

Sthita Prajna



Guru Vandana

*Gururmadhyesthitavisva
Viswamadhyesthito guru
Gururvisvamamastubhyam
Visvagurunamamyaham*

In the whole universe the spiritual master is abiding and in the spiritual master the whole creation is abiding. I bow to the microcosm and the macrocosm , to the guru in the universe and the universe in the guru.

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FROM THE EDITORS :

In Message from the Master Gurudev talks about the life of joy and bliss and how it depends on our outlook and attitude towards life.

Prajnanavani elaborates on the ways to discipline the mind. “Keep the mind active and alive” says Guruji “Make God your friend and open up your heart and never underestimate the power of faith.”

Myths and Metaphors takes us to the interesting story in Mahabharata, of Drona and Drupada, their friendship and how it could not be maintained.

Valuable volumes continues with The Law of Karma. Paramahamsaji elaborates beautifully on the intricacies of karma and how desire is the root cause of all karma.

The unfailing means of attaining Samadhi is complete surrender to the will of the divine , says sage Patanjali in his yoga sutras.

Power of the name of god is illustrated in our short stories.

We bring you the news of the many special events and celebrations of Prajnana Mission – the IIKYS, Prachi Parikrama and Mahashivaratri celebrations. For the first time in our kriya lineage a retreat exclusively for women was organized and conducted by the Matruashram monks at the Gurukulam in Odisha.

We also bring you the news of our Kriya activities worldwide.

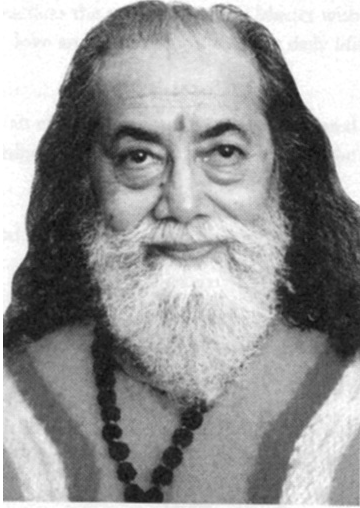
Our new permanent ashram in Australia will be inaugurated on the 18th of April in the divine presence of Guruji and many other monks and teachers.

MESSAGE FROM THE MASTER

THE BEAUTY OF SCRIPTURAL WISDOM

PARAMAHAMSA HARIHARANANDA

DIVINE LIFE



People say human life is full of frustrations, troubles, sorrow, anxieties, unpleasantness, and dissatisfaction, but human life can also be a divine life, full of joy. It depends upon one's outlook and attitude to life. We create our own unpleasantness, frustrations, and sorrows. In the same manner, one can make it loving and divine. In the beginning, human life is joy. In joy we are born. We are really born with joy. This is a divine drama of love and joy. This is your foundation. In the

Bhagavad Gita (14:4) it is written:

*tasam brahma mahadyoni
aham bijam pradah pita*

“The great Brahma is the womb and I am the Father who sows the seed.”

Tasam brahma mahadyoni: If our mothers and fathers had not taken breath, then we all would be dead bodies. Breath is the cause of life, and the medium for creating new life. Without their breath, you and I could not have been born.

Ahambijapradah pita: “I am the Father who sows the seed.”

If the power of God does not inhale through the nose of the father, then the father cannot give his seed. Breath is the soul. We have come with joy. We are to live with joy, and one day we will have to leave in joy. There are two qualities in every human being – devil and divine. Think of Jesus. The devil came three

times to tempt him, saying that he would give him a kingdom, everything, if he would not think of God. But Jesus replied, “It is nothing to me. I am that power. I am the Son of God. I will remain in godhood.” (Matthew 4:8– 10)

Many people cannot enjoy the beauty of life because of their emotions and ego. We create our own unpleasantness, but remember that our foundation is joy. In joy we are born, and in joy we are growing. A child is growing with joy, every moment. If you give him a cherry, or a strawberry, he will be happy. In this way he is growing. When he is a little older, he runs, plays, laughs, and does everything with joy. In the Taittiriya Upanishad (3:6), it is said:

anandena jatani jivanti

“Each one being born of bliss must live in bliss.”

We are alive because the power of god is inhaling the breath for us, giving us constant joy. You are hearing my talk and you are happy because you are learning something. The world is not bad. It is you that is doing something wrong and getting into trouble because of

your bad qualities. If all is well, then this is because of your good qualities. Unintentionally, we create danger and trouble. In the same Taittiriya Upanishad (3:6), it is taught:

*ananda prayanyabhisam
vishanti*

“They move towards and merge in bliss.”

You can live up to one hundred years, may be more. Why has God given you such a long period? It is for your transformation, to experience bliss within. Constantly, He is changing your mood. He only wants to give you a new type of joy, but first of all, you have to make your field ready. Joy is your foundation. Joy means your life.

If someone has no life, he cannot come here to see me. You have seen me, and I have entered into your brain. Even when you leave, you cannot erase Hariharananda from your brain. He will remain with you permanently, even in old age. If someone asks, “Have you seen Hariharananda?” You will say, “Yes.” But if someone points to another person and says, “That is Hariharananda,” you will respond by saying “No, he

isn't; I have seen him." You store everything in your midbrain, good and bad, and both are coming from your soul.

Joy is within you, the power of God. If you seek Him and calmly meditate, going three to four inches deep between the two eyebrows, and take a very feeble breath, then automatically you will feel that Thou art That. Your sorrows will disappear. You are all growing with joy, gradually. In the Taittiriya Upanishad, in the same manta it is said:

*anandadyeva khalvimani
bhutani jayante*

"The whole universe exists with joy because the power of God is pulling breath."

One day you will be old like Hariharananda, and after that, you will go to the place where everybody, kings and queens and the poor, are all lying in the same place. The cremation ground is only place for meditation and the final resting place for all. There is a saying in Bengali:

ke bole apavitrashmashan

"Who says the cremation ground is bad place, dirty place?"

Kings, millionaires, and beggars lie side by side. God has given us an opportunity to be the real "King of kings." Jesus was called this, and it means one who is the knower of the Self. He didn't want anything. He was so near to God, and had spiritual wealth. Mind rules the body as the king, but one who rules the mind is above it—"King of kings." If you have spiritual wealth, then you too, are "King of kings," but if you have only material wealth, you are just like an ordinary king. You cannot carry your material wealth after your death, but you can carry your spiritual wealth.

If you meditate and feel that you are the power of god, then you can always feel joy in your life. Unpleasantness will come, but you can avoid it. Just as you are creating your own unpleasantness you can also stop creating it, and then you will remain in joy. If you calmly abide at the atom point, you will stay in the world, but view it from that place. If you just take a slow and feeble breath and go there, then you will perceive a different world. The world will change. Divinity will be reached.

The divine sound will be there : *sa laya nadam asritaha* When you come up from the lower centers to the vacuum center and you hear the sound. Hearing the sound indicates that you are spiritual. How do you know when you are spiritual? This will give you constant liberation and a state of bliss.

DATES TO REMEMBER

April - June, 2018

April 29	:	Birthday of Lord Buddha
May 10	:	Birthday of Swami Shriyukteshwar
May 17	:	Foundation day of Prajnana Mission
May 27	:	Birthday of Gurudev Baba Hariharanandaji



Go puja at Gurukulam

PRAJNANAVANI - THE VOICE OF WISDOM

TECHNIQUES FOR CONTROLLING THE MIND



The Power of Humility

Let us be humble children and offer all we have to God, "O Lord, this mind is Yours; this food is Yours; this world is Yours. You have brought me to this world. Please help me keep my mind peaceful and clean." Humility gives us the power to control and discipline the mind. Remember, keeping the mind controlled or disciplined is the same as keeping the mind clean and pure. Like little children who offer their clothes to God before wearing them, each morning let us offer our

mind to Him before we start our day.

When we put on new clothes we feel happy, and we want to share our happiness with others. But how does one share his or her happiness? I remember bowing to my mother and father when I got my new clothes. Seeing my joy, they would rejoice, even though they were not the ones who received new clothes. They would rejoice and their hearts would be filled with happiness and love because their children were happy. The meaning of this is

that we should share whatever we have that is good and beautiful with others. Therefore, do not tell negative things to others because it pollutes their minds. Do not contaminate someone's mind with your dirty thoughts or bad feelings. Keep your mind peaceful and healthy. Remember, a person with a healthy mind can digest negative things very easily; they always look for the goodness in others.

Do Not Pollute Your Mind

One can compare the mind to a plant. For example, even though a cactus may have many beautiful flowers, it also has thorns. If you are not careful, the thorns will hurt you. It is interesting that the same soil, same compost, same water, produces both thorns and flowers on the plant. All the ingredients are the same, but the result is different. When caring for a plant, we can take whatever garbage we have and use it for compost to nourish the soil. By transforming the garbage into compost and putting it on the soil, it helps produce flowers, fruits, beauty – not dirty things.

You many ask what all of this has to do with the mind. Have you ever considered that we often fill our minds with garbage? Due in part to the modern revolution in technology, our minds are exposed to an incredible amount of information on a daily basis. It comes to us from many sources, including computers, television, newspapers, and a variety of other handheld gadgets. As soon as anything happens anywhere in the world, good or bad, we know about it immediately.

When we see our friends, what are the topics we discuss? Ordinary people discuss events. Spiritual people discuss ideas or ideals. However, when ordinary people discuss an ordinary event, they make sure they let others know what they think about it. If this is something you do, then be warned: this news that you found so interesting has already polluted your mind and now you are polluting the mind of others. By stating your opinion, you may think you are expressing the truth, but you are only expressing whatever random thoughts come into your head.

There is a wonderful story about the time Lord Shiva drank poison. When the venom from the evil serpent Vasuki threatened to destroy the entire creation, everyone prayed to Lord Shiva for help. Out of love, Lord Shiva told them, "Do not worry; no harm will come to you, I will drink the poison." However, when he drank the poison, he did not completely swallow it. He held the poison in his throat, and as a result, his throat turned blue. Thus, neither did he take the poison in, nor did he let it out. This is what we should do when we hear negative and harmful information. Like Lord Shiva, we should not take poison within us and suffer, and we should also not let it out so that others are miserable. Live in such a way that you will survive and others will survive, you will be peaceful and others will be peaceful. Furthermore, if you really want to be peaceful and improve your mind, have some good ideals. Be clear about your ideals, your goals, your objective. Do not pollute your mind with day-to-day, insignificant happenings. It is a contagious disease, one that not only pollutes your mind, but also contaminates others.

Whenever we become angry, we not only contaminate our mind but also the minds of others. Let me illustrate this with the following example. A man who worked in an office had a boss who became very angry one day and yelled at him for no apparent reason. Because the man did not want to lose his job, he suppressed his anger until he got home. Later that afternoon when he walked into the house, he shouted at his wife for asking him a question. This really angered his wife, but because she did not want a confrontation with her husband, she began scolding their daughter. The little girl then began to sulk and throw her toys across the room. Fortunately, toys do not react. Thus, the chain reaction stopped there.

Anger is such an intense and harmful emotion, and it creates such an uncomfortable feeling inside us, that we quickly look for an outlet to release it. Ordinarily, we take it out on other people, but sometimes, like children, we take it out on inanimate objects, which obviously is a little better than taking it out on people. Children, however, will often ask

the toy if it is unhappy with them for throwing it—at least children remember that perhaps the toy is hurt. Ordinarily, people tend not to feel that their misconduct may have hurt others. If we want to control our minds, we should transform all the negativity we encounter into compost, rather than carry in our minds, and then use it to bring love and happiness into the lives of others. Remember, every experience in life can help us expand and evolve and every negative thought can be transformed into one that is beautiful; however, this requires a conscious effort on our part.

Being Lazy can make you crazy

Some yogis say that to keep the mind disciplined and controlled, one should remain active. If you become lazy, just sitting around entertaining useless thoughts or dwelling on how someone hurt you or angered you and how you can take revenge, you are only increasing negative qualities within yourself by concentrating on them. Remember, a lazy mind is a crazy mind. Don't become crazy being lazy. Keep yourself active. If you have nothing to do, think of Swami

Shriyukteshwarji's story of the goblin, and go up and down the well to keep your mind busy. If you keep your mind busy, it cannot wander here and there. That is why many holy people and yogis sing the name of God. The masters often instruct their students to watch their breath or teach other techniques for keeping the mind active and alive. However, the best way to keep your mind busy in the beginning of spiritual life is to read about the lives of holy people. When you read about a holy person, whether they are a saint, a God-loving person, or a social reformer, like Gandhiji, Mother Theresa, or Saint Francis, you will see how hard they worked, how much humility they had, and how many troubles they faced. You will come to understand that life is not just a fluffy dream where everything and everyone is wonderful and nice. You will begin to accept that it is natural for life in this world to be challenging and difficult at times. Why does it matter? If you keep yourself busy and bring a little joy into your life, your mind will not go here and there and dwell on negative things, which lessens the

likelihood of becoming reactive. This in turn prevent you from communicating with others in a negative way. You may notice that when you are emotional, you look for aomeone to talk to. During those times whyn you are upset and confused, it is best to just talk to a picture of the Divine. Do not think you are only talking to a picture; speak to the picture as if it was alive. If you love Jesus, Buddha, or any other holy being, keep a picture of him or her nearby. When faced with any trouble, look at the picture of your Beloved and tell them what has happened and ask for their advice. If you communicate with a person who is healthy, stable, and supportive, that person will give a positive, healthy solution. Human beings are social animals that love to communicate and interact with others.

Dealing with Our Problems

The beauty of family life is that when the husband and wife return home from work, they greet each other and dicuss what happened during the day. When they each interact in a genuine way with their emotions and feelings, they

become both the supporter and counselor of each other. In this way, many of their problems are solved very easily. In modern times, people are more alone. They often feel isolated and believe no one is interested in listening to their problems. What happens when someone who lives alone has a bad day? When something happens to them, no one is there to give them the sympathy and support, which would allow them to put the problem in perspective and approach it with a healthier attitude. Instead, whatever happened goes on brewing within them. Although we live in an age of many conveniences, modern life is not so easy in many ways. Nevertheless, life becomes easier if one expresses one's feelings to a spiritual being whose love is unconditional, like Jesus, Mother Mary, Krishna, or Buddha.

Never underestimate the power of faith. If we want to keep our minds disciplined and controlled, we must surrender to god and minds disciplined and controlled, we must surrender to God and keep some high ideals. It is not necessary to discuss the things that happen in your life

with others if you are a healthy person. One who is strong can easily digest their own problems. However, if you are fortunate and have a friend, a mother, a father, a guide, a husband, or a wife that you can share your feelings with and get their support, then that is good, too. It is not always easy to find someone you can trust with your heartaches and fears. Such support is rare these days. That is why it is best to open your heart to a master whom you love, like Shri Krishna or Christ.

Leo Tolstoy spoke of an incident that occurred early one morning when he went to church to pray. Upon entering the chapel he saw a young man sitting in a corner loudly praying. Unaware that anyone had come in, the young man was confessing to God all his past transgressions and asking His forgiveness. Because he was speaking so loudly, Tolstoy could hear every word he was saying. After he finished, he stood up to leave and spotted Tolstoy who was also on his way out the door. "It is wonderful that you love God so much you can openly tell Him all you have done," Tolstoy said in a tone of admiration.

The man gave Tolstoy a very strange look, and said, "I beg your pardon, Sir. Did you hear what I was saying?"

Tolstoy replied that because he was speaking loudly, he could not help but hear him. The man became hostile and said, "How dare you listen to what I was saying. I was talking to God, not to you!"

When we approach God we can share our innermost secrets with Him. "O God, You are my most treasured friend. You love me more than a mother loves her child. You accept me just as I am, and You forgive me when I am foolish. I can open my heart to You and tell You everything that is troubling me. When I do, O my Beloved, it gives me such great relief." You may say it is all just mental play or imagination, but that does not matter. There is a relief when you talk to God: the relief that comes when you fully express yourself to someone.

You are fortunate if you have someone you can trust to confide in when your mind is troubling you. But as previously stated, it not always necessary. You can easily handle your own mind if you watch your mind.

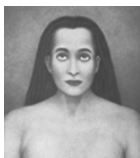
For example, when we notice that our clothes have a spot on them, we immediately apply some soap to remove the stain. If the stain does not come out right away, we change our clothes. Likewise, if we notice some dirt or a stain on our mind, we can immediately take steps to remove it.

Become Aware of Your Weaknesses

In coming to the West, I had to adjust using spoons and forks during meals. In India, we eat with our fingers. This was not a problem for me until my beard grew long. Then eating with a spoon resulted in some food sticking to my beard. People sitting nearby would whisper or gesture that food was there, which was my cue to clean it. Although this is a very simple story, it has a philosophy behind it. The philosophy is that my own mistakes are not ordinarily visible to me. If I am eating alone, then no one is around to tell me food is sticking to my beard. However, if I take a moment to look in a mirror, it will show me that food is there. What is the symbolism of

someone watching me eat who lets me know when my beard needs to be cleaned? It means that it is difficult to see our own mistakes, so if we really want to grow, it is good to listen to others who point them out. There are two types of people who will point out our mistakes. One is our bitter enemies who point out mistakes in a very destructive way. The other is our friends, those who really love us. It is especially important for a married person not to think his/her spouse is always trying to find faults and mistakes in them. Instead, they should consider that the other person is helping them become a better person. If we take such things in a negative way, sooner or later we will begin to see everything in a negative way. In spiritual life, a teacher or master may sometimes become extremely strict and tough in pointing out the mistakes of their students. The master that I lived with was a very kind and loving master, but also sometimes very strict and tough. He was tough only for the purpose of one's self-rectification.

Teachings of the Masters

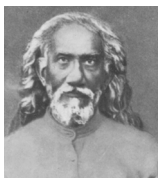
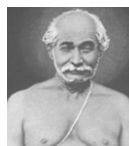


"The door of Kriya Yoga is open only to earnest seekers and sadhakas."

Mahavata 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

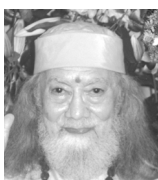


"By drawing and observing the graph of your mind, you can see whether everyday you are making any progress in your life or not."

Paramahansa Yogananda

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

Swami Satyananda

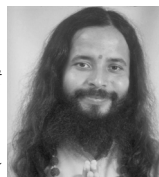


"When your breath becomes very feeble, then you are really practising Kriya. You are established in truth."

Paramahansa Hariharananda

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

Paramahansa Prajnanananda



MYTHS AND METAPHORS

MAHABHARATA

STORY OF KING DRUPADA



Draupadi was the daughter of King Drupada, the ruler of the kingdom of Panchala. His father was Prishata. Initially, Prishata did not have any children. However, while meditating to have a child, a celestial dancer named Menaka came to him and he forgot his meditation. They had a child together, whom they named Drupada. Hence, Prishata went for meditation and, as a result, this child was born. People go to the temple and pray for many things. There are two types of meditation. One is *nishkamadhyana* (meditation without any material desire or

expectation) and the other is *sakama dhyana* (meditation with material expectation). What type of meditation do we practice?

Swami Vivekananda was born into a very rich family. He was young and intelligent. His father was an established attorney, but he spent money in such a way that he had no savings at the time of his death; he died in debt. At that time, Vivekananda was twenty years old, the eldest of a few siblings, and had completed his education with a Bachelor of Arts. After his father's death, the family feared they might lose their house. Human

destiny is very mysterious. In modern times, to think of unemployment is usual. But unemployment about 115 or 120 years ago for a young man like Vivekananda, who was educated, handsome, dynamic, and intelligent is beyond imagination. He could not find a job anywhere. Going from office to office, he requested a job, but despite his efforts, all was in vain. At home, there was no food. Whenever he returned home, his mother would try to give him food, but he knew if he would eat food, his mother would sleep without eating herself. So he told her he had eaten and requested her to eat and sleep. As a result, he became very weak. One day, he fell down on the street and became unconscious. He was thinking of his family, thinking of maintaining his younger brothers and sisters and widowed mother. From extreme prosperity, he suffered so much misery.

In the meantime, he had forgotten Shri Ramakrishna Paramahansa, whom he had met earlier. When there was so much trouble in his life who was thinking of him? That day, when he fell unconscious,

somebody came and splashed water on his face. As soon as he became conscious again, he got up and went to Shri Ramakrishna and told him what had happened. Shri Ramakrishna said, "Go to my Mother and ask Her. Today is a special day so whatever you will ask the Divine Mother, She will give it to you." Vivekananda initially never believed in idol worship. However, that day he went to the temple. He was member of a spiritual group, Brahmo Samaja, who believed in the formless God, and they made a promise never to go a temple or bend their body before a deity. Thus on the one hand was his family, and on the other hand was his promise. He went to the temple, looked at Mother Kali, and later narrated, "When I went to this temple and looked at Mother Kali, I knew that it was a black statue of stone, but to me, it appeared as a living and loving mother looking at me and smiling. I looked at Her and bowed down, but I forgot what I came to ask for. I asked, give me knowledge, give me detachment, and give me pure love. When I came back, Shri Ramakrishna

Paramahansa asked, ‘Did you ask my Mother?’ I answered that I forgot to ask. I told Her to give me knowledge, detachment, and love.” Shri Ramakrishna told Vivekananda to go again and ask. Three times Vivekananda went and the same thing happened. Initially Shri Ramakrishna scolded him, “There is no food at your home and you are asking for pure love! What are you going to do?” But after the third time Vivekananda came back. Shri Ramakrishna said, “Don’t worry. What you have prayed for, you will get. Your family will have simple food and clothing. They can live a very simple and humble life. They will not have many riches.” Shortly thereafter, Vivekananda got a job as a schoolteacher for some time to maintain his family.

When we go to the temple, for what do we pray? We ask for something or other. When we meditate, what is our prayer? What is the purpose of our meditation?

Prishata went to meditate with the hope of getting a son and fell in love with a celestial dancer with whom he had a child named Drupada. Drupada

was young and dynamic. Drupada and Acharya Drona, who later became the teacher of the Pandavas and Kauravas, were childhood friends in the *gurukulam*. They were the students of the same guru, which made them brother-disciples. Drona was the son of a great *rishi*, Bharadwaja. But, even if one is a great sage, there is still every possibility of having some weakness. One day, he had a weakness when looking at an extremely beautiful celestial nymph, and because of that, he had a loss of vital energy, which he then preserved in a special container (*droni*). It is said that from that container, Drona was born. In other words, Drona was not born from a mother. Drona had a few names: Ayonija, meaning “one who was not born from a mother” and Ayonisambhuta. The father, Bharadwaja, became Drona’s guru. Under his tutelage, his son Drona and Prince Drupada grew up. Both were experts in their studies and archery. Later on, Drona became the student of two great teachers, Agnivesha, who knew special warfare, and Parashurama, from whom he got *brahmastra*, which is a

divine weapon that can eliminate everything in the creation. When Drupada finished his education, he bowed down to his teacher and said, "What offering can I give to you?" The guru said, "No need to give anything. I am happy with you." Drupada said, "Now I will go and take care of my father's kingdom. If at anytime, either you or your son, who is also my friend, comes to me for help, I will be there to help." Then Drupada left. Later on, he became the king. However, after some, he forgot the promise.

Examples of Friendship

One day, Drona, Drupada's brother-disciple, his friend and the son of his guru, approached Drupada for help. Drupada, who was in power, forgot the old relationship and friendship and humiliated Drona. Although they studied in the same school under the same guru and spent so many years together, they could not maintain their friendship. In this world, many types of friendships are difficult to maintain. We need friends, but can we maintain the friendship? If you think back to your childhood until now, how many friends did you have and

how many were lost? What was the reason for losing a friend? Never blame the other person; rather, see what mistake you made. Remember, friendship and love live with recognition first of all. Drupada could not recognize his friend, his classmate. Recognition and acceptance bring more love and strengthen the bond of friendship. Another message of this story is that no friendship is permanent except one's friendship with God and the guru-preceptor. All other friendships or relationships are temporary. The relationships with one's family may be good, but still, they are not permanent. Once there is a touch of power, selfishness, ego, and pride, friendships are gone. Where there is friendship, such things cannot exist.

For example, look at the friendship between Lord Krishna and Sudama. They studied under the same guru, Acharya Sandipani, in Ujjain. When they were staying together, Lord Krishna, who was a divine incarnation, accepted the studentship in order to create an example. If you are to learn, you have to be a disciple, you have to be

obedient, you have to serve – and he did. Together, the two friends lived, studied, worked, served, and went to collect firewood in the forest. When their education was over, Lord Krishna returned to Dwaraka, the most prosperous city at that time, and Sudama returned to his village. Sudama lived a life of prayer and meditation and was very poor. During those days, *brahmins* who took the path of prayer, meditation, and a life of austerity never thought about material possessions. One can accept poverty, one's wife can accept poverty, but when there are children, how can one tolerate the suffering of one's children? Therefore, Sudama's wife told him that he must consider their poverty and the suffering of their children. Sudama said, "What can I do? I cannot go and earn money; it is not in my head." His wife suggested that he go to his friend Krishna, whom he spoke so much about. She said that because Krishna was the lord of Dwaraka, the most prosperous city. Sudama should go to him to ask for help. Sudama said, "The beauty of friendship is lost when you ask for something, but the beauty

of friendship increases in giving. How can I go and ask?" When his wife persuaded him again and again, Sudama asked his wife how he could go with empty hands to his friend. He wanted to take something to give him, but there was nothing at home. Thus, his humble wife went to a neighbour's house and brought back a bit of broken rice (There are two versions: some say she made puffed rice from it and some say she prepared flat rice) Then, in a small piece of cloth, they neatly tied a little puffed or crispy rice. Sudama took the rice and walked miles and miles to see his friend, Lord Krishna. According to one story the gatekeeper did not allow Sudama to enter but according to another story he was well received.

Lord Krishna embraced Sudama and told him to sit on his throne; then he washed his feet and attended to all his needs. Even Lord Krishna's wives, the queens, became jealous of this friendship. "So much joy, love, and happiness! What type of friendship is this? What is going on?" but Lord Krishna and Sudama were both enjoying reminiscing about their

student days: how they got up early in the morning, how they had cold showeres, how they got water from the river for their guru, and so on. Suddenly Lord Krishna asked his friend, "Surely you have brought something; surely my friend's wife has sent something to give me." Sudama felt reluctant to show his poverty after seeing the prosperity of Lord Krishna. Lord Krishna, knowing that Sudama was hiding something in his armpit, pulled out the small packet, opened it, and started eating with so much love and said, "So delicious!" At that time Rukmini (Lord Krishna's principal wife) and others snatched away the packet saying that Lord Krishna could not eat all of it himself; they also wanted to have some. Indeed, that is what true friendship is. The two friends then slept in the same bed and spend the whole night talking. That type of love and respect is real friendship.

But in the case of Drupada, he did not recognize his childhood friend Drona and humiliated him: "Go away poor *brahmin*! How could you dare to call me your friend?" When one is hurt and not kind enough

to forgive, the flame of jealousy and revenge keeps on burning, and that is what happened to Drona. He could not forgive. When his revengeful attitude arose, he wanted to retaliate but how? Drona was a poor *brahmin* and Drupada was the king. However, Drona had knowledge. Thus, he had a plan to show Drupada that he was also powerful, and it is why Drona wanted to be a royal teacher. He thought that if the princes were his students he would teach them and then tell them what he wanted as *gurudakshina*, a respectful offering to the teacher, requiring them to anything he instructed.

One day, the Pandavas and Kauravas were playing a stick game. In India, the children play with two sticks, one big and one small. They hit the small stick with the big one, and when the small stick flies up, they hit the stick in the air and small stick flies some feet away. While they were playing like this, the small stick fell into the well and was floating in the water. The little children ran to get it. Drona was sitting and observing the little princes' predicament as they played. The children

asked Drona, who was an elderly man, for help. Drona had some special grass, and with the grass and a special trick, he lifted up the stick. The children were amazed at this feat. Seeing this, the children reported to Bhishma and Dhritarashtra that they saw a

very smart *brahmin*. This is how Drona was introduced and became their teacher. Drona was married to Kripi, the sister of Acharya Kripa. Acharya Kripa and Acharya Drona both became the teachers of the Pandavas and Kauravas



Retreat at gurukulam for mothers

VALUABLE VOLUMES



THE LAW OF KARMA

BY PARAMAHAMSA PRAJNANANANDA

COMPLEX KARMA

When we understand the intricacies of karma, understand the law of karma, understand the effects of karma and how it affects us from one life to the next, and if we live a little more carefully in the future, we can grow very quickly. With love, with prayer, and with god consciousness, we will soon advance and go forward. How should we act if we want to reach the goal? We need to be stronger, healthy and happy, and we must help others to be healthy and happy. We must live with a positive attitude, never polluting our minds with negative thoughts and emotions, never criticizing and judging others. By doing good, we create good karma. On the

other hand, hurting others in thought, word, or deed continues to create negative karma with its vicious nature. To grow in a positive way, to cultivate a healthy mind, to live in a healthy atmosphere, to live lives of giving and forgiving – if we sincerely try to live like this, our lives will change in many beautiful, amazing, and unexpected ways.

God has given us human birth, and moreover, God has given us a desire to change our lives. If that desire had not been instilled in you, you would not be reading this book. God has given us a path to walk along. It is our duty to learn how to proceed down that path. When you put his book down and go back to your daily

activities, you must strive to perform *sadhana* (spiritual practice) sincerely. You must make an effort to live with love and understanding. You must make your life easier, simpler. How is that achieved? This answer is easy – we make our lives complicated with complicated thinking. Many times I ask people, “What is easier, to smile or to be angry?” To be unhappy or to frown takes lots of preparation, but to be happy and to smile just takes a moment. Those who have studied human anatomy and physiology tell us that when we smile our muscles are relaxed. Conversely, when we are sad, unhappy, or angry, our muscles are tense. As a result, those who through life with a smile, who are always cheerful, lead lives that are much more relaxed and carefree than those who are always angry and complaining. It is our choice. We might be wondering how anyone can be happy living in modern society with myriad personal, family, and social problems. If we always experience bad things, how can we be content and balanced? This is the test to see how much we have grown. Can we

be steady and balanced, or are we affected by the environment, people, and difficult situations?

We are all God’s children; therefore, we should all grow. Let us grow with love, with prayer, with meditation. Let us grow with inner strength. Let us not pollute our minds with negative thoughts. Those who do wrong will surely receive the consequences of their actions. Let us not judge others; rather, let us keep our eyes focused on what we are doing and on our state of mind. Someone who speaks badly of others pollutes their own tongue. Let us avoid that behaviour. Choosing the positive attitude, let us live our lives.

Humble prayers

Let our lives and activities be charged with love and prayer. Let us pray:

O God, this human life is Your gift to me. I understand that my life and all that I encounter is the result of my karma. Day and night in the form of thoughts, words, and physical actions, karma is being created. Previously, due to ego, I was involved in all these activities, but from now

onwards I will become conscious of them; I will be a silent witness. Anything I do, I will do with Your love in my heart. *Kri* and *ya* – activity and divinity together.

O god, for so long this heavy load of karma has bothered me; it has made me weary and created so much trouble for me. Now I want to unload it. Now I want to be free. You have shown me the way to unpack my karma through prayer and meditation. O Beloved One, I am Your child; please forgive my all my weaknesses. Give me strength, give me love. Whatever is gone is gone; the past is finished, dead. This moment is in my hands, this breath is in my hands, this situation is in my hands. Hence, I will spend the present moment in love.

O god, bless me, guide me, help me. I am Your child. You are my Mother; You are my Father. Cleanse me and cleanse my life; help me to begin anew. For so long I have forgotten You. For so long I have been separated from You. That was my ignorance and the cause of all my suffering. Now I see that You are everywhere. Your presence is in the colourful

flowers and delicious fruit, in the chirping birds and the varieties of animals, in the majestic trees and tiny blades of grass, in the five elements. Your presence is both inside and outside my house, and within everyone I meet, even those who so foolishly treat others badly. Beautiful One, give me the strength to love all, to serve all. Give me the strength to remember You in whatever I see, feel, or think. O God, bless me; let my every moment be spent in Your love. Please help me. I want to grow, to be strong and steady, to live in knowledge, to live in devotion, to do everything in love, without attachment. In everything I think and do, let me be free from expectation. Whatever You have given me, I will use for a good purpose. Help me, O my Masters; be with me always. I bow to you again and again.

***Kriyamana* Karma, the Present Action**

Like gravity, karma is so basic we often don't even notice it. – SakyongMipham

Life is action. Life and action are two sides of the same coin. There is no action without life and no living being

can exist without action, consciously or unconsciously. Action is the door to bondage and also the key to liberation. Actions can be instruments for purifying the mind and for peaceful living. Right action (karma) is the art of living, giving, and forgiving.

From time immemorial, yogis have looked at the intricacies of life and karma. Since ancient times, highly advanced saints and sages have described three categories of karma: what we are today, what we have done, and what we are doing. They have explained that all action can be categorized as *kriyamana*, *sanchita*, or *prarabdha*.

Understanding Karma More Deeply

Kriyamana means “continuing or continuously going on.” Whatever we have done since birth until the present is a continuation of all our activities. *Kriyamana* karma is the karma presently being created. It is enjoyed at the present time and also added to *sanchita* karma. It is a result of our thoughts, words, and actions in this life., or in the inner worlds between lives. It is what we create through our

choices right now. It is our creativity unfolding; it is our free will.

We are so identified with our bodies that all of our deeds, whatever we have done using the body, mind, senses, or intellect, is *kriyamana*. The body has ten outer organs and four inner instruments, which are continuously working. The ten outer organs are the five organs of perception and the five organs of action. The five organs of perception include the eyes to see, the ears to hear, the nose to smell, the tongue to taste, and the skin to touch. The five organs of action include the mouth for speech, the hands for giving and taking, the feet for movement, the anus for excretion, and the genitals for pleasure and procreation. The ten organs of actions are on the outer part of the body. Day and night for hours and hours we see through the eyes, we hear a lot, we speak a lot, we eat, we talk – we do many things. We also have four inner instruments known as *antahkaranachatushtaya*: mind, intellect, memory, and ego. We are endowed with ten outer organs and four inner organs, and day and night the work

proceeds; action is continuous. This is *kriyamana* karma.

While some *kriyamana* karmas bear fruit in the current life, others are stored for the future. Each of these types of karma can be divided into two categories: *arabdha* karma (begun, undertaken, sprouting), and *anarabdha* (not commenced, dormant or seed karma). Some of the *kriyamana* karmas are stored as *sanchita* and some we enjoy or suffer during our current birth.

Desire, the Root

Moreover, any work (action) that we undertake is first associated with a desire. Without desire there is no action. This entire creation is a creation of desire, a creation of thought. God thought, "I will create." The Bible (Genesis) discusses how God created. God wished that there would be light, and there was light. It was a thought, a desire. The Taittiriya Upanishad (2:6) says, *sa kamayat bahusyam prajayeti* : "He thought, 'I am alone,' and He wished, 'I will be many.'"¹ Now the question arises: Why did God want to

be many? Being alone can be very nice; however, when we look in the mirror do we not feel a little bit excited, a little more cheerful and happy? Do we look at ourselves and think, "I look good," or perhaps, "I should look a little better?" When we are all alone, we are in a state that in itself produces a special inner joy. But when we look in the mirror and there are two, there is something more. God was alone; He wanted to play, so He became many. A beautiful song in Bengali is dedicated to the Divine Mother Kali, "O Divine Moher, You are singing, dancing, and enjoying Your own song and dance (*tumi, apni nacho apnigaoapnidao ma karatali. sadanandamayikali.*)"² When I speak, the words enter my ears. Consequently, when I am talking, I am simultaneously hearing. When I am singing, I hear my own voice, my own melody. I enjoy my singing and speaking. While I enjoy my song and speech, I am blissful, and this feeling holds true for everyone. Hence, God was alone and He wanted to play, so He multiplied and became many.

THE YOGA SUTRA OF PATANJALI

Sutra 23

Surrender to God

isvara-pranidhanadva

Word Meaning

isvara – the Lord;
pranidhanat – surrender,
devotion; *va* – otherwise,
indeed, surely

Translation

Samadhi (concentration)
can be achieved through
devotion to Ishwara.

Commentary by Shri Lahiri Mahashaya

Through sincere devotion
and absorbed in god
consciousness one attains
samadhi:

Metaphorical Explanation

In this sutra, the sage
explains the unfailing means of
attaining *samadhi*. Yoga, in
reality, is not a mere means, but
the ever-existing, eternal state
of unity. Still, the sage, out of
compassion, explains how to
eradicate hindrances on the
path of yoga. This explains how
to eradicate hindrances on the
path of yoga. This process of

elimination of obstacles is
known as the means of yoga.

The feeling of separation
from the Divine is the cause of
suffering. It is born of
ignorance. To eradicate this
false notion of separation and
to be free from such delusion
is the main purpose of the path
of yoga. This path is the most
effective and practical one.

Ishwarapranidhanatva:
Through sincere practice of
living in the presence of God
and surrendering to the will of
the Divine, *samadhi* can be
attained quickly. The word *va*
at the end of the sutra has a
dual meaning. The first
meaning of *va* is “indeed,”
“surely,” or “certainly.” It
emphasizes the means, the love
and devotion to the Lord. It is
the surest means for success.
The second meaning of *va* is
“otherwise.” It refers to an
alternative. It can be explained
as the alternative means to
Sutra 1:2 (*yoga chitta vritti
nirodhaha*), but this is not the
real import of the sutra.

Pranidhanat is composed of *pra* + *ni* + *dha* + *anat*: *pra* is “completely,” *ni* is “without any doubt,” *dha* is “to behold,” and *anat* (suffix) implies “fulfilment.” Thus, *pranidhana* means to behold completely without any trace of doubt. *Pranidhana* can also be broken into *pra* + *nidhana*: *pra* is “ultimate” and *nidhana* is “shelter.” Thus, *pranidhana* is the ultimate shelter or abode.

Ishwara is made of *ish* + *vara*; *ish* or *isha* is the Master or the Lord (*i* means Shakti or “energy,” and *sha*

means “tolerance” or “happiness”); *vara* means “the supreme,” “the great,” or “the adorable.” Thus, Ishwara is the Supreme Lord, the great Master who rules with the help of *shakti* (inherent strength), and a symbol of tolerance and happiness.

This sutra for the first time introduces Ishwara (God). Surrender completely to the Lord God, with all your heart, with all your soul, with all your strength, and with all of your mind. To love God



Jagannath Festival

STORIES TO LIVE BY

POWER OF THE NAME OF GOD

There is a story from Ramayana that also illustrates the power of god's name. The king of Lanka, Ravana, kidnapped Lord Rama's consort, Mother Sita, and held her captive in the *ashokavatika*, a garden of ashoka trees on his island kingdom of Lanka. Lord Rama wanted to rescue Sita, and so he set out with his army. But in order to go to Lanka, they had to cross the ocean. In those days, the only solution was to build a bridge across the Indian Ocean between India and Lanka. While they were all worried about how they could build this bridge, one among the group came forward and said that he could build a floating bridge. He asked the others to start collecting huge stones and said he could make the stones float, which he did. Lord Rama was observing what he was doing, and saw that he was writing the name of Lord Rama on each stone that he was throwing into the ocean and then the stone was floating.

Lord Rama wondered, "Is it really the power of my name that is making the stone float?" So, standing at a distance, he kicked a small stone near his feet into the ocean and the stone sank. The stone with his name on it was floating, but the stone that he himself kicked in the water was sinking. Lord Hanuman was watching this play, and he smiled and said, "Lord, whoever is kicked away by you is sure to sink in the ocean of the world, and one who is embraced by you will be free and liberated. The stone you have kicked sunk, but the stone embracing your name is floating." Thus, the Lord has given more power to His name.

There was an *acharya* born in South India who was initiated by his guru with a mantra; he was told that the mantra was very powerful and would give freedom and liberation to everybody who listened to it and chanted it. He also warned him that if he disclosed this to anyone, he

would be in bondage and would not be liberated. The disciple immediately climbed up on the roof and started shouting “Listen everyone, listen to this mantra. This mantra is going to make you all free.” He then started chanting the mantra loudly. Hearing this, the guru rushed out and asked him what he was doing.

The disciple replied, “I am trying to liberate everybody.”

“What about you?” asked the guru. “I have warned you about it.”

The disciple replied, “It doesn’t matter about me. Let so many others be liberated.” There is vast power in the name of God.

Although the names of God in different forms are many, remember that God is only one. God is one and names are many, but that name itself is so beautiful it brings great joy to the heart.



Prachi Parikrama

AROUND THE GLOBE

ACTIVITIES OF PRAJNANA MISSION

With Paramahansa Prajnananandaji in residence, our Hariharananda gurukulam has been the hub of activity through January - March.

The year long celebration of the 125th birth anniversary of our great guru Paramahansa Yoganandaji were concluded with a grand celebration with discourses and cultural programs at Bhubaneshwar in Odisha, India, in the divine presence of guruji.

The **Annual Intensive International Kriya Yoga Seminar** was held from the 14 – 20th of January. Many disciples both national and international attended the retreat to improve their sadhana and receive the blessings of the Masters.

The annual **Prachi Parikrama** followed from the 5th through 11th of February, where disciples walked behind Guruji circumambulating the holy Prachiriver from dawn to dusk with an early morning worship and arati at the river banks.

Talking about the significance of the Prachiyatra, Guruji talked of the name Andha Kapileshwara and said andha means blind and that each human being is blind with dambha and mada – vanity and arrogance. The yatra is to overcome these negatives. It is said that we come across ekadashashabhus (11 forms of Lord Shiva) during the course of parikrama in addition to Kapileshwara, the source of Prachi, from where the parikrama begins and ends. The river manifested her self at this place and went east and so the name Prachi. Kapila muni – sage Kapila considered an incarnation of Lord Vishnu is believed to have lived in Odisha and there are many Shiva temples where the Lord is known as Kapileshwara.

The purpose of the parikrama, Guruji said, should be to discipline the 11 sense organs on the path to self realization. One should not be restless, should be calm and continuing sadhana with limited food, disciplined mind and be

goal conscious. During the parikramasana (bathing in the holy river), dana (acts of charity), tapasya (penance) and homa (fire ceremony) are to be done.

The week long parikrama concluded at Andha Kapileshwar with a beautiful celebration of satsang and havan followed by Prasad.

SWAMI GURU PREMANANDA MATRU JAGARAN SIBIRA

Retreat Exclusively for Mothers -Feb 12 -16

In the Kriya yoga lineage, for the first time a retreat exclusively for women was conducted. It was a retreat by the mothers, of the mothers and for the mother that was held by the Matruashram monk mothers using Hariharananda Gurukulam, Puri as the venue.

Titled "Swami Gurupremananda Matru Jagarana Sibira" in memory of swami GurupremanandaGiri, the theme of the retreat was awakening of Matru Shakti or creative energy. The inauguration was held on the afternoon of the 12th, in the divine presence of Gurujii with introductory talks by Swami

GurukrupanandaGiri, Swami Gurupriyananda Giri, and Swami SamtruptanandaGiri coordinated by Swami Girijananda Giri and other monks of Matruashram. Then followed the inspiring message of Gurujii who expressed his felicitations to the mothers of Matru ashram for organizing such an event.

Conducted with Hindi language as the medium, the retreat was well attended by mothers mostly from Bengal, Madhya Pradesh and Odisha who registered for the retreat. The program included a series of discourses, guided meditations and question answer sessions and seva opportunities. The highlights were the discourses of gurujii every morning about the pivotal role of women in society and how best to play that role.

Excerpts from the Discourses

"Gurujii talked about the vedic system of four ashramas of Brahmacharya (student), Garhastya (house holder), Vanaprastha (retiree) and Sannyasa (monk) as a well thought out life style. He explained how the house holder stage is the root for the other three ashrams quoting a verse describing an ideal household

*sananda sadanam sutascha
sudhiya
kantanadurbhashini,
sammitram sudhanam
svayoshiti ratihi ca ajnapara
sevaka
atithyam sivapujanam
pratidinam mishtanna panam
grihe
sadhosangamupsate hi
satatam
dhanyam grihastashrama*

‘A good house hold is onewhere the mind is disciplined and does not go to other pleasures except between the husband and wife, where children are brought up well and are intelligent, wife is not of an arrogant nature, has good friends and wealth earned through just means, the servants are loyal and obedient, is hospitable to guests, worships god every day, has good food and drink and always seeks the company of the sadhus.’

The four fold goals of dharma, artha, kama and moksha are pursued kama and artha being within the boundaries of dharma and moksha.

Speaking of the women’s role in the family, Gururji said, the wife is known as dharma patni or sahadharmini, who

helps the husband on the path of values, morality and ethics. Family is a temple of discipline and sacrifice where each one sacrifices for the other.

Mother’s sacrifice is incomparable. Talking about the role and responsibility of the mother in the family, Gururji spoke of three words –Prakriti, Vikriti and Samskriti.

Prakriti or mother nature is the creative aspect of the divine. It is present in all of us irrespective of the gender. Our body, mind and the senses are all prakriti. God gave us the body, mind and senses to be used. If prakriti is not used in the right manner it could become vikriti—which is aberration as down ward movement. For example milk is prakriti. If you leave a pot of milk without using it gets spoilt and is vikriti. Instead if you have used the milk to make yogurt it would stay longer but will also be spoilt after some time. If you could make butter out of the yogurt and make ghee, it would stay much longer. Samskriti means culture. Culturing the milk makes it stay longer and if uncultured it is spoilt. In our life if we do not culture our body, mind and senses it becomes

vikruti resulting in bad thoughts and extrovert activities.

Who gives this samskriti or samskar to the family. It is the mother. It is the mother who is given the bigger responsibility. A prayer in Taittiriya Upanishad begins with Matrudevobhava then comes the father. Mother should live with dignity, love and compassion and others should respect and recognise her.

Women are not lacking in courage or strength. Our puranas have Kaikeyi, and Subhadra who drove chariots and Draupadi who questioned Bhishma in the kurusabha.

During foreign rule women were kept more indoors but we still have women coming forward during pre independence days to take an active part in the freedom struggle with dignity and strength.

After independence the vikriti started. There is more talk about women's rights but duties are forgotten. Duties come first and then the rights. God gave more responsibility to mothers. Shabari a tribal woman left home on her wedding day not tolerating the sacrifice of animals for the wedding feast and spent the

rest of her life in seva and sadhana and achieved supreme devotion. Shakti, bhakti and mukti – courage, devotion and liberation are all referred to as feminine aspects.

If any one is successful there is a mother behind that success. A mother is complete. In the presence of the mother negative qualities do not survive."

The retreat had the blessing of Mahashivaratri celebration during the retreat.

The program also included visits to the Goshala and Guru Mandir and had a double blessing of having Maha Shivaratri which was celebrated on the 14th of February as a part of the retreat.

The retreat was successfully concluded on the morning of 16th of February.

Mahashivaratri Celebration at the ashram

Mahashivaratri was celebrated at the gurukulam in the divine presence of Guruji. Swami Muktipriyananda Giri conducted the programs with the help of other priests and volunteers.

The program started with the go puja in the morning.

Gomata with her calf and Nandi were worshipped and there was a fire ceremony following the worship at the devamandir.

The evening program started at 6 pm with abhisheka to Lord Shiva who was adorned beautifully after each abhisheka and offered arati in the divine presence of Guruji. Worship and abhishekas, and bhajans and devotional songs continued all night. At midnight the traditional hoisting of the lighted lamp to the top of the temple was done as devotees cheered and chanted and every one felt truly blessed.

Talk at IIT Kharagpur

On the 16th of February Guruji addressed the staff and students of IIT Karagpur on the campus in the Netaji Auditorium. The topic was the "Science of Breath." The highly scientific talk on the coordination between the breath and functioning of the human brain was well received by the academic audiences. Addressing them as the crème of the society guruji lectured on the importance of the science of breathing and encouraged them to learn the skill of proper breathing and the internalising of the breath for the better functioning of the brain to overcome stress and fatigue and

function in a more dynamic and more productive way.

The question answer session that followed was another enlightening session where several questions were answered and doubts were cleared.

Inauguration of Organic farming Website at Kharagpur

A video presentation about improving organic farming was held on the IIT campus attended by several of the interested campus staff. Several questions were raised about quality control, cost of production and product pricing, feasibility and other related issues. Speaking not only as a spiritual leader but as an economist who has achieved great goals and has studied the problem Guruji answered every question raised and encouraged the project in all possible manner. The importance of indigenous cow products as both dietary needs and fertilizers were explained and stressed. It will not be an overnight change he said, but with hard work, commitment and positive attitude it will be successful. Guruji inaugurated the website and then followed a dinner

where only organic vegetables and dairy products were used for cooking.

Foundation day Celebrations of Yuktashram Bhishindipur- Feb 17-19

Yuktashram, Bhishindipur founded by gurudev Baba Hariharanandaji and Swami Narayan Giri (known as Prabhuji) in memory of our great Guru Swami Shriyuktेश्वर, celebrated the 76th foundation day of the ashram in the divine presence of Guruji, Paramahansa Prajnananandaji, president of Yuktashram -Swami Shuddhananda Giri and Swami Samarpanananda Giri. Several other monks from the nearby villages also graced the occasion.

Several monks and acharyas were also present from Hariharananda Gurukulam. With the newly

constructed Shiva/Kali and Guru Smruti Mandir that was inaugurated last year, Yuktashram has grown into a most beautiful ashram in a rural setting. The ashram also houses a school building for the ashram primary school – Hariharananda Vidyashram with classes from 1 through 4.

The 2 day festivities included several satsangs, initiation program, Siva abhishekam and rudrahoma. The children of Hariharananda Vidyashram presented a beautiful variety entertainment program of dance, drama, music and poetry. On both evenings Guruji addressed the audiences of the village numbering in thousands who sat in rapt attention listening to his inspiring and elevating discourse. Guruji talked of how to make the ashram their home and also how to make one's own home into an ashram.

NEW ASHRAM IN AUSTRALIA

The temporary ashram at Castle Hill, in Australia is now moved to our permanent ashram at 226, Macdonaldsroad, Lisarow, a beautiful central coast location. Moving to the new ashram happened on the day of Saraswati Puja, a very auspicious day in the Hindu Calendar also known as Vasanta Panchami or Sri Panchami the 5th day in the period of waxing moon in the month of Magha . The day is considered to be the birthday of Goddess Saraswati and is dedicated to her worship. Goddess Saraswati - is the fountainhead of all learning and art forms. She is also known as the Goddess of the fine arts and music. Through her blessings, a person can gain knowledge and wisdom — she is also known as Goddess of truth.

Let us all try to practice goodness in our thinking, speaking, and acting. Let our lives be filled with love, compassion, forgiveness, and an attitude of service. With the blessings of Mother Saraswati let us travel

towards truth and knowledge towards the ultimate goal.

The first permanent kriya yoga ashram in the pacific area, at 226, Macdonald Road , Lisarow will be officially inaugurated on the 18th of April, 2018 in the divine presence of Guruji, Paramahansa Prajnananandaji and many other monks and teachers. This would also be the 3rd foundation day of the ashram in Australia . To celebrate this joyous occasion, AKYA will be launching a program of events — A Blaze of Spirituality — the likes of which has never before been seen in our part of the world. Paramahansa Prajnanananda will be joined by Swami Samarpanananda Giri and Swami Atmavidyananda Giri who have both spent time in Australia in previous years, and also Swami Matrukrupananda Giri and Swami Sampurnananda Giri. To have the blessing of so many Kriya Yoga monks and teachers is a great spiritual feast.

Kriya Yoga Residential Retreat 2018

As part of this program of events, a **Silent Kriya Yoga Residential Retreat** will be held from 12-15 April with Paramahansa Prajnanananda and all these teachers, including our resident monk teachers,

Swami Gurupriyananda Giri and Swami Sarvatmananda Giri. This is a rare opportunity to spend a few days with a realised master diving into meditation and seclusion, enlivened by spiritual discourse, and immersed in peace and bliss.



New Ashram in Australia



Prachi Parikrama



Holi at Balashram



Special Gurupurnima at Gurukulam