

# Sthita Prajna



## Guruvandana

*guruh shivo guruh devo guruh bandhu sharirinam  
guruh atma guruh jivo guroh anyatra vidyate*

"Guru is Shiva; Guru is the lord of life. Guru is the relative of all embodied beings. Guru is the soul. Guru is the jiva (soul and body together). There is nothing other than the Guru."

Guru Gita, verse 173

\*\*\*\*\*

# CONTENTS

**VOLUME 11**

**ISSUE 4**

| <b>Sub</b>                                 | <b>Page No.</b> |
|--|-----------------|
| • GURU VANDANA                             | 3               |
| • EDITORIAL                                | 5               |
| • MESSAGE FROM THE MASTER                  | 6               |
| • PRAJNANAVANI – THE VOICE OF WISDOM       | 8               |
| • A SPECIAL YEAR IN THE HISTORY....        | 15              |
| • GURU PURNIMA                             | 19              |
| • TEACHINGS OF THE MASTERS                 | 20              |
| • BIRTHDAY OF<br>PARAMAHAMSA PRAJNANANANDA | 21              |
| • DATES TO REMEMBER                        | 22              |
| • PRACTICAL SPIRITUALITY                   | 23              |
| • HARIHARANANDA DHYAN MANDIR               | 25              |
| • MYTHS AND METAPHORS                      | 29              |
| • THE YOGA SUTRA OF PATANJALI              | 32              |
| • VALUABLE VOLUMES                         |                 |
| • THE PERFECT FAMILY                       | 35              |
| • MYSTICISM OF RELIGIOUS SYMBOLS           | 41              |
| • STORIES TO LIVE BY - THE FIRST MAN       | 42              |
| • ATMA-VIDYA - PURSUING SELF KNOWLEDGE     | 44              |
| • PRACHI PARIKRAMA WITH ....               | 46              |
| • AROUND THE WORLD                         | 54              |

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

## 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” talks of what spirituality real is.

In “Prajnanavani”, Paramahansa Prajnananandaji comments on asking forgiveness from the Lord for the things we forget which we should not forget.

Rama Katha takes us to the last part, an Epilogue to the great epic.

In Patanjali Yoga Sutras, Sutra 5 discusses the painful and painless thoughts and explains how to be free from the painful thoughts.

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

Excerpts from some of Paramahansa Prajnanananda’s seminal works, The Universe Within and the Mysticism of Religious Symbols continue with interesting topics.

In this issue Practical Spirituality argues for ambition over contentment if the goal is to serve humanity.

The Homestead Ashram was blessed to have the presence of Baba Prajnananandaji for the Birthday celebrations of Gurudev. Baba continued his silence except for a short inspiring message on Gurudev's Birthday.

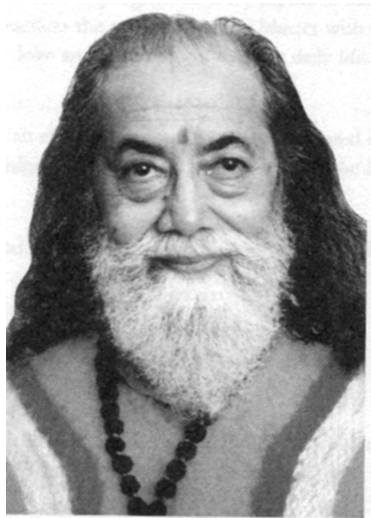
As a part of celebrating the 75<sup>th</sup> anniversary of gurudev coming to Puri, we bring you articles of Gurudev’s first visit to Puri and the beginnings of Balighai. We also bring you exciting news of visits to other ashrams, and many special events at our Balighai ashram and news from ashrams and centers around the world.

Hope you enjoy this issue and those to come.

\*\*\*

## MESSAGE FROM THE MASTER

### WHAT IS SPIRITUAL LIFE?



To understand spiritual life you must understand the spirit: the Holy Spirit, god the father, god the son, god the spirit, the formless part of god, and all-pervading god, the father. From high heaven to the earth, the son of god is in the body. There is also the formless god: god's power, the power of god in the body and the breath. Breath is spirit. The meaning of spirit is breath, and you should love every breath going out and coming in, going out and coming in, one breath going out, love, love, love. Who is inhaling? When you inhale, pray, "reveal thyself, O Father, O

God. I want to find you, to know you in one inhalation," then exhale, "God, God, God." If you do not exhale, then you cannot inhale. If you have love in your breath it becomes the holy spirit, holy breath. If you are in god the father state, god the son state, the holy spirit, these three together with your breath, going to your soul, touching your soul, going to the fontanel, going to the father, this is spirituality.

People think that by putting a mark on their forehead, wearing ochre-colored cloths, or having lots of rosaries around their neck, they are very spiritual, but this is not

spirituality. Spirituality is to love god continuously, to love God's creation, to be a good person, to be humble, to loving, to be kind, and to be a sweet person. The Bhagavad Gita (13:11) says spirituality is:

*Adhyatma jnana nityatvam  
Tattva jnana artha darshanam*

All the time, continuously, you should love god. This is spirituality. While taking food you can love god, while talking with your friend you can love god, while being with your spouse you can love God.

Be free from immorality, restlessness, the extrovert stage, ego, emotion, and jealousy. These are not spirituality. Spirituality is love, devotion, humbleness, kindness, and sweetness, and they come through loving god, loving

krishna, loving christ. That is the true spirituality i teach. It is a pure form of spirituality and for this you do not need anything else. Lahiri baba said,"to be spiritual there is no need for flowers, there is no need of a bells, there is no need of forms of Shiva Krishna or Rama. I am that formless stage. I am atma."

True spirituality is to go beyond form, formalities, religious places and dogmatic ideas. Spirituality is to be in truth. You do not need to offer flowers or fruits, and there is no need to spend hours chanting, "God, God, God." I do not mean to say chanting is bad. You can chant, but also meditate silently and feel the presence of god within and in all. That is true spirituality.

\*\*\*



Paduka Puja at Vienna Ashram

# PRAJNANAVANI - THE VOICE OF WISDOM

## FORGIVE MY MISTAKES



*No shakyam smartakarma pratipadagahana  
pratyavayakulakhyam,  
Shraute vartakatham me dvijakulavihithe brahmamarge  
susare,  
Jnato dharmo vicharaih shravanamananayo kim  
nididhyasitavyam  
Kshantavyo me aparadha shiva shiva shiva bho Shri  
Mahadeva shambho  
**Shivaparadha Kshamapana Stotra verse 5***

In human life there are some things we should forget and some things we should not forget. There are some things to remember always. But the problem in human life is that we remember what we should forget and we forget what we should remember.

One day, before I was a monk, I was to deliver an intellectual talk in my town on the Indian budget the day after the finance minister of India had presented the annual budget. I prepared a lot, because you have to present facts and figures. The finance minister

had imposed some taxes and given some summary of how it was going to affect the economy the following year. I rode my bicycle to the hall and when I got down from the bicycle I touched my pocket, and realized that the paper with my notes was missing. By this time I was standing in front of the hall, which was packed with intellectuals. The retired economist who was presiding was my professor. What to do? I had to go inside and give a talk without the prepared notes, just only the hope of Gurudev, nobody else. Except Gurudev, who could help me? To me, God and Gurudev are one. I prayed to Gurudev and stood up without mentioning the loss of my prepared notes. No excuse was given. I gave an extempore talk, and afterwards the professor who taught me stood up and agreed with the analysis I had given. He was happy and whatever I had said did actually happen. The next day they invited me again to speak on the budget, but I declined.

What is happening in human life? We trust our minds too much. We trust others too much. Do you trust in God? We listen to our teachers. Some

people believe in God, but they don't live in God. We may believe, but how firmly, how strongly?

In discussing Shri Adi Shankara's beautiful text or gift to us, we should pray, "O Lord, forgive our forgetfulness, we should remember You, we are forgetting."

In the following verses Adi Shankara is referring to ones duties as per the scriptures on how one should worship the Lord and is asking forgiveness for failing in performing them. In verse five, Shri Adi Shankara is saying that "I could not follow the laws of the spiritual texts; I could not follow the direction of the Vedas; I could not walk on the path of sushumna.

In the first line, he is saying *No shakya*, which means I was not capable of- *Shakya* means 'capable of' and *na* means 'not.' In the word *smartha karma* the word *karma* means activities and *smartha karma* is derived from *smṛiti*. In the old lifestyle in India, there are some Vedic dictum, instructions of how to live. There are some law books known as *smṛiti*, which are similar to the law books of Moses. They instruct many do's

and don'ts. These are known as Smarta karma, karma means the activities prescribed in smṛti. Smṛti means the law books.

Adi Shankara is saying "I could not follow the direction of the law books" In this line it says, I could not do. Why? What happened to you? Didn't anybody teach you? Yes, they taught me, but I was not interested in it. People love to do something when they feel joy in doing it or when they get really motivated. For example, during our spiritual retreats people meditate at least three times every day. When they return home after the retreat, people either begin a more disciplined life or they go back again to old habits of not meditating and are too lazy to meditate and find many distractions. We have had four-month training courses in India and quite a few people from the West have participated and would attend the 4:30am exercise, chanting and scriptural classes and meditate at least three times. They were so disciplined during that period, but when they returned home I received a number of letters saying how disciplined they were in the course and living a

disciplined lifestyle, but they could not bring this changed disciplined lifestyle when they returned to their family and life in the West. This happens.

It was said, I could not follow the rules because my life was a little hectic due to my own misery.

*prathipadagahana*, *Pratyavaya akula akhyam*, *prathipata* means 'every footstep' and *gahana* means 'the complicated path.' *Prathyavaya akulakhyam* - *Prathyavaya* is committing a mistake. *akula* is to be worrisome. One is worried of the mistake of not following the rules. For example, what happens to us when we do not follow some rules or discipline? We should clean our bodies. If we don't clean our body it will smell bad and others will not come close to us. The second thing that may happen is that we will get sick or get some skin problems or other problems. We should brush our teeth. If we don't brush our teeth, the gums and teeth will be damaged and then you will suffer a lot and have to go to the dentist. These are a few examples of what will happen if you do not follow some simple



rules of hygiene. You will suffer; your health will be bad. It is also said in the scriptures that if you do not pray, meditate, or follow some spiritual discipline; you will also get some trouble. That is, your mind will be restless and always upset, worried, and emotional. So other mental diseases will come.

In modern times, people are taking care of their body a lot, but rarely people are taking care of their mind. People are jogging, going to work out in the gym to take care of their body. They are conscious to some extent, but who is taking care of their mind?

### **The Duties Of The Brahmins**

In the next line it says, *Srouthe vartham kadam me dwijakula vihithe*, -what to speak of sruti, sruti means the Veda. What to speak of the Vedas or Vedanta and other scriptures. *Dvijakulavihite* -, *dvija* means 'twice-born.' *dvijakulavihite*, to follow whatever has been prescribed for the twice-born people. Here twice-born means you can take literally, the brahmins, but remember twice-born is not only brahmins. Twice born is also anybody in the Vedic tradition in the old time, when there was

classification of society, the brahmins - the intellectuals, kshathriyas - the warriors, vaishyas - the traders and farmers - all were twice born. All were dvijas, remember. So what is the twice born? What do they do? When you are twice born, you have undergone the sacred thread ceremony and have been told to do some things, some sandhya vandana. You are to pray to God in the morning, in the evening, and before going to bed. There are things you cannot eat as well as ways you are not to behave. When I had my thread ceremony as a young child, I was told not to swim, not climb up trees, and so I didn't learn how to climb trees and swim. One winter day I was sitting in the family garden and preparing my schoolwork. I saw the coconut tree and a crazy thought came to me to climb it. I don't know how to climb, but I tried it. It was not such a big tree, maybe 15 feet high, and I managed to get to the top. But I did not have courage to come down. So I was sitting in the coconut tree and waiting for somebody to come to the backyard, so I could tell them to bring a ladder for me to

come down. I sat there for one hour, just waiting and praying to God to let somebody come. Finally my mother came, and I told her where I was and to bring a ladder. She could not see from where I was calling and when she finally saw me, she asked why did you climb up the tree? We were told not to climb the tree, not to swim, and to chant the Gayatri mantra every day for a particular number of times. We were told when two women are talking don't go in between them. We were told a lot of rules.

### **Vedanta and Meditation (Brahma marge susare)**

*Brahma marge susare* has been interpreted in two ways. One meaning is to contemplate on Mahavakyas, *Maha* means 'great' and *vakya* means 'sentences,' great sentences in the Vedas. There are four Mahavakyas .Three of them are: *ayam atma brahman*, the teacher is telling the student that the soul is divine, the soul is Brahman, soul is God; *prajnanam brahman*, wisdom in you is God; *tatvam asi*, you are that Brahman. The teacher taught these three sentences and the students on contemplation could understand

the fourth sentence after realization- *aham brahmasmi* - I am that. To meditate upon the Mahavakyas,

Another inner meaning of *Brahma marge susare* can also be - *marga* means the path, *brahma* means the divine - the divine path. What is the divine path? Those who meditate, especially those doing Kriya meditation, know that the divine path is the path of sushumna inside the spine. *Asu sare*, *asu* means prana. *sara* means the best. *Asu sare* means the best of prana The best path for the prana or the best pranic channel is the sushumna.

Sri Shakara is repenting in his prayer, "I did not contemplate on the Mahavakyas nor did I meditate following the path of prana in Sushumna" This will be elaborated in the next chapter.

Pray to God and masters to bless us to live a life of constant God consciousness. "O God, bless me. What I forgot is the story of the past. But I make a promise; I will remember You in every breath. I will live a constant state of remembrance."

*gyato dharmo vicaraih  
shravana mananayo kim*

*nididhyasitavyam* In some texts it will say *nastha dharmo instead of gyato dharmo*. Astha means faith or trust and na means not. I do not have trust in dharma or righteous living, what to think of contemplation - vichara or self-analysis? The scriptures speak of those who follow the path of knowledge. They speak of sravana mana and nididhyasa. sravana means 'listen to.' For example, just now we are listening to some scriptural thoughts and ideas expounded by the teachers. When we sit and listen, we should listen with keen concentration.

In earlier days, we read and did not have recording systems to listen again and again. During the time of Shri Chaitanya Mahaprabhu, the teachings were not written in notebooks, they were written on palm leaves. Whatever the teacher was telling, you had to remember it. Sometimes they may have discussed the teachings with fellow students. Essentially, whatever you kept in your mind was remembered. The brain has tremendous potentiality, but we don't use, because we rely on the notes that we write.

In these modern times, the use of audio recordings is fine. But to listen, to remember, to contemplate, to analyze without any aids is the prescribed way. *Sravana* means to listen without any other aid, *manana* means to contemplate, to remember why he taught, what he taught, to analyze and to accept, *nididhyasa* means deep meditation on it.

Gurudev gave another meaning. He said *sravana* is not listening to talks, it means listening to the divine sound. If you listen to the divine om sound continuously, there is a continuous mantra going on. The next stage is *manana*, which is to contemplate on what you have heard. Through listening to that sound you will go into a deep state of mana na. *Mana* means mind, *na* means no. You will go to a "no mind" state. When you go to no mind state, then there will be nididhyasana or real meditation.

Here Adi Shankara is saying: "I didn't have any trust, I had no trust in the scriptures, no trust in teachers, no trust even in myself, what to speak of the path? I now realize, I made a mistake."

*kshantavyo me*  
*aparatha shiva shiva shiva*  
*bho shri mahadeva shambo.*  
 "O Lord, forgive me, forgive me  
 my forgetfulness, my stupidity.

O Lord, I surrender near you. I  
 have made a mistake.

O Lord, forgive my  
 forgetfulness, help me to grow  
 up."

\*\*\*



Maha Shivaratri at Hariharananda Gurukulam

# A SPECIAL YEAR IN THE HISTORY OF KRIYA YOGA

75th Anniversary Celebration of Gurudev's Arrival in Puri

The Divine Dream : Beginnings of Balighai

Swami Gurupriyananda

When you visit the Hariharananda Gurukulam at Balighai Puri, with its serene grounds full of flower gardens bursting with color, beautiful ponds, hundreds of mango trees and coconut palms, acres of cashew plantations, winding trails, beautiful cottages, a temple and meditation hall, and above all the sacred Guru Mandir, a masterpiece of architecture- a monument of love and devotion to the glorious lineage of Kriya Masters and the final resting place of Paramahansa Hariharananda, a place of powerful vibration and meditation, you wonder if Puri has become the past, present and future of Kriya Yoga. This ashram with regular training camps and retreats has become a place of learning and

pilgrimage for Kriyavans all over the world.

Thoughts go back to the first connection of the Kriya lineage with Puri, a small town on the east coast of India, whose heritage and history dates back to several thousands of years. Also known as Purushottam Dham, it is the land of Lord Jagannath, a town of temples, ashrams, hermitages and monasteries by the sea

with beautiful beaches. The saints and sages of different religions have been attracted to this town through the ages to preach their gospel.

Swami Shriyukteshwar, Gurudev's Guru, came

to Puri a couple of times to get darshan of Lord Jagannath and to discuss scriptures and astrology with other scholars. Feeling the spiritual vibration of



the place, he was motivated to start an ashram in Puri and founded the historic Karar Ashram on March 22nd in the year 1903. It was the wish of this great Master that his ardent disciple, the then young Rabi (Baba Hariharanandaji) would join the monastic order, and he encouraged him to come to Puri and to stay in his Ashram and meditate.

Rabi's first visit to Puri on a June morning was one of great excitement. Just stepping on to the holy soil of Puri brought a thrilling sensation. He reverentially touched the soil and applied it to his forehead. On his way to Karar Ashram, he was fascinated with the vision of the ocean and was in divine ecstasy, losing all sense of the surroundings. Rabi arrived on a full moon day which also was a special festival day -Snana Purnima of Lord Jagannath. That evening, he had the darshan of Lord Jagannath. Fulfillment of seeing the ocean, the holy Karar Ashram and Lord Jagannath filled him with divine bliss. He sincerely prayed to the Lord to make it possible for him to stay longer in Puri.

His wish was soon fulfilled. He joined Karar

Ashram of Puri in the early part of 1938, becoming Brahmachari Rabi Narayan. It was here in Puri that his worship, sadhana, silence and seva continued at Karar ashram for years. During this time he also met his many gurus - Swami Satyananda Giri, Paramahansa Yoganandaji and Sannyal Mahashaya, learning from each one of them. It was during this time that he also visited some other ashrams and matts getting the company of the monks and seeing their activities. He was fortunate to be with divine personalities like Sri Anandamoyee Ma, the blissful mother, Nanga Baba and many others.

It was here that he progressed higher and higher, gaining many spiritual experiences and finally attaining Nirvikalpa Samadhi, which is extremely rare to attain. It was also here that he had the vision of the great Guru Shri Mahavatar Babaji while meditating at Karar Ashram in a small room with closed doors.

It was also here that he met H. H. Shankaracharya of Puri, Swami Bharati Krishna Teertha and spent a good period of time, serving him and studying under his guidance. It

was also here that his twenty years of brahmachari life came to an end on May 27, 1959, when the great Jagadguru Shankaracharya initiated him into monastic life.

From 1936 till 1974 he stayed almost his full time in Puri. His period of sadhana, his period of realization and his period as a teacher is all in Puri. It was his place of tapah, svadhyaya and Eswara Pranidhana.

Gurudev's last visit to Puri was in 1996. He had the wish to visit Lord Jagannath one more time. Though physically too weak to climb up the many steps of Jagannath temple, with his strong will power and the support of the monk disciples of Prajnana Mission, he was able to visit Lord Jagannath after a long time.

But this was not to be the end of his connection to Puri. He had already sown the seeds for an international home for spiritual seekers on a property close to his beloved Puri and the Divine Gardener who had a vision about the property cultivated it, planting hundreds of mango and coconut trees. In addition there was also cashew nut plantation and many

other tropical plantations. A beautiful house with arches was done up to the roof level.

In 1995, directed by his own Guru Shriyukteshwarji in a divine dream, Gurudev transferred the property to his chosen disciple and successor, Paramahansa Prajnanananda, forecasting the future of the property as a beautiful ashram of international reputation that would flourish under the guidance of the successor.

The divine dream did come true with the founding of Prajnana Mission that set the stage for the inaugural of Hariharananda Gurukulam at Balighai. The new building complex of a huge meditation hall, limited housing and other amenities could be completed in a mere six month period by the labor of love of the monks and brahmacharis of Prajnana Mission. With IIKYS beginning in year 2000, hundreds of disciples from across the globe and many renowned monks attended and blessed the occasion, which has since become an annual feature. Balighai has flourished since then with additional housing, library, class rooms, new kitchen and dining facilities and a new

temple on the premises and regular training camps and retreats.

A new epoch in the history of Kriya Yoga was ushered in with the opening of two charitable health centers in Balighai and Cuttack Ashrams in July, 1999, under the auspices of the Prajnana Mission to render selfless service to humanity through offering free medical care to hundreds of people in rural areas with no convenient medical facilities. Gurudev was highly pleased and satisfied with all that was done.

Gurudev's love for Puri did not end with this. He chose his final resting place in the land he loved. It is said that in the late seventies while walking with Swami Premanandaji on the property, Gurudev pointed out

to the place where the samadhi shrine stands now, and said, "You will bury my body there." Premanandaji did not reveal this to anyone but surprisingly the exact spot was chosen by Baba Suddhanandaji as the Samadhi site for Gurudev.

As we celebrate the seventy five years of Gurudev's coming to Puri we wonder - Has Gurudev ever left Puri? Laid to rest in the grand GuruMandir, enshrined with his Gurus and blessing his disciples, his presence can be felt in every nook and corner of the ashram. One can only bow in reverence to the glory of the Guru and his divine will, wisdom and action.

(References-River of Compassion, The Last decade - by Paramahansa Prajnanananda)

\*\*\*



Jagannath Temple



# GURU PURNIMA

Gurupurnima is dedicated to the worship of the Guru.

A sincere disciple lives a life completely dedicated to the Guru. Baba Prajnananandaji is a living example of Gurubhakti - of, unshakeable love and devotion to the Guru as the pathway to the Divine.

Everything he does is dedicated to Gurudev Baba Hariharanandaji, with the deepest humility. Every action is dedicated and offered at the feet of gurudev. He is a shining example of being a real Guru and a true disciple at the same time. Both have merged into one.

In the Shvetashvatara Upanishad it says:

*yasya deve para bhaktih  
yatha deve tatha gurau*

*tasyaite kathita hyarthah  
prakashante mahatmanah*

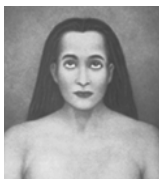
"If you have supreme devotion to God and the same kind of devotion to your Guru, then to you, the essence, the subtle truths, of the scriptures become revealed."

It is through love, humility, service, and gratitude that we grow to understand the constant flow of teaching that the Gurus bestow upon us. On the day of Gurupurnima 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.

We should follow his example and open the channel of guru-bhakti in our own hearts towards this great Master who ceaselessly comes to our aid.

\*\*\*

## Teachings of the Masters

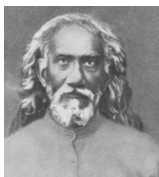
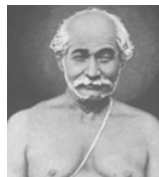


*“A living being Shiva.”*

**Mahavatara Babaji**

*“While perceiving Brahman, try to always have the conviction that “I am Brahman.”*

**Lahiri Mahasaya**



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

**Swami Shriyukteshwar**

*“Purity in thought, refraining from criticizing others, and freedom from vanity and ego are essential in spiritual life.”*

**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**

*“The food we consume should be suitable for physical, mental, and spiritual growth.”*

**Swami Satyananda**



*“The spine is the principal part of the body. By magnetizing the spine, you will feel divine energy, which in turn hastens your physical, mental, intellectual and spiritual evolution.”*

**Paramahansa Hariharananda**

*“If you know who are, you will be able to life in this world in a totally different way..”*

**Paramahansa Prajnanananda**



## BIRTHDAY OF PARAMAHAMSA PRAJNANANANDA

August 10th, marks the birthday of our beloved Baba Prajnananandiji. Baba continues to be in silence and seclusion doing his sadhana and writing work and praying for us all.

In one of his messages Baba has said,

"Remember, without God, life is incomplete. Without love, life is barren. Without selfless service, life is a rocky road. Let us live the life of love and service, giving and forgiving. On this path we expand ourselves; we grow. Life is change. One who cannot change is not worthy of living. All change should be for good and betterment. This change should bring inner transformation. As compost is transformed into a beautiful fruit or flower in plants and trees, similarly, we should make our lives divine by moving from darkness to light, from falsehood to truth, from hatred to love, from jealousy to kindness and from being judgmental to being forgiving.



Time will fly. We should live worthy lives. Then, instead of feeling empty, we will experience completeness, love, and devotion. Let there be transformation from manhood to Godhood.

Make the best use of time. Do not waste it unnecessarily with trivial worry and emotion, with fear and frustration. Let us live with cheerfulness and a smile. Let us love and care for each other,

because by giving we receive plenty. Let our hearts be filled with love, compassion, and service"

Baba Prajnananandaji has dedicated his entire life to serving God, his master, and humanity. His life, which is filled with constant activity for our betterment, serves as a beautiful example of discipline, balanced living, and unconditional love. We are infinitely grateful to God and gurus for bringing him into our lives and giving us the opportunity to be with him.

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

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

\*\*\*

## **DATES TO REMEMBER**

July – September, 2013

|              |  |
|--------------|--|
| July 10      | : RathaYatra of Lord Jagannath                       |
| July 22      | : Guru Purnima                                       |
| August 2     | : Mahasamadhi of Satyanandaji                        |
| August 10    | : Birthday of Paramahansa<br>Prajnananandaji Maharaj |
| August 28    | : Janmashtami, Birthday of Lord Sri Krishna          |
| September 9  | : Ganesh Chaturthi,<br>Birthday of Lord Ganesh       |
| September 26 | : Mahasamadhi of Lahiri Mahashaya                    |
| September 30 | : Birthday of Lahiri Mahashaya                       |

\*\*\*

# **PRACTICAL SPIRITUALITY**

## **ARE WE THERE YET?**

**Jyothi Bathina**

I read a story recently about how we constantly scramble to get ahead only so we can relax and spend time with our family when we finally "make it". You may have heard it, the story of how a businessman approaches some villagers who spend their days sitting by the ocean, fishing only for what they need, playing with their children and relaxing. He urges them to stop wasting their lives. Start fishing for profit, he says, buy a fleet of boats, work hard, and one day you will be rich. When the villagers ask him what then, he says then you can retire, take it easy, sit by the ocean, relax. The villagers are puzzled, "Isn't that what we are doing now?" The story is meant to make us stop and think about where we are headed and whether the madness is even necessary when we already have what we're looking for. The person who forwarded me the story used the tagline "Are we there yet?" to poke fun at the whole mad scramble for success.

For a moment, I agreed. I thought how true, right now I have peace and quiet, a beautiful home, an adoring husband, an ambitious son, a job that allows me to take long walks in the morning on wooded trails and zumba classes three nights a week. Why am I constantly searching, finding ways to do more? Isn't this what I've been looking for all my life?

There was a time in my life, I admit, when what I have now, in terms of home, family and standard of living, was all I really wanted. Peace, prosperity, stability, the marks of a successful life. But now as I am older, I wonder is that really all it's for? Life I mean. Is it only for our own small circle of friends and family? Is it for our limited pleasure and limitless enjoyment, whether achieved through hard work like the businessman or simple living like the villagers? I don't believe it is.

It's a gift to have time to spend with our loved ones. Each moment with them is to be treasured and savored. I love

having my son come home from med school. I love cooking for him and babying him every chance I get. But he is very clear on where he is headed and it's not down the path of domestic tranquility and a safe job. He wants to save the world, one individual at a time, one idea at a time. And I find I am with him.

Life, it seems to me now, is not about grasping what enjoyment you can while you can, nor is it striving lifelong for that elusive enjoyment. Life, it seems to me, is about using whatever capacities we have to make things better for everyone, while bettering ourselves in the process. And if that is our purpose, then we can never do enough in the time we are given. We need to keep reaching and struggling until we can do something meaningful. There is so much to be done. Can we in all good conscience sit back and say we have done our part merely by working at a job and supporting our family and saving for retirement? Perhaps we write a few checks to charitable organizations and feel we have

contributed to the common good. Certainly that's a start and something few people do. But it's nowhere near enough. We all have to find that passion, that strength, or talent that we've been given and use it to help others. Every single day.

Once we become aware of all the inequities, the pain and the suffering, the violence, the ignorance, and the hunger that exist, not only in the world, but often just down the street, how can we possibly be content? For while the story of the villagers paints a pretty picture of placid contentment, it doesn't take into account the need for each of us, along with creature comforts, to have empathy and compassion, to conquer our flaws by working to help those less fortunate, or to grow spiritually by expanding our vision of happiness to a universal one.

So, in answer to the question "Are we there yet?" No, we are not. We won't be until every one of us can afford to sit by the ocean, go sailing, play with our children and relax. Every. Single. One.

\*\*\*

# HARIHARANANDA DHYAN MANDIR

## A Visit to Amarakantak Ashram

We flew from Hyderabad to Raipur and arrived in Raipur around 2.30 P.M. Kriyavans -Yogacharya Umesh Dvivedi and Chandrakanta Baba of Raipur were waiting to receive us and we drove straight to Amarkantak from the airport via Bilaspur. It is all winding ghat section through dense forest from Bilaspur with wild life signs posted all along the way. We reached Amarkantak around 9 P.M.

Amarkantak Ashram except for short visits of other monks from Prajnana Mission is presently managed by Swami Paripurnananda Giri, The ashram is undergoing a major

expansion. Except for the meditation hall most of the structure is dug up and foundation for the expansion is already done.

As it was not possible to be accommodated at the ashram with the construction work going on we ended up staying at the Kalyan ashram with a comfortable accommodation. It is a huge ashram with beautiful flower gardens, a large dining hall and a beautiful temple on the premises. It is walking distance to the banks of Narmada.

We went back to our ashram the next morning. The area where our ashram is situated is close to a grove of



Narmada Temple

trees in dense forests named “Mai ki Bagiya” in honor of the goddess Narmada. In this natural garden there are Mango, Banana and other fruit trees along with roses and other flower plants. A sacred place of Hindu pilgrimage, this beautiful plateau is in the midst of a moist forest mostly of sal trees and is the source of the rivers Narmada and Sone. Climatically Amarkantak is temperate for most of the year except for the real monsoon period.

In spite of the construction going on and an unannounced program of the foundation day, people still came from Raipur, Jabalpur, Bilaspur, Mandala and a few other places. After breakfast we all set out along with Swami Shuddhananda Giri for a bath in the Narmada river and then we went to the Narmada temple. This temple is considered the udgama sthana or the source of River Narmada. The main temple has two small mandirs across from each other. One has a beautiful idol of Narmada and the other has Shiva and Parvati. The temple complex also has other mandirs for Lord Shiva, Rama and Radha Krishna.

## Meeting a Centenarian

On the way back to the ashram we stopped by at the house of Gopal Baba, a centenarian. A man of small stature, Gopal Baba said he was 104 years old. His date of birth he said is Aug 1909, a bhadrapada bahula saptami day and he was born in Nayahati in West Bengal. He looked perfectly happy and healthy. He is also known to be a good Ayurvedic specialist. It was amazing to see someone that age with no physical complaints, a sharp memory and fully active. He had a Gopal mandir in his compound and also lots of tulsi plants. It was a pleasure to see him and we also had a little satsang with him.

We found he was a knowledgeable, widely travelled spiritual personality and a yogi. He talked about his younger days when as a monk he travelled from village to village and town to town covering most of India and how people of old





times treated monks with much love and respect. Interestingly he said Jagannath Puri was his guru Peetha where he stayed for twelve years and did his sadhana. After going through many holy cities and sites he said he finally found his home at Amarkantak which he dearly loves. Amarkantak is the source of River Narmada considered so holy that just the sight of that river is said to purify a person. Many people come to Amarkantak just to be on the banks of Narmada and meditate.

Gopal Baba was also making Ayurvedic medicines for many years which he still does sometimes. Speaking of making medicines he said there was a time when many special herbs were available at Amarkantak but not anymore. Also in his early days at Amarkantak, he said it was not uncommon to see holy personages coming to bathe in river Narmada at predawn hours and by the time you ran to bow to them they mysteriously disappeared!!!

When asked for advice on healthy living Gopal Baba said the key is moderate and timely eating and sleeping without going into excesses and

to respect the laws of nature. He talked about the changing times and the effects of modernization and our inability to do anything about it.” Follow the rules, respect nature and have faith and things will work” was his parting words. It was a great experience to see such a healthy active person who is a living proof of his advice.

We went back to the ashram and after a guided meditation had lunch. That evening we all went along with Shuddhanandaji to attend Narmada Arati which was a unique experience. We had the privilege of sitting right on the banks of Udgama sthana the worship and arati took an hour. Many stotras were chanted including Narmadashtakam and arati of Lord Shiva were sung with great fervor as lights were waved to the sounds of bells and conches. After the arati we touched the waters of Narmada and took Prasad from the priest.

Next day a visit to Kapiladhara and the ashram of Kapila Muni was planned. We set out early and reached the place. It is a beautiful sight. After a walk along the high mountain road there are steps which take you down into the

valley deep below. At several spots there are water falls from the rocky mountain heights and it is a thrilling experience to have a shower just standing under the fall. It is quite a climb coming back up. We went back to the ashram for breakfast and meditation. We also went for noon arati at the Narmada temple and got the special bhog that is offered only at noon time and came back to the Ashram. We Attended the evening arati at Kalyan Ashram which was quite an experience.

The next day 2<sup>nd</sup> April, was the Mahasamadhi day of Swami Brahmanandaji. It is hard to forget the gentle monk who was completely dedicated to his meditation. He was instrumental in founding the Amarkantak Ashram and he had his heart set on spending time there in seclusion. We decorated Brahmanandaji's picture with new clothes and a garland. There was a havan in the morning conducted by Swami Muktipriyananda with all

of us chanting the Guru Gita. At noon time there was a Sadhu Bhandara in honor of Brahmanandaji. After the havan there was Prasad and many people left that afternoon.

It was nice to see Brahmanandaji's dream coming true with the expansion of the Ashram through the efforts Prajnana Mission and help of sincere disciples. There will be an addition of two meditation halls, a new kitchen, a dining hall, office and dormitories. There are plans to make this ashram strictly a place for sadhana and spiritual retreats. The beautiful wooded setting at the holy river Narmada flowing close by would no doubt make this ashram an ideal place for sadhana, seclusion and spiritual retreats in future. It was nice to be present at this ashram on this particular day remembering Brahmanandaji.

It was an interesting and memorable visit.

\*\*\*

# 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 Epilogue-Uttarakanda

In Uttara kanda mother Sita was sent back to the forest because of the comment of one of the subjects of Ayodhya. To uphold the Vedic path Rama sent away Sita who was pregnant at the time to be left in the forest. Sage Valmiki gave her shelter and cared for her in his ashram where she gave birth to the twins Lava and Kusha. Rama performed Aswamedha. The twins Lava and Kusa came to Ayodhya and Rama recognized them as his sons. Mother Sita went back to her own abode. Lakshmana went to the Himalayas to meditate and Sri Rama knowing that his play is finished left for his abode in Vaikuntha.

Uttara kanda means coming back to the north. Ocean and Srilanka are in the south and Ayodhya is in the North near the Himalayas. Uttara kanda means elimination of the enemies in the six chakras and return to the divine kingdom.

### Conclusion

Ramayana is an ocean.

The seven Kandas of Ramayana correspond to the seven stages of spiritual evolution.

*Bala Kanda* – teaches us to be like a child. Jesus said if you want to enter the kingdom of heaven – be like a child. With the simplicity, purity, love and trust you begin your life.

*Ayodhya Kanda*-emphasizes on giving and forgiving. Each one gave and forgave in this kanda.

*Aranya Kanda* – Teaches simplicity in life and living a detached life.

*Kishkindha Kanda* – A stage of friendships. Friendship with the bird, friendship with the teacher and with good people

*Sundara Kanda*- There should be beauty in your thinking working and living. The real beauty is in God and not in the sense objects

*Lanka or Yuddha Kanda*- Teaches one to fight with your inner enemies and your negative qualities. When you are trying make your life beautiful, ego, frustration and obstacles will come. Try to eliminate them.

*Uttara Kanda –tarana* means to cross. When you have the above six qualities you can cross the ocean of the world and inherit your divine kingdom. Another meaning of Uttara is the north. In the body there are two poles. We say down south. If the mind is in the upper part of the body it is Uttarakanda.

The beauty of Ramayana is that it is the story of each

human being. We learn how we can inherit the lost divine kingdom, how we can develop true love for Lord Rama through a life of self discipline, self-control, self-sacrifice and selfless service. In the Ramayana each one is ready to serve. Everyone is sacrificing their own pleasures for others. All the brothers and their wives are the symbol of sacrifice. The beauty in life is not in possessing but in loving and serving others. Let our lives be lives dedicated to God, to love and God consciousness.

In the week there are seven days. In the Ramayana there are seven books. In the music there are seven notes. In the body there are seven chakras. In the sky there are saptarshi as seven stars. Lord Rama is the seventh incarnation of Vishnu. Spiritual life is to manifest love and devotion in the seventh chakra on the top of the head through meditation and prayer. We are all children of god but have forgotten our divine nature because of ignorance, ego and emotion. All the obstacles in spiritual life are depicted as Ravana, Kumbhakrana etc. We have to overcome them and regain

peace. That peace is within, not outside. We are slowly progressing towards that with the grace of the Masters and the gurus. But we are to try hard to achieve that. No great thing is achieved with only dreams and imagination,

speculation and discussion. We have to try with all our love, all our heart and strength. Life is not an empty dream. God is within and everywhere. First experience God within and then everywhere.

*Brahmarpanamastu*

\*\*\*



Surabhi Yajna at Hariharananda Gurukulam

# THE YOGA SUTRA OF PATANJALI

## Sutra 5

### FIVE CATEGORIES OF THOUGHTS

*vrttayah pancatayyah  
klista aklistah //5//*

#### Word Meaning

*vrttayah* – modes, modification, thoughts; *pancatayyah* – fivefold, of five types; *klista-aklistah* – painful and non-painful

#### Translation

The thought waves (*vrittis*) may be of five categories, some painful and some not painful.

#### Commentary by Shri Lahiri Mahasaya

Depending upon attachment to, or detachment from, the objects of the senses, the thought waves are of five types. When thoughts are engrossed in the senses and body, they are sure to be painful, that is, the cause of suffering. When the thoughts are detached from the sense objects, then one is free from pain and suffering.

## Metaphorical Explanation

Yoga is the means to attain self-discipline. The highest state of discipline is the state of *chitta-vritti-nirodha*, the state of thoughtlessness, or the state of perfection. This supreme spiritual state is not achieved in a day or two. It is a process involving soul culture and divine manifestations.

Life is a state of constant struggle through which one must evolve. An infinite stream of thoughts is constantly flooding man's mind, and these make him restless.

In this sutra, the sage breaks down the different *vrittis* (thought waves) into two broad categories and five subtle classifications. Thoughts can be classified into two general categories: *klishta* (painful) and *aklishta* (painless). It is essential that one understands the subtle meaning of these two words. A "painful" thought wave is not really painful in the beginning, but will yield pain in the end. A "painless" thought

wave might appear painful in the beginning but results in unlimited joy. For example, the thought of enjoying a nice meal is apparently pleasurable. But eating too much nice food, beyond one's own digestive capacity, will lead to discomfort and unhappiness. This is *klishta*. To have to read and write is a painful prospect for a child in the beginning, but the resulting higher education he acquires through self-discipline will give him lasting joy. That is *aklishta*.

Anyone who is in ignorance, that is, not able to realize the distinction between the seer and the seen, leads a life of duality. This state of duality is found in endless variations: pleasure and pain, success and failure, heat and cold, friend and foe, night and day, winter and summer, and so on. Because of this dichotomy, one has the desire to possess or to reject; one has attachment and resentment. He will constantly seek pleasant thoughts and actions, and he will avoid unpleasant ones. Attachment and detachment, attraction and repulsion, are all by-products of the rajasic quality, or active nature of the mind, and are therefore painful.

If a person wants to clean his dirty hands, he needs soap and water. Soap is an external object, in a sense, another form of dirt. One has to first clean the inferior dirt with superior dirt (soap), and then wash off both types of dirt. In this way, one has to first overcome the painful thought waves with non-painful thought waves, and then to stop them both. This step-by-step process is necessary, as thought waves cannot be controlled all at once.

Cherishing thoughts like love, purity and charity enables one to become aware of the higher goals of life and thus to live without so much friction and tension.

As a person proceeds on the spiritual path, being a rational being, he realizes that all thoughts are coming from the same source. Each human life is a yoga of divine and devilish qualities, or *daiva-asura sampad vibhaga yoga* as described in the Bhagavad Gita (Chapter Sixteen). *Daiva*, or divine qualities, are *aklishta*, or painless, whereas *asura*, or demonic qualities, are *klishta*, or painful. A person with a sattvic, or pure, nature is able

to conquer all these propensities.

O Seeker! If you are really suffering from the clutch of *klishta- vrittis* – painful, demonic thoughts – and if you really want to be free, please remember:

- No thought is permanent.
- Each thought has an impact on your inner and external life.
- Positive, God-conscious thoughts make us divine, while, negative, sensuous thoughts make us evil-minded.
- Thoughts can be avoided through constant inner awareness.
- Each thought is the reflection of your inner state.
- Each thought is the test of your inner strength.
- There is no need to fight with darkness and ignorance; by going to the source of light, darkness will automatically disappear.
- Always maintain a cheerful divine mood in the face of adversity.
- Practice meditation regularly; this will help you to be inwardly strong.
- Follow the guidelines given by your divine teacher, the scriptures, and your pure consciousness.

\*\*\*



Surabhi Yajna at Hariharananda Gurukulam



## VALUABLE VOLUMES



IN THIS ISSUE WE HAVE EXCERPTS  
FROM THE *UNIVERSE WITHIN* AND  
MYSTICISM OF RELIGIOUS SYMBOLS  
BY PARAMAHAMSA PRAJNANANANDA

### THE PERFECT FAMILY (From *THE UNIVERSE WITHIN*)

Bhatruhari, a king, poet, and yogi of India once asked: Oh my friend, if a man has a family with patience as the father, forgiveness as the mother, continuous peace as the wife, truthfulness as the son, compassion as a sister and mind control as the brother, whose bed is the Earth, whose clothes are the infinity of space and whose food is the nectar of knowledge, where is the cause for fear? (Vairagya Satakam). Let us examine the qualities of a perfect family, one by one, and see how we can adopt them as our own.

#### **Patience as the Father**

To work with love without being concerned about the result is patience. Sound decisions, sound judgment, and sound thinking are all born of

patience. Those who are patient can think calmly and make the right choices. Those who are impatient are restless and uncertain, often making hasty decisions that lead to unnecessary grief. When faced with a major problem, we tend to get very agitated and depressed even before we analyze the problem and understand its nature. If we approach each circumstance slowly and with patience, we will almost always make the right decision. Patience brings tolerance and fortitude.

#### **Forgiveness as the Mother**

Forgiveness is the source for kindness and compassion to our fellow man. Like a mother, we should be able to give to and forgive those around us. There is an episode from the

life of Buddha which illustrates the nature of true forgiveness.

Once Buddha was sitting under a tree in a village, giving a discourse. An enraged person approached him and started calling him a hypocrite and other vile names. When Buddha did not respond, he became angrier and spat on his face. Buddha quietly wiped his face and continued his discourse. Ananda, who was a disciple, asked him "That man abused you wrongly and you did not react. Are you a stone statue?" Buddha just smiled and continued his discourse.

The person who abused him later regretted his action and went back to Buddha to apologize. Not finding Buddha, he went in search of him to the next village where Buddha was discoursing under another tree. He bowed at his feet and asked for forgiveness. Buddha, who did not even remember the incident, asked him the details. When the man reminded him of what had happened, Buddha replied, "We are no longer in that village or under that tree. Why do you still carry that memory? I have forgotten it long ago."

Like that man, most of us tend to carry around a lot of past burdens, which make our present miserable. Forgiveness eases our burdens, ridding us of the hatred, the anger, the spite and the resentment that we carry on our shoulders. Having forgiven, we are free to aspire to greater things without the past holding us down.

### **Peace as the Spouse**

Peace is the state of calmness in every situation. When we are wedded to peace, there can be no conflict in our lives. People marry for constant companion ship of the spouse but mostly end up spending very little time together, which causes unhappiness in married life. The expected happiness out of marriage will be lost if the vow of companion ship is not kept up. We need to all make the vow of lifelong companionship with lasting peace. In sickness and in health, for better or for worse, for richer, for poorer, we need to keep peace in our lives under all circumstances. When there is peace in the mind, it reflects and radiates peace everywhere.

Buddha was begging for food. One day a lady was

calling him names and ridiculing him for begging. Buddha patiently bore all her insults and did not reply. Later the lady repented at her folly and came to offer alms to him. Buddha asked, "If I do not accept your offer what would happen?" The lady replied, "I will take it back." With a very peaceful smile Buddha said, "If I don't accept all your previous accusations will you take them back?"

### **Truth as the Child**

Every word we utter is our child. Sound is born from the mouth. We give birth to every thought, word and action we perform. When we realize the importance of our creations, we will make sure every thought, word, and action is true in spirit and in action. If there is no correlation in thought word and deed there will be an inner conflict.

Truth is speech that is free from falsehood and does not hurt others and is what exists. Truth should be expressed in such way as not to hurt others. The way of speaking is also as important as what is spoken. To be truthful in thought word and deed, we should have a proper understanding of things and

speak what we think without hurting the feelings of others. The truth you speak should also be for the good of others. Mahatma Gandhi is a shining example of one who upheld the value of truth throughout his life.

God is Truth. When one lives in God conscious thoughts seeing the presence of God everywhere there will be no room for false hood in any aspect of life.

### **Compassion as the Sister**

Our every action should reflect compassion for others. In order to have compassion, we need to put ourselves in the other person's place, to see life from their perspective and to understand their needs and outlook. Compassion requires that we emerge from our narrow shell and expand our love to those beyond our immediate circle. We live in this world among people of many different attitudes, behavior and expectations. Live intelligently and tactfully with mental maturity and emotional balance. Compassion comes by understanding human nature and relationships. Be objective about the behavior of others. If we understand the circumstances and reason for a certain

behavior we can be more compassionate. When a child jumps on the lap of the mother while playing even if it hurts, the mother accepts it compassionately as play.

Love gives and forgives. Selfishness gets and forgets. Jesus is the ultimate example of compassion as he prayed for the people who crucified him.

### **Controlled Mind as the Brother**

Be the master of your mind, not the slave. Keep the mind under control, without letting the mind control you. The mind can be a wonderful servant but a terrible master. The human mind is like a piece of cloth. To keep your clothes clean, you have to avoid sitting in a dirty place. If your surroundings are not conducive to spirituality and progress, then change them. If you have no escape, then be present physically, but mentally detach yourself and stay with the divinity inside. Wash the cloth of the mind regularly with the water of love. Regular spiritual practice is necessary. Then the mind will be like a loving and loyal brother you can count on.

In Indian mythology, there is an episode of a son and

a father. The father is a great scholar, a man of wisdom and the son is an equally intelligent, young celibate leading a strict disciplined life. The father directs the son to go to a guru to learn more about spiritual disciplines. When the son asks to which guru he should go, the father replies that he should go to a certain king to learn from him. The son is surprised that a brahmachari like him should go to a king to learn about spirituality. With some hesitation, he follows the instructions of his father and goes to the king. When he reaches the king's palace, he does not get permission for three days to see the king, and is not well attended to. But he waits patiently. Finally the king called him in and asked the purpose of his visit.

At the time, the king is not completely dressed and beautiful girls are massaging his body. The young brahmachari thinks "How can this man be my Guru and what spirituality can he teach me? Why did my father send me here?" His thoughts are interrupted by the king with the question "Did your father send you here to meditate and know more about spiritual

life?" He says yes. The king then asks him if he can first fulfill a task for him to which the young man agrees.

The king gives him a pot full to the brim with oil and asks him to go around the palace with it and come back to him. The king arranges to have many distractions like music and dancing, on the way around the palace. After some time the young brahmachari comes back to the king with the pot of oil. The king asks him, "Did any oil spill". The young man says no. Then the king asks him, "Did you see anything on your way?" He says no. The king says, "There was so much music and dance on the way. Did you not notice it?" The young man says, "My attention was only on the pot of oil. If I got distracted the oil would have spilled. My whole concentration was only on the pot". Then the king says, "My child, you were not happy to see me in these surroundings. But just as you had your attention fully focused on the pot of oil without being disturbed by the song or dance, I have my attention focused only on God and on nothing else".

After that the young brahmachari stays with the king

for some time as his disciple and practices spirituality and then leaves the palace with due respect to the king. This young man was Suka, his father was sage Vyasa, the author of the Bhagavad Gita, Mahabharata and many other scriptures. The king was Janaka. I tell this story to point out that spirituality is not the monopoly of monks or a certain group of people but is for each and every one.

### **The Earth as a Bed**

When a person dies he is buried in the earth. We use comforters quilts and blankets to cover our body to be comfortable. The blanket of Earth has always been holding and comforting us. We are born on the earth, play on earth and again leave this body on earth. Wherever you sleep, whether on a comfortable bed or on the hard floor, remember it is earth. Whether it is a beggar's body or a king's body it goes to the burial ground at the end. In German the word for burial ground is 'friedhof' which means home of peace. Sleep in the lap of God with the blanket of god consciousness.

### **Space as the Garment**

The frail human body needs clothing to cover and

protect it. The physical body and the clothes made from the earth are of limited existence. If once we realize we are not just little human beings but perceive ourselves as the formless infinite what clothes can cover us? All space is the garment of the Infinite.

### **Wisdom as Food**

There is food for the body, food for the mind and food for the soul. Food for the body is the food we eat to sustain the physical body. The mind can be nourished by good thoughts and study of scriptures and food for the spirit is meditation and wisdom. Knowledge gathered from outside from external sources when applied

intelligently leads to wisdom, the super or the cosmic conscious state. Wisdom is the real food that a yogi lives on. Drink the nectar of wisdom every day as your food. Knowledge is a great purifier and a source of energy. Ignorance causes fear and makes the person weak. Knowledge makes a person strong and enables him to experience the truth. You need the knowledge of the self to realize that you are not the body, and you are only playing through the body and the chakras. If we as individuals were to cultivate a family with each of these qualities, we would surely achieve the fearless state of absolute peace and happiness.

\*\*\*



Gurudev's Birthday at Miami Ashram

# **SNAKE : SPIRITUAL MYSTICISM**

(From *MYSTICISM OF RELIGIOUS SYMBOLS*)

The snake is a beautiful creation of God. There are many poisonous as well as non-poisonous snakes. Snakes are mentioned in different holy books. If you read in the holy Bible, the book of Genesis, the story of Adam and Eve, there is a description of the snake that tricked Eve. If you look at Lord Shiva, there are ornamental snakes on different parts of his body. If you read different yogic and tantric books, you will find references to the snake, which symbolizes the serpent power or kundalini shakti.

The snake is a symbol of breath control. Snakes hibernate

in winter. They can survive remaining completely under soil or stone for long periods without food. They teach how to face the winter of life and have real self-control.

Snakes cast off their old skin every year, which means to change our old bad habits.

Snakes dance to music. As the snake charmers play with snakes, similarly, the mind can dance with the divine sound the yogis hear.

Snakes coil their body, which suggests the unmanifested spiritual energy that remains in the body.

\*\*\*



Gurudev's Birthday at Miami Ashram, Baba's talk

## STORIES TO LIVE BY

### THE IMPOSSIBLE BECOMES POSSIBLE

There was once a sadhu and a thief who were living in the same forest. Every day the thief saw a large crowd gathering near the sadhu. Gradually, the thief also felt the desire to be in the company of the sadhu, and so one day he went to him with folded hands and said, "O Adorable Sir, please initiate me."

The sadhu asked, "Can you practice whatever I instruct?"

"Yes Sir," the thief replied. Whatever you instruct me to do, I will do. However, there is one thing I cannot obey. I cannot stop stealing."

The sadhu then told him, "You will not have to give up stealing. However, you must follow three things: you must not tell lies, you must serve all guests, and when you hear the bell for arati, you must go and see it."

"I can do all these things," promised the thief.

Upon hearing his consent, the sadhu then initiated him. The thief faithfully followed the instructions of his guru.

Never a guest or visitor went away from his door without being well treated. He had cautioned all who lived in his house never to compromise in treating the guests well; hence, more and more guests began arriving at his door. Many days passed in this way.

One evening, a group of wandering monks came to his house. By the time he arrived home, it was late and there was no food to serve his guests. Not knowing any other way to provide them with a meal, he decided that he had no other choice but to go out and steal some food. After searching and not finding anything, he decided to enter the king's stable and steal a horse. A guard, witnessing this, tried to catch him. But, just at that moment, the temple bell rang for the evening arati and the thief, remembering the words of his master, tied the horse in front of the temple and went inside. When he came out and started to untie the horse, the guard grabbed him and asked, "Whose horse is this? Where did you get it from?"



Following the command of his master not to tell lies, he truthfully replied. "I have stolen this horse from the king's stable." Immediately the guard arrested him and took him to the king.

A criminal trial ensued. The king, who was presiding over the trial, asked the guard to go and verify whether this horse was his.

The guard assured the king, "Your Majesty's main horse was stolen."

Confused, the king asked, "Our main horse is brown in color, but this horse is black. How is it possible?"

"Your Majesty," he said, "this man confessed. He admitted that he had stolen it."

Then the king looked at the thief and asked if what the guard said was true.

"Yes, Your Majesty," affirmed the thief, "this horse belongs to you."

The king, who was quite surprised, was unable to understand what really happened, so he continued to question the thief. The thief then narrated the incident from the beginning to the end. When he came to the end of his story, he

simply stated, "Your Majesty, it is all the grace of the guru."

The king was taken aback. With love, he patted the thief and told him, "Go. From today, you no longer need to steal. Whenever you are in need of anything, come here and take it from the royal treasury."

That day the thief went back home chanting, "Jai Guru Maharaj." Obeying the king's orders, he took with him all the necessary goods for serving his guests from the royal treasury. That day he joyfully served the sadhus, but he did not return to his home again. Inwardly he thought, "Through whose grace do the impossible become possible? Why should I go back to my bad life? Rather, I should take shelter at his feet. Never again will I do anymore bad things."

From that day on he left his worldly life and stayed in the forest with his guru, living a life of prayer and meditation.

### **Reflection**

If you have trust and belief in the guru-preceptor and his words, then surely you will get all-round development. We should follow his words without debate or deliberation.

\*\*\*

# ATMA-VIDYA

## SELF KNOWLEDGE

### KAIVALYOPANISHAD

#### Mantra 12

*sa eva maya parimohitatma sariram asthaya karoti sarvaã  
stri anna panadi vicitra bhogaih sa eva jagrit paritriptimeti*

#### Meanings

*sa*-he, *eva*-herewith, *maya*-confusion, *parimohitatma*-deluded self, *sariram*-body, *asthaya*-identifying with, *karoti*-does, *sarvah*-everything, *stri*-woman, *anna*-food, *panadi*-drink etc, *vicitra*-various, *bhogaih*-enjoyments, *sa*-he, *eva*-herewith, *jagrit* –wakeful state, *paritriptimeti*- derives satisfaction.

#### Substance

He herewith completely deluded by *maya* and identifying with the body is doing all actions. In the wakeful state he is deriving satisfaction from different enjoyments such as physical pleasure, food and drinks

#### Commentary

Freedom is not something that one will achieve after death. Freedom is not a place to which you go after

death. Bliss is not something you experience after leaving the body. The state of freedom, peace, bliss and joy should be experienced here and now, living in this world with this body. If one does meditation according to the instructions of the teacher one will come to a stage of awareness to watch how this play of world is going on.

The rishi is describing the play of the world. What is *maya*? *ma* is no and *ya* is yes –yes and no is the state of confusion and it is *maya*. People have a wrong understanding of *maya*. Thinking you are in bondage is *maya*. In the Svetasvatara Upanishad it is said,

*sa maya palini shakti  
srsti samhara karini* — that *maya* is the energy that continues the worldly play of creation and dissolution

In the Gita Lord Krishna describes *maya* as

*daivi hi yesa guna mayi mama maya duratyaya* – My divine *maya* is difficult to surpass.

Once Narada requested Lord Vishnu to show him what *maya* is. Vishnu said come with me, and took him to a lake and asked him to go and take a dip in the waters. When Narada did that and got up from the water, he had lost all his past memory and was transformed into a beautiful lady. Just at that time a king who was on a hunting trip stopped by and fell in love with this beautiful lady and married her. They had a few children and lived very happily for a long time. Then a neighboring king attacked this kingdom and many of Narada's children were killed. Narada who was heartbroken was lamenting sitting near the dead bodies. One old man approached him and consoled him telling him about the impermanence of life and how nothing was permanent in the world. He pointed out to a lake nearby and said, "Go and take a bath in that holy lake and your

mind will be peaceful." Narada regained his form and found Krishna standing by the lake as before. He approached him and relating his experience said the memory of it was so strong that he was still upset about his children. This is the veiling power of *maya*.

*sa eva maya parimohitatma* –

One who is not in truth will be in delusion. What a person, who is not in truth and is in delusion does is described in this mantra. *mohita* comes from the word *moha* that means deluded and *pari mohita* means completely deluded. One who is in *maya* cannot have a clear decision. The person who is deluded because of *maya* identifies himself with the body or associating with the body does everything. He is engrossed in various apparently colorful enjoyments such as physical pleasure, food and drinks in the wakeful state to derive happiness. A musk deer runs around searching for the fragrance, which is coming from itself. Similarly under the veil of *maya*, a person searches for happiness outside not knowing it is within him.

\*\*\*

# **PRACHI PARIKRAMA**

## **WITH PRAJNANANANDAJI**

A parikrama (circumambulation) is the act of walking around in a clockwise circle around a holy person like gurus and saints, places like temples, holy hills, holy lakes, or cities. A parikrama of a river would involve walking along the side of it from its source to the sea, crossing to the other side and then walking back to its origin. The river becomes the deity.

The River Prachi which is referred to in various puranas and samhitas as of great religious and spiritual significance, presently flows from a jora near Phulnakhara, flowing about a distance of 60 kms, it meets the Bay of Bengal, between Kalikanagara in north to Ramchandi in Puri district.

The Prachi river valley in Orissa has many ancient monuments of many religions through centuries. There are architectural remains which show that there have been Jain and Buddhist cultures. There are also many shiva lingas with

Shakti pithas and many shakti deities like Durga, Parvati, Chamunda, Varahi, Mangala, Manasi are also seen.

The Parikrama started this year on the 3<sup>rd</sup> of March and ended on the 8<sup>th</sup> of March. The Parikrama first started from the year 2012. Baba Prajnananandaji who pioneered the project in collaboration with Prachi Parikrama Charitable Trust, was in the lead again this year. Many disciples including foreign visitors participated in the Parikrama. It took six days at the average of 20 km per day. It was a beautiful experience to follow the guru cutting through beautiful rural areas paying reverence to nature and God for the divine gifts of life giving rivers, and earth and crops. Short stops were made along the way to visit the many ancient temples. Each night the participants camped along the trail and continued their walk after an early morning puja and arati to Prachi River invoking her blessings.

The Parikrama started from Andha Kapileshwar (region). There is an interesting story about the Kapileswar temple which is a shambu peeth. A blind king by the name Kapila is said to have fallen down in the pond and by the touch of the waters of the pond regained his sight. The king built the temple which came to be known as Andha Kapileswar-andha –meaning blind and Kapileswar is the name of the linga in the temple which is always under the water Across from the temple on the other side of the road is the Prachi River. This is considered to be the source of the river. Some say a branch of Mahanadi flowing East in coastal Orissa is called Prachi (East) Saraswati.

At 5 AM Baba Prajnananandaji was there along with other monks and after darshan of Lord and a short meditation at the temple, Baba crossed over to the other side of the road and descending down the slope to the river bank performed the puja and the arati at the source of the river. Coming back on to the road, the parikrama started from in front of the

Kapileshwar temple. The early morning Sankirtan lead by the guru was a great energiser .The rising Sun was lighting up the street and morning breeze was cool and pleasant. Along the way we stopped at a small Shiva Mandir and had darshan. The region abounds in ancient temples, both of Shiva and Vishnu. Here was the compassionate saint, with other monks and Swamis whose company itself is holy, leading people to the Lord who has been waiting patiently through the years. They say a holy place is rendered holy by the prayers offered at the site as well as the holy people visiting the site that energizes the spot. Here both ends are accomplished with the saints visiting the places and the prayers of the people that followed.

From there we proceeded to the Radha Kant Matt. A beautiful hermitage with a prayer hall enclosing a small mandir of Sri Radha and Krishna –the symbol of supreme love and devotion. The group chanted and sang in front of the deities. At the back were living rooms and the residents of the matt with great love prepared a breakfast for the

parikrama group. After a short stay we proceeded again coming across yet another ancient Shiva temple. The deity was Gokarneswar. River Prachi is said to have flown from behind this temple in full swing at one time but presently there is not much water. Along the banks is a huge Banyan tree under which saints are said to have done penance in olden times. After a short stop at this temple going round the mandir singing the name of God, the Parikrama went on to another Shiva temple also considered very ancient. The village was Svagapur and the name of the deity we were told was Rameswara. Baba was allowed into the sanctum sanctorum while the sankirtan group danced to the chanting of Om Namashivayah. We sat around for a few minutes feeling the divine presence. There was also a small temple for the Divine Mother- the shakti aspect of the Lord in the same complex.

Then we went on through the village of Madhava and finally reached a huge temple with a towering Shikhara- The architecture somewhat resembled that of

Lord Jagannath's temple. The temple had a big entrance flanked by two huge lions as is the custom with many temples and the entrance is the Simha dwara or the main entrance. We had to pass through a few gates before entering the main mandir. The deity was Madhava (one of the names of Lord Krishna)- a beautiful black statue of Lord Sri Krishna and across from him facing him was a beautiful Garuda.

Now we were in the Vaishnava mode of worship. The Lord is considered a living presence and any seva that is done is done in all detail as you would to a living person. We sat around in the temple hall looking at the paintings on the walls. There was the picture of Mother Yashoda holding the Baby Krishna to her bosom with one arm and holding the hand of Lord Balarama with the other hand on either side of one of the arched entrances. There were also pictures of the other incarnations of Lord Vishnu on the walls. The Parikrama group was treated with much love and many came and bowed at Baba's feet. For a few minutes Baba was in deep meditation with a shining

face and beautiful aura and it was a great blessing to be seated with the Lord on one side and the guru on the other, experiencing the guru Gobinda darshna in its true spirit.

Soon it was time for the offering of the mid day meal to the Lord, which was a lengthy ritual. Huge pots of food were carried into the main mandir and the curtain was drawn while a priest offered the food following the strict ritual. Then the curtain was opened and it was interesting to see the priest offering mouth wash and wiping the Lords mouth with a towel. A long arati was performed. The priest offered dhoops sticks to Baba and also the Lords sandalwood paste and a garland of tulasi. Then it was lunch time for us. It was a great meal of Lord's Prasad . This was also the place for the night halt for the group. The surrounding area is also known by the name Madhava. It was interesting to see such a huge temple surrounded by small villages in a remote setting.

## **Day 2.**

The day started with an early morning Prachi puja. The river which flowed close by was worshipped and group

came back to the Madhava temple and after a pradakshina with sankirtan went into the temple for the morning arati. Lord Madhava shined in all his glory as the arati was performed. Then the Parikrama started again with Baba doing the sankirtan clapping with both his hands held high. It was thrilling to be there early in the morning listening to the Sankirtan. I thanked the Lord for another opportunity of Guru Gobinda darshana. The morning was cool as the Sun was still struggling to rise through the fog. It was interesting to see the rising Sun and the disappearing moon both at the same time. As I walked along I looked up again and this time to see a beautiful Sun looking like a red ball.

The walk continued and the next stop was at a Hanuman Mandir close by. Hanuman, the symbol of strength, courage and great devotion was worshipped and an arati was performed. The Sankirtan group danced to the chanting of the name with cymbals and drums and the priest performing the arati also looked like he was dancing to the tune of the chanting.

We next stopped in the village of Bethenda. There was another Shiva temple. Another Arati and a short break at this temple and we stopped for breakfast at a nearby place of devotees. Hot breakfast lovingly prepared was served to the whole group. It was amazing to see the love and respect that the simple village people had for men of god. The host family had tears in their eyes as the group left.

The temple of Jnaneswara of Neebharana village is another prominent Shaivapeeth of Prachi valley. The sculpture of these temples is influenced by Bauddha, Shaiva, Shakta, Vaishnava and Tantra traditions and it is a unique tradition that we find Goddess Parvati, the consort of Lord Shiva is worshipped on the right side of the Lord.

The halt for tonight was Kakatpur in the district of Puri. Kakatpur is famous especially for the Mangala temple. There is traditional and cultural connection between the Mangala temple and the temple of Lord Jagannth. After stopping at another couple of temples on the way the parikrama approached the

outskirts of Kakatpur and we stopped at a small temple of the village Goddess (known as Sthana pati) Here there was a reception for the group from the village. The feet of the monks were washed by the villagers and the temple representatives. People came with garlands for the monks and sweet butter milk was offered to all.

After a short rest and another Kilometre walk, we entered the reputed temple of Ma (Mother) Mangala as she is known. The group went round the Mandir for a Pradakshina and were seated on a side verandah as the Mandir was closed for the offering of the mid day bhog to the deity. Just before it opened for darshan again, someone from the temple took Baba along with the other monks through a side door into the inner temple. This was more than I could really ask for. I had been to this temple before and it was a great experience and was keenly looking forward for the darshan of the mother again. Standing in the sanctum sanctorum with the group of saints right in front of the Divine Mother who personifies Strength, courage and love all



at the same time was a unique experience. The deity was a black statue beautifully decorated in clothes of many colors and ornaments, with very large and powerful eyes. I was just dumbfounded at the first glance and as I stood gazing at her there was this diffused light surrounding her and the colors of her ornaments were all shining in that light. Lalitha sahasranama came to mind which I silently recited as the arati was performed. Another special blessing as the priest gave Baba the special deepa and Prasad which he shared with us. Prachi Parikrama was blessed by the mother.

As we came out and sat in the verandah again, there was yet another treat. The food offered to the Divine Mother was brought on a plate and given as Prasad to Baba. The group flocked around the guru and he distributed the Prasad with his own hands. I was so content with that whole experience and thanked God and the Guru for the great blessing I felt.

### **Day 3**

After an early morning puja again at the Prachi river the Parikrama continued to

Belanga, to the sea shore . At Belanga the Parikrama group had a reception by the town's people and were treated to a lunch. In the evening puja was done at the Mahadev temple of Beleshwar and Sandhya Arati was performed. Prachi merges into the sea here and so one half of the Parikrama is completed. What remains is to continue the parikrama along the merging border and complete the other half of the Parikrama to get back to where we started along the other bank of the River. The night halt was on a small island where the night was spent in the lap of nature. with no other facilities except the sky above, sand below and water all around. Here there was great rejoicing with the monks singing devotional songs and dancing. They talked about the significance of the Parikrama and the satsang continued late into the night.

### **Day 4**

An early morning Prachi Puja on the island the return journey started. River Prachi has changed course during the last year and now it was encompassing three small islands. So in order to do the

parikrama one had to go from one island to the other by boat. There are also two other rivers which merge into ocean about the same place. So River Kadua was crossed by boat to come back to main land.

After reaching land there was great rejoicing again. The monks were singing and dancing around Baba who sat down on the shore for some time. The walk resumed soon and there was a reception at the village where cool drinks were offered and the walk continued to the village school where there was a breakfast stop. The parikrama proceeded via Bangoori Gaon, and Panichatra. There was a lunch stop at a disciples house and after a couple of hours break the walk resumed around 4 pm to Nayahut and the halt was at the Prachipur Dharmakshetra matt. The matt is on the right side of River Prachi and is said to have the Samadhi peeth of sage Vishwamitra.

### **Day 5**

From Nayahut the parikrama proceeded via Amareshwar visiting the Varahi temple on the way. There are shakti pithas as well as Buddhist monuments on the way. Then

we have the Vaishnava deities – Lakshmi Narayan temple, Lalit Madhava temple. Then through the villages of Hirapur and telepatna visiting Bandeswar and Nageswar temples reached Siddha Matt of Madhava village. There was a short stop here for break fast and the parikrama resumed through the villages of Kala Panchan, Nuapatna visiting Lakshmi Narasimha temple, and the halt was at the ancient Buddhikeshwara temple of Devdiharpur. The temple site was beautiful. There was the temple of Lord Shiva worshipped as linga and there was also an adjacent temple of the Divine Mother Parvati. The site also had a couple of rooms and a verandah where we rested. There was Prachi puja and Arati in the evening and Mahaprasad was brought from Bhubaneswar temple.

### **Day 6**

The Parikrama resumed before Sun rise and the first stop was at the Antarvedi Math on the banks of the River Prachi. Here there was also a ghat where you could go down the steps into the water. The morning Prachi Puja and Arati were performed here just as the

Sun was coming up. There were Ganesha, Jagananth and Devi temples on the site and we then proceeded to the Andha Kapileshwar temple the starting point of the Parikrama and the source of the Prachi River.

This was the completion of the Parikrama and Purnahuti day. It also happened to be the Panka Uddharana Ekadashi when the water under which the linga is immersed throughout the year is removed (this is done once a year) and the Lord

can be seen. A grand yajna was done propitiating several deities and before the final oblation the group went to the origin of the river Prachi and performed the puja and Arati there.. On returning from there the final oblation of Purnahuti was done and Prasad was served. It was a great experience to be in holy company of monks, in continuous divine spiritual surroundings for the six beautiful days enjoying the nature and chanting the name of God.

\*\*\*



Prachi Parikrama

# AROUND THE WORLD

## INDIA

### **Prajnana Mission Kriya Programs and Retreats**

Kriya Yoga initiation programs were conducted in several cities in the state of Andhra Pradesh as well as in Tatanagar by Swami Samarpanananda Giri. Several sadhana camps were also conducted in the cities of Cuttack and Bhubaneshwar on a regular basis giving the disciples a chance to intensify their sadhana on a regular basis

Many special events took place in the presence of Baba Prajnananandaji in his short visits to Balighai ashram

**Go puja** (worship of the cows) was performed by Baba assisted by the monks and Brahmacharis of the ashram.

Turmeric paste and sindhur was applied to the face of the cows and they were garlanded and given arati. It was a beautiful sight.

**Panchavati –yantra pratishtha** - A special event

was the pratishtha of several yantras of deities – for prosperity, for knowledge, for protection from various troubles, for overcoming obstacles in both material and spiritual life and to counteract the effects of the planetary positions in the panchavati area of the Gurukulam. Pancha means five and vati means a group of trees. The five trees are the Banyan, Peepal, Ashoka, Bilva and Amalaka. Each one is considered holy and having all the five trees in one place is believed to render the place doubly sacred.

These 5 Trees are to be planted in a circular way having a radius of about 9 feet or 21 feet or 45 feet which are the very sacred number in Hinduism.

According to the Brahma Purana they have to be planted in a particular order as follows

Banyan Tree in the East,  
Peepal Tree in the West.  
Amalaka Tree in the South,  
Bilwa Tree in the North,  
Ashoka Tree in the South.

These trees grown together make the area a place conducive for meditation. To have the different yantras in the holy place makes it a very beneficial and a wish fulfilling place. Baba Prajnananandaji was present for the occasion and assured that anyone who meditates with faith in the sacred area will surely benefit.

**Maha Shivaratri** was celebrated on 10<sup>th</sup> March on a grand scale in the Gurukulam deva mandir. An all night vigil included four Abhishekas to Lord Shiva interspersed with inspiring devotional bhajans and songs. Many disciples attended the all night program. Baba Prajnananandaji was present along with Swami Shuddhanandaji and Swami Samarpananandaji. Swami Muktipriyananda conducted the worship.

### **Surabhi Yajna**

A week long Surabhi yajna and surabhi mantra sadhana (Fire ceremony and chanting of the mantra of Mother Cow) was performed at our Balighai ashram in the divine presence of our Guruji Paramahansa Prajnananandaji. The chief source of Inspiration was Worshipful Swami

Dattasharananandaji Maharaj of Pathamedia Gotirtha, Rajasthan who was present for the ceremony. Shri Rajendra Dasji Maharaj, Mallukapithadhiswara of Brindavan also graced the occasion to lend his support and participate in the great event.

### **Hariharananda Charitable Health Centers**

Our Health Centers are running full capacity working hard to meet the increasing number of patients. The Health Centers of Balighai, Jagatpur, Bishindipur, Arua and other places have treated more than 19,000 patients just between the months of September and December last year. Another 4000 patients were treated in remote villages during this same period at our health camps. A total of 258 dental patients were also treated.

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

Future plans include installation of a dental chair for

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

## **EUROPE**

### **England Retreat**

Swami Samrpanananda along with yogacharya Claudia Cremers conducted a retreat at St. Katharines, Paramour England

### **Vienna Ashram, Tattendorf**

Higher Kriya Retreat  
April 25-30

Swami Samarpanananda Giri and Swami Mangalananda Giri with other Yogacharyas conducted the Higer Kriya Retreat at Kriya Yoga center Vienna Austria which was well attended.

Spring Retreat May 1-5

The annual spring retreat was held at Tattendorf which was also conducted by Swami Samarpanananda Giri and Swami Mangalananda Giri and several Yogacharyas.

Himalayan Retreat May  
30-June 13

It was a great opportunity for the disciples of

Europe to attend their first Himalayan retreat in Our Uttarakashi Ashram on the banks of the Sacred Ganga river. Yogacharyas Peter Baba and Claudia Cremers conducted the program.

### **Sterskel, Holland**

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

## **AMERICAS**

### **North America**

### **Higher Kriya Retreat, April 17-21**

The higher kriya retreat at the Mother Center was well attended by national and international participants who were inspired with the classes and deepened their practice with Atmavidyanandaji, several Yogacharyas and Brahmacharis assisted in the program. The classes were on how equivalent kriya practice completes yuga calculation and leads to realization in short time and effect of meditation through scientific study of Brain wave pattern.

**Kriya Vedanta Gurukulam  
and Midwest Retreat, Joliet  
May 3-5**

Midwest Retreat was held from May 3-5 with Swami Atmavidyanandaji, Yogacharyas Durga ma and Bhdrayu Baba, assisted by the monks and brahmacharis of the ashram. The theme of the retreat was selected verses from Siva Samhita.

**Mountain Region Retreat  
May 10-12**

Swami Atmavidyananda Giri along with Yogacharya Srinidhi Baba conducted the Denver Retreat. Swamiji gave inspiring discourses on Lives of saints- (St. Francis, Adi Shankara, Chaitanya Mahaprabhu and Gautam Buddha)

**Gurudev's Birthday Seminar  
May 23-27**

Miami Ashram was blessed with the un announced arrival of Baba Prajnananandaji in time for Gurudev's birthday. Many devotees and disciples attended the program. Baba continued to be in silence except for a short discourse on May 27th celebrations but his presence was enough to inspire and enlighten the gathering of

hundreds of disciples as he blessed each one of them.

**Himalayan Retreat June 15-30**

The much awaited Himalayan Retreat was held with Swami Atmavidyanandaji. Disciples experienced the beautiful remote Ashram setting in the Himalayas with the Holy Ganga flowing close by. The classes and meditations were a grand experience.

**South America**

Besides the many initiation and intensive programs at all centers in South America a retreat was held from May 16-17 in Cali ,Columbia with Yogacharya Bhadrayu Baba.

**Upcoming Retreats**

**North America**

July 19-22 GuruPurnima and Foundation day Kriya Vedanta Gurukulam

July 20 Annual Interfaith Conference –Kriya Vedanta Gurukulam

July 26-28 West Coast Retreat

Aug 9-11 Birthday Semnar of Paramahamsa Prajnanananda –MiamiAshram

Aug 9-11 Birthday Seminar of Paramahamsa Prajnanananda – Joliet Ashram

Aug 30-Sept 1 East Coast  
retreat LA

Aug 30- Sep 2  
Vancouver Retreat

Sept 18-23 Fall Retreat  
and Foundation day Homestead

**South America**

**Europe**

July 24-28 Holland  
Retreat

Aug 6 - 20th Foundation  
day of Holland Ashram

Aug 10-Birthday of  
Paramahansa Prajnananandaji

Sept 4-9 Vienna Ashram  
Foundation Day

Sept 10-15 Holland  
Retreat

Sept 23-29 Retreat in  
France

\*\*\*



Purnahuti at Kapileshwar

*Visit our web site:*

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

For current information.

E-mail : [seva@prajnanamission.org](mailto:seva@prajnanamission.org) / [missionprajnana@gmail.com](mailto:missionprajnana@gmail.com)