

Newsletter (Sandesh) – April-May, 2014

RAMANA MAHARSI ON THE SELF

HRIDAYA KUHARA MADHYE

KEBALAM BRAHMAM MAATRAM

HYAHAMAHAMITI

SAAKHYAADAATMA RUPENA BHAATI

HRIDIVISAA MANASAA SWAM

CHINWATA MAJJATAA BAA

PAWANA CHALANA RODHAAD-

-AATMANISHTHO BHABATWAM

General Meaning: (On Pranayam and Self Realisation)

Inside the cavity of the Heart, Unconditional Brahmam shines as I am, I am, as the Inner Self. Either by seeking the SELF or by meditating on IT or by Breath Control, let the mind enter the Heart. Thus be firmly established in the Self and be Self Realised.

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 115.

Dear God like friends,

Pranams. Greetings. Guten Tag.

I am sure your Kriya Yoga practice is going on well. The Sun in the heaven, dutifully, and with joy, rises in the east, travels across the sky and sets in the west. Never it feels bored or tired and never it complains. It's duty is to give light, life, love and nutrition and knowledge to the Creation. It obeys God's command. Similarly, human beings should heed this lesson, be mindful of their Soul Sun in the Heart and fulfill their destiny on this earth in this life and in the other world after leaving the body.

The present, to some extent, is influenced by the past Karmas and largely by the actions of the present. The present actions, in all its Panorama, i.e. physical, verbal and mental, influences this life, and also the next life after leaving the body. The quality and quantity of this influence depends on the three Gunas, or the primary modifications of Nature or Prakriti.

It is the Gunas, which determine the conduct, character, actions and reactions of a person. It also determines the future life of a person. The Nature or Prakriti functions under the guidance and regulations of the Cosmic Law of God. This is outlined in the Bhagabat Gita. These three Gunas are Sattwa, Rajas and Tamas.

A person becomes free or independent of these Cosmic Gunas only when he attains Self Realization.

Krishna taught these things to Arjun in the fourteenth Chapter of the Bhagabat Gita. We covered up to verse fourteen of this Chapter in the previous issue of the Bhagabat Gita.

Now we continue.

RAJASI PRALAYAM GATWAA

KARMA SANNGISUJAAYAATEY

TATHAA PRALINAS TAMASI

MUDHAJYONISU JAAYATEY

(B.G. CH-14; V-15)

Verse Analysis:

RAJASI----- IN RAJAS GUNA

PRALAYAM----- DEATH

GATWAA-----HAVING MET WITH

KARMA SANNGISU----- AMONG THOSE ATTACHED TO ACTIONS

JAAYATEY----- TAKES BIRTH

TATHAA-----SIMILARLY

PRALINAH-----DYING

TAMASI----- IN TAMAS(DARKNESS)

MUDHYONISU----- IN THE WOMB OF THE FOOLISH

JAAYATEY----- IS BORN

General Meaning:

If death occurs when the person is in control of Raajasic qualities, he is born among those who are attached actions and restlessness.

If death overtakes a person when Tamas is dominant, the person is born in the wombs of deluded persons.

Explanatory Notes:

The dominant Guna determines the next birth after death, when a person has extreme Rajasic qualities in thoughts, speech and actions and during this phase his soul leaves the body, he will be reborn in a family with dominant Rajasic qualities, he will be a Rajasic person.

Similarly, a person with dominant Tamasic qualities, will be reborn after death, in a Tamasic family with Tamasic qualities. Such persons have no high or intellectual development. Ignorance, superstitions, lethargy, both mental and physical, and, negativeness, rule the life of such people.

KARMAHA SUKUTA SYAHOH

SAATWIKAM NIRMALAM PHALAM

RAJASASTU PHALAM DUKHAM

AGNYANAM TAMASAH PHALAM

(B.G. CH-14; V-16)

Verse Analysis:

KARMAHA-----OF ACTIONS

SUKUTASYA----- OF GOOD; POSITIVE

AHUH----- IS SAID

SAATWIKAM-----SATTWIK

NIRMALAM-----PURE; CLEAN

PHALAM----- THE FRUIT; THE RESULT

RAJASAH----- OF RAJAS

TU-----VERILY

PHALAM----- THE FRUIT

DUHKHAM----- PAIN AND SUFFERING

AGNYANAM----- IGNORANCE

TAMASAH----- OF INERTIA; DARKNESS

PHALAM----- FRUITS

General Meaning:

It is said that, the results of good actions is pure and clean, is Saatwik.

Verily the fruit of Rajas is pain and sufferings. The results of Tamasik quality is Ignorance and darkness.

Explanatory Notes:

In this verse Krishna is summarizing the total effect or results of the three Gunas.

It is said that the results of goodness in thought, speech and action is peace, calmness and transparent, and is known as Saatwik. The next higher evolution of this is Self Realization.

The result of Rajasic Guna is restless actions, impulsiveness, protects against Tamasic but brings pains and sufferings. It helps a person to evolve higher to Saattwik. There may not be harmony.

The results of Tamasic qualities is darkness, ignorance, lethargy and very negativeness. Instead of evolving to higher state, it may take a person in retrograde devolution to lower qualities of life forms.

SATTWAAT SAMJAAYATE GNYAANAM

RAJASO LOBHA EVA CH

PRAMAADA MOHOU TAMASO

BHABATO AGNYAANAM EVA CH

(B.G. CH-14; V-17)

Verse Analysis:

SATTWAAT----- FROM SATTWA

SAMJAAYATE-----RISES UP

GNYAANAM----- SPRITUAL KNOWLEDGE

RAJASAH----- FROM RAJAS QUALITY

LOBHAH----- GREED AND MISERLINESS

EVA----- EVEN

CH----- AND

PRAMAADA MOHOU----- FROM CARELESSNESS AND DELUSION

TAMASAH----- FROM TAMA QUALITY

BHABATAH----- IS BORN

AGNYAANAM----- IGNORANCE

EVA-----EVEN

CH----- AND

General Meaning:

From Saattwik quality originates spiritual knowledge. From Raajasik quality arise greed and miserliness. From Taamasik quality are born carelessness and mistaken ideas and wrong interpretations.

Explanatory Notes:

A Saattwik persons thought process and actions are oriented towards the Truth, Harmony and Yoga. He becomes motivated towards achieving perfection and Self Realization. He grows in wisdom.

A Raajasik person is ever busy in action and motivated by greed and sense pleasure and selfishness. In the positive side, he overcomes Tamas and is favourably situated to become Saattwik.

Tamasic Guna give rise to carelessness, delusions and inertia. It is borderline Guna between Human Kingdom and Animal Kingdom.

The role of the Guna is of vital importance in the transitions. It gives higher Karma and Sanskara to the human beings. Presence of Guru, tilts the balance of evolution favourably to higher Guna and absence of Guru may tilt the balance of evolution unfavourably.

URDHWAM GACCHANTI SATTWASTHAA

MADHYE TISTHANTI RAAJASAAH

JAGHANYA GUNA BRUTTISTHAA

ADHOGACCHANTI TAAMASAAH

(B.G. CH-14; V-18)

Verse Analysis:

URDHWAM----- UPWARDS

GACCHANTI----- PROCEED

SATTWASTHAAH----- ESTABLISHED IN SATTWA

MADHYE-----IN THE MIDDLE

TISTHANTI----- DWELL

RAAJASAAH----- THE RAAJSIKS

JAGHANYA----- THE WORST

GUNA-----GUNA

BRITTISTHAA----- ESTABLISHED IN ACTIVITIES

ADHAH----- DOWNWARDS

GACCHANTI----- PROCEED

TAAMASAAH----- THE TAAMASIKAS

General Meaning:

Upwards proceed the people, who are established in Sattwas. In the middle remain the Raajsiks. Abiding in the activities of the worst Gunas, the Taamasiks fall downwards.

Explanatory Notes:

The destiny of the people who die during the dominance of the Sattwa Guna is positive and divine. Subsequent births become more and more spiritual and they attain perfection or Self Realization.

The Raajasic people are work and action oriented. They have better chance of becoming Saattwik. However, if by chance, they become negative and cruel and fall in bad or evil company, they may revert back to Taamasik phase. The Raajasic people experience a mixture of some happiness, but more sufferings and pain.

Saattwik joy is spiritualized, encompassing Yoga. Their joy is clean and not much sufferings. Taamasik people remain perpetually in darkness, dullness and ignorance and mostly negative. The resultant progress of the Taamasik is retrograde.

NAANYAM GUNEBHYAH KARTAARAM

JADAA DRASTAANU PASYATI

GUNEBHYASCH PARAM VETTI

MAD BHAABAM SOADHI GACCHATI

Verse Analysis:

NA----- NOT
ANYAM----- OTHERS
GUNEBHYAH----- THAN THE GUNAS
KARTAARAM----- THE DOER
JADAA----- WHEN
DRASTAA----- THE SEER
ANUPASYATI----- BEHOLDS
GUNEBHYAH----- THAN THE GUNAS
CH----- AND
PARAM----- THE SUPREME
VETTI----- KNOWS; REALIZES
MAD BHAABAM----- MY BEING
SAH----- HE
ADHIGACCHATI----- ATTAINS TO

General Meaning:

Except the Gunas, there is no other doer, once the Seer perceives this, he realizes Him, who is greater than the Gunas and is Supreme, attains to My Being.

Explanatory Notes:

Nature or Prakriti is acting through the Gunas, is synonymous with it. All the events and happenings, actions, reactions and interactions in the Creation are the play of Prakriti or Nature. The mechanism of this is through the Gunas or the primordial basic qualities: Sattwa, Rajas, Tamas.

All happenings happen in Nature, through nature, by nature. Once the perceiver, perceives this, he goes beyond the bondage of nature and attains to the Supreme or the Master of Nature. Thus becomes Self Realized.

GUNAANE TAANTEETYA

TREENDEHI DEHASAMUDBHABAAN

JANMA MRUTYU JARAA DUHKHEIR

BIMUKTO AMRUT MASNUTEY

(B.G. CH-14; V-20)

Verse Analysis:

GUNAAN----- THE GUNAS

ETAAN-----THESE

ATITYA----- HAVING PASSED

TREEN----- THREE

DEHI----- THE EMBODIED

DEHASAMUDBHABAAN----- OUT OF WHICH THE BODY IS PROJECTED

JANMA MRUTYU-----BIRTH AND DEATH

JARAA DUHKHEIH----- DECAY AND PAIN AND SUFFERINGS

BIMUKTAH----- LIBERATED

AMRUTAM----- IMMORTALITY

ASNUTEY----- ACHIEVES

General Meaning:

This body is projected from the three Gunas. The embodied soul, having bypassed these three Gunas, is liberated from birth, death, decay and sufferings, and achieves immortality.

Explanatory Notes:

Most of the persons identify themselves and others with the body. The body is matter. As it goes with all matters, the body is limited and bound by time and space. Time is constantly eating away the matter i.e. the three bodies. Hence it is transient and subjected to temporary periods of pleasure and pain; joys and sorrows. It is not free.

Real freedom is, to be free from the bondage of Nature, which operates through the Gunas and time and space.

Enemy less State:

If one remembers this, meditates on this, gradually it will be revealed to him that, there is no agency, human or otherwise, that make things happen to us, Positive or Negative. The whole thing is play of Nature through the Gunas.

Once one realizes it, all barriers between God and His Devotee melt away.

There is God Realization.

This is the Enemy less State.

This is the NIRBAIR State of Sikhism.

This is the ARIHANTAANAM State of Jainism.

This is the NIRVANA State of Buddhism.

This is the MOKHYA State of Hinduism.

This is the SELF REALIZATION State of Yogis.

This is the CHRIST CONSCIOUSNESS of Christianity.

This is ONE IN ALL and ALL IN ONE.

It is our humble prayer that, please keep on practicing Kriya Yoga daily, sincerely, lovingly and this achievement is not far.

May God and Gurus Bless, Guide, Protect and Inspire you. Thus Enjoy Life. Lahiri Mahasaya says, 'Banat Banat Banjayi'. Slow and steady wins the race.

With Love and Best Wishes,

Paramahansa Atmananda ji

SECTION-2

INSPIRATIONS FROM THE IMMORTAL, INNER, INFINITY

A) YOGA VEDANTA:

1) THE UPANISADS:

- a) ASHARIRAM SHARIRESU
ANABASTHESU ABASTHITAM
MAHANTAM BIBHUMAATMAANAM
MATWAA DHEERO NA SHOCHATI
(KATHOPANISAD; 1-2-51-22)

General Meaning:

The All Pervading Soul Itself is bodiless, yet it abides in the body, which is destructible. Those, who realize this Immortal, Supreme, All Pervading, Inner Self, become free from sufferings and sorrows.

Explanatory Notes:

The body is constantly being subjected to ageing, decay, disease and death. These are the source of all sorrows and sufferings. The transient sense pleasures are in themselves causes of sorrows, once their time is finished. Yet the Inner Absolute Self, the Soul, is beyond time and space. It is Immortal, disease-less, sorrow-less, Sat Chit Aananda,

- b) AATMAANAM RATHINAM BIDDHI
SHAREERAM RATHAMEBATU
BUDDHIM TU SAARATHIM BIDDHI
MANAH PRAGRAHAMEBACH
(KATHOPANISAD; 1-3-57-3)

General Meaning:

Please remember that the embodied soul is compared to the master of the chariot. The body is compared to the chariot. The intellect is compared to the chariot driver. The mind is compared to the girdle and the reign.

c) INDRIYAANI HAYAANA AHUR
BISAYAANSTESU GOCHARAAN
AATMENDRIYA MANOJUKTAM
BHOKTETYAAHUR MANISINAH
(KATHOPANISAD; 1-3-58-4)

General Meaning:

The spiritually enlightened beings declare the sense organs as the horses yoked to the body chariot. The objects of the senses are declared as the roads or the paths. The embodied soul in association with the body, the senses and the mind is the experiencer (of pleasure or pain or happiness or unhappiness).

2) VIVEKCHUDAMONI (V-240):

AHEYAAM ANUPAADEYAM
MANOVAACHAAMA GOCHARAM
APRAMEYAM ANAADDYANTAM
BRAHMAM POORNAMAHAM MAHAH
(SHANKARAACHARYA)

General Meaning:

That, which cannot be excluded, the Best of all; Beyond the conception of the mind and speech, That, which cannot be defined, The Perfect ____ Know That as Thine Own Self.

3) ASTABAKRA SAMHITA:

a) AAPADAH SAMPADAH KAALAY
DAIVAA DEYVEYTI NISCHAYI
TRUPTAH SWASTHEY INDRIYO NITYAM
NA BANCCHATI NA SHOCHATI
(CH-11; V-3)

General Meaning:

Misfortune and good fortune come in their prescribed time, caused by the effects of past actions. The spiritual seeker having realized this, achieves control over the mind and the senses through daily practice of Kriya Yoga. He no more desires, no more grieves.

b) SUKHEY DUKHEY JANMA MRUTYU
DAIVA DEYVEYTI NISCHAI
SAADHYAADARSEY NIRAAAYAASAH
KURBANNAPI NA LIPYATEY
(CH-11; V-4)

General Meaning:

Happiness and unhappiness, birth and death, come in their prescribed time, caused by the effects of past actions. Having realized this, the wise spiritual seeker, does not think it necessary to struggle. Thus he becomes free from worry and anxiety. Though he is ever busy in action, is never bound by the actions.

c) ISHWARA SARBANIRMAATAA
NEHAANYA ITI NISCHAYII
ANTAR GALITA SARVAASHAH
SHAANTAH KWAAPI NA SAJJATEY
(CH-11; V-2)

General Meaning:

God is the innermost Self, the Creator of all, the only presence and there is nothing else and none else is present here. The wise spiritual seeker realizes this, becomes calm and peaceful. All his inner desires and conflicts come to an end. He is no more attached to anything.

B) THE HOLY BIBLE:

a) Inspiration through Hope:

May the God of hope fill you with all joy and peace in believing, so that by the Power of the Holy Spirit you may abound in hope.

(ROMANS; 15:13)

b) Inspiration and Strength:

Fear not, for I am with you; be not dismayed, for I am your God: I will strengthen you, I will help you, I will uphold you with my righteous right hand.

(ISAIAH; 41:10)

c) God's Promises:

Truly, Truly, I say to you, whoever believes has eternal life.

(JOHN; 6:47)

SECTION-3

CENTER NEWS

KRIYA YOGA CENTER, HAMBURG, GERMANY:

Yogacharya Olaf Wendelken Baba and the Kriya Yoga Team, Hamburg, organized successfully interesting and highly successful Kriya Yoga programs and weekend seminars, for first group Kriya and also for the higher Kriya groups. There were lectures, initiations, counseling classes and also demonstration and guided meditation classes.

There were special sessions for higher Kriya groups too.

There were special sessions in the new house of Olaf Baba and Wiebke Ma in the evergreen beautiful German countryside. This shows that discipline, efficiency, intellectual devotion, faith, high spirituality and, love and harmony, can co-exist and can work wonders. This is great for stress management too. Due to sincere Kriya Yoga practice, Kriyabans have, positiveness, independent and unbiased power of judgment and high intellectualism. This, combined with faith and love and practical spirituality make them great and special. There was Abhishekam Ceremony to ordain Susan Grot Ma to the Yogacharya status. Yogacharya Wolf Heymann Baba, Irene Ma, Arno Baba helped a lot in the program.

KRIYA YOGA CENTER, STOLZENAU, GERMANY:

Yogacharya Bernhard Lohman Baba and Claudia Ma organized an excellent Kriya Yoga cum Retreat Seminar Program in their Retreat Center at Ziegensbrink, Stolzenau area. In the sprawling six plus acre retreat property where the retreat seminar was held, delegates came from Holland, Austria and ofcourse from different parts of Germany.

Daily three delicious vegetarian meals were prepared by the Kriyabans. Ideal Sattwik food was served.

There were separate classes on the first group of Kriya Yoga and also higher Kriya Yoga groups. There were separate classes for Yogacharya conference too.

There was a separate Blessings Ceremony on the auspicious occasion of the Engagement Ceremony of Bernhard Baba and Claudia Ma. Many guests from both

sides added color and joy to the function. Blessings of God and Gurus were invoked and passed on.

KRIYA YOGA MOUNTAIN CENTER, BRAUNLAGE, GERMANY:

The mountain city of Braunlage, famous for winter sports and home of retreat centers in the Harz mountains, is a very beautiful holiday and vacation center in the heart of Germany countryside. Yogacharya Christa Ma organized a nice Kriya Yoga program with the help of Marion Ma.

There were lecture classes, guided meditation sessions, counseling sessions and much more. The mountain city boasts of nice shopping malls and many Kriyabans did go out for bargain shopping. But, more attractive was walking and trekking in the beautiful parks, lakes and forests of the National parks. Three Saattwik delicious meals daily streamed out of the endless store of the well stocked kitchen of the House Waldfrieden, the 3 Bismark ally. This is a famous landmark, nearest to the shopping mall, the church, the ice stadium, the seil balm and many other public places. Also, the center has a nice garden at the back with sundecks and outdoor louozes.

KRIYA YOGA CENTER, PFULLENDORF, UBERLINGEN, GERMANY:

Yogacharya Sabine Ma and Yogacharya Rolf Munder Baba organized a nice and popular Kriya Yoga program in the beautiful South German city of Pfullendorf. It is only half an hour drive from the famous lake Konstanz. Three to four countries border this large landlocked sea.

The Kriya Yoga program included lectures, initiations, group meditations and counseling classes. Sincere Kriyabans, practicing Kriya Yoga for two to three years and more were initiated into the second Kriya group of Kriya Yoga. It is nice to see Kriyabans enjoying peace and calmness, and, enjoying busy but stressfree life. Weekly group meditations are held in pre arranged places under the guidance of Yogacharyas Sabine Ma and Rolf Baba.

KRIYA YOGA CENTER, WELZIN, GERMANY:

Yogacharyas Wolf Baba and Irene Ma, organized a wonderful retreat seminar in their beautiful new home at Welzin, in the north part of North Germany. The house has nice location and nice view with fresh open air and nice spiritual atmosphere.

The location is only some minutes drive from the beautiful shores of the North Sea. Guruji, Paramhansa Atmanandaji was also present and blessed and guided the Kriya Yoga programs.

There were lectures, guided meditations and panel discussions. Many Kriyabans attended and co-operated actively. All appreciated it and expressed that they will be happy to be back for such excellent programs for times to come. It was a highly informative program with correlative discussions on selected parts of the Bible and the teachings of Kriya Yoga.

KRIYA YOGA DHYANA KENDRA, ROURKELA, ODISHA, INDIA:

Kriya Yoga Dhyana Kendra ,Rourkela is an international head quarter. Our regular activities are running properly. Mangal Aarati starts at 5.30 a.m. meditation at 6.30 a.m. followed by Chandi path, Gita path and Puranapurush path.

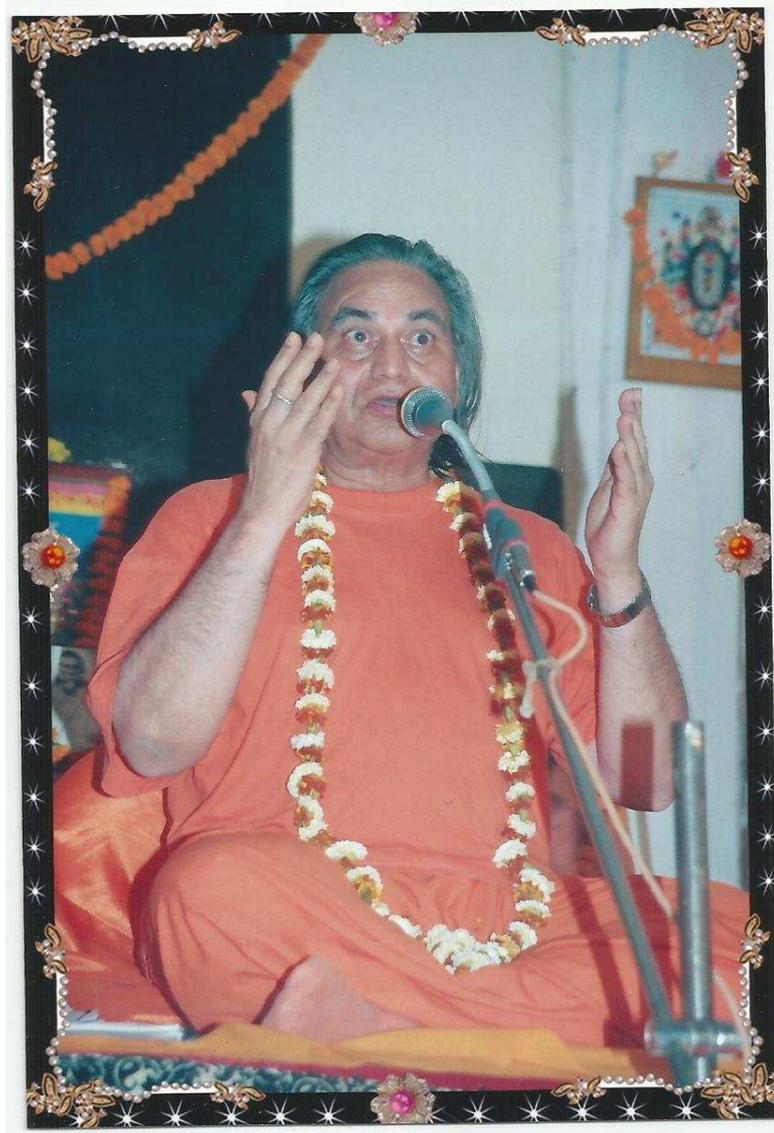
Our Param Pujya Gurudev Paramhansa Atmanandaji was physically present in the Ashram from 27th April, 2014 to 1st May, 2014 and from 9th May, 2014 to 16th May, 2014. Special meditation and prabachan classes were held under his direct supervision. Initiations were also given by Pujya Gurudev.

We observed the birthday of Swami Sri Yukteswar Giri on 10th May, 2014, in the august presence of Paramahansa Atmanandaji. Special Prayers, chantings and Guided Group Meditations were held to commemorate the occasion. Prabachans were given by some Yogacharyas and Pujya Guruji. There was also Prasad Sevanam. Many disciples attended the function.

There was a Prabachan program followed by Guided Group Meditation and Initiation on the 13th and 14th of May at Bamra Kriya Yoga Center.

The charitable clinic at the Ashram runs once in a week i.e. on Sundays. Free medical treatment (with free medicines) is proving very helpful to poor patients .

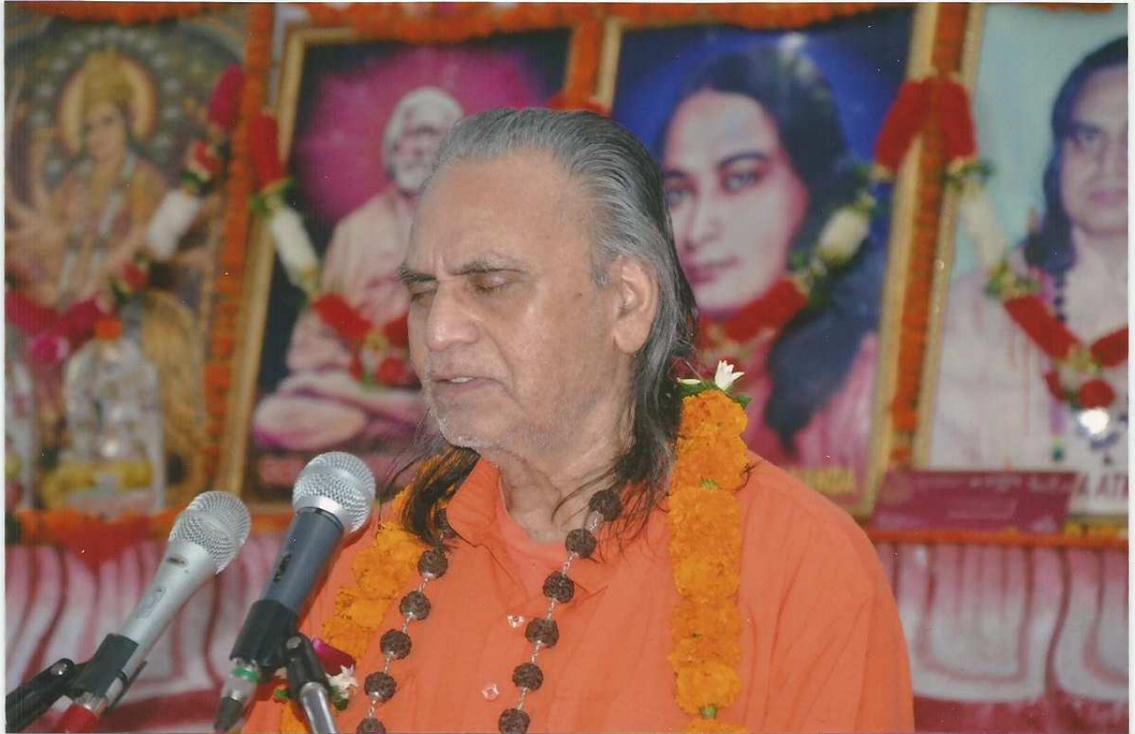
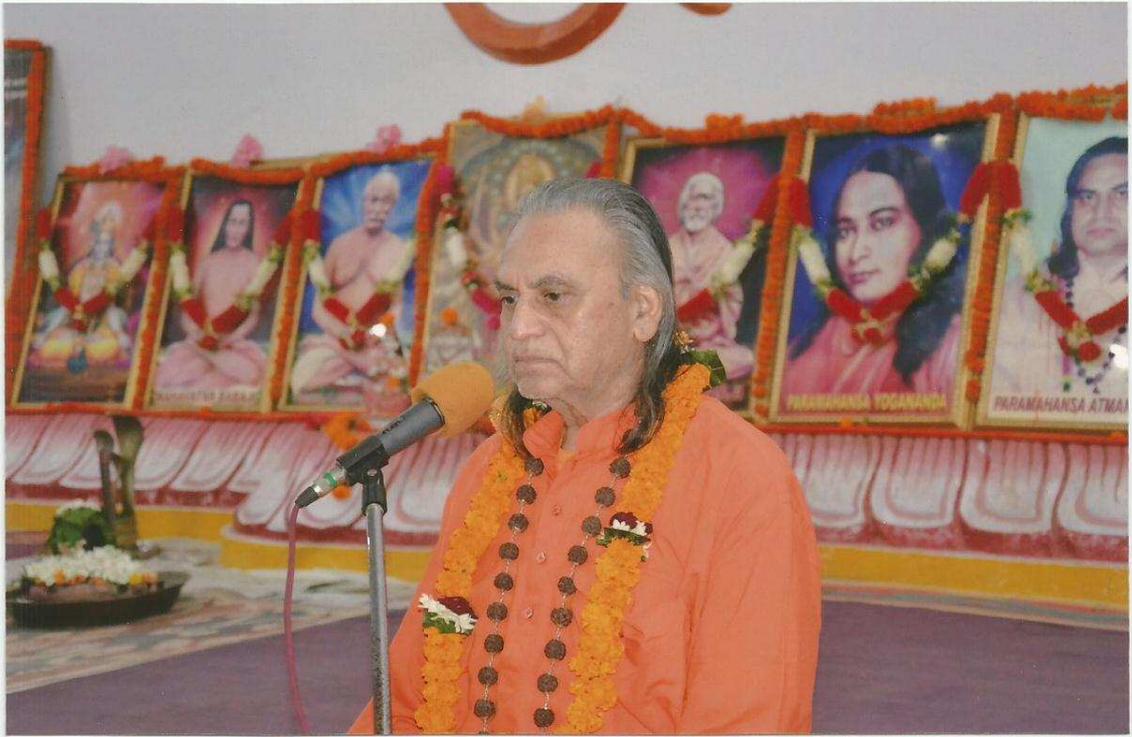
Our next program is Gurupurnima on 12th July. We request all our dear members for financial help for maintenance work of our Ashram, because it needs heavy maintenance.



KRIYA YOGA DHYANA KENDRA, BHAWANIPATNA, KALAHANDI, INDIA:

Daily morning and evening pujanam and meditation is going on in the newly constructed meditation hall. On 10th May, the birthday of Yukteswar ji was celebrated with special group meditation and pujanam.

Gurudev, Paramahansa Atmanandaji is scheduled to arrive at Bhawanipatna on 8th June, 2014 and will be there up to 15th June, 2014. Hence, all the Kriyabans are requested to join in the evening meditation in the Ashram from 9th June to 15th June and derive spiritual upliftment. Spiritual seekers can also take this opportunity of taking Kriya (initiation) with Gurudev's august presence.



AN APPEAL TO KRIYABANS:

NEVER FORGET OR IGNORE MAHAMUDRA

MAHAMUDRA:

The integral part of healthy, fit and balanced life and harvesting the cosmic energy through the Susumna Mahanadi.

Introduction:

Mahamudra is an integral part of Kriya Yoga. When the advancing Kriya Yogi gets the taste of the inner joy of deep meditation, he tends to sit in meditation for long periods. This can hamper blood circulation in the lower limbs, may also compress the nerves and jamming of the joints. These can damage the health of the lower limbs and can lead to disability (partial). Mahamudra can prevent all these. Also, you may be practicing the quick mahamudra of the first Kriya or the classical mahamudra of the second Kriya. Both are of tremendous physical, mental and spiritual benefits.

First Kriya Mahamudra:

It helps in banishing lethargy, sluggishness and makes the body and mind alert, flexible, calm and perceptible vital energy. One can feel it. The greatest obstacle to any practice is physical and mental lethargy. These are known as the Taamasi shakti or the power of dullness, idleness, lethargy and covering the Saattwik and awareness of the Soul or the Spirit.

Success and perfection depends on Practice. Mahamudra has the greatest role. In addition, Mahamudra dramatically improves the Energy level of all the system of the person. This is a single technique for immense, simultaneous physical mental and spiritual benefits.

More next time.

Mahamudra of Second Kriya:

Many Masters call it the Panacea of most diseases. It is a rare divine present, from God. No discussion or description can do full justice to the glory and greatness of this Mahamudra.

It contains many BANDHAS, MUDRAS, AASANAS, PRANAYAMS, PRATYANHAAR and much more. Success is sure, if practiced daily, correctly and sincerely.

Basic requirement is, learning Kriya Yoga techniques, personally from the Master or the Guru. Learning and practicing the first Kriya well and then the second Kriya.

More next time.

Paramhansa Atmanandaji

(SOUL JOY)

OM SHAANTHI, ON SHAANTHI, OM SHAANTHI.

OM



OM TAT SAT OM

(That is the Absolute Truth)

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769042, Orissa, India.**

Kriya Yog Sandesh was first published in May 2000. This monthly newsletter may be distributed by Kriyabans initiated by Paramahansa Atmanandaji and his authorized Yogacharya. To subscribe, unsubscribe or change your address, please contact: chandaditya@gmail.com

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