

Sthita Prajna



Guru Vandana

*Visva-vyapakamadi daivamamalam nityam param niskalam
nitye dvandvasahasrapatrakamale nityakhsarairmandape
nityanandamanantam purnamakhilam tadbrahma nityam smaret
atmanam svamanupravisya kuhare svacchandatahsarvagah*

I remember and meditate continuously upon the Guru who is Brahman- the divine, pure, eternal, supreme, taintless, primordial one, who permeates the entire universe. He remains eternally present on the imperishable altar of the two-petalled and one thousand- petalled lotuses. He is eternal bliss, endless, complete. Thus, he is none but the soul, who has entered into the divine cavity and can go anywhere and everywhere, according to his will.

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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 meditation.

In “Prajnanavani”, Paramahansa Prajnananandaji talks about bhakti or divine love as an art of establishing a relationship with God in this changing world, changing body and mind and circumstances.

Rama Katha takes us to the story of the golden deer – the alluring world that tempts and deceives.

Pariprashna answers questions on the concept of seva and charity.

Kaivalya Upanishad, our series on Self Knowledge describes meditation in the lotus of the heart, with devotion to the guru.

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

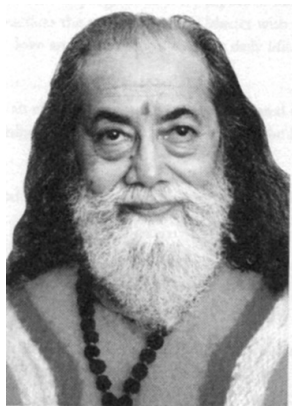
Baba Prajnananandaji was in residence at the Balighai ashram from July through August, busy with many ashram activities and is back in the West for more programs and retreats.

Balashram flourishes day after day, on all fronts of education, culture, health care and construction. We also bring you many messages and the news of ashrams and centers around the world and the many upcoming events of the ever growing Kriya movement.

Hope you enjoy this issue and those to come.

MESSAGE FROM THE MASTER

THE CAUSE OF SELF FORGETFULNESS



We are children of immortality, the children of one heavenly father. Without him we have nothing. But we do not feel that power of God that is within us. We are essentially pure, sweet, kind and loving. But if you ask your conscience you can easily see, that you are not feeling that purity and perfection that are within you. What is the cause?

There are a few causes.
-A remote cause, a private cause and a hereditary cause. The remote cause is the influence of our own nature on us. The private cause is our own life style. The third or the hereditary factor is due to the influence of the family in which

we are born. But the principal cause is the lack of a strong desire for realization, which can bring all round development. Let us expand on these further.

We are all influenced by the triple qualities of nature which are described as tamasic, rajasic and sattvic qualities. Tamasic quality is the nature of laziness and inertia. There is no motivation to achieve success. On the other hand rajasic qualities make us restless and ambitious. We are busy in the fulfillment of desires and are hesitant to even rest and relax and are exhausted from excessive work. Very rarely we are of sattvic nature, a state that brings calmness and peace.

Without calmness and peace there can be no self realization. So being influenced by rajasic and tamasic nature we do not have the experience of the presence of God who is constantly abiding in this body.

Our environment has a strong impact on our daily life. When we live a life of primarily body awareness, full of physical pleasure, it makes us attached to the body more than to the soul or God. It would be better if we spent some time in contemplation and meditation and remember God's presence in our daily life.

Family has a great impact on our lives. From childhood we are used to a special way of thinking, taught to us by our parents and elders. For example, a child born in an atheist family usually grows up with that type of attitude though there might be exceptions.

We live in this world in a physical body. This body is like a house or tent in which we live. This visible body is in physical and mental realm. Many are always busy with

body, mind and emotion. They think they are only the body and the mind. This makes the person extrovert and separate from the realization of truth.

We have another formless or invisible body which abides in this visible body which is the soul. It is the power of God that is the cause of life and activity. Life is vibrant and full of energy only because of the soul.

Our visible body is our illusion, delusion and error and is prone to death. Even the subtle mind comes to an end in the course of time. The invisible body or soul is the real body. Because of the soul there is breath in the body. Without breath you are a dead body. Our identification with the physical body and the lack of awareness of the soul within the body is the cause for our forgetfulness of Divinity. This in other words is ignorance. This ignorance can be removed by knowledge. Meditation and study of spiritual books should go hand in hand to eliminate ignorance.

PRAJNANAVANI - THE VOICE OF WISDOM

BHAKTI – DIVINE LOVE



According to the Indian philosophy there are three major paths of *karma yoga*, *jnana yoga* and *bhakti yoga*- path of action, path of knowledge and path of devotion. People argue that *karma* is greater than others or *jnana* is superior to *bhakti*. Spiritual life is the synthesis of all the three. All paths should be associated with the divine. The common word in all the three paths is yoga and yoga means to be united with God. When one forgets the yoga then the trouble comes. As a simple analysis –if *karma* is through hands, *jnana* through the head and *bhakti* through the heart, a true seeker integrates

the three in his search for God. You might have tasted the sweet –laddu. The three components of the laddu, the flour, the sugar and the ghee together result in the taste of the laddu and not any one of them. This we should remember when discussing any one of the yogas.

Narada the author of Bhakti Sutras or the aphorisms on divine love begins his work with the sutra

*athato bhakti
vyakhyasamaha* - Now
therefore we shall explain the
doctrine of divine love.

All holy books begin with a prayer. It is a common

practice in India to begin books with a prayer, with God consciousness. It is a good practice to start the day, spend the day and end the day with prayer. When we go to bed with a prayer, it is a natural habit to wake up with the thought of god. *Athah* is a symbol of auspiciousness. *atha* and *om* are sometimes used interchangeably. *Atha* is made up of *a* and *tha*. *A* is the formless God. *tha* means to be established in god. Now the question may be, if one is established is there the need for explaining devotion. The answer is yes. Gurudev said, real meditation begins after realization. Real love comes only after knowing completely. As a child, I read about Kashmir but the books did not give me a clear idea. Going there and seeing with my own eyes gave me total satisfaction. The book begins with *athah* – meaning thus or then, indicating, a certain amount of both physical and mental preparation is needed before the study. If one is getting ready to be established in God one should ask oneself – Am I ready to be established in divinity?

Bhakti - the simple translation of the word is love.

Love is a word that is vaguely used and also often misused. Love can be of different types –The love between mother and her child, the love between the husband and wife, our love towards God, our love for nature and so on. In Sanskrit we have different words for love expressed at different levels for example *rati*, *priti* and *bhakti*. *Bhakti* is a word related to love for God or the Holy Scriptures. *Bhakti* comes from the root word *bhaj*. *Bhaj* means to serve. Devotion is always associated with service. Without service love does not come. In olden days the student and the teacher lived together and the student served the teacher. By serving, ego diminishes and humility and love develops.

The second meaning of *bhakti* is to remember. *Bhajana* come from remembering. Do we really love God? If we do we should remember god continuously. In Kriya Yoga it is taught to remember God continuously. Even while busy with work we should not forget God.

The third meaning of *bhaja* can also mean divide. How can devotion be associated with division? In this

world anything has a name and a form. Names and forms create distinction. That which is visible is perishable. *yad drisyam tadnasyam*. Why should I be attached to things that perish? Can I not be attached to the imperishable? Try to inherit the imperishable.

Bhaj also means to be merged or saturated. With whom should I merge? In this world all objects give temporary pleasures. From the childhood until now how many different friends, relationships and how many different types of food have we enjoyed? They all give some pleasure and joy but there is also pain associated with it. One who knows that one has to live in this world with both pleasure and pain will not be too affected with these and will be attached to God. Like minded people can be friends for long. If you want a strong relationship, you should have similar natures.

Sat, cit and *ananda*—existence, consciousness and bliss are the common nature of the divine and the individual. Bhakti begins with individuality. Bhakti is feminine in nature. There was a great devotee of Lord Krishna of a royal family

in the medieval India – her name was Meera. Meera left everything and once came to Brindavan. She heard of a holy man there and went to see him. But the brahmachari at the entrance stopped her saying his master would not see or talk to any woman. Meera said, “Tell your Guru that I know of only one man, who is Krishna and any one else is only feminine. I would like to see your guru who is claiming to be a second man.” The guru who overheard this conversation recognized the magnitude of Meera’s devotion and came out and welcomed Meera.

Vyakhyasyamaha – we will now explain. Though he is the author, instead of saying “I will explain”, Narada said “we will explain.” This could be a sign of not having ego. Another approach could be that he was talking to some students and therefore he used the word ‘we’. Even if the teacher is one he the flow comes because of the students.

Long time ago there lived a king, who had many wives but no children. A great spiritual person was visiting his kingdom and the king approached him and asked for his help. The sage

who was compassionate blessed him and gave him some consecrated food to be given to the eldest queen. The king did accordingly and in course of time had a son. The king was spending most of his time with the eldest queen and the son which made the others jealous. Their jealousy reached to such a height that they planned to kill the boy and poisoned him. The boy died and the king's sorrow knew no bounds. He was lamenting bitterly and the holy man, Angirasa and sage Narada, who were passing by heard him and wanted to console the king. They thought that it was best to make his son talk and by

their yogic powers enabled the boy to talk for a short time. The boy said, "Why do you cry? You and I were not related before this birth or after. I have come to play my part in the drama of the world and now I am leaving. Know the truth of where we come from and where we go. Do not have these strong attachments but relate to only the one who never leaves you."

All attachments born of ignorance bring pain. Love grows with understanding. Bhakti is an art of establishing a relationship with God in this changing world, changing body, changing mind and changing circumstances.

BOOKS AND PUBLICATIONS

**For available Books on
Yoga, Philosophy & Spirituality.
Please visit our websites.**

For **India** – www.prajnanamission.org
e-mail : missionprajnana@gmail.com

For **USA** – www.kriya.org

For **Europe** – www.kriyayoga-europe.org

GURU PURNIMA MESSAGE

BABA PRAJNANANANDAJI

Loving and Divine Soul,

The holy occasion of Guru Purnima is dedicated to the spiritual masters and guru-preceptors. I humbly bow down at the feet of all the spiritual masters of all times and places and seek their love, grace, and blessings, not only for myself, but for the seekers, and even for all creation.

Guru Purnima is the birthday of sage Vyasa-deva, whose contribution to humankind is indescribable. On his birthday, I bow to him and to all spiritual seekers, those who have reached the goals and those who are trying to reach them. On this occasion, a verse from the Guru Gita (99) comes to my mind,

*tasyai dishe
satatamanjaliresa nityam
praksipyatam
mukharitairmadhuraih
prasunaih*

*jagarti yatra bhagavan
gurucakravarti*

vishvasthitipralayanatakanityasaksi

“May these repeated offerings of freshly bloomed flowers and sweet words be dedicated in the direction where Shri Guru Bhagavan, the king of kings, abides. Shri Guru is the one eternal witness, who watches the drama of creation, sustenance, and dissolution of the world.”

On this special day, I am praying to my Gurudev Paramahansa Hariharanandaji, “O Gurudev, please teach me humility. Shower pure love on my life.”

Again on this special day, I send my love and best wishes to all of you. I am praying for your spiritual growth. Meditate nicely. Do not waste your precious time.

With Love,
Prajanananda

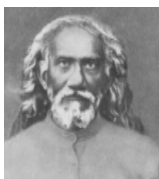
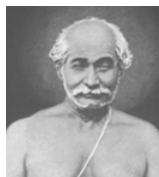


“The door of Kriya Yoga is open only to earnest seekers and sadhakas.”

Mahavatara Babaji

“You are filled with the whole limitless universe (brahmanda). Except for you, nobody is the Lord of the universe.”

Lahiri Mahasaya



“The endless, eternal supreme Self lives equally in all, and never perishes with the body. The ignorant and unrealized allude to it as death.”

Swami Shriyukteshwar

“True penance is to endure the dualities in life like heat and cold pleasure and pain, loss and gain, praise and censure.”

Sanyal Mahasaya



“Problems are a necessary ingredient in life and make it worthwhile. Meet everybody and every circumstance in the battlefield of life with the courage of a hero and the smile of a conqueror.”

Paramahansa Yogananda

“When one sincerely strives for inner fulfillment for a good period of time one progress in the path of perfection. Then one attains self-realization.”

Swami Satyananda



“If while you work you feel that work is worship and the material world is the living presence of God, you will get liberation.”

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



MYTHS AND METAPHORS

RAMAYANA



*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.

Shurpanakha in Pachavati

Shurpanakha was the sister of Ravana. She was married but she had the wish to be with others. Staying with the husband and still wanting others. *Surpa* is to separate the wheat from the husk and *nakha* is nail or that which aggravates. Shurpanakha separates you from good qualities and aggravates the life with turmoil. In us passion separates us from peace and aggravates our life with lots of temptation and emotions. So Shurpanakha came to Pancavati.

Shurpanakha wanted to marry Rama. Lord Rama said he has taken the pledge of *ekapatni vrata* – committed to one wife, and tactfully tried to avoid the situation. When

temptation comes in life one should be intelligent and be very strict not to yield to temptation. Shurpanakha of irresistible passion tried to kill Sita and overcome the objection. At this point Lakshmana is said to have cut off the nose and ears of Shurpanakha at the indication of Rama. The symbolism is, to control passion the only way is to control the sense organs. When Kama was trying to destroy peace through the direction of Rama the pure intellect, Lakshmana the discrimination controlled the Kama through the control of the sense organs.

The story goes on that the revengeful Shurpanakha went back to her brother Ravana and describing the

beauty of Sita tried to persuade him to get Sita and marry her.

The Golden Deer

Ravana being of a Rajasic nature and wanting to possess was overcome by this desire and was thinking about ways to kidnap Sita. He knew that the two brothers Rama and Lakshmana were of great strength and planned to get them away from the ashram, which would make it easy for him to steal Sita. So he requested Marica to help him. Marica knows the strength of Rama when he was thrown thousands of miles away by the arrow of Rama during the fire ceremony of Vishvamitra. He tried to advise Ravana against his plan but Ravana insisted and threatened to kill him if he did not oblige. Marica who thought it is better to be killed by Rama instead of Ravana had to agree. People blind with passion do not follow good advice. It is difficult to find someone who gives good advice and it is also difficult to find those who follow good advice.

Asuras have the capacity to take any form they want. Meaning the desire within us can take any shape and try to tempt us. Ravana asked Marica

to become a *swarna mriga* a golden deer and go to Pancavati to the ashram of Rama and try to get Sita's attention. The plan was that Sita would want the deer and then Marica would lead Rama away into the forest and shout for help imitating the voice of Rama. When Lakshmana also would leave the ashram to help Rama Ravana would steal Sita.

The meaning of Marica – it comes from the word *mara*. The root word *mru* means death. In the life of Buddha Mara came to tempt Buddha. *Mara* means death through temptation and *i* means movement. In *mriga*, *mri* means death and *ga* means *gati* – movement towards death. Sant Tulasi Das says Marica who was transformed from an asura and was on the spiritual path forced by Ravana consoled himself that he would be fortunate to get the sight of Srirama, Sita and Lakshmana and had the good fortune to be killed by the arrow of Rama.

So Marica started roaming near the ashram and getting the attention of Sita lured her into wanting to possess the deer. Rama warned her that a golden deer

cannot be real and it could be an evil asura in disguise. But Sita was so carried away, that she wanted it at any price. She asked Rama to catch the deer and if he could not capture it live, to kill the deer for the skin, so she could present the deerskin to their guru Vasishtha. Rama again tried to dissuade her saying *asambhavam hema mrigasya janma* – the existence of a golden deer is impossible.

The golden deer is the apparent world that deludes us. Mind goes after it against the warning of the intellect. Rama yielded to the persuasion of Sita. It is a divine play. Rama knows the truth but he agreed to chase the deer. He asked Sita not to leave the ashram while he was away and he asked Lakshmana to stay and protect Sita. The deer lead him into a dense forest and then shouted “*Ha Site, Ha Lakshmana*” imitating Rama’s voice as if he is in danger and calling Sita and Lakshmana for help. Sita and Lakshmana could both hear this voice. Sita was worried. Lakshmana was not disturbed, as he knew the

strength of his brother. Now Sita was persuading Lakshmana to go and help his brother. Lakshmana replied that it was Rama’s order that he should take care of Sita and not leave the ashram. In the meantime there were more screams for help of “*Ha Lakshmana and Ha Site*”. Sita became very upset and started blaming Lakshmana with very strong words, saying that he did not care to help Rama. Lakshmana who could not bear these words decided to go. What Lakshmana did was also out of emotion. But before he left he drew three lines sanctified by mantra with his arrow in front of the ashram and warned Sita to stay inside and not to cross the lines. What are the three lines that Lakshmana drew? Our body can be divided into three parts. If we go below carelessly we are in trouble. The three lines represented the three chakras – the crown chakra or the *sahasrara*, the *ajna chakra* or the soul center and the vishuddha. Below is the place of ego.

PARIPRASHNA

What is charity?

Charity is a selfless motive, attitude, and effort to help others without expectation. Charity is an attitude towards life. God has given so much to me. It is not only for me. I should share it with others. I will try to give as much as I can in my life to help others and make their lives better.

What is seva?

Charity and seva are not completely different, but they have one big difference. Charity is to help the sick, the needy, the student and the poor, and to help people in times of distress. But seva is a broader concept that includes charity along with serving others with love. Seva is to serve with love. You can serve your parents, family members, teachers, neighbors, society, community, the country and humanity. You can also serve plants, animals and other lower beings. This service is the true nature of human beings to manifest love, reduce the ego, and to develop humility and compassion. For seva you just need to change your attitude and you can begin from your

own home. You can serve your elders, your parents, family members and so on. Serve with inner gratitude. Be grateful to God that he has given you the opportunity to serve.

Is charity essential for spiritual life?

We grow with love and we grow with compassion. In the family our parents selflessly served us, taking care of us day and night. When we grew up we got a lot of help from society, from the town, from the schools and colleges. We always depend on the help of people. It is our duty as a human being to also serve others. Service in Sanskrit is known as seva. Seva is to serve without expectation, without ego and vanity. When one serves one becomes humble. In nature we see rivers flowing constantly providing water and trees giving fruit to serve others. The cows give milk for others. A true spiritual person should develop the attitude to serve others with love. Our hands should be used to serve others when they are in need. Our lips should be serving others with soothing,

compassionate words. Let our lives be dedicated to seva and charity. Give food to the hungry, give medicine to the sick and suffering, help to educate those who are poor and be a support to one who is in anxiety and fear with compassion and soothing words.

Along with meditation if one develops an attitude of service to others it becomes a good opportunity for spiritual growth.

How can charity develop compassion in a person?

A true spiritual person has a bond and a link with God. When God is the father and God is the mother, the entire creation becomes ones family. When all beings in the world become your family members, you have a duty towards them. A truly spiritual person feels

united with God and has relationship with the whole world. He always searches for an opportunity to serve others, to love others and to help others whenever needed. When a spiritual person sees someone sick or hungry, he feels the hunger or sickness within himself. He feels the pain. It expands the heart, pacifies the mind and creates an inner urge to help. This attitude of wanting to help cleans the mind, opens up the heart and develops love and compassion for the person one is serving.

If a part of your income is used for charity and noble causes it brings inner purity and it purifies your total income. It even develops your meditation. But it is highly essential that one does not develop ego or vanity while doing charity.

DATES TO REMEMBER

September 27 – October 6	: Durga Puja (Nine day Festival)
October 26	: Deepavali (Festival of lights)
November 15 – December 3	: Kriya Pilgrimage
December 3	: Gurudev's Punya Tithi Aradhana
December 25	: Holy Christmas

VALUABLE VOLUMES



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

MULADHARA CHAKRA (From *THE UNIVERSE WITHIN*)

The base of the spine contains the center for wealth, prosperity, fame, success, popularity and power. Our longings for these things keep us anchored here in the lowest center.

Muladhara chakra, which is located at the base of the spine, is one of the most powerful centers, since it represents the confluence of three holy rivers – or three pranic channels passing through the spine. We need to take a dip in these rivers, that is, concentrate at this center, before we begin the spiritual journey upwards. In Sanskrit, *Mula* means root, and *adhara* means support or base. We need a foundation, whether within the body or outside in the world, which is the *mula* or

earth. The base of the spine contains the earth element. This center is also called the money center because it is associated with the material world.

Acquiring Wealth

In order to acquire anything in this world, we need money. For our education, for buying a home, for a wedding, for a car, our daily food, we need to render payment. The *Muladhara* is the place of money. We need to understand first what money means here. It doesn't mean currency or coins, but the physical resources or buying capacity of a person. Just how much money do we need? To be able to specify that, we have to be either highly spiritual or complete lunatics. Everyone says they want money but not how much. Our needs

and their accompanying greed keep on increasing. The *Muladhara* takes up most of our time, life and energy. We spend the majority of our waking moments earning money, either to pay off loans from the past, to enjoy ourselves in the present, or to save up for the future. Our existence is ruled by this center. Other activities, such as eating, sleeping, creative work, even relationship building, take much less time compared to the earning activity. So we need to regulate this center. We need to carefully analyze our physical and financial needs. Material wealth should be like a well-fitting pair of shoes. If the shoes are too small, then the feet are uncomfortable. If the shoes are too big, they are just as uncomfortable. The development of the *Muladhara chakra* enhances our material prosperity by strengthening our earning potential. Riches, fame, luxuries and power are all benefits of a highly developed *Muladhara chakra*.

Every benefit has a down side however. While focusing on the *Muladhara* opens us up to the abundance of the Universe and makes us grateful

recipients, mere prosperity or fame without adequate understanding of their purpose can be extremely detrimental if not outright dangerous. There are many examples of those who are unable to handle the sudden influx of fame and money, and who turn to drugs or drink for support. Elvis Presley, Marilyn Monroe, and many other celebrities and millionaires ended their lives in despair despite being blessed with tremendous prosperity.

Those who go about the opening of the *chakras* in a steady and informed way, meditating constantly on the highest goal of self-realization, will gain the steadiness of mind which makes the vagaries of fortune seem irrelevant. Such people can handle the material benefits of the *Muladhara* without losing their balance. They are able to use the wealth and power they gain to benefit not only themselves but all of mankind. Their serene and meditative outlook helps them focus on the good of all and dissipates their selfish interests. To them, material wealth is nothing more than the abundance of the earth. Conversely, gold is little more

than dust to them, unless it is used for a higher purpose. A story from the *Puranas* illustrates this truth.

Gold or Dust?

A husband and wife, a very spiritual couple, were walking along a country road. On the way the husband saw a gold coin. Assuming that his wife would be tempted by the gold if she saw it, he quickly covered it by kicking some dust over it with his shoe. The wife saw him scuffling and asked what it was he was hiding. He confessed that he had covered a gold coin with dust so it would not become a source of temptation for her. The wife, who was much more spiritually advanced, replied, “Do you still see a difference between gold and dust? They are both the same to me.”

It is only when we can cultivate this kind of attitude that we can be free of the insatiable craving for more and more wealth. Yes, wealth is necessary, but like the earth, it is a foundation for greater activities, nothing more.

Ganesha

Ganesha is the presiding deity of the *Muladhara*

chakra. In the Indian spiritual tradition, Ganesha is worshipped for success before the undertaking of any important work. The form of Ganesha or for that matter, any deity in the Hindu religion, is not only attractive and fascinating, but has a symbolic significance. The rational mind is often unable to comprehend the subtle spiritual truth and the practical teaching behind these images. Ganesha is depicted as having a human body with an elephant’s head, a strange combination. The underlying meaning for this symbolic representation is very useful, however. The elephant has big ears, a long nose or trunk, and the eyes are very small compared to the rest of its body. The long trunk of the elephant symbolizes the importance of breath control, while its huge, flappy ears represent the receptive attitude necessary for the intake of valuable knowledge, and its small eyes represent keen observation. Let’s see how these three factors relate to our spiritual journey.

Receiving Knowledge

The big ears emphasize the need to listen more. To achieve real success in life, we need to talk a lot less and listen

a lot more. But there is a further step that is needed. What is received or imbibed is only learning, it is when that learning is perceived as actual truth that wisdom is born. How do we perceive that truth? Through looking within.

In the silence of the mind, we need to listen to the divine sound, the continuous primal vibration which resounds in the outer and inner universe. We drown out this vital sound with the tinny noises of human language, music and thought, but it is always there, waiting to be heard. We need to learn the scriptures from a teacher if possible. Book knowledge alone is hard to comprehend without the proper guidance of a realized master. Every day new volumes are written describing all kinds of transcendental experiences. People regard the spiritual arena as an open forum for their own fantasies. They perceive it as a place without rules, where we are each free to indulge in our own private reveries. It is true that spiritual experiences are highly personal and may differ for each person. However, choosing the spiritual path involves a lot of self-

control, understanding and determined effort. Self-realization is the ultimate goal for everyone and it is no easy task, all though the benefits far outweigh any effort required. We need to stop looking for immediate results. We must choose a scriptural text which appeals to us, for these ancient texts, whether they are the *Bible*, the *Gita*, the *Koran* or the *Torah*, contain the distilled wisdom of the ages. We need to read one passage or one verse at a time and meditate on it. Profound inner truths will be revealed to us.

Energizing the Body

Ganesha's long trunk represents the importance of deep breathing. The modern world has only recently discovered the immense benefits of deep, rhythmic breathing to the entire physical and mental health of a human being. The fitness industry has been revolutionized by this "new discovery" and hundreds of new methods are being touted which incorporate this technique rather than strenuous physical exercise to keep the body and mind fit and active. This so-called "new discovery" was discovered by the ancient

sages of all religions thousands of years ago. Every scientific meditation technique incorporates this deep breathing, which floods the brain and the blood cells with necessary oxygen and gives instant relaxation to the mind. Every serious spiritual aspirant needs to incorporate deep breathing into their daily routine.

Observing the Mind

Ganesha's small eyes represent keen, precise observation. We need to focus our attention on the workings of our own mind. See how it runs here and there, never

standing still, a continuous flow of unceasing thoughts. Eventually our goal is to still that turbulent flow, to focus it first on fewer and fewer thoughts, until eventually we can keep our attention pointed toward one thing. In meditation, we try to still the mind, bringing it from one thought to the complete cessation of all thought. It is only in the absolute silence that we can hear the divine sound which speaks to us, enabling us to take control of this center, and move on to the higher centers.



Gurupurnima at Gurukulam

THE BODY TEMPLE

(From *THE CHANGING NATURE OF RELATIONSHIPS*)

There is no need to form a strong attachment with our body, as soon as the allotted time is over, a new body will be waiting for us.

The *Bhagavad Gita* directs us to 'love our body as we would love our clothes'. The soul puts on new, beautiful clothes, but time is relentless and so the clothes become worn. For many people the tattered remains of what was once beautiful, and a constant source of pleasure causes much bitterness. And yet a harmonious relationship between the body and the soul can help us to age gracefully. A clean, resistant material can be very enduring; it has been designed to last as long as we need it. The good deeds we perform in each life represent wealth. When the clothes are really worn, we can buy new ones. If we have accumulated spiritual treasure, we can choose to spend it in better clothes, and a better life.

The Bible tells us that 'the body is a temple'. A temple is

a place dedicated to prayer and meditation and should be treated with utter respect. Jesus, himself, told his disciples that if the temple was destroyed, he would it build it up in three days. Since he spoke in parables, many failed to understand him, but it became obvious after his crucifixion that he was referring to his resurrection.

Since the body is a temple, every activity should be performed with a prayerful attitude, full of love and devotion. This does not mean that life should not be fully enjoyed, but that our pleasure while eating or enjoying our family life should be tempered with a pure heart, and illuminated In God-consciousness.

Eventually, if we are sincere and love God in this body, as a temple, we will be able to see and love the presence of God in everyone. Jesus also taught us to keep the temple clean, by this he meant that we should not speak maliciously about other people;

otherwise we ourselves would become polluted. Inner cleanliness and purity will enhance our relationships.

The body hides a fourfold treasure; the treasure of life, breath, love and divinity. Since we have been blessed with such wealth, we must protect it from thieves. In yogic literature, it is said that our life is infested with thieves; anger, passion, ego, greed, pride and jealousy. These

plunderers will do their utmost to snatch our assets, if we are not constantly on guard. When we are unmindful, these negative emotions will creep up and overrun our life, so our precious gifts will be squandered. Every relationship should add luster and beauty to our inner self, instead of dragging us down. We must remain vigilant.



Balashram Foundation Day

THE CROSS IN CHRISTIANITY

(From *MYSTICISM OF RELIGIOUS SYMBOLS*)

If you go to a Christian church, you will see a beautiful cross on the top of the church, in front of the church, and on the altar. Many Christians also hang pendant crosses around their necks that reach towards the heart. The holy Bible describes the crucifixion of Jesus, and many people remember him by wearing a cross.

It is mentioned several times in the holy Bible that Jesus taught his disciples to “carry your own cross”. What does it mean to carry your own cross? Or what is the symbolism behind the cross? I will give you a few simple answers regarding the cross and its mystical message.

The cross has many meanings. In mathematics there are two very similar symbols: one is an “X” sign, and one is a “plus” (+) sign. A cross is the mathematical symbol of the “plus” sign. When a horizontal and vertical line meets each other, and the vertical line is perpendicular to the ground, and the horizontal line is parallel to the ground, this forms a “plus” sign. But when the lines are not

in a vertical and horizontal position, then it becomes an “X”, a multiplication sign.

An “X” is the mathematical symbol for multiplying. When two numbers are multiplied, a larger number results. So multiplication symbolizes many. We should multiply the divine qualities.

In addition, two or more numbers are added together to get a new number. So the meaning of “plus” is “to be united with” or “union”. In spiritual life we all want to be united. But to be united with whom? When we see a friend, we are united with that person in love. When we come to our house we are united with our house. When we sit in the car we are united with the car. When we love our pet we are united with our pet. We love our children and we are united with them. When we walk in the forest we are united with nature. This union or the state of unity gives love and joy in life, but this union or plus is not complete until our mind is completely united in divinity, united in God. So we should always remember this ultimate unity.

In the body there is union of body and soul – body plus soul. Similarly our life should be united with God. This union is a symbolic cross or plus.

The second meaning of union is the cross, with its horizontal and vertical lines. In the cross, the vertical line is longer and the horizontal line is shorter. The vertical line is just like the English alphabet letter “I”, which symbolizes ego or individuality. Ego in life is useful to a small extent, but troublesome to a great extent. To eliminate ego is to cross it – cross the “I”, or the vertical line, with the horizontal line. To cross the ego means to overcome ego. To cross or overcome ego we need to surrender, to pray, to meditate, to bow. Ego is the greatest barrier in spiritual life. To overcome it, one must remember God in every breath. To cross ego is to eliminate it completely, to crush it completely so that it will not raise its head again to create trouble.

The third meaning of the cross concerns not being afraid of death. When Jesus said we must carry our own cross, he meant we must be free from fear that creates trouble in daily life. The cross symbolizes

deathlessness or the immortal state, freedom from death.

Ordinarily people are afraid of death and or not ready to lose their lives easily. But they do not remember that this body is constantly dying, that each life is constantly growing shorter, and that physical death is unavoidable. So do not be afraid of it. Jesus said: “Carry your cross and follow me”. He meant to be free from fear of death and to follow him to achieve the eternal life in Divinity.

The fourth meaning of the cross is a reminder of Christ. When we remember Christ, when we remember the cross, we should always remember Jesus’ prayer on the cross.”O God! Forgive them, for they know not what they do” (Luke 23:34). God forgives everyone, but we, being the children of God should develop the art of forgiving others, the art of being kind and compassionate, because forgiveness is the quality of love, forgiveness is the quality of greatness, forgiveness is the quality of compassion, forgiveness is the quality of prayer. To develop this quality of forgiving is part of the symbolism behind the cross.

MAHASAMADHI OF PUJYA BABAJI SHRI RABINARAYAN DAS



Shri Rabinarayan Das Babaji, a long time, loving disciple of Shri Shri Thakur Abhiram Paramahansa Dev of Karamala, breathed his last at about 5 am IST on the 8th of September, 2011.

Rabi Baba, as he was dearly called was a close friend of Baba Prajnananandaji, Prajnana Mission and Hariharananda Gurukulam for over twelve years. Rabi Baba is known to most of the Kriyavans both in India and abroad as he was present at most of our Gurukulam programs. He was an invited speaker at our annual

International Seminars and also a familiar figure on the dais at the Centenary Celebrations of Gurudev

Baba Hariharanandajji. A senior monk of great wisdom, Rabi Baba was dear to all monks and Brahmacharis of Prajnana Mission. As Baba Prajnananandaji put it in his message, "A friend could be lost but friendship is never lost as friendship is eternal." We cherish the friendship, compassion and understanding of Shri Rabi Narayan Das Babaji, and pray for his soul to rest in peace at he feet of the Lord.

STORIES TO LIVE BY

JEALOUSY OF THE THREE GODDESSES

One day Narada a celestial sage who roams the three worlds went to Kailasha, the abode of Shiva and met Parvati. Narada said “I am coming from the ashram of Atri and Anasuya and she is the most chaste woman.” Parvati felt a little jealous and asked “Is she better than me?” “She is beyond comparison” said Narada. Narada is known to cause trouble by his mischief but he does it to teach people. He went to the abode of Vishnu and Brahma and said the same thing to their wives, Lakshmi and Saraswati, respectively and caused the same feeling of jealousy in them. So now the three wives of the trinity met and exchanged notes about what Narada had talked about. They wanted to test the truth of his statement. They approached their husbands and requested their help in testing Anasuya. They wanted the three of them to be disguised as three Brahmins and go to the hermitage of Atri. They were to approach Anasuya as

guests but request food on the condition that she should serve them completely naked. If she agrees then her chastity is lost and if she says no then she is violating the Hindu rule of respecting guest as God. The three approached Anasuya. The name Anasuya means free from jealousy. When they presented their strange request, at first she was puzzled but on contemplating a little she agreed. She cooked food and prayed to God, “O God, if I am a chaste woman, if I am of a pure heart, if I have served my husband duly and if I have no jealousy in my heart let these three guests become infants.” Through her sincere prayer from her heart and her way of life the wish was fulfilled. We pray but we pray with the mouth but not from the heart. The second is we pray but we do not live up to that standard. If we do then our prayers will surely be fulfilled. So they became three babies. She removed her clothes and also their clothes and fed them like

children taking them into her lap. The babies were very happy with her motherly love. She dressed after feeding them but she let them remain as babies. Now the three wives were worried. They approached Narada for help, as the husbands did not return. Narada went to see what happened and came back and related that their husbands were three babies who were playing very happily and looked like they did not want to comeback. “There is no other way except to approach Anasuya and seek her help” he

said, “She is sympathetic and may give your husbands back.” So the three goddesses approached her in the guise of three Brahmin ladies and claimed their husbands. The story goes on that Anasuya asked them to identify their husbands by picking them up and changed them back into adults. To the surprise of the goddesses they had all picked up the wrong husbands.

The goddesses realized the greatness of Anasuya and were ashamed of their jealousy.



Balashram Foundation Day

MEDITATION – LOVE IN SILENCE

Meditation in silence is even a better way of expressing love. Practice to be completely silent with love for God. If we can be really silent in meditation, that is real meditation. Imagine a mother who has not seen her only son, in a long time. The mother has many times he has written to say he will visit but until now he has never come. Finally on his way he is coming and the mother is waiting. When there is a knock on the door and she opens it to behold her son, what happens? The son bows at her feet and she hugs him. At that time of union can they talk? Will they even look at each other? They hold on to each other without a look or a word. This is love in silence. God is the mother and we are the children. Sometimes words expressed can also cause confusion if not used in the right way. But in silence you communicate more. Very few know the art of communicating in silence. Express silent love in silence. Love God, in every breath. Through practice it comes.

In meditation there can be only you. Imagine a man

traveling with his wife and an infant child, in the old days when the roads were not good and there were no bridges. He comes to a big river and the only way to cross is by swimming. The man is tall, the wife is short and the child is small. The water is, up to the man's neck and he does not know what the depth of the water is and it seems to be increasing with each step. The story goes on, that the man tries to cross the river, with the child on the shoulders and the wife holding on to him, but the river is in flood. What can he do? There is no other way, but to let go and swim alone. This is what happens in deep meditation. You cannot enter there with the body and mind. In silence and deep meditation the body and the mind create trouble through pain and thoughts. You have to overcome the body consciousness and the thoughts. Prayer can be in a crowd but meditation has to be alone.

Love is personal and in silence. It cannot be found in a crowd. Once you close your eyes you are alone. You should

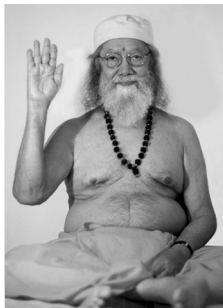
enter a state where there is no home, no roof and no body. If we can go to that state, real meditation can be experienced. It is natural for thoughts to come. Do not be worried, but

do not entertain them by thinking along those lines. If you entertain a single thought, many more will come. Then you will be physically present but mentally absent.

MAHASAMADHI DAY OF GURUDEV

‘Baba’s physical body is resting in this beautiful shrine in Hariharananda Gurukulam, but the presence of his spirit dwells in your hearts. His spirit constantly calls you to be awakened and alert, to be his worthy children, and to manifest his love, his beauty, and his smile of innocence. We are his children; we should carry out his work, we should try to fulfill his mission. His mission is our own transformation, nothing more and nothing less.”

Time is passing. Everything is changing. Already nine years have passed; still, the indelible impression of my master’s life and teaching throbs in my heart and mind. It



fills my life with love and gratitude. How beautiful was his presence in our lives! His smile, kind gestures, sweet and melodious voice, and practical advice still flash through my mind. The more I think of him, the more I am humbled. His presence in my life brought completeness in me.

If we cultivate love and devotion for God during a practical spiritual life, our lives will be beautiful.

On this special day we should contemplate the life and teachings of Gurudev. We should also sincerely pray to have enough strength to follow his footprints.

(Excerpts from Messages)

ATMA-VIDYA

PURSUING SELF KNOWLEDGE

KAIVALYOPANISHAD

The Guru continued his teaching on self knowledge further to answer Asvalayana's question. This verse explains the art of meditating in the lotus of the heart on the clear state of no sorrow, with utmost devotion to the guru.

Mantra 5

*atyashramastha
sakalendriyāni nirudhya
bhaktyā svagurum pranāmya
hritpundarikam virajam
vishuddham
vicintya madhye vishadam
vishokam*

Meanings

atyashramastha- giving up or going beyond the *ashrama*, *sakala*- all, *indriyani*- sense organs, *nirudhya*-having disciplined, *bhaktya*- with devotion, *sva*-own, *gurum*-to the guru, *pranamyam*-bow down, *hrit*-heart, *pundarikam*-lotus, *virajam* no restlessness, *vishuddham*- pure, *vicintyam* - is meditating on, *madhye*-in the center, *vishada*-clear, *vishokam*-no sorrow

Substance –

Going beyond all stages of life, controlling all the sense organs, bowing to one's own guru with devotion, in the center of the lotus of the heart, without restlessness meditate on the pure and clear state of no sorrow.

Commentary

atyāśramasthaḥ –these are two words *ati* and *āśrama*. *āśrama* means the stage in life. In the Hindu tradition there are four ashramas or stages in life. If we take the life of a hundred years, the first 25 years is *brahmacarya ashram*, the period of studying and following some disciplines in life. After that one can enter the *grihasthashram*, the householder's life, carrying the worldly responsibilities of family, job, and taking care of the children. After another 25 years when the children are settled then one enters the *vanaprasthashram*- the period of retirement. This period should be dedicated to a life of selfless service to society along with

intensified prayer and meditation. Then comes the *sanyasashram*- the life of renunciation. So in the Hindu way of life in the past there were no old age homes. Old age was a life of social service and charity and then completely dedicating the life to God without worrying about yourself. Others should take care of you as you have given a lot to the society. These are the four stages or *ashrams* of life.

atyāshrama-the simple translation is living a life of renunciation but here it also means whatever *ashram* you are in – student, house holder or monk, forget or give up your attachment to the *ashram* as these are also bondages and go beyond during meditation.

sakalendriyāni nirudhya - *sakala* means all and *indriya* are the sense organs. *nirudhya* means to discipline them. We have ten sense organs- five of action namely mouth, hands, feet, genital and anus and five of perception namely eyes, ears, nose, tongue and skin. During the day these organs are all active. When you sit for meditation all the organs are disciplined following certain postures. This is physical control.

Then comes, *bhaktiya svaguru pranamya* – means with devotion, bow to your own guru. So in the beginning of the meditation maintain deep love for the gurus and feel their presence for the progress to be quick. Now where is the guru and how to bow? People run to touch the feet of the teacher. We do it as a tradition, but when you close your eyes and are not in the physical presence of the guru, how much love do you have? Closing your eyes, feeling the presence of the guru, through the breath bow to your own guru.

Where to concentrate? *hritpundarikam*- *hrit* is the heart and *pundarikam* means the lotus of the heart. Many take it as concentrating in the physical heart. You can. Wherever you do if you concentrate with love and devotion you can find it because God is omnipresent and is every where. People who follow the path of devotion always concentrate in the heart. There is again some controversy about the left side or the right side of the heart.

The heart is called *hrit* or *hridaya*. Literal meaning of *hrit* is that which takes or steals. In *hri -da-ya* , *hri* means take, *da*

means gives and *ya* means that which. So *hridaya* means that which receives and gives. The physical heart receives impure blood and gives pure blood. Similarly you receive the inhalation and give up the exhalation. From where? - That could be also the heart? You receive a thought and give up a thought –from where? - That also could be a heart? So if the meaning of heart is one that receives and gives then it does not mean only the physical heart and you have to find out this place within the body. In the Bible it is said, from the fullness of the heart one speaks. If the heart is full of evil, evil words will come and if the heart is full of good thoughts, good words would come. Again it is said in the Bible “That which is in your heart will come out.” Now tell me, was Jesus speaking of this heart. Physically the heart is only full of blood and nothing else. On the left is the physical heart on the right is the emotional brain and the real heart is inside the brain. The brain also regulates the activity of the heart. We concentrate in the brain. The heart should be like a blooming flower.

When it is said in the lotus of the heart here, those who follow the path of devotion can concentrate in the heart and those who follow the Kriya Yoga path can concentrate in the brain in *ajna*, the mid point of the eyebrows, in the lotus with two petals or in the *sahasrara* on the top of the head in the lotus with the thousand petals.

Next what state of understanding we should have is described with a few words. *virajam* -raja is restlessness and *Viraja* means without restlessness. Another meaning of raja is red. *Viraja* means to go beyond the red. *Raj* also means color. *Viraja* is to go beyond all color. You may see red color, blue color or many other colors during meditation but go beyond those. If you have heard Gurudev guiding mediation, he talked of milk white light or foggy white light. So go beyond all color. *Raja* also means dust. *Virajam* is one without any impurity.

Vishuddha means a state of purity. We have *ashuddha*, *shuddha* and *vishuddha*. *Ashuddha* is that which is rendered impure in usage. When it is cleaned *ashuddha* becomes

shuddha. shuddha can again become *ashuddha* when used. But *vishuddha* is total purity. The soul is a state of total purity as there is no second one to make it impure. It is said,

Vishuddha buddhe paramatma vedanam- unless the mind is totally pure there will be no intense desire for God.

Vicintya is meditating upon, *vishada* is clear and *vishokam* means free from all sorrows and emotion. Chadyogya Upanishad says, *tarati sokam atma vid-* One who knows the Self crosses the ocean of sorrow.



On August 10th, the birthday of Paramahansa Prajnananandaji was celebrated with special worship. Meditation and seminars were organised in all our ashrams and centers with great love and gratitude.

MESSAGE OF COMMEMORATION

August 10, 2011

THE PERFECT DISCIPLE – THE PERFECT MASTER

There are three things that come only and exclusively through the grace of God: a human birth, the desire for liberation, and the loving care of a realized Master.

- *Vivekachudamani 1:3*
(*Shri Adi Shankara*)

Though we tirelessly run after things we believe are necessary in life, how often do we stop to realize how fortunate we already are? To have both a true spiritual path and a qualified guide to help us traverse all life's pitfalls as we proceed towards the final goal is fortune beyond words that has come through the grace of God.

The Gurus of our lineage made a promise to actively and continuously guide our lives. In the Kriya Yoga emblem, created by Swami Shriyukteshwarji, it says, "That is the path which is directed by the realized." However, are we constantly aware of that? Do we truly

perceive that guidance in daily life?

Our beloved Gurudev did not leave his mortal frame before ensuring that this precious and vital Kriya tradition, and the continuation of our spiritual success, would be left in the hands of a highly skilled and competent Master. Thus, he designated an exceptionally qualified guide who was capable of leading and helping thousands of spiritual seekers throughout the world.

P a r a m a h a m s a
Prajnanananda, whose birthday we lovingly commemorate today, is this blessed, hand-picked soul. The life of Baba Prajnananandaji is the life of one who has mastered every challenge set before him. If you would learn what a Master is, observe him. If you would learn what a real disciple is, observe him.

He is actively calm and calmly active in all activities of life, performing all actions with

effortless grace and deepest love. Whether it be guiding disciples, leading international organizations, or speaking of the sacred scriptures, he is ever centered, ever balanced, and ceaselessly serving.

Only a truly great soul could possess such selflessness, such fathomless inner beauty. Have you noticed that everything he does is dedicated to his Guru, Baba Hariharanandaji, with the deepest humility? Nothing is in his name, everything is for Baba. This is the real example of being a Master and the truest disciple at the same time. Both have merged into one. He provides us with a living example of *guru-bhakti*, unshakeable love and devotion to Guru as the pathway to the Divine. Every action is dedicated to Baba, every initiative is offered to Baba's feet.

Could we follow his example and open the channel of *guru-bhakti* in our own hearts towards this great Master who ceaselessly comes

to our aid? Are we taking full advantage of this rare opportunity?

In the Shvetashvatara Upanishad it says: *yasya deve para bhaktih yatha deve tatha gurau tasyaite kathita hyarthah prakashante mahatmanah* "If you have supreme devotion to God and the same kind of devotion to your Guru, then to you, the essence, the subtle truths, of the scriptures become revealed."

Hence, it is through love, humility, service, and gratitude that we grow to understand the constant flow of teaching that the Gurus bestow upon us.

Today it is fitting that we offer our humble prayers at the loving feet of Guruji, who is the culmination of all the Gurus of our noble lineage. And, this moment, here and now, if we make a promise to serve constantly, and listen lovingly, humbly, we will begin to understand.

Bowing ceaselessly at his holy lotus feet.

BALASHRAM NEWS

Summer Vacation

Most of the children – about 75 percent had the opportunity to visit their homes and spend time with their families during the summer vacation. For those who could not go, the school arranged trips to nearby places. The students are all back to the school now and the classes are in full swing.

Forty new students have been admitted to the nursery class bringing the enrollment of the school to three hundred and twenty four for this current academic year.

Cultural activities and Celebrations

Many festivals and events were celebrated at Balashram with the active participation of the students and the staff which enriches the tradition and the cultural heritage. Some of these were Vasanta Navaratri Mahashtami (8th day of holy 10 ten days dedicated for divine mother's worship during spring), Sri Rama Navami, (Lord Rama's birthday) and Hanuman Jayanti. Sri Hanuman temple near Balashram was renovated to

some extent and devotees from the neighbouring village celebrated Hanuman Jayanti in a grand way. Swami Shriyukteshwarji's birthday, and the birthday of Gurudev was celebrated with love and joy at Balashram.

Visitors to Balashram

On 29th of June Mr. David Green of UK, had visited Balashram and had interaction with teachers and the Brahmacharis and Brahmacharinis.

Health care activities at Balashram

Dental Unit

The proposed dental facility at Balashram is now a reality. On May 3rd, a new dental unit was inaugurated at Balashram. The dental unit is equipped with 2 dental chairs and can handle all kinds of dental procedures. A dental camp is held on first Monday of every month.

Pediatric Care

A Pediatrician of the nearby hospital is periodically visiting the school and conducting routine medical examination of

the students. He is also available over phone around the clock to attend to any emergencies. Mandatory vaccines are given to children as per the guidance of pediatrician. Every Sunday, classes are held for the students in hygiene, first aid, food habits, sleeping habits, exercises, human anatomy, cause of diseases, etc.

Vision Test

On 11th June, an eye specialist visited Hariharananda Balashram to examine the newly admitted students. He also tested the vision of other students who have vision problems and are wearing glasses.

New healthcare worker at Balashram

Balashram now has a full time female health worker, who has 7 to 8 years experience in private nursing homes at

Cuttack, and will help with the health related activities of boys and girls.

Hospital Facilities

Nearest medical centre is 5 km from Bqalashram. Children in need of advanced medical attention are sent to Cuttack. We have an ambulance for commutation to hospital.

Balashram construction update.

New dining hall and kitchen of Balashram are now in operation from 6th of June. A computer laboratory is being built in the school which would have 45 computers that would all be connected by wireless network. The construction of Boys Hostel, Staff quarters, Girls Hostel are almost complete except for some painting and plumbing work.

FLOOD RELIEF ACTIVITY

On September, 2011 a severe flood devastated many villages of 19 districts out of 30 districts of Odisha. Prajnana Mission as a part of its flood & emergency relief activities distributed thousands of food packets and cattle foods to the affected people and cows of

these flood afflicted areas. Now this flood relief activities are going on to help to the flood victims of the devastated areas.

(More flood relief activities news in the next issue of Sthita Prajna).

HARIHARANANDA BALASHRAM

FOUNDATION DAY 2011

H a r i h a r a n a n d a Balashram celebrated its foundation day on 29th July 2011. Festivities began at 9:00 am. Swamis Shuddhanandaji, Samarpananandaji and Gurukrupanandaji graced the event. The New Principal Mr. P.P. Singh, (formerly principal of Kendriya Vidyalaya) joined duty just two days prior to the event.

Morning program was intended as a thanksgiving session from children to all the Balashram staff. The morning Assembly and prayer was followed by short talk by the Principal and some of the long term associates of Balashram family. Children displayed various fantastic human pyramids.

The chief guest for the evening was Shri Gobinda Chandra Pati. An art and science exhibition displayed pictures and science models by the children which showed great talent and creativity. The evening program began with the

traditional lighting of the lamp by the invited guests. After introductions, the new principal Mr. P.P.Singh spoke briefly about his initial experience with Balashram and his vision for the future. Revered chief guest inspired the children with his talk. Swami Samarapanandaji and Swami Shuddhanandaji blessed the children that was followed by prize distribution to various children for their distinct achievements.

The variety entertainment that followed was a great show of music, dance and drama of traditional and modern themes. It started with a dance named “mangalacharan” which is symbolic invocation of God to receive blessings. It was followed by chorus song in Odia. “Hands on Tabla” exhibited great talent of the children on the musical instruments. Tiny tots of Kindergarten danced beautifully to a song of conversation with flowers. The Odia play about the world famous sun temple at Konark,

displayed great histrionic talents. The classical Odissi dances and group dances were impressive. A play in English was enacted well to bring out human values. The program concluded with a vote of thanks and peace invocation followed by dinner. Several guests from far and near attended the program.

Though physically absent, it is the grace and blessings of the great architect behind this magnanimous project of Balashram that inspires all those who carry on his work. Let the love, blessings and the vision of the great Master Baba Prajnananandaji, take Balashram to new heights year after year.



Cultural Programme of Balashram Day

AROUND THE WORLD

ASIA ACTIVITIES

INDIA

Paramahansa Prajnananandaji in Residence, June - August

Baba Prajnananandaji was in residence from June through August in Balighai ashram was busy with many activities.

Ratha Yatra

Our ashram participated actively during the Ratha Yatra, rendering service to the pilgrims with supply of medicines and ambulance service. We also had our book shop available in the Ratha Yatra.

Guru Purnima, July 15

Guru Purnima, was celebrated in the Shri Guru Mandir with special worship of the holy sandals of Gurudev Baba Hariharanandaji and fire ceremony, in the divine presence of Baba Prajnananandaji and the monks and brahmacharis of Prajnana Mission. Many disciples from far and near participated in the Guru Purnima seminar and celebrations and sought the blessings of the gurus.

Birthday of Baba, August 10 – The Birthday of Paramahansa Prajnananandaji was commemorated in all

ashrams and many centers across the globe.

Janmashtami, August 22

Janmashtami, the birthday of Lord Krishna was celebrated in all ashrams with love and devotion.

Ganesh Chaturthi, September 2

Ganesh Chaturthi, the birthday of Lord Ganesh was celebrated throughout all the ashrams in India in the presence of many disciples.

Kriya Programs

Several initiation and intensive programs were conducted at regular intervals at all ashrams and centers in India.

Kriya Yoga retreats were held in Raipur and Durg in Chattisgarh and also in Indore and Jabalpur.

UPCOMING EVENTS

Kriya Pilgrimage, Nov. 15-Dec. 3

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. To celebrate this event one of the events planned is a pilgrimage

with Baba Prajnananandaji, that will follow the sacred path of the Kriya Masters on their way to spreading Kriya Yoga worldwide, the places they lived and taught. The Pilgrimage ends in Puri with the celebration of Gurudev Hariharanandaji's Punyatithi celebration.

Mahasamadhi Program- Dec. 3

Pujya Gurudev's Punyatithi will be observed with a special seminar, worship and meditation at the Gurukulam.

Christmas and New Year Program

The Holy Christmas and New Year Day will be celebrated with long meditation & special events.

Health Care News

Village Health Project (VHP)

Prajnana Mission has achieved a mile stone by inaugurating a Village Health Project (VHP) at the village of Arua, PO- Kadaliban, Dist-Kendrapara, Orissa. This charitable health project would serve the deprived section of public of the nearby villages as well as the students & staff of Balashram. The project was inaugurated to commemorate the birthday of Baba Prajnananandaji on August 10, 2010 & is now functioning with

many physicians from Cuttack & Kendrapara along with pharmacists & other paramedical staff, taking very active part in the health camps. Patients from more than ten kilometer radius are coming to the camps and getting free treatment and medicine.

New dental facilities are also installed under the Village Health Project of Prajnana Mission at Arua, dedicated to serve the deprived section of the public of the near by villages.

With the good wishes and much needed support of many dedicated people Prajnana Mission hopes to work towards "FREE HEALTH CARE FOR ALL" regardless of income, social or economic status. The mission thanks Dr. Peter Walker, Erzherzog, Eugen Str.33, A-5020 Salzburg, for his magnanimous support to this new project.

Hariharananda Charitable Health Centers

Hariharananda Charitable Health Centres in different places like, at Balighai, Jagatpur and Visindipur are working well with the help of experienced doctors and paramedical staff. The number of patients are increasing in all the 3 centres.

Status of Urban Slum Camps and Composite Health Camp

The above camps are going on smoothly in different deprived localities by the help of doctors and health workers of the Mission.

Free Eye Camps

It is also planned in the coming months to organize three eye camps in three different locations like HCHC, Jagatpur, HCHC, Balighai and Village Health Project, Arua.

Free Diabetic Camp

In the near future it is proposed to have a diabetic camp either under Village Health Project or HCHC, Jagatpur. The exact dates of the camp will be announced soon.

New location of HCHC Jagatpur - land purchased near Jagatpur Ashram

Land has been purchased in the vicinity of Jagatpur ashram (500 meters away) to shift the present HCHC of Jagatpur. This will facilitate further expansion of the health care facilities and serve more people.

DUBAI

Guru Purnima and beloved Baba Paramahansa Prajnananandaji's Birthday

Our center in Dubai celebrated the Guru Purnima and the birthday of Baba

Prajnananandaji with much love and devotion.

Kriya Yoga Retreat September 1-3

A Kriya Yoga workshop with Swami Samarpanananda was held on the 1st week of September with presence of many disciples with initiation programme.

EUROPE ACTIVITIES Kriya Yoga Programmes

Kriya Yoga programs were held in several European countries at various centers through Aug. & Sept. Retreats were also held in Iceland.

Guru Purnima and Baba Paramahansa Prajnananandaji's Birthday in Vienna Ashram, Tattendorf

Mother center Europe celebrated Guru Purnima and the birthday of Paramahansa Prajnananandaji in the months of July and August,

Foundation day Seminar, Sept 2-11

The ashram foundation day seminar was held with Baba Prajnananandaji with a special events on 6th of September.

International Frankfurt Retreat – Sept. 30 – Oct. 4

An International Kriya Yoga Retreat will be organised from Sept. 30 to Oct. 4 at Frankfurt.

Christmas and New Year, December 23 - January 1

Holy Days retreats will be held in Vienna & Holland ashrams celebrating Christmas and New Year.

AMERICAS ACTIVITIES **Kriya initiation and intensive programs**

Several Kriya initiation and intensive programs took place on a regular basis at all centers and ashrams of US.

Foundation Day of Kriya Vedanta Gurukulam, Chicago, July 15-17

Kriya Vedanta Gurukulam celebrated its foundation day with a special seminar.

Guru Purnima and Baba Prajnananandaji's Birthday

Guru Purnima and Baba Prajnananandaji's birthday were observed in Mother Center at Homestead and Kirya Vedanta Gurukulam with special seminars and meditation.

Ashram Foundation Day Sept 16-25

Ashram Foundation day seminar (Fall retreat) was held with Baba Prajnananandaji and ashram foundation day was celebrated as a special event on the 22nd of September.

UPCOMING PROGRAMES

Pujya Gurudev's Mahasathi Seminar (Dec 3-5),

Holy Day's Seminar (Dec 24-25) and New Year Celebration (Dec 30- Jan 1) will be observed in the Mother centre with special meditation and seminar.

SOUTH AMERICA ACTIVITIES

From Aug 4-8 initiations in Bogota Colombia. 3 public lectures & a TV interview was held.

On Aug 8, a marriage ceremony was performed in Bogota by Swami Atmavidyanandaji. In Barranquilla and in Monteria initiation programs were held.

In the month of September a retreat was held in Bogota, Colombia and a Initiation program in Barrrenville, Colombia.

An initiation program is planned in October for Sao Paulo, Brasilia and retreats are planned in December for Bogota and Armenia, Colombia.

AUSTRALIA & NEW ZEALAND ACTIVITIES

Kriya programs are planned for Perth, Sydney, Canberra, Melbourne, Brisbane, Auckland, Wellington and Fiji in the months of September through October.
