

# Sthita Prajna



## Guru Vandana

*Vyasam vasishtha naptaram shakteh pautram akalmasham  
Parasharatmajam vande shukatatam taponidhim*

*Vyasaya Vishnu rupaya vyasa rupaya vishnave  
Namo vai brahmanidhaye vasishtaya namo namah*

I bow to Vyasa, who is free from all defects, the treasure house of penance, great grandson of Vasishtha and grandson of Shakti, the son of Parashara and the father of Shuka.

My prostrations to Vyasa in the form of Lord Vishnu and Lord Vishnu in the form of Vyasa, the supreme knower of brahman.

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Printed and Published by Swami Samarpanananda Giri on behalf of  
Prajnana Mission, Printed at Graphic Art Offset Press,  
at Nuapatna, Manglabag, Dist : Cuttack (Orissa) and published at  
Prajnana Mission at Nimpur, P.O. Jagatpur, Cuttack-754021, Orissa.  
Editor : Swami Samarpanananda Giri

## FROM THE EDITORS :

*Message of the Master talks about Patanjali yoga and sage Patanjali, the essence of whose teachings is centered on the practice of Kriya Yoga.*

*In Prajnanavani, Baba Prajnananandaji talks of how life is an exchange, but warns that one has to be intelligent about what to give up and what to receive and the right attitude.*

*In this issue, Rama katha begins with Ayodhya Kanda-Life in Ayodhya, describing the preparations for Rama's coronation, Manthara's mischief, and the events that followed in the divine play.*

*Practical Spirituality, records the reflections on the role of a teacher .With Guru Purnima coming up, we pay our tribute to the gurus of the lineage and Pari Prashna answers questions on the role of the guru and disciple.*

*Featured is an article on a visit to our ashram in Amarakantak, a place of great spiritual significance and natural beauty, a much sought-after destination for the religious-minded as well as for the nature-lover.*

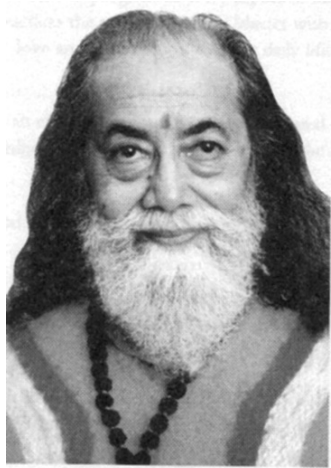
*We bring you news Gurudev's birthday celebrations, and of happenings and highlights around the world and across ashrams.*

*Sthita Prajna appreciates your support which makes it possible to spread the message of the gurus and look forward to your continued support.*

# MESSAGE FROM THE MASTER

## PATANJALI AND ASHTANGA YOGA

The Tradition of Sanatana Dharma has six schools of philosophy of which the fifth is Yoga Philosophy, or Yoga Darshana. This Yoga Philosophy was systematically explained by Sage Patanjali, who was himself a master of a y u r v e d a , l a n g u a g e , linguistics, and yoga. Yoga Philosophy as developed by sage Patanjali is the complete philosophy of how to discipline your life, how to interact with the world, and how to be constantly in communion with the Divine. Sage Patanjali's contribution through his Yoga Sutra is unique and it speaks of the human body, mind, interaction, and emotion, and how to make the human being perfect, ultimately accomplishing the state of Samadhi.



Ashtanga Yoga has developed from parts of the teachings of Sage Patanjali. Sage Patanjali in his Yoga Sutra described yoga as having eight limbs. To achieve the state of perfection one must pass through or cultivate all these limbs. Ashtan means eight and anga means limbs. Just as hands, feet, head, nose and mouth are limbs of the body, there are eight limbs of yoga which together constitute yoga. According to Sage Patanjali, yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi are the eight limbs of yoga. Often people get confused and consider these limbs to be eight steps. They think first comes yama then niyama and so on. It is not the right philosophy. Just as hands, feet, head, nose

are taken together are the limbs of the body, in the same way, the eight limbs of yoga should be taken together.

For example yama means discipline, niyama means rules, asana means physical posture, pranayama means special breath, pratyahara means withdrawing from the outer world, dharana means concentration, dhyana means meditation, and samadhi means the state of divine bliss. All eight are used in any activity. For example, when you are eating food you are practicing all the eight limbs. To eat food you need discipline like changing your clothes, and washing your hands. There are some rules that you follow, like – coming to the table to eat, choice of food to be eaten or not eaten and so on. You sit in a particular posture to eat. You breathe in a special way when you eat. You hold your breath when you

swallow the food as you cannot swallow and breathe at the same time. While eating food, you withdraw your self from the outside world into the food, to the taste. You concentrate on the taste, the quantity of food and the way you eat. If you eat in a prayerful mood it will give you joy. Meditation is prayer in action. Thus while eating food you can follow the eight limbs of yoga at the same time. You enjoy the food and get bliss from it. These eight limbs can be applied to every step of your daily life.

Kriya Yoga is specifically caturanga Yoga – the latter four limbs of Ashtanga Yoga, of pratyahara, dharana, dhyana and Samadhi. To watch the soul in every action is Kriya. Through the practice of Kriya Yoga, you will achieve simultaneous development of body, mind, intellect and soul.

Tapah Swadhyaya Eswarapranidhanani Kriya yoga  
Patanjali Yoga Sutras, Sutra no.....

Kriya yoga is the synthesis of penance,  
study and surrender to God.

# **PRAJNANAVANI – THE VOICE OF WISDOM LIFE IS AN EXCHANGE**



In life every moment we exchange something with someone or some others. We live by exchanging. When nature gives us something we should give something back in return. This is an intelligent way of living. When we go for shopping, we exchange money for the things we want. When at work or job we exchange our time and talent for money. With friends we exchange our love and care for friendship. We have to give something to get something.

This might look like a business transaction but it is not. In the day to day world we get what we pay for. When you

pay for a liter of milk you will get only a liter of milk –not more. When you work at your job for eight hours, you get paid only for eight hours not for forty hours. But in society and family, by giving something sometimes you may get more and sometimes you may even get less.

It is an exchange but when done without expectation you get much more. We have to be intelligent about what to give and what to receive. Most people are hungry for love. They think if they are not in power, no one will follow them. Humans and animals alike want to show their power. A peacock

displaying its feathers stretched out is also showing its power: the power of beauty to attract. A small ant biting your feet is also showing its power that you cannot trample on it. We want to command love and respect. Power hungry people are also very possessive. When power goes away fear comes. But remember –if you want to possess you will lose, by giving freedom you gain more.

There is a story of a holy man and a king. There was a holy man, a beautiful person, very humble and with no possessions. People came to see him and he made himself available and talked to them with love and giving spiritual advice, if they asked for it. His name spread among the town's people and it also reached the king. The king wanted to see him and paid him a visit. He was charmed by his simple living and talk and decided to accept him as his guru.

One day during a conversation the king said to the holy man, "You are so great. You have renounced everything to serve the people and help their spiritual progress. Surely it is a big sacrifice and the power of renunciation is really

great". The holy man said to the king, "But what you have renounced or sacrificed your majesty, is much more than what I did." The king did not agree. He said, "I still have a kingdom, my power and the people. It is you who have given up" Then the monk said, "Sure, I did give up a few comforts, family, house and a few possessions - but for what? What have I gained?" "You have gained so much love and joy and happiness and God realization which are the highest gain" said the king. "But you king" said the monk "You have renounced even your love and joy and God in order to be a king and have power. Yours is a greater sacrifice."

What are we sacrificing and what are we gaining? Renunciation done with the right attitude has a very high value.

The sacrifice a mother makes for a child is something unparalleled. There was a poor widow who raised her baby son with great difficulties, working hard in other's houses to feed the child and send him to school. All she had was a small hut with only a single piece of cloth to wear and a small bench to

sleep on, which she shared with her child. This child was a brilliant child and with the help of the school teachers he studied really well and left home to pursue higher studies. He achieved one of the highest ranks by being selected for the Indian administrative services. The day the son came home to share this news with her, the mother cooked him food and after dinner the son went to bed on the same bench. The bed was a little wet and the son got up complaining that he could not sleep. With a smile the mother said, "Do you know how many times I slept on wet bed when you were a baby, wetting the bed at night. I kept moving the wet part of my saree to myself, providing the dry part of the same saree for you."

If we want to grow, we have to renounce. What should we give up or renounce and to gain what? You have come here for this retreat, giving up the comfort of your home –for what? - To be in good company and to grow spiritually. It is important to remember what you have come for. If you give up something for a noble or higher cause, you will be successful in life.

Live intelligently. If we know our ignorance and weak points, we can handle them better but sometimes knowing their faults, sometimes people become depressed. There is a story with a Greek background. In Greek Mythology there is a goddess named Delphie, who gives judgment. It is said that once people asked her, who is the wisest person and Delphie answered it was Socrates. When they went to Socrates and gave him this news, he said "It cannot be correct, I am a foolish man." People went back to Delphie with this news. Delphie again said, "What I said is correct, it can never be wrong." The people went to Socrates again. Socrates replied "If a few years ago if you had come to me and said I was the wisest man I would have agreed. But you have come now, when I know how ignorant I am. So I could not agree"

There comes a crossing point in each one's life. You realize your anger, frustration and judgmental attitude and feel frustrated. But at such times, do not demean yourself with a cloud of depression.

In the Bhagavad Gita, there is a verse which says,



*Na atmanam avasadayet* - do not degrade yourself, and advises to live like *padmapatram ivambhasa* – like the lotus leaf untouched by the mud below.

Pray to God sincerely to make you free from all your negatives.

People sacrifice a lot for worldly things. You have to know why you are sacrificing. You took up a job. You have to work. You may say you did not choose the family you are born into. But in the cosmic play everything has a cause and an effect. Whether you accept it or not, it was only you, who planned it. Even when you are an adult and chose your own family sometimes you are not happy. Some complain they have no friends. Friends just don't come looking for you. You have to give to get. Accept the situation you are in and act with right understanding.

When I was very young, I found a book titled *How to cultivate Values and eradicate vices*. It had an exhaustive list of virtues and vices – major and minor. I was going through those lists and checking myself. When a soldier knows the strength and weakness of the

enemy, he can fight better. Change will not come over night. We should be content with what we are and slowly try to change our bad qualities.

In deep sleep we are free from thoughts. In meditation we try to be thoughtless but the thought comes back again. All negatives and thoughts have been with us for so long like our pets, it is hard to drive them away. You can transform your life. On the day of initiation the teacher said, "Give the fruit of all your accumulated negatives and be free." Students are of different categories. Some give up just with one statement from the teacher. Some have given up smoking just by telling once about the bad effects. Some students hear once and remember. Some others have to be told three or four times. But some do not want to remember even after repeated reminders.

It is said success has many fathers and failure has none. But through failure you get success. Each human life is a combination of failure and success. Life is also an exchange of something for other. Let us give up something for a good cause.

# JAYANTI CELEBRATIONS OF GURUDEV HARIHARANANDAJI OF 2010, ON BUDDHA PURNIMA

## Remembering the Master



This year, May 27<sup>th</sup> was particularly auspicious and significant in that it was in some aspects, exactly same as in the year 1907, the year of Gurudev's birth.

As in 1907, this year Baba's birthday was on the day of Vaishakha Purnima, full moon in the month of May. Full moon indicates an illumined mind. Gurudev was born with an illumined mind

Also as in 1907, this year Gurudev's birthday was also on the same day as Buddha Purnima – the full Moon day of Lord Buddha's birth in 623B.C. Again on this same day

in 588 B.C. Gautama Buddha achieved enlightenment and liberation and on this same full Moon day, he attained mahasamadhi in 543 B.C.

Gurudev had great regard for the teachings of Buddha and often spoke of them as universal teachings mostly similar to teachings on yoga and meditation. Gurudev was an embodiment of love and compassion – the two key



components of the states of mind as revealed by Buddha.

Gurudev's compassion for the poor and the sick have resulted in Prajnana Mission's establishment of health centers

in India, enabling close to 50,000 people receive free medical aid. Hariharananda Balashram, a free residential school for poor and orphaned children is also a product of his guide lines of providing food shelter and education to poor children.

Remembering the Master, Paramahansa Prajnananandji quoted a verse that means, “He is the guru, He is the ather, He is the mother, or

the friend, who teaches us to remember God continuously.” Gurudev Paramahansa Hariharananda taught us how to remember God continuously.

The day was celebrated with great love under the divine loving guidance of Baba Prajnananandaji at the Mother center in Miami and at all ashrams and centers around the globe with Seminars, guided meditations and special prayers.

### **DATES TO REMEMBER**

Guru Purnima	July 25
Mahasamadhi of Swami Satyananda	August 2
Birthday of Paramahansa Prajnanananda	Aug 10

Birthday of Baba Prajnananandji will be observed with special prayers, Seminars and meditations in all our ashrams.



# GURU PURNIMA

## JULY 13

To get a Sad Guru in one's life is said to be due to the good deeds of past lives and the blessings of God. It is also said that unflinching devotion and service to Guru and complete refuge at His feet, with body, mind and soul wipes out the sins of all previous births. When the mind, intellect, memory are purified and egoism is completely decimated.

When Arjuna surrendered at the Feet of Lord Sri Krishna with this kind of surrender, Sri Krishna addressed him compassionately and started teaching. Every living human being or jiva is Arjuna. Only by the grace of the teacher, one can know God.

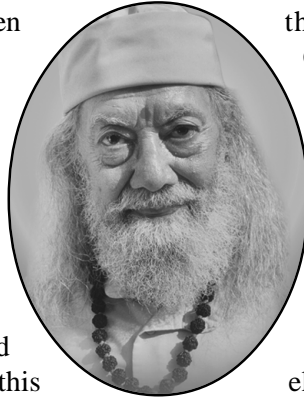
Babaji Maharaj – the original preceptor of kriya yoga has handed down to this world this divine technique out of His

supreme mercy and sympathy. All Gurus of kriya yoga tradition – Lahiri Mahasaya, Paramahansa Yogananda, Swami Sriyukteswar and Paramahansa Hariharananda propagating the teachings of kriyayoga to the world are Sad

Gurus. Adhering strictly to the path shown by Guru, if one does sadhana, one gets emancipation.

The sermons of Guru are the theme of Upanishads. The words of Guru are like sun shine that eliminates ignorance and delusion.

Guru is the ocean of Love and compassion. On the sacred day of Guru Purnima, dedicated to the worship of all gurus let us offer our salutations at the Lotus Feet of the guru. When Sri Guru is pleased, God is pleased.



# **PRACTICAL SPIRITUALITY**

## **THE ROLE OF THE TEACHER**

I've been teaching for over seven years now, first as a high school teacher, then as a university professor. When I first started out teaching, I thought I knew everything. I thought I was the one with the knowledge and that I would distribute that precious knowledge to my eager students. Little did I know what lessons I had yet to learn from those very students.

Paulo Freire was a Brazilian educator and a very wise man, who wrote that the banking concept of education, the one where we hold knowledge and we deposit it into the empty vaults of our student minds, was a very faulty one. The idea that we know all there is to be known about any subject and that we can then transfer that knowledge to someone else in a sterile unchanging environment is false and leads to the shutting off of actual learning.

Freire emphasized the role of the teacher as being a co-learner, one who not only

shares his or her knowledge but learns from his or her students at the same time. Co-learning is the process of sharing ideas, opinions and points of view and through that process creating a new reality and vision that combines all of them, keeping what is most valuable. In this view of education and the teaching process, each individual has the right to their own outlook and their own reality and need not conform to any set paths or philosophies.

I didn't discover Freire until recently. But I discovered the truth of his ideas on my own, fairly early in my teaching career. Working day after day with underprivileged children who were not interested in gaining a formal academic education, I would often come home frustrated. I couldn't comprehend why these kids whom I was trying so hard to help refused my attempts to teach them what I knew. I had spent years in school after all, studying the subject matter. I was an expert in my field. Still

it didn't seem to make the slightest difference. All my efforts to make Shakespeare interesting or to underscore the importance of proper syntax and grammar fell on deaf ears.

It was in the South Bronx, in one of the worst schools in terms of violence, poverty and drug use among students that I finally realized what I was doing wrong. One day out of sheer frustration I asked them what they did care about. They gave me a litany of their troubles, their challenges, and the incredible hardship in their own lives. I told them to forget about writing an essay on the Odyssey. I asked them to write about their own lives and their own stories. The results were miraculous.

Once I stepped off my pedestal and allowed them a voice, my students blossomed. They wrote and filled volumes with their writing. They responded to each other's stories with profound discussions and deep reflections. They read authors who spoke to their own experience. Every day was a chance to learn from each other. I believe I learned more than anyone else in that room.

No longer was I the expert. No longer was I the sole holder of knowledge. Once I recognized their funds of knowledge, their street literacy's and their rich experience, we became co-learners in the truest sense.

Finally, by giving up some of my own power and acknowledging theirs, I became truly powerful. I was able to guide the discussions, to help them articulate what they wanted to say, to lead them to deeper reflection through questioning and challenging their thought process. It was amazing and so rewarding. Together, my students and I created our own vision of the world and how we wanted it to be. Together, we created a space of learning and sharing and personal growth.

In all societies throughout history the teacher has been accorded a prominent place. He is bearer of wisdom, guide and mentor. But if you look closely at the most revered teachers, such as Christ, Buddha, Mohammed and Krishna, you find that they did not sit on a pedestal and hand out wisdom. They lived among their disciples, sharing thoughts, working beside them, fighting battles, experiencing pain and

suffering, begging for alms. They encouraged discussion, pushed their disciples to think independently and to become powerful agents of change. If they had not, their teachings would never have survived, for their students continued to spread those teachings long after the teacher disappeared. Because they had co-learned those philosophies, adapting them to the reality of their time and place, they were able to create their own vision through the ages and keep those precepts alive.

We are all teachers to someone, whether our children, our employees, our patients, our friends, and we are also students who continue to learn until the very end of our lives. It is important to remember in both roles that we need to be open to those around us, to never feel we know all there is to know, and to be humble enough to acknowledge the wisdom of those we seek to teach, as well as those from whom we seek to learn.

**Jyothi Bathina**

*“Being spiritual only within the walls of a temple is not spiritual life. Do not confine God to Temples. Find God in every aspect of life. When we look at others, see God in them. When we look at creation be grateful to God.”*

### **BOOKS AND PUBLICATIONS**

**For available Books on Yoga, Philosophy, and Spirituality,  
please visit our websites.**

**For India**

[www.prajnanamission.org](http://www.prajnanamission.org)

**For USA**

[www.kriya.org](http://www.kriya.org)

**For Europe**

[www.kriyayoga-europe.org](http://www.kriyayoga-europe.org)

# MYTHS AND METAPHORS

## Rama Katha



*“dakshine lakshmano yasya vametu janakatmajah  
purato marutiryasya tam vande raghunandanam”*

Salutations to Sri Rama of the lineage of Raghu, with Lakshmana on his right, with Sita, the daughter of Janaka on his left, with Hanuman the son of wind god at his feet.

### In Ayodhya

After the weddings the Royal family finally reached the kingdom of Ayodhya specially decorated to welcome them. Dasharatha was happy. The four brothers Rama, Lakshmana, Bharata and Shatrughna were living happily. With Sita and Rama together Ayodhya looked like Vaikuntha the abode of Lakshmi and Narayana. After some time, on the invitation of his maternal uncle, Bharata went to Girivraja in the kingdom of Kekaya and took Shatrughna with him.

Rama was of great comfort to Dasaratha. Rama was of a compassionate nature taking care of and rescuing those who surrendered to his will. Whenever he had time he would have discussions with sages about moral conduct and rules of Dharma. He would engage in

Vedantic and philosophical deliberations, which surprised even the great scholars. Everyone liked Rama whose talk was always sweet and he recognized the needs of the people even before they presented them. He had many beautiful qualities and was considered the personification of Dharma. Dasaratha was very pleased with Rama and was confident that he would be the most capable future king.

### Preparations for Crowning the Prince

One day as Dasaratha was looking at himself in the mirror, noticed a gray hair near his ear. He recognized the onset of old age and decided that it was time for him to retire and declare Rama as the future king. He quickly called for the meeting of an assembly and put



his proposal in front of the people. All those who assembled unanimously expressed their happiness and joy to have Rama coronate as the crown prince. In consultation with Vashishtha, Dasaratha set the date and ordered arrangements for the coronation of Rama. Vasishtha said, *subhasya sighram*- let it be soon.

They decided to have it on the very next day. The news spread like wild fire. There was so much to be done in a short time. When the news reached Kowsalya, she was very happy and was distributing gifts to all her maid servants. She made a small mistake. She forgot to give a gift to Manthara, the maid servant of Kaikeyi.

### **Manthara's Mischief**

Manthara was an old hunch back lady, the childhood nurse of Kaikeyi and had come with her from the kingdom of Kekaya as her personal attendant and advisor. There are two meanings of the word manthara. Manthara comes from the *matha dhatu* – matha means to churn and twist. One who twists everything is Manthara. Another meaning is to be slow. In our body there is a *prana* that moves very slowly and creates confusion. Seeing

the joy of Kowsalya and the distribution of gifts, Manthara found out the reason for the celebration. She passed by Kowsalya, but Kowsalya did not think of giving her a gift. Sometimes even if we did a little mistake out of ignorance we still have to pay a high price.

Manthara cannot be the companion to create trouble in the life of Kowsalya as she was not knowledge personified, nor could there be trouble for Sumitra as she is a friend to all. Only where there is ambition and expectation there can be trouble or evil thought. Manthara was really upset and went to Kaikeyi.

Kaikeyi asked her the reason for her unhappiness. Manthara told her that Rama is to be coronate the next day. Kaikeyi was so happy that she wanted to present Manthra with a necklace for giving such good news. Many people think Kaikeyi was an evil queen but that is not true. Manthara in her anger pushed Kaikeyi away and in the process she touched Kaikeyi. When a person with an evil mind touches another there is possibility of the other being contaminated with evil thoughts. Kaikeyi was polluted with Manthara's touch. Manthara brainwashed her that the king

had planned on Rama's coronation for a long time and without informing her ,arrangements have been done and that they picked a time when Bharata was away. She convinced her that the king betrayed kaikkeyi and her son.

There is background story to this. Around this time the wicked deeds of Ravana were on the rise and the devas in the divine kingdom wanted Rama to eliminate Ravana. If Rama becomes a king there would not be a chance for him to do this and the role of the incarnation had to be fulfilled. So they sent the Goddess Saraswati to Ayodha in the form of Vighneswari, the goddess of obstacles, to enter the body of Manthara prompting her evil talk. Many times in the world things happen. We react but all happenings have a purpose and a message for us.

### **Kaikeyi's Two Boons**

Kaikeyi now totally under the influence of Manthara asked

her for advice. Manthara asked her to go to the *kopa griha*. Manthara succeeded in poisoning the mind of Kaikeyi to take advantage of two boons that Dasaratha had promised her. One was to make Bharata the crown prince and the other was to send Rama to the forest for fourteen years. Two boons were given to Kaikeyi when she helped Dasaratha in a war with Sambarasura. When Dasaratha was wounded in that war she drove the chariots to a safe place and saved his life. Dasaratha being grateful promised he would fulfill two of her wishes but Kaikeyi said she would ask them at a later date.

In ancient times in the king's palace there was a room to which one could retire when angry or upset and did not want to show their face to others. So Kaikeyi was in the *kopagriha*. Dasaratha went and tried to appease her. Kaikeyi asked for the boons. This hit the king like a thunderbolt.

***Visit our web site:***

***www. prajnanamission.org***

**For current information.**

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[missionprajnana@gmail.com](mailto:missionprajnana@gmail.com)**

# PARI PRASHNA

*Tadviddhi prani patena pariprashnena sevaya  
Upadekshyantite jnanam jnaninah tatvadarshinah*

When a sincere, humble, student approaches a person of knowledge, with respect, and asks questions with a genuine interest in learning, then the Master gives instruction to the student.

## **What is the role of the guru in the life of a student?**

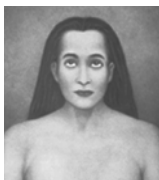
The role of the guru is to pour out his love, compassion and wisdom to the disciple gradually over a period of time. The guru or the preceptor not only shows the path to the student, but also walks as a guide on the path with the student. He has prior experience of the path, so he can easily point out the difficulties that may be encountered. The teacher with his intuitive powers, can point out to the inner weaknesses of student and how to overcome them. The role of the Master is to be a spiritual model for the

student. He motivates, inspires and sometimes with strict guidelines, helps the student to grow in the path.

## **Who is a disciple?**

One who is ready to follow the path of discipline is a disciple. One who is willingly trying to discipline oneself is a disciple. One who has a strong desire to follow the path is a disciple. One who is sacrificing lower tendencies for a noble accomplishment is a disciple. The disciple is like a child, and the teacher is the mother and father. As the parents want the child to grow in every aspect, the teacher wants the disciple to progress on the path.

*The Master is a friend, a philosopher, and a guide.  
The Master is the representative of God in disguise,  
a true companion in a mundane world.*



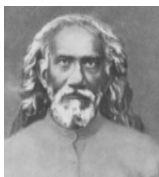
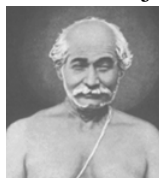
## Teachings of the Masters

*"Among the living, man is the best creation. He chooses one of two paths: A life as a householder or a life of renunciation. Where can be found the justification for creating differences between a householder and a sannyasi?"*

Mahavatara Babaji

*"The simmering flames of worldly life can be extinguished if someone maintains his internal detachment while he is going about his everyday duties."*

Lahiri Mahasaya



*"All work that man is capable of doing in this world, is still inferior to Kriya properly performed in unshaken knowledge and devotion."*

Swami Shriyukteshwar

*"Breath and mind are correlated. When your mind is restless, your breath is restless. A restless mind causes pain."*

Sanyal Mahasaya



*"The first rule in prayer is to approach God only with legitimate desires. Pray for their fulfillment, not as a beggar but as His child."*

Paramahansa Yogananda

*"Man is the manifestation of both good and bad qualities. In some people, good prevails whereas in others evil is predominant."*

Swami Satyananda



*"Meditation is beyond imagination, hallucination and speculation."*

Paramahansa Hariharananda



*"Meditation is a silent prayer."*

Paramahansa Prajnanananda



## VALUABLE VOLUMES



IN THIS ISSUE WE HAVE EXCERPTS FROM  
*THE UNIVERSE WITHIN* AND *THE CHANGING  
NATURE OF RELATIONSHIPS* BY  
PARAMAHAMSA PRAJNANANANDA

### THE MICROCOSM

(From *THE UNIVERSE WITHIN*)

#### The Inner Himalayas

Like the earth, the body too has a north and a south pole, with the entire cosmos represented in between. Just as with eyes open you gaze at the external sky, with the eyes closed you can observe the inner sky. Sometimes, in the deep concentration of silent meditation, dazzling lights and stars are visible in that inner vastness. Just as there is air outside, air is circulated throughout the whole body via the breath and just as water flows through the rivers, blood flows through the veins and arteries.

In the outer world, on this planet, the Himalayas are

the tallest as well as the youngest mountains in existence. Ever since India crashed into the rest of Asia, thus forming the Himalayas, the mountains have continued to rise imperceptibly every year. How does this relate to the body? In Sanskrit, the spine is called the *Merudanda*. *Meru* means mountain, while *danda* translates as the vertical axis. In the human body, there are seven mountains. Out of the seven, the oldest is the heart and the tallest and the youngest is the brain. Like the Himalayas, the brain is constantly growing. It grows not only physically, but in memory as well, which is continually expanding. The

brain, then, has Himalayan potential for growth, expansion and experience.

There is a further similarity between the Himalayas and the human brain. The word Himalaya can be broken up into two words, *Hima* meaning cold or snow, and *alaya*, meaning house. The Himalayas are a cold region. The human brain as well is a cool place. When the mind goes upward toward the brain and intellect, it becomes cool and tranquil, and when it travels downward toward the pull of the senses, it becomes hot and agitated. Even in the external world, the higher one ascends, the cooler it becomes. In the same way, the mind needs to be elevated in order to keep cool.

### **The Three Holy Rivers**

From earthly mountains, rivers flow. Many rivers flow in our bodies as well, through the nerve channels. Continuing the analogy of the Himalayas, the human brain can be compared to the snow peak, the source of water. From the brain originate twelve pairs of cranial, sensory and motor nerves which contain a flow of information to and fro from the

brain. This information leads to transformation. When good news is received the face is transformed with joy. When bad news is received the same face turns to gloom. Our breathing, our pulse, and our emotions are all affected by the information we receive through these channels, and we send information through these channels.

In the body, there are seven mountains or *chakras* situated along the spine, and through these mountains, the nerve currents flow like rivers. Among these rivers, three are as vital to the body as the physical rivers of the Ganga, Yamuna, and Saraswati are to India.. In the *Vedas*, these three vital rivers or nerve channels are called *Ida*, *Pingala*, and *Sushumna*. *Ida* starts from the left side of the brain and extends along the left side of the spine. *Pingala* is on the right and in between is the invisible channel of *Sushumna*. The sages of long ago found that in India, there were two visible holy rivers, the Ganga and the Yamuna, while beneath them there flowed an invisible undercurrent which they dubbed Saraswati.

The channels in the body correspond to these three holy rivers. With Ganga reflected within as the *Ida* channel, Yamuna as the *Pingala*, and the Saraswati river which flows underneath and unseen being the *Sushumna*. It is only recently that geologists have discovered that there is a water current that flows below the river Ganga, which is so powerful and rich that if explored has the potential to solve the water crisis in India. In the same way, while the left side of the body is *Ida* and the right side is *Pingala*, it is the underlying *Sushumna* which is most powerful. Just as the Saraswati river lies untapped in India, most human beings have yet to tap the incredible reservoir of energy which lies in the *Sushumna* within them. Most people function on the surface, using the visible energy sources. Those who do explore the uncharted regions of the *Sushumna* obtain tremendous peace.

## Scientific Spirituality

Modern scientists attempt to harness the outer elements, in order to make our life in the world easier. The seers or yogis of ancient India worked with the five elements within the body and discovered ways to make our inner life happier. It is essential to discover the role of the elements and keep them in a balanced, harmonious and peaceful state both outside and inside. Science and spirituality should be harmonized. Science without spirituality can lose direction and create a lot of chaos. On the other hand, if the focus is on spiritual development alone, society will not benefit. What the world needs today are spiritual scientists, like the sages of long ago, who can combine their knowledge of the outer universe with the insights of the inner universe and use this information to facilitate both inner and outer progress.

(Continued in the next issue)

*"You are to reach God in two steps, kri and ya. Remain concentrated at the top and observe your own work from morning till you go to bed."*

Paramahansa Hariharananda

# OSCILLATING NATURE OF RELATIONSHIPS

*(From The Changing Nature of Relationships)*

The world is constantly evolving, but the one who witnesses these changes, the subject, is changeless. Through our passage in life our attitude and attachment to this or that might alter but we always continue to be the same person. The subject is beyond transmutation and remains changeless, pure consciousness. Only objects around us shift and swerve on a permanent basis.

Once we have discovered our changeless self, we become conscious that a permanent relationship is not possible in a constantly changing world. Any relationship implies a connection between an immutable subject and variable, oscillating objects. We must therefore be wary of the temporary nature of such relationships and establish them with proper understanding. Even if we would like a relationship to be permanent it is not possible because anything other than the subject is in continuous movement. Time never stands still.

Relationships grow with knowledge. Through out our life span, we establish many relationships with the world around us that enable us to live a happier, more joy full existence. If we understand from start that a subject object relationship will be modified by time, we will avoid the pain of separation.

When we were children and received a new toy, our excitement knew no limits. The toy became an inseparable companion, we showed it off to friends and relatives and at night, if it was really special we would hold on to it as we slept. But as we grew bigger, we began to understand that our relationship with any exterior object had a tendency to change. That toy that had seemed so special was cast aside and lives today only in our memory. Relationships are transformed due to two factors.- the nature of the object is to change and the relationship itself is constantly evolving.

The mind is the link, the connector between the subject



and the object. Through the medium of the mind the subject experiences the world. The human body is like an inverted basket that holds a lamp in side. There are nine holes in the basket, which represent the nine doors of our body: our eyes, ears, nostrils, mouth, genitals and anus. These nine rays of light are in a constant play of consciousness and we become aware of the whole process through our mind.

### **The Importance of the Mind**

A well trained mind plays a crucial role in our perception since every relationship with the object world is filtered through the mind.

There are three types of personality; instinctive, emotional and intellectual. A person who is guided by instinct belongs to a lower echelon, as the driving motivation in life is derived by satisfying elemental and transitory urges such as need for food, sex and sleep. A primitive person consumed by hunger and fear, looks like a human being but does not live like one.

An emotional person is a bit more evolved, but remains trapped in the expression of inner

feelings. Since uncontained emotions can be positive or negative, life becomes a perpetual swing between opposites like love and hate; war and peace. We must above all watch the types of thoughts that enter our mind, because these very thoughts determine our personality.

Only those who live in balance with their intellect, in a state of harmony filled by deep understanding of themselves and their surroundings, have reached a super human or divine stage. The purpose of life is to manifest divinity inherent in us and to grow in love. Only in this way can we fulfill our true potential. Failures and disillusionments are only steps that will eventually lead towards success. We are imperfect human beings along a course leading to perfection.

The establishment of a relationship will be successful depending on our state of mind. Life is nothing but a series of rather startling events that we discover with pleasure and joy or endure in pain. Our mind is the reflection of our world; an accumulated sum of experiences.

(Continued in the next issue)

## WHEEL : CHAKRA

*(From Mysticism of Religious Symbols)*

The wheel is a symbol of time. We hear of *kala chakra*, *dharma chakra*, *yoga chakra* and so on. The wheel also represents the cerebrospinal centers of the yogic philosophy.

The wheel also known as chakra represents movement. Let us elaborate on the *kala chakra* or the wheel of time. The wheel of time is a continuous movement in Mother Nature, as in the cyclic process of the change of seasons and in human life the cycle of birth, growth, maturity, old age and death.

The wheel speaks of continuity – the wheel of time shows a continuation, not just elimination. There is a continuation to the next cycle of birth and death. The Gita (2:27) says, “It is certain that after birth, death is inevitable and after death birth is bound to occur.” To go forward or to progress is the movement of time, *kala chakra*.

Another aspect of the wheel is dharma chakra, the

wheel of dharma. Dharma has many meanings like duty, nature righteousness and that which sustains. We have to fulfill our duty, be righteous and have values in our lives. We should also fulfill our nature and go beyond it. Breath (dharma, which holds life in the body), should not be abused or misused. In this *shvasa chakra* or the cycle of breath, in every breath one should go above the play of senses, and progress in the path of inner transformation towards spiritual evolution and manifestation.

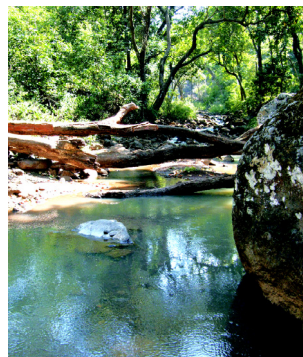
*Yoga chakra* includes the seven major chakras in the human body five in the spine and two in the brain. Through the movement of these chakras one should move upward in the direction of the fontanel for liberation.

Buddha taught the way of life of *dharmachakra pravartana* – about the wheel of virtue and morality in life to select followers and since then people started using the wheel as a symbol in Buddhism.

## AMARAKANTAK TRIP

It all started while Swami Brahmanandaji was still with us. In June- July of 2005, we were in Uttarakashi and Brahmanandaji was also there. We had a beautiful trip to Gangotri with him with and during conversation about holy rivers the topic came up about Amarakantak ashram on the banks of river Narmada. Swami Brahmanandaji toured Madhya Pradesh on Kriya Programs frequently and founded Hariharananda Dhyana Mandir, a small ashram at Amarakantak. Brahmanandaji said that the ashram was small but located in a beautiful secluded spot on the top of a hill and is very suitable for sadhana. When we expressed a wish to see the ashram, he said he would be there in the Feb and we were welcome to visit during that time. Things happened otherwise and Brahmanandaji was no more by April 2006. But the desire to see the Amarakantak ashram was almost like paying a tribute to him in our minds.

It was during the month of March 2010 that this it



actually happened. We were in Balighai attending Baba's classes on Yoga Sutras of Patanjali, during the 5<sup>th</sup> Brahmachari training course from Dec through Feb 2010. The course ended on the 25<sup>th</sup> of Feb but we stayed on. There was a program at Amarakantak from 6-8<sup>th</sup> of March. Swami Paripurnanandaji was leaving on 1<sup>st</sup> March, to make preparations and we thought it was a beautiful opportunity to go along. So with the permission of Baba, along with a few other brahmacharis, we accompanied the young dynamic Swami to Amarakantak.

It was a long train journey from Puri to Pendra Road by Utkal Express. Though long, the journey was quite interesting as Paripurnanandaji held quite a sat sang for the most part, telling us many stories about the sanctity of the location

of the ashram we were to visit, and about Narmada River and her importance. We had not been to this part of Madhya Pradesh before and were also visiting the holy Narmada River for the first time. Some of our mythological stories are so beautiful and after listening to his accounts our interest in visiting the ashram was doubly enforced. We were also well fed during the trip as disciples of the Kriya family from Rourkela, who heard of our trip, came to the station to meet us and brought lots of delicious food that was enough for lunch and dinner.

On arrival at the station we took a taxi that drove us uphill through winding roads to arrive at the ashram that was in a picturesque location surrounded by a forest of tall trees. The resident Brahmacharis gave us a hearty welcome with a lot of love as is the case with any of our ashrams. The ashram consisted of a meditation hall and a couple of small rooms and kitchen on the first floor and a room and open terrace on the second floor. The picture of Swami Brahmanandaji in the meditation hall with his silent, benevolent gaze was very welcoming. We retired after a short meditation

The morning revealed many more wonders. The back side of the ashram was on the edge of the mountain, ending into a deep valley providing excellent views of a vast expanse. The Sun in the morning was spectacular and so was the moon light at night especially as we reached there on a full moon night.

Our Kriya program was from the sixth to eighth of March and so we had a couple of days to explore the many sites of Amarakantak. Amarkantak is situated on the western edge of ancient Kingdom of Kalinga where the Vindhya and the Satpura ranges meet and has an average elevation of 3438 ft. A sacred place of Hindu pilgrimage, this beautiful plateau is in the midst of a moist forest mostly of sal trees and is the source of the rivers Narmada and Sone. Climatically Amarkantak is temperate for most of the year except for the real monsoon period of July – September.

The area where our ashram is situated was close to a grove of trees in dense forests named “Mai ki Bagiya” in honor of the goddess Narmada. In this natural garden there are

Mango, Banana and other fruit trees along with roses and other flower plants.

We went for a walk through the woods to the Narmada River. The roads through the forest were dotted with many ashrams and temples. Here and there a swami or a brahmachari met us with the greeting “Narmade Har”- It was a thrilling experience to see the holy Narmada for the first time in life and it was blissful to bathe in her cool holy waters. I remembered the puja samkalpa that one does to invoke the presence of holy rivers- gange ca yamune caiva godavari, saraswati, narmade, sindhu kaveri .... Narmada is considered to be one of the five most sacred rivers. -

From what Swamiji told us River Narmada is considered to be the daughter of Lord Shiva who meditated intensely atop the hill of Amarakantak. Shiva's perspiration accumulated in a tank and started flowing in the form of a river – the Narmada. The meaning of the word Narmada is “giver of bliss.” Believed to have originated from the body of Shiva, the river is also known as Jata Shankari. Legend has it

that Lord Shiva blessed Narmada with unique purifying powers. Whereas to purify himself, a devotee is required to take a dip in the Holy Ganga, the mere sight of Narmada is enough to purify oneself. A charming folk tale describes the superiority of Narmada over Ganga. To cleanse herself, Ganga acquires the form of a black cow and comes to the Narmada, once a year to bathe in its holy waters. Narmada is also considered to be older than river Ganga. All the pebbles rolling on the river bed are said to take the shape of Shiva's emblem. These lingam shaped stones are much sought after for daily worship by the Hindus.



The place of origin of Narmada River is an open pool known as Narmada kund. Here we visited the temple dedicated to Narmada that has a colorfully decorated black statue of the goddess. Around this

kund there are also many other smaller temples of different deities. Thousands of devotees from all over the country visit the temple to pay homage to the goddess.

The importance of the Narmada River as sacred is testified by the fact that the pilgrims perform a holy pilgrimage of a parikrama or circumambulation of the river. The Narmada Parikrama, as it is called, is considered to be a meritorious act that a pilgrim can undertake. It is believed that ancient sages like Kapila, Bhrgu and Markandeya had ashrams in this area and Adi Shankaracharya was born in 788 AD and consecrated on the banks of Narmada River.

### **Sone Muda**

The next day we walked over to Sonemuda, the place of origin of Sone river also known as Sonbhadra (considered the son of Lord Brahma), at the very edge of Maikal Mountain. The Sone River cascades from the mountain in a waterfall hundreds of feet long through a panorama of forested hills and valleys. Narmada is said to have been in love with the Sonabhadra, but when the marriage did not come to fruition, Narmada flowed

westwards and Sonbhadra flowed towards east. Narmada remained a brahmacharini engaged in penance and any spiritual sadhana performed on the banks of Narmada is said to yield quick results. Among the folk lore and history of the life sustaining holy rivers none can match the mystique of Narmada.

### **Kapila Dhara**



Holy ponds, forested surroundings, breathtakingly beautiful waterfalls and the serene atmosphere make Amarkantak a much sought-after destination for the religious-minded as well as for the nature-lover. We next visited Kapildhara, a waterfall of about hundred feet fall. According to scriptures, Kapila Muni lived here and performed severe austerities. He also wrote 'sankhya philosophy' at this place. The Kapileshwar temple is also situated nearby. The surrounding mountains are full

of caves where saints have been performing their spiritual practices.

Shri Jwaleshwar Mahadev

Jwaleshwar is situated at a distance of eight kilometers from Amarkantak on Shahdol road. According to legend Lord Shiva himself established a Shivlinga here and also scattered crores of other Shivlingas over Maikal Mountain.

### **Kriya Program.**

Many disciples of the Madhya Pradesh area, especially of Chattisgarh and also from Bhopal, Ujjain and Bilaspur areas came to attend the program. Some other disciples from Balighai along with Swami Arupanandaji joined us on the 4<sup>th</sup>. It was nice to meet the Kriya family members of the area and see their dedication and service. As our ashram does not have much accommodation yet, disciples were hosted at other ashrams

close by. During our visits we also stopped at a few other ashrams and at cottages where monks and brahmacharis were engaged in sadhana in seclusion.

Swami Paripurnanadaji had a good rapport with them and we were welcomed by all. We invited some of them to our ashram for lunch one day during the program and were blessed to have the opportunity to serve them. On the fifth Swamis Shuddhanandaji and Samarpananandaji arrived for the program. We had great satsangs and meditations in the subtle presence of the guru, the holy company of the swamis, and sacred vicinity of Mother Narmada.

I thought of Swami Brahmanandaji. In a few days it would be four years since he physically left us. But of course his presence was clearly felt in the love of the devotees, for the ashram that he founded.



Hariharananda Dhyana Mandir, Amarakantak

## STORIES TO LIVE BY

### DUTY FIRST

*Ahimsa* is an attitude of living with oneself and others in harmony doing one's duty with love. There is a story in the Mahabharata to illustrate how neglecting one's duty also becomes *himsa*.

A young monk sitting under a tree was meditating when the droppings of a bird fell on him. The monk got very angry and looked up at the bird which resulted in the bird being burnt to death.

The monk later went to a nearby village to beg for food. He stopped at one house and asked for food. The lady of the house came out and asking him to wait. The impatient monk raised his voice in anger; the lady came out and said, "I am not the little bird that you can burn with your anger." The monk was taken aback and asked how she knew about the incident. The lady replied, "I was attending to my sick husband, which is my foremost duty and now I am ready to serve you. I am an ordinary housewife, discharging my duties with love for God. If you want to know more go to the butcher in the next village and he will teach you."

This puzzled the monk even more. But he decided to see for himself and approached the butcher. The butcher looking at him said, "I know that the lady from the next village sent you. The monk could not understand how the butcher knew about the lady. The butcher first attended to his old parents by serving them food and making them comfortable. Then he served the monk and he himself took his food. After eating he said, "I know you are curious about how the lady and I know about you. Each human life is full of duties and responsibilities. You are a young man with an old father with nobody to care for, since you became a monk. Have you ever thought of your own responsibilities and obligation towards him? Being the only son you have a duty towards him that you neglected and caused him pain. Please go back home, serve your ailing father. Do your assigned duty well and everything else will come to you."

Message: We have been placed where we are for our own evolution. By doing our duty well everything else will come to us.



# **MULTIPLE PERSPECTIVES**

## **THE MASTER AND THE DISCIPLE**

I AM THE LIGHT OF THE WORLD  
WHOEVER FOLLOWS ME WILL NEVER WALK IN DAREKNES  
BUT WILL HAVE THE LIGHT OF LIFE.

**JOHN 8:12**

MANY CLAIM TO BE GURU, WHOSE EYES ARE CONSTANTLY ON  
THE WEALTH OF THEIR DISCIPLES, BUT REAL REALIZED GURU  
IS VERY RARE WHO TAKES AWAY THE DANGER, DIFFICULTIES  
AND IGNORANCE OF THE DISCIPLE.

**GURU GITA**

A STUDENT IS NOT ABOVE HIS TEACHER  
NOR A SERVANT ABOVE HIS MASTER  
IT IS ENOUGH FOR THE TEACHER TO BE LIKE HIS MASTER  
AND THE SERVANT TO BE LIKE HIS MASTER

**MATHEW 10:24-25**

A DISCIPLE SHOULD NEVER EXHIBIT FEAR, ANGER, IDLENESS,  
HUMOR, GOSSIP, FALSEHOOD, DELUSION, HATRED TOWARDS THE  
MASTER

**GURU TANTRA-7**

FOR GAINING THE KNOWLEDGE OF THE ABSOLUTE  
ONE SHOULD GO WITH A BUNDLE OF SACRIFICIAL  
WOOD IN HAND AS A SYMBOL OF PURITY, HUMILITY  
AND DETERMINATION. LET THE DISCIPLE APPROACH  
THE GURU WHOSE WISDOM IS BASED ON  
REALIZATION.

**MUNDAKA UPANISHAD 1:2:12**

# ATMA-VIDYA

## PURSuing SELF-KNOWLEDGE

Path of knowledge is the path of liberation. Knowledge is the supreme purifier. This knowledge is the knowledge of the self. It starts with the enquiry of 'Who am I?' and ends with the experience of 'Who am I?' This is the inner journey from the external world, to the state of wisdom.

Wisdom in Sanskrit is *prajnana*. It needs a couple steps to reach this state. The first step is *jnana* or knowledge, –it is the theoretical knowledge one receives from the talk of the teacher or from the pages of scriptures. The second step is *vijnana* or applied knowledge – which is obtained by applying the theoretical knowledge for self-unfoldment and living the life of consciousness. The third step is of reaching the goal and is the state of *prajnana*-wisdom. Once one is established in this summit, one enjoys the taste of freedom, love and enlightenment.

Every human being is blessed with the four inner

instruments of mind, intellect, ego and memory. But ordinarily, a person is using the intelligence for only material benefits. One should learn to earn not only material comforts but also to lead a complete life with the new outlook of spirituality.

Knowledge is the nutrition for a richer life. But the knowledge once accepted, must be assimilated into the practical life. Knowledge is to be lived. Book knowledge is indirect knowledge and is limited. It should be applied to gain self-knowledge, which is the direct experience and revelation of truth. Theoretical knowledge is only the entry to such life. One should be well-established in wisdom to be a *sthitaprajna* as described in the Gita (II:55).

In the Upanishad, the knowledge of the Absolute is described as *yasmin vijnate sarvam idam vijnanam bhavati* – having known one, everything is known. Once one has the knowledge of gold, one can see only gold in all

ornaments. Once, one is self-realized, one experiences the Self in all. When people read a book or listen to a talk they get the glimpse of the inner-self. But such experience does not last long. One should be ever established in wisdom, always experiencing the truth of life in every thought, word and action.

In this body are all branches of knowledge, all gods and goddesses and all the holy places, which can be obtained only through the teachings of the guru. In this body are all branches of knowledge, all gods and goddesses and all the holy places, which can be obtained only through the teachings of the guru. Each human body is a temple, where the soul is manifested. This body is a God built shrine, the most auspicious one, but only a few can realize its dignity and divinity. Body is the temple, which should be taken care of through proper food, exercise, rest and cleansing. The body is the

principle factor in the beginning of spiritual life.

Scriptural teaching is easily available and with a little effort one can to some extent gain the knowledge of the *Veda*, the *dharmasastra* and *puranas*. People try to acquire such knowledge either for a little mental satisfaction, name or fame or earning money. That is why Lahiri Mahashaya, used to say, "The scriptures are my spit." People study the Scripture to get some remuneration of money. Many people can speak of the scriptures, but people who practice are essentially rare."

A person with clear mind, discriminative intellect and rational outlook, who follows the path to gain spiritual wisdom - *adhyatma vidya*, by ruthlessly negating emotion and negatives practicing inner aspect of spirituality as directed by a qualified teacher, can get real happiness and liberation. All these are achieved through the words or grace of the Guru.

**to be contd**

# AROUND THE WORLD

## INDIA

*“Mahajanah yena gata sa panthah* (The Path Walked by the Great), is the welcome sign to a walking Trail that winds through a beautiful secluded wooded area of the gurukulam grounds. Called “A Temple of Peace: Unity Trail”, the path has many statues symbolizing many religions along the path. Many spiritual dignitaries and disciples walked the path along with Baba Prajnananandaji at its inauguration, with devotional music to offer their prayers to “One God, many religions” as gurudev emphasized. The trail and the surrounding area serve as a place for meditation and contemplation for people of all faiths.

### The Ashrams

**Hariharananda Matru Ashram** its first anniversary on the 31<sup>st</sup> of January, with a havan in the morning and a satsang in the evening. Baba Prajnananandaji, other monks and the Brahmacharinis addressed a gathering of 400

women of the neighboring villages on spiritual life and the role of women in the family. The audience responded with great enthusiasm for the suggestion of having regular satsangs and classes for children.

### **Hariharananda Dhyan Mandir, Kalahandi**



A marble statue of Gurudev was installed at the Pippalguda ashram in the district of Kalahandi.

**H a r i h a r a n a n d a upavanam** our ashram at Athagarh was celebrated its Foundation with guided meditations and satsang.

**Hariharananda Dhyan Mandir**, a new ashram at Nuagaon was inaugurated by Baba Prajnananandaji on the 18th of March, 2010.

The ashrams are well organized and managed mostly by the local disciples under the direction of Prajnana Mission and regular programs and satsangs are held by the Brahmacharis.

### **Kriya Programs**

Kriya programs were conducted in Mumbai, Nasik, Pune, Ahmedabad, Bilaspur, Raipur, Durg and Nagpur in the month of June.

H a r i h a r a n a n d a Gurukulam had Initiation program on the 12<sup>th</sup> of June.

### **Health Center News**

HCHC at Balighai, Jagatpur and Bishindipur, are working at full capacity and in addition several health camps were held at remote villages. Plans are underway to start a general surgery room adjoining the dental clinic inaugurated by Prajnananandaji on Dec 3.

### **Ratha Yatra and Guru Purnima**

H a r i h a r a n a n d a gurukulam is preparing for the upcoming Rathayatra and guru Purnima events, with Baba Prajnananandji in residence.

### **Balashram News**

Balashram is now in its sixth year of operation, with an

enrollment of 240 students. The children are thriving under the loving care of the teachers and Prajnana Mission in collaboration with Hand in Hand of Europe and USA with ample opportunities for all round development.

### **EUROPE**

#### **Hand In Hand Celebrates a Decade of Service**

The tenth anniversary of Hand in Hand, Europe, was a special event in Tattendorf . The high lights of the program included a large choir singing in a village church and release of a special issue of “Spot Light”, a Hand in Hand magazine.



In collaboration with Prajnana Mission, Hand in Hand has been providing general medical and dental health care at its Hariharanda Charitable Health Centers, to the poverty stricken patients who are otherwise deprived of health care facilities.

The sincere support of Hand in Hand has made the dream

that was Balashram, a free residential school for poor children, a reality, bringing smiles to the faces of many deprived families. Sending his love and prayers and blessing the Organization on the special occasion, Baba Prajnananandaji in his message said,

“I want to send my love, gratitude, and best wishes to all of you on the occasion of Hand in Hand, an organization providing humanitarian aid, completing a decade of service. I have no words to appreciate the selfless service that Hand in Hand, has done within these ten years. Let this organization grow with love, cooperation, and service to serve humanity and to make this world a better place for all.”

### **Kriya Programs**

Tattendorf ashram was blessed to have the divine presence of Paramahansa Prajnananandaji for two beautiful, inspiring weeks, during the spring retreat (16-21 April) and Higher Kriya seminar (23-28 April). Kriyavans came from all over Europe to join these programs, and enjoyed the guidance and blessings of their Beloved Baba.

It was also a special opportunity to be in the presence of— Swami Mangalanandaji and Yogacharyas Christine Jacobsen, Uschi Schmidtke, Claudia Cremers and Petra Helwig.

During both the programs initiations, meditations, lectures and question and answer classes took place, helping to deepen the Kriya practice and get clarification on the techniques.

### **AMERICAS**

#### **3<sup>rd</sup> International Kriya Yoga Congress**

Swami Atmavidyanandaji addressed the 3<sup>rd</sup> International



Kriya Yoga Congress, held by the Center for Spiritual

Awareness, on the 19<sup>th</sup> of March 2010, on the “Path of Kriya Yoga”

### **Brahmacharis in USA**

Mother Center U.S welcomed Brahmacharis, Buddhanandaji and Tyaganandaji from Hariharananda Gurukulam in the month of April who will spend some time in USA conducting Kriya programs. A few of the Trainees have also joined the Mother center as residents for further training.

### **Midwest Retreat**

The Annual Midwest Region with Paramahansa Prajnananandaji and Swami Atmavidyanandaji was filled to capacity with disciples from around the country, who were inspired by the talks on Guru Paduka Stotra, guided meditations and seva activities.

### **The Higher Kriya Retreat**

The Higher Kriya Retreat with Baba Prajnananandaji, Swami Atmavidyanandaji, other yogacharyas and brahmacharis, was a great opportunity for close to a hundred disciples, who intensified their practice under the guidance of guruji and other teachers. At the Congress

### **Programs and Retreats in South America**

#### **Sau Paulo and Brazilia**

Programs with Swami Atmavidyanandaji, in Sau Palo and Brazilia were well attended with several new initiations. Sau paulo had its first silent retreat with ‘Ethics of Yoga’ as the topic, and a one day intensive was held on the teachings of Jesus, in Brazil on the occasion of Easter.



## **DECLARATION**

Statement about the ownership and other particulars about the  
Magazine (**STHITA PRAJNA**)

### **FORM -IV**

See Rule 8

1. Place of Publication : Prajnana Mission  
Jagatpur, Cuttack-21
2. Periodicity of publication : Quaterly
3. Printer's name : Subransu Tripathy  
Nationality Indian  
Address : Graphic Art Offset Press  
Nuapatana, Cuttack-1
4. Publisher's name : Samarpanananda Giri  
Nationality : Indian  
Address : Prajnana Mission  
Jagatpur, Cuttack-21
5. Editor's name : Samarpanananda Giri  
Nationality : Indian  
Address : Prajnana Mission  
Jagatpur, Cuttack-21
6. Name(s) and address (es) : Prajnana Mission  
of Individual (s) who own Jagatpur, Cuttack, Odisha  
the share holders holding Pin - 754021  
more than one percent of  
total capital.

I, Sri Samarpanananda Giri here by declare that the particulars given  
above are true to the best of my knowledge and belief.

Date : 01.06.2010

(Sd/-)

**Samarpanananda Giri**  
Signature of the Publisher