

Sthita Prajna



Guru Vandana

*akhandananda bodhaya shishya santapa harine
satchidananda rupaya tasmai shri gurave nama*

“I bow to my guru who teaches how to experience the state of unbroken bliss, who eliminates the disciples’ troubles, and who has the form of satchit ananda. (immortality, consciousness, and bliss).”

Guru Gita verse 100

CONTENTS

VOLUME 15

ISSUE 1

Sub	Page No.
• GURU VANDANA	3
• EDITORIAL	5
• MESSAGE FROM THE MASTER	6
• PRAJNANAVANI – GURU GOVINDA DARSHAN	10
• FLOWER FROM A YOGIC PERSPECTIVE	16
• BIRTHDAY OF PARAMAHAMSA PRAJNANANANDAJI	22
• TEACHINGS OF THE MASTERS	24
• MYTHS AND METAPHORS DEVI MAHATMYA	25
• YOGA SUTRA OF PATANJALI	30
• VALUABLE VOLUMES AKSHARA TATTVA	35
• JNANASANKALINI TANTRA	40
• THANKSGIVING	49
• PRAJNANA MISSION SPECIAL EVENTS	54
• HARIHARANANDA BALASHRAM	55
• PROJECT CHRYSALIS	56
• GURUPURNIMA AT GURUKULAM	57
• 10TH YOUTH ORIENTATION PROGRAM	57
• AROUND THE GLOBE	58
• DATES TO REMEMBER	58

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 :

“Whatever comes from guru is direct message of God for which Guru is the medium.”

Paramahansa Prajnanananda

In this issue “Message of the Master” highlights the role of the guru on the spiritual path. A sadguru removes the darkness from the disciple’s life and guides him on the path of light.

Prajnanavani elaborates on the concept and practice of surrender to the Guru and God who are indeed one. What kind of flowers are dear to Lord? Is beautifully described under “The Flowers of Yogic Perspective”.

Valuable volumes continue with excerpts from Akshara Tattwa. In Jnanasankalini Tantra Lord Shiva explains the real meaning of shastra, penance, dhyanam and homa.

Thanksgiving speaks of true spirit of thanksgiving – to be grateful to each and all in every situation, good and bad.

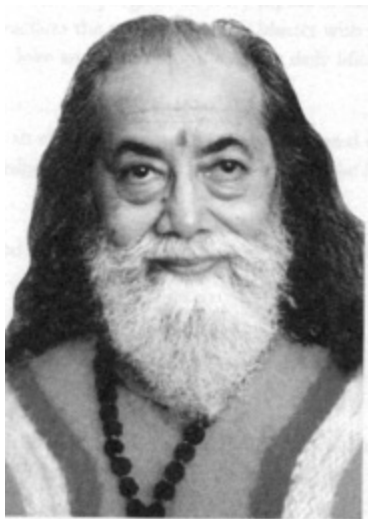
Our Residential School – Balashram celebrates its 12th Foundation day. The first batch of students completed their 10th grade. Gurupurnima was celebrated as a three-day event at the Gurukulam in the divine presence of the guru.

Another milestone in the history of Kriya is the opening of a new ashram in Texas on the 23rd of September.

We bring you many messages and news from around the world and thank you for your continued interest.

MESSAGE FROM THE MASTER

THE ROLE OF THE GURU



Before you go to the market, you should first know what you are going to purchase. You will need to know what items – what type of mango, how many, and so on. In the same way, one should know one's own guru. As long as the mango is not ripe, the mango is not sweet. Even when the mango looks ripe, you should check to see if it is just colorful and not sweet inside. Some are very fibrous inside. Ramakrishna Paramahansa emphasized that you should know your own guru – know what you are purchasing, what you are taking from the market.

In spiritual life, the teacher-disciple relationship is very special. The teacher has to be full of love and purity.

How can we choose a teacher? In the olden days, the teacher and the student lived together during the stage of education and study, which gave them ample opportunity to know each other. That is why Lahiri Mahasaya said that one should live with the guru for at least one month during the year. Ramakrishna Paramahansa said, "See the teacher by day and by night." He meant that one should examine every aspect of the teacher. One may be very attractive and fascinating outwardly, but appearances are deceptive. Jesus warned about false teachers. The basic human nature does not change. From the time of the Vedas, the Mahabharata, the Ramayana, and the Bible, up until modern times, the basic human nature is the same. People may have become a little more intelligent, but still they have the qualities of doubt, hatred, jealousy, anger, pride, and so on.

Human beings are influenced by the chakras. The three lower chakras are of money, sensual pleasure, and food. Passion is the lower form of love. From the heart center up, including the throat and soul centers, are the higher centers. The soul center is the seat of the guru. Lord Rama, explaining the nine steps of divine love, said that the third step is to sit at the feet of the guru. It means to bring your mind to the soul center. From there, you can go up or down as needed, but first you must establish yourself in truth and love. Then you can truly progress on the path of love. The teacher is one who remains above, in the soul center, and does not go below, to the emotions of anger, jealousy, and temptation. A teacher is one who has experienced love, and who manifests that.

The teacher should have a good grasp of the Holy Scriptures to communicate his profound knowledge to his disciples. Besides this spiritual knowledge, the guru should have great self-control and heart rich with love. The essential quality of a spiritual

teacher is love. If one has not experienced love within, one cannot give love. If he is not rich in love, he cannot distribute love. In the Bible, in the First Letter of John (4:17), it is said, "God is Love." If the teacher has realization, he becomes the lover of the whole universe. He spreads knowledge to the true speakers who have surrendered themselves to him.

Love the guru, not by the mouth, not by the lips, but from the core of your heart. Let it be undying love, not superficial love. Not just speaking highly of your guru with your mouth. God is the guru. God is the only guru, who is hiding within you – *atmavai gururrekam*.

A *sadguru* can purify the body of the disciple at the time of Kriya initiation by infusing spiritual power into him. The *sadguru* is a powerhouse of spiritual energy, and has pure love, compassion, and mercy. Only a few have attained *nirvikalpa samadhi*, the breathless, pulse less stage. Only a realized master can lead the disciple to the goal. The guru removes the darkness from the disciple's life, and guides him on the path of light.

So first, love your guru, because he is teaching you the formless stage.

Metaphorically, to reach God in the fontanel, one has to pass through *ajna chakra*, the soul center. Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6)

What does Kriya Yoga teach? You have two bodies: one is your gross body, *ham*; and the other is your light body, *sa* your soul. The soul is talking, hearing, and seeing. If the soul does not reside in the body, then you cannot do anything. You cannot do any work. So you must search for the soul. When you sit for meditation, you will feel that you have no body. How can you feel that you have no body? Leave your *ham* body, the gross body, or *deha*, outside, in another room. Then you will be one hundred percent in *sa*, with the Almighty Father. He is hiding in your whole system.

Now, where should one search to find the soul? Where is He? In the scriptures, it is said that He is abiding on the top; the root of the tree is in the ground, but the root of the body tree is on the top, in the fontanel, so you are to go to

the top. The abode of God, the kingdom of heaven, is in the fontanel. You left your body in another room, so you can perceive only the soul. Only the marvelous power of God, merged in your whole body, all around your body, everywhere in the whole universe – He is within you. He is inhaling; watch Him. From where is He inhaling? Remain on the top, and slowly, slowly, slowly, take one breath with love. Feel that you are not taking the breath, that He is taking the breath. When you are in good company, according to your guru, you will get results. God cannot be perceived by the ears, or through sight, sound, talk, or touch. He can be perceived only by the atom point. That atom point is on the top; so calmly watch Him. As a rusty wire can be changed when connected with an electrical current, similarly the extrovert human mind can be illumined with wisdom. The means of this transformation is Kriya Yoga. Your whole spinal canal is the royal road, the road of illumination. Through this short and easy technique of Kriya Yoga, you get simultaneous development of body, mind, intellect, and soul.

Remove the Negatives

God gives reality and truth to you. God also gives temptation, and so people are always busy doing many wrongs. If you have separated your *ham* body, and you are only *sa*, then your evil body is not here. Be new and be divine! See that your whole body is vibrant and cultivated properly. If you cultivate your body land, then you will get the divine harvest. You will live in the

material world, and in every action you will say, “Lord, You are working.” Two wires give light – body and soul – in practical life, and you should feel these two wires. This is why you are cultivating the body land. Perceive the triple divine qualities – *karma*, *jnana*, and *bhakti* – you do work, you achieve the super-conscious state, and you are almost at the door of *samadhi*, wisdom, and the cosmic conscious state.



Morning Sankirtan - Gurupurnima

PRAJNANAVANI - THE VOICE OF WISDOM

LORD JAGANNATH



Guru Govinda Darshana -The Vision of God and Guru Together

Because of the blessings of Lord Jagannath, one finds a guru in one's life. Finding one's guru also has to do with the good deeds of past lives. Steadfast devotion and service to one's guru-preceptor and complete surrender at his feet with all body, mind, and soul wipes out the heaps of sins of all previous births. The mind, intellect, and memory are purified, and egoism is

completely decimated. Then one realizes the real identity of the guru-preceptor and one can see the experience the grace of Govinda or God.

Arjuna first knew Shri Krishna as his cousin and bosom friend; they ate from the same dish, shared a bed, and moved about together. To Arjuna, Shri Krishna was a human being, and he shared a bond with Him that befits cousins and friends. Shri Krishna never revealed His divinity to His cousin and never took offense at Arjuna's treatment of Him as a mere

human being. But on the battlefield of Kurukshetra, seeing Arjuna despondent, deluded, and unwilling to fight the Kauravas, Shri Krishna revealed His divinity to Arjuna in order to remove the veil of ignorance enshrouding his mind. He even did not hesitate to chastise him by saying in the Bhagavad Gita (2:3):

*klaibyam ma sma gamah
partha naitat-tvayy-
upapadyate
ksudram hrdaya-
daurbalyam tyaktvottistha
parantapa*

“O Partha! (Son of Pritha, Arjuna). Do not give way to impotent unmanliness. It does not befit you as a warrior. Please shake off this feeble-hearted worry and wake up. O scorcher of enemies (Arjuna)!”

At this critical juncture, being unable to see what is good and befitting for him, Arjuna implored Shri Krishna with all humility:

*Sisyas-te'ham sadhi mam
tvam prapannam*

“I am Your disciple; I surrender myself, please teach me.”

“O Lord Krishna! Madhusudana! You have annihilated Madhukaitabha born from Your own limbs. I am unable to fight my kith and kin who are unrighteous and wicked. I am taking refuge in You and am accepting myself as Your disciple.” This attitude of taking refuge that Arjuna displays is called surrender (*prapatti*).

In the Narada Pancharatra (Bharadwaja Samhita 1:10), it is said:

*prasasiturasesanamatmanam
paramatmanah
na hi prasadanam
visnoranyadatmarpanadrte*

“There is no other propitious way than completely surrendering at His feet in order to please Him, the Lord of all the living beings of infinite universes.”

The very utterance that “I am your servant” moves God to bestow on you fearlessness, which decimates all insurmountable troubles and difficulties. It causes liberation from ignorance and desires and enables the ascent to the Ulimite. It is again mentioned in the Narada Pancharatra (Bharadwaja Samhita 1:13):

*praptumicchāparam
siddhim janāh
sarvo'pyakincānah
sraddhaya paraya yukto
harim-saranam asrayet*

“The individual desirous of getting ultimate, supreme attainment should take refuge in God (or the guru-preceptor) with unswerving love, dedication, and humility.”

The concept and practice of surrender (*prapatti*) has six components to it.

1. *Anukulasya samkalpa* or cultivation of positive attitude: The first step of surrender is to accept. The devotee will accept what is favorable for spiritual life and is pleasing to the Lord and guru-preceptor. He should offer to god what will be pleasing to the Lord and will act according to the instructions of the guru-preceptor. This positive disposition “to accept” is called *anukulsya samkalpa*; it means accepting a spiritually favorable life.
2. *Pratikulasya varjanam* or avoiding what is antagonistic or improper:

This means to give up whatever contradicts the guru’s words and instructions or scriptural injunctions. It also means avoiding negativities in thought, words, and actions, and overcoming the obstacles by surrendering to the Lord.

3. *Phalishyati iti vishvasa* or faith in the attainment of the goal: It means reposing undeviating faith and love in the guru-preceptor and his words and also in the assurances given by the Lord.

4. *Gopritve varanam* or accepting God and guru as the protector and the savior: It means acceptance of the guru-preceptor and one’s Beloved, the presiding deity, as the Lord of the heart, and that he or she is everything in life, including the protector and sustainer of not only this life but also the life hereafter. One should have a deep love for them and follow their path of love and knowledge.

5. *Atma nikshepya* or complete surrender: It means the devotee surrenders him or herself to the Lord, and implores the Lord to take responsibility for him or her. Surrendering all actions to the Lord while accomplishing all responsibility requires an erasure of one's inflated sense of ego. This means a devotee keeps the Lord or guru in charge of his or her own sorrows, happiness, success, and failure, and of the fruits of his labor. Love and surrender are the path to happiness.

6. *Karpanya* or extreme humbleness: It means one must humble oneself before the guru-preceptor and God; one must accept oneself as a mere instrument in the hands of the guru-preceptor and God. It means one should serve the guru with complete humility and constantly remember the all-powerful mantra of *guru kripa hi kevalam*, which means the grace of the

guru is the lone refuge indeed.

In Bhagavad Gita, we find that Arjuna first considered himself as very intelligent and capable of handling things. But later he came to realize his limitations only too well. Then he surrendered at the feet of his dearest friend, Shri Krishna, and accepted Him as his guru-preceptor. When Arjuna surrendered at the feet of Shri Krishna with a full sense of *prapatti*, with a full sense of surrender as described above, then Shri Krishna addresses him compassionately in the Bhagavad Gita (2:11):

*Asocyan-anvasocas-tvam
prajna-vadams-ca bhasase
Gatasun-agatasums-ca
nanu-socanti panditah*

“You are lamenting over those who should not be lamented for.

Yet, you also speak words of wisdom. The wise grieve neither for the living nor the dead.”

Further revealing His true nature, the Lord says, “My life and actions are divine, but the fools and ignorant ones do not understand Me, as I have assumed the human form.”

He further says in the Bhagavad Gita (9:11):

*ava-jananti mam mudha
manusim tanum-asritam
param bhavam-ajananto
mama bhuta-mahesvaram*

“Being deluded, they despise Me, as I am assumed to be in the human form. They do not know My supreme nature as the great Lord of all existence.”

The entire process of responding to all the questions of Arjuna eventually culminated in Shri Krishna showing him the vision of His cosmic form, the *viswarupa*, so as to remove his doubts. He transformed his deluded eyes into divine eyes. The first step of the deluded person is surrender, or *prapatti*, at the feet of the guru or the Lord of the Universe.

Every human being is like Arjuna in the Mahabharata. The Lord of the Universe, or Lord Jagannath, is dwelling in the body of all living beings. But the deluded person never realizes that the sole conductor of his body chariot driven by the horses of the sense organs is the Lord alone. He seldom surrenders himself at the feet of Lord Jagannath, who resides

in his own heart of hearts. He never surrenders himself to the cosmic Self within. He does not know that in the body-temple resides the Lord of the Universe, Lord Jagannath. As a result, such a person is led astray by the delusive forces of *maya* or illusion. Only the guru-preceptor can remove his ignorance. Thakura Shri Abhirama Paramahansa, a divine personality in odisha, wrote in his mystical book the *Kali Bhagavata* (Chapter 2):

*Guru kahile taha jani
Nohile ajane bhramani
Cinhina guru kara tuhi
Niscaya debe se cinhai*

“Only the guru can show Him; otherwise, you will remain in ignorance. Choose your guru rightly so that he will surely enable you to know God.”

Swami Vivekananda attained *nirvikalpa samadhi* with the grace of Shri Ramakrishna Paramahansa. Shri Babaji Maharaj, moved by mercy and sympathy for the worldly human beings, revealed the path of Kriya Yoga, the simplest and the easiest path of Self-realization. All masters of the Kriya Yoga tradition like Shri Lahiri Mahashaya, Swami

Shriyukteshwarji, Shri Sanyal Mahashaya, Paramahansa Yoganandaji, Swami Satyanandaji, and Paramahansa Hariharanandaji have shown the light of Kriya Yoga to the world. By sincerely following the footprints of the masters of Kriya Yoga, the disciple can reach the state of Self-realization. With a clear articulation and explanation, the guru-preceptor shows how to experience the divine light, sound, and vibration within the body. If one practices *sadhana* adhering strictly to the path shown by the guru-preceptor, then surely he or she will be realized. The words of the guru-preceptor are the invincible weapons that will cut the knots of delusion.

Jagannath Das wrote in the Odia Bhagavata (4:11):

*Guru vacana paramane
Visnu bhakati tiksna vane
Enu e maya jala chedi
Citta samsaya granthi bhedi
Nirbhaye samsare
bhramanti
Se visnu mayaru taranti*

“In strict obeisance to the guru’s words and taking the love for God as the sharp weapon, one can pierce into veils of delusion, transcend the knots of duality, fearlessly roam in the world, and be emancipated from the prison of delusion created by God.”

Guru is Govinda. He is the ocean of love and compassion.



Gurudev’s Birthday at Vienna Ashram

FLOWER FROM A YOGIC PERSPECTIVE

There are many flowers in our body. Flower is the symbol of creativity and productivity.

Human body has seven chakras. These are also known as the lotuses. These lotuses are of different sizes. There are five lotuses in the spine and two in the brain. The lotuses in the spine regulate our sense organs and the inner instruments.

The five lotuses in the spine are

Muladhara with four petals, earth element, regulates anus (organ of action) and nose(organ of perception).

Svadhishthana with six petals, water element, regulates genital (organ of action and tongue (organ of perception).

Manipura with ten petals, fire element, regulates feet and eyes.

Anahata with twelve petals, air element, regulates hands and skin.

Vishuddha , with sixteen petals, sky element, regulates speech and ear.

The two lotuses in the brain are

Ajna with two petals is in the brain and Sahasrara with thousand petals is in the fontanel.

Ordinary human mind remains in the three lower lotuses and is engrossed in fear. Those who rise above the heart come to ajna and sahasrara

Muladhara Padma

When the flower blooms there is success in that center. When the lotus of muladhara blooms there is financial success. In modern times everything is centered around money. 1% of population earns 50% of the Earth's money. Money is like the shoes. A shoe is comfortable when it fits the feet correctly. It is not comfortable if it is smaller or larger. Human life is comfortable if we know what we need and how to use it. Everyone needs money. But when one has more money, one has more ego. A tree full of fruits is bent and humble. But a person with more money has

more ego. Muladhara regulates financial security. Most of us suffer from insecurity. The blooming of the flower in the muladhara is successful if we use our material possessions in a positive way.

Swadhishtana Padma

This regulates sex and procreation. Animals are disciplined and have a mating season but humans indulge in and misuse of this center for pleasure.

There is a beautiful story in the *Mahabharata* about a king named Yayati. He married Devayani, the daughter of a Brahmin named Shukra. With her came a maidservant, Sarmishtha, who happened to be a princess. In the course of time, King Yayati fell in love with the beautiful maidservant and had children by her. Devayani's father, who was enraged by this conduct of Yayati, cursed him with premature old age. Yayati's mind, however, was still longing for sense pleasures. He begged his father-in-law to pardon him and remedy the curse. The father-in-law relented, saying that if any of Yayati's sons would be willing to take the

curse upon himself, then Yayati would regain his lost youth. The story goes on that one of the sons agreed to this and the king, becoming young again, continued his enjoyment. When he finally did reach a ripe old age, Yayati uttered a truth which he had discovered through long experience. The passion within him burned undimmed, despite all of his indulgence. He died with this advice to his sons and grandsons. "My children, do not believe that by indulging yourselves, you can extinguish the fire of passion. Yielding to desire is like adding fuel to the fire. The more you indulge it, the brighter it burns."

The desires within us are like smoldering fires. If the fire burns out of control, life becomes miserable. We need to use this fire in a regulated way, by disciplining the mind, step by step. The sexual center's passion and energy can be channeled toward the higher centers, where creativity and philosophy emerge. Be disciplined. Live a joyful, peaceful family life and bring up the children properly. Children learn by imitating us. Be good role models.

Manipura Padma

The flower in the navel center, is responsible for beauty, health and strength and the digestion of the food.

Food should be taken in proper proportions for the nourishment of the body. Never indulge in over eating just because of the taste. Gurudev was so disciplined in his food habits, he never ate something more because it was tasty. Eat nutritious food moderately and regularly. Let life be useful and productive. Food has a great influence on the mind. We are what we eat. The mind is good if the food is good.

Anahata Padma

The lotus in the heart center, is the place of ego and emotion. It is a playground of the mind and love. Live a conscious, balanced life. If you feel you cannot live without something, you are a slave of that object.

Vishuddha Padma

The lotus of the throat center is the intellectual, religious and speech and listening center. Love all religions, do not hate any religion. Speech and communication should be gentle

and sweet and pleasing like a flower. Let your talk be useful, productive and helpful to others.

Ajna and Sahasrara Padmas

The two lotuses in the brain are the spiritual centers. Ajna is the place of intuition and self realization.

Manasa Puja

In Hindu ritual, the flower plays an important role. It is one of the main ingredients of the worship like the incense, sandalwood powder, camphor etc. If God likes flowers, does it mean he loves one who offers more flowers? A rich person can naturally buy more flowers and offer – does it mean God loves rich people? What kind of flowers does God like?

There is an art of worship which is called manasa puja – (mental worship.) The flowers are collected mentally, a garland is made mentally and offered mentally to God. Chaitanya Mahaprabhu was doing this mental worship standing in the Jagannath temple. The garland that he made for Lord Jagannath was small and was not fitting over the head of Lord Jagannath's idol. When he was mentally struggling with this

problem, he heard a voice saying, "If it does not fit over the head, you can break it and tie it around the neck." When he heard this he opened his eyes to see a young man and hugging him went into a samadhi that lasted for three days. It is believed that it was Lord Jagannath himself who spoke to him.

There was a poor weaver, who was a devotee of Lord Jgannath. He was poor and could not afford a trip to Puri to have the darshan of Lord Jagannath. When he found a group of people from his village going to Puri for the darshan of the Lord, he approached one of them and giving him a coconut said, "Please offer this to Lord Jagannath when you are in the temple. Tell him this dasya has sent it and the Lord should accept it with his own hands." The man obliged and was standing in the temple holding the coconut and saw a hand extending from Lord Jagannath's idol come and take the coconut.

At another time, the same weaver's wife expressed a wish to go to Puri and see the Ratha Yatra of the Lord.

The weaver took his wife to a nearby pond and asked her to see the Ratha Yatra. To her great surprise she could witness the Ratha yatra in that pond.

What kind of flowers are dear to the Lord?

The following verse lists eight kinds of flowers or a flower with eight petals with the following qualities that are very dear to the Lord.

*ahimsa prathamam pushpam
pushpam indriya-nigraha:
sarva-bhuta-daya pushpam
kshama pushpam viseshata
jnanam pushpam tapa:
pushpam
dhyana pushpam tathaiva
cha
satyam ashtavidham
pushpam
vishnoh: pritikaram bhavet||*

This shloka refers metaphorically to eight flowers which delight Lord Vishnu:

1. *ahimsa*—First and foremost is non-violence (love).
2. *indriya-nigraha*: - control of the senses
3. *sarva-bhuta-daya* - showing compassion to all living beings
4. *kshama* - tolerance/patience

5. *jnanam* - knowledge
6. *tapas* - austerity
7. *dhyanam* - contemplative meditation
8. *satyam* - truth

We find some of these qualities under the *yama* and *niyama* of the *ashthanga yoga* of Sage Patanjali. *Yama* includes the five principles of – *ahimsa*, *satya*, *brahmacharya*, *asteya*, *aparigraha* and the *Niyama* includes – *saucha*, *santosh*, *tapah*, *svadhyaya*, *ishwara pranidhana*.

Ahimsa is not to hurt anyone in thought, word or deed.

Indriya nigraha is the control over the sense organs. Let every sense organ be used in the service of god and humanity. Let us practice moderation in the use of the senses.

Sarva bhuta daya is to be compassionate to all beings. Sarva bhuta daya in a subtle way involves the protecting of nature and reducing your needs and a life of moderation.

Kshama or forgiveness is a spiritual treasure. Where there is love, there is forgiveness. When a baby slaps the mother during moving of its

hands, the mother understands it is due to ignorance and loves and forgives the child. Forget and forgive a mistake, but don't be stupid to be hurt again. Who can forgive? The strong can forgive. One who has the ability to punish and retaliate is the one who can really forgive.

Dhyana is meditation. During the meditation the good qualities manifest – the bud blossoms.

Jnana pushpam is the flower of knowledge. Knowledge is not just by studying books. On the banks of Ganga in the temple of Dakshineswar, a principal of a school, (western educated) went and bowed down to Sri Ramakrishna. The Master asked him, if he was married. When he answered in the affirmative the master asked "Is your wife a vidyashakti or avidyashakti?" He said she has no knowledge of letters. Then Sri Ramkrishna said,"Do you think you have the knowledge?"

Knowledge of the world is just information. Real knowledge is that which brings completeness to you and complete fulfilment. It is the state of self-revelation, the knowledge of who am I.

Satyam is the expression of truth and the communication of truth. Sat also means eternity, immortality or reality.

When Yoganandaji said, "I will collect flowers for thee", it meant I will invoke spirituality, love and devotion in various

people and I will direct them to Thee."

A flower has five qualities. Beauty, purity, softness, sweetness and good aroma. Flower is the medium to bring fruit. Reflect on the flower more and try to be like the flower.



Gurupurnima

BIRTHDAY OF PARAMAHAMSA PRAJNANANANDAJI

AUGUST 10

“A tree is known by its fruit.”

Luke 6:44-45

Our beloved Gurudev, Baba Hariharanandaji, would regularly refer to this quote from the Apostle Luke, as a reminder that a master is known by the quality of his disciples. And just as the essence of the tree is found in its fruit, so the divine essence of the master should be evident in the behavior and dedication of a true disciple who should seek to emulate the guru in all things. In the case of Gurudev we can see that there is one of his disciples who stands high above the rest: Paramahamsa Prajnananandaji, our loving Guruji.

In the mythical story of Lord Hanuman, we may recall the episode where, when Hanuman was asked to disclose the source of his unshakeable faith and strength, he simply opened his own chest to reveal that his guru, Rama, resided within. And with the guru firmly established in the heart everything becomes possible.

We can observe the same in Guruji. With unshakeable faith and dedication he has, with energy and courage, taken on the responsibilities given to him by his guru to spread the work of Kriya throughout the world.

From the moment of Gurudev's *mahasamadhi* on December 3, 2002, from Gurudev's last breath to the next moment, he was given the herculean task of being the steward of a vast international organization with many thousands of kriyavans.

Today, fourteen years later, we have seen how he has faithfully led the noble work on the path that Gurudev and our gurus have designated. Today the spread of Kriya is more evident and accessible than ever before on every continent.

Guruji is a living link to the realized masters of our Kriya lineage and serves as a role model *oftapaha svadhyaya ishwara*

pranidhanani (discipline, study, love, and devotion to God and gurus).

He is the fruit of the Divine tree. Should we not learn and imitate him in turn?

If we are serious about our Kriya practice and sincerely want to develop our spiritual life further, we can achieve success by observing and emulating this man as he did Gurudev.

In following the Apostle Luke, St. Basil said, “A tree is known by its fruit, a man by his

deeds. A good deed is never lost: he who sows courtesy reaps friendship, and he who plants kindness gathers love.”

Let us humbly and gratefully honour Guruji on this auspicious occasion of his birthday and let us be conscious kriyavans who follow the teachings and perceive KRI+YA everywhere and in everyone. And if we can lovingly plant the seeds of kindness throughout daily life then we too become the fruit of that divine tree.



Birthday of Paramahansa Prajnanananda at Vienna Ashram
Aug 10

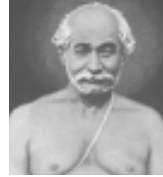
Teachings of the Masters



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

Mahavatara Babaji

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



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

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

Sanyal Mahasaya



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

Paramahansa Yogananda

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



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

Paramahansa Hariharananda

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

Paramahansa Prajnanananda



MYTHS AND METAPHORS

DEVI MAHATMYA

SHARATKALA DURGA PUJA



*tamagnivarnam tapasajvalantim
vairochanim karmaphale sujushtam
durgamdevim saranamaham prapadye
mahesurannasayitryaitenama*

Beautiful is this creation. For different planets, the length of a day or a year is different. For human existence on Earth, a day consists of twenty-four hours and a year of about 365 days. In Vedic calculation, one human year is equal to one day for the *devas* or celestials. Therefore, the period of six months is the day time and so also the night. The sun in the northern hemisphere (*uttarayana*) is the day and the sun in the southern hemisphere is the night. Out of these six months of day and night,

autumn is midday and spring is midday. In the scriptures, these two periods are considered auspicious times for meditation, prayer, and worship.

In reality, there is no need for any particular time to worship the Divine Mother, as the child's expression of love to his mother needs neither reason nor season. However, traditionally, the two seasons of autumn and spring are considered best. The Divine Mother's worship in the autumn is known as *SharatkalaDurga Puja* or *SharadiyaDurga*

Puja; worship during the spring is called *VasantiDurgapuja*. Autumn is the time of clarity. After the summer and the rainy season the sky is clear and the earth is green. There is plenty of harvest too. This season shows the Mother's love for the creation. During spring, after the cold winter, all of nature vibrates with new life. The trees are full of blossoms and fruits. It is time when the birds sing beautifully – there is a festive mood for everybody and everywhere.

King Suratha and the business man Samadhi conducted *Durga Puja* in the springtime. It is described in Brahma VaivartaPurana (PrakritiKhanda 1:151):

“In the beginning King Suratha worshipped Durga, the destroyer of all miseries and shortcomings, in *Chaitra*, Spring-time, March-April, in the bright fortnight of the eighth and ninth moons.”

King Suratha and the businessman Samadhi observed this *puja* together, which is elaborately described in the thirteenth chapter of the Chandi.

The worship of the Divine Mother in autumn was

not so common in the past although it was described by the Divine Mother herself. In Chapter 12 (mantra 12), she says, *sharatkalemahapuja*: “the great worship in the time of autumn.” In the traditional belief, Lord Rama performed *Durga Puja* (worship of the Divine Mother) in autumn (*Ashwina*, September-October) again on the bright fortnight of the eighth and ninth moons.

This description of Lord Rama's worship of the Divine Mother is elaborately described in the Bengali Ramayana written by KrittibasOjha. In the Devi Bhagvatam (book 4, chapter 30), there is a description of Lord Rama's performance of *Navaratri*.

According to Vedic tradition, from *Ashada Purnima* (the full moon in the month of July) until *KartikaPurnima*(the full moon in the month of November, this period of four months on Earth is the eight hours of night for the *devas*. This period is considered untimely or inauspicious for some special purposes of worship.

The episode of Lord Rama's worship in the

Ramayana describes the period of *AkalaBodhan* – awakening her at an inauspicious time. Kumbhakarna, the brother of Ravana, was a mighty warrior who used to eat and sleep most of the time. If he were awakened to face Lord Rama, it would create a great obstacle. The *devas* were worried and wanted to offer a special prayer for Lord Rama. They sought advice from Lord Brahma, the creator. Lord Brahma told them that Ravana, his son Meghanad and others were great devotees of the Divine Mother. Without her grace, it was not easy to defeat Ravana. But now she was fast asleep, and it is she who must also give instructions on how to awaken her.

The *devas*, along with Lord Brahma, continued to pray to the Divine Mother. She appeared as Kumari and told Lord Brahma,

“Tomorrow invoke the Divine Mother near the wood apple tree that has a twin fruit. With your prayer she will be awakened. Through your appropriate worship, she will be pleased and Lord Rama’s effort will be successful.”

Lord Brahma, along with others, came down to Earth. In a solitary place, he found the wood apple tree full of green leaves and fruit. On the tree they found a very charming girl of golden complexion sleeping. They all felt that she was none other than the Divine Mother, and so they all sat down and started praying to her. Their hymn consisted of eight verses. With the prayer of the *devas*, led by Lord Brahma, she awakened. She cast aside the form of a girl and assumed the form of Chandika.

Lord Brahma said:

“O Divine Mother! You have awakened at this inappropriate time to assist in the death of Ravana (representation of the evil force) and to bestow your grace on Lord Rama.”

“O Devi, from today, we will continue your worship until Ravana meets his end.”

“As we worship you now, all of creation throughout its entire existence will worship you. Please shower your grace and strength on Lord Rama.”

The Divine Mother said, “On the seventh moon I will

manifest myself in the bow of Lord Rama. On the eighth moon, there will be a fierce battle between Lord Rama and Ravana. In the junction of the eighth and the ninth moon (*sandhi-kshana*), Ravana will be killed. On the tenth moon, there will be a celebration of victory.”

It is also said that Lord Rama performed the worship of the Divine Mother to receive her blessings. He came to know that the Divine Mother could be pleased with an offering of 108 blue lotuses. However, after heavy rains and flooding of the monsoon, it was not easy to find lotuses, let alone blue lotuses. He requested Hanuman to collect that number of blue lotuses while others made the arrangements of the *puja*. With great difficulty, Hanuman found exactly 108 blue lotuses, not a single one more.

Lord Rama began the *puja*. The Divine Mother wanted to play with him. When he was meditating, she discretely took one flower and held it in her hand. So during the *puja*, Lord Rama found one flower missing. Hanuman was also looking helpless. A thought

came to Lord Rama. He decided to pluck out his own eye, which was described by people as *padmalochana* (an eye resembling a lotus). Immediately, Durga, the Divine Mother, manifested and stopped Lord Rama from doing this and instead blessed him to achieve success and victory in the battle.

Through this *mahapuja* (great worship) there was an arousal of *mahashakti* (great strength and power), and as a result, Lord Rama was victorious.

As great danger was overcome on the eighth moon; this moon is called *Mahashtami* (the great eighth moon). Poverty, ignorance, sorrows, diseases, natural disasters, and other such conditions that present great troubles are defeated. On the ninth moon, great treasure was attained, hence the name *Mahanavami* (the great ninth moon).

So in the end Lord Rama attained success. Remembering his love for the Divine Mother, people worship her in the autumn. Some worship her for sixteen days, from the middle of the dark fortnight until the

middle of the bright fortnight, that is, up to *Dashami*. But usually most people worship her for nine days (*Navratri*), or actually, nine nights (*nava-ratri*).

Why is she worshipped at night? For ordinary people, the day represents activity or the battle of life and the night is the time to rest, but for seekers the night is the time to pray and to meditate.



Temple of Compassion-New Ashram at Texas

THE YOGA SUTRA OF PATANJALI

Sutra 17

Four Stages of Samprajnata
Samadhi

Vikarta vichrananda asmita
rupanugamath samprajnatah

Word Meaning :

Vitarka – logical reasoning;
vicara – deliberation, reflection;
ananda – bliss; *asmita* – ego,
I-am-ness; *anugamat* – by the
accompaniment; *samprajnatah*
– *samprajnata samadhi*

Translation :

Samprajnata [right
knowledge] is that which is
followed by reasoning,
discrimination, bliss, and
unqualified egoism.

Commentary by Shri Lahiri Mahasaya

Samprajnata samadhi
arises through inner experience
born out of *vichara* [reasoning],
vitarka [discrimination],
ananda [bliss], and followed by
asmita [pure ego].

There are four stages of
samadhi:

1. *Savitarka* – questioning
what you saw in reality
[“I saw this, but what is
it in reality?”]

2. *Savichara* – analyzing
what you saw, undaunted
by *maya* (delusion)
3. *Sananda* – experiencing
bliss alone
4. *Asmita matra* – going
beyond body and all
experiences

Metaphorical Explanation

Each seeker progresses
on the path of yoga through
abhyasa (repeated practice)
and *vairagya* (an attitude of
non-attachment or dispassion).
Practice brings change or
transformation. However, to
sustain the change permanently,
one needs to adopt a strong
ethical and moral lifestyle.
When the seeker sincerely
follows the life of
discrimination, detachment,
devotion, and determination, he
experiences inner evolution in
spiritual awakening. Thus, the
seeker prepares to experience
samadhi.

Samadhi is a special
word that should be clearly
understood. *Sama* is derived
from *samahita*, meaning
“balanced,” “complete,” “pure,”
or even “dissolved.” *Dhi* refers

to “intellect,” “memory,” and “inner reasoning.” Hence, *samadhi* is a state of inner calmness, born out of sincere practice. *Samadhi* here is divided into two types: *samprajnata* and *asamprajnata*.

The word *samprajnata* is made from *sam* (derived from *samyak*, meaning, “completely” or “perfectly”); *pra*, which means “clearly,” and *jna*, which means “to know.” Thus, *samprajnata* means “knowing clearly and completely.” This knowledge is born out of concentration. The restless and fickle mind is controlled, focused on one thought. Thus, one attains the stages of *samadhi*, which are described in this sutra.

A person who practices shooting at a target usually starts by hitting first the outer periphery; but slowly, as his attention develops, he becomes more focused on his goal and his concentration increases; then, he can cluster his shots in the bull’s eye. experience. For a seeker, this world and its perception are not material, but are the manifestation of the Divine.

There is a concept known as *triputi*, meaning “triple phenomena;” for example, the seer, the seen and sight. For an ordinary person, these three phenomena appear to be different, but from a spiritual standpoint, they are not essentially different they are one. One divinity manifesting itself as the material world is also manifested as individuals experiencing the world. It is all one in essence. In the practice of concentration, one withdraws consciousness from the experience of the physical world to the experience of the Divine within. Previously, the mind was more focused on external objects; now, the seeker needs some inner points of concentration. During the practice of concentration, one focuses the mind on the chakras, with their physical qualities. Some focus on symbols such as Om, a cross, or a light. When the concentration gets deeper, one’s consciousness is naturally withdrawn from such symbols of physical objects and one experiences a state of tranquility this is *savitarka*. Through repeated practice of this, one can enter *nirvitarka*, a state

that is independent of reasoning (this will be explained further in Sutra 42 and 43).

Savichara Samadhi

Vichara means “reflection,” “deliberation,” “investigation,” and “discrimination.” When a person leads a spiritual life and meditates, he questions the essential nature of the elemental world and its perception. This leads to the experience of their inherent truth, and, at the same time, knowledge about the reality of the five elements and their powers. However, such powers are to be understood in the right way; then one has the realization of the transitory quality of such powers. In this way, one evolves spiritually.

The mediator goes one step higher. Here the objects of meditation are not the gross elements but the *tanmatras*, the subtle elements. This is the state of greater introversion, where, through discrimination, one proceeds forward. Thus, as one experiences the unity of the seer, the seen, and sight, one turns the point of concentration to the seer only.

This type of concentration is also known as

vicharani samadhi (one of the seven stages of *samadhi*, described in Yoga Vasishtha and other yogic scriptures). *Vicharana* means “to roam.” The mind and thought are absorbed in the source of the knowledge.

When the mind is free from any *vichara*, or discrimination, it is *nirvichara samadhi*, which will be explained in Sutra 44.

Sananda Samadhi

A state known as *dhyana-rajaprajna sutra* – the knowledge arising out of deep contemplation – emerges when the mind is concentrated and focused in *tanmatras*, or subtle elements, and the corresponding sense organs. The sublimated mind becomes more absorbed in the intellect. When one regularly exercises the discriminating faculties, one experiences a state of constant happiness and joy. This state arises out of pure or ripe ego in a mature person. Purity in body, mind, and intellect brings inner joy and peace, “I am happy, I am happy.” This state of feeling is very strong. Slowly, the body consciousness diminishes. One experiences body-lessness and

joy. This is the third stage. Here the mind itself is the object of meditation.

Sasmita Samadhi

When meditation is more concentrated and ripe, one experiences the state of “I am, I am.....,” *aham asmi*, which is known as *asmita*, pure ego’s existence. Thus, experiencing

the state of existence beyond the body is the state of subtle ego.

These four stages are known as samprajnata samadhi or samprajnata yoga. All efforts and endeavors of the seeker can lead up to this state. After that, all achievements are due to divine grace.

The Fourfold Classification of Samprajnata Samadhi

Stages	Objects of Concentration	Field of Action	Corresponding Sheath	Complementary Stage
<i>Savitarka</i> (reasoning)	five gross elements, five gross senses, and the material world	gross body with five chakras	food sheath	<i>nirvitarka</i> (without question)
<i>Savichara</i> (discrimination)	five subtle elements and five subtle senses	astral body	vital breath sheath, mental sheath	<i>nirvichara</i> (without discrimination)
<i>sananda</i> (joy)	inner instruments, mind	astral body	knowledge sheath	<i>sabija</i> (with cause)
<i>Sasmita</i> (I am)	pure ego	causal body	blissful sheath	<i>sabija</i>

O Seeker! The state of *samadhi* is not an impossibility, but a reality, which you can achieve if you heed the following precepts.

Points to Guide the Seeker Towards Samprajnata Samadhi

- Always question within, with sincere prayer, to know what reality, the Truth, is.

- Always try to experience all that is seen or unseen as the presence of the Divine.
- Always try to experience the unity between the seer, the seen, and sight.
- Discriminate between the changing and the changeless aspects in life.

- Do not stop in the journey of spirituality upon a glimpse of happiness or the state of being “bereft of the body.” There is much further to go.
- Pray sincerely and ceaselessly: “Not this, not this; take me beyond.”
- Faith, sincere practice, and heartfelt prayer will enable you to experience the Truth within.
- If you have some experience or achievement of supernatural power, do not stop; try to go beyond. It is only spiritual temptation.
- Cross the field of intellect, knowledge, and happiness and roam in the formless lap of the Divine.
Thus, you will attain the state of *samprajnata samadhi*.



Discourse - gurupurnima

VALUABLE VOLUMES



Talking in Silence

We speak about many things, day and night, and we talk using our tongue. With the help of the tongue, sound is created and this sound is a means of communication. We have discussed the five types of emotion, which result in the five types of talk. Of these five types of talk, four are more on the negative side and one is positive. Most of our spoken words in daily life are negative. Talk is the secretion of words (*ksara*) through connecting letters (*aksara*). Whatever comes from the mouth is because of the Soul. Speech represents the presence of God within the body temple, but ordinarily people do not realize the inner significance and the power of speech.

AKSHARA TATTVA

AND

JNANA SANKALINI TANTRA

BY PARAMAHAMSA PRAJNANANANDA

The Power of Speech

Due to the wrong form of expression, relationships are affected. To establish proper understanding, our talk should be full of love, purity and truthfulness. Even while speaking the truth, one should be careful not to hurt others. What is pleasant may not be truthful and the truth may not be pleasant. A successful person uses the tongue carefully, since the tongue has a tendency to slip regularly. This is the cause of conflicts, quarrels and unhappiness. Avoid slips of the tongue. It is important to be conscious to whom, what, where, when and in which manner one speaks. Be conscious of each word that comes out of your mouth.

In India, the power of speech is considered a goddess, Mother Saraswati. She is prayed to as:

*sa me vasatu jihvagre vina
pustaka dharini
murarivallabha devi sarva
sukla Saraswati*

“Oh Mother Saraswati, please reside on the tip of my tongue. You are holding a *vina*, (a string musical instrument which produces sweet melodious music) and a *pustaka* (a scripture). Let my talk be like the sweet music of *vina* and inspiring and Soul elevating like the *pustaka*, which represents truth.”

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

In the Gita, the entire first chapter and the first ten verses of the second chapter are mostly the talk of Arjuna. Arjuna spoke with emotion and with depression. Then he fell silent. When Arjuna became silent, Krishna started teaching. The rest of the book is mostly the teaching of the Lord with an occasional question from Arjuna.

What is Silence?

Let us proceed to the second type of talk. We talk not only through external sounds

but also through silence. We talk with our mind. Mind can speak a lot. The talk of our mind is equally dangerous. Many types of thoughts come to our brain. People commit mistakes because they are body-conscious and ruled by the senses. The mistakes committed by the mind are more powerful than those done with the body. For crimes that are committed by the body, there is a defined punishment encompassed in the law of the land. This makes people cautious. But be careful of thought. A thought can change or transform a life, it is that powerful.

External talk should be used for communication. The talk of the mind is for your own transformation. Only when Arjuna could stop talking with his mouth as well as with his mind, he was ready to listen to the talk of the Divine. In the silence of the mind Divinity is able to manifest. Realization comes in silence. In the temple of silence God talks. Paramahansa Yoganandaji was always singing, “In the temple of silence, in the temple of peace; I will search thee, I will love Thee.” Even while we are

in a temple praying, we are still uttering words through our mouth.

The Voice of God

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

In Sanskrit, silence is *mauna* and mind is *mana*. *Mauna* and *mana* are words with a similar sound. In the Bhagavad Gita (X-38), while talking about manifestation of Divinity, the Lord said:

maunam caivasmī guhyanam

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

What does it mean? To find the hidden treasure in you, the Lord has instructed us to enter the state of silence. Be silent externally and internally. Practice it. Everyday assign some time for silence. Spiritual Masters use this discipline to attain self-control. Through full understanding and analysis, accept this time-proven instruction. Without discipline spiritual progress remains a distant dream.

To get control over *mana* or the mind, the easiest way is *mauna*, which means silence. You may ask, “We live in society and family. How can we practice silence?” Why not? I can give a personal example from my own life. When I was 12 years old, I read the complete works on the life of Mahatma Gandhi. Inspired by his example, I decided that every Sunday I would observe silence. I did not eat or drink anything except water and I did not talk. I continued this practice for fifteen years, and once my family members noted the firmness of my resolve, they respected my decision. In the beginning my brothers tried to tempt me with food but they were not successful. Later, when I started teaching, I set aside a few hours a day for silence. On many holidays, I did not talk.

There is a beautiful prayer called *Daksinamurti Stotra*, which describes how a Guru teaches in silence

*citram vatatarormule vrddha
shishya gururyuva.*

*Gurostu
maunamvyakhyanam
shishyastu
chinnasamshayah.*

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

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

The Gita (XV-1) says,

*urdhvamulam adhasakham
asvattham prahur avyayam*

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

The Vedic Sages teach:

Atmaivagurekam

This means you are your own teacher. Why is the

teacher described as young? The soul is always young. The body can become old since it has a beginning and an end. But when you identify yourself with the Soul, you are always young. The disciples are the mind, the intellect and the ego. Mind collects experiences and so mind ages.

Through silence, the Guru is teaching. His hands are showing *jnanamudra* i.e, the index finger is touching the thumb keeping the other three fingers apart. The *jnanamudra* depicts five aspects. The three fingers symbolize the three qualities of *sattva*, *rajas*, and *tamas*, the index finger represents the ego and the thumb represents the Soul or God. With ego you cannot reach God. So the index finger is bent low so it can reach the thumb. This is expressed silently through *jnanamudra* and the truth is understood and assimilated by the disciples.

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

The Gita (11-70) declares,

*Sa santimapnoti na kama
kami*

“A restless mind
burdened with desires cannot be
the source of happiness.”

If you want peace and
joy, you must have control over
the mind. The *Bhagavad Gita*
is a *yogasastra*, a scripture of
Yoga and meditation. It is a
practical book on spirituality.
Practice silence externally and

internally. Manifest peace in
every breath, look and thought.
Once Shriyukteswar said,
“dumbness is not spirituality.
Proper expression of the truth
through your talk will help
others to be elevated in their
spiritual life.”

In society we have to
talk, so speak cautiously and
carefully. Do not abuse words,
let your speech be filled with
love and understanding.



Brazil Ashram - Guruji's Birthday

JNANASANKALINI TANTRA

THE DIALOGUE BETWEEN

SHIVA AND PARVATI

Devi asked, “How does *jiva* (the individual soul) become Shiva (the universal soul)? Please explain what is the cause

Parvati asks about *karya* (action), *karana* (cause), and the means to become realized. The very essence of spiritual life is the journey of *jiva* to be Shiva – the individual’s absorption into the Divine. This is the goal of every individual’s life.

Ishwara said, “Jiva is bound by delusion, and when free from delusion he becomes *Sadashiva*. *Karya* (effect) *karanam* (cause), is you. This is realized through complete awareness. (47)

Ignorance of the true nature of one’s Self – ‘Who am I?’ – is the cause of suffering. Freeing oneself from this ignorance also shatters the egocentric separateness from the Divine.

Ignorance has a two-fold effect:

avarana shakti
veiling power,

vikshepa shakti projecting
power.

Ignorance covers up Truth, projecting a completely distorted idea of reality. To explain the effect of ignorance or nescience, Vedic scholars give the example of a rope in the darkness appearing as a snake. The rope appears to be a non-existent snake, creating fear in the individual’s mind. In this situation, not to see the rope is the veiling power of ignorance, but to see the snake in the rope is the effect of the projecting power of ignorance. With the light of the inner wisdom fear of the snake vanishes, and the rope is seen for what it really is. When ignorance, the cause, is eliminated one becomes free from individual egoistic awareness. Knowledge is the source of all cause and effect. When one is established in Self-knowledge, one realizes that all actions and causes are nothing

but God. This is known as complete awareness. 'I am the body' fades and the liberated seeker realizes, 'I am Shiva, *Shivo'ham.*'

For a person steeped in ignorance) Mind is not here, God (Shiva) is elsewhere, so also is *shakti* as well as *maruta* (breath).(48)

Those whose mind and breath are agitated, and who perceive Shiva as separate from Shakti, are submerged in a state of ignorance. Restlessness is the cause of misery. When breath is unstable, the mind is likewise excitable and changeable and this reflects in all activities. A diversified and mutable mind cannot experience the state of Truth. A wavering and unsteady person is easily distracted; nothing is ever accomplished without concentration or singleness of purpose. In an obscure and ambiguous state, human beings always divide and differentiate, finding separateness in Shiva and Shakti. Confusion leads people to think that God is in heaven and not near to us, within us. Their ego does not let them feel the living presence of God in creation, in everybody, and in

every single breath. Through breath-awareness, a sincere seeker can achieve liberation. Restlessness and oscillation is the nature of the mind, but through regular practice, self-analysis, and non-attachment, the state of unity and harmony can be experienced.

O Charming One (Parvati), tamasic (ignorant and dull witted) people go from one holy place to another in search of God, but without knowing the *atmatirtha* (seat of the soul), liberation is not possible. (49)

Most people search for happiness and realization, but they fail to follow the path directed by the realized. Without real inner transformation, wandering in varied directions does not lead to the state of realization. Pilgrimages and dips in holy rivers are only an external play. A pilgrimage to a far off place has no significance unless the devotee is sincerely trying to change. A real pilgrimage is the inner journey that goes from the lower centers to the soul center, *atma teertha*, (place of pilgrimage, the sou). Only through this inner growth can a spiritual aspirant attain liberation. To achieve this,

inner calmness, concentration, determination, and complete dedication are essential.

The Veda is not only a book, as people think, but is the eternal Brahman. One who constantly dwells in Brahman, is the one who is really *brahmana*.(50)

As was previously explained in earlier verses, there are four major Vedas. Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda and four auxiliary Vedas. Dhanur Veda, Gandharva Veda, Sthapatya Veda, and Ayur Veda. These books contain both ephemeral and spiritual knowledge.

We also observed that the word Veda comes from the root verb *vid* i.e., ‘to know.’ What is to be known? Without the experiential knowledge of Brahman, all other knowledge is incomplete. A devotee who has mastered the Vedas, who is immersed in the search for truth, is a *vipra* – a person with inner purity. Lahiri Mahasaya, a great master in the Kriya Yoga lineage, pronounced that ‘Kriya is Veda.’ The sincere practice of techniques like Kriya Yoga and the constant pursuit of Self-knowledge is the true spirit behind the Vedas.

Churning the four Vedas and all the scriptures, yogis drink (enjoy) the essence (butter) of the Vedas while pundits (mere scholars) are happy with the buttermilk of book knowledge. (51)

Cream or butter can only be obtained by churning milk or yogurt. Once butter surfaces, it cannot be mixed back into milk. Allegorically, a devotee should churn one’s life to get the taste of Truth hidden within. Once Self-knowledge is attained, it is easy to swim in the ocean of the world instead of drowning. Through careful study of the four Vedas, a genuine seeker understands and accepts their essence, but a foolish one is lost in the maze of words and ideas.

The holy scriptures teach,

“The scriptures are endless, and life is short. Difficulties are many. That which is the essence, should be accepted, as the swan alone can separate the essence milk, leaving water aside.”

Shastra is ‘scripture.’ The word consists of two parts *shah* + *astra*. *Shah* means ‘cutter’ and *astra* is ‘weapon.’ Metaphorically, it is a double-edged weapon that frees a seeker from the bondage of past

and future karmas, allowing one to live in the present with strength. Another interpretation of *shastra* is - *shasanat shastra ucyate*— ‘through discipline, one can wield a weapon.’ Just as a king or warrior wields a weapon to eliminate evil, the seeker instilling self-discipline acquires a tool of scriptures to eradicate ignorance and lead a righteous life.

An accomplished yogi, through meditation and Self-realization, becomes established in the *so’ham* ‘I am that’ or *hamsa* the ‘swan’ state. Paramahansa is the highest title given to a yogi, meaning ‘supreme swan.’ A scholar is referred to as *pandita*, but superficial scriptural knowledge may enhance ego, whereas true knowledge liberates the seeker. A sincere yogi knows the inner meaning and message of the scriptures, whereas an intellectual scholar is busy with the outward meaning often leading to vanity.

The mere intellectualization of the *shastras* is of no value. The real value of Self-knowledge cannot be expressed, as it is inexpressible pure awareness.(52)

In this verse Lord Shiva says, *ucchishtam sarva shastrani*; “All scriptures are like the left-over’s on the plate and hence, considered impure.” Studying and interpreting the scriptures is commonly held in high regard, but the exercise is useless unless Truth is experienced. Shiva makes clear that knowledge acquired from the scriptures must not remain only in the mouth, but should be internalized as thoughts and feelings. Truth must be realized, not just remain an intellectual activity.

Ucchista means ‘left-over’s in the plate after a meal.’ It is considered impure and unhygienic. True knowledge of Brahman is never unclean; Self-knowledge is always undefiled.

Spiritual experience transcends mental and intellectual interpretation. In a deep state of meditation, a seeker experiences the state of reality. This is defined as pure awareness; God is felt in everything at all times.

The Bhairava Damara Tantra describes such anomaly in these words,

“One who tries to know the meaning of the Tantras and

the origin of the scriptures, is like a blind person, such as an owl searching for the sun.”

The KularnavaTantra (1:96) gives a similar interpretation,

“Without experiencing the Truth hidden in oneself, foolish people search for it in books; like a person holding a goat in his hands, and (at the same time) looking at its image in the well.”

The direct experience of Self knowledge is vital to the supreme state of realization. Instead of studying the scriptures, a seeker should put them into practice. In the Bible, it is described that the scriptures are the Breath of God, therefore with every breath, a spiritual aspirant should turn inwards and realize one’s own real nature to be free.

Penance is not penance as it is ordinarily thought of, and *brahmacharyam* (celibacy) is the best of all penances. One who is a perpetual celibate is not an ordinary human being, and attains godhood. (53)

In this verse, Lord Shiva speaks of the state of

brahmacharya to be established in God without deviation. To understand the inner meaning of this verse, three concepts need to be clear: *tapas*, *brahmacharya*, and *urdhvareta*.

Tapas means ‘burning,’ ‘warming,’ ‘consumed by heat,’ ‘causing pain,’ ‘penance,’ or ‘religious austerity.’ In spiritual practices, *tapas* is used as penance to withstand heat and cold, hunger and thirst, with endurance, while remembering God. *Tapa* is also derived from the *taapa*, meaning ‘heat.’ Body temperature is maintained through the breath. Metaphorically, to love and be constantly aware of God in every breath is also considered *tapas*.

Brahmacharya literally means ‘abstinence’ or perpetual celibacy.’ Yet a married person, following certain rules and disciplines within married life, can also be considered a *brahmachari*. The inner meaning of *brahmacharya* is *brahma vicharana*, i.e., ‘to roam’ or ‘to move in Brahman.’ A *brahmachari* undertakes all activities with love for God, without any deviation. Thus, *brahmacharya* has multiple

meanings: 'religious studies,' 'a life of celibacy,' or 'self-restraint' but above all it means 'constant awareness of God.'

Urdhvareta means urdhva or 'higher' and *reta* or 'engrossed,' or the preservation of human magnetism in the body.' In the Hindu tradition it is believed that through the practice of regular celibacy, a spiritual aspirant inwardly transforms the life-energy into *ojas* which is translated as 'human magnetism,' or *urdhvareta*. A state of continuous cheerfulness, a peaceful countenance, and increased vitality, are signs of *ojas* in a person. It is the state of continuous awareness of the higher purpose of life, and a mind engrossed in God – consciousness. This state is synonymous with 'perfect evolution.'

***Dhyanam* is not meditation if the mind is not devoid of all thoughts. Only through such meditation, peace and liberation are obtained. There is no doubt about this.(54)**

Dhyana or meditation is the seventh limb described in the Yoga Sutras of Patanjali. Meditation is an art of

withdrawing consciousness from the mind and the senses and turning it towards the source of life, centered in the brain very close to the pineal gland. Such concentration enables the seeker to experience a state of inner peace and bliss. The highest level of such meditation ultimately results in communion with God, known as *samadhi*. According to the Yamala Tantra,

*dhyanam tu dvidvidha prokta
sthula suksma vibhadatah
sthulam mantramayam
viddhi suksmamsca
mantravarjitam*

"Meditation is said to be of two types; gross and subtle. The gross art of meditation is based on mantra while the subtle is beyond mantra.

In the scriptures it is also said,

*snana mana mala tyajya
sauca indriya nigraha
abheda darsanam jnanam
dhyanam nirvisayam manah*

"A true bath is to purify or cleanse the mind, true purification is the control of the senses; true knowledge is the state of unity or experiencing God everywhere; true

meditation is the state beyond thoughts or objects.”

Regular practice of Self-awareness focuses the mind on the goal of life. The tendencies of a restless nature disappear, and the state of inner tranquility, peace, and love is achieved. Lord Shiva teaches that the true state of meditation is to be immersed in nothingness, with the mind devoid of all thoughts.

Meditation bestows two major benefits:

- i) *Saukhyam* is derived from *sukha*; *su* means ‘complete,’ ‘good,’ or ‘real,’ *kha* means ‘space’ or ‘sky.’ *Sukha* is therefore the ‘state of happiness that can be experienced in deep meditation.’ At this juncture, there is a sense of real freedom from the noose of ignorance and delusion.
- ii) *Moksha* comes from *moha kshaya* – *moha* means ‘delusion’ and *ksha* is ‘elimination.’ *Moksha* signifies ‘the elimination of delusion, illusion, and error.’

***Homam* (sacrifice) is not a *homam* in which**

***samadhi* (realization) is reached. *Homakarma* (sacrificial ceremony) is that process in which *prana* (breath) is offered as an oblation into *brahmagni* (the sacred fire). (55)**

Metaphorical Interpretation

Through constant practice, devotion, and deep meditation the devotee becomes saturated in spiritual experience and enters the state of spiritual ecstasy known as *samadhi*. *Dhi* means ‘intellect,’ and *sama* means ‘balance.’ Metaphorically, *samadhi* is not a state of intellectualization, rather it is the experience of being established in Truth; all duality disappears and only complete oneness with God remains. To go deeper in meditation and eventually attain *Samadhi*. Lord Shiva teaches the art of *homa* (sacrificial fire ceremony).

In ritualistic practices, *sadhakas* perform a fire ceremony in Vedic or Tantric tradition, offering oblations with ghee and other materials, into the blazing fire, accompanied by the chanting of mantras.

Tantric practices can be divided into two steps; the

preliminary step is the practice of mantra and the ultimate step is the practice of yoga or meditation. *Homa* is both; the ritualistic fire, and the inner offering called *pranayama*, where the oblation of *prana* or breath is offered to *brahmagni* or the sacred fire in the soul center. In this context the seven chakras are symbolically believed to be the seven ceremonial fires.

Chakra

Sahasrara

Ajna

Vishuddha

Anahata

Manipura

Svadhithana

Muladhara

Name of the fire

Visvarupa maha agni

Brahmagni

Samudbhava

Ahavaniya

Vaishvanara

Grihapati

Dakshinagni

By means of an inner fire ceremony, a devotee practices *pranayama* or a special breathing technique learned directly from the guru, offering

every breath as an oblation into the *brahmagni*, i.e., the agna chakra (soul center) and the *sahasrara* (the crown of the head). The practice of *pranayama* enables a sincere seeker to attain the state of deep meditation and ultimately *samadhi* or realization.

By *papakarma* (sinful actions) one acquires sin, and by virtuous acts, virtue is earned. Intelligent people make every effort to discard both. (56)

Papa (vice) and *punya* (merit) represent duality; the cause of birth and death; happiness and unhappiness; disease and health. *Papa* is literally translated as ‘sin,’ ‘demerit,’ ‘vice,’ or ‘wrong action.’ *Punya*, on the other hand is ‘merit,’ ‘virtue,’ or ‘noble deed.’ It has already been mentioned, in the first section of this work, how *papa* and *punya* (vice and virtue) become the cause of bondage.

Any kind of chain is difficult to break, but even though sinful activities bring suffering and should be shunned, virtuous deeds, which promote goodness, also prevent a real state of liberation.

In the Bhagavad Gita (9:21) it is said, *ksine punye martyalokam visanti*:

“When the fruits of the meritorious deeds are exhausted, one suffers again in the mortal plane.”

A sincere seeker, whose ultimate goal is liberation, should try to be free from the clutches of both vice and virtue. *Sarva prayatnena*: ‘by all efforts’ – by careful and intelligent efforts it can be achieved.

Being born in a high caste or creed does not give knowledge. Knowing the source of *brahmajnana* is beyond all caste and creed. (57)

There is a tendency in human beings to be attracted to name and fame; caste and creed; wealth and prosperity. A truly spiritual seeker should avoid even the slightest material or worldly comfort. To illustrate this point, Lord Shiva speaks of *varna* and *kula*.

Varna – has multiple meanings: ‘color,’ ‘hue,’ ‘complexion,’ ‘caste,’ ‘class,’ ‘tribe,’ ‘letter,’ ‘characteristic,’ or ‘sound.’ People may be vain about their attractive

appearance. Egoistic people cherish their station if they happen to be Brahmin or born within a rich and powerful family. If people have a good education or worldly knowledge, they are fond of exhibiting this on every possible occasion. What most people do not easily recognize is that all of the above represent serious hindrances along the spiritual journey.

Kula – relates to ‘race,’ or ‘family,’ a ‘herd’ or ‘multitude,’ but it also refers to the body as in ‘body consciousness.’ Around the world, ordinary people thrive on their dynastic fame or family fortune, but ego, vanity, and pride are the cause of all downfalls. A sincere seeker should ruthlessly shun these misguided paths, striving to remain in the state of knowledge. Lord Shiva emphasizes that in order to evolve in spirituality, *varna* and *kula* must be cast aside. A *brahmajnani* or a ‘knower of Brahma,’ a ‘realized one’ is free from all limitations, maintaining complete equanimity and perceiving the universal soul everywhere and in everything.

THANKSGIVING

The first step of gratitude is thanksgiving. In my childhood we were taught to smile as a sign of gratitude. When I went to the West, a very nice thing I had to practice again and again, which I was not used to, was saying ‘thank you’ for every little thing. However, I found that in the West it is not just a formal expression of gratitude, it becomes the nature of people.

When I first went to the United States, I was delighted to find they have a beautiful celebration called “Thanksgiving,” which is celebrated in North America as well as in many countries all over the world during October or November, and people take part in it irrespective of their religious belief. This tradition actually has a long tradition dating back to the Biblical days. Thanksgiving is a wonderful custom that every individual, irrespective of culture, nation, or religion, should practice. It is also practiced as a secular custom and mostly as a harvest festival.

Thanksgiving is an art of spiritual living. It is an expression of gratitude and love. It teaches us to be humble and

grateful. Should we celebrate our offering of thanksgiving just once a year? Doing so is good, but it will not transform one’s life. Although thanksgiving is indeed a beautiful celebration, it should not be celebrated for one day; it should be celebrated everyday. It should not be limited to a thanksgiving dinner and greetings; it should be an inseparable part of daily life. It should really be part of each one’s life, everyday and in every situation.

Gurudev had a beautiful Thanksgiving practice that he performed each and every day. He remembered God, his family, teachers, masters, friends, and others, and he gave thanks for their presence in his life. He always explained that during every step of life, during every breath, we should thank God and others. A life of constant thanksgiving is life of spiritual awakening. It is a life of humility and an awareness of others’ roles in our journey of life.

Gurudev taught: “Thank God in every breath.” That is the foundation. However, we should be grateful not only to God but also to everyone in our life. We should never consider

anyone as our friend or foe as all have a unique role in our lives to help us grow. A challenge in life or a faultfinding friend or a person who creates hurdles on our path can also be thanked for creating an environment that will help us grow in strength and rectify our own mistakes or weaknesses.

We should be grateful for what we have and even for what we do not have. Let us share our love and joy with others and let us be an instrument to lessen the burden of others, by rendering a sharing hand and a compassionate heart.

Ordinarily we give thanks to someone when we have benefited. But the true spirit of thanksgiving is to be grateful to each and all in every situation, good and bad. We should be thankful towards nature, animals, plants, and to every situation we encounter. We should be thankful to God in every breath, and maintain that spirit of thankfulness every moment of our lives.

By celebrating Thanksgiving as a daily or even continuous practice, rather than for one day only, we must realize that our life is a gift,

supported by God and His entire creation. We should be grateful to God and to others. When Gurudev said we should thank God with every breath, that is what is meant by practical spirituality.

A Perpetual Thanksgiving Celebration

We should express gratitude not only with words coming from our mouths but also with our head and hearts. It is said to let our hearts "... overflow with thankfulness." (Colossians 2:7).

Thanksgiving should be an art of living, during every moment and in every breath. It should be a lifelong, lasting, and joyful celebration. Practicing gratitude in this manner leads to a life of contentment and fulfillment. Moreover it is the door to spiritual upliftment and entitlement. Therefore, let us forgive and forget the wrongdoings of everyone. Let us do good to others in every possible way. Let us pray and meditate not only for ourselves but also for the entire creation.

Thanksgiving and Reciprocation In Appreciation of Service is an Eternal Value

In the Ramayana, when Mother Sita was kidnapped by

King Ravana of Lanka, Lord Rama was extremely shocked and dejected. He did everything possible to find her. To discover her exact location, Lord Rama sent Hanuman to cross the ocean to Lanka. While Hanuman was jumping over the ocean, he saw a mountain peak ahead of him. He thought it was an obstacle and tried to avoid it. But the mountain said in a human voice, "I am Mainaka and I have risen so you can rest awhile. I live in the ocean. The ocean is ever grateful and thankful to Lord Rama for whom you are going to Lanka. It is my duty to serve you as a token if thanksgiving on behalf of the ocean. What is more, I am also grateful to your father, the wind God, who has been a good protector of the mountains, especially me. I have no words to express my appreciation." He continued:

"To be grateful and thankful, and when an opportunity arises to repay kindness to anyone who has helped you is the eternal practice. Therefore, I am here to serve you. Please accept it".

If the ocean is grateful to the Creator, if the mountain is thankful to the ocean who has given it space to live, then should we not be grateful and

thankful to each other? We should live to serve rather than be served. That is the beauty of life.

Normally, we thank someone when we receive help or support. But are we thankful to God in difficult times? It is a common experience that many people do not hesitate to blame God when a critical situation arises: "Why did this happen to me?" But thanking God when problems manifest is a special way to express our love.

Thanking God in Adversity

A beautiful story in the Mahabharata illustrates thanksgiving. When the battle was over, the Pandavas were victorious. Thus, Yudhisthira was enthroned and became the emperor. Shri Krishna, seeing that the Pandavas has been freed from troubles, wanted to take leave of them. He went to say good-bye to his aunt, the queen mother Kunti, to seek her permission. He said, "My aunt, your sons are free from all difficulties, and you can be happy with your family." Hearing this Kunti said, "Oh Krishna, I have a prayer. Will you fulfill it?"

Shri Krishna looked at her with curiosity. Then she continued, "O Krishna, let there

be countless difficulties and problems. We will embrace them with joy, and we will thank you forever. But do not leave us, saying that our difficulties have ended.”

No doubt it sounds a bit odd that she prayed for difficulties because we usually always seek pleasure, happiness and comfort. Why then seek difficulties?

SantKabir, a mystic and poet of India about five centuries ago, said, “Everyone remembers God in adverse situations.” But a true spiritual person’s heart always becomes filled with love and gratitude in any situation. In adversity or prosperity, remembering God and being grateful with love is a sign of strength and love.

Whom should we thank? Our gratitude should start with our parents and end with God. In between, we can fill in whomever we find worthy. In reality we can be thankful to a tiny insect such as a bee or a firefly; a huge animal like an elephant; a flower or a fruit; a farmer or a tailor; a star or the moon; a rainbow or a clear sky; a sunny day or a snowfall; a lake, a river, or ocean; the earth, water, fire, air, or space;

a friend or a companion – we can make an all- inclusive list.

The entire creation and its Creator should be on our list for thanksgiving. Even a person that might have hurt or done so-called harm to us is befitting of thanksgiving. Indeed, can we not say that we have learned a lot from such beings?

Let Us Thank God in All Circumstances

There is a beautiful saying from the Holy Bible (Thessalonians 5:16:18): “Rejoice always, pray continually; give thanks in all circumstances.” We must remember this beautiful message, and try to live its truth. We all should strive to live lives of constant thanksgiving. Loving and thanking God for every breath is the door to happiness and freedom.

In reality, to whom shall we give thanks and when?

If we look deeply into our lives, we will clearly see that life is a gift and every moment is an opportunity. We are born to our parents in a particular family and environment; we breathe the air and drink clean water; all these things should remind us that we

are indebted, and that we should be thankful. In fact, we should be grateful to everyone and everything during every moment. With every breath, we should thank God for the life in our bodies. With every look, we should be thankful that we live in this beautiful world. With every bite of food, we should be thankful to the farmer who produced it, the cook who prepared it, and ultimately God. Thankfulness should become a loving and living ritual in our daily lives.

When we live this way, immersed in thanksgiving and gratitude, we become humble. We discover that everything that we have is a gift from the Divine, so there is no pride of accomplishment or attainment. All that is given to us is naught but the grace of the Divine.

Even such things as our moments of difficulties and challenges are divine gifts. Holy people have said that in difficult moments we discover who our

true friends are, because fair-weather friends fly away. Fair-weather friends only flock to pleasure and fun. Moreover, in difficult situations, we remember God and live with prayer and surrender. During such trials and tribulations, ego, vanity, and stubbornness disappear. The fire of suffering removes the impurities of life, just as fire purifies gold. Thus, difficult times are a wonderful opportunity for thanksgiving. When we view life in this way, thanksgiving then becomes a part of life and living, regardless of circumstances.

Ordinarily, when we thank someone, we smile and speak in a loving way but when every breath and every moment becomes a prayer of thanks, our lives become refined and polished so that we are peaceful, smiling, and sweet at all times. A person with gratitude is a cheerful person in every step of life, whether it is pleasant or unpleasant.

PRAJNANAMISSION

– SPECIAL EVENTS

BALASHRAM FOUNDATION DAY

Message of Paramahansa Prajnanananda

29 July 2016

Loving and Divine Ones,

On the occasion of the Foundation Day of the Hariharananda Balashram, I send my love and best wishes to all of you. I pray that God and gurus will bless each one of us to be good instruments of the Divine.

The Balashram will celebrate its twelfth anniversary and enter the thirteenth year of its existence. The beginning of the thirteenth year is important. In human life we consider it the beginning of the teenage years, and this age is a vital turning point in life. The first twelve years build a foundation, then the teen years form the structure of life. Similarly, for an institution like the Balashram, the first twelve years have created a framework, but now the real work begins. We have seen that the Balashram has directed the lives of young little buds who came to the Balashram and have now

graduated from high school.

They face a turning point in their lives because the next two years of further study prepare them for university education. Because of their hard work and the loving guidance of the teaching and non-teaching staff they were blessed with success in the high school examination. We had to send them to different institutions to pursue higher education.

By the grace of God and the guru-preceptors, with the loving, helping hands of many kind-hearted and generous people, we have been working to provide facilities for two more years of higher education in the devoted, disciplined, and dutiful Balashram environment. As a result, students will have a chance to further develop their lives before entering university.

Many are working hard to bring this new shape to Balashram.

My loving children of the school, you are our hope, our dreams, and our success. Please be active, dynamic, positive, hardworking, humble, and simple in manner and demeanor.

My loving members of the teaching and non-teaching staff and the principal are all working hard. You can see the change in the lives of the little buds. Your love, care, and guidance will help them in every way.

My residents and monastics, please be good role models. Through your exemplary and ideal lives the students will learn the reality of the world.

I pray for all the active supporters and benefactors of the Balashram. Your help in every possible way is a great service to humanity.

I pray for all-round development of this noble institution so it can enhance the lives of true citizens of humanity.

With Love,
Prajnanananda

Hariharanada Balashram

29th July 2016.

The foundation day was celebrated with great enthusiasm. Present were Swami Shuddhanandaji and Swami Achalanandaji of Prajnana Mission. The chief guests were Shri Indubhushan Mohanty, deputy director of Higher Education of Odisha, and Shri Manoj Mohapatra, a reputed writer (Sahitya award). Also present was Vaidehi Ma (a freedom fighter). Shri

Mohanty spoke about the importance of being honest in all situations of life. Shri Mohapatra talked about the glory of guru sishya tradition and said he was happy to see the revival of the gurukulam tradition at Balashram. Swami Shuddhanandaji gave his blessings and read out the message of Paramahansa Prajnananandaji.

PROJECT CHRYSALIS

The first batch of Balashram children are completing Class 10 and graduating from the school in 2016. The purpose of Project Chrysalis is to build a fund which will enable these children to either complete their secondary education at other schools or be trained for specific skilled jobs at vocational institutions.

The current funding mechanism of Hariharananda Balashram cannot provide for children after they graduate from the institution and so we request you to support them and secure their future through Project Chrysalis.

Funds received through Project Chrysalis will only be used for supporting the further education/job training of these children after they leave

Balashram. Project Chrysalis will have a completely transparent project tracking mechanism which will provide regular updates to contributors.

Guided by a commitment to excellence, Balashram utilizes the best eastern and western methods of education to create a dynamic and loving environment for the children. Its holistic approach provides a balanced and nurturing foundation for the physical, emotional, mental and spiritual growth of the child.

Balashram has the facilities to develop sporting talent in children and trains interested children in soccer, volley-ball, basketball and other sports. Children are also taught life skills such as plumbing, tailoring, etc.

GURUPURNIMA AT GURUKULAM

Gurupurnima was a three-day celebration with early morning kirtan, and meditation followed by a class of Baba Prajnananandaji. The afternoon session included a question answer class when Guruji answered the many questions of the disciples quenching their spiritual thirst. Several acharyas participated in the kriya revival class clearing the doubts of the disciples in their practice.

On the day of Gurupurnima following the early

morning nama samkirtan, there was guided meditation by Guruji. Gurupaduka puja havan and devotional singing were done at Gurumandir in the divine presence of Sri Guruji.

The afternoon session concluded with a discourse and blessings by Baba Prajnananandaji. Hundreds of disciples participated with great zeal and dedicated seva work on all fronts making the program a grand success.

10TH YOUTH ORIENTATION PROGRAM

10th Youth Orientation Program conducted at at Hariharananda Gurukulam, under the auspices of Prajnana Mission from July 1 to 5 in the holy presences of Paramahansa Prajnananandaji and other monks, acharyas and eminent stalwarts from different field.

This time the topic of the program was “MIND MANAGEMENT”. 121 young boys and girls from different educational institutions from odisha and other states participated in the program.

AROUND THE GLOBE

Inauguration of Texas Ashram

Sept 23-26

Temple of compassion – the new Texas Ashram, in Burton Texas was inaugurated by Baba Prajnananandaji on the 23rd of September. The large property of 104 acres with a

wooded creek, four ponds, lush pastures, guest houses, and converted barns for meditation and dining is located just 1.25 hours from both the Houston and Austin airports. The three-day program was vibrant with daily meditations, discourses, question /answer sessions, fire ceremony and special worship.

DATES TO REMEMBER

October – December, 2016

- October 1-9 : Durga Puja
October 30 : Deepavali
December 3 : Mahasamadhi day of
Baba Hariharanandaji

Visit our web site:

www. prajnanamission.org

For current information.

E-mail : seva@prajnanamission.org / missionprajnana@gmail.com