

# Sthita Prajna



## Guru Vandana

*Nityam Shuddham nirabhasam nirakaram niranjanam  
Nitya bodham chidanandam gurum brahma namamyaham*

I bow to the Guru Preceptor who is Brahman. He is eternal, pure, formless, unattached, unmanifested and constantly in knowledge, consciousness and bliss.

– Guru Gita

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**VOLUME 11**

**ISSUE 2**

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## FROM THE EDITORS :

*“The beauty in life is not living for oneself; it is giving, sharing, and caring. Let us try to offer all of our goodness to others, not our sorrow and misery. Let us share our knowledge, skill, and positive thought; let us relieve others of their suffering.”*

**Paramahansa Prajnanananda**

Year 2012 was a year of great events. We celebrated the 15<sup>th</sup> foundation day of the US Mother Center at Homestead in September. We celebrated the 10th Mahasamadhi Anniversary of Gurudev, Baba Hariharanandaji globally during Dec 1-3. We dedicate this New Year issue of Sthita Prajna to the memory of the Divine Master with excerpts from his messages, teaching and the message of Baba Prajnananandaji.

We welcome year 2013, to bring more growth in Kriya activities, spirituality, love and wisdom under the guidance of our gurus.

“Message of the Master” speaks of *Atma Darshana*. With Maha Shivaratri approaching “Prajnana Vani” talks of the divine qualities of Lord Shiva and their inner significance which helps in meditation.

Patanjali Yoga Sutras comment on the accomplished Yogic state. Rama Katha describes the coronation of Lord Rama when he returns to Ayodhya with Sita after a fierce battle with Ravana. The article on Self Knowledge discusses the means of attaining the Supreme Brahman.

Excerpts from some of Paramahansa Prajnanananda’s seminal works continue to elaborate on chakras and the body and mind.

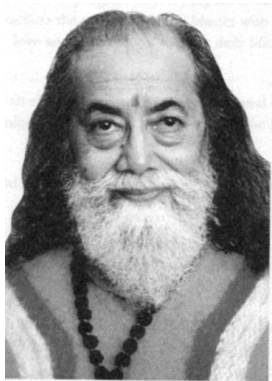
We bring you the Christmas and New Year message of Gururji and excerpts from other messages.

Sthita Prajna wishes a happy and prosperous New Year and thanks all its readers and sponsors for their support.

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# MESSAGE FROM THE MASTER

## ATMA DARSHAN



God is one. Not two. Before reation he was alone, existing as the formless soul. He desired, "I will manifest myself in myriad forms." Thinking this he appeared, in the tiniest to Brahman, in the image of Jagannath. Whatever we see and realize in this world, from the wood to Brahman are expressions of Lord Jagannath.

Human beings have a higher level of consciousness than all other living beings in this creation. So man, alone, is entitled to realize God as existing in all human beings, and everywhere in the world. He can thoroughly realize that human beings are the manifested presence of God, and the whole universe is God.

However as human beings we do not realize him-which we are God, the universe is God, and there is nothing in this world which is not God.

God has given two powers to every human being, one is prakriti shakti and the other is purusha shakti. The prakriti is extrovert beguiled by outside objects, and deluded by ignorance, attachment, and ego. But the formless soul or the purusha, dwelling in human beings defeats this prakriti shakti. Without soul the prakriti has no power and is functionless. This purusha embodied in the human body temple, as God is eternally calm, pure, and devoid of any attribute or sense.

The soul is like a mirror. Images of hundreds and thousands of people can be reflected in it, but any one image never remains in it- the mirror is never attached to anyone's image. Similar to mirror God resides in human being and gives him anger, lust greed delusion, ignorance and ego, but he is never attached to these attributes, and remains pure, transparent, and stainless, like the mirror. Man by his sadhana, can wipe out his extrovert attributes and realize everything in the universe and himself is God.

The rishis of the Upanishadic age had attained the stage of constant liberation and God realization amidst delusion, sorrow, maya, ignorance, error and suffering through the practice of Ashtanga yoga – yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. They fully realized the stage of *samatvam yoga uchyate* as described in the BhagavadGita (2:48). This yoga is only a technique. With lemon juice added to hot milk, the essence of milk, the cheese, comes to the surface and the whey remains at the bottom. Similarly

by the practice of *yogah karmasu kaushalam*, man in the debris of maya, delusion, ignorance and error, realizes the truth – that God is the indwelling self and is existent everywhere pervasively in the universe- and remains constantly in God intoxicated joy.

After the Upanishadic age came the Puranic age. The Hindu Rishis and saints had realized the stage of equanimity and same sightedness, and the highest summit of God realization, as depicted in the Bhagavad Gita. As great seers of profound truth, they had written many pictures and epics for the purpose of showing the easiest and simplest path of God realization to the common people. They knew very well that human beings are generally restless, extrovert and captive to the five senses. All the ceremonial performances of puja, traditional bhuta shuddhi, anga nyasa, kara nyasa, antarmatrukanyasa and pranayama, which the sages and saints have put in vogue, are well established in the foundation of yoga. These are merely the other names of the yogic process. With the practice

of this yogic process, all mundane senses and delusion can be removed to behold the manifestation of God everywhere and in them as well.

Having realized the highest stage of God realization, the Hindu rishis worshipped the five deities. In the scriptures it is said, *devobhutva devam yajet*: “First be God then worship God”. Unless we transcend the biological body and worldly senses, and reach the stage of divinity, we cannot realize God. By transforming

the radio of the ultimate truth: *sarvam khalvidam brahma, aham brahmasmi, prajnanam brahma, tatwamasi* and *ayam atma brahma*. We will realize *tasya vachakah pranavah, brahmajiva, brahma, and vijnana brahma*. This means we will realize pranav (Om) as our words, this jiva as Brahman, and vijnanam as Brahman. With this realization, we will scale the highest summit of life. This knowledge, about how to transform the worldly center into a divine center is yoga.

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Proposed New Hariharananda Charitable Health Center, Jagatpur

# CHRISTMAS AND NEW YEAR, 2013

Loving and Divine Ones,

Let the choicest blessings of God and gurus be upon you on the special occasion of Christmas and New Year, 2013.

In my personal spiritual life, Christmas was celebrated in meditation and going to church in Cuttack or Puri. When I came to the West in 1994, Christmas was celebrated with many devoted disciples meditating in Vienna until midnight and experiencing the beauty of the coming of the Prince of Peace. Since that year, I have been writing a few lines on the occasion of Christmas and New Year. These words were my first writings to the disciples. This is my 20th year of writing to all of you on this occasion.

It is 2013. Many people do not like the number 13. It is a nice number with two digits, 1 and 3. One represents God, one God, whom you can call

by any name, the God of all and the entire creation, Who is represented by Pure Love. The digit 3 represents the past, present, and future, the gross, astral, and causal, our thoughts, words, and actions, the tamasic, rajasic, and sattvic natures, or mind, breath, and alertness. To bring 1 and 3 together is 13, and bringing these two aspects of our life is nothing but union or yoga.

Be united by your love for Jesus, the Prince of Peace, in your Christ center. Experience peace, bliss, and love during these special days. Spend more time in spiritual pursuit without neglecting your duties and responsibilities.

I am praying for each one of you and wishing you a spiritual 2013 and all-round development.

My love was, is, and will always be with you, for ever and ever.

With Love,  
Prajnanananda

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# PRAJNANAVANI - THE VOICE OF WISDOM

## MEDITATION ON QUALITIES OF LORD SHIVA



*Nagno nissangashuddhai  
strigunavirahito dhvastamohandhakaro  
Nasagre nyastadrishtir viditabhavaguno  
naiva drishtah kadacit  
Unmanyavasthaya tvam vigatakalimalam  
shankaram na smarami-  
Kshantavyo meaparadha Shiva  
shiva shiva bho shri mahadeva shambho*

### Translation

Never have I concentrated between my eye brows and tried to personify you, who is alone, who is naked, who is ever pure, who is beyond the three qualities of nature, free from delusion and darkness, And who is capable of dispelling ignorance and is aware of the nature of the world. I never cultivated these qualities O Lord and I did not remember you. Therefore O Shiva, O mahadeva, O shambho, please forgive my sins (forgive my forgetfulness) .

**Sivaparadha Kshamapana Stotram (verse 10)**



Sri Adi Shanakara teaches us how to love God and how to seek his forgiveness for not remembering him in his *Sivapradha Kshamapana stotram*. This verse from that work teaches us, in two ways. It helps us to meditate on the qualities of Lord Shiva and at the same time tells us how these same qualities should be cultivated in ourselves to be fit to worship Lord Shiva.

### **Metaphorical Explanation**

Let us look at the first line of the verse.

*Nagonissangashuddha  
strigunavirahito  
dhvastamohandhakaro*

The simple meaning of *nagna* is naked. *nissanga* means without any company or all alone. *Shuddha* is pure. *Triguna* means “the triple qualities.” *virahita* means “to be completely free from or devoid of all qualities,” *Dhvastha* – is one who has destroyed or eliminated. What is eliminated? *moha andhakara* - *moha* means delusion, *andhakara* is darkness. One who has completely eliminated darkness of delusion? All this qualities can be attributed to Lord Shiva

or to cultivate these qualities in ourselves.

Now let us contemplate the deeper meaning behind the two interpretations of this verse.

When it is said, *nagna*—naked, Lord Shiva is not naked. Lord Shiva’s divine consort is Parvati. Lord Shiva uses some skin to cover his body. It is said that he uses two sets of skin – deer skin and elephant skin. Elephant skin will come later on and he uses a snake as the waist belt to hold his cloth in place. Although the Lord is always shown as wearing clothes there was a time when he was naked. One day Lord Shiva got the news that Lord Vishnu is coming to his abode with his divine consort Lakshmi on the back of Garuda, the royal eagle. Lord Shiva with his divine consort Parvati wanted to meet him half way as was customary in greeting a respectable guest. But there was some trouble. Eagles prey on snakes. When the snake which was serving as a waist belt of Lord Shiva saw the powerful Garuda the snake tried to disappear. When the snake started moving away the piece of skin that Lord Shiva was wearing fell down. But Shiva

was not conscious of it. He put his arms around Lord Vishnu to give him a hug. However Parvati, looking at the condition of Lord Shiva, was extremely embarrassed.

Every day we cover our body with clothes. This body itself is a cover and we cover it up again. This body is a cover of the Soul which we change again and again with each birth. *Nagna* in the verse could mean you should be naked to know Lord Shiva, or Lord Shiva is naked. Both are true.

Lord Shiva is not body conscious; *Nagna* means being free from body consciousness. To meditate, you need not to be naked. Be free from body consciousness. Body is the cloth that the Soul has put on. You have a big piece of cloth. I have small piece of cloth. Big body – small body. You have new cloth – for example young body. I have old cloth – old body. That's all – *nagna* here symbolically means being free from body consciousness.

We have seen that *nissanga* means free from association, free from company. This can also be taken in two ways. Lord Shiva

can be taken as *nissanga*. You may say, isn't Lord Shiva living with Mother Parvati? Yes. He is living with Mother Parvati but he is not attached.

I will tell you a story of the relationship between Mother Parvati and Lord Shiva. Mother Parvati and Lord Shiva lived on Mount Kailasha with their family. One day, many other Goddesses came to visit Parvati. When they came, they came grandly dressed with nice jewelry and nice sarees and they looked glamorous. Parvati was having very simple clothes, having only flowers and rudraksha beads as her ornaments.

When you are at your home you are simple and happy. When you are with others, naturally comparison comes up. We look at each other, we look at each other's clothes, jewellery and such. So Parvati was unhappy as she had so little compared to others. After they left Parvati came to Lord Shiva. Lord Shiva noticing the dejection on her face asked "What happened to you, you are so unhappy?" Parvati complained "Look, I married you as I loved you. But I think I am beginning to think

I made a mistake. I have nothing to show for all my years of marriage with you. What have you done for me?"

Lord Shiva was surprised and said, "You know that I am a yogi, we meditate and pray. What more do you need?"

"Have you given me good clothes? Have you ever given me any valuable jewelry? Have you ever taken me anywhere?" Lord Shiva said "What has happened to you? We live such a content, happy life. We never had such discussion about material things" Then Parvati said, "It is true we don't need many things. But if any guest comes, I do not have any place to ask them to stay. At least for this reason we need a nice house."

Lord Shiva is inwardly smiling. He said, "Alright. I will take care of it".

Now Lord Shiva called Kubera. Kubera is the Lord of wealth. "Kubera can you do me a favour? Parvati needs something. You just go and ask her what she needs and make sure she gets them." Now Kubera came to Mother Parvati and asked "my Mother tell me what do you need?"

Now Parvati was very happy and said, "I need a good house. She brought a plan for the house and specified how it should be and how the furniture should be and so on. Kubera provided everything that she wanted and Parvati was delighted with the house.

Now it was time for the house to be consecrated. Here in West we call it house warming. In the Vedic way, some special pujas and fire ceremony should be done before one enters a new house. The best priest of the time is Ravana, also a devotee of Lord Shiva and Ravana was invited to be the priest to do a fire ceremony and to purify the house. Ravana is a great priest and a devotee of Lord Shiva. Ravana came for this house warming. Lord Shiva asked him to perform the puja. Ravana went in and looked at the house. He was surprised to see the grandeur of the house. He performed the puja but the more he looked at the house the more he was impressed with it. As a tradition, you should give some gift to the priest who performs the puja. When Lord Shiva asked Ravana what he wanted, Ravana replied, "If you don't

mind. You are a yogi, what is the use of such a big house for you? I love this house. Give this house to me as the gift”.

Lord Shiva said, “It is true I don’t need this house. Parvati wanted this house. If you want the house you can take it along with Parvati.” This just shows how detached Lord Shiva is. He could give away the house along with Parvati. Lord Shiva is the symbol of detachment.

Where does Lord Shiva live? *Smasanesu vasa* - in the place of cremation ground. You can imagine, if at all you love to go to cremation place. I don’t know how many people love to go to cremation grounds? I love to go. Whenever I am in Puri, I never miss the opportunity to visit Svargadvar. There is a special cremation ground; its name is door to heaven. It’s not such a big or beautiful place, it is small place. Every day many dead bodies are cremated. If you go to Benares – Kashi, there is a burning ghat where you will find dead bodies cremated on the bank of the river. When I come to the West, if there is a little time I tell my host let us drive by the cemetery. In the west the burial

ground is nice, beautifully maintained. It is like a park. But the cremation ground in India, speaks the naked truth of life. That is the place where Lord Shiva lives – meaning, Shiva is the symbol of knowledge manifested. Manifestation of pure knowledge and pure knowledge comes only in the cremation ground.

### **Meditate in Solitude**

In this verse Shankara states that one should be free from company and association. If you want to meditate deeply you even want to give up the company of your own body during that time. During sleep, while lying down on the bed, we also give up the company of the body. Even when two people may be sleeping near each other, each person separately leaves the body for a while. When sleep comes we sleep alone, not together.

During meditation one should strive to be free from association with body and mind. In other words inwardly detached. While living in the world also it is important to be detached. Live with everybody remembering this association is temporary. It is the truth. Maintain the thought that it is

all a drama of few hours even when you are living among family and friends.

The word *shuddha* means pure. Lord Shiva is always pure. Knowledge is always pure. The body is temporarily pure, we clean it - we feel good. After some times when you do some exercise or it is summer time, we sweat. Then we feel, I should take a shower. A great a Yogi once said. Just like when one has a big boil, one cleans it, puts some ointment on it and covers it with a bandage, we also do the same thing each day for the body. We clean our body every day. We put some cream, we put some powder, and we cover this body with clothes. It is just like caring for a wound.

One who is body conscious is impure - one who is Soul conscious is pure. One who associates with the world, remembering it is God's temple is pure. Remember, you can associate with the world but don't associate thinking it is mine, for then you will be impure. If you associate with this world by thinking of it as God's temple, the abode of God, then you can maintain your inner purity.

## Becoming Free From The Triple Qualities

Each one of us are affected with triple qualities of nature also known as *trigunas*. What are the triple qualities of nature? As you may recall these are - *satwa* -calmness,, *rajas* restlessness and *tamas*, dullness. In the night when you sleep dullness comes. Sometimes during meditation also dullness comes. When I was young, I had this problem. In a day I was sleeping 18 hours, 20 hours. Sitting in the class room with pen in the hand and note book on the desk I would be sleeping confidently while the professor was teaching. It took quite some effort on my part to overcome this tamasic quality.

Unlike the tamasic quality which is sedated, *Rajasic* quality leaves us restless and agitated.

Sattvic quality is the best as it bestows a sense of calmness and peace but unfortunately most of us do not experience enough of this quality enough during the day

The word *triguna virahita* means to be free from the triple qualities. Lord Shiva is free from all these qualities.

So also in our practice we should overcome *tamasic* with *rajasic* quality and *rajasic* with *satvic* quality. However during meditation we should be free from all triple qualities.

The next line is *dhvastha moha andhakara*. *Andhakara* means darkness, *moha* means delusion, *dhvasta* means eliminating or destroying the darkness of delusion.

This delusion, infatuation or attachment comes out of ignorance. Ignorance is compared with darkness and from it we develop a false sense of association with things. Suppose a little child is associated with a toy and thinking that this toy is mine. There is attachment at such a young age holding the toy and even going to sleep holding the toy. When I was a little boy, I was playing with little children, given a coin to them and trying to get it back. Even though they did not understand the purpose of the coin they were reluctant to give it up. When one is unwilling to give up something it is attachment. This is attachment. One should become free from the delusion of darkness and ignorance.

Before we understand *nasagrenyastha dhrusthihi* we should know what *vidita bhavagunah*, *vidita* means. *Vidita* means knowing or understanding, *bhava* means world and *guna* means nature. What is the nature of this world? We live in this world but few of us understand the nature of this world. We think this world is real. When I say world I am not talking about the earth. I am talking about where you live and your surroundings. One thing you need to understand is though we may live as a family the wife has her own world; the husband has his own world and the children have their own world. There may be times when the worlds intermingle but otherwise the wife does the things that she likes, the husband does what he likes and so do the children.

In your world, where you live with your friends, with your ego, with your satisfaction, with your dissatisfaction, with your imagination and with your dreams have you really understood *bhavaguna*, the nature of this world? It is just a temporary place.

There is a story. About a childless king who had no

successor. King was very intelligent, he took care of kingdom perfectly and he wanted an able successor. So to choose his successor, he made a plan. The king sent an invitation to all his subjects to come to his royal garden for an elaborate celebration. On the invitation it was written that while they were there they could not only meet the king but can also enjoy all the festivities free of charge. However there was one condition. No one could stay for longer than an hour.

People from all corners of the kingdom came as they did not want to miss this opportunity of enjoying fine food, music and dance. Each one was given their specified hour. When the guests entered the garden they were overjoyed to see the elaborate arrangements and all the fine food and music. They forgot their one hour limit. There were so many things to taste, by the time they loaded their plates with a little of everything their hour was up and they had to leave. Many did not get a chance even to taste what was on their plates.

Among all the people who came there was one person who behaved differently

Without stopping for any festivities he went directly to see the king. Nothing else attracted him. When the king saw him, he greeted him warmly and asked him why he chose to come to him directly instead of enjoying the food and the fun. The young man said, I wanted to enjoy the pleasure of your company. What value are all the other things which can be mine only for an hour. If I have your friendship I can come to see you again and maybe we can even share a meal. Once I have your friendship whatever is yours I can enjoy any time. The king saw among millions of people visited that day only one was intelligent and chose him as his successor.

This story is a metaphor of the world. This world is like a playground just like the garden party in the story. We become busy with this and that forgetting we are here for a limited time. When our time is up we have to go. Even if we want to stay longer God will say "No my child your time is

up and you have to leave this body.”

*Bhava* has two meanings. One meaning is the world; the other meaning is Lord Shiva. In the *Vidita bhavagunam* means having known the nature of Lord Shiva. What is the nature of Lord Shiva? He is detached, he is free.

Now let us discuss the words, *nasagre nyasta drishti-nasa* means the nose and *agra* usually refers to the tip of the nose. In the Bhagavad Gita it is said *samprekshya nasikagram* which is sometimes translated as the tip of the nose. Try to meditate looking at the tip of the nose – can you do it? Thus *nasagre* could actually mean the point between the eye brows from where the nose originates. Taken in this manner Shankara is saying “O Lord, never did I cultivate the ability to see you between my eye brows.” Here he is speaking of mediation.

The next line is *Unmanya avasthaya tvam vigata kalimalam shankaram nasmarami* – *Unmanya* means when the mind is not really working - for example we got some bad news immediately the mind stops to function for a moment. So even in the critical hours of time, when the mind is not working properly or in a worrisome moment, its state is known as *vigata kalimala* - *mala* means impurity, *kali* means the time or the impact of time. The Vedic thought speaks of the four yugas or periods of time:– *satya*, *treta*, *dwapara* and *kali*. *Kali* is the period of conflict. In the prayer Sri Shankara is saying, “Even when I was free from the impurity of conflict, Oh Lord, I did not think of you. Throughout my life I failed to follow the ways of righteousness. Because of it I was not free. Oh Lord, forgive me. Forgive my forgetfulness

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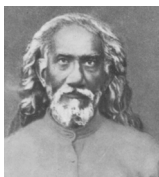
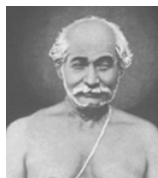
## Teachings of the Masters



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

**Mahavatara Babaji**

*“Forget your past suffering and troubles. If you set your mind on selfrealization and work towards your spiritual upliftment, you will receive immense benefits.”* **Lahiri Mahasaya**



*“Every day do regular swadhyaya coupled with meditation and study of spiritual books and scriptures.”* **Swami Shriyukteshwar**

*“One who is blessed with the eye of wisdom is free from all doubts, confusion and duality.”*

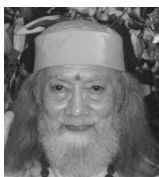
**Sanyal Mahasaya**



*“By drawing and observing the graph of your mind, you can see whether everyday you are making any progress in your life or not.”*

**Paramahansa Yogananda**

*“Make an effort to study the scriptures related to self-knowledge and to discuss the teachings of the Masters.”* **Swami Satyananda**



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

**Paramahansa Hariharananda**

*“One must constantly endeavour to be perfect in every thought, word and action.”*

**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.

### The War

In the battle of Rama and Ravana many great warriors were killed. Indrajit the son of Ravana was killed by Lakshmana. A war took place. Rama killed Kumbhakarna. Then there was a fierce battle between Rama and Ravana. Ravana's chariot was disabled and the arrows of Rama broke his bow. Seeing Ravana helpless and without weapons Rama is said to have asked Ravana to come back the next day with a new chariot and weapons for the battle. This again is following the dharma of not hurting even the enemy when one is unarmed. During this time there is the description of Rama worshipping the divine mother Durga to seek her

blessings and strength to kill Ravana. Sage Agastya is also said to have given Rama *Aditya Hridayam* a hymn in praise of the glory of the Sun God, which when recited gives strength and helps destroy the enemy. In the war that followed Ravana was killed by the *brahmastra* of Rama.

Rama deputed Lakshmana to go into Lanka to perform the coronation of Vibhishana as the king of Lanka. Rama did not enter the City of Lanka as he pledged not to be in cities for the fourteen years.

Vibhishana, now the king of Lanka brought Mother Sita with due respect and honors, to Rama. Rama was hesitant to accept Sita unsure of public

opinion. He asked that she should first go through a fire ordeal to prove her purity to others though he knew at heart that she is pure. Sita was willing to accept the new trial and gladly entered fire. The fire God himself brought her back to Rama.

Only a few days were left for the completion of fourteen years and Rama remembered Bharata's words that if Rama did not return at the end of fourteen years he would give up his life. Bharata was living the life of an ascetic in a small town known as Nandigrama in the outskirts of Ayodhya and ruling in the name of Rama. So Rama had to return very soon. Rama, Sita and Lakshmana set out to Ayodhya along with Vibhishana, Sugriva and Hanuman in the aerial car *pushpaka vimana*. Before leaving, at the instance of Rama, all the monkeys and the bears that helped in the war were showered with gifts by Vibhishana and Rama promised them that he would always be there to protect them and bid them farewell.

### **Return to Ayodhya and Coronation**

It is described that Rama

and Sita came back to Ayodhya using the aerial car *pushpaka vimana*. Maana and mana are very close to each other. *Maana* means respect, *mana* means mind. Mind always expects *maana* or respect. Mind flying with the expectation of respect, appreciation and pride is *vimana*. On the way Rama was showing the places where they lived to Sita. There is the beautiful description of an aerial view of the places they lived in.

The pushpaka landed at Prayaga, the confluence of Ganga and Yamuna and was sent back. Rama and his entourage crossed Ganga once again in the ferry of Guha, the tribal chief. One more day remained to be in exile and Rama sent word to Bharata through Hanuman about his arrival the next day. Bharata was overjoyed and made elaborate preparations to welcome Rama.

There was great rejoicing in the city of Ayodhya and a joyous reunion of Rama and others with the mothers and the brothers and their wives. Some say Rama came back to Ayodhya on *shukla tritiya* or *aksha tritiya*. Some say Rama

came back in the month of November during the Deepavali time. Two days after they reached there was the coronation of Rama, an elaborate function performed by Vasista. Everyone was happy. The three worlds rejoiced in the grandeur and splendor of Rama seated on the throne with Sita next to him on his left and Lakshmana and Shatrughna on the sides and Hanuman sitting in the front. But Bharata was not to be seen. When Hanuman was searching for Bharata, he was found sitting behind the throne holding the royal umbrella on the crown of Rama. Rama said it is the greatness of Bharata – his pure love and sacrifice is always hidden. Those who really love love silently. Rama said, my kingdom would be ruled under the umbrella of Bharata.

There are many beautiful stories in different versions of Ramayana. Rama was

distributing gifts to every one after he became the king. He was asking Lakshmana and Bharata what they wanted. Bharata said let my mind be always in you, Lakshmana said let me not be separated from you. Urmila said let my life be in self-discipline and surrender. When he asked Shrutakirti what she wanted, she asked for the *valkala* (clothes made out of the bark of a tree) that Rama wore during his exile. She said she wanted to remember his sacrifice and discipline through that.

In Rama Rajya people were happy. Rains were at the right time. The crops were plenty. There was no fear of robbery. Rama placed the happiness of people as his foremost goal and paid attention to even minute details to ensure the right conduct and happiness of people. Truth and righteousness were the pillars on which Rama Rajya was built.

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# 4<sup>th</sup> PUNYATITHI OF SWAMI GURUPREMANANDAJI

Feb 5, 2013



*“O my children! Be good in your life always: Serve God and sadhus, and be realized.”*

With these beautiful and tender words of wisdom, Swami Gurupremananda encourages and enlightens all seekers on the path of Truth.

In her pre-monastic days as a householder, wife, and mother of five children, she was known as Smt. Baidehi Dash. We are most grateful to this divine mother for bringing Triloki Dash (now known as Paramahansa Prajnanananda) into the world. Her worldly duties were performed with the utmost love for God and her family, as she nurtured and cultivated the divine seeds of spiritual aspiration within her children. After taking the vows of sannyasa, she extended that same loving care and inspiration to the entire world family. Throughout her life, Swami Gurupremananda served as a living example of God’s beauty and compassion.

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# THE YOGA SUTRA OF PATANJALI

## Sutra 3

### THE ACCOMPLISHED YOGI STATE

*tada drastuh svarupe'  
vasthanam* \\3\\

#### Word Meaning

*tada* (then) – a word indicating time; *drastuh* (of the seer) – a word that connotes an action; *svarupe* (real nature) – the inner nature, where *sva* means “of one’s own Self” and *rupa*, means the “form or beauty.” *Svarupa* means the beauty of the inner self, *avasthanam* – to be well-established.

#### Translation

Then the seer is established in svarupa (the real Self).

#### Commentary by Shri Lahiri Mahasaya

Then you will remain within yourself and perceive the state of consciousness. In the state of Samadhi, the *drashta purusha* (indwelling Self as the perceiver) is well-established in pure consciousness

#### Metaphorical Explanation

In this sutra, Sage Patanjali beautifully amplifies

the explanation to reveal the true essence of yoga. *Tada* refers to the state of yoga, or having attained the state of yoga. When meditating, one is free from the perception of space and time. The word *tada* is used to signify the early understanding of yoga. Yoga is the goal. Yoga is the way. Yoga is the means as well as the end.

When one sits for meditation, the mind begins to slowly dissolve, and then one becomes free from the ripples of thoughts in the lake of consciousness. One then proceeds into the state of yoga, where yoga is the state to be and to become. Yoga is a state of extreme tranquility – free from all modifications of the mind.

*Drashta* refers to the seer who perceives all objects or light. The person with this consciousness, as a combination of the soul and ego, is called a seer, and as long as there is sight, the soul is the seer. But actually, the seer, the seen, and sight are one. So, the real nature of the soul, or pure consciousness, is to not be the seer. *Drashta* is the state of

duality; yoga is the state of unity.

The soul is knowledge. The soul is truth. Although the soul cannot be described with words, to provide some insight, understand that the soul and God are called sat-chit-ananda, or truth-consciousness-bliss.

Svarupa means the real form, the form of the formless, the beauty of the soul, the essence, or the principle. The objective of yoga is to obtain complete unity. Upon obtaining unity, there is no differentiation, distinction or duality. Although the soul is the doer, seeing the real unity in everything is the essence of yoga. In this state, there is no kri (action) and ya (soul), rather there is only the state of ya, or sa (the power of God). Kri (action) and ham (body) do not exist.

Avasthana comes from the root verb *stha*, indicating cessation of movement. It means to be well-established in that state where there is no sense of duality, deviation, or movement. The eternal nature of the Self is revealed during deep meditation, when body consciousness is gone and one is completely established in the soul. Sage Patanjali explains the

transcendental aspect of yoga in this way. In the beginning, one should perceive the soul as the witness, as the seer, who reveals all seen objects. The seer and the seen, this duality, differentiation, and distinction, are the cause of ignorance or maya. Fortunately, this duality is temporary.

Cessation of all modifications of the mind is not the real point of yoga or meditation. Yoga is actually the eternal principle of being, of returning back to one's true Self. When there are waves in the ocean, it apparently seems that the waves and the ocean are two. But whether the ocean is waveless and tranquil or full of waves, in reality, the ocean is always and only one ocean. The waves and the ocean are one and always have been one. The waves and ocean are but water. Such is the state of perceiving inner truth.

Restlessness and tranquility are different states of mind. The flow of thoughts and the bundle of desires are the restless state of mind. Conversely, the cessation of thoughts and extreme inner silence are the state of revelation or realization. It is a

common experience in day-to-day life for the mind to run from place to place, idea to idea, and object to object. It is never still. On the other hand, in deep sleep there is a state of complete tranquility; such restlessness of mind is completely absent. Observing the quietness of mind during sleep, yogis make a conscious effort to take the mind into a sleep-like state while in perfect consciousness. The yogis have experienced states of deep meditation where there is no restlessness, no mind, no thought, no intellect, nor ego. Through the practice of Kriya Yoga, people perceive the state of *paravastha*, which is a state of super consciousness and even of cosmic consciousness.

ordinarily considered the dance of the multitude. But, in reality this multiplicity is the play of consciousness. The Katha Upanishad (2:1:10) says:

“One who cannot really perceive the essential unity of the soul as God in every being and everything is heading towards death or destruction.”

Realization is not obtained by reading scriptures, hearing discourses, or by external worship. Realization is only attained by introverting the sense organs and reaching a state of inner quietude.

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## VALUABLE VOLUMES



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

### AJNA CHAKRA

(From *THE UNIVERSE WITHIN*)

The soul center is located between the eyebrows, two to three inches inside the brain. Below this center lies ignorance and above lies knowledge. *Ajna* also means instruction or direction. The direction of a guru or teacher can take us only up to the soul center but beyond that we have to go ourselves. The journey is our own. We have come alone and we have to go alone. The Ajnachakra is also called the *Kutastha*, which in Sanskrit means immovable, firmly established, imperishable and self-controlled.

#### The Inner Anvil

The soul center is also known as the *kutastha*. *Kuta* in Sanskrit means the anvil on which precious ornaments are made. The soul is changeless

and unaffected by the opposites of pleasure or pain, happiness or unhappiness, just as the anvil is unaffected by the blows of the hammer and yields such beautiful jewelry. The process of meditation and self-purification can be likened to the hammer blows that mold the gold into delicate shapes.

Another meaning of *kutastha* is that which is hidden from our sight. Our vision is directed outwards, but the soul itself is hidden within the body and waiting to be discovered. With the extrovert senses we search for happiness outside while the hidden *Kutastha* is the real source of peace and joy. It is the hidden one who is seeing, smelling, hearing, touching and tasting through us. The soul is the source of all

physical and mental energy. Kutastha is imperishable and is also called the third eye. When we concentrate in the *Ajna* we may see a white or golden colored light. Sometimes other colors may appear because of the dominance of other *chakras*.

*Ajna chakra* is sometimes also referred to as *ajana chakra* or *ajana chakra*. Above this center is the place of knowledge and below is the play of ignorance. Those who concentrate here get complete self control. The senses get their strength only from the centers that are below this center.

### **The Third Eye**

Another name of the *Ajna chakra* is the third eye. Ordinarily people have two eyes that are the eyes of duality. Duality is the cause of bondage and suffering. To pursue harmony in the duality of nature is spirituality. Jesus said, "If thy eye will be single your whole body shall be full of light." The *Bhagavad Gita* as well mentions the top of the nose, that is the center of the two brows, as the place to concentrate while meditating. The right eye is the sun, the

left is the moon and the third eye is fire - the fire of knowledge. The fire is known as *brahmagni*, the fire of God - the fire of purity, knowledge and illumination. Third eye has to be experienced through meditation. In Kriya yoga through the technique of *gyothi mudra* we experience the third eye and some can perceive light in the entire body.

### **Pole Star-Dhruva Nakshatra**

*Ajna chakra* is also referred to as the *Dhruva chakra*. *Dhruva* means to be fixed or undisturbed. *Dhruva nakshatra* is also the name of the pole star in Hindu mythology. In olden days navigators looked up to the pole star in the north to determine the direction of their voyage. In the inner universe one should look for direction to the northern or the upper part of the body. When one meditates in the soul center one sees a bluish colored star, which is the pole star.

*Dhruva* was a young prince who dedicated his life for experiencing the spiritual truth. The name of his father was *Uttanapada*, who had two wives *suniti* and *suruchi*. *Niti* means morality and *ruchi* means

fascination or temptation. Dhruva was the son of Suniti.

Uttanapada means one who has his feet up. In the fetal position the feet are up and during the time of birth the head comes out first and then the feet. Every human being is a Uttanapada.

Once Dhruva became very dejected and deeply hurt when his step mother humiliated him. Suniti consoled him and advised him to meditate on God. The five year old boy asked the Mother where and how to proceed. She asked him to go to the forest and meditate in peace and seclusion. The mother became the Guru and the young child followed her instructions. At first he was disturbed and afraid of the wild animals. But he established himself so firmly in the omnipresence of God he saw only God everywhere. Through his meditation and concentration he experienced the Truth in spite of his young age and is believed to have become the pole star which is the guiding light to many a spiritual seeker.

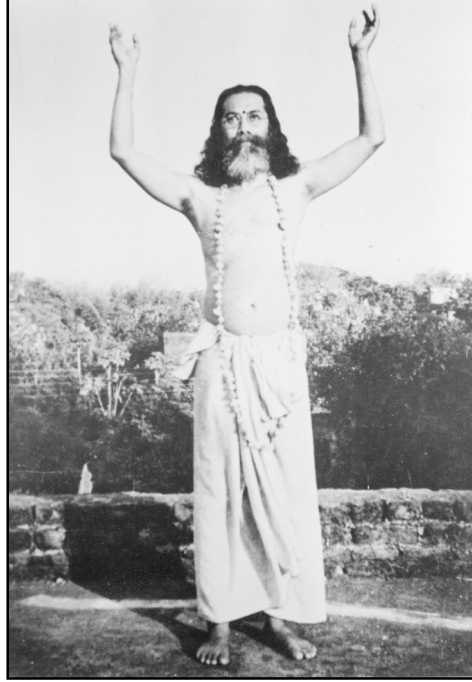
When one meditates in the soul center one becomes

free from the animal propensities and negative thoughts.

### **The Knot of Liberation**

Out of the three knots the cerative knot- Brahma Granthi and the knot of preservation-Vishnu granthi are situated below the Ajna and are helpful for the creation and preservation of life. For liberation one should be able to penetrate the Rudragranthi. Rudra is another name of Shiva. Rudra means prana, the tranquil breath. Below are the forty nine pranas which by combination and permutations become multifold and bring many types of thoughts and propensities. When one meditates in the knot of liberation this knot opens gradually and one becomes free from the pull of nature, the mind becomes free and will be able to go to the higher centers. By meditating in each chakra one becomes free from bondage and when one reaches the ajna chakra by the guidance of the guru one is already free to enter the realm of spiritual enlightenment.

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### **DATES TO REMEMBER**

- 5th January : Birthday of Yogananda  
14th - 20<sup>th</sup> January : IIKYS  
18th January : Mahasamadhi of Bhupendranath Sanyal  
20th January : Birthday of Bhupendranath Sanyal  
5th February : Mahasamadhi day of  
Swami Gurupremanandaji  
15th February : Saraswati Puja  
7th March : Mahasamadhi of Yogananda  
9th March : Mahasamadhi of Shriyukteswar  
10th March : Maha Shivaratri

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# OUR PERSONAL RELATIONSHIP WITH GOD

(from *THE CHANGING NATURE OF RELATIONSHIPS*)

We are part of the universe and the universe is in God, so we are all part of God. Out of ignorance, people reduce themselves to the infinitesimal size of a human being, and suffer terrible anguish, loneliness and depression. How can we be alone if God is within us, inside and outside?

To establish a relationship with God, we need to be in a state of light; the light of knowledge and understanding. When the light dims, confusion sets in.

Loving God is very easy. A fish loves water because it is the very source of its existence. Water is life for a fish. Once it leaves the water, a fish will jump about trying to get back in. The fish and the water belong together.

For human beings the source of life is breath; the source of breath is the soul, and the source of power of the soul is God.

The key to our relationship with God is to offer

Him our complete devotion and love, in utter surrender. The biggest obstacle is our ego. If we are full of ego, we lose sight of God. Our pride in our intelligence, beauty, wealth, education and social position blinds us. We can never offer our undivided love to God, unless we fully accept that He is the source of all our good fortune. Success in the mundane world, if it is seen from the right perspective, can actually help our life become more advanced. In reality, as the Mundaka Upanishad teaches us, nothing is mundane, everything is spiritual. We can live in the world with an elevated frame of mind.

Devotion to God is the state of supreme love, when a person's thoughts, words and activities are always tuned to the divine. In reality, we are always one with God, just like a wave is part of the ocean, but sometimes out of imperfect knowledge we forget our bigger role, and belittle ourselves unnecessarily.

During our lifespan we build many relationships. God is everything and everything is but an aspect of God. God is formless, but man can only contemplate on the divine through human limitations. When we establish a personal relationship with God, more love is manifested in us. Jesus referred to God as 'Father'. Ramakrishna called God his 'Divine Mother'. Krishna, in Brindavan, is addressed as a 'Divine Child'. Meera thought of God as a 'Husband'. Saint Teresa of Jesus and Saint John of the Cross, two famous Catholic saints, loved God as a 'Beloved'. Krishna and Arjuna were bound in 'Eternal Friendship'. Hanuman loved Rama as his 'Master'.

The highest form of love is to merge completely in God. We should perceive the presence of God everywhere, and in everyone. We should love God in every breath, and live in happiness and harmony with our surroundings. If we cannot see God in all, we cannot see God at all. We must bring God into every relationship.

A relationship begins with knowledge, grows with understanding and ripens

through love. In a relationship with God, it is essential to understand the will of God. Why God has brought us to this planet? Why God gave us this body? Why God gave us this life? Why God gave us this opportunity or put us through this situation? Why all these things keep happening to us? When we develop a well-established relationship with God, it becomes much easier to understand the unspoken will of God. Once we reach this step, we are willing to accept whatever happens in our life.

Life can have elements of pleasure and pain. Everyone suffers to a certain extent. Suffering is instrumental for our personal growth. Great souls like Jesus, Buddha, Moses, Mohammed and Krishna suffered enormously; proving at all times their worth.

As our relationship with God grows, whatever we have to endure in this life begins to affect us less and less. Human relationships are ordinarily emotional, but when we turn towards God, our emotion is converted into devotion, and our passion for life becomes compassion for all living things.

Once we establish a firm, loving and trusting relationship with God, He is ever-present in our life, there is no separation. If we are in trouble, whoever helps us is God. Sometimes, out of fear and confusion, we are not aware that the helping hand of God is never far. God's energy is always ready to help us, in any way we want. A person that firmly believes in God is free from fear.

God is omnipotent, omniscient and omnipresent.

Can we dream of a more powerful father; a more devoted mother; a sweeter child; a more fervent beloved; a more faithful husband; a more constant friend or a more compassionate master than God Himself?

Our life changes completely, once we start to realize with devotion, that God is behind everything. We are the children of God, and in a constantly changing world, we have been blessed with the supreme, eternal relationship composed of endless love.

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New Homeopathic Clinic at Athagarh Ashram

# LOTUS OR KAMALA

(From *MYSTICISM OF RELIGIOUS SYMBOLS*)

The lotus is a beautiful flower. It grows in tropical countries in ponds or lakes. The lotus leaf and flower remain on the top of the water, and its stem and roots are in the mud.

The depth of the water can be measured by the length of the stem. When the water level rises, the stem also gradually lengthens, and when the water level drops, slowly the new leaves develop on the exposed stems. Symbolically, the lotus speaks of accommodation and adjustment. We live in this world and we have to adjust to the situations, circumstances, or environment we encounter.

The lotus has another beautiful quality. It is born and lives in water, but water does not damage the lotus flower. In the Bhagavad Gita, there is the beautiful expression of how to live in this world like a lotus. *Padma pattram ivambhasa*, as the lotus leaf remains in water and is detached from the water, so be free from worldly

attachment. Just as the lotus plant grows from the mud, we have to live in this world, but we should bloom like the flower. The lotus flower grows above the mud and water and blooms on the surface of the lake or pond. The lotus blooms with the sunrise. Thus, the lotus symbolizes life. Life will bloom when we bring more light of the Divine into our lives.

In the Hindu scriptures, the Divine is compared with the lotus: lotus eyes, lotus face, lotus heart, lotus feet, lotus hands, and so on. The lotus reminds us of God's presence.

Lotus in Sanskrit is *kamala*, *kam alam karoti iti kamala*: that which decorates water. In Sanskrit, water is life, and lotus is that which decorates life. Love is the decoration of life, purity is the decoration of life, beauty is the decoration of life, and harmony is the decoration of life. Consciousness of light, or divinity, is the decoration of life that the lotus symbolizes.



The lotus is also compared with the chakras. In the human body there are seven chakras, and they are compared with seven lotus:

- Muladhara chakra  
the coccyx, lotus with four petals
- Svadhisthana chakra -  
the family center, lotus with six petals
- Manipura chakra -  
the navel, lotus with ten petals
- Anahata chakra -  
the heart, lotus with twelve petals
- Vishuddha chakra-  
the throat, lotus with sixteen petals
- Ajna chakra-

the soul center, lotus with two petals

- Sahasrara chakra-  
the fontanel, lotus of a thousand petals

Just as the lotus blooms, so should the chakras or the lotus in the body bloom. Just as the lotus blooms with sunlight, all the chakras and lotus in the body will bloom with the light of the Divine. When they bloom, life is perfect.

The lotus also symbolizes harmony and peace in the world. The lotus is a beautiful symbol and it can be different colors. The white lotus symbolizes peace, the blue symbolizes eternity, and the red symbolizes activity. Eternity, peace and activity all come together to make life beautiful.

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“To comprehend the subtle spiritual truth, *citta* (memory) must be free from impurities and imbalances through the practice of meditation. Only in this way can one enter into the state of realization.”

– **Shri Sanyal Mahasaya**

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## STORIES TO LIVE BY

### TIME AND TALENT

Long ago there was a young princess who used to sing a song about becoming rich with only a handful of puffed rice. Her father told her, “Child, quit singing such nonsense! How can one become rich with a handful of puffed rice?”

“My father, I tell you, it can be done.”

Hoping to prove his point, her father gave her some puffed rice and laughingly told her to go and become rich. After bowing at his feet, she stuffed some puffed rice into her pocket, then walked far into the forest, throwing it here and there. Soon many peacocks came to eat the puffed rice. As they were scurrying about eating their meal, they began to drop their feathers. The princess collected all the peacock feathers and fashioned them into elegant handmade fans. When she took the fans to the marketplace, everyone that saw them wanted one. In no time at all, she had sold all the fans, making a great sum

of money. She then purchased some more puffed rice and saved whatever money was remaining. This little enterprise of hers prospered so well that she soon acquired a very beautiful palace in the forest. The princess was now living like a queen.

One day, after many, many years had passed; the king went into the forest to hunt some wild game and somehow lost his way. He began to feel very helpless, as he had brought neither food nor drink with him. Walking aimlessly, he was about to give up hope when suddenly, from a distance, he spotted a beautiful palace. “How can this be?” he thought. “Who lives in such a glorious estate?”

As he neared the palace, the young princess came out to greet him. While standing in the watchtower she had seen him making his way towards the palace gate.

Looking at the smiling face of his daughter, the king could not believe his eyes. “My

child, is it really you? How did you acquire such great wealth?"

"It is no mystery, my father," she said, her eyes twinkling with love. "I merely used whatever I had available to me in the best possible manner."

### **Reflection**

We should accept the skills and talents that God has given us and wholeheartedly use them to the best of our

ability, without comparing or complaining. We should always strive to do our best.

God has given us two very valuable things: one is time, the other is talent. If we can use this time and talent in the proper manner, we will be really rich. This is the gift that God has given to me, to you, and to everybody. Recognize your talent, recognize the value of time and you will be successful.

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95<sup>th</sup> Birthday Celebration

# ATMA-VIDYA

## SELF KNOWLEDGE

### KAIVALYOPANISHAD

#### Mantra 10

*sarva bhutasthamatmanam, sarvabhutanichatmani  
sampasyan brahma paramam yati nanyena hetunah*

#### Meanings

*sarva*-all, *bhutastham* – present in beings, *atmanam*-self, *sarvabhutani*-all the beings *cha* –also, *atmani*-in the self, *sampasyan*-equal vision, *brahma paramam*-supreme brahman, *yati*-goes or attains, *na* –not, *nanyena*-by any other, *hetunah*-means

#### Substance

One of clear equal vision that sees God in all the beings and all beings also in God, attains the supreme *Brahman* - not by any other means

#### Commentary

Think of a pot dipped into water. That small pot is in water. All around also there is water. Water is in the pot and the pot is in the water just like the space is in the house and the house is in the space. We find the same idea also in the Bhagavad Gita,

*sarva bhutastham  
atmanam - sarva bhutani*

*chatmani* - I am present in all beings and all the beings are in the self,

Adi Shankara said,

*tvayi mayi sarvatra eka  
vishnuh*- one god is in you and me and everywhere.

Can we not overcome our mental limitation and the play of ego and love all? With small things we pollute our mind so much and we lose peace. One has a big body and another may have a small body but one soul, one spirit, one presence of God is in all. All beings, all elements and all life, including the plants and animals are in God. Sometimes people think if God is in me, God is limited. But remember everything is also in God.

*sampasyan* is *samyak  
pasyan* -equal vision to see god in all. Normally we see what we want to see. We look at things as separate from us. We see the

name and form, or the relationship or the adjectives of an object as different from us. Now the question will come if god is in all, why can I not see god in all. When I see a person that I like I can feel the presence of God in that person but not in all. How is it possible? When our vision changes to *samyak* or complete or equal vision of wisdom one can see himself in all. When one understands that there is nothing but *brahman* which is the same self in all then it is possible. This is what is meant when Lord Krishna in the Gita says,

*mamatma sarva  
bhutatma* – myself is the self in all beings and

*Mattah parataram  
nasti*-there is nothing other than me

Svetasvetara Upanishad avers,

*eko deva sarva  
bhuteshu ghuda sarva vyapi  
sarva bhutantaratma* – the one god is hiding an all.

A person of equal vision sees all beings in oneself. Someone asked is God there in the dog? In Maharashtra about 500 years ago there were a few highly spiritual who met sometimes to discuss about

spirituality. They were of different backgrounds and among them there was a potter who was highly spiritual. One day the others asked the potter, how to recognize those who were realized and those who were not quite realized and needed more practice. The potter said he could tell by the same method that he uses to test the baked pots. Those that were baked well, made a certain type of sound and the others made a different sound. He tapped each one of them on the head with the stick and to one of them he said he is not quite there. This person was regarded as very highly spiritual having had a vision of Lord Panduranga and he was a little upset at this remark. He went home and prayed to the Lord and asked him if he was not ready. The Lord said if he was realized he would not be affected with the other person's comment. Then he asked the Lord to give him advice on what more he should do. The Lord said, "Go into the forest and you will find an old monk in a cave there. Accept him as your guru to guide you." The next morning he set out into the forest and found the old monk in the cave, but to his surprise the monk was

sleeping with his feet resting on a shiva linga. He was disappointed and was about to leave when the monk opened his eyes and said, “Vithala sent you here. Why are you turning back? If you want to leave can you do me a favor? I am too old and weak. Can you lift my legs and move them around.” To his surprise wherever he moved his legs a *shivalinga* was appearing below his feet. The saint accepted the old monk as his guru and went into deep meditation for three days without food or sleep fully realizing the omnipresence of God. During that time someone placed some bread and ghee beside him. On opening his eyes he found the food and offering his prayers was ready to eat when a dog took the bread and was running away. The saint started to run after the dog with the ghee asking the dog to stay and take the ghee with the bread. Now to this man was it a dog or God?

There is another incident. About 100 years ago there lived

a holy man by the name *Radharamana deva*, a vaishnava monk who traveled in areas of Bengal and Orissa up to Brindavan. Once a year he would invite dogs for a lunch at the ashram. He would go to the stray dogs and holding the hands would ask the dog to come to the ashram at 11’0 clock in the morning. There would be 50 – 60 dogs on that particular day and food would be served on banana leaves and then this man would say, ‘please begin’, the dogs would start eating. Many people have seen this. For this person they were not dogs. It depends on what type of vision we have. We see with biased minds of dual vision. With spiritual vision one sees God’s presence in all.

*brahma paramam* – One with such clear vision perceives the supreme *brahman yāti*-goes or attains that supreme Brahman

*na anyena hetuna* – only this and no other reason is responsible for this attainment.

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**Visit our web site:**

***www. prajnanamission.org***

For current information.

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## 10<sup>TH</sup> MAHASAMADHI ANNIVERSARY - DEC 3, 2012



### Eventful Years in the Life of Paramahansa Hariharananda

- 1907, May 27 – Birth of Rabindranath in Habibpur, Nadia
- 1918 – Sacred thread ceremony, vow of Brahmacharya and Mantra initiation from his own father
- 1919 – Initiation into *jnana yoga* by Srimat Bijoy Krishna Chattopadhyaya
- 1932 – Meeting with Shriyukteshwar at Serampore and was initiated into Kriya Yoga
- 1935 – Meeting Paramahansa Yogananda during his short trip to India and was initiated in Second Kriya

- 1936, March 9 – Mahasamadhi of Shriyukteshwar
- 1938 – Joins Karar Ashram, Puri and started monastic life as Brahmachari Robinarayan
- 1940 – Attained *khechari*, *bhramari* and *shambavi* stages of realization
- 1941 – Third Kriya initiation from Swami Satyananda Giri
- 1942 – Return to home for a short time as a Brahmachari
- 1943-45 – Training under Sannyal Mahasaya
- 1944 – Meeting a mysterious monk
- 1946-48 – Attainment of different stages of samadhi
- 1949 – Darshan of Mahavatar Babaji
- 1950 – Becomes Acharya of Puri Karar Ashram
- 1951 – Paramahansa Yogananda empowers to initiate
- 1956 – Death of his father
- 1958, Sept 27<sup>th</sup> – Vision of Kali
- 1959, May 27<sup>th</sup> – Initiation into sannyas
- 1960-72 – Preaching Kriya Yoga in different parts of India
- 1971, August 4<sup>th</sup> – Becomes President of Karar Ashram
- 1974 – First visit to West, European countries
- 1975 – First visit to USA
- 1977 – Publication of Kriya Yoga books in English
- 1977-2002 – Kriya Yoga Centers established in India, Europe, North and South America and Australia for the teaching and spread of Kriya Yoga
- 2002, December 3 – Mahasamadhi.

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# Message of Paramahansa Prajnanananda

## 10th Mahasamadhi Anniversary of Gurudev

### Dec 3, 2012

Loving and Divine Ones,

May Gurudev shower his blessings on each one of you on this special occasion, the tenth anniversary celebration of Shri Gurudev's mahasamadhi. Many of us lived physically with Gurudev and enjoyed his divine bliss, love, and care. On this date, he left his mortal body, becoming even more subtle and divine to heal us all. Associating with Gurudev left an indelible mark on countless people all over the world. Many people who never saw him benefitted from sincere prayer and meditation in his name. It is not only from the grace of Gurudev, but from the grace of the entire lineage of masters, saints, and sages.

As your attitude is, so are your results and accomplishments.

Already ten years have passed. It is a good time to reflect on ourselves. Are we trying to be Gurudev's worthy children? Are we trying to help

bring the message of the masters of Kriya Yoga to humanity and creation, to make the world a better place?

Gurudev always said, "United we stand and divided we fall." The classical Sanskrit texts say, *panchabhir militaih kim yat jagati iha na sadhyate*: "Five people united, what can't they accomplish in this world?"

Who are these five people? First, your five sense organs must be united in supporting the goal of self-development and helping others in a loving way. Second, the five pranas must be united to expand our lives and consciousness into divine consciousness. Third, five refers to a family. Let our families be at home, at an ashram, or in society and the world, all filled with love, understanding, and cooperation, helping others to live better lives. Fourth, the lower five chakras must be purified and energized to serve divinity and

the creation. Fifth, God, soul,  
guru, destiny, and self-effort  
must unite and integrate for  
Self-realization.

Praying for all of you on  
this special day.

Bowing to Gurudev and  
the lineage for all of us.

Sending my love and best  
wishes to all of you

With Love,  
Prajnanananda

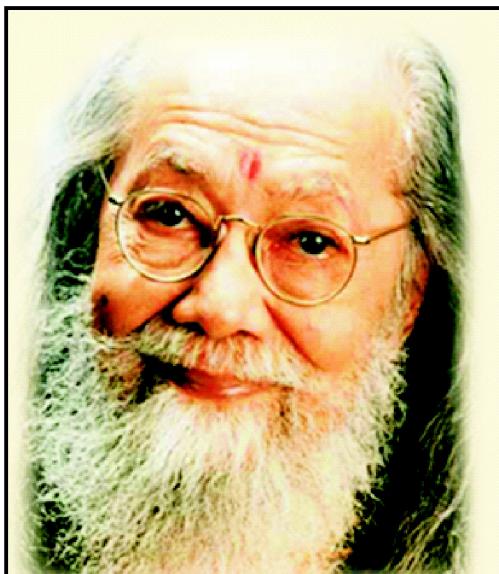
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## **Gurudev with the monks of Prajnana Mission**



Paramahansa Hariharananda with Swami Brahmanandaji,  
Swami Shuddhanandaji and Baba Prajnananandaji

## EXCERPTS FROM GURUDEV'S MESSAGES



### **From 94<sup>th</sup> Birthday Message**

“Through forgiveness, compassion, love, sweet and truthful talk, simplicity, humility and attitude of service one can conquer the whole world.

I have been practicing it in my whole life. Years in seclusion and silence, deep meditation gave me divine experiences. I have dedicated my life for you all. My every breath is for your development. I love God in every single breath and I am teaching that to you

all. Meditate daily, with deep devotion. Practice the life of love in every breath. Do not allow any negative quality to come to your thought, word, or activity. Remain always in truth. Do not think I am far away .I am very close to you all.

My life is not for me, it is for you all.”

### **From a Letter to the Editor of Sthita Prajna**

“I am extremely happy to receive the small book Sthita Prajna. Undoubtedly it is heart

touching and it will give reality to mankind”

### **For the Inauguration of Hariharananda Gurukulam**

“I am very happy to hear that a Kriya Yoga ashram, named Hariharananda Hermitage (Hariharananda Gurukulam), is being built in Balighai and that it will be inaugurated during the International Kriya Yoga Seminar to be held January 14th -23rd, 2000.

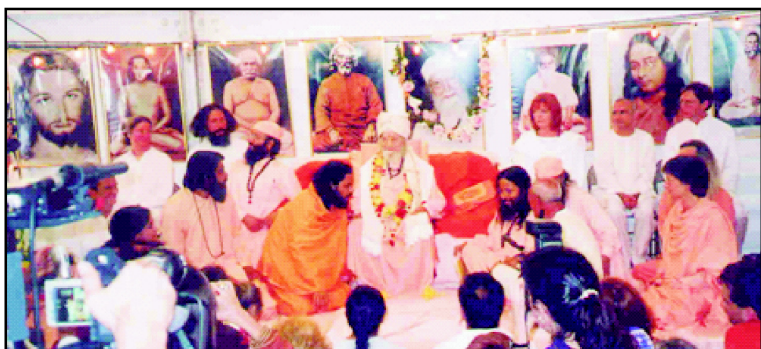
My heart and mind are with the people of Balighai and Orissa. I have spent most of my life in Puri, Orissa, and the people of Orissa are very dear to me for their simplicity and spirituality.

I am sure that the Hariharananda Charitable

Health Center, which Prajñanananda started there, and the Hariharananda Hermitage will be run nicely and that many disciples and poor people will be treated free of cost. The Hariharananda Hermitage will continue the tradition of teaching Kriya Yoga and providing a sanctuary for disciples.

My affection and blessings remain on you all and on the works that are being done under the guidance of Paramahansa Prajñānanandaji, Swami Brahmanandaji, Swami Shuddhanandaji and the other monks that are working hard for this noble cause. Please work together harmoniously. Serve each other and others in need, with love and devotion for the greater good of humanity.

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94<sup>th</sup> Birthday Celebration at Miami Ashram

# BLESSINGS OF GURUDEV

## **My Love is for All**

“My love is for all irrespective of caste, creed, place and language. I have come to give the taste of True Spiritual Love to all. I have no distinction. I have come to serve all. I have not come to be served. I will give my spirituality and distribute this spiritual wealth to everyone”.

## **Your Desire**

“The Guru is the preceptor or the Divine Master. The Guru not only teaches the way to soul culture but also helps you to walk on that way. The Guru is your divine guide. The path of spirituality is very slippery and full of hazards. If you maintain deep devotion, faith, love and, loyalty to the divine Master then you can walk on the path of spirituality without difficulty. The Master is always ready to help you. You are to seek his help. It depends upon your desire.”

## **The Joy of the Guru**

“What is the relationship between the Master and the disciple? My beloved Guru Shriyukteshwarji said, the disciple is the child of the Master. The disciple is not a servant. The child always walks by the side

of the Master, while the servant follows him. The Master is the father, mother, friend and guide. He opens the inner apartment to the disciple child if he is worthy. The servant knows not what the Master thinks.

It is also said by Lord Jesus in the holy bible the Guru always seeks the upliftment of the disciple. He gets pleasure and joy when he sees his child disciple excelling in the spiritual path.”

## **Practice and Preserve**

The realized Divine Master through his touch, look and thought infuses the divine power in the body of the disciple. The Master transforms the life of the disciples.

But the disciple should try to preserve the divine power of the Master in his own life and should try to increase it with practice of meditation with love, faith and loyalty to the Master.

## **I am always within you**

“The Master and disciple are always together. In your every breath you should feel and perceive the presence of Guru in you. Your breath is my presence. You are in me and I am always within you”

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## EXCERPTS FROM MESSAGES OF PARAMAHAMSA PRAJNANANANDA

“The day before he left his body Gurudev said, “O Almighty Father, Reveal Thyself just now.” He repeated it a few times. On Dec 3rd at 6.48pm while we were all chanting the Gayatri Mantra he left his body.

Guru’s love, Guru’s care, Guru’s compassion, Guru’s discipline and Guru’s training are all unique. True love is experienced in separation. We realize the value of someone or something when we are away from it. Baba many times said, *“Hariharananda is a burning candle. He is a big candle and you are all small candles. With that light you all will be lighted.”*

That light that was in the physical frame will burn in the hearts of all igniting love and wisdom within each of us. I pray to God and Guru to bless all of us so we can be true worthy disciples of such a great Master. We all are his successors to inherit his spiritual treasure through practice, love and inner prayer. In my life I

have served and followed him till today and I will serve him to my last breath.

In all my time with him he has not said a single word that caused me pain. He said, “You and I are inseparable. You cannot be without me and I cannot be without you.”

I do not understand the Guru’s play. But if he wants to play with me I will play with him my whole life.”

**(From a talk of  
Paramahansa Prajnanananda  
Dec 7<sup>th</sup>, 2002, Florida  
Ashram)**

“In his subtle presence he is watching how much love and devotion we have and how much we are trying to change our selves. It is a God given opportunity. Let us intensify our practice and change our lives. But we forget the presence of God. Becoming absorbed in confusion and doubt we forget the truth.

Gurudev always said, “Remain on Truth and in

thankfulness. O God, you are breathing.” Bible says, god breathed into the nostrils the breath of life. In every breath we are to love God. Not to waste a single breath without thankfulness. Time will pass away- day after day and year after year.

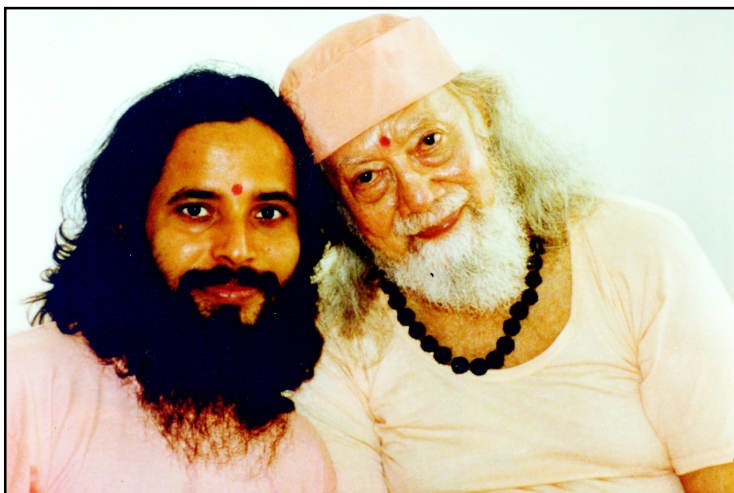
In spiritual life there is no existence without the presence of Guru. As the thread holds the flowers of the garland together, similarly Guru is the one who holds us together. We have seen his love and felt it in

our lives. That is the treasure, the love of God. Gurudev has taught us how to love but we forget again and again.

Guru’s love helps us to grow and progress. Let that show us the path and guide us in every step of life. Meditation, love and practice are the key. Your practice is your offering to God. “

**(From Message of  
Paramahansa Prajnanananda  
on 1<sup>st</sup> Mahasamadhi  
Anniversary)**

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Gurudev and Guruji

## EXPERIENCES WITH GURUDEV

We first had the blessed experience of meeting Paramahansa Hariharananda in September 1996. A group of us from Cleveland had traveled to Florida to the ashram, which was then located in a rented house in Fort Lauderdale.

By the time we reached the ashram, morning meditation was already complete. Hariharanandaji had just finished his lunch and was resting. Although we were very anxious to have his *darshan*, we were not sure we could. One of the brahmacharis who went in to inquire, however, returned with a smile and said we could go in to meet Baba.

We entered with trepidation to see Baba lying on his bed, a picture of love and compassion with his glowing complexion and divine aura. He greeted us warmly with a beaming smile and said, "Please come in." Though he was fatigued he received each one of us as we went and knelt by his bed and blessed us by vigorously rubbing each of our heads. We sat around his bed for a while as he related

incidents from his youth. As we emerged from the room, my wife whispered, "Did you see that brilliant white light emanating from Baba's body? It was whiter than the white sheet he was lying on and it extended from him all the way to the wall behind his bed!"

Baba conducted the meditation that evening, together with Swami Prajnanananda. Baba took great care to make sure each of us perceived the triple divine qualities of light, sound and vibration during our meditation.

After this first visit, my wife and I made several trips to Florida. During one of the visits I went to Baba's room early in the morning to meditate silently in his presence. He was reading a book at the time. When I was halfway through silently chanting my mantra, I was amazed to hear him suddenly speak up and complete the other half! He was guiding my meditation while apparently immersed in a book.

On another occasion, we were in Baba's room and he was narrating fascinating



events from his past. My wife said, "Baba, I would like to stay here at the ashram for a while. If you would tell me some special incidents from your life, I can write them all down." With a smile Baba replied, "No need at this age. Prajnananandaji has got it all down in black and white.... I hope." Little did we know at that time that Paramahansa Prajnanananda would be writing this biography of Baba and that we would have the rare privilege of going through his precious recollections of his Master.

The love and compassion of this great yogi are really unique. He never fails to recognize disciples and always has something to say to them. His favorite comment to me is, "Your name is Harinath. So nice. It is half of Hariharananda."

Once after attending a center leader's meeting, we took leave of Baba in the garden. He blessed us saying, "I am very happy to see you." An hour later, as we were about to depart, we saw him sitting outside surrounded by a large number of devotees.

Unwilling to disturb him, we were leaving quietly. As we walked to the car, we heard these sweet and gentle words from behind which sent a thrill through our hearts. "Harinath Baba, everyone here loves you!"

Yet another time after a very successful program with Swami Prajnanananda in Cleveland, we visited Baba again. When we told Baba how pleased we were with Prajnananandaji and how much he reminded us of Baba, he smiled affectionately. "He is not different from me. I have given him everything I have." He was like a proud father doting over a noble son. The excellence of a disciple adds to the glory of the Guru. Only a worthy master could produce such a worthy disciple. Among his other contributions, Parmahansa Hariharanandaji has blessed the world with this special disciple, who is a true reflection of his master. Like Ramakrishna Paramahansa who gave the world Vivekananda Baba has blessed us with Paramahansa Prajnanananda.

– A devotee

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# **GURUDEV'S 10<sup>TH</sup> MAHASAMADHI ANIVERSARY CELEBRATIONS**

## **Hariharananda Gurukulam, Dec 1-3, 2012**

Gurudev Hariharanandaji's 10<sup>th</sup> Mahasamadhi Aniversary was celebrated on a grand scale at our Balighai ashram. A special blessing was the divine presence of Baba Prajnananandaji.

The three day celebration started with a predawn Nagara Sankirtan everyday on the grounds of Hariharananda Gurukulam. On 2<sup>nd</sup> December there was the Srikshetra Sankirtan - a procession in honor of gurudev with Chanting through the main streets of Puri from Gundicha temple to the Jagannath temple, continuing to Karar ashram and ending at the

beach. The monks and the Brahmacharis of our ashrams, along with hundreds of devotees and disciples paraded holding colorful banners along side of the beautifully decorated chariot carrying the picture of Gurudev.

On the third of December, there was the traditional Guru Paduka puja, (special worship of the sacred sandals of the great Master) with the chanting of Vedic hymns. This was followed by a fire ceremony to the chanting of Guru Geeta and ended with a grand vesper service. There were also devotional songs and bhajans rendered by disciples.



The morning service concluded with all present offering their salutations at the feet of Gurudev's statue in the flower decked Guru Mandir (Samadhi Shrine) and getting the blessings of Guruji. A festive lunch followed.

A satsang was held in the evening followed by a Sadhu

Bhandara in which more than 100 monks of different orders participated. It was a memorable day of recollection of the life and teachings of the great Master which inspired the audiences and reinforced their love and faith.

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# AROUND THE WORLD

## INDIA

### **Navaratri Oct 16- 24**

Navaratri, the 9 day festival of Divine Mother was celebrated on a grand scale at the Gurukulam

**10<sup>th</sup> Mahasamadhi Day of Gurudev Dec 1-3 :** The 10<sup>th</sup> Mahasamadhi Ceremony of Gurudev was observed globally with special meditations and worship and global broadcast.

**6<sup>th</sup> Residential Brahmachari Training Course 6 Dec, 2012 – Mar 10, 2013 :** The 6th Residential Brahmachari Training Course is going on in session beginning 6<sup>th</sup> Dec at the Hariharananda Gurukulam.

**The Annual Gita Jnana Yajna and initiation program at Bhubaneshwar Jan 7-9**

**The Annual Gita Jnana yajna and initiation program at Cuttack Jan 10-12**

**IIKYS Jan 14-20 :** The International Intensive Kriya Yoga Seminar will be held with the Monks and Yogacharyas of Hariharananda Gurukulam

**Initiation Programs and Meditation Camps :** Regular monthly meditation camps, and initiation programs were held at Cuttack and Bhubaneshwar.

Initiation programs were held extensively in the State of Andhra Pradesh including the capital city of Hyderabad and in Tamilnadu by Swami Samarpananandaji assisted by other monks and Brahmacharis of Prajnana Mission.

**Matru Ashram News :** Matru Ashram in an effort to make the women of the nearby villages self sufficient and also serve Balashram, introduced a chalk making program. A trainer from NGO, BBSR was invited to teach the skill in the Balashram premises. More than 30 women including few caretakers from Balashram attended the program with great enthusiasm. More than 30 children of Balashram also attended the training and learnt the skill as a hobby.

### **Charitable Activities**

**Hariharananda Asahaya Punarbasa Yojana (HAPY)**

**HAPY**, a charitable rehabilitation project sponsored by Prajnana Mission in collaboration with **Hand in Hand, Europe**, reconstructed the village of Sanaphakana of Nagasapur that was destroyed by fire. Twelve new two room

housing units were constructed there. A simple program of worship and a fire ceremony was held at the village in this connection, attended by the local villagers, well wishers, Brahmacharis and some of our kriyavans of Prajnana Mission on October 2, 2012. A short meeting was held with the heads of the victimized families who lost their homes in a fire accident. Keys to the newly constructed houses were handed over to the eleven families by Swami Shuddhananda Giri. One of the units was dedicated as a center for worship, satsang and meditation to promote spiritual awareness among the villagers.

Relief is also being provided to victims of fires that broke out in three other villages in June. Cheddara Village in Pattamandai Block, Nurugaon village in Rajnagar Kendrapara, and Balisahipatna, Keradagarh, Rajnagar Kendrapara. Teams of relief workers from Balashram including our scout students visited the three sites and distributed grass mats, torches clothes and food packets to the affected families.

**Prajnana Mission Visits a Blind School :** Project hariharananda Bhina Kshama

Kalyana Yojana (HBKKY) has been started to supply food on a monthly basis to blind students at the national federation of Blind at Chandol, Kendrapara. On October 10th, 2012 members of Prajnana Mission along with Swami Shuddhanandaji visited the Blind school, run by National Federation of Blind. They were welcomed by Harekrishna Behera, the Secretary of East Zone of India and his wife and the office assistant along with some of the blind students.

HBKKY supplied the school varieties of grocery items for the month and also made a cash donation for the purchase of vegetables for the month. The Mission also proposes to arrange for a Health Check for all students and staff of the school and provide free medicines every month.

**Hariharananda Charitable Health Centers :** Many thousands of needy patients have been treated during this year. The locations include, OPD at HCHC Balighai, OPD at HCHC Jagatpur, OPD at Village Health Project at Balashram Arua, Mobile Health Camps at remote villages in Puri District, Mobile Health

Camps at remote villages of Cuttack District, Dental OPD at HCHC Balighai, Dental OPD at Village Health Project at Balashram, Arua

**Foundation Laid For The New Health Center At Jagatpur :** On 24<sup>th</sup> October 2012, on the auspicious day of Vijaya dashami foundation stone was laid for the proposed new building of Hariharananda Charitable Health Center (a joint project of Prajnana Mission and Hand in Hand) at Jagatpur.

#### **Upcoming Retreats**

**June 12, 2013 :** 75th Anniversary of Gurudev in Puri, Odisha

#### **AMERICAS**

**Kriya Yoga Fall Retreat at Mother Center-Sept 19-24, 2012 :** The Mother Center USA celebrated the 15<sup>th</sup> Foundation Day with Swami Atmavidyanandaji and several of our Yogacharyas. The 5 day retreat was well attended by disciples from USA, South America and Canada. The topic of Atmavidyanandajis talks was “cosmic astrology” which gave new insights into the effect of stars and planets on life and some remedies that

can counteract the effects. The scientific explanation aroused a lot of interest in astrological studies.

**Foundation Day of Homestead Ashram, Sept 22, 2012 :** On September 22<sup>nd</sup>, the Foundation Day of the ashram was observed with an early morning havan and Guru puja. The evening was celebrated with talks by Yogacharyas and longtime disciples of Gurudev involved from the very beginnings of the ashram.

**Special Souvenir Book Release :** A special Souvenir book titled *The Divine Gardner* was released on this special occasion to honor Gurudev and review the eventful growth of the ashram over the last fifteen years. Sending his love and best wishes to all kriyavans Baba Prajnananandaji recounted how Gurudev’s dreams became reality when he established successful ashrams in Europe and the USA. In his message Paramahamsaji said, “*The present Homestead ashram had the special privilege and blessing of providing a home for our beloved Gurudev during his last five years. This ashram has become a place of pilgrimage for*

*kriyavans around the globe. Over the last ten years in spite of passing through some difficult times the ashram has again resumed a new and dynamic presence. Not only is the ashram self-sustaining, but it has also become a source of strength that has spread Shri Gurudev's work by establishing another ashram in the Midwest, the Kriya Vedanta Gurukulam. More expansion is hoped for in other parts of the USA as well as in South America. When we celebrate the fifteenth anniversary of the founding of this ashram, we must remember our responsibility to help this ashram continue its heritage as a lighthouse to spread the message of the masters, to create peace and harmony in the entire world through inner transformation, and to create an atmosphere of love and peace everywhere."*

Guruji also reminded us not to waste time and to live a life of love and service.

**Special Programs and Celebrations :** Mahasamadhi Seminar, Homestead, FL Dec 3-5 with Swami Atmavidyanandaji Holy Days Seminar Homestead, FL Dec 24-25. New Year Seminar

Homestead, FL Dec 30-Jan1

## **Retreats**

**Oct 19-21 :** A retreat was held with Swami Atmavidyanandaji at Toronto Canada

**Nov 2-4 :** A retreat was held for the first time at Dallas, Texas, with Swami Atmavidyanandaji

**Upcoming Retreat :** Himalayan Ashram Retreat Jun15-30, 2013

## **South America**

**New Ashram at Sao Paulo :** We now have our new ashram at Sao Paulo and Swami Chidrupananda and Brahmachari Harshananda are the residents of the new ashram. October Program was held with Swami Atmavidyanandaji and Bhadrayu Baba. 19 people were initiated and 1 day intensive seminar was attended by 38 people. In Sao Paulo 95 initiations took place and more than a hundred people attended the Two day Seminar.

**Armenia, Colombia Retreat Dec 10-16**

## **EUROPE**

### **Retreats**

Frankfurt Germany Retreat Nov 14-18, Tattendorf Ashram Retreat Dec24-Jan 1

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# DECLARATION

The statement about ownership and other particulars about the journal entitled “Sthita Prajna” are required to be published under Rule-8 of the registration of Newspapers (Central) Rules, 1960.

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I, Swami Achalananda Giri hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/-

**Swami Achalananda Giri**  
Secretary, Prajnana Mission