

# Sthita Prajna



## Guru Vandana

*Gururadiranadischaguruhparamadaivatam  
Gurohparataramnastitasmaisriguravenamah*

Salutations to the noble teacher who is the beginning and who is without beginning, who is the highest deity, to whom there is no superior.

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**VOLUME 14**

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## FROM THE EDITORS :

*‘Human life is a beautiful opportunity to love and serve’*

***Paramahansa Prajnanananda***

Message from the Master talks of Kriya Yoga as constant alertness of the power of God working through our body and the presence of the soul.

Prajnanavani elaborates beautifully on the transformation of our life, mind and heart with a floral metaphor of beauty, softness, sweetness, fragrance and purity.

Devi Mahatmya elaborates on Devyatharvasirsha , a vedic hymn on the glory of the Divine Mother with a commentary by Guruji.

Excerpts from AksharaTattwa comment on meditation on the objects and meditation on the self and how real happiness can be found within us by meditating on the self, the source of all happiness.

In Jnanasankalini Tantra, in answer to the question of his consort and disciple Devi Parvati ,Lord Shiva talks of the path of knowledge, the path of action and the path of nihilists.

Yoga Sutra of Patanjali , talks of inner detachment as the sign of Self – unfoldment and spiritual evolution.

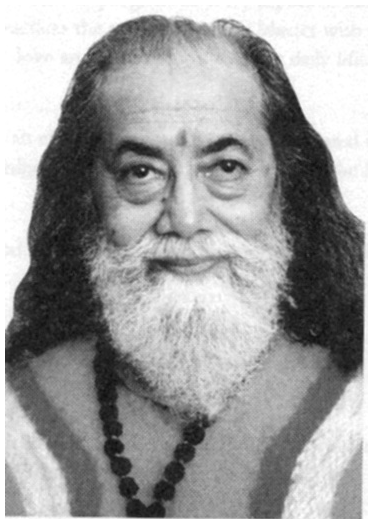
A new beginning was made in Australia with the opening of the Australia Kriya Yoga Ashram on the 10<sup>th</sup> of May, 2016. Our Jagatpur Ashram celebrated Gurudev visiting the ashram 20 years back, and the foundation day of the ashram. We bring you news of the worldwide celebrations of our beloved Gurudev Baba Hariharanandaji’s birthday and the many activities of Prajnana Mission.

We thank our readers for their continued support.

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## MESSAGE FROM THE MASTER

### ALERTNESS IN THE INNER SELF



Kriya Yoga is not inaction. This is not a religion; it is a sound technique by which you will get purity and perfection. You will feel that you are God in human being.

Any person, whoever one maybe, of any religion, should cultivate his land by the ancient technique that is brought by God. That is Kriya Yoga. This means you should do your work the whole day and night. It is nature's law that you will work. But you should perceive that it is the power of God who is doing the work. Kriya Yoga is not inaction, it is not religion

When devotees, true spiritual seekers for God-realization, come to a realized master, the master will purify their bodies and raise the power of the devotees. At that time they will immediately feel they are super-human beings. They will feel the divine sound, divine light, divine vibration. At the same time they will be released from body sense, mind, thoughts, and ego. They will get knowledge, consciousness, superconsciousness, and cosmic consciousness. At that time the extrovert gross body (*ham*) is completely merged with the introvert invisible body (*sa*). With the practice of this *antasthavarna*, they can easily perceive calmness and get liberation. Their body will be completely charged with the divine current. The more they practice it daily, regularly, sincerely – for five to ten minutes time – and apply it in their daily lives in every step of their work, the more they will feel that they are God in human being. That is kri and that work is done by ya.

Everyone – poor, middle class or millionaire; doctor, engineer or scientist – does work by the soul. If they practice this technique, they can feel the power of God is doing work through their body in every activity. They will get constant alertness in the soul. This is Kriya Yoga in practical life. This is Veda in practical life. This is Bible in practical life. In the Bible it is written that your eyes should seek God if not, pluck out your eyes if your arms and legs are not seeking God, cut off your arms and legs (Matthew 5:29-30).

We do not feel the teachings of the Bible and apply them in our daily life. God is the sole doer. In the Bible (Matthew 4:4) it is written that your mouth is not made for bread only, but the words that proceed from your mouth are the talk of God. Also in the Kena Upanishad (1:7), it is written that God directs the eye to see, allows the mouth to speak, and activates all the sense organs. The same teachings are given in the Vedas.

Many people want God-realization. They spend many hours in their church, mosque, temple, synagogue, and even in

their house for their spiritual upliftment, for their divine change. That is good, because half a loaf is better than no loaf. But if they ask their conscience, they can easily say they have not changed their habits. They don't feel that God is activating them. They still have the same anger, pride, cruelty, selfishness, and extroverted stage. They have no calmness.

Kriya Yoga is the ancient technique. God brought the supreme mystery of Kriya Yoga with His creation. At that time there were no *-isms*, no religion, no scriptures. In the period of the Satya Yuga (Era of truth) 23,300 years ago, people were only practicing breath control. In the Bible (Genesis 1:2 7 and 2:7), it is written that God made men and women in His own image and He breathed into their nostrils the breath of His life and He became the living soul in the whole universe. So he is pulling His own breath – this is *ya*.

Now there are many religions, emotions, hallucinations, speculations, imaginings, and suggestions. When all these disappear, you will get God-realization.

From the moment we get up until we go to bed, we are doing work. That work is *kri* and it is done by *ya*. This is an easy, simple technique. A person that attains the superconscious and cosmic conscious stage can easily avoid drugs and intoxicants and can do work for the nation. At the same time, they can feel that they are God in human being, human being in God.

This is not mere talk. The author is a world teacher. He travels nine months of the year in foreign countries because these countries have everything except peace. The people are in frustration, sorrow, and trouble. The author is moving from one place to another and changing the people's bad habits. He is helping people to get calmness, which is godliness.

You should read books – the Bhagavad Gita, the Upanishads, the Vedas, Patanjali's Yoga Sutra the bible, the Quran, and the Torah. Along

with this you should meditate practically for five to ten minutes each day. A person cannot be a doctor, engineer, or scientist only by reading books. They must also do practical experiments. Through such experiments they invent many things.

Take time by the forelock; seek the realized master, and taste the truth. Purify your extroverted stage – your sins, animality, and ego – within a short period. During the whole day and night, remain in the material world and feel that you are human being in God and God in human being. This is your constant liberation – alertness in your inner Self. He is the sole doer; that is your constant liberation. Every moment you are the power of God, but every moment you are forgetting Him. It is a rare opportunity to conceive God, perceive God, and realize God because you all are the children of God.

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# PRAJNANAVANI - THE VOICE OF WISDOM

## BE LIKE A FLOWER



*I will collect flowers for Thee*

Paramahansa Yogananda

A dried Hibiscus flower framed with this quotation was on the wall of the small breakfast nook at Karar ashram when I was there.

As little children growing up in Indian villages we went plucking flowers every morning for worship. There were specific flowers for Lord Shiva, Lord Krishna and Divine Mother. These flowers bloomed every day some in the morning and some in the evening. In those days flowers were meant for God alone.

Once there was a flower bush. Two flowers of the bush were talking to each other. One of them said “ I have a wish. Let the gardener pluck me

and take me to the city where a big concert is going on tonight. I want to enjoy.” The other flower said, “Let the gardener take me to the temple for the worship of the Lord.” One wanted to enjoy the world, the other wanted to be sacrificed. What type of life do we want to live in every breath and in every moment?

Flower in Sanskrit is called pushpam. The root word is pushp. *Pushpativika satiitipushpa*. Our life should also bloom and open like a flower. We should also preserve it and prevent bugs like vices from eating it. During initiation ceremony we are asked to bring five flowers and five fruits. Our heart, mind, face, hands and feet can all be like flowers.

### **Flower –a Symbol of Creation**

I was mischievous as a boy. We were studying krishivijnana (science of agriculture ) in the 8<sup>th</sup> class about how pollination takes place and how the flower

becomes the fruit. I was taking malepumpkin flowers from our yard and went about pollinating the female flowers and it resulted in a bumper crop of pumpkins. Flower is a symbol of creation and procreation and the cycle continues. God has created us to protect and preserve the creation as much as possible. Unfortunately human being is overpowered with power and greed. We have exploited nature. Earth is considered to be Mother but we have spread poison on her in the form of fertilizers. Soil and water are polluted and so also fire and space. Paddy and fish are polluted. All food is polluted and what happens to the body and mind as a result.

We should be positive loving children of God. Most of present day problems are from food or mind. Mind is made up of five elements. The same five elements in the pure form also form the four inner instruments. From the food that we eat, the gross part goes out, the subtle part of the food nourishes the body and the causal influences the mind. In the name of increasing agricultural productivity we are polluting nature.

Life should be like a fully bloomed flower. The Sun and the Moon are considered as pushpavan- from sunlight comes the color of the flower. Creation is a flower. Let our life be also like a flower. Flower is defined by five qualities – beauty, purity, softness, aroma and honey.

### **Beauty**

A Flower is beautiful. Is there any flower that is ugly? No. In the Ramayana there is a description of a creeper with many beautiful flowers twined around a tree. Lord Rama and Sita were discussing which is more beautiful – Sita saying it is the tree and Rama saying it is the creeper. They called Lakshmana and he said both are great. The comparison was between Lord Rama and Sita. The tree and the creeper are a symbol of the eternal embrace. The tree, the creeper, the aroma in the flowers are all God alone. In our lives Gurudev was the divine gardener. He loved gardening and when he first came to Puri to live at Karar ashram there was no fence and the entire property was filled with thorns. He cleared the thorns and cultivated the land to make it



into a beautiful garden of blooming flowers.

Who has created this beautiful world? Do we remember the creator? Creator and creation are one and they combine to make this creation beautiful. Who has brought us together? Gurudev had done it in a subtle way, shaping our lives and making them more beautiful. God has given us limited time. God has also given us some talent. If it is not used in a positive, productive way, we lose it. Gurudev was giving me pens asking me to note down ideas that come to me. Once he gave a pen with a light that can write in darkness so I can write down if a good thought or idea came to me at night. He said, "God might talk to you in dreams and you can write it down." Master guides us but because of our doubting mind we ignore.

### **Purity**

What is purity? Gurudev had a definition – being free from an admixture of opposites is purity. One who is pure has no confusion. Jesus said one who is like a child will go to heaven. Jesus was talking about purity and the simplicity of a child. Human life has infinite

potential. Buddha was warned not to go through a forest because of Angulimala a dacoit who would kill any one passing through the forest and wear their thumbs in his necklace. Buddha went and was stopped by the dacoit who said "stop, be still". Buddha replied, "I am still. You are not". Surprised at this answer without fear of being killed, Angulimala conversed with him and got transformed and became his follower leading the life of a Bhikshu (one who lives by begging). Mary Magdalene was transformed by the kindness and purity of Christ.

When I was a little child I was assisting my mother in decorating the house with rangoli. For colors we used tender flower petals of different colours. Life should be tender and pure like the flower.

### **Fragrance**

Be like a flower dedicated to God. Good character in your thoughts, words and deeds is the fragrance. Vikramaditya, a king had nine wise scholars in his court who were very famous and were known as navaratna - the nine gems. They had the reputation of winning any one

who came to debate with them. People came from all over the country and could not win. One time a pundit came to the king's court with two beautiful bunches of flowers looking exactly the same. He claimed that one of those was an artificial one and challenged them to find out which was real. While the others could not, Kalidasa (a famous poet of the king's court, took both the bunches and walked over to an open window and stood there. Soon a bee came and sat on one of them and not on the other. Kalidasa knew which was the real and won the challenge.

Do we want to be real or artificial? In the holy Ramayana, Ravana came in the guise of a sadhu and stood in front of Sita's cottage and kidnapped her. But he had to meet his end because of this act. In the Bhagavatam Putana went to the gokula as Kamsa's messenger to kill Krishna. She went in the guise of a beautiful woman, applying poison to her nipples, claiming to have lost her new born child and wanting to feed baby Krishna. Believing her Yashoda gave her Krishna and Krishna sucked her life force along with the milk.

## **Flower like Heart**

Our heart should be like a flower. Our heart has color and gives color to our body. Where is this heart and how do we make it like a flower? Heart is a place where we hide things. If there is no harmony between the heart and the face, it would reflect on your face. When we hear something in our praise our face shows it and also when we hear someone blame us. Heart is the place of hearing and learning and is a place of emotion. If we are too emotional, others would not like it. Where can you express the emotion- Positive emotions like love, compassion and sympathy and negative emotions like anger, jealousy, frustration? Offer your heart with all its emotions at the lotus feet of God, pray to God, talk to God and surrender to God.

Heart in Sanskrit is Hridaya. Hri and da- receiving and giving. Heart receives and gives. Flower gives much more than what it receives. Gurudev said, brain also receives and gives like the heart. We can make the heart a full bloom flower. Negative emotion can affect the heart in a negative way. Prayer, meditation, singing

and chanting keeps the heart in a good condition. Spiritual heart should be beautiful to offer it to Lord. Lord resides in the heart. If your heart is not clean Lord cannot reside in it.

There are three kinds of flowers.

1. Flower that blooms but is fruitless – Life is beautiful but not productive

2. Flower that blooms and gives fruit. – Fruitful productive life, useful in a positive way.

3. Flower that gives fruit even before blooming – A life that gives more than it takes and sacrifices.

### **Flower and Mind**

Mind is called mana in Sanskrit and the flower is known as sumana. Our mind, ego, intellect and memory should all be like flowers.

Body is made of panchakoshas( the five sheaths).

Annamayakosha - the food sheath

Pranamayakosha – the vital air sheath

Manomayakosha – the mental sheath

Vijnanamayakosha – the knowledge sheath

Anandamayakosha – the bliss sheath

What is the best thing that we can offer to God? Mind, intellect , ego and memory should all be beautiful flowers that should be offered. Do we take care of our mind as much as we take care of the body? Do we take care of the inner instruments? Neither the teachers nor the parents talk enough about taking care of the inner instruments.

In pilgrimages we find many holy rivers in which we take a dip to purify our selves. In Puri there are panchatirthas in which one takes a dip before having the darshan of Lord Jagannath. One spiritual definition of snana is – *snanamanah mala tyagah* . The real bath is cleaning the mind.

A poet in India was raised in a Muslim family and was known as Kabir. He wanted to be initiated by a highly elevated soul. Being a Muslim he could not approach directly and ask for initiation. This holy man was going to river Ganga for a bath in the predawn hours when it was still dark. One day Kabir went and lay himself down on the steps

where the holy man would descend for his bath in the river. The holy man stepped on Kabir in the darkness and realizing he stepped on someone said, "Ram Ram" which was the mantra of Lord Rama. Kabir surrendered to the holy man and took the name of Lord Rama as his mantra. The name of the Lord is a great purifier of the mind. When your mind is pure it becomes one with God. The Gopis of Brindavan were so immersed in the love for Krishna that their minds had nothing but Krishna.

Surrender can make us divine. AcharyaShankara had many disciples who were bright students. One among them was considered not so bright. One morning before starting to teach Shankara wanted all of them to be present and found that one was missing. When he asked the others about him they said it did not matter as he would not really understand. Shankara insisted that he should be called. They found him on the other side of the river doing some work for the Master. When he heard his name being called and heard that the Master was calling him, without a second thought he started to cross the river by running across the

water. Then a strange thing happened. Wherever he stepped in the water a lotus bloomed under his feet supporting him and he could easily cross the river. He became known as Padmapada the number one disciple of AdiShankara and was the first one to establish a mutt at Puri. We are potentially divine but since we are mindful of our divinity negative forces come into effect.

Heart is for emotion, hands are for action and head is for discretion. Like one balances a flower bouquet with proper selection of colors and sizes we should balance the flowers of our mind, ego, intellect and memory. Our feet should be like flowers ready to serve whenever a little opportunity presents. Hands that serve are much holier than the lips that speak. There is an Oriya song which says – Give me strength to serve others. When some one is suffering make me restless to help and when I am suffering make me steady.

Swami Chidananda Saraswati, a great soul who has left his body and whose centenary is being celebrated was one going to Dehradun to

attend a very important meeting . On the road he saw a man hit by car and bleeding. He stopped the car and went to the man, personally picked him up and took him to the hospital. When reminded of the meeting, he said the meeting can wait.

Let the mind be focussed. In the forest of the mind let only one flower bloom – the soul flower. Soul is the flower that never dries and never dies and is ever beautiful and ever colorful.

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Inauguration of Australia Ashram

# **GURUDEV'S BIRTHDAY MESSAGE**

## **PARAMAHAMSA PRAJNANANANDA**

My Loving and Divine One,

Let the choicest blessings of God and masters be upon all of you. I send my love and best wishes on the occasion of the holy birth day of our beloved Gurudev. Every year this celebration brings more joy and happiness into our lives.

According to the lunar calendar, the full moon in the month of May is Gurudev's birthday. This year the full moon fell on the 21st of May, but we normally celebrate on May 27, which is easy for all to remember. In addition, Gurudev liked the May 27 date, not the full moon date. Initially, he did not like the proposal to celebrate his birthday, but gradually he accepted it, and we enjoyed celebrating his birthday mostly in his physical company. Gradually people in different parts of the world started celebrating Gurudev's birthday. On and around his birthday, people meditate more, reflect upon his life and teachings, and try to be better people.

Once on his birthday Gurudev said, "It is not my birthday, it is the birthday of all of you." Another time he said, "We celebrate the function to remember that God is functioning in our bodies." Gurudev's teachings are very simple and practical. He always emphasized practice and experience.

I have been reading the book *My Time with the Master* again for its revision, and I am making some additions to it. Because of this work, my memory of the moments spent with Gurudev and his thoughts are quite vibrant; it is extremely inspiring, lively, and lovely. These memories are a spiritual treasure for me. He has been helping me carry out the work of the masters in many ways.

God gave me the opportunity to take part in Gurudev's birthday celebrations in India, Europe, and the USA in his loving presence. I reminisce about every moment of these days starting from very

early morning until late night. He radiated love, peace, and a childlike beauty in his every movement, and he helped all those present become more inwardly evolved.

Time flies fast. We should examine our level of transformation. With so much opportunity at hand we still miss the golden chance in life due to laziness and procrastination.

Let us live lives of self-discipline, study, prayer, and meditation.

Let us live lives of love and compassion.

Let us live lives of service without any expectation.

Human life is a beautiful opportunity to serve and to love. Let us all be worthy messengers of love and peace everywhere.

Again I am praying for all.

With Love,  
Prajnanananda

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Gurudev's Birthday at Miami Ashram

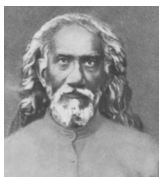
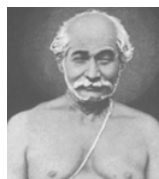
## Teachings of the Masters



*"The worldly man wants to realize God while continuing his daily life. But problems will arise for him, time is short. A simple, easy, unostentatious and highly effective Kriya Yoga is to be taught to them."* **Mahavatara Babaji**

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

**Lahiri Mahasaya**



*"Every day do regular swadhyaya coupled with meditation and study of spiritual books and scriptures."*

**Swami Shriyukteshwar**

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

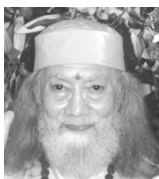
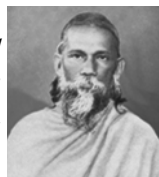
**Sanyal Mahasaya**



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

*"Make an effort to study the scriptures related to self-knowledge and to discuss the teachings of the Masters."*

**Swami Satyananda**

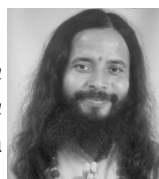


*"Keep your mind free from all attachment, and offer everything to God and masters. In this world many are poorer than you, so be happy with your own bread."*

**Paramahansa Hariharananda**

*"When the wave merges back into the ocean becoming one with the ocean, it will attain perfection."*

**Paramahansa Prajnanananda**





# **PRACTICAL SPIRITUALITY**

## **LEAVING HOME**

**Jyothi Bathina**

It's been a while since I've blogged our progress on the Pragmatic Hindu. Life has gotten in the way, not of the progress and the classes, but of the time to sit and reflect and write about them. In fact, we are meeting more often now, and I am able to recite, hear and discuss the Gita every other day instead of just once a week.

And I can see the progress in every day life, which is where it counts most. Sure we can all talk very loftily about the ultimate goal and attaining liberation but it's when the world intervenes and all the samskaras and vasanas of the past along with all the tentacles of powerful desires spread, that our change is best tested. I am currently undergoing just such a test.

We are selling our house this summer. The sign went up in the yard yesterday and as it flapped back and forth in the wind, I felt only the slightest little twinge. This was my dream home, one I never

thought I could actually own. After years of living in apartments and moving from place to place nearly every year, we had settled down. Five years ago, excited beyond belief that I had finally attained homeowner status, thrilled that I was able to pick and choose my granite and my tile and my flooring, I celebrated with friends and family. We threw a huge housewarming party and exulted in the excitement of possessing a sprawling four bedroom, three bath, two story home with our very own backyard and a three car garage.

Not content with the mere acquisition of the house, I spent the next few months furnishing every single room, picking out sofas and tables and chairs, desks and carpets and curtains, patio furniture, art. And once the house was full, I focused on the yard, hired a gardener, chose the trees and the flowers and the type of grass, deliberated between building a pool or installing a

hot tub. The money flowed out and the possessions piled in until every corner was just right and I was somewhat satisfied.

It has been a good house, a comfortable house, a house that was blessed at its very inception by my Guru who was generous enough to come inaugurate its use with a ChandiHavan and sprinkle holy water all along its periphery. Since then there have been many auspicious occasions and pujas performed on its premises. My brother got married here and it has been a place for my parents, and my mother in law and my son to come and spend time. My parents and I have spent many happy hours on the patio discussing the Gita, my son has retreated here each summer to study and pass his exams and explore nearby Yosemite and Kings Canyon. My dogs have frolicked in the spacious yard and I have grown tomatoes and eggplant and squash and chilis in my garden. My husband and I have lounged in the beautiful backyard and enjoyed the starry nights and the melodious birdsong each morning.

Yes it has been a happy house full of good memories.

And yet, five years later, as I stand here and look at that For Sale sign, I am not overwhelmed with sorrow, or attached to the rooms and the furniture and the yard and the garden. I am grateful for the years I have spent here but I am perfectly happy to let it go. However happy, pretty, or comfortable it may have been, I realize now that it is just a house.

We are moving from a rural town where the cost of living is very low to the bustling bay area where housing costs are astronomical. We already know that we can afford very little there. We may be cramped into a tiny apartment for a while and we may eventually find a small older home that we can afford. Five years ago this would have been devastating. I can now contemplate the change with equanimity. I can look at my future home as a place to live, to rest my head, and to continue my sadhana. It is no longer my burning goal to own and furnish and celebrate.

What I am choosing instead is to follow a higher purpose, to use my God given talents and work for the common good, even if that

involves sacrificing some creature comforts.

Looking back, I can see how just as the Gita warns, desire leads only to more desire. My desire for a home gave birth to the desire for appropriate furniture, and idyllic landscaping and just one more painting and just a few more area rugs, and on and on until now as we attempt to pack, I am aghast at the sheer amount of things I have managed to collect. I have filled bag after bag for Goodwill and yet cannot seem to make a dent in the vast mountains of clothes and knickknacks and sheets and towels and placemats and furniture.

Knowing now how desire leads to desire and how the lure of material possessions leads us not only into debt but away from peace and tranquility, I have vowed not to acquire any more than we

absolutely need to live our lives in modest comfort. This clutter, which is what it looks like to me now, reflects the clutter within my mind, the longings and the cravings and the compulsion to possess. I am intent as I clear the shelves in each room, to also clear the shelves of my mind, and make them clutter free.

With the Gita as my guide and God as my charioteer, I too like Arjuna want to fight the good fight for realization with as little to weigh me down as possible. It's enough that we all come burdened with our past samskaras and must do battle with ever present temptations. Why saddle ourselves on this difficult path with the weight of useless possessions as well? I bid goodbye to my house with gratitude and joy, ready to live wherever God places me and determined to live simply, with my eyes fixed on the only prize worth having.

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**MYTHS AND METAPHORS**  
**DEVI MAHATMYA**  
**SRIDEVYATHARVASIRSHA**  
**A VEDIC HYMN TO THE DIVINE MOTHER**



*tamagnivarnam tapasajvalantim  
vairochanim karmaphale sujushtam  
durgamdevim saranamaham prapadye  
mahesurannasayitryaitenama*

*sridevyatharvasirsha*

All the *devas*, going near the Devi, asked, “Who are you, O Mahadevi, Great Goddess?”  
||1||

She said: I am in reality Brahman (the all-pervading, all-expanding). From me, this universe, in the form of *prakriti* and *purusha*, is generated, which is both void and non-void. ||2||

I am both bliss and non-bliss. I am knowledge and non-knowledge. I am Brahma and

non-Brahma. The principles of five elements and non-elemental principles are me. I am the whole perceived universe. ||3||

I am Veda (knowledge about Brahman) and non-knowledge (worldly knowledge). I am learning and ignorance. I am unborn and also born. I am up, down, and crosswise. ||4||

I move about with the *rudras* and *vasus*. I move about with the *adityas* and all celestials (Vishwedevas). I

sustain Mitra and Varuna. I sustain Indra and Agni. I sustain both the Ashwinis||5||

I carry Soma, Tvashta, Pusha, and Bhaga. I also carry and uphold Vishnu with wide footsteps, Brahma, and Prajapati||6||

I bring wealth for a *yajaman* (worshipper) who offers an oblation to gods with a great attention and effuses *soma* (nectar-like drink). I am the empress of this whole universe. I give wealth (to worshippers). I am the realizer (of Brahman as the Self) and the first amongst those worth worshipping in the sacrifices. I give birth on this (Supreme Self as the basis of all), the father or the primordial elements (like *akash*, etc.) My origin is in the waters of the ocean (*Samudra-samudrayantibhutajataniamatiti*, meaning from which emerges the whole creation is *samudrah* or the supreme consciousness). One who knows this obtains divine wealth. ||7||

Then the gods said:

Salutation to the Devi, to Mahadevi. Salutations to she who is always auspicious. Salutations to she who is *prakriti*, ever existent. In a

composed state we bow to her. ||8||

She, with the color of *agni* (fire), shining bright with religious austerity (knowledge) as effulgent as the offspring of the sun (*Virochana*), being worshipped through actions and their fruits—we are in her refuge. O Durga, O Devi! Destroyer of the great asuras or demons, prostrations to you.||9||

The gods (of the form of *prana*) created the shining *vak* (divine speech - *Vaikhari*), which is spoken by all types of living beings. She is like a *kamadhenu* (wish-fulfilling cow), giving pleasure, food and strength. May that *vak* (divine speech), being satisfied by our prayers, come to us.||10||

We convey our prostrations to her as the night in form of dissolution, the power of Vishnu, glorified by the Vedas, mother of Skanda (*Parvati*, *Shiva-shakti*), *Saraswati* (*Brahma-shakti*), mother of gods *Aditi*, and daughter of *Daksha* (*Sati*), ever purifier, and *Shivaa*, the beloved of Lord *Shiva* ||11||

We know *Mahalakshmi* and meditate on her, the all-

powerful one. May that Devi direct us (our intellect) in [the correct] direction. ||12||

O Daksha, that daughter Aditi has given birth. Those born to her are immortal, auspicious, and beneficial celestials worth praying to. ||13||

The source of all desires, the adorable, highest-born, swan-rider who holds a lotus in one hand and a thunderbolt in the other, Mother of the lord of storms, she is born again and again. Her marvelous power extends in all directions. She is the embodiment of the supreme knowledge. She is the *omkara*. (It's real meaning is to be earned directly from the teacher). ||14||

She is the power of *paramatma* (God Absolute or the Self). She is the charmer of all. She wields the noose, *ankusha* (a special hook), and bow and arrows. She is ShriMahavidya (supreme knowledge). One who knows this well overcomes sadness. ||15||

O Bhagavati, salutations to you. O Mother, protect us in all ways and from all directions. ||16||

She is these eight *vasus*. She is these eleven *rudras*. She is these twelve *adityas*. She is all celestials drinking soma or non-drinking. She is *yatudhana* (*yatu* is *sarveshamantamyatiiti*, *yatudhana* is *yatunidadhatiiti*: those who kill or bring an end to everybody), *rakshahas* (*rakshantiasmatrakshah*: those beings from whom to be protected), *asuras* (*asyatidevankshipatiiti* or *na surah*: those who are against *devas* or who are not *devas*), *pishachas* (*pishitammam samashnatiiti*: the flesh eaters), *yakshas* (*yakshatepujyata*: who are worshipped as demi gods), and *siddhas* (perfected beings). She is *sattva*, *rajas*, and *tamas* (the three qualities). She is Brahma, Vishnu, and Rudra. She is Prajapati, Indra, and Manu. She is the planets, stars, and constellations. She is various measures of time.

She is the destroyer of sins, giver of both endless enjoyment and *moksha*, bestower of victory (over distractions of the world), pure, ultimate refuge, giver of auspiciousness, and auspiciousness personified. We pray to her. ||17||

*Akasha* means the seed alphabet is *ha*, with *i* syllable, *Vitihotra* means *agniseed* alphabet is *ra*; with *am* is the *bija mantra (hrim)* for the goddess. It is able to fulfill all desires. ||18||

Those sages who meditate with restrained, pure minds on this one syllable (*om*) attain supreme bliss in the ocean of knowledge. ||19||

*Vak* - aim; *maya-hrim*, *brahmasukama-klim*, the sixth consonant *ca* with *vaktra* or *s* (*aa-cha*), *surya-ma*, the right ear - *u*, and *bindu* - *am* (*mum*), the third from “*ta*” *kara* i.e., *da*, with *Narayana* - *s* (*daa*), *vayu* - *ya*, with lips - *ai* (*yai*); and *vichche*. This *Navarna Mantra* gives pleasure (bliss) and closeness to Brahman and the meditator or worshipper. ||20||

I worship the Divine Mother in the lotus of my heart; the beautiful one, who is effulgent as the morning sun, wields the noose and *ankusha* (a special hook), blesses with one hand in (*varada*) and with the other hand *abhaya* (protection) *mudra* (hand gestures), has three eyes, wears red clothes, and satisfies the desires of her worshippers. ||21||

I offer salutations to the supreme Devi who destroys the greatest fears, eliminating mighty obstacles, and personifies compassion. ||22||

Even Brahma, etc., do not know her real form, so she is called *Ajneya* (unknown). We cannot find its limit, so she is called *Ananta* (infinite). We cannot find her, so she is called *Alakshya* (invisible). Her birth is not known, so she is called *Aja* (unborn). She is found one alone everywhere, so she is called *Eka* (alone). She, the one and alone, has assumed all the various forms, so she is called *Naika* (many or not one). Because of this she is called by these various names. ||23||

She is the mother of all mantras. Among the mantras, she is the essence of all verbal knowledge. Among knowledge, she is beyond (what is comprehensible by analysis) the Supreme Spirit and in the *shunya*, (during deep meditation), she is the witness to that state. She is well-known as *Durga*—there is nothing better her. ||24||

I am afraid of this world. I offer salutations to *Durga*. She is very difficult to be known, but she is the destroyer

of sins and helps to cross the worldly ocean. ||25||

### Phalasruti

One who studies this *atharvashirsha* gets credit for reciting the five *atharvashirshas* (dedicated to Ganapati, Shiva, Devi, Narayana, and Surya). One who establishes and worships an idol without knowing this *atharvashirsha* will not get any benefit from the worship, even if one does 100,000 recitations. Repeat this 108 times; that is the method of *purascharana*.

Even repeating ten times makes one free of sins, crosses great difficulties due to the grace of Mahadevi. ||26||

By chanting this hymn in the evening one gets rid of the sins committed during the day. By chanting this hymn in the morning one gets rid of the sins committed during the previous

night. By reciting this hymn in the morning and evening (everyday) one becomes free from all sins. By chanting this during *turiyasandhya* (midnight when *turiya* meets *turiyatita*), one gets *vak siddhi*. By chanting this hymn in the presence of a newly installed deity one gets the vision of the Divine. By chanting this hymn at the time of *prana-pratishta* (establishment of life force) the life-force gets established in the new idol. By chanting this mantra during Bhaumashwini Yoga (Tuesday with Ashwini Nakshatra [name of an asterism], which is also Amrita Siddhi Yoga and is the combination in astrology giving sure success) one escapes from great death. One who realizes this is free from the great death. Thus ends the Upanishad.

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Gurudev's Birthday - Brazil Ashram



# THE YOGA SUTRA OF PATANJALI

## SUTRA 16

### Characteristic of Detachment

*Tat parampurusakhyateh  
gunavaitrsnyam* ||16||

### Word Meaning

*tat* – that ( *vairagya* – non-attachment, dispassion), *param* – beyond (the highest); *purusakhyateh* – the knowledge of *prakriti* and *purusha* or knowing the indwelling Self; *guna-vaitrsnyam* – (*gunas* are the triple qualities of nature, *vaitrishnyam* is the cessation of desire) to be free from the desire of the triple qualities.

### Translation

When, through the knowledge of the indwelling Self, one is free from desire for any manifestation of nature, then that is the highest kind of non-attachment.

### Commentary by Shri Lahiri Mahasaya

Then being completely absorbed in the experience of the Supreme Self (*uttamapurusha*), one attains the state of freedom from desire of the qualities of nature.

### Metaphorical Explanation

From birth until old age, most people are attached to something or other. Attachment is bondage and an obstacle to one's ability to grow and to proceed on the spiritual path. Non-attachment, or dispassion, is the key to the evolutionary process of spiritual awakening.

While describing the beauty of *vairagya* (non-attachment, dispassion), Sage Patanjali explained that there are two types: *aparavairagya* and *paravairagya*. *Aparavairagya*, or the preliminary state, is the attitude of non-attachment as described in the previous sutras. It exists when one, with the outlook of non-attachment, practices spiritual discipline, following the footprints of the guru preceptor or spiritual guide.

Spiritual practice is the journey into the inner universe. The human body is known as *bahudwarapuri*, the house or the city of multiple doors. The indwelling Self residing in this body house is called *purusha*. Literally, *purusha* (*puryamsheteiti*) means

“sleeping in the body palace.” The senses, the mind, and every limb are active and doing their respective work only because of the soul’s presence.

The body of the senses and the mind is called *prakriti*, or nature. *Prakriti* is three fold: tamasic (inertia, idleness, loss of spirit, or sleepiness), rajasic (activity, restlessness, ego, and temptation), and sattvic (purity, calmness, love, and simplicity). The nature of the individual is shaped by inherent tendencies and experiences of the past.

Each individual, through the influences of the triple divine qualities of nature, the inherent guiding force, acts in the world.

When, through the grace of the guru and grace of the Self, one follows the path of self-discipline introverting the senses and eliminating the lower tendencies, one slowly experiences the splendors of the soul. Thus, one experiences inner detachment.

Inner detachment is the sign of Self-unfoldment and spiritual evolution. *Para vairagya* is the highest state of non-attachment, which is possible when one is truly established in the Self.

The following table explains the chakras, corresponding with the gunas (qualities of nature).

Chakras	Predominant Factor	Gunas (Qualities)
<i>Sahasrara</i>	Supreme Self	Beyond all qualities
<i>Ajna</i>	Self	puresattva
<i>Vishuddha</i>	sky or space	sattva + rajas (sattva dominating)
<i>Anahata</i>	Air	sattva + rajas (in balance)
<i>Manipura</i>	Fire	rajas + sattva (rajas dominating)
<i>Svadhithana</i>	water	tamas + rajas dominating
<i>Muladhara</i>	Earth	tamas

When one reaches the *sahasrara* and remains there compassionately detached, this is the highest state of inner tranquility and peace. Here there is no turbulent push and pull of the triple qualities of nature influencing the mind and the activities.

In this state, the natural, inner tendencies are pure. The mind is peaceful, and joy and happiness prevail. The scriptures describe this state as *jivannevavidvanmuktobhavati*:

“One experiences the state of liberation even while living.”

When established in *sahasrara*, one has achieved *paravairagya* (absolute detachment), and lives a very independent and indifferent life. There is no touch of ego; no attraction or attachment.

O Seeker! Follow the spiritual disciplines strictly and sincerely. Surely you will achieve the state of inner tranquility and true joy of life.

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## **DATES TO REMEMBER**

### **July – September, 2016**

July 6	: Ratha Yatra
July 15	: Bahuda Yatra
July 20	: Gurupurnima
August 10	: Birthday of Paramahansa Prajnanananda
August 25	: Birthday of Lord Krishna
September 5	: Ganesh Chaturthi

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# VALUABLE VOLUMES



Contd. from Last Issue...

## ***Bhaya* (Fear)**

Fear is a critical state of mind, which is associated with the apprehension of loss. Attachment, anger and fear are all very closely related. Fear comes because of insecurity and also you are afraid of losing something. Where is the source of happiness? If you know this there is no fear. If one loves God and believes in God there is no fear. Weak people have more fear. If you had a bad experience once that has caused fear the apprehension of that happening again can cause fear. If a boy learning to swim swallows water and suffocates, that fear will prevent him from trying to swim again. Fear can be overcome by:

1. Increasing self confidence, and

AKSHARA TATTVA

AND

JNANA SANKALINI TANTRA

BY PARAMAHAMSA PRAJNANANANDA

2. Increasing our faith in God

God has given us a good brain and potential to develop in any sphere of life. When one realizes this, one can overcome fear. Whom shall I be afraid of? Of an accident, an animal, people or whom? I am the child of God and I am always with God. Why have the fear of death? If we look back we see that many have died before us. Many come and many leave. When the body is born the body will also die. Death is a natural phenomenon. Deep sleep is like a state of death. There is no sense of family, no sense of children and no sense of husband or wife. Is one is afraid of sleep because during sleep everything is lost, if one thinks like that then one will never be able to sleep. Fear is the weakness, which disappears with faith.

### ***dvesha* (Hatred)**

Jealousy and dislike arise out of comparison, competition and a sense of inferiority. To be non-attached is good but to dislike someone or something is not good. It is a negative emotion. When the Pandavas were going to heaven they saw that the Kauravas were already there. How was it possible? Because of their negative emotion. Just as you think of the person you love constantly you also think of the one you dislike or hate constantly and that is called as *vairibhakti*. Some one you love today, you may dislike tomorrow. Be free from likes and dislikes.

### ***Ananda* (Bliss)**

Bliss is the natural state of a person. It is the state of continuous happiness and love, unconditional joy. It makes the life full of peace and calmness.

The Vedas declare:

*anandam yeva khalu  
imam bhutani jayante.....*

*(Taittiriya Upanishad, III-6)*

The entire creation originates from bliss. We are born in bliss, live in bliss and go back into bliss. Bliss is our nature. *sat chit ananda* i.e. eternity, consciousness and bliss are the essential nature of all,

but we forget it. Bliss, knowledge and immortality have to be experienced each day by each one of us in every moment of our life.

### **Looking Up**

These five types of feelings are caused by and expressed through words and ultimately the letters. According to Yogic interpretation, each human body has seven *cakras*. Out of the seven the heart is in the center at the crossroads i.e. three centers below it and three centers above. When you look down there is money, sex and food and when you look up intelligence, soul and God. Looking down, you are attached and unhappy and looking up you are free and blissful.

I remember a story. A man was walking on the street and on his way he found a dazzling stone, which looked precious. He took it to a jeweler for an estimate and it was indeed a valuable gem and he became rich overnight. From that day onwards he developed a habit of looking down while walking, in the hope of finding another stone that would make him richer. He was getting old and one day as he was walking,

he found another stone which was even more dazzling than the previous one and picked it up, only to realize that it was just a piece of broken mirror that was reflecting the brilliance of the sun and the blue sky. Surprised, he looked up to see the beautiful shining sun and the bright sky. He did not remember seeing anything so beautiful in a long time as he was always looking down. He threw away the piece of glass and from that day onwards he started looking up. This is human life. We do have to look down some times but should remember to look up also. When we look up, it opens up our heart and mind.

### **Freedom and Liberation**

What is the source of all life? I mentioned before that it is joy and happiness. Each one consciously or unconsciously is looking for these. People even complain about not having freedom of speech that is not available in some political systems of a country. People want freedom and independence.

What is independence? Are we really independent? Do we enjoy our freedom? What is freedom? Do we enjoy our freedom and experience it in every step of life? Are we

attached and dependent on the external material objects? Practically people although thinking that they live in a free country are not really free. How do we get real independence? Independence is not an economic or political achievement. Independence is to know, who I am, and to live with that knowledge and experience. This is real freedom. We live in an economically and scientifically advanced society but how much have we progressed in inner peace joy and love? Ponder within.

Freedom is the result of introspection, contemplation and meditation and to live with love. Krishna talked about meditation as the means of self-manifestation and achieving independence. According to Krishna there are two types of meditation. One is *vishayadhyana*, the meditation on the sense objects and the other is *atmadhyana* the meditation on the Soul.

### ***vishayadhyana* (Meditation on the objects of senses)**

If you read the *Gita*, you will find:

*dhyayatovishayanpumsah*  
(*Gita II - 62*)

Most people meditate on *vishaya*, the objects. What are these objects? People meditate on the five objects of the senses, like sight, sound, touch, smell and taste without knowing the objective of life. Everyone wants to see what is pleasing, to listen to what gives pleasure and taste good food and so on. When the mind is after *vishaya*, the sense objects and engaged in *vishayadhyana* the ultimate result is experiencing of restlessness, tension, anxiety and worry. Especially in the western world, statistics show that people are not happy in spite of the many material amenities and avenues open to them. Self-forgetfulness is the cause of all misery.

There was a rich man who had five sons and a slave. He owned many businesses. In his will he declared that each of his sons would get one of his businesses and what remains goes to his slave. After his death the first four sons each took a business. When it was the turn of the youngest son, he said, he would take the slave instead of a business. The other four did not realize that he would be the richest one as the slave would

get the rest of the businesses and by owning the slave he would also own all the riches.

We are not taught the real purpose of life. Vivekananda was once asked what he would do if he was born again. He replied, "If I were to be born again, I would first learn how to control my mind and to concentrate, as then, I will be able to do anything." But we are not taught to concentrate or control the mind. By doing only *vishayadhyana*, by letting the mind run after many things without a purpose or clear goal, it becomes restless bringing a lot of misery. We will be like the first four sons looking only for small businesses. As Krishna taught Arjuna, one should learn to do *atmasamyama yoga*, the yoga of self-discipline, which is based on self-enquiry.

The question of "Who am I" has to be dealt with. The only answer many think of is "I am the body". Listening to a talk or reading a book does not give you *atmajnana*, the knowledge of the self. One should meditate sincerely

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(to be continued in the next issue)

# JNANASANKALINI TANTRA

## THE DIALOGUE BETWEEN SHIVA AND PARVATI

### Verse 16

*deviuvaca*

*deva-deva jagannatha  
bruhi me paramesvara  
darsananikatham deva  
bhavanticaprthakprthak*

### Translation

Devi asked, “O Lord of gods and Lord of Universe, please tell me, O Parameshvara, what are the different darshanas (paths) for gaining experience?”

### Metaphorical Interpretation

Devi (Parvati) asks Shiva, who is both her teacher as well as her companion, about the different ways of obtaining experience or realization. She addresses her husband as Deva-deva (Lord of gods), Jagannatha (Lord of the universe), and Parameshvara (Supreme Lord).

*Deva* comes from the root word *div*, which can mean ‘vast as space’ or ‘self-luminous.’ One, who experiences the formless stage and is always in the state of

illumination, is Devendra, literally meaning ‘Lord of gods.’

*Jagannatha* is a combination of two words, *jagat* ‘that which changes continuously,’ meaning ‘the universe outside’ and *nath* is ‘Lord of all changes,’ meaning the ‘Changeless One.’ Jagannatha is therefore known as ‘Lord of the universe.’ Whatever is perceived or experienced is the mixture of the two – both are nothing but the manifestation of ‘the One,’ Parameshvara or the Supreme Lord.

In this verse, Parvati enquires about the different branches of *darshana* i.e., philosophy. *Darshana* comes from the root verb *drs* which means ‘seeing,’ ‘viewing,’ and ‘experiencing.’ Thus, philosophy becomes the path of direct experience. Different levels of experience are gained as the embodied soul ascends on the spiritual path. In the following two verses, there is a



description of the six schools of philosophical thought.

### Verse 17

*Isvarauvaca*  
*Tridandicabhavedbhakto*  
*Vedabhyasaratahsada*  
*Praktivadaratahsaktah*  
*bauddhahsunyativadina*

### Translation

Ishwara said, “There are tridandis who are bhaktas, those on the path of knowledge who study and practice the Vedas, shaktas who worship nature, and bauddhas who are in favour of shunyavada (nothingness).”

### Metaphorical Interpretation

In this verse, Lord Shiva speaks of four schools of Philosophy:

- 1) The Path of Devotion,
- 2) The Path of knowledge,
- 3) The Path of action,
- 4) The Path of the Nihilists.

Every individual has three basic types of character, integrated into their being, in varying proportions:

- i) Emotional heart,
- ii) Rational head
- iii) Active hands

### The Path of Devotion

In this path emotion predominates, but when it becomes sublimated towards God or attaining a higher purpose in life, emotion becomes devotion. Lord Shiva describes a devotee on the Path of Devotion as *tridandi*. The concept of *tridandi* is a technical one, since *tri* means ‘three’ and *danda* means ‘self-discipline,’ ‘punishment,’ ‘stick,’ or ‘staff.’ *Tridandi*, therefore, has several implications:

- i) A spiritual mendicant,
- ii) A person who has command over body, mind, and speech,
- iii) A renunciate monk who holds three long staffs tied together. The three staffs are made of bamboo, bilva or aeglemarmelos, and *asvatha* or Indian peepal,
- iv) An evolved yogi who acquires control over the spine and the inner three channels: *ida*, *pingala*, and *sushumna*. The Path of Devotion requires discipline and self-control to enable the seeker to elevate emotion to the height of devotion.

In a classical yogic text, the DattatreyaProkta Yoga Rahasya (verse 22), the concept of *tridandi* is explained in the following way,

*vakdanda karmadandas ca  
mano dandasca tritiya  
yasyaite niyata dandah  
sa tridandi mahayatih*

“Disciplining speech, action, and mind is the path of self-discipline. One who has achieved this state is a great renunciate, and is called *tridandi* or holder of the three staffs.”

### **The Path of Knowledge**

Lord Shiva describes a devotee who follows this path as *vedabhyasaratahsada*, ‘one who studies the scriptures integrating the teachings into daily life.’ The Vedas are a means for translating spiritual knowledge into *abhyasa* or ‘practice.’ Knowledge alone

leads to an increase of ego, but when it is put into practice, by leading a life according to the scriptures, it brings forth the true spirit of humility.

### **The Path of Action**

Lord Shiva refers to *shaktas* as worshippers of the Divine Mother, the source of energy, strength, or ability. This path consists of worship, rituals, and direct involvement regarding nature. It also includes charity; serving the sick and the poor. In this way a seeker becomes free from ego and pride.

### **The Path of Nihilists**

In this path, Lord Shiva alludes to the Buddhists, or the followers of Buddha, who believe in *shunyavada* or that ‘nothingness’ leads to the state of final emancipation or enlightenment.

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# STORIES TO LIVE BY

## STORY OF UNGRATEFULNESS

Human beings are considered to be best in God's creation, but are we? Are you a grateful or ungrateful person?

The following is a modified story from Kalidas, a famous Sanskrit writer, poet and dramatist. One evening as night time was descending a thick hush permeated the air as a young man was passing through the forest. The footpath he was following was slowly vanishing in the darkness and he was fearful of the wild animals. But just as fear begets fear, he took a few more steps and came face to face with a tiger. In an effort to save his life, he quickly climbed a tree. However, the hungry tiger patiently waited under the tree, hoping it would soon enjoy a good feast. Now just because the man was stuck in a tree, does not mean it was the end of his misery. Earlier, a bear had already taken shelter in the same tree and now the man started counting his troubles from both ends: One was the tiger on the ground and the other was the bear in the

tree. The bear was more kind and caring than the tiger, and it said to the man, you seem to be scared and tired. Please do not be afraid of me. There is danger below. You can rest and I will keep watch over you and when you get up, I will sleep and you will guard me."

Trusting the bear's words, the man felt assured and slept. Seeing this the tiger tried to convince the bear, "Look, we are both wild animals and we live in the same environment. We should help each other. The man is my prey and I am hungry. Push him down and I will be happy and you can go your way." But the bear replied, "I have given my word to the man. I cannot be ungrateful. Not only that, that man has faith in me and now he has even taken shelter under me." Saying this the bear refused to agree with the tiger.

However, the tiger was not willing to lose hope and give up, so it waited for the opportunity to get its tasty meal. After sometime the man awoke

and according to their agreement, the bear went to sleep. So next the tiger began to persuade the man, saying, “you are tired and exhausted. How long will you be waiting like this? You can push the bear down and I can eat it and then you can go to your home

joyfully.” Hearing this, the man agreed to the tiger’s plan and tried to push the bear from the tree. But the bear was sleeping holding the tree with its pointed nails. Thus it did not fall down, but cursed the man and reproached him for his ungrateful nature.

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Gurudev’s Birthday at Matru Ashram

# **PRAJNANA MISSION – SPECIAL EVENTS**

## **Foundation Day of Cuttack Ashram**

Sri Gurudev's memory is still fresh and alive in the minds of the disciples even after 14 years of his departure to the heavenly abode. His visit to Kriya Yoga Ashram, Jagatpur on March 2, 1996 is a memorable incident in the diary of events of the ashram. His stay up to March 18, turned the ashram into a pilgrim centre for the disciples to have the company of the guru – sitting and meditating at his holy feet. Not only to refresh this memory but also to strengthen our dedication to the path shown and guided by him, Kriya Yoga Ashram, Jagatpur celebrated the 20th year of his coming to the ashram as well as the 23rd foundation day of the ashram on 16th and 17th May 2016 with pomp and grandeur.

The celebration started with kriya initiation programme on 16th May. Eleven people got initiated into 1st kriya by Swami Samarpanananandaji, Yogachary Shiddheswar Baba and Swami Nityapremanandaji. It was followed by techniques class and guided meditation for the new initiates in two sessions. The evening session started with photo exhibition where big sized 85 photos of Shri Gurudev taken at different time and places were displayed for the general public inside the ashram campus. The newly decorated Sri Gurudev's bed room named as 'Smriti Kaksha' was opened for the public to visit, pay their love and gratitude and meditate in the silence and spiritual vibration of the room.



The evening session started with arrival of the guests and their reception as per vedic tradition. Devotional songs by the musical group of the city created a

spiritual atmosphere in the programme venue close to the ashram. Baba Damodar Dasji, Chintamani Parvat Maharaj, Swami Akhandanandaji Maharaj, Swami Swarupanandaji Maharaj and Yogacharya Sidheswar Baba graced the evening satsanga while Swami Samarpananandaji presided over the function. The satsanga was followed by a photo presentation on Sri Gurudev of projector screen. Soon after a devotional music programme was presented by Sri Viswanath Mishra and his group and later the small children of the Olywood Dance & Drama Group, Jagatpur presented a devotional dance programme.

Morning prayer and meditation marked the beginning

of the programme of 17th May. *Guru Paduka Puja* and *havan* was performed in the meditation hall which was well decorated with cloth and flowers. The devotees present during *puja* sang *bhajans* and joined in silent meditation. The guided meditation class was conducted in the post lunch session by Swami Nityapremanandaji.

The evening programme started with reception of the guests and devotional music by disciples and balashram children. Speaking on the evening satsanga Swami Shivachidanandaji Maharaj of Divine Life Society said, “If we can see Lord Jagannath as the Supreme Self in our body chariot by practicing meditation as taught by the kriya yoga masters,



there can be no rebirth”. Swami Asimanandaji said, “the greatness of the Guru is revealed only by his worthy disciple” while Bipin Bihari Das Babaji shared his experience with Gurudev. Yogacharya Kishori Baba stressed that there is no difference between ‘God’ and ‘Guru’ and ‘God’ inspires us to lead a god conscious life through Guru. Two books, ‘Smriti Tirtha’ – a collection of articles written by the disciples in memory of Gurudev and “Hariharananda Harikatha’ – written by Swami Samarpananandaji were released on the occasion.

Children of Hariharananda Balashram performed a music and dance programme. Sri Nityananda Sahu, who had lost his right leg in an accident, also staged a dance programme. The stage programme was well coordinated by Swami Vijnananandaji. Around five hundred people attended the

evening satsanga and cultural programme.

One thousand people in the evening of 16th May and around twelve hundred people in the evening of 17th May took *Prasad*.

Swami Srikrishnanandaji and Nanda Baba very well managed the kitchen and *Prasad* distribution activities at Saraswati Sishu Mandir campus. Swami Vedavidyanandaji worked hard right from the beginning to materialize the plan. Br. Amit Baba invited the disciples over phone and was instrumental in raising some fund for the programme while Br. Sujit Baba helped in video recording and preparing slides for the photo presentation. By the grace of God and Gurus and under the guidance of Swami Samarpananandaji, coordination of Swami Divyaswarupanandaji and cooperation of disciples and volunteers everything went off smoothly.

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# NEW ZEALAND KRIYA YOGA RETREAT MAY 2016

## A Disciple

It had been merely two years since I last saw our beloved Master, Paramahansa Prajnananada, yet inwardly it felt like eons of time had passed. This feeling added much fuel to the anticipation bubbling inside me before these eyes had the privilege once again to behold the beloved face of our Guruji.

Ah! And finally the day came. Sitting before him as he delivered his public talk the evening before the start of retreat, my ears merely heard words, but my heart drank in his divine presence. I was like a child sitting there, a silly and loving grin splitting my face from ear to ear. How is it that just to look upon his divine form can be a source of such delight and joy?

The retreat itself started the following day at Tauhara Retreat Centre in Taupo, North Island, New Zealand. A four-hour journey from Auckland was more than worth the spectacular views, stunning surroundings, inviting quarters



and five bliss-filled days in the divine company of Guruji, our loving Swamis and our Kriya community.

I rode on a wave of high energy the whole retreat. I very much enjoyed the mix of laughter, sweet bhajans and fruitful connections as well as deep meditation and quite moments. Our two loving Swamis sweetly led guided meditations and each also gave a discourse. Swami Adyatmananadaji's relaxed and humorous delivery was appreciated as much as Swami Gurupriyananda's insightful discourse on the Gita - both inspired and delighted.

Baba spoke on flowers, bringing to life spiritual wisdom through lively anecdotes and floral metaphor. I took notes and





laughed and was reminded of what really matters in this tumultuous journey we call life.

The days flew by more quickly than I desired and

inevitably the time to say good-bye arrived. With tear filled eyes and eternal gratitude we waved Baba off at the Airport. But the fruits of this retreat stay with me. Many special moments are giving me spiritual nourishment and an uplifted heart as I return to a busy worldly life. I feel re-inspired to continue to serve with enthusiasm this beautiful creation God has given us all.



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Gurudev's Birthday - Australia Ashram

## AROUND THE GLOBE

### A New Ashram in Australia

Another milestone was achieved in the history of Kriya Yoga with the opening of an ashram in Australia. Paramahansa Prajnananandaji personally inaugurated the ashram on May 9 2016, the auspicious day of Akshaya Tritiya, a day where every hour, every minute and every second is considered sacred. The ashram was inaugurated along with a special worship and fire ceremony and attended by Swami Gurupriyananda and Swami Adhyatmananda. Many enthusiastic Kriyavans attended program.

With the blessings of the Gurus and the support of the kriyavans Australia Kriya Yoga Association (AKYA) hopes to expand in the near future serving all major centres of Australia and New Zealand.

An ashram in Australia was a vision of Gurudev Baba Hariharanandaji. In 1997 he told Paramahansa Prajnananandaji that thousands of people are located in Australia, waiting to be initiated.

From his very first visit, Paramahansa Prajnananandaji has dedicated his time to his Australian, New Zealand and recently Fijian devotees. From public lectures, retreats and initiation ceremonies he has blessed us with his teachings. To this date, more than one thousand kriyavans are initiated and have benefited from practising Kriya Yoga to further their spiritual growth.

The ashram will be a tranquil place where these devotees can come and meditate, do a little seva and enrich their practice.

Since 2004 , we were blessed to have the company of many monks, Brahmacharis and Yogacharyas. AKYA fondly remembers over the years the divine company of Swami Samarpanananda Giri, Swami Dhyananisthananda Giri, Swami Prabhudananda Giri, Swami Paripurnanda Giri, Swami Achalananda Giri, Swami Divyaswarupananda Giri, Swami Atmananda Giri, Yogacharya Bhadrayu Pandya and our current long term

monks Swami Gurupriyananda Giri and Swami Adhyatmananda Giri.

We have regular Kriya Yoga programs and centres in all major capital cities in Australia, New Zealand and Fiji.

### **Australia Retreat with Paramahansa Prajnanananda**

A five day retreat was held in a beautiful bush setting at Baden Powell Scout Hall in Sydney, Australia. Baba Prajnananandaji was assisted by Swami Gurupriyananda and Swami Adhyatmanandaji. Approximately 120 people attended the retreat and availed the opportunity to be in the divine presence of the Guru and spend time in meditation and contemplation. The retreat was recognized as a foundation retreat as it coincided with the inauguration of the ashram.

The concept of Ego and its different aspects were explored by Paramahansa Prajnananandaji's discourses inspiring the participants to be humble and more spiritual. Guided meditations and question and answer sessions further enhanced the spiritual progress.

The six day New Zealand retreat was held with

Baba Prajnananandaji along with Swami Gurupriyananda and Swami Adhyatmananda at the beautiful Tauhara Retreat Centre in Taupo, North Island, New Zealand. The theme of Guruji's discourses was on making our lives like flowers with beauty, Purity, softness, sweetness and fragrance. The floral metaphor and the yogic perspective were unique and inspiring. Swami Gurupriyananda, and Swami Adhyatmananda assisted with guided meditations. The six day retreat was inspiring, and enlightening, with discourses, question and answer sessions, and guided meditations.

### **Reports on Prajnana Mission Activities :**

#### **Monks Initiation on Shivaratri.**

On the eve of Mahashivaratri, monks initiation programme was held at Hariharananda Gurukulam, Balighai, Puri on 6th & 7th March 2016. Sri Guruji initiated twenty one people into monkhood, eight into Naisthika Brahmachari and one into Vanaprasthi.

#### **Shri Gurudev's birthday**

Shri Gurudev's birthday celebration was held

Hariharananda Gurukula from 25th May to 27th May 2016. Kriya initiation programme was held on 25th and guru paduka puja and havan was held at guru mandir on 27th May.

### **Gurudev's Swanxatra**

Shree Gurudev's 109th Birth day was celebrated at Hariharananda Dhyanamandir, Beltal, Pattamundai on Buddha Purnima, May 21, 2016. Pravat Sankirtan at Beltal village in the morning, prayer and meditation, guru paduka puja followed by fire ceremony. go-mata puja and kriya initiation took place in the morning session and bhajan and satsanga were held in the evening session.

### **Simhastha Kumbha Mela At Ujjain**

Simhastha Kumha Mela was held at Ujjain, Madhya

Pradesh from April 22 to May 21, 2016. Prajnana Mission has established a camp to facilitate devotees and disciples to pray, meditate and take a dip in the holy river mother Shipra.

### **Hariharananda Balashram CBSE Result**

The day following Beloved Gurudev's Birthday, i.e. 28.5.16, we get the good news that all our Balashram children have passed the CBSE board examination with 6 scoring A+. With love and compassion of Beloved Gurudev and your kind blessings they have completed the first important chapter of their educational life. The 12 years of penance i.e. enduring efforts of all for Balahram has come to a grand success and we celebrate this by offering our meditative bows at the lotus feet of our Beloved Gurudev.

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***Visit our web site:***

***www. prajnanamission.org***

***For current information.***

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