



Newsletter (Sandesh) – Oct - Nov, 2013

*EVERYTHING WE HEAR IS AN OPINION, NOT A FACT
EVERYTHING WE SEE IS A PERSPECTIVE, NOT THE TRUTH
ONE SHOULD KNOW THE TRUTH, BY ONES OWN EXPERIENCE AND MEDITATION ON THE TOPIC,
UNBIASED
(MARCUS AURELIUS)*

*SMPLY DRAW THE MIND BACK EACH TIME IT STRAYS AND FIX IT IN DHYAN. THERE IS NO OTHER
WAY.*

*AFTER OBTAINING CONTROL OF THE MIND THROUGH PRANAYAM ONE SHOULD NOT REST
CONTENT WITH ANY EXPERIENCES WHICH MAY ACCRU THERE FROM BUT SHOULD HARNESS
THE CONTROLLED MIND TO THE QUESTION "WHO AM I"; TILL THE MIND MERGES IN THE SELF.
(RAMANA MAHARSI)*

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 112.

Dear God like friend,

Pranams. Humble and loving greetings. Hope you are living your life in full and enjoying it too. Life is always full, never halfway. Happiness is coupled with unhappiness; day is coupled with night; joy is closely followed by misery; winter is followed by spring, this again is followed by summer; summer is followed by the rainy season and then followed by autumn. This again is

followed by winter and so on. This is nature's law. This nature's law brings out the Creation and rules it too. The whole thing is according to the Will of God; the Supreme; Paramatma; Parambrahmam; God, the Father. Yet, having empowered Mother Nature to start and run the show of the Creation, God is no more involved directly in the Creation. He remains unmanifest, deep within, as a witness. This is known as "Sarvadhee Sakhi Bhutam."

Mother Nature perpetuates the whole show of the Creation, through the cosmic Law of Karma. This cosmic Law of Karma operates by the concept of Gunas or the basic natural quality of a being.

These Gunas of Mother Nature are three in number. These are:

- a) Sattwa or Saattwik (Truth, harmony, Peace, Calmness and inner joy).
- b) Raajasik or Raajas (Restlessness, imbalance, high emotions, lack of peace and calmness, sufferings).
- c) Tamas or Taamasik (Dull, ignorance, low i.q., imbalance and sufferings).

These are systematically well described in the fourteenth chapter of the Bhagabat Geeta. In the previous issues of the Bhagawat Geeta, we covered up to the thirteenth chapter, which was completed in the Aug/Sept issue of the Kriya Yoga Sandesh.

Now we continue with the fourteenth chapter, titled as "Guna Traya or Bibhaga Yogah." The meaning is the differentiation of the three basic qualities of Nature.

PARAM BHUYAH PRABAKHYAAMI

GNYAANAANAAM GNYAANAMUTTAMAM

JAJ GNYAATWAA MUNAYAH SARVEY

PARAAM SIDDHIMITO GATAAH

(B.G. CH-14; V-1)

Verse Analysis:

PARAM-----	SUPREME, HIGHEST
BHUYAH-----	AGAIN
PRABAKHYAAM-----	WILL DESCRIBE
GNYAANAANAAM-----	OF ALL THE KNOWLEDGES
GNYAANAM-----	THE KNOWLEDGE
UTTAMAM-----	THE BEST

JAT-----	WHICH
GNYAATWAA-----	HAVING KNOWN
MUNAYAH-----	THE SAINTS AND SAGES
SARVEY-----	ALL OF THEM
PARAAM-----	THE HIGHEST
SIDDHIM-----	TO PERFECTION
ITAH-----	AFTER THIS LIFE
GATAAH-----	GONE

General Meaning:

The Blessed Lord speaks:

I will tell you again that highest knowledge, which is the Supreme Knowledge, best of all knowledge. Attaining this knowledge, all saints and sages, have become liberated from the bondage of worldly life and have attained self-realization.

Explanatory Notes:

Knowing Brahma Vidya, nothing else needs to be known. All types of ignorance are removed when knowledge of God is realised. As a result, the knower or Brahavid has realised the Absolute or the Truth and the relative or Maayaa or Ignorance cannot confuse him anymore and such a Master is beyond all sufferings.

EEDAM GNYAANAMUPAASHRITYA

MAMA SAADHARMYAMAAGATAAH

SARGEYAPI NOPAJAAYANTEY

PRALAYE NA BYATHANTI CH

(B.G. CH-14; V-2)

Verse Analysis:

EEDAM-----	THIS
GNYAANAM-----	KNOWLEDGE
UPAASHRITYA-----	TAKING HELP OF, DEPEND ON THIS

MAMA-----	MY
SAADHARMYAM-----	REALISING ONENESS
AAGATAAH-----	HAVING ACHIEVED
SARGEY-----	DURING CREATION
API-----	ALSO
NA-----	NOT
UPAJAAYANTEY-----	ARE BORN
PRALAYE-----	DURING DISSOLUTION
NA-----	NOT
BYATHANTI-----	SUFFER
CH-----	AND

General Meaning:

Taking shelter in this knowledge, those, who have realized Me, become free from the pangs of birth, during creation, nor do they suffer during the time of dissolution.

Explanatory Notes:

Knowledge is the greatest blessings. Material knowledge, give material benefits and freedom from superstitions, fears and ignorance. Spiritual knowledge brings freedom from bondage of relativity and matter. It brings awareness of one's Absolute Self. The Absolute Self or the Soul is birth less, deathless, and timeless. Intellectual conviction of this Truth does not bring the liberating Self Realisation. It has to be realised by constant remembrance and in the heart by Yoga Meditation. This knowledge of Creation, being taught by Krishna, makes a person aware of one's Absolute Self, over and above. Mother Nature, who operates the Creation and Dissolution by activating the Cosmic Laws of the three Gunas, i.e. Sattwa, Rajas and Tamas. Those who know it go beyond the sufferings caused by the limitations of Matter, birth, growth, disease, decay and death (i.e. Srusthi and Pralaya; Creation and Dissolution).

MAMA JONIRMAHAD BRAHMA

TASMIN GARBHAM DADHAAMYAHAM

SAMBHABAH SARVA BHUTAANAAM

TATO BHABATI BHAARATA

(B.G. CH-14; V-3)

Verse Analysis:

MAMA-----	MY; MINE
JONIH-----	WOMB; UTERUS
MAHAD BRAHMA----- MOTHER NATURE	THE PRIMORDIAL BRAHMA; THE CREATOR; THE
TASMIN-----	IN THAT
GARBHAM-----	FERTILIZED SEED
DADHAAMI-----	PLACE; PUT
AHAM-----	I
SAMBHABAH-----	THE BIRTH; APPEARANCE
TATAH-----	FROM THIS
BHABATI-----	OCCUR
BHAARATA-----	O' DESCENDANT OF BHARAT

General Meaning:

My womb is the Mahat Brahma, Mother Nature. In it I put the fertilized seed. From this, occurs the birth of all Beings.

Explanatory Notes:

The whole, the Entire Macro and Micro Cosmos is the Mahat, Brahmaa, the God of Creation. This is Mother Nature, the Primordial Nature, also known as Moola Prakriti. As an expression, one can say, the Universe, the entire Creation, is the dance of Brahmaa. In simple language, the entire creation is the joyful dance of the Creator, which include all aspects of Procreative activities.

Interestingly, the Master of the Cosmic Time, Lord Shiv, is also known as Natraj, the Monarch of Cosmic Dance, which is also known as Cosmic Time. The third of the Hindu Trinity, Visnu, described as the Maintainer of the Creation, is in between the two, Brahma and Shiv. Visnu symbolizes balance and harmony.

These three are known as Manas Putra or mental sons of the Supreme Paramaatmaa.

As this verse signifies, the Supreme Lord, God does and gets things done, by His Will Power only, through the agency of Mahat Brahma or Mother Nature.

SARVA JONISU KOUNTEYA

MOORTAYAH SAMBHABANTI JAAH
TAASAAM BRAHMA MAHADJONIR
AHAM BEEJA PRADAH PITAA

(B.G. CH-14; V-4)

Verse Analysis:

SARVA-----	IN ALL
JONISU-----	FROM THE WOMBS
KOUNTEYA-----	O'KOUNTEYA; O'SON OF KUNTI
MOORATYAH-----	ALL FORMS
SAMBHABANTI-----	ARE BORN; ARE PRODUCED
JAAH-----	WHICH
TAASAAM-----	THEIR
BRAHMA-----	BRAHMA (MOTHER NATURE)
MAHAT-----	GREAT
JONIH-----	WOMB
AHAM-----	I; ME
BEEJA-PRADAH-----	SEED DONATING
PITAA-----	FATHER

General Meaning:

O'Kounteya, whatever forms are produced, in all the wombs, the great Brahma is this womb theirs. It is I who donates the seeds. I am the Father.

Explanatory Notes:

There are millions and millions of species of creatures (forms) being born constantly. The human beings are one of these.

Brahma (not Brahman) also known as Hiranyagarbha or Mother Nature, is the womb, the Cosmic womb. It can be termed as the Cosmic Uterus. It may be the totality of all wombs, of all species of beings.

The Father who places the seed in this womb is God. Mother Nature is the totality of matter, however subtle it maybe.

The donor of the seed in this Cosmic womb is the Spirit, the Soul, also known as God, the father.

SATTWAM RAJASTAMA ITI

GUNAAH PRAKRUTI SAMBHABAAH

NIBADHNANTI MAHAABAAHO

DEYHEY DEYHINAMABYAYAM

(B.G. CH-14; V-5)

Verse Analysis:

SATTWAM-----	TRUTH AND HARMONY
RAJAH-----	RESTLESSNESS
TAMAH-----	INERTIA AND IGNORANCE
ITI-----	ALL THESE
GUNAAH-----	BASIC QUALITIES
PRAKRUTI SAMBHABAAH-----	ORIGINATE IN PRAKRUTI
NIBADHANANTI-----	BIND; IMPRISON
MAHAABAAHO-----	O'MIGHTY ARMED
DEYHEY-----	IN THE BODY
DEYHINAM-----	THE EMBODIED
ABYAYAM-----	THE INDESTRUCTIBLE

General Meaning:

O'Mighty armed, Truth and Harmony, Restlessness and Ignorance are the basic qualities of Nature. These are born of Nature and imprison the indestructible embodied soul in the body.

Explanatory Notes:

How and Why?

Why things happen? How things happen?

Atmaa, the Soul, the Spirit is free, Immortal and all Pervading. How the Cosmic Law of Karma works and Creation, birth, death and rebirth are perpetuated. How the ever free soul, Jeevatma, imagines to be bound to the body, mind, intellect and ego? How the concept of Me and Mine comes?

In this verse, Krishna answers the basic questions.

Mother Nature, Moola Prakruti or Brahma, the Creator, makes it happen by creating the three basic qualities (Gunas) of the Creation. These three: Sattwa, Rajas and Tamas, in permutation and combination, bind the immortal soul to the mortal body. In the process of experiencing Sattwa, Rajas and Taamasic Gunas, the Soul imagines that, these experiences are real and belong to him. Sattwa binds by the enjoyment of Saattwik Pleasures like truth, philosophy, religion, friendship, love, joy etc. Raajasic qualities bind by addiction to egoistic sense pleasures, arrogance, dominance, anger and restless activities. Taamasic qualities bind by lethargy, inertia, ignorance, sleep, procrastination, dullness etc.

May God and the Great Masters, Bless, Guide, Protect and Inspire you.

With much love and humbleness,

Paramahansa Atmanandaji

SECTION-2

INSPIRATIONS FROM INNER IMMORTAL INFINITY

A) YOG VEDANT

1) THE UPANISADS:

a) JATHAA NADYAH SYANDAMAANAHAH SAMUDREY-
-ASTAM GACCHANTI NAAMROOPEY BIHAAYA

TATHAA BIDWAANNAAM ROOPAAD BIMUKTAH
PARAATPARAM PURUSAMUPEYTI DIVYAM
(MUNDAKOPANISAD; 3-2-8-61)

General Meaning:

The flowing rivers enter the ocean and give up their names and forms and become invisible. Similarly wise and Self Realised Masters become free from name and form as they enter the Supreme Divine Being.

b) KRIYABANTA SHROTRIYAA BRAHMANISTHAAH
SWYAMJUWHATA EYKARSIM SHRADHAYANTAH
TEYSAAMEBAISAAM BRAHM VIDYAAM VADEYT
SHIROBRATAM BIDHIBAD JAJASTU CHEERNAM
(MUNDAKOPANISAD; 3-2-10-63)

General Meaning:

Those who practice Kriya Yoga become learned in Holy Scriptures. They become firmly established in God and develop faith and zeal. By oordhwareta pranayam, offer Praan in the Ekarsi Spiritual fire on the top of the head. Those who practice this type of spiritual practice, relating to the head, become fit to be God Realised.

c) ATHA ADHYAATMAM JADEYTAD GACCHATEEB
CH MANOANEYNA
CHAITADUPASMARATYA BHIKHYANAM SANKALPAH
(KENOPANISAD; 4-30-5)

General Meaning:

Spiritual discussions about God, cannot reach God, even if discussed again and again.

So, sincere spiritual seeker, by using this mind, should constantly remember God.

2)

a) ASTABAKRA SAMHITA:

JATHAA NA TOYATO BHINNAASTARANGAAH-
-FEYNA BUD BUDAAH
AATMANO NA TATHAA BHINNA
VISWAMAAT MA BINIRGATAM
(CH 2; V-4)

General Meaning:

The waves, foam and the bubbles are not different from the water. Similarly the Universe, projected from the Self is not different from the Self.

b) ASTABAKRA SAMHITA:

ANTASTYAKTAKASAA YASYA

NIRDWANDWASYA NIRASHISAH

JADRUCCHAYAAGATO BHOGO

NA DUHKHAAYA NA TUSTAYE

(CH-3; V-14)

General Meaning:

The person who has given up worldly attachments from his mind;

The person who has gone beyond the experiences of pairs of opposites;

The person who is free from desires and cravings – To such a person, any experience coming as a matter of course, can never cause either pain or pleasure.

B) THE BIBLE:

Men are saying of me, 'God will not deliver him.' But you are a shield around me, O Lord; you bestow glory on me and lift up my head. To the Lord I cry aloud, and he answers me from His Holy Hill.

(The Psalm 3, 2-4)

C) FROM RAMANA MAHARSI:

- 1) However much one may explain, the fact will not become clear, till, ones, oneself attains SELF REALISATION, and wonders how he was blind to the Self evident and only existence, so long.
- 2) The mind turned inwards is the Self; turned outwards, it becomes the ego and all the world.

SECTION-3

CENTER NEWS

The functioning of the Ashrams at Rourkela, Bhawanipatna, Dharmagarh and Mohangiri in Odisha, India are going on with its usual earnest fervor and sincerity. The Annual Functions are slated for in the coming months. Members are requested to be in touch with the Ashrams to get details.

National Retreat Seminars were held in Bangaluru in Karnataka, India and Omkareswar, in Madhya Pradesh, India, organized by the Ahmedabad Center, Gujarat, India.

Details will be given in future issues.

OM TAT SAT OM

(That is the Absolute Truth)

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