its natural location, it is very important to keep your body still – otherwise, you will not last long. You will not cross thirty-five, thirty-six years of age. If any movement happens at that time, then the entire maintenance center will go into disarray. Once the maintenance center goes into disarray, you will simply die in a strange way, for no apparent reason. No one can diagnose what has happened with you.

Martial arts people are mostly looking for physical prowess. But what people on the spiritual path who are on manipura sadhana do is they bring sound to the manipura. If you bring any sound to the manipura, it spreads right across the body. Let's say you want the sound "Shiva" or "Shambho" to become a part of your system, then you do manipura sadhana with the sound, so that it spreads to every part of the body, and your very body reverberates with this sound.

This happened with Palani Swami. He never told anyone his name – maybe even *he* didn't remember. People referred to him as Palani Swami because they saw him in many fantastic states around the Palani Hills. Without doing anything, just sitting in one place, he drew such crowds that the temple priests became resentful. It irked them that people rather went to this man who did nothing and

begged for his food than to them who did their rituals and duties at the temple from morning to evening. They wanted to find something against him.

One day, they accused Palani Swami of uttering "Shambho" while he was relieving himself in the morning, which was considered not right. When you take a shit, you should not say "Shiva," to put it simply. He was brought before the village *panchayat* and accused of desecrating god's name. He sat in front of this ignorant bunch of judges with his eyes and mouth closed. A loud reverberation of the sound "Shambho" rang out. That was the end of their prosecution efforts. With this incident, he got too much attention, which he did not want, so he left that place.

If you move a sound to your manipura, it will

spread right across the system, and the very body will reverberate with that sound. If you utter it with your mouth, it is called *japa*. If you utter it with your heart, it is called *tapa*. If you bring it to your manipura, it is called *ajapa*. That means without doing *japa*, without opening your mouth, without using your vocal cords and air passages, your body reverberates with the sound.

These three chakras – muladhara, swadhishtana, and manipura – constitute the physical dimension of the body in many ways. The other four chakras are of a different nature. Whether one wants to live well physically, mentally, emotionally, or energetically, or one wants to enhance one's capabilities, muladhara, swadhishtana, and manipura are most essential. Entire schools of yoga developed in permutations and combinations of these three.



Special Feature

"This is not a protest. This is not an agitation. This is a campaign to raise awareness that our rivers are depleting. Everyone who consumes water must Rally For Rivers."

– Sadhguru

Our Rivers Are Dying

JOIN THE CAMPAIGN
Show your support for a policy to save our rivers.

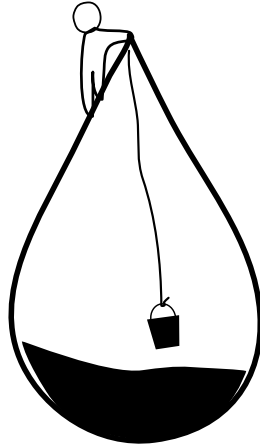
GIVE A MISSED CALL TO
 **80009 80009**

Today we have **75% less water per person** than in 1947

25% of India is turning into a desert



By 2030 we will have only **50% of the water** we need for our survival



Ganga, Krishna, Narmada, Kaveri – many of our great rivers are depleting fast. If we do not act now, the legacy we hand over to the next generation will be one of conflict and deprivation. These rivers nurtured and nourished us for thousands of years. It is time we nurture and nourish them back to health.

Saving Our Rivers

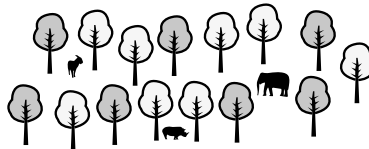
A SIMPLE SOLUTION

Possible Through Your Participation & Urgent Government Action

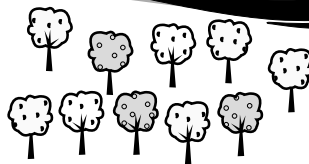
1KM WIDE

tree cover on river sides

FORESTS
in Govt. Land



FRUIT TREES
in Private Land



The simplest solution to rejuvenate India's rivers is to maintain a minimum of one kilometer tree cover on riversides. Forest trees can be planted on government land and tree-based farming can happen on private land. This will ensure our rivers are fed throughout the year by the moist soil. This will also reduce floods, drought and soil loss, and increase farmers' incomes.

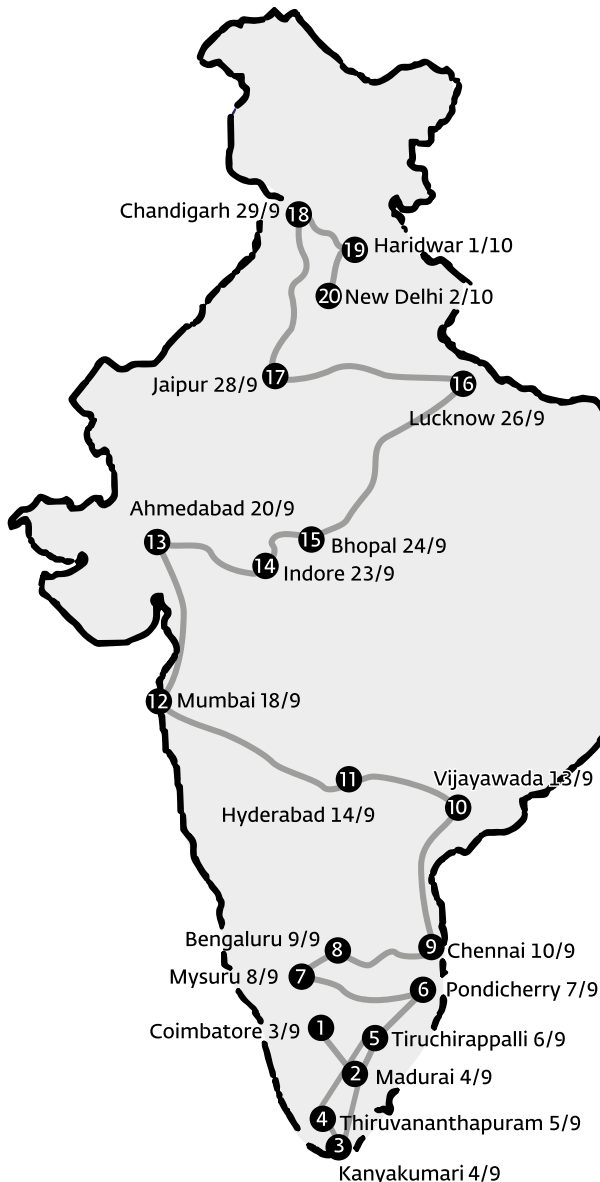
GIVE A MISSED CALL TO
 **80009 80009**

JOIN THE CAMPAIGN
Show your support for a policy to save our rivers.

For more information and updates on the Rally for Rivers, visit rallyforrivers.org

Become a River Champion

Donate towards the Rally for Rivers awareness campaign, and travel with Sadhguru on one or more legs of the rally!



**“This is once in a lifetime,
not just in our lives – in
the nation’s life.”**

– Sadhguru

Join Sadhguru as a River Champion on one of the legs of the Rally for Rivers (from 3 Sep to 2 Oct 2017):

Leg 1 (3 - 10 Sep): Coimbatore to Madurai to Kanyakumari to Thiruvananthapuram to Tiruchirappalli to Puducherry to Mysuru to Bengaluru *

Leg 2 (9 - 18 Sep): Bengaluru to Chennai to Vijayawada to Hyderabad to Mumbai *

Leg 3 (18 - 24 Sep): Mumbai to Ahmedabad to Indore to Bhopal *

Leg 4 (23 Sep - 3 Oct): Bhopal to Lucknow to Jaipur to Chandigarh to Amritsar to Haridwar to Delhi *

* (Subject to minor changes)

Contact (River Champion):

944250 4720, 948789 5872, 944250 4724 or
rally.registrations@ishaoutreach.org



Mahabharat

Part 34: Karna – The Poison of Bitterness

What has happened so far: In a game of dice with the wily Shakuni, Yudhishtira staked his wealth, his kingdom, even his own brothers and their wife Draupadi, and lost everything to the Kauravas. Upon Duryodhana's instruction, Dushasana dragged Draupadi into the court assembly and attempted to disrobe her. Thanks to Krishna's remote intervention, he did not succeed.

After the First Dice Game

This dastardly event that was perpetrated in the court of the Kuru turned gentle beings into beasts. The joyful, playful, ever mischievous Bhima transformed into a beastly Bhima. He took a vow to shatter Duryodhana's thigh and to drink Dushasana's blood. Draupadi took a vow to leave her hair loose until she got to wash it in Dushasana's blood. And four of the five Pandava brothers, except Yudhishtira, took a vow to kill every Kaurava. But Bhima said, "No, leave it to me. I am going to kill all one hundred of them."

When this horrific incident occurred, Draupadi, a young married woman and a queen who enjoyed her life, flew into a rage and displayed her strength. Alarmed by the way the situation unfolded, Dhritarashtra intervened and said that whatever Yudhishtira had staked and lost in the dice game should be returned. He offered that Draupadi ask for whatever she wanted. She said, "I want freedom for my husbands." Dhritarashtra said, "Granted,

they are free men. What else?" She said, "They must have their kingdom back." He said, "Granted, yes. Ask for one more thing." She said, "It is not wise for a human being to be greedy. This is all I want."

Dhritarashtra said, "Don't you want anything for yourself? Ask for something for yourself." She was still not free. She said, "I don't want anything; I am willing to be a slave. Let these men who staked me in the game be free. Let them be kings. I have loved them. But it doesn't matter. I don't want to ask for a third boon." At that point, Dhritarashtra returned everything the Pandavas had lost to them and granted them and Draupadi their freedom. The Kauravas, Karna, and Shakuni were totally disappointed. Karna said, "Such great Kshatriyas, and they were saved by a woman! Brave men are these. They got away cheaply." That was the taunt that brought them back again to the second dice game, and they lost everything once again. The Pandavas and Draupadi had to go to the forest for twelve years, and remain incognito for another

year. In case they were found out, they would have to extend their exile for twelve more years.

Krishna's Vow

When Draupadi related to Krishna what had happened to her, he vowed to avenge this infamous act. Draupadi cried bitter tears and said to Krishna, "Though you saved me at the last moment, you were not there, and this is what they did to me. Until I see Dushasana's blood, I cannot forget this." So Krishna took a vow, saying, "The heavens may fall. The Himalaya may be leveled. The seas may run dry as a dead man's bones. The earth herself may burst asunder, but I will keep my oath to you. To avenge the crime against you, there will be a war to end all wars. Your eyes, which shed drops of fire today, will see all one hundred Kauravas dead upon the battlefield. Wipe your tears because the tears are the prerogative of the one hundred widows in Hastinapur."

Good and Bad in the Story and in Life

When we look at the whole story of Mahabharat, some characters seem good or great, others seem bad or evil. How does this happen? As such, there is no goodness and badness. It is just the choices we make in crucial moments that make us seem good or bad. Some people repeatedly make choices that are harmful to themselves and everyone around them. Some people make choices with the constant concern of what will happen because of their choices. This is all the difference between Duryodhana and Yudhishtira, or just about anyone.

What kind of choices do you make in different situations that you face in your life? Are the choices arising from exclusiveness or inclusiveness? Are the choices arising from the needs of the body or the nature of the being? Are the choices arising from your individuality or the universal nature of life? You have the choice to function as a smaller or larger being. One who functions as a larger being gets judged as a great being. One who functions in between becomes a good being. One who functions from the smallness of who he is becomes a bad being.

Karna – A Sweet Mango Gone Bitter

Karna was among the finest of men.

Karna

Karmic burden of lives forgotten
Make him mean by things unseen
A good man who is no good
A great being only when he stops being
A fate's child
Best untouched.

Karna was a sweet mango gone bad. He was a wonderful human being gone totally bad because he invested in bitterness. He did not know his parentage, but his foster parents Radha and Adiratha loved him immensely, and brought him up well, the way they knew. He always remembered how much his foster mother loved him. He said of her, "That is one person who loved me for who I am." But wherever he went, people called him a *suta*¹. Anyway, out of his ambition, his competence, and the will of fate, he became a king, but still he was unhappy. He nourished bitterness within himself. The fact was that he grew up as a charioteer's son, but he became a king. He should have been really happy, but he was not. He was always bitter that people referred to him as a *suta*.

Lowborn or highborn, Karna became a king, and a major king's sidekick. Duryodhana held him dear and took his advice. He had everything that life could offer, but he remained bitter about his so-called low birth. This bitterness turned a great human being into a nasty and ugly character. You know the things he said when Draupadi was in the state that she was. This is what human beings make of themselves. No matter how much goodness is invested in you, if you invest in bitterness, this is what you become. If only Karna had been happy, if only he had not been bitter, he could have changed the course of everything.

Karna was an indomitable warrior. He could have stood by his friend Duryodhana and won anything he wanted. He could have made his friend a great emperor and sat next to him as a king. Both of them could have lived well. But out of bitterness that someone referred to him as lowborn, Karna

¹ Charioteer

turned everything for the worse. Shakuni was always plotting, but still it was Karna's advice that always sealed the deal for Duryodhana. But his bitterness turned his life into a disaster that ended with his unfortunate death in the battle. He was a man with a phenomenal sense of integrity and generosity, but everything went to waste.

Krishna's Peace Mission

When they were on the brink of war, Krishna wanted to make a last attempt to sue for peace. The armies on both sides arrayed. Everyone was ready to fight, but Krishna said, "Let's give peace one more chance." The Pandavas said, "Don't go. It is not even safe to go there – they are ready to do anything." Krishna said, "It doesn't matter. I'll give it one more try. Let's see if we can avoid this cruel war." He went to Hastinapur, and Duryodhana tried to welcome him as his guest. But Krishna refused his hospitality and stayed in Vidura's house.

Vidura had moved out of the palace and lived in his own small house on his meager private income. He did not want to take anything from the king, Duryodhana, or the palace, because he thought it was all tainted. He said, "I don't want to eat from sin." He grew his own organic vegetables at home and ate them. This diet became known in this country as "*Vidura saag*." So Krishna stayed in Vidura's house and ate *Vidura saag*. Duryodhana said to Krishna, "What is this? Come and be my guest!" Duryodhana was eager to win Krishna over by any means. But Krishna said, "I came as a messenger for the Pandavas. I cannot and I will not be a guest in a house of sin."

He went to the court and told them, "This is the last chance after these twelve years of exile happened according to your will. What you did was utterly, absolutely unfair. Kshatriyas play games of dice, but it is unbecoming to win a kingdom playing dice. What you have done is unpardonable." He told Duryodhana in his own court, "Had I been there on that day when you did what you did to Draupadi, when all these elders sat there splitting hairs over nuances of the law, I would have killed you right there. I was not there, so you are still alive now. But now I am telling you, give them their *Indraprastha*. You rule your kingdom – let them rule theirs, as you previously agreed upon."

Duryodhana's Broken Promise

The Pandavas and Draupadi had successfully completed these thirteen years of exile. But when they came back, Duryodhana said he would not return their kingdom and wealth. When he got the message, as usual, Yudhishtira said, "I don't want war. If they are not willing to give back the whole kingdom, let them give five villages, just for them to keep their word, so that their dharma is not broken. They promised it – don't let them die with a lie. Just five villages – we will live there." When Duryodhana heard this, he said, "I will not even give them a needlepoint of land, let alone five villages."

The Last Push for Peace

Krishna told Duryodhana, "Yudhishtira is fool enough, and good and gentle enough to ask for only five villages, when he could actually come and claim not just *Indraprastha* but even *Hastinapur* for himself. And you are saying you will not give a needlepoint of land. Tell me now, will you give back their kingdom? Else there will be a war in which you will die. I will ensure that." Then Duryodhana and Karna committed the obscenity of trying to capture Krishna at a sword's point. For the first time, Dhritarashtra was terrified. He knew that if they touched Krishna, things would go bad.

Krishna just breathed out, transformed into a fierce form, and exuded such a powerful energy that everyone in the court got absolutely terrified. Duryodhana and Karna stood there with their swords drawn, realizing there was nothing they could do. Dhritarashtra felt this energy and came to his senses. He said, "Oh, avatar! I have not seen anything else in this world. Just give me vision for a moment so I can see you." Krishna granted him vision. When Dhritarashtra saw Krishna in this fierce, immeasurable form, he said, "Please take away my vision. This is the only thing I have seen in my life and that's enough. I don't want to see anything else. I just want to live with this one vision."

To be continued



Manasarovar and Kailash – A Glorious Space

Kailash Manasarovar Sacred Walks 2017 with Sadhguru

From the very foot of Kailash, Sadhguru sent a quick note, written under the fresh impression of a space too magnificent to describe in words.

9th August 2017
Darchen

The magic of Manasarovar and the effulgence of Kailash leave all enthralled. Too many stories of miraculous healings to be termed as coincidence, and the profound transformative impact upon all is overwhelming.

Ink does not flow easy but tears do.

Gratitude to this Glorious Space and all involved.

Blessings,

Sadhguru

Here is the selection of some of the most stunning views and unforgettable moments of the yatra:

The yatra begins with a visit to Pashupatinath Temple, Kathmandu



Trekking through fields in bloom towards Khangsar



The Khangsar campsite perched on the mountain



Negotiating treacherous terrain of 70-degree slopes, barely over a foot wide, on the way up to Tilicho



A breathtaking view of Annapurna from the base camp



A local dancer in traditional Tibetan attire in front of Potala Palace, Lhasa



The stunning Tilicho Lake, sitting high up in the Annapurna range, as seen from 5035 meters





Early morning meditation process with Sadhguru at Manasarovar Lake



On the way to Kailash

UPCOMING PROGRAMS AND EVENTS

Kalabhairava Shanti

Yearly Death Ritual

Mahalaya Amavasya
19 September 2017

About the Kalabhairava Shanti:

Kalabhairava Shanti is a process established by Sadhguru to create wellbeing for the deceased. This process is conducted every year on the auspicious new moon night of Mahalaya Amavasya at Linga Bhairavi. It is specifically designed for departed family members and loved ones, ancestors, and the wellbeing of the family. This death ritual not only facilitates the smooth transition of a being from one stage of life to another, but also brings about their spiritual evolution.

Requirements:

For the Kalabhairava Shanti, a photograph of the deceased is required, along with the date of birth and death. If you are unable to attend the process in person, you can send an email with the scanned photograph(s) of your departed relative(s) or ancestor(s) (while they were still alive), along with their dates of birth and death. If the exact date of birth is not available, at least the birth year should

be given. If the year is also not available, then the names of their parents (both father and mother) will suffice. The process can also be done in case of abortions after 48 days or stillbirth.

Advance registration for years:

It is also possible to register in advance, so that the yearly Kalabhairava Shanti process will be done on Mahalaya Amavasya for the next 10 years.

For more details & registration:

Online registration: lingabhairavi.org/register

Email: info@lingabhairavi.org

Phone: +91 83000 83111

Registration can also be done at all local centers in Tamil Nadu.

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UPCOMING PROGRAMS AND EVENTS



Date	Program	Place	Contact
3 Sep – 2 Oct 2017	Rally for Rivers with Sadhguru	Across India	Vote to save our rivers. Give a missed call: 80009 80009 For more details, sep. 11–13 visit rallyforrivers.org
4–6 Sep 2017	Eye Care	Mylapore, Chennai – India	83000 11000 / 044-24981185 Chennai@ishayoga.org
7–10 Sep 2017	Inner Engineering Retreat	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	94890 45164 / 0422-2515300 ieretreat@ishayoga.org
8–10 Sep 2017	Ayur Rasayana	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
11–17 Sep 2017	Ayur Sampoorna	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 / 94890 45084 isharejuvenation@ishafoundation.org
14–17 Sep 2017	Inner Engineering Retreat	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	94890 45164 / 0422-2515300 ieretreat@ishayoga.org
18–24 Sep 2017	Joint and Musculoskeletal Disorders Treatment Program	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	0422-2515464 isharejuvenation@ishafoundation.org
19–24 Sep 2017	Kalabhairava Shanti	Isha Yoga Center, Velliangiri Foothills, Coimbatore – India	83000 83111 info@lingabhairavi.org
21–24 Sep 2017	Inner Engineering Retreat	Isha Life, Mylapore, Chennai – India	94442 30403 / 90801 44320 chennai.retreat@ishayoga.org
29 Sep – 1 Oct 2017	Diabetes Management Program	Isha Life Health Solutions (opp. Spencer Plaza), Chennai – India	044-28885333 / 83000 45333 info@ishalife.org

Current at the time of print, however subject to change. For full program schedules and updates, please visit our website: www.ishafoundation.org.



Sanjeevini Banana Cake/Muffins

INGREDIENTS

- 1 medium Banana
- ¼ cup Coconut oil (or butter)
- ½ cup Yogurt/curd
- ¼ cup Sugar or jaggery
- 1 ½ cups Instant Sanjeevini powder
- ½ tsp. Baking powder
- ½ tsp. Sodium bicarbonate
- Cinnamon powder (a pinch – optional)

METHOD

1. Blend banana, sugar, oil, and yogurt in a grinder for 5 minutes. Pour the mixture into a bowl.
2. Mix baking powder, sodium bicarbonate, the Instant Sanjeevini powder, and optional pinch of cinnamon powder in a separate bowl.
3. Gradually add this powder to the other ingredients, mixing thoroughly to make sure there are no lumps.
4. Pour the mixture in a baking dish or muffin pan (makes 6 muffins).
5. Bake for 15 minutes at 200 °C. Test if knife comes out clean; otherwise bake for a few more minutes.

Note: Isha Instant Sanjeevini powder is a nutritious multigrain health mix with whole grains, lentils, groundnuts, jaggery, and spices, available at Isha Shoppe, ishashoppe.com, amazon.in, and well-stocked supermarkets.

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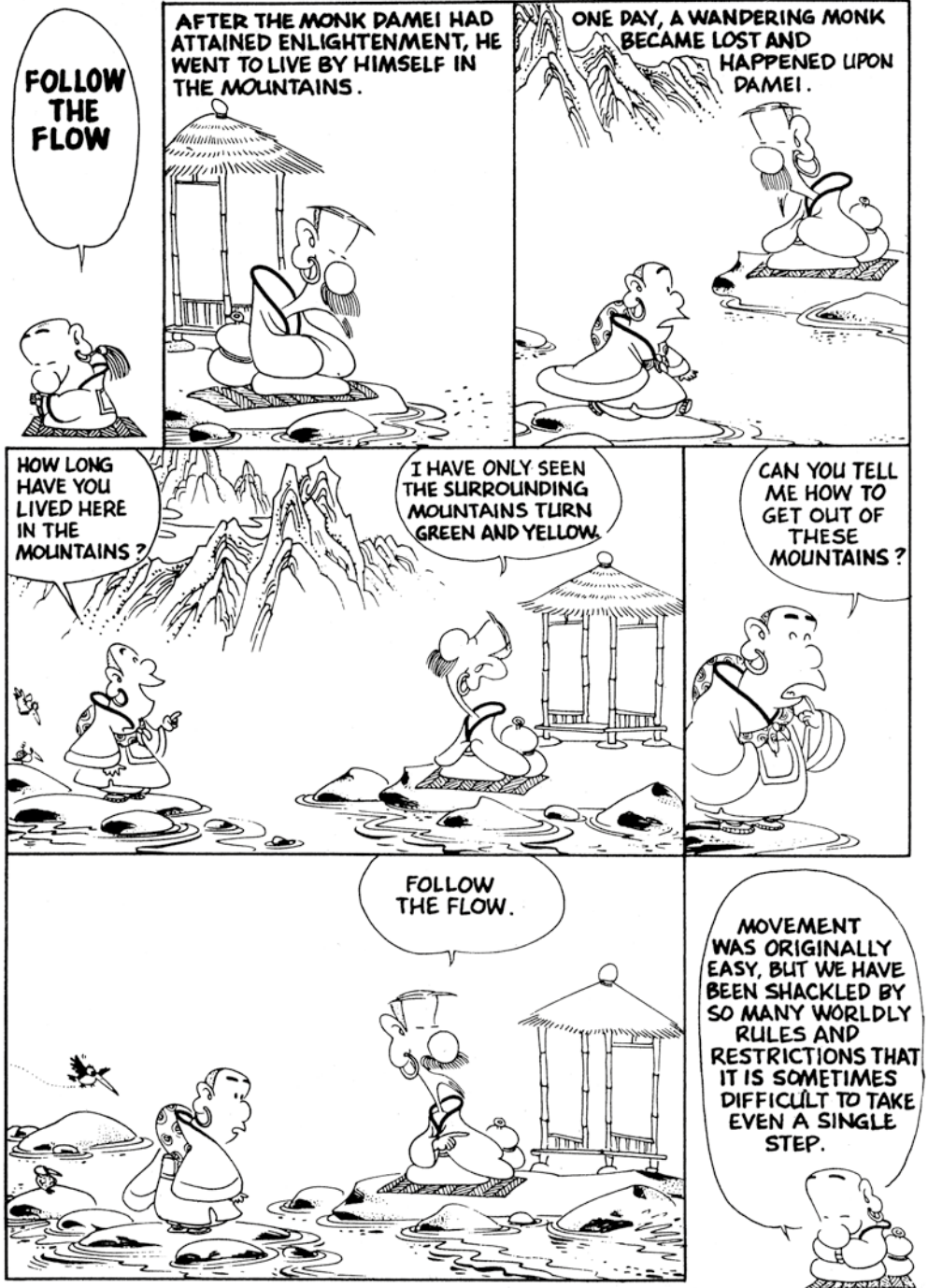
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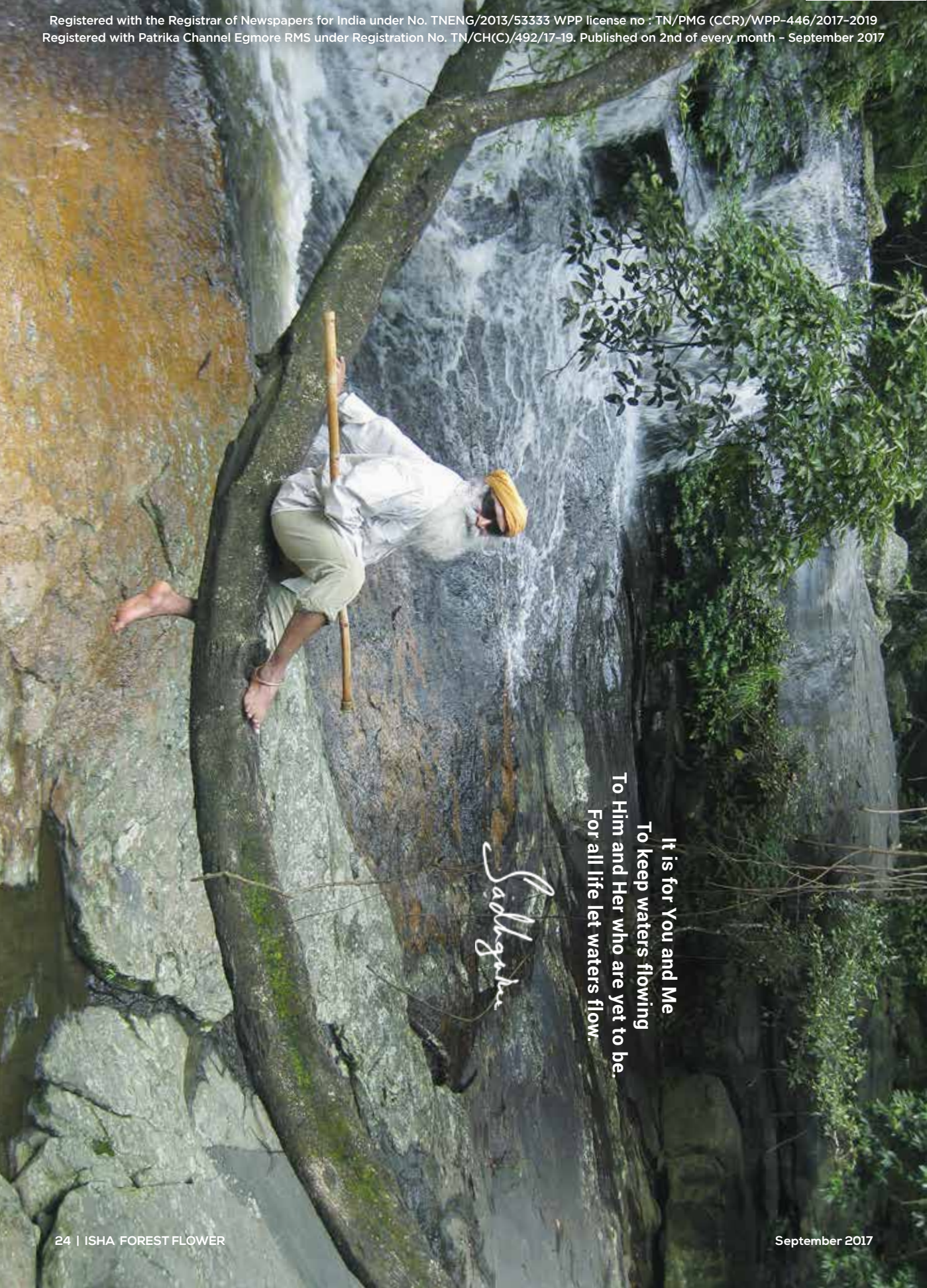
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It is for You and Me
To keep waters flowing
To Him and Her who are yet to be.
For all life let waters flow.

Sadhguru