

Sthita Prajna



Guru Vandana

*Hridambuje karnikamadhyasamsthe
Simhasane samsthitadivya-murtim
Dhyayedgurum chandrkalaparakasham
Saccitsukhabhishtavaram dadhanam*

One should meditate on the divine form of the guru, seated on the throne in the center of the lotus of the heart, emanating light like the full moon that is capable of bestowing the bliss of eternity, consciousness, and desired boons.

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FROM THE EDITORS :

“Human life is a gift from God. We the children of God have great potential divinity. Through selfless service our hearts will open, the bud of life will blossom, and we will be worthy children of God.”

Paramahasa Prajnanananda

In this issue “Message of the Master” reminds us that we are the children of God and how without divine love, meditation is not really meditation.

In “Prajnanavani”, Paramahansa Prajnananandaji talks of the power of speech and of communicating in silence.

Rama Katha takes us to the introduction of Ravana’s lineage as the story proceeds to introduce his character.

Pariprashna answers questions on the concept of avatar or incarnations.

Kaivalya Upanishad, our series on Self Knowledge emphasizes on concentration, purity of mind and complete trust in God, as the key factors for gaining Self Knowledge.

Relevant excerpts from some of Paramahansa Prajnananandaji’s seminal works, The Universe Within and the Changing Nature of Relationships, continue elaborating on chakras, and the body that we live in.

Practical Spirituality features reflections on the need for laying a proper foundation and remaining still in order to truly move forward.

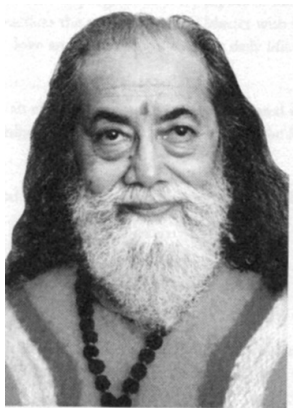
Baba Prajnananandaji has been travelling tirelessly with programs and retreats around the world. The ever growing worldwide community of Kriya Yoga followers has resulted in programs and retreats held in new countries. We have details of a first retreat in Dubai and the first programs in Hong Kong, China, and Kuala Lumpur, Malaysia and a fund raising campaign for an ashram in Sao Paulo City, Brazil.

As a part of celebrating the 150th year of the initiation of Lahiri Mahashaya, we bring you the news of the pilgrimage in India that follows the sacred path of the Kriya Yoga masters on their way to spreading Kriya Yoga worldwide.

Hope you enjoy this issue and those to come.

MESSAGE FROM THE MASTER

God's Love



In Genesis it is said that God made man and woman in his own image. God thought about how he would create a human being. If you study Upanishads thoroughly you would know more about creation. The Creator created us so perfectly and rationally – He even provided us eyelids to protect our eyes and countless number of hairs in the nose so we would not be inhaling harmful dust.

Remember God's love. Without love everything is useless. Without love your meditation is not really meditation. Love Him and honor his love since he is kind to you. This Opportunity is not to be passed by. The more spiritual

treasure you can earn, the more you will gain. Do not waste your precious time. The more you spend time in good company, the better it will be for your spiritual growth. Take divine power from me. You are the living power of God. I feel the love of God in you, as well as from you, and receive that pure love. Saint Paul, who did not know that he had the marvelous power of God within him, changed himself in just a moment's time. Look at the lives of Peter, Bilvamangala, Girish Ghosh, and Ratnakara. In a moment's time Ratnakara changed from being a murderer to being sage Valmiki, the author of Ramayana. The power of God is always there, but it is

covered and insulated. Your task is to remove the insulation. When you feel that you are dead, then your body will be reborn and you will be merged in holiness.

It is not enough to just chant, “Rama, Rama, Rama.” You are to feel that you and He are one. Watch the *atmarama*, the Soul as Rama

in your whole body. That is what you have to perceive, conceive and realize. Pray sincerely.

Try again and again. The more you practice the more it will make you perfect. You are to watch and see that what you think comes from you, does not come from you, but it comes from God.

DATES TO REMEMBER

- July 3 : RathaYatra of Lord Jagannath
- July 15 : Guru Purnima
- August 10 : Birthday of
Paramahansa Prajnananandaji Maharaj
- August 21 : Janmastami, Birthday of Lord Sri Krishna
- September 1 : Ganesh Chatruthi, Birthday of Lord Ganesh
- September 27 : Navaratri begins

PRAJNANAVANI - THE VOICE OF WISDOM

TALKING IN SILENCE



*citram vatatarormule vriddha sishya guror yuva
gurostu maunam vyakhyanam sishyastu chinna samshayaha*

Sitting at the base of a banyan tree a young Guru is surrounded by old disciples. The Guru is teaching through silence and the doubts of the disciples are dispelled.

Dakshinamurty Stotra

We talk about many things day and night and we talk using our tongue. With the help of the tongue sound is created and this sound is a means of communication. Talk is the secretion of words through the letters. Every talk comes from the mouth because of the soul i.e. the presence of God in the body temple. But ordinarily, people do not realize the inner significance and the power of speech.

The Power of Speech

Due to wrong expressions, relationships are affected. To establish proper understanding the talk should be full of love, purity and truthfulness. Even while speaking the truth, one should be careful not to hurt others. That which is pleasant may not be truth and that which is truth may not be pleasant all the time. The successful person is one who

can use the tongue carefully. The tongue regularly slips. The slip of the tongue can cause conflicts, quarrels and unhappiness. Avoid the slip of the tongue. It is important to be aware of to whom, what, where, when and how you speak. Be conscious of each word that proceeds from the tongue.

In India, the power of speech is considered as the goddess Saraswati. A prayer to Saraswati says,

*sa me vasatu jihvagre
veena pustaka dharini
murarivallabha devi sarva
shukla Saraswati.*

“O Mother Saraswati, Please reside on the tip of my tongue. You are holding a *veena* (a string musical instrument) which produces sweet melodious music and a *pustaka* (a scripture). Let my talk be like the sweet music of *veena*, inspiring and soul elevating like the *pustaka* representing truth.”

Somewhere it is said a bullet kills only once but a word can cause pain repeatedly. Get a good control over your tongue.

In the *Gita* the entire first chapter and ten verses of the second chapter is mostly the

talk of Arjuna. Arjuna spoke in emotion and depression. After expressing himself he became very silent. When Arjuna became silent then Krishna started teaching. For the rest of the book it is mostly the teaching of the Lord with an occasional question from Arjuna.

What is Silence?

We talk not only through the external sound but also through the silence. We talk with the mind. Mind can speak a lot. This talk with the mind is also equally dangerous. Many types of thoughts come to our brain. People commit mistakes through the body and the senses. The mistakes committed through the mind are more powerful than those done with the body. For a crime that is committed through the body there is the law of the land, which punishes such activities. So people are careful about it. But be careful of the thought. Thoughts are very powerful. A thought can change or transform a life.

External talk is for communication. The talk of the mind is for your own transformation. Only when Arjuna could stop talking with

the mouth as well as the mind he could listen to the talk of the Divine. In the silence of the mind divinity manifests. In the silence of the life, realization comes. In the temple of silence, God talks. Paramahansa Yoganandaji was always singing “In the temple of silence, in the temple of peace; I will search Thee, I will love Thee.....” Even when we are in a temple praying, we do not stop talking through our mouth.

The Voice of God

In prayer, we talk with God. In meditation, God talks to us. What is God’s talk? When one enters into real meditation, in the inner temple of silence, one hears a continuous divine sound. That is the voice of God. That is the whisper from eternity.

In Sanskrit silence is *mauna* and mind is *mana*. *Mauna* and *mana* are very similar sounding words. In the Bhagavad Gita while talking about manifestation of Divinity in the 10th chapter the Lord said :

maunam chaivasmi guhyanam
(Gita X-38)

“Among all the secret knowledge, I am the Silence.”

What does it mean? To find the hidden treasure in you, Lord said you have to enter the state of silence. Be silent externally and internally. Practice it. Every day allot some time for silence. Spiritual masters gave these disciplines for self-control. Through understanding and analysis accept some disciplines and follow them. Without discipline spiritual progress is a dream.

To get control over *mana* i.e. mind the easiest way is *mauna*, which is silence. You may ask, “We live in society and family. Can we practice silence?” Why not? I can give a personal example from my own life. When I was 12 years old I was reading the books of Mahatma Gandhi, his complete works. Inspired by his example I decided that every Sunday I would observe silence. I did not eat or drink anything except water and did not talk. I continued this practice for a long time, for fifteen years, and once my family members knew that I was firm in my resolve, they respected my resolve. In the beginning my brothers tried to tempt me with food but they were not successful. Later when I was working I kept a

few hours a day to be silent.
On many holidays I did not talk.

There is a beautiful
prayer called *Dakshinamurti
Stotra*, which describes how a
Guru is teaching in silence.

*citram vatatarormule
vridha sishya guror yuva
gurostu maunam
vyakhyanam sishyastu china
samsayaha*

Sitting at the base of a
banyan tree a young Guru is
surrounded by old disciples. The
Guru is teaching through silence
and the doubts of the disciples
are dispelled.

Our body is a tree. It is
compared to a banyan tree. The
banyan tree lives very long and
is a very large tree sometimes
spreading over several acres of
land. But it has a very tiny seed.
Each human body similarly has
immense potential to grow. The
heart can be made so big as to
encase God within it. We can
expand to be one with the
formless infinite God. The seed
is tiny. The breath that supports
the human life is very small.

The *Gita* says,

urdhvamulam

adhashakham.....

(*Gita XV-1*)

In the body tree the roots
are above. Near the root of the
tree the Guru and the disciples
are sitting. Who is the teacher?
The teacher is within you. You
are the teacher of your own
self.

The Vedic Sages teach:

atmaivagururekam

This means, you are your
own teacher. Why is the
teacher described as young?
The soul is always young. Body
can be old. The body has a
beginning and an end. When
you identify yourself with the
soul you are always young. The
disciples are the mind, intellect
and the ego. Mind collects
experiences. Mind ages.

Through the silence the
Guru is teaching. His hands are
showing the *jnana mudra* i.e.
the index finger is touching the
thumb keeping the other three
fingers apart. The *jnana
mudra* represents five aspects.
The three fingers represent the
three qualities of *sattva*, *rajas*
and *tamas* and the index finger
represents the ego and the
thumb represents the soul or
God. With ego you cannot reach
God. So the index finger is bent
low so it can reach the thumb.
This is expressed silently

through the *jnana mudra* and the disciples understood.

Silence is a golden principle. External silence leads to the silence of the mind. Mind means many thoughts. Concentration is one thought and meditation means no thought.

The *Gita* avers,
*sa shantim apnoti na kama
kami*
(*Gita II-70*)

This means restless mind burdened with desires cannot be the source of happiness.

If you want peace and joy, you should have control over the mind. The *Bhagavad Gita*

is *yoga shastra*, the scripture of Yoga and meditation. It is a practical guidebook of spirituality. Practice silence externally and internally. Let there be peace in every breath, look and thought. Once Swami Shriyukteshwarji said, "Dumbness is not spirituality. Proper expression of truth through your talk will help others to be elevated in their own spiritual life."

In society we have to talk. Talk cautiously and carefully. Do not abuse words or talk. Talk with love and understanding.



Program at Brazilia with Swami Atmavidyanandaji

A SPECIAL YEAR IN THE HISTORY OF KRIYA YOGA

A MESSAGE FROM BABA PRAJNANANANDAJI

Loving and Divine Ones,

God Bless you all. I am praying for all of you.

This is a special year in the history of the Kriya Yoga movement in modern times. In 1861, one hundred and fifty years ago, Shri Babaji Maharaj, a great yogi and deathless master, initiated his chosen disciple Shri Shyamacharan Lahiri Mahasaya into the sacred path of Kriya Yoga in the cave of the Himalayas near Dunagiri, Ranikhet. This year brought a turning point in the path of spiritual evolution of humankind.

Shri Lahiri Mahasaya, a house holder yogi, through the infinite grace of the great Guru Shri Babaji Maharaj, shaped his life not only for his own spiritual enlightenment, but he also assumed the role of a guru preceptor and guide for countless people. He became a role model for people of this modern time. He was a loving father of five, worked hard to maintain his family, and the door

of his home was always open to seekers. He was in favor of education for women at a time when there was no scope for them. He personally taught his wife to read and write. He was always charitable, helping people in whatever way he could.

His life teaches us that spiritual life is not the monopoly of monks and renunciates, but is possible for each and every human being. His teachings, his writings and practical instructions on Kriya Yoga have been a guiding force in looking at life from a new perspective and to understand the scriptures in a practical way.

He taught :

Self realization is God realization. Look into yourself and know yourself.

So long as you have not reached your destination, keep practicing Kriya with an attitude of surrender, leaving all doubts, mistakes and fears aside.

He who practices this immortal kriya followed by many saints and sages can never be at a loss. This prana karma is eternal.

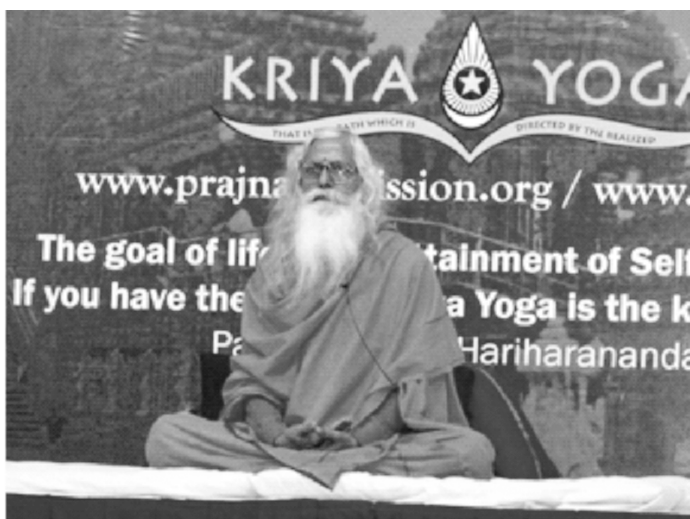
The world is a propitious field for sadhana. You can get everything even

while leading a worldly life and God can be realized through Kriya even while leading a worldly life.

If you call out sincerely, He will come.

Let his blessings be on the entire humanity.

With Love
Prajnanananda.



Swami Samarpananandaji at the Hyderabad Program

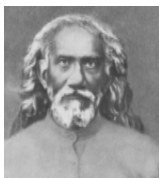
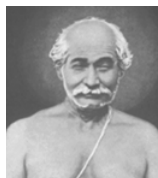


"It is not proper to unnecessarily mention the name of the Guru. By this, he is belittled."

Mahavatara Babaji

"There is no work without desire. Work which is duty bound is also born of some desire."

Lahiri Mahasaya



"Men of wisdom are neither deluded nor haunted by the spectre of birth and death. One should, without being inordinately confused by the words of wise men, follow strictly their methods of Kirya."

Swami Shriyukteshwar

"The purpose of breath-control is to keep the body and mind free from negative vibrations."

Sanyal Mahasaya

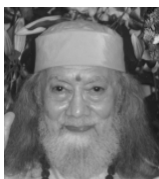
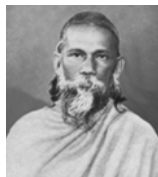


"Behind the light in every little bulb is a great dynamic current; behind the weaves, vast oceans, and behind the individual lies the Supreme Spirit."

Paramahansa Yogananda

"Never accuse others of their mistakes. If a person has only one good quality out of 100 then try to see that good one not the 99 bad ones."

Swami Satyananda



"When your breath becomes very feeble, then you are really practising Kriya. You are established in truth."

Paramahansa Hariharananda

"A true Guru is humble, always God conscious always ready to forgive and guide with love and compassion."

Paramahansa Prajnanananda



BIRTHDAY OF PARAMAHAMSA PRAJNANANANDA

August 10th marks the birthday of our beloved Baba Prajnananandiji. Baba continues to travel and teach tirelessly around the globe. Training of the increasing number of ashramites, the increasing number of ashrams around the world and the increasing number of publications have all added more responsibility and more work. His vision and determination to carry on the work of Gurudev and the great lineage of the Masters, has resulted in this tremendous progress and the smooth functioning of all the ashrams around the world.

After years of teaching and training us Baba asks us to look within and judge our own progress. His emphasis is on real transformation. "Time is passing away", he reminds us, "both for me and for you. What is the real change in you, not just in the presence of the teacher when you come for a program but on an everyday basis? The presence of the gurus is everywhere. Are you living each day in the presence of the gurus? Just coming to the programs and listening to talks does not give real



transformation. The real change comes through understanding the teaching and putting it into practice."

On the auspicious day of the birthday of our great Master, let us introspect and see for ourselves what our transformation is and try to be better and better. This is the real tribute one can pay to the loving guru who has given us everything.

All ashrams and centers across the world will celebrate the special day wishing Baba a happy and healthy birthday and praying to God and Gurus to give us the ability to follow in his footsteps.

PRACTICAL SPIRITUALITY

THE STAIRWAY TO HEAVEN

Jyothi Bathina

We finally bought a house this year. It took us three years after moving to California's sunny central valley before we felt sure enough and settled enough to actually invest in a home of our own. For years now, we have been renters, moving from neighborhood to neighborhood, city to city, like traveling nomads, with no roots or real sense of permanence. We have moved into apartments, unpacked, filled the cold empty spaces with our things, and just a year later, have left those once again empty rooms behind.

But now, we have decided to stand still for a while, to put down some roots, to gain a sense of stability. Admittedly, it took some getting used to. This idea that we should stop moving on; that we could actually thrive while remaining static is a difficult one to adjust to. After all, isn't life about change, about movement, about growth? Isn't the flurry of packing, unpacking, new places, new faces, indicative of progress? To me, for many

years, it has been. Each new move brought a new phase of life with it, each new job a move upward. At first, I was frightened by the sense of commitment and even stagnation that I equated with being still. Did this mean that I was no longer growing as a person, either personally or professionally? Did my willingness to settle down mean I was slowing down, giving up, settling for less? These are the questions I wrestled with before finally signing that contract and putting money down on a house that didn't yet exist.

I have to say, despite all the misgivings, it is exciting to buy a piece of property, to see the model home and imagine what our own would look like. It is fun to pick out tile and carpet and countertops, to decide what trees will go in the front yard and what kind of wood we want for our kitchen cabinets.

But none of it was real to me until the day they called and said the property had been chalked and that digging would

begin the next day. We rushed to the property, with flowers and fruit, coconut and incense and sat as instructed on the northeast corner, invoking the Gods to bless this land and the construction that was about to begin. We were careful to choose a plan that followed all the principles of *vastu*, a house which faced the right direction and had all the rooms in all the right places. We wanted a home that was in harmony with the elements. We did all this in the quest for a home full of peace and prosperity, a place that would be a sanctuary and a citadel, a sacred spot of our own.

As the foundation has been laid and the walls have begun to climb day by day, I am struck by how much this process resembles the slow unfolding of a human soul's potential. For a life to flourish, for a soul to grow, it too needs careful planning and foresight. We must remain in harmony with the elemental forces and the world around us. We must face the right direction and have all our faculties about us. We must seek the blessing of God and our gurus to watch over and guide us. Without the strong foundation of spiritual education

it is all too easy for our own structure to crumble, without the guidance of the chief architect, all too simple for the construction to go awry.

Occasionally, even though the time seems ripe and the sun shines brightly, and I wonder in frustration why, the builders wait, giving time for the foundation to cure, for the wood to dry, for the plaster to set. I can see why sometimes, even though we are impatient, God the Master Builder will delay the next step in our lives until we are truly ready for it.

Today as I see the staircase leading optimistically to a yet unfinished second floor, ending in the sky, I realize how important it is for the soul to stand still, precisely so that it may grow. While I have been busy flitting here and there, packing and unpacking, always with one foot out the door, ready for the next adventure, I have missed out on the sustenance that comes from the soil of contentment, the strength that comes from a properly laid foundation, the stillness that nourishes real growth and the endless possibilities for progress that arise from a solid stairway to heaven.

MYTHS AND METAPHORS

RAMA KATHA



*Sri raghavam dasaradhatmajamaprameyam
sitapatim raghukulanvaya ratna dipam.
ajanu bahum aravindadalayataksham
ramam nishachara 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.

Lineage of Ravana

Brahma the creator had a few children and Pulastya was one of them. He was also one of the saptarishis or the seven great sages. Pulastya comes from the word vipula – profuse or to achieve or get more and more. In human life this tendency is common. Those who are after material prosperity want more and more, those who are after knowledge also want to know more and more and those who are spiritual aspirants also want more and more. So Pulastya means wanting to achieve more. Pulastya's son was Visrava. His actual name was Visva Srava. Srava means to hear. One who is listening to the good in the whole universe is

Visvasrava. Visvasrava was shortened to Visrava. He had two wives. One was Devavarnini and the other was Kikasi. From Devavarnini he had a divine son Kubera, the Lord of Prosperity and through Kikasi he had Ravana, Kumbhakarna and Vibhishana. Kubera was the god of wealth. Ku means earth and bera means to dig. By digging the earth you get gold. Another name of Kubera is naravahana. In Hindu mythology gods have vahanas or vehicles. The vahana of Durga is the Lion, Shiva rides on the bull and the god of prosperity uses a human being as his vehicle. Out of the 10 directions Kubera is the god of the North. The earth has two poles the north and the south

known as the sumeru and kumeru. In the body the north is the top and the south is the lower portion of the body. In between the two poles is the axis. The axis in the body is the meru danda or the spine. Kubera remains in the North Pole. Ordinary people think that wealth is in the south. Sometimes I asked why do you say down south- or down town mostly in the south part of the city. South is the place of material prosperity and north is the place of spiritual prosperity. Real prosperity is spirituality. Kubera is the eldest son of Visrava. From the same father were born sons with such different tendencies.

Visrava means one who wants to listen to good. vi – special or visesha and srava means to hear. Visrava can also mean vigata srava or one who is hard of hearing. Devavarnini means one of beautiful complexion. Her color did not change as our color changes with every disposition and thought. So Visrava who hears well with Devavarnini, the quality of equanimity had children of divine disposition like the Kubera the Lord of wealth of the Northern direction.

Kikasi come from Keekasa that means strong and rough. Viagatasrava united with Kikasi and gave birth to the three children representing the qualities of satva, rajas and tamas.. Ravana was rajasic full of desires and ambition, Kumbhakarna was tamasic or lethargic and Vibhishana was sattvic and calm.

Rava comes from ru dhatu. Verb is ru – which means to shout, scream or scold. Ravamaya pursha is Ravana.

*ravayati sarvajna yahasaha
rāvana.*

Kumbhakarna means that which brings inertia. - Ku means earth, bha is to fill and ha means to feed. Kumbhakarna was known to eat for six months and sleep for the rest of the six months. He had lot of strength but unutilized.

The name Vibhishana means one without anger or aggressiveness. vi means without or devoid of and bhishana means – fierceness, anger or aggressiveness.

Ravana was ruling the kingdom of Lanka. He was very ambitious and always

wanting more. Desire is endless. So Ravana was full of kama and always wanted to possess more.

Ravana is described as having ten heads. Sometimes people ask why Ravana has ten heads? First of all Ravana is a very intelligent person. He has tremendous brainpower and capacity of thinking. We have seen that Ravana was the son of a Rishi, a Brahmin well versed in scriptures and he was also a priest. But if the intelligence is not directed and utilized in the proper way that power can be destructive.

The second meaning is with one head we have so much confusion and restlessness, Ravana must have had ten times more confusion and restlessness. Ravana represents

the extroverted nature of a human being. We have ten sense organs and all of them go out into the world and look outside. It makes our life miserable. No one taught us to look within. Another meaning of the ten heads is mind should go in one direction. The thought and the action should be integrated. If you think in one way and act in another it is a divided personality and then there is no peace. Ten heads represent the thought going in ten different directions. Yet another meaning is that each individual has both good and bad qualities. Ravana was intelligent, well versed in scriptures and rituals but at the same time he had ego, pride, jealousy and greed. So, good and bad qualities together represent the ten heads.



Sports day at Balashram

PARIPRASHNA

How do the teachings and lives of great masters inspire us?

The saints and sages lived the life of sacrifice, the life of prayer and meditation, and their lives inspire and motivate us. When we remember how they lived, how they planned their lives and the many difficulties and problems they went through, it gives us inner strength. That is why the life and teachings of great Masters, saints and sages, even great people, become a source of encouragement. They create hope that we can also achieve that state. First study the life and then study the teachings.

Why do we keep so many photos of masters of Kriya Yoga in all kriya ashrams and centers?

Masters are our direct guides, they teach us. The spiritual wisdom of Kriya Yoga is handed down from the Master to the disciple. The pictures are of the masters of kriya lineage and we keep the

pictures to remember them, to learn in their presence and to practice in their presence. It is a display of our love and respect for our Masters. Keeping a picture does not mean we encourage idol worship. It is a token of love and remembrance.

What is an avatara?

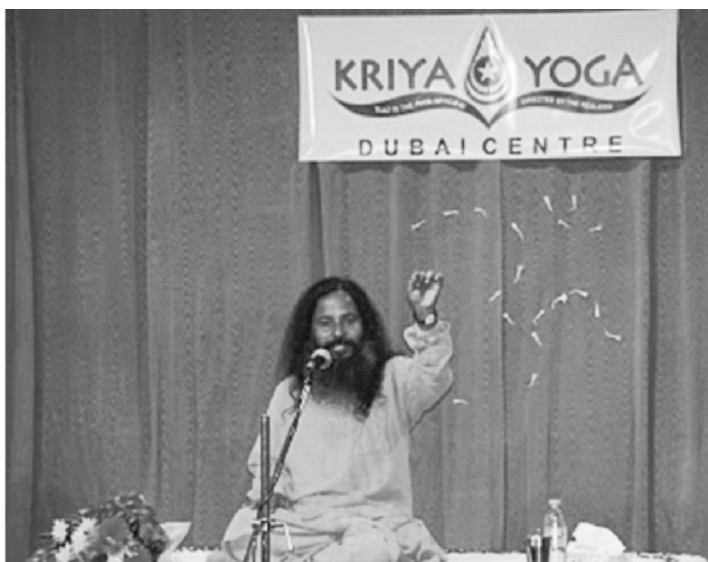
The English translation of the Sanskrit word avatara is incarnation. We are all different avatars or incarnations. We are all children of God. We have all incarnated on this earth to perceive indwelling divinity and to manifest divinity and divine love in our thoughts and activities. In the scriptures there is description of divine incarnations. Divine incarnations come with self knowledge, with a specific purpose, and especially to help humanity to grow and rise in spiritual path.

In the Bhgavatam there is the description of twenty two avatars or incarnations of the Lord. The Hindus believe in ten major avatars of Lord Vishnu.

In Kriya Yoga we consider the Masters to be incarnations, like Babaji, *maha avatara*, the great incarnation, Lahiri Mahasaya, *yoga avatara*, the incarnation of yoga, Shriyukteshwarji, *jnana avatara*, the incarnation of wisdom, Paramahansa Yoganandaji, *prema avatara*, the incarnation of love. We consider them to be different avatars.

Is there a new avatara coming soon?

The Hindus are waiting for Kalki avatara. The Jews are waiting for messiah. The Christians are waiting for the second coming of the Christ. But to me new avatara is to bring divinity incarnate into your life. If you can do this your life will truly be an avatara. You will be merged in divine love.



Baba Prajnananandaji at the Dubai Retreat

VALUABLE VOLUMES



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

THE SEVEN CHAKRAS (From *THE UNIVERSE WITHIN*)

There have been countless books on the mysteries of the *chakras* and how they can be used for healing. This is not one of those books. The *chakras* are depicted as lotuses with varying number of petals with strange powers. Others decry them as mystical nonsense with no physical basis. Still others warn of the dangers involved in arousing the *chakras*, especially the *kundalini* energy which is said to be stored in serpent form at the base of the spine. Rather than dwell on the metaphysical subtleties of the *chakras*, or even the intricate descriptions of their forms, the number of petals in each lotus or other useless information, this book focuses on the various human qualities associated with each energy center and points

out ways in which those qualities can be first recognized and then controlled and directed toward the goal of absolute happiness.

Practical Benefits

The focus here is on the practical benefits to be derived from developing our *chakras*. How do we gain wealth, fame, emotional fulfillment, creative inspiration and finally spiritual realization through understanding and energizing the *chakras*? That is what I discuss in this book. Each *chakra* is a storehouse of immense potential, which can fulfill our deepest desires or plunge us into the deepest despair. Once we learn the art of controlling these *chakras* through the process of meditation, there is no limit to the infinite possibilities we have

for physical, material, emotional, and spiritual success.

The truth is that there are seven main *chakras* along the human spine. The myriad nerve channels flowing down from the brain get very close to each other at certain points along the spine. When that happens new circuits or magnetic fields are created. These are the energy centers or *chakras*. It is true that these *chakras* cannot be pinpointed anatomically. They are subtle energy centers in the spine. There are seven major energy centers which are called *chakras* or lotuses. In modern times these are also referred to as plexes. They are:

- *Muladhara chakra*, coccygial or money center in the coccyx (base of the spine)
- *Swadishthana chakra*, sacral or second center in the sacral region
- *Manipura chakra*, lumbar or naval center in the lumbar region
- *Anahata chakra*, dorsal or heart center in the dorsal region
- *Visuddha chakra*, neck or cervical center in the cervix
- *Ajna chakra* or soul center close to the pituitary gland

- *Sahasrara chakra*, crown center on the top of the head.

The spinal canal or the backbone is formed by a total of 33 vertebrae out of which four bones are joined together. The one at the base of the spine or coccyx consists of four bones fused and the sacrum where the *Muladhara chakra* is located. The 24 vertebrae represent the 24 principles in the body. One who can control the vertebrae with his concentration can control these 24 principles. These consist of the five elements (earth, water, fire, air and sky), ten senses (five of perception - tongue, skin, nose, ears and eyes; five of action - mouth, legs, hands, genital organs and anus), five vital breaths, and four inner instruments (mind, intellect, ego and memory).

Rather than go into an elaborate technical discussion of the properties of each *chakra*, I will focus on the immediate benefits we can derive from the knowledge of what each *chakra* controls and how we can maintain them, thereby gaining immeasurable peace and happiness.

LIFE'S ESSENTIAL RELATIONSHIPS

(From The Changing Nature of Relationships)

THE HOUSE IN WHICH WE LIVE

The body has come into being due to several factors. In a subtle way, the body is derived from our past karma. In a physical sense the body is a combination of genes inherited from our parents. The tiny fertilized egg grows for nine months in the mother's womb. There is no doubt that the invisible power of god has a great role in shaping our body from a single cell. The soul enters the body after a few weeks, while it is still in the embryonic stage.

From the start, we should establish proper relationship with the body. We should love this body that has been lent to us for a life span, and we should take good care of it, but the body is no more than a house in which we live temporarily. We are not the body, we are the soul. A universal soul that lives in all creation.

If we are efficient house keepers, we will keep our house tidy and clean, with everything arranged and in order. Some

have bigger houses than the others. But we all have a house. If the parents are rich, sometimes the children are rich too, but not always.

When we sleep in the night it is like going on a short vacation, but in the morning we come back to the body house. When we meditate it is like visiting a friend's house or spending some time at a new place. We become free from body-consciousness for a while, but again we return to our own house.

We believe that each house has seven floors, representing the seven chakras. If we live on the top floors there will be a quiet stillness, but if we spend most of our time in the lower floors, our life will be inundated with traffic and disturbing sounds. Upstairs reigns an atmosphere of lulling peace and calmness, in the downstairs the dominant effect is restlessness, stress and tension.

Each floor of our body represents an activity. The first floor is our working place, the money center, where we do our bank transaction, shopping, and take care of all our essential material activities. The second floor is the bedroom, which we dedicate to our family life, sexual activities and reproduction. The third floor is the kitchen and dining room. Through the intake of food we refill our bodily energy. The fourth floor is the living room, which represents our heart center, in this room we receive our visitors and friends, and we

freely express our positive and negative emotions to them. The fifth floor is the library, in this quiet room we develop our intellectual activities. The sixth floor is the prayer room, where we communicate inwardly with God. The seventh floor is the Temple of God inside the cranium; in this secluded spot we experience blissful peace and complete union with God. This is by far the most beautiful room in the house but we can only turn the key to enter if we are immersed in deep meditation.



At the Tattendorf retreat on Easter Sunday

MYSTICISM OF RELIGIOUS SYMBOLS

THE SIGNIFICANCE OF TREES

What is the significance of the trees? The tree symbolizes life, beauty and nature. The tree also symbolizes sustenance, transformation, sacrifice and shelter. The tree is also a source of breath for the creation.

Trees have a special significance in all religions. In the Bible, in Christianity or Judaism, there are descriptions of olive and fig trees. When Adam and Eve were in the Garden of Eden they covered their bodies with fig leaves. The olive tree is discussed in The Old Testament, in the story about Noah and the flood. The olive tree symbolizes life and peace.

The Buddhists adore the bhodhi tree, which is a special peepal tree under which Gautama meditated and became enlightened or attained bodhi and became Buddha.

In the scriptures, especially in the Bhagavad Gita and the Katha Upanishad there is a description of a tree

“*urdhvamulam adha-shakham*”- the tree with roots above and trunk below. The entire creation and even the human body are compared with the tree. Worshipping the tree is also remembering that the body is an inverted tree with the root above and branches below. This body tree will not remain forever. It is *asvattham*- will not remain until tomorrow. So we should make the best use of this body tree.

The tree is a symbol of life. A tree or plant transforms soil, water and sunlight to beautiful, delicious fruits, wood and leaves. A person should try to cultivate such a quality through self transformation, change of attitude, living a life of sacrifice and love, bringing a lot of harmony and love in society.

The Hindus regard trees in many ways. They worship holy basil known as *tulsi* which is mostly used in the worship of Lord Vishnu and also *bilva* or the wood apple tree the leaves of which are used in the

worship of Siva and Devi. Hindus also worship the neem tree, amalaki, banyan and some other trees. Worshipping the tree, is not practicing an empty ritual, but paying our respect to nature and also to find a way to change our lives. Worshipping of trees speaks of developing tolerance and developing the attitude of sacrificing for others.

Usually these trees that are worshipped by the Hindus are of high medicinal and health

values. For example every part of the *tulsi* plant is useful in many varieties of ayurvedic medicines and the *bilva* leaves and fruits and wood, all are of great medicinal and healing values. Neem and amalaki are also of great value.

When plants and nature survive, we survive. Let us take good care of trees and let us inculcate the values of the message of the trees that we draw from nature.



Balashram Drill

STORIES TO LIVE BY

THE STATE OF REAL BALANCE

(From the Life of Lahiri Baba)

This event took place in 1892. Hari Kamini, the second daughter of Shri Lahiri Baba who was married, came to Kashi to spend some time with her parents. While staying there she became ill with Asiatic cholera. Kashimoni Devi, the wife of Lahiri Baba sought the help of her husband for the cure of her daughter. Shri Lahiri Baba remained unmoved and unperturbed, as if nothing untoward had happened. Kashimoni Devi kept on praying to him for help. After some time, he gave her a medicine that he himself had prepared instructing her to administer it to Hari Kamini. But as fate would have it, Kashimoni Devi instead of giving that to her daughter, thought it might be better to use modern medicine instead of the home made medicine. She was concerned that in-laws of her daughter might blame them for neglect, if something untoward happened to her. So keeping aside the medicine given by Shri Lahiri Baba, she administered medicine from modern doctors.

The next day the daughter breathed her last.

That day like on all other days, Shri Lahiri Baba was discoursing on Gita with Pundit Panchanan Baba reading out the original verse and Baba high-lighting its yogic hidden meaning. Many disciples were present. Suddenly loud cries of mourning were heard perturbing all of them. Till that moment nobody knew of Hari Kamini's death. When somebody asked the reason for the wailing, Shri Lahiri Baba replied, "The second daughter died, so all are crying there. Perhaps arrangements are being made to take away her dead body."

Panchanan Baba suggested, "Let us stop discussing the Gita". Smilingly Shri Lahiri Baba said, "They will do their work and you do yours." All those who were present there became grief stricken, as they all knew Hari Kamini well. They all said that they did not have the mental stability required to listen to the interpretations on the Gita under

those circumstances and they wanted to stop. Shri Lahiri Baba who seemed least disturbed agreed to their request. Next day his brother-in-law and disciple Shri Raj Chandra Sannyal Mahashaya came in a great haste hearing the bad news and asked him, "Please tell me, do you never feel sorrow at the death of your kith and kin?" Shri Lahiri Baba replied that "All will feel sorrow, but for the wise it is like a stone thrown at a hard surface which it cannot penetrate. In case of the weak it is like a stone thrown at a wet and soft place which will immediately pierce. Like this,

sorrows and woes come and go but do not hurt the men of wisdom, while the ignorant are easily disturbed by them".

Shri Lahiri Baba was the living embodiment of the explanation to '*sthitaprajna*' in the Gita, the state of being well established in wisdom. In his worldly journey, performing all his daily activities, he remained unperturbed and calm amidst the waves of joy and hurricanes of sufferings and sorrows, practicing meditation constantly and encouraging others into this regal spiritual path.

One has to remain in this world like water on a lotus leaf.

MULTIPLE PERSPECTIVES

A TEMPLE OF GOD

DO YOU NOT KNOW THAT YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT WHO IS IN YOU, WHOM YOU HAVE RECEIVED FROM GOD? YOU ARE NOT OF YOUR OWN; YOU WERE BOUGHT AT A PRICE. THEREFORE HONOR GOD WITH YOUR BODY.

1 CORINTHIANS 6:19-20

TRULY EACH LIVING BODY IS THE TEMPLE OF GOD. IN THE LIVING BODY GOD SADASIVA IS PRESENT. WORSHIP THE DIVINE IN THE ATTITUDE OF SOHAM - I AM THAT, THEN ONE WILL ACHIEVE LIBERATION.

YOGIC SCRIPTURES

FOR WE ARE THE TEMPLE OF THE LIVING GOD. AS GOD HAD SAID: "I WILL LIVE WITH THEM AND WALK AMONG THEM, AND I WILL BE THEIR GOD AND THEY WILL BE MY PEOPLE."

2 CORINTHIANS 6:6-16

THE SOUL RESIDES IN THE BODY CHARIOT DRAWN BY THE HORSES OF SENSES WITH THE MIND AS THE REINS AND THE INTELLECT AS THE CHARIOTEER.

KATHA UPANISHAD

THE ONE GOD IS HIDDEN IN ALL BEINGS AS ALL PERVADING, THE INNER SELF OF ALL BEINGS, THE ORDAINER OF ALL DEEDS, WHO DWELLS IN ALL BEINGS, THE WITNESS, THE KNOWER, THE ONLY ONE DEVOID OF QUALITIES

SHVETASHVETARA UPANISHAD 6:11

ATMA-VIDYA

PURSuing SELF KNOWLEDGE

KAIVALYOPANISHAD

The Guru continued his teaching on self knowledge further to answer Asvalayana's question. This verse explains the suitable conditions for meditation and the importance of understanding the teaching of the guru.

Mantra 4

*Te brahmalokeshu
parantakale
paramritat parimucyanti
sarve
vivikta deseca
sukhasanasthah
suchia samagrīva sira
sarīra*

Substance

Such people of discipline who have understood the teaching of the guru about the knowledge of Vedanta, at the end of life attain supreme freedom and are liberated totally. Sitting in a secluded place, in a comfortable posture, with purity and keeping the neck, head and body straight.

Commentary

Those who live the life of purity and detachment in the region of Brahma, *para*

antakale –means at the end of creation are liberated. There is a difference between *anta kala* and *parantakala*.

In the Bhgavad Gita it is said,

*antakale ca mameve
smaranmuktva kalevaram.....*

– One who remembers me at the end while leaving the body will attain me.

antakala is not necessarily at the end of life. At the end of taking food whom do you remember? At the end of the day when you go to bed whom do you remember? Do you remember God at the end of every activity? If you remember God at the beginning, and end of every act, then it will be easy to remember God at the end of life. Otherwise it is not possible. Remember God and offer everything to God and surrender it to God. Give up doer ship and accept whatever result comes. *Parantakala* is at the end of complete dissolution.

Liberation has many stages. There is *krama mukti* and *jivan mukti*. If a person dies just before attaining

liberation it is believed he could go to *brahmaloka*-the region of brahma in his subtle body where the teaching is continued and he attains liberation. *Parantakale* is when both the gross and the subtle bodies are gone. In the case of *jivan mukta*, though in the body, one is totally free as he has no doer ship. What is mentioned here is immortality that gives total liberation.

desa and videsa – in this body there are two parts one is *desa* meaning your own land and the other is *videsa* or the foreign land. From the midpoint of the eyebrows up is your own land and from the midpoint of eyebrows down is the foreign land. But when we look into our lives, where do we spend most of our time throughout the day? Do we not live most of the time in the foreign land? There is a beautiful song of Vivekananda, which he sang, in his first meeting with Ramakrishna. At the time he was Naren, a schoolboy. One evening Ramakrishna Paramahansa was visiting the house of his devotees who happened to be Naren's neighbors and Vivekananda was there. When they wanted someone to sing a devotional song Vivekananda,

who was a good singer and also played a string instrument sang the song –*mano chalo nija nicketane*- : “O my mind go to your own place. Don't roam in this foreign land as a foreigner. Nobody knows you. You are roaming here and there as a foreigner –O my mind, go to your own country.” Listening to this song Ramakrishna was in a state of ecstasy. After listening to this song, the story goes on he touched the boy and Naren entered into a super conscious state.

Vivikta desha externally means a solitary place, a corner in your house where it is secluded even in the basement or in your bedroom. Inside the body also there is a solitary place –find it. *Vivikta desha* also means when the mind is free from thoughts. A young man came to a monk wanting to stay and meditate. The monk looking at him said, “Why did you come with so many relatives and friends if you want to meditate?” Surprised the young man looked back and said, “I did not bring anyone”. The monk said “My child sit down and close your eyes for five minutes.” After five minutes the monk said, “How

many thoughts of friends and relatives did you have in five minutes? Have they not come with you?" As soon as we close our eyes, many thoughts rush in and it is natural since we live a life in the world. Slowly the thoughts have to be eliminated. It will not happen in a few days or few months. Many people complain after a few days of meditation that many thoughts are coming. But one has to go on.

After finding a secluded place, find a posture that is comfortable to you. In the Yoga sutras of Patanjali, he described the *sthira sukha asana*- the posture should be one that can keep you steady and comfortable. If there is pain in any part of the body it cannot be comfortable. Nobody has taught us to use the right posture when young and so after sitting in an asana for some time we complain of pain and we cannot concentrate. There is another meaning given by Lahiri Mahasaya. *ka* means *akasha*, *su* means close to. How can we be close to *akasa*? In the body we have the five elements in the five chakras- Earth in the *muladhara*, water

in the *svadhishtana*, fire in the *manipura*, air in the *anahata* and sky or *akasa* in the *visuddha*. The heart center is the closest to the sky and in the sky or ether there are five layers-*parakasa*, *chidakasa*, *mahakasa*, *atmakasa* and *daharakasa* in the ether. So *sukhasana* is to find a comfortable place within the body closer to the sky –it could be the heart and to go above that in meditation. So in a secluded place, find a comfortable seat. It is advised to keep the neck, body and head in a straight or balanced position.

The next condition is *shuchi* – means purity. When you meditate, observe some purity. The place you sit should be clean and the body and the clothes. This is external purity. There is also internal purity. When you close your eyes many thoughts will come.

In the Kathopanishad it is said,
yastu vijnana-
vanbhavati sa manaskaha
sada shuchih – One who remains always in love for God, is pure. External purity is not enough we need inner purity and that comes through love for God, prayer and meditation.

THE KRIYA PILGRIMAGE

Celebrating the 150 years of Lahiri Mahasaya's Initiation

The life history, deeds, teachings and achievements of Yogiraj Shri Shyamacharan Lahiri are like a priceless treasure to the entire human race.

While leading an ordinary life amidst every sort of adversity possible to the worldly man, he was able to reach the apogee of God realization, keeping it as his ultimate goal, solely through his *sadhana* and his love for his Gurudev. Through the practice of the divine and immortal Kriya Yoga, he not only sanctified his life, but was able under the guidance of his Guru, Kalpa Yogi Shri Babaji, to spread the teaching and practice of Kriya Yoga throughout India and through his disciples, throughout the world.

Through Shri Lahiri Baba's company and blessings, many a worldly man was able to transform the aimless voyage of his life into one of perfect communion with God. The history and influence of his sixty-seven years on this earth

(1828- 1895), continue to inspire and rekindle divine impulses within disciples, even today.

Before his Mahasamadhi, when someone asked Shri Baba, "If you go away what will we do? We will be helpless. Do not make us orphans". Shri Lahiri Baba replied, "Those who practice this immortal Kriya Yoga followed by saints and sages shall never perish and become orphans. Kriya Yoga existed in the past and will flow eternally into the future. It is indestructible. The more a man will stick to this path, the more he will be inclined to do this *prana karma* (Kriya). This *sadhana* is very scientific". He continued, "Obtaining this great and immortal Kriya Yoga from Shri Babaji Maharaj I re-established it in this world. In future this will spread to every house and man will gradually move ahead in this path to the ultimate liberation. The path of salvation shall ever remain open to mankind."

This year marks the 150th year of Shri Lahiri Mahasaya's initiation into Kriya Yoga by Mahavatar Babaji. With this initiation Kriya Yoga was brought into the reach of the ordinary people of the world. Through his dedicated life of sadhana and teachings Shri Lahiri Mahasaya was able to spread Kriya Yoga throughout India and later through his disciples throughout the world. The streams of Kriya Yoga continue to flow all over the world. Many earnest seekers,

sadhakas and devotees desirous of liberation are relishing a dip in the perennial spring of this Ganga.

To celebrate this event one of the events planned is a pilgrimage that will follow the sacred path of the Kriya Masters on their way to spreading Kriya yoga worldwide, the places they lived and taught. For more information, and for joining this sacred two week pilgrimage, visit the website at www.kriyayoga-150years.com



AROUND THE WORLD

INDIA

Prajnana Mission

Kriya Pilgrimage

Nov. 16-30

Lahiri Mahashaya's life, teaching and message should be of great inspiration to all of us. "We are all indirectly the fruits of that tree through the lineage of the gurus."

A Pilgrimage is planned with Paramahansa Prajnananandaji and Swami Atmavidyanandaji and to honor and celebrate the 150th year of Shri Lahiri Mahashaya's initiation by Babaji Maharaj. The pilgrimage covers significant locations in the Kriya Yoga history, including the holy city of Benaras, mountain cave of Babaji, Serampore, the birthplace of Shriyukteshwar, Kolkata the boyhood home of Yoganandaji, Habibpur, the birthplace of Gurudev, Karar ashram in Puri, Hariharananda Gurukulam in Balighai and more.

Kriya Programs and Retreats

Kriya Yoga initiation programs, and satsangs were

conducted in several cities of different states in India including Nasik, Mumbai, Allahabad and Hyderabad by Swami Samarpananandaji, other monks and brahmacharis. Several sadhana camps were also conducted in the cities of Cuttack, Bhubaneshwar and Kendrapara on a regular basis giving the disciples a chance to intensify their sadhana on a regular basis.

Foundation Day of Cuttack Ashram – May 17, 2011

The Cuttack ashram founded by Paramahansa Prajnananandaji, with the advice of Gurudev, celebrated the completion of eighteen years of existence on the 17th of May. An evening satang was held with a large number of disciples and many invited monks at the Jagatpur ashram, the present head quarters of Prajnana Mission. This year, the foundation day coincided with Buddha Purnima. Giving his message to the assembled gathering Baba Prajnananandaji went over the initial struggles of maintaining the ashram with no electricity during the hot

summer, no telephone and no proper financing. Going forward with complete faith in God and gurus and strong determination, the ashram progressed to its present state. "To have some comforts is okay," Baba said in his message "but if too much importance is given to comforts, sadhana becomes less." Baba commended the hard work of many disciples during the last seventeen years and advised them to work even harder on their own spiritual practice and transformation. "Devotion to God, personal sadhana and group satsangs", he said are essential aids for progress. Quoting the "*tivra samvega*" of Maharshi Patanjali, Baba said, without *samvega*, *sadhana* does not proceed and to use each moment of life usefully.

Hariharananda Charitable Health Centers

Our Health Centers are running full capacity working hard to meet the increasing number of patients. The Health Centers of Balighai, Jagatpur, Bishindipur, Arua and other places have treated more than 19,000 patients just between the months of September and December last year. Another

4000 patients were treated in remote villages during this same period at our health camps. A total of 258 dental patients were also treated.

Outpatient Dispensary is extended to 6 days a week at Balighai and to 3 days a week at Jagatpur to accommodate more patients. At Balashram the Village Health Project is extended to two days a week and there is also a Dental Health Camp that takes place once a month.

Future plans include installation of a dental chair for Balashram students and also for the deprived people of nearby villages. A proposal for a permanent Health Center at the village of Arua is also under consideration.

Asia Activities

Dubai Retreat

P a r a m a h a m s a Prajnananandaji conducted a retreat in Dubai in the month of February, the first retreat to be held by our new Kriya Center in Dubai. The venue was the beautiful Grand Mercure Hotel on the top of the Jabel Hafeez Mountain in Al. The Kriyavans were happy to have the presence of

Yogacharya Peter Baba also at the retreat. The theme of the retreat was motherhood and Baba Prajnananandaji talked of the different aspects of motherhood beginning with the earthly mother and ending with the concept of the Divine Mother. The talks were highly inspiring and the question and answer sessions were enlightening. There was ample opportunity for the participants to intensify their sadhana under the guidance of Yogacharyas – Peter Baba and Claudia Ma from Europe.

Kriya Initiation Program at Kuala Lumpur, Malaysia Mar 18-21

Swami Samarpananandaji and Swami Paripurnanandaji were at the Kriya Program in Malaysia. There were 108 initiations at this program, the first one to be held in Malaysia.

Kriya Program, Hong Kong China Mar 24-27

A Kriya Program was held for the first time in Hong Kong with Paramahansa Prajnananandaji presiding. This new center is organizing interfaith activities and lectures to serve the world wide community of Kriya Yoga.

EUROPE

Vienna Ashram, Tattendorf

The Spring Retreat took place from 22-25 April, followed by the Higher Kriya Retreat 27th April-01 May, where about 150 disciples joined each program to meditate and enjoy Baba's guidance and blessings.

Swami Mangalananda and our Yogacharyas Christine Jacobsen, Uschi Schmidtke, Peter Baba and Petra Ma were present during the programs.

The spring retreat of April coincided with Easter. The disciples were blessed to be in the company of Baba Prajnananandaji, who during his talks, narrated the biblical story of Jesus on the cross, with the inner meaning and significance of Jesus' last words before he left his mortal frame. It was a great delight to celebrate the traditional Easter with Baba distributing the chocolate eggs and the bunnies as Prasad to all the disciples.

During the higher Kriya retreat there were several initiations into higher kriya, guided meditations and question and answer sessions. Prajnananandaji's discourses centered on 'The obstacles in

spiritual life and meditation' from the ancient yogic scripture, the Siva Samhita.

The participants were extremely thankful for the beautiful days in Baba's company and pray for more of these opportunities.

Sterskel, Holland

Our ashram in Holland had the annual retreat from June 3-12, with a good participation. The retreat was very inspiring and enlightening as usual .

AMERICAS

North America

Higher Kriya Retreat, April 12 - 17

The higher kriya retreat at the Mother Center was well attended from national and international participants who were inspired with the talks of Guruji and deepened their practice with Atmavidyanandaji, several Yogacharyas and Brahmacharis guiding the meditations

Kriya Vedanta Gurukulam and Midwest Retreat, Joliet

Kriya Vedanta Gurukulam our ashram at Joliet continues to grow into a beautiful place working on

creative projects. A monthly Intensive Day program is held each month to meditate, contemplate and sing devotional songs.

The Sunday school that was inaugurated last fall is making great progress with many children learning slokas, listening to stories of saints and learning to work on creative projects based on Universal values of life.

Midwest Retreat was held from May 5th through 8th with Paramahansa Prajnananandaji, Swami Atmavidyanandaji, Yogacharyas Durga ma and Bhadrayu Baba, assisted by the brahmacharis of the ashram. Over a hundred people attended the retreat. The theme of the retreat was Yaksha Prashna of the great Hindu epic of Mahabharat. Baba's explanation of the dialogue between the Yaksha and Yudhishtira with all the philosophical and metaphysical aspects revealed many spiritual truths and was highly informative and inspiring.

South America

Brazilia

Swami Atmavidyanandaji along with Yogacharya

Bhadrayu Baba conducted the annual Kriya program and a retreat in Brazilia.

Sao Paulo

P a r a m a h a m s a Prajnananandaji visited Sao Paulo for a special program along with Swami Atmavidyanandaji and Yogacharya Bhadrayu Baba. The disciples in Sao Paulo are actively involved in planning for a new ashram, the first to be in South America.

Gurudev's Birthday Program

Our beloved Gurudev,

Baba Hariharanandaji's birthday was celebrated at the Miami ashram in the divine presence of Baba Prajnananandaji and several acharyas, brahmacharis and other ashramites. The five day seminar was one of great festivity and a special feature was a play enacted by the Brahmachris, portraying scenes from the life of the great saint Shri Chitanya Mahaprabhu who was from the same province of Nadia and whom Gurudev really loved.

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

Visit our web site:

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