

Sthita Prajna



Guru Vandana

*Gurur dhyayer naiva nityam dehi brahmamayo bhavet
Sthitascha yatra kutrapi mukto sau natra samshaya*

By constant meditation on the guru alone, an embodied soul becomes the disembodied Brahman. Wherever he may stay, he is free. There is no doubt in this.

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FROM THE EDITORS :

The Fall 2010 issue of Sthita Prajna continues to bring informative and insightful articles for our readers as we tread the path of spiritual progress under the guidance of our gurus.

Message from Paramahansa Hariharananda, whose eternal wisdom steadily illuminates our journey, talks of genuine religion as union with God. Prajnanavani, describes the good and evil trees of the kauravas and Pandavas of the great epic Mahabharata, and how they are present in each of us in our struggles on the path of individual enlightenment.

Practical Spirituality reflects on facing fears of the world, and how to seek spiritual balance.

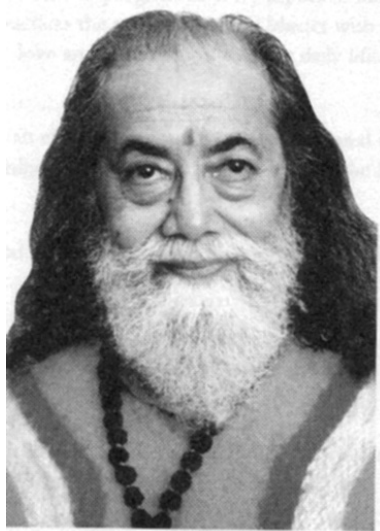
Rama Katha continues to bring us the story of Rama, who goes into exile to fulfill his father's promise. Pari Prashna answers often asked questions that encourage us to pause and reflect. The article on Self knowledge takes us to Kaivalya Upanishad with a commentary by guruji, Prajnananandaji.

Excerpts from some of Paramahansa Prajnanananda's seminal works continue educating us on the energy centers of the body and how to tap them.

Gurudev's ashrams and teachings keep expanding globally under the direction of Guruji. With great pleasure we bring you the highlights of the Inauguration of new ashrams both at home and abroad. Featured in this issue is an article on the Midwest Kriya Vedanta Gurukulam the first branch ashram in USA.

MESSAGE FROM THE MASTER

TRUTH – THE GENUINE RELIGION



All people are shallow in their understanding of Truth because they are taught that religious play is genuine religion. They don't know that they must meditate to reach that Truth, to reach the Self. External worship without sincere desire to unite with God and without meditation is a form of sense gratification and in itself actually masks the Self with illusion, delusion and error. In this way, external rites and rituals are a show, a play, and lead us farther away from the Self. Genuine religion means

to unite with God, Who is the Self.

“Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye, therefore the intelligent man after giving up self-identification with the senses and renouncing this world, becomes immortal.”

“Brahman is really known when it is known as the Self of each state of consciousness, because

thereby one gets immortality. Since through one's own self is acquired strength therefore thorough knowledge is attained immortality."

The Kena Upanishad 1/2 and
2/4

Therefore, Brahman, Truth, cannot be perceived by the 5 sense organs, 12 pairs of cranial nerves, and 24 gross elements or by speaking highly of it. Nor can Brahman be reached by ceremonies or philosophical speculation, suggestion or imagination. Wisdom can be perceived by the atom only. The truly intelligent person is one who sincerely desires self-realization and meditates to achieve this

supreme goal. To become self-realized, to understand the all-pervasive Self, to know that, requires humbly approaching a genuine spiritual master, asking him questions to clarify your understanding and have him impart his divine knowledge, infuse you with divine energy and guide you in meditation. Then you must apply this meditation in your daily life. Watch Him, in your every movement, thought, work, and disposition. You will learn to objectively separate your personality, or ego, from your true Self. You will see that God is the doer in every thought.

Our life is meant for self-realization, for knowing the Self.

DATES TO REMEMBER

October 17	: Durga Puja
November 5	: Dipavali – Festival of Lights
November 17	: Birthday of Swami Satyananda
December 3	: Punyatithi of Paramahansa Hariharananda
December 19	: Gita Jayanti
December 25	: Christmas

PRAJNANAVANI

THE VOICE OF WISDOM

THE INVERTED TREE



Urdhva mulah avak shakah eso asvathah sanatanah

The peepul (asvattha) tree that has roots above and branches down, has roots like Brahman, also called Eternal

Katha Upanishad 2:3:1

There is the description of an inverted tree in the Upanishad and also in the Bhagavad Gita (15/1-2)

“The imperishable (peepul tree), having its roots above and branches below. Its leaves are the Vedic hymns and one who knows this knows the Vedas. Its branches spread below and above nourished by the qualities (of nature) with objects of the senses as the sprouts (shoots), and below its

roots stretch forth in all directions, binding the soul to all the actions performed in the human body.”

The peepul tree in Sanskrit is called *asvattha*, a, “not”, *sva*, “for tomorrow”, *ttha*, “to survive”, which means, “it will not survive until tomorrow.” The human body is an inverted tree with its roots above hidden in the brain. Some of its branches grow up and some down, representing the

good and bad qualities in human beings. Good qualities aid our evolution; bad qualities pull us down to worldly consciousness and behavior.

The Good and the Evil Trees

By coming in contact with a realized Master, a sincere student will walk on the path of Truth. The extroverted desires are turned aside and converted into good and noble actions in order to reach the Divine goal. The Master trims the downward flowing branches and allows the ones that grow upwards to grow strong.

A good tree produces good fruit and a bad tree produces bad fruit.

In the Bible Jesus taught about the body tree many times.

Likewise every good tree bears good fruit, but bad tree bears bad fruit. A good tree cannot bear bad fruit and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. *Thus by their fruit you will recognize them.* Mathew 7:17-20

Human beings are full of negative qualities such as ignorance, ego, arrogance, hypocrisy, envy, greed,

debauchery and immorality. The five sense organs make people extroverted and extremely ambitious. People have endless desires for wealth and pleasure. Their greed is limitless. These are the fruits of the evil tree.

In the great epic, The Mahabharat the key character of Pandav & Kaurava brothers symbolize the good & evil trees respectively.

The Evil Tree

First on the Kaurava side it is said,

Duryodhana is the tree of evil and sin. Karna is its trunk and Shakuni the branches. Duhshasana is the fruits and flowers of this evil tree. The roots of the evil tree are Bhishma and Dhritarashtra. (Adi Parva 1; 110).

The name Duryodhana means difficult to fight with. Desire and temptation are powerful magnets to a sinful life.

Karna is the trunk of the body tree. Karna in Sanskrit means “the ear”. The ear is one of the principal organs of the human body. People can become great by listening to divine talk or they can deviate from truth by listening to bad

advice. As the trunk of the tree supports all its branches, shoots, leaves, flowers and fruits, *karna*, the “ear” keeps desire burning in the mind. The ear also plays an important role in an immoral life style.

Shakuni is the branches and the leaves. The leaves of the tree nourish the tree by taking in oxygen. Breathing is an important aspect of life. Without breath there is no life. The branch and leaves can bring suffering and death to a tree. In the Mahabharata, Shakuni is the principal advisor of Duryodhana. Though he was at first insulted by Duryodhana, he later accepts the role of his advisor and through his intelligence and shrewdness, Shakuni eventually brought defeat, destruction and death to Duryodhana.

Duhshasana represents the fruits and flowers of the body tree. Duhshasana is obstinate and rebellious always busy in negative activity. Duhshasana also means difficult to control. Duhshasana does not feel the soul within. Unfortunately, many human beings have a nature like Duhshasana. Their bad actions create bad results-bad flowers

and fruits. The Gita(16-6-20) elaborately describes the evil impulses of man. An evil tree produces evil flowers and fruits.

Bhishma and Dhritarashtra are the roots of the body tree. Bhishma is full of ego and subject to whims and stubbornness. Though a great warrior he had to face death as he took the wrong side and was too stubborn to change. He knew very well that the Kauravas were evil and the Pandavas were good and noble. But he stuck to his promise to support the Kauravas, which caused his downfall. When the root becomes rotten the tree dies.

Dhritarashtra is the blind king unable to realize that the body is the body of God. He believed he was the “King” and his ego symbolized as the king was the cause of all problems. Dhritarashtra and Bhishma as roots caused the destruction of the Kauravas.

The Divine Tree

Conversely the tree of divine qualities is also described in the Mahabharata.

Yudhishtira is the tree of righteousness, Arjuna the trunk, Bhima the branches,

the sons of Madri are the luxuriant fruits and flowers, Krishna, the sacred, the Absolute, is the root of this tree. (Adiparva 1:111)

There are seven chakras –the seventh is the abode of God, the Almighty father. The sixth center is the place of a personal deity like Rama, Krishna, Abraham, Jesus, Moses or Mohammad.

The five Pandava brothers can also be associated with the chakras in the body. The fifth center is the vacuum center or the center for intellectual activity, represented by Yudhishtira the eldest brother of the Pandava clan. One who is calm is known as Yudhishtira. The vacuum center is an empty space, so there is no question of restlessness there. Yudhishtira represents the tree of knowledge, calmness and spirituality.

The tree of spirituality (dharma) is a large Peepul tree. Dharma means that which upholds. The breath upholds the body. The breath of God is the gift of life.

Arjuna is the trunk. Arjuna symbolically represents the navel center –the location

of food, health and vitality. Good food gives way to a good disposition and bad food gives rise to troubles and disorder in the body. Upanishads speak highly of food.

“Food is God”
(Taittiriya Upanishad 3:2:1)

Just as trunk upholds the body, food holds up the body. Arjuna was the best of the Pandavas. His inner strength, discipline, self control and readiness to help in every situation always made him successful.

Bhima is symbolized as branches and leaves. The second Pandava brother (the son of air) represents the heart center. The Yogic scriptures describe fifty types of air or breath and fifty types of disposition. In human beings many dispositions are associated with different types of breath- some creating joy and others leading to destruction, All activities in the organs of the body is possible because of specific pranic flows, which are patterns of subtle breath. Bhima is considered as an able administrator as he (breath) controls and regulates the whole body tree. Breath control is achieved when the branches

of the tree are in good working order. When spiritual seekers control their breath to regulate their lives, they live long lives of peace, bliss and joy. They are free from body consciousness and live in soul consciousness.

The children of Madri are the fruits and flowers of the body tree. The first is Nakula. *Na* means no, and *kula* means end – Nakula means no end to sexual desire. The metaphorical meaning is, “endless desires can be transformed into good company.” We pay too much attention to sexual desire, which is not good for our all round development. Sahadeva means “the wealth and money that comes from the ground.” The twins are compared to flowers and fruits of the body tree. People immersed in worldly activities relish money and physical pleasure. These centers should be used in moderation but life should be lived with joy and satisfaction. In every action, a seeker should be God conscious. Nakula is the irrigation minister based in the sexual center and Sahadeva is the minister for agriculture based in the bottom center.

Krishna is the root of everything in the world. *Krish* means the cultivable land and *na* is the formless power of God. Every human being is a form of cultivable land (Bhagavad Gita 13:1). Krishna the formless power is all pervading remaining at the root of the body tree. He is the root of everything.

The Vedas state,

Sarvam khalvidam brahma – everything is divine (Chandogya Upanishad 3:14:1). When a spiritual seeker is immersed in soul consciousness his body tree is divine. Although the body is essentially divine people become engrossed in material activities, forgetting God. They become like the Kauravas.

The divine qualities are hiding in everyone. If the desire for spiritual evolution is strong, a seeker should proceed on the path of realization. During this effort, the guidance of a realized Master is a great privilege.

Human life is a gift from God. You can choose a life of self knowledge or a life of evil. Take a positive step and progress with love and devotion and make your life fruitful and successful.

PRACTICAL SPIRITUALITY

FACING ONE'S FEARS

I have a golden retriever. He's a beautiful dog with a great big bark. He barks ferociously from behind the fence, scaring off would be thieves and neighborhood dogs, but when we come across even the tiniest kitten or little terrier on our morning walks, he cowers and hides behind me. It's amusing to see this nearly eighty pound retriever afraid of a tiny helpless creature, but his reactions got me thinking about myself and my own sometimes unreasonable fears.

I have many fears, some stronger than others, some unnoticeable until I am faced with a particular situation, others always lurking beneath the surface. Fear of strangers, fear of violence, fear of humiliation, fear of gaining weight, fear of growing old, fear of poverty, fear of racism, fear of death, fear of pain, fear of being alone, fear of loss, fear of failure.

Why so much fear? When I count all the things I am afraid of, there seems to be

more fear than hope in my life. And yet, my life is good, better than it's ever been. I am gainfully employed in a job that allows me to do service and effect positive change, I am happily married to a man who is incredibly talented and devoted, I have a son who is on his way to being a successful young man and I live in a beautiful home in a lovely neighborhood. Still, I continue to harbor fear.

It makes me wonder if my fears are not despite my good fortune but because of it. Perhaps all fears boil down to one primary fear, the fear of loss, and the more I have, the more I fear losing. I have dealt with people from all walks of life and from all socioeconomic levels. In fact, I have personally experienced most of those levels in my own life. There have been times when it was a real struggle just to survive and others when I was surrounded by abundance and prosperity. But wherever I have gone and whomever I have observed,

fear seems to be an omnipresent facet of every life. The rich doctor's wife worries over whether her daughter will get into medical school or run off with some boy. The CEO worries over whether his company stock will rise or fall. The struggling artist fears rejection, or worse, oblivion, fears the crushing of his hopes and dreams. The beautiful woman fears aging and the loss of her most powerful attributes, while the young man fears failure and heartbreak. The poor fear loss of income, lack of shelter, violence and discrimination. The rich fear loss of wealth, greedy relatives, and taxes.

So fear seems to be universal, cutting across all levels and all cultures. Why are we all so uniformly fear driven? Is it a human instinct geared for survival? If so, does it really serve its purpose? While fear may be a temporary motivator in a world of cut-throat competition and material ambition, it doesn't really help us achieve our goal of spiritual growth and mental peace. It contributes to sleepless nights, increased blood pressure, migraines, strokes and mental

disturbance. In fact, as long as fear persists in any form, there can be no peace. So how do we get rid of it?

According to Paramahansa Prajnanananda, fear arises from two factors. One is attachment and the other is ignorance. Are my fears driven by attachment? Certainly my fear of poverty is fueled by my attachment to comfort and prosperity, my fear of age and disease and pain are caused by my attachment to my fading youth and health. My fear of losing that which I am attached to is definitely a major factor in my own fears. If we can perceive that fear is driven by attachment, as Paramahansa Prajnanananda repeatedly points out, we can also perceive that when we lessen our attachment to things, to goals, to people, to places, to situations, we begin to lose the fear that such attachments generate. If we can live in the world without being too attached to any one thing, then our fears will rapidly disappear. Fear of loss and fear of death have no power when we can remain detached both to our surroundings and to our temporary sojourn in this body.

For now, I have to continuously remind myself each time I get too attached, too worried about this or that result, that none of it is lasting, including myself. In the grand scope of things, I am a traveler on a journey and the people, places, and things I come across in that journey, including my family, my own body and its health, are all temporary and fleeting. When my son is studying for his MCAT, I will not stress over the results. If he passes, fine, if he doesn't he will do something else just as noble as being a physician. When my husband is producing his next CD, I will not fear whether it will be successful and go platinum or whether it will end up in boxes gathering dust in the garage. Either way, he will have created something beautiful and enjoyed the process. When I go to my weekly weigh-in for Weight Watchers, I won't fear the humiliation of not losing or even gaining a pound or two, focusing instead on the process of becoming healthy and practicing self-restraint.

What about ignorance? I begin to dissect how ignorance

can contribute to my fears and the answer becomes quite clear. My fear of violence and strangers comes from ignorance of other cultures, other neighborhoods, other experiences, and the poverty and injustice that are often the root causes of violence and anger. It is when I am quick to judge and condemn and not as willing to seek out and understand, that I am most fearful of others.

To dispel the fears born of ignorance, my only recourse is to educate myself. Rather than shying away from those who are different, I need to strive to understand them. Rather than judging others based on external factors and circumstances and outward behavior, I need to show compassion and help to eradicate the root causes of what is harmful or unpleasant in the world, whether it is racism or poverty or violence. Unlike my sweet but silly golden, who struts proudly in his own yard but turns timid when confronted by the world outside, I have to learn to live my life unplagued by fear in any circumstance.

Jyothi Bathina

MYTHS AND METAPHORS

RAMA KATHA

*Sri raghavam dasaradhatmajam aprameyam
sitapatim raghukulanvaya ratna dipam.
ajanubahum aravindadalayataksham
ramam nishacara vinashakaram namami*



Salutations to Sri Rama, the son of Dasaratha, the jewel of the Raghu lineage, of long arms and beautiful eyes like the lotus petals, the husband of Sita, and the destroyer of the rakshasas.

Dasaratha's Distress

It was the tradition in the Ikshvaku Vansha not to go back on a word that was given. Dasaratha could not go back on his word given to Kaikeyi but at the same time he had proclaimed a few hours ago to his citizens that Rama would be the crown prince. It was a great dilemma how both the promises can work. The second shock was to be separated from Rama. Even if Bharata can be the king, Dasaratha could not think of parting with Rama. He tried to beg Kaikeyi in many ways to change her mind but it was of no use.

Dasaratha became almost unconscious. The news reached the ministers and they sent Rama to find out what was

happening. When Rama reached the quarters of Kaikeyi he found Dasaratha on the floor, without his crown, weeping and in a state of delirium. He asked Kaikeyi the reason and she said he was the reason and narrated what happened after making Rama promise that he will honor his father's words. Here Tulasi Das says the news of his exile for fourteen years in the forest did not affect Rama. He was happy that he would be able to avail the company of sages and saints in the forest, he will be able to fulfill the words of his father, Bharata, who is very dear to him, will have the opportunity to rule Ayodhya and his mother Kaikeyi's wish will be fulfilled.

He said to Kaikeyi, “I am not interested in material prosperity. To lead a righteous life is my highest goal. I consider it my supreme duty to honor my father’s word and serve him.”

Rama assured his father that he can happily fulfill his promise and that he should not worry. Dasaratha objected to Rama’s exile but Rama was not to be deterred. He comforted his father and advised him to overcome his infatuation and attachment to the son and to keep his promise made to Kaikeyi.

Rama’s Exile

There was not even a trace of worry in Rama in carrying out his duty by going to the forest. He was shining like a yogi who is beyond the opposites of sorrow and happiness. In the Bhagavad Gita there is the description of Sthita Prajna as

*dukheshu anudvigna
mana sukhesu vigata
sprihaha*

*vita raga bhaya
krodhah sthita dhir
muniruchyate*

One who is not affected by sorrow and not elated by happiness, one who is free from

fear and anger and firmly established in the intellect is a muni

Rama was not elated when he was to be made the crown prince and he was not depressed at the prospect of fourteen years of exile in the forest.

When Rama decided on going to the forest, Sita and Lakshmana wanted to follow him. After much debate and discussion Rama agreed to their coming with him. Rama and Lakshmana donned the attires of ascetics, giving up their royal garb and jewels. Rama gave away everything except his wedding ring. The entire kingdom was drowned in sorrow and wanted to follow them. Sumantra was driving the chariot till they reached the forest and returned from there.

Guha’s Devotion

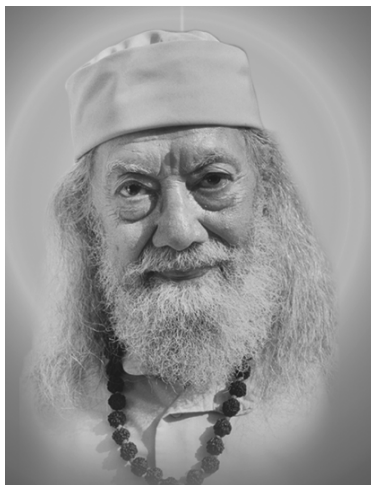
Rama with Sita and Lakshmana reached the banks of river Ganges. Near that place was the village of Guha, the leader of the tribal people, who was devoted to Rama. They crossed the river with the help of Guha. Here there is a beautiful description of how Guha found an excuse to wash

Rama's feet. Guha said he was afraid to let Rama in to his boat as by the touch of his feet a stone had turned into a woman and he could not risk that happening to his boat by the dust of Rama's feet. On this pretext he got Rama's permission to wash his feet. After crossing the river when Rama wanted to reward him Guha did not accept the gift saying people of the same profession do not charge each other. He said, "I take people across the river in my boat, and you take them across the ocean of Samsara." Pleased with

Guha's devotion, Rama blessed him to have more devotion.

On their journey Rama led the way followed by Sita and Lakshmana coming up in the rear. This is sometimes described as a simile. Rama as *Brahman*, Lakshmana as *jiva* and Sita as the *maya shakti*. Rama symbolizes God; Sita the creative power of God and Lakshmana symbolizes the embodied soul. In between the God and the individual is the creative power of God –the veil of nature. So the *jiva* cannot behold Rama completely.

(To be contd)



The Holy Punyatithi of Beloved Gurudev
Paramhansa Baba Hariharanandaji Maharaj
3rd December, 2010 Celebration will be observed in all Ashrams

PARI PRASHNA

What is God ?

God is all pervading, omniscient and omnipotent. He is in every human being. Having created the whole universe he created man and woman and he entered into His creation. He is hiding in the body of all beings and the whole universe. Everything is God. All human beings are born for God realization, because they are rational beings. Animals cannot realize God.

Is there God in form or is God formless ?

God is in form, without form and beyond all forms. If I look at you I am not looking at you, I am looking at the presence of God within you. I am not looking at the form; I am looking at the formless. Without the formless power of God in the body the body form is useless. Do not differentiate between the form and formless. Always integrate them and see that form and formless are one as the ocean and waves are one as the bulb and electricity are one and because of this union there is light. In reality

God is formless all pervading and cannot be perceived through the sense organs, so you have to go to the formless state. The journey to the formless state begins with the body form. Detach yourself from the body, sensation and mind and go to the formless state of meditation.

What is the difference between calmness and divinity ?

I usually say calmness is Godliness. When the mind is free from the tempest of temptation it brings calmness within. This calmness is the door to divinity. Calmness comes first and divinity second. Calmness is the first step and divinity is the second. If you want to experience divinity first become calm. Through conscious breathing and regulated breath, one can bring calmness into oneself. The ordinary mind is extrovert and restless but a spiritual mind is peaceful, loving and prayerful. When you meditate you can achieve calmness and through that calmness you can experience divinity.

VALUABLE VOLUMES



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

THE CHAKRAS

(From *THE UNIVERSE WITHIN*)

In Indian mythology among the trinity there is a god called Vishnu who has four hands. In each of his four hands, he holds a different object: a *chakra* or disk, a conch, a lotus and a mace. To protect and maintain our life energy, we need four things, each of which is symbolized by the objects Vishnu holds in his four hands.

The first of these objects is the lotus. The lotus is one of nature's most beautiful flowers. Lotuses bloom most profusely in muddy lakes and ponds. While their roots remain in the sticky mud, and the stem is submerged in the water, the flower itself remains above the water, aloof from its muddy surroundings. Our lives can be compared to the life of a lotus, which while dependent on the

mud and the water for sustenance, looks only at the Sun. The muddy riverbed can be likened to the material sustenance we need to survive in the world. The water is the love which is so essential for our growth, the emotional aspect of our lives. But neither material satisfaction, nor emotional support are enough if we are to truly flourish. Like the lotus, we must focus on the spiritual sun in order to maintain our purity and our beauty.

The second symbol Vishnu holds is the mace. The mace is a weapon used by ancient warriors for crushing their enemies. In the spiritual struggle, the mace represents the need to crush our ego and eliminate all our negative qualities.

The conch is the third symbol which Vishnu holds. The conch is a very difficult instrument to blow and therefore symbolizes thorough control over one's breath, which as I will explain later on, is essential to attaining inner peace. The second significance of the conch is in the sound it produces, which is the *nadabrahma*, the divine sound heard deep within during meditation.

The final symbol is that of the *chakra* or disc. The *chakra* symbolizes many things. In Vishnu's hand, the *chakra* spins constantly, therefore representing the endless wheel of time, or the wheel of life. In Buddhist literature, the *chakra* is denominated as *dharmachakra*, the wheel of morality. *Chakra* translated into English is the wheel. The wheel symbolizes movement, progress and evolution. According to the *Upanishads*, the body is the chariot, the senses are the horses, the intellect serves as the reins and the soul is the charioteer. The body chariot with its seven wheels or *chakras* is a special vehicle which helps us to grow and evolve.

Take the example of a car driving down the highway. Unless all its wheels are in good condition and are properly controlled, there is every likelihood of having an accident along the way. Whereas, if all the wheels are properly controlled the car will reach its destination safe and sound. The *chakras* in the body car need to be in good shape and under control in order to help us achieve our own goals.

Chakra can also be translated as disc, a weapon used in ancient times to slice through the enemy in battle. A yogi, through meditation and a conscientious lifestyle, can cut through all the obstacles in his life and reach the state of inner awakening.

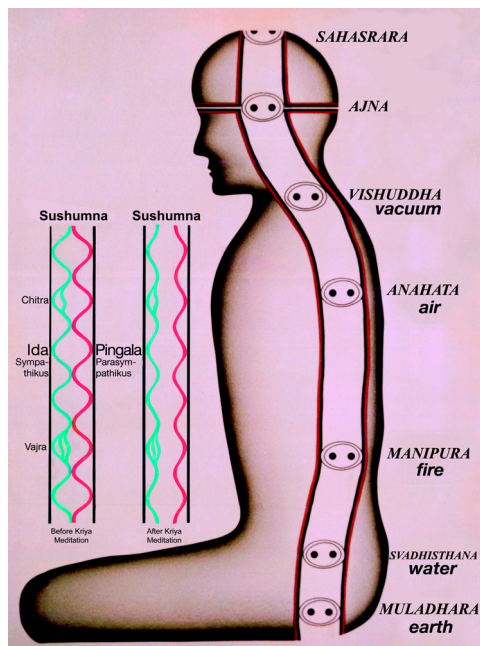
Chakras are the potential energy centers with a storehouse of strength, stability, knowledge, and love needed by each person. When these centers are seldom used, they become useless. Each human scientist, sitting in his corner of the body-car, should know the art of driving the life energy which brings evolution and growth.

A *chakra* can also be the potter's wheel, where many clay objects are formed with

different names, which are useful to human civilization. Each human life is full of creation through the *chakras* in the spine and the brain. Purposeful living, careful undertaking, and practical efforts bring success.

In this book, I will be focusing on the importance of the *chakras* within our own bodies. Each *chakra* represents certain human qualities and can be the cause of endless misery if left uncontrolled. On the other hand, by following the simple principles outlined in the following chapters, we can not

only understand the motivating forces which drive us to do what we do, we can control and direct those forces in order to achieve immeasurable and endless bliss. The sooner we understand that we ourselves contain the entire cosmos, that we have all sources of happiness within us, that we all ready possess all the objects of our desires, the sooner we can obtain the peace we seek. Rather than running endlessly after what beckons from without, we need to learn how to focus on the magnificent universe within.



THE INEVITABILITY OF DEATH

(From *The Changing Nature of Relationships*)

When we accept that relationships alter in the course of time, that they are not permanent or stand still, we are at peace. We must derive full enjoyment from each of our relationships, while they last. As we grow with understanding we can actually improve our relationships. But no matter how intense a relationship is, separation becomes imminent at any time. Death is inevitable but in essence it is just a temporary stage that opens the way to a new beginning.

When death knocks at the door we refuse to accept it, so we display an emotional personality, but we must accept what we already know. Relationships change because only the subject is eternal, everything else is temporary.

Since we have to live in a world that is constantly changing course, we should accept the temporal nature of all circumstances.

To accomplish this we need to develop the personality of a rational, discriminative, spiritually evolved person.

Never the spirit was born; the spirit shall cease to be never;

Never was time it was not; End and beginning are dreams!

Birthless and deathless and changeless remaineth the spirit forever;

Death has not touched it at all, dead though the house of it seems!

(Extract from the *Bhagavad Gita*)

A story in the Mahabharata examines our attitude towards death. As the five Pandava brothers wandered aimlessly in the forest they became really thirsty. There was no stream nearby so one of the brothers climbed up a tree and spied a lake at a certain distance. The youngest brother Sahadeva went to fetch

water but did not return. Then the fourth brother, Nakula went after him, and when he did not come back either Arjuna the great hero went to look for them. Time elapsed and when none of them returned Bhima, strongest among them, capable of killing lions and elephants with his bare hands, went in search of his brothers but met with the same result. Only then Yudhishtira, the righteous, the eldest of the Pandavas started to feel anxious. As he slowly reached the shore of the lake, he found the four bodies of his brothers lying lifeless on the beach. He was shaken with grief but struggled to maintain his composure and equanimity, and in this state of mind as he himself was about to drink from the lake, he heard a celestial voice coming from beyond, “Yudhishtira, answer me before you quench your thirst. If you fail to obey me you will meet the same fate as your brothers.”

Yudhishtira stood still. His name meant “One who is tranquil in all situations.” The celestial being, Yaksha, appeared in the form of a heron

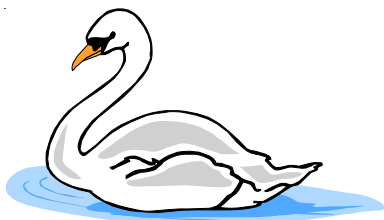
and a beautiful dialogue took shape between them. Yudhishtira was asked what the most surprising thing in the world was. After careful reflection Yudhishtira replied,

“What could be more surprising than the fact that everyday people die, at every moment, but those who are living, in spite of knowing this fact still believe they would live permanently.” At the end of this dialogue, Yudhishtira’s answers fully satisfied the yaksha and so the four corpses of his brothers were miraculously brought back to life.

Once we accept the impermanent nature of objects, and maintain a state of equanimity, we will gain full benefit from each relationship. Essentially we do not possess anything or anyone, not even our own body since it is a gift that only lasts a life span. In life it is important to be clear sighted, to maintain serenity without reacting instinctively or emotionally. Every experience is designed for our own growth. We should therefore be rational and discriminatory at every turn.

SWAN : SYMBOL OF DISCRIMINATION

(From *Mysticism of Religious Symbols*)



The swan is known as *hamsa* in Sanskrit. The swan is a beautiful big bird usually with white feathers. Hindu deities such as Saraswati and Gayatri are always associated with the swan.

The white color of the swan indicates keeping the mind peaceful and clean. The mind is usually restless and polluted with dirty thoughts and emotions. If we cannot clean the mind with sincere effort we cannot grow spiritually.

Swan can survive in all types of weather, a fact which speaks of accommodating and flexible attitudes in daily life. The swan loves to swim but no water can touch it. This speaks of inner detachment. The world is like an ocean, and we have to live in this ocean of the

world, but not sink in it. The swan floats and if necessary it can also fly above. That is the art of living in this world.

The swan has a special skill of separating cheese from the milk. It is a traditional belief that if a bowl of milk is given to a swan, it only takes the cheese from the milk and leaves the water behind. This signifies accepting the essence and leaving behind what is unnecessary.

The word swan in Sanskrit is *hamsa*. *Hamsa* is a short form for *aham sah-* which means, "I am he – I am united with God." *Hamsa* denotes exhalation and inhalation together. To be conscious of exhalation and inhalation is *hamsa sadhana*.

Another meaning of *hamsa* is the union of the body and the soul. *Ham* is the body and *sa* is the soul and when they are united they become *hamsa*. Only the yogis are aware of this.

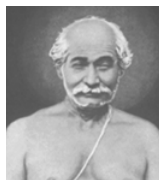


Teachings of the Masters

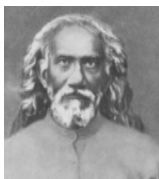
"It is not proper to unnecessarily mention the name of the guru. By this, he is belittled."

Mahavatara Babaji

"If the mind is always fixed on your guru and the soul on the name of 'Rama' (atma ram) you will hear the divine sound constantly and you will enjoy being in the secret chamber (Chorakothari) which is filled with spiritual treasure. It is immensely good for you to remain quiet and motionless in that inner chamber."



Lahiri Mahasaya



"According to Kriya Yoga one will surely reach the ultimate goal if one keep one's inspiration fixed on the ideal and one's attention completely absorbed in the soul."

Swami Shriyukteshwar

"To be unaffected the dualities of life, like pleasure and pain, loss and gain, praise and condemnation, heat and cold is the real proof of spiritual advancement."

Sanyal Mahasaya



"All successful men and women spend much of their time in deep concentration."

Paramahansa Yogananda

"The seed of devotion and faith is hidden in the heart of all. God company, spiritual discussions, and self-analysis are essential for the development of the plant."

Swami Satyananda



"Stay calm, but active and remain compassionately detached."

Paramahansa Hariharananda

"Prayer is the expression of one's love for God through the senses while in meditation all the senses are introvert."

Paramahansa Prajnanananda



BLIND LEADING THE BLIND

One late evening a donkey was walking down a street. It was getting dark and it was difficult for the donkey to see where he was going. The frightened donkey stood under the shade of the tree and was wondering what to do. Sitting above him on a branch was a curious owl. The owl looked at the donkey and asked, "Oh, Mr. Donkey why are you standing under the tree so late at night, where are you going?" "I have a long way to go to reach my home in the neighboring village, but I have a problem," said the donkey. "I cannot see very well when it gets dark." The owl said, "Oh! But I can see very well at night. I happen to be going that way too. I can show you the way." The donkey was happy to have a guide who could see.

The owl sat on the back of the donkey and the donkey traveled through the night under the owl's directions and was able to avoid many pit falls. However eventually the night came to an end and day light was beginning to break. Now instead of the donkey, it was the owl that could not see. But this owl was not willing to give up his role as a guide and further more the donkey that was able to see was still depending on the owl for guidance.

Continuing their journey the now blind owl told the donkey to turn left. When they did they both fell into a rapidly flowing river and were never seen again.

Message : We should accept others help when needed, but should never become dependent on anyone. Do not be blind when you need not be blind like the donkey did. Keep your eyes open to see what you are able to see without getting blind dependence. Also out of ego don't assume more than what you are capable of doing, like the owl in the story.

MULTIPLE PERSPECTIVES LIGHT, TRUTH AND WISDOM

GOD IS LIGHT. IN HIM THERE IS NO DARKNESS AT ALL. IF WE CLAIM TO HAVE FELLOWSHIP WITH HIM, YET WALK IN THE DARKNESS, WE LIE AND DO NOT LIVE BY TRUTH. BUT IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, WE HAVE FELLOWSHIP WITH ONE ANOTHER

1John 1:5-7

LEAD ME FROM FALSEHOOD TO TRUTH, FROM DARKNESS TO LIGHT AND FROM DEATH TO IMMORTALITY

Brihadaranyaka Up1:3:28

SEATED IN THIS BEAUTIFUL AND GREAT CHARIOT YOKED WITH WHITE HORSES ONE CAN SEE WHITE ILLUMINATION ALL OVER IN THIS BODY CHARIOT.

Gita 1:14

YOU ARE ALL THE SONS OF LIGHT AND SONS OF THE DAY. WE DO NOT BELONG TO THE NIGHT OR THE DARKNESS.

1Thessalonians

WITHIN THE EFFULGENT LIGHT OF SAHASRARA, IS REVEALED THE ONE, THE ABSOLUTE. IT IS LUMINOUS PURE CONSCIOUSNESS, AND THE LIGHT OF LIGHTS. IT IS THE SUPREME REALITY THAT THE MAN OF MEDITATION REALIZES.

MundakaUp2:2:10

ATMA-VIDYA-

PURSUING SELF-KNOWLEDGE

FROM THE UPANISHAD

Then Asvalayana approaching the guru and addressing him as the Lord said, “O Lord! Teach me the highest knowledge of self or the metaphysics that is always resorted to by the wise and practiced in privacy by which they achieve the supreme state.”

(KAIVALYOPANISHAD
Mantra 1)

Commentary

Asvalayana is the name of the rishi. *Aasvalayana* means, one who does not wait till tomorrow, one who does not procrastinate or postpone. A true spiritual seeker should seek divinity in every breath in every activity. Future is uncertain. This moment is in our hands. Asvalayana remains in the present and makes use of it. This is the quality of a sincere seeker.

Who is really the guru in you? The first guru is your

mind. It can help you or misguide you. Mind can sometimes be confused. The guru of the mind is intellect and above your intellect is the soul and above that is the God. The ultimate guru within is God.

How should one approach the guru?

The Bhagavad Gita describes how one should approach the guru. To know that (self knowledge) three requisites are given – humility, to ask not out of ego but to learn and know, and ready to serve.

It is further said one should go to the guru carrying firewood. This is again symbolic. The firewood is the disciple and guru is the fire. The firewood should be dry to be able to catch fire. The disciple should be without ego or vanity to be able to grasp the fire of knowledge from the guru. One should go with readiness to learn. The guru should not only have the knowledge but also the

proficiency in imparting that knowledge to the disciple through proper method of teaching. This is the *gurusishya parampara*.

So approaching the guru Asvalayana asked. “O Lord, teach me the knowledge of self or the metaphysics, the highest knowledge that is always resorted to by the wise and practiced in privacy by which they are rid of all the sins very soon.”

Why is it the highest of all? All other bodies of knowledge except *brahma vidya* are limited and incomplete. The more you know there is much more to know. That is why the research in other subjects goes on always ending in incompleteness.

Those who are wise practice it all the time. How can you practice all the time? At all times whatever you may be doing, be in God consciousness.

When you are working with your computer or cooking or talking, the work is visible. But only you, the guru and the God know what your mind is engaged in. So let your work be visible but let the mind be in God, hands in the world and head in the God. Do all actions with the mind in god – that is how one can practice all the time. By practicing this they will be rid of all the sins very soon.

To forget God and one’s real nature is the biggest mistake. One who is in God consciousness is always ascending. To be in truth is the ascension of Christ. By this the wise attain the indwelling self who is eternal and is present in the three periods of time.

From the question of Asvalayana, we see that the goal of the student is clear and he is properly qualified and there is a teacher to help.

“Supreme love is to see God in all and all in God.”

AUGUST 10, 2010 - A SPECIAL DAY

THE BIRTHDAY OF

PARAMAHAMSA PRAJNANANANDAJI

“True seekers on the spiritual path should try their utmost to change their lives with sincere practice, more love, and no ego. We should constantly strive to experience oneness; for, in truth, we are all one body. Can we not make this our goal? Time passes very quickly: day by day, month by month, year by year. Thus make the best use of every single breath and remember that breath is God. If you forget your breath, do not give up hope. As Gurudev would say, “practice, practice, practice” that is how we reach perfection.

When celebrating a birthday, we do not need sweets; we need sweetness in our lives – sweet words, sweet looks, sweet activity, and goodness. When celebrating a birthday, we do not need flowers; we just need the flower of our hearts, the flower of our thoughts — good thoughts, good hearts. In celebrating a birthday, we

do not need candles; we need the light of our life, and, in turn, then make our life the light that we give to others — from one burning candle many candles can burn. If our lives are illuminating God’s love, then our lives will be beautiful for us as well as for others by our presence.”

– Paramahansa Prajnanananda

We are deeply grateful to Gurudev Baba Hariharanandaji for giving us the precious gift of our divine master Paramahansa Prajnananandaji. He stands before us as a living example of our own divine potential. He is a brilliant polestar whose radiant love and wisdom illuminates every aspect of our being. The spiritual path is very slippery, full of pitfalls, and steep; thus only one who has made the journey can be a worthy guide. How fortunate we are to have such a guide on our journey back to God.

One cannot begin to comprehend the sacrifice and

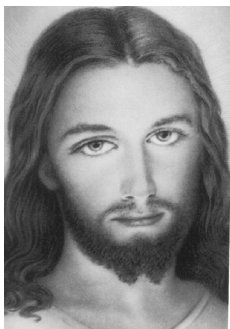
unconditional love that is required to maintain our Master's busy schedule, a pace which he has willingly endured for so many years. He is indeed a messenger of God; carrying out his mission with precision and perfection. No doubt he leaves us in awe, and we humbly thank God for his life.

So on this auspicious day, let us honor Paramahansa

Prajnanananda's life by meditating more sincerely and bringing more love and peace into our lives and the world around us. Let us dedicate our lives to God and the Masters, and let us firmly resolve to follow in his footsteps.

May the blessings of God and the Masters be upon us all on this special day.





TEACHING OF JESUS

Christmas Dec, 25

Then said Jesus unto him,
“Put up again thy sword into his place:

For all they that take the sword shall perish with the sword.”

Mathew 26:52

In spiritual life, the sword represents discrimination, the ability to judge what is good and what is bad. The sword of discrimination is useful up to a certain point. But when a seeker is merged in Christ consciousness, there is no need for a sword. Sword is useful when we are alone with negative thoughts. The sword should destroy these enemies. A person truly living in the presence of Christ, however, no longer has need for this tool. Thus Jesus said to keep the sword in its place.

Temptation is not good. The sword is necessary to kill

the temptation. When you continuously focus on the soul center, the sword is obsolete. The sword implies a sharp, perceptive mind. “No sword” means “no mind”; freedom from egotistical thoughts.

If you elaborately study the gospel of John 18:10-11, you will find the beautiful message of Jesus.

Jesus rebuked Peter when he wounded the high priest’s servant “No you should not do that. I have never taught you violence; I have never taught you jealousy. I spoke only of love; why have you done this?” He healed the servant’s ear. Literally this teaching means that violence only breeds violence. Jesus and his disciples have seen enough jealousy, bloodshed and violence. That is why the message of love, compassion and forgiveness is so significant.

HARIHARANANDA BALASHRAM

Far from the hurry and worry of modern life, in a quiet solitary corner of the hamlet of Arua, the seed for a visionary educational project has been planted. Hariharananda Balashram is the dream child of His Holiness Paramahansa Prajnanananda whose love for children has translated this dream into a reality. The school is named after his beloved Gurudev, Parampujya Baba Paramahansa Hariharananda.

Guided by a commitment to excellence, Hariharananda Balashram provides an ideal environment in which students get a change to develop their innate abilities to their full potential.

OBJECTIVES

- Upliftment of the underprivileged
- Value Based Education
- Developing good citizens
- Vocational Training
- Community Living

SELECTION OF CHILDREN

The children are selected by the Mission's assessment team who visit the poor villages

and slums of cities and conduct a thorough investigation into the socio-economic background of the children's families and select the poorest of the poor children. Some of these children are orphan or semi-orphan. All of them hail from destitute families.

CURRICULUM

The school follows the CBSE system of education.

EXTRA CURRICULUM

The school is a center of the Pracheen Kala Kendra Institute, Chandigarh University and imparts classes in Odissi Vocal, Odissi, Dance and Tabla. Value education classes are taught by the monastic disciples of the Mission.

CAMPUS

The school campus spreads over 10.7 acres of land. Extensive construction has been undertaken in the past years and continues today. In the main campus, two school buildings house the class rooms for Nursery KG classes and Standards 1 through 10, respectively. The Nursery and KG students live in a separate residential block. The boy

students of Standards I through III and the girl students live in the Girls Hostel which is located in the main school campus. The boy students live in the Boys Hostel which is located in a separate campus. A common dining hall and kitchen is located centrally in the school campus. There are three staff quarter buildings in the main school campus and two staff quarter buildings in the boys' hostel campus. A third campus houses the cowshed and workmen's dormitory.

STAFF

The school is well equipped with teaching staff who take care of the academic progress and hostel staff who care for the children in the hostels.

FOOD

The students are fed a handful of sprouted grams at 5:30 a.m. to get them started for the day. Breakfast is served at 7:15 a.m. before the school begins. Lunch is served at 12:30 p.m. During morning school, breakfast & lunch times are changed a little. After their evening play, light snacks are served at 5:10 pm before their evening classes. Dinner is served at 8:00 PM after the evening classes.

MEDICINE & HEALTH CARE

H a r i h a r a n a n d a Balashram provides complete health care to the students at no cost. In consultation with the Chief District Medical Officer of Kendrapara District, vaccinations and prophylactic medicines are provided to the children based on their age group. Minor ailments are treated by a qualified Homeopath who visits once every week. A Pediatric specialist also visits the school once every week. Minor cuts and injuries are treated at the local hospital in Pattamundai. Major health ailments are referred to S.C.B. Medical College, Cuttack and Shishu Bhavan, Cuttack and are coordinated by Prajnana Mission's Hariharananda Charitable Health Center at Jagatpur, Cuttack. Hariharananda Charitable Health Center also conducts special health camps including dental camps at the school to deal with the ailments of the children. Major procedures are carried out at private nursing homes after obtaining due consent of the parents/legal guardians.

AROUND THE WORLD

INAUGURATION OF KRIYA VEDANTA GURUKULAM The Midwest Ashram at Joliet Ill.USA Guru Purnima, July 23-25, 2010

Acharya Shankara of ancient times, made a significant contribution to enrich the spiritual life of common man, by the establishment of a seat of learning in each of the four directions in India. Along the same lines in the modern times, in year 2009, Paramahansa Prajnanananda, the current spiritual leader of the Kriya Yoga International, announced the plans to expand our spiritual activities by opening four regional Gurukulams in USA. It was an auspicious moment of great joy. The proposal was met with great applause and much enthusiasm and the dedicated hard work of the disciples under the guidance of the Master has resulted in the founding of Kriya Vedanta Gurukulam, our new ashram at Joliet, Illinois a suburb of Chicago.

What is Kriya Vedanta Gurukulam?



Kriya means “work is worship,” Vedanta means “path of knowledge,” and Gurukulam refers to a residential center for learning with the teacher. Thus, the Kriya-Vedanta Gurukulam (Midwest) is a retreat where one strives to live by the principles of spiritual life in order to realize the joy of the Divine.

K r i y a - V e d a n t a Gurukulam (Midwest) - A Temple of Harmony, will be a place of nonsectarian worship dedicated to all the religions of the world, where people of different faiths may come

together for worship and study. The philosophy is based on the universal teachings of Vedanta and the universal teachings of Kriya Yoga as taught by the unbroken lineage of Kriya Yoga masters, starting from Mahavatar Babaji Maharaj through to Paramahansa Hariharananda and Paramahansa Prajnanananda.

The mission of the Kriya-Vedanta Gurukulam (Midwest) is to become a productive, regional community and family center. Emphasis will be on building an extended community of individuals who want to dedicate their lives to selfless service and create an environment of love and harmony. Specifically, the Gurukulam (Midwest) will provide opportunity for Midwesterners to learn and practice Kriya Yoga and gain knowledge of Vedanta philosophy. Daily and weekly gatherings of the larger spiritual congregation will allow seekers to worship together, evolve, and plan and finance community and worldwide outreach programs.

Since Kriya Yoga is a universal spiritual platform

emphasizing the common truths taught by all religions, understanding between religions of the East and West will be promoted. Interfaith seminars will provide a forum for those walking all spiritual paths to exchange ideas and work together to enhance Midwestern communities through charitable and educational programs. Focus will also be on the spiritual needs of children and parents in the community. Classes will cover topics relating to spirituality, yoga, values, and life skills. Adult educational programs and children's Sunday school and other programs will be possible. During the year there will be various children's camps and meditation and Vedanta retreats for adults. Resident monastics will be able to travel to regional centers every month instead of only once or twice a year.





Inauguration of the Kriya Vedanta Gurukulam by Paramahansa Prajnanananda on the 25th of July, 2010, coincided with Guru Purnima, a day dedicated to the spiritual Masters, to remember them and their eternal teachings. We celebrated this auspicious event with a three day program of traditional fire ceremonies, worship and meditation, There was a Sadhu Satsang where monks of different organizations shared their views on spirituality in modern times. An inspiring interfaith dialogue “Many faiths, one community” had

representation from Hindu, Muslim, Christian, Sikh, Zoroastrian, Buddhist and Jain faiths. Cultural programs of renowned artists of devotional music and dance thrilled audiences.

Swami Atmavidyananda Giri and Brahmacharis of Prajnana Mission and several Yogacharyas of the lineage participated. Over three hundred people, both Kriyavans from several Midwest centers and members of the community attended the festivities. It was a celebration of great joy and harmony.

INDIA

Paramahansa Prajnananandaji in Residence

Hariharananda Dhyana Mandir, Opening of another New Ashram



According to cosmic astrology, June 21st is the day of Summer Solstice, the longest day of light in the northern hemisphere. 21st June 2010 is also the day of Ganga Dusshera - a holy festival celebrated on the tenth day of the month of Jyeshtha. It is believed that the 'Gangavataran' (the descent of the holy river Ganga) took place at this time.

On this auspicious day, under the auspices of Prajnana Mission, a new ashram, Hariharananda Dhyana Mandir, was inaugurated by our beloved Paramahansa Prajnananandaji at Beltala, Pattamundai a small town 3 - 5 km from our Hariharananda Balashram. This

is another great step which facilitates the spread of the philosophy of Kriya yoga and disseminating the teachings of Gurudev Baba Hariharanandaji.

The Inauguration was a three day event, June 20-22 that included a Nagar Sankirtan with a life size picture of Pujya Gurudev taken in procession through the streets of Patamundai town and villages. Thousand of devotees took part in this huge procession with lots of love and dedication.

Meditation, special worship and havan were performed by the Brahmacharis of the Ashram in the holy presence of beloved Guruji Paramahansa Prajnananandaji. Many distinguished sadhus and saints including Pujya Rabinarayana Das babaji of Karamala Matha, Pujya Babaji Chaitanya Charana Das Maharaj of Bhagavat Ashram, Puri, Pujya Asimanandaji Maharaj of Ramnigameswar temple, Cuttack graced the occasion to give their message and blessings.

Other Programs

During the residence of Prajnananandaji the following programs were held.

11-16 of July Annual Youth Orientation Program was held at the Gurukulam.

July 11 Kriya yoga intensive camp was held at Cuttack.

July 18 – Kriya yoga intensive camp was held at Bhubaneswar

July 13-21 Ratha Yatra - The Gurukulam took an active part in the seva programs at the Ratha Yatra of Lord Jagannath.

July 23- 25 - Hariharananda Gurukulam celebrated the Guru Purnima with a Guru Purnima Seminar.

In addition several Initiation programs were conducted in different parts of Orissa and also in Lucknow, Allahabad, Gwalior, Ujjain, Bhopal and Indore by monks and acharyas of Prajnana Mission.

Balashram Foundation Day

Balashram celebrated its 6th foundation day on the 29th of July, 2010 in the presence of the founder Paramahansa Prajnananandaji and Swami Shuddhananda Giri of Prajnana Mission. The chief guest was Dr. Pranabandhu Tripathy, former joint secretary of University of grants commission.

Speaking on the occasion Swami Shuddhananda Giri emphasized that the goal of the school is primarily to educate the children in human values to become good future citizens, than making them doctors, engineers just capable of earning a living.

The Chief Guest, Dr. Tripathy expressed his happiness in seeing the children leading a very happy life and given all necessary things for right education and growth. He lauded the Balashram project, as one of the noblest projects undertaken by Prajnana Mission under the direction of Paramahansa Prajnananandaji and blessed the children to have a bright future.

Paramahansa Prajnananandaji gave his blessings to all the children and members of the Balashram family. His inspiring message to the children was to be truthful, to be hard working, to be obedient to teachers, to study well and become good human beings.

The program concluded with a beautiful cultural program by the children and a prize distribution for the academic and sports activities of the year.

New Health Activity of Hariharananda Charitable Health Centre at Hariharananda Balashram

On August 10, 2010, the birthday of our beloved Baba Prajnananandaji, Hariharananda Charitable Health Center, managed by Prajnana Mission inaugurated a Village Health Project (VHP) by opening up a charitable health centre at village of Arua, PO- Kadaliban, Dist- Kendrapara, Orissa for the students and staff of Balashram and for the deprived section of public of the nearby villages.

Initially this project will function from the Hariharananda Balashram premises on a weekly basis. Free outpatient treatment & medicines, ambulance service and health awareness programs will be provided to the community by the doctors and the paramedical staff of the health centre. Plans to add facilities for pathological investigations, immunization programs, and mobile health care services are underway. Future plans also include building a new facility close to

Balashram and increasing the number of working days.

With the support of many devoted souls and the grace of God and Gurus we hope to achieve our mission of **“FREE HEALTH CARE FOR ALL”** regardless of income, social or economic status.

EUROPE

Retreats with Paramahansa Prajnanananda

August 21-30 Sterskel, Holland

August 31-Sept 6, Tattendorf, Austria

November 4-8, International Retreat, Frankfurt

USA

Retreats with Baba Prajnananandaji

Homestead Fall Retreat Sept 17- 23

Foundation Day –Sept 23

SOUTH AMERICA

Retreats, Initiation and Intensive programs were held in Columbia with Swami Atmavidyanandaji from August 12 through August 22nd.

AUSTRALIA

Initiation programs were conducted in Perth, Sydney and Canberra from Sept 17-29th.

BOOKS AND PUBLICATIONS

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

For India

www.prajnanamission.org

For USA

www.kriya.org

For Europe

www.kriyayoga-europe.org

NEW BOOKS RELEASED

- Pebbles from the Pond, Timeless Wisdom Tales
- Divine Instructions – Shikshashtakam of Shri Chaitanya Mahaprabhu
- Shri Guru Gita
- Transformation of Art – The path of St. Francis
- Expression of Love – Prayer and Meditation
- Paramhansa Hariharananda – A Life & Legacy in Pictures
- Each human body is Bhagavad Gita (New Edition)
- Kirya Yoga Pathway to Soul Culture (New Edition)
- Universe Within – (New Edition)

Visit our web site:

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