

Newsletter (Sandesh) – Oct-Nov, 2014

“OM PRAANA HE ESA JAH

SAEVA BHUTEYR BIBHAATI

VIJANAN VIDWAAN

BHABATEY NA ATIVAADI

AATMA KRIDA AATMA RATI

KRIYAABAAN ESA BRAHMA VIDAAM VARISTHAH”

(Mundaka Upanisad- Mundaka-3; section-1; verse-4)

General Meaning:

It is the Praana (Life Energy) only which is shining everywhere and in every being.

Having realizing IT, the wise seekers do not discuss or argue too much. Always engrossed with the Inner Self, sporting with the Inner Self, they attain the highest and the greatest Divine Knowledge.

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 118.

Dear Godlike friends,

Pranams. Loving Greetings. Namaste. Guten Tag.

May the Supreme Teacher, through His incarnations in the Human Form and personalities, the Gurus, inspire us with His love, guidance and protection and remove obstacles from the path of our endeavors for Self Realization.

Self Realization is the source of all joys, light of knowledge and only then we can get the answers to all questions.

However, let us not be imprisoned by the snares of endless questions and answers. Intellectual, verbal and ritual procedures, cannot reveal the Truth, the SAT CHIT AANANDA, the ultimate ANSWER. Only sincere practice of Kriya Yoga can help us to realize the Truth, the ultimate answer. Only practice can make perfect.

Guidance by the Masters or the Gurus is necessary. This is more true in the spiritual seeking. Having a Guru is of the greatest help in overcoming the bondage of the ego. Ego, the sense of I, Me and Mine, is the only factor, which effectively cuts down the power of understanding of all beings and prevents the higher powers of the mind. As a result the person cannot go beyond the mind to the state of Meditation. Also God is described as One in all and All in One. The Ego confines the person to the One, individualistic, watertight, airtight compartment only. Hence the idea of One in All and All in One, cannot take root. So, the very process of having a Guru and following him sincerely in the right spirit, shatters the limiting and constricting wall of the ego. Only then one can meditate and realize the Truth, Here and Beyond, and, Beyond and Here. With this spirit, one should study the Bhagabat Gita and practice Kriya Yoga. Armed with this weapon, one can overcome all obstacles on the way to Self Realization.

Coming to the Eternal message of the Bhagabat Gita, we covered up to the verse three of the Chapter fifteen, in the previous issue of the Kriya Yoga Sandesh. In the subsequent verses, Krishna teaches about the eternal Creation, its complications and how to overcome it to realize the Truth. Only then all sufferings are gone and all questions are answered.

TATAH PADAM TAT PARIMARGITABYAM

JASMIN GATAA NA NIBARTTANTI BHUYAH

TAMEBA CHAADYAM PURUSAM PRAPADYE

JATAH PRABRUTTIH PRASRUTAA PURAANEE

(B.G. CH-15; V-4)

Verse Analysis:

TATAH-----THEN

PADAM-----GOAL

TAT-----THAT

PARIMARGITABYAM----- SHOULD BE SOUGHT FOR

JASMIN----- WHITHER

GATAAH----- GONE

NA----- NOT

NIBARTANTI----- RETURN

BHUYAH----- AGAIN

TAM----- IN THAT

EBA----- EVEN

CH----- AND

AADYAM----- PRIMEVAL;

PURUSAM----- BEING; PURUSA; PERSON

PRAPADYE----- I SEEK REFUGE

JATAH----- FROM WHICH

PRABRUTTIH----- ACTIVITY; ENERGY

PRASRUTAA----- PROJECTED FORTH

PURAAANI----- THE MOST ANCIENT

General Meaning:

Then, people, after attaining which, never comeback to the worldly life of relativity. One should search for shelter, in that Supreme Being, from whom has been projected this most ancient creative Energy.

Explanatory Notes:

This creation has been described as the most wonderful, inverted Aswatha tree, whose roots are above and branches, twigs, leaves, flowers and fruits are spreading below in all directions, infinitely.

This is the Creation or Maayaa, which exists because of the ignorance of the people, about the Self. To be free of this suffering producing Maayaa or the world of relativity, one should sincerely seek onto that supreme shelter, the Supreme Being.

Self Realization is the key to the Supreme Knowledge, of the Supreme Self, God. Attaining this, one never is engulfed in the world of dualities or Maayaa again.

NIRMAAN MOHAA JITA SANGA DOSAA

ADHYAATMA NITYAA BINI BRUTTA KAA MAAH

DWANDWAIR BIMUKTAAH SUKHA DUKHKHA SANGAIR

GACHHANTIAMUDHAAH PADAMABYA YAM TAT

(B.G. CH-15; V-5)

Verse Analysis:

NIRMAAN MOHAAH-----FREE FROM EGOISM AND DELUSIONS

JITA SANGA DOSAAH-----CONQUEROR OF THE SINS OF ATTACHMENTS

ADHYAATMANITYAA-----ENGROSSED IN GOD CONSCIOUSNESS ONLY

BINI BRUTTA KAAMAAH-----ALL DESIRES AND CRAVINGS COMPLETELY ELIMINATED

DWANDWAIH-----FROM THE DUALITIES OF THE PAIRS OF OPPOSITES

BIMUKTAAH-----LIBERATED

SUKHA DUKHA SANGAIH-----SUCH AS HAPPINESS AND UNHAPPINESS

GACHHANTI-----ATTAIN; REACH

AMUDHAAH-----THE PERSON FREE FROM IGNORANCE

PADAM----- GOAL; DESTINATION

ABYAYAM----- ETERNAL

TAT----- THAT

General Meaning:

Being free from Egoism and Delusions, overcoming the sins of attachments and cravings, Engrossed constantly in the awareness of the Spiritual Self, all desires eliminated, liberated from the dualities of pairs of opposite experiences, like happiness and unhappiness, such un-deluded seekers attain That Eternal Goal.

Explanatory Notes:

In this verse, Krishna teaches about, how to attain realization of the Supreme Eternal Truth, God. This goal is the highest. This goal is the greatest. Realizing this Supreme Realization, the spiritual seekers never suffer, fall from that highest state. They remain permanently and eternally with God. They go beyond the dualities of nature and beyond all sufferings and stress. The qualification to reach this Supreme Goal is freedom from ego and attachments and desires and cravings. Also, they have to be watchful about the delusions caused by Maayaa or Relativity of Creation or Mother Nature.

NA TAD BHAASAYATEY SURJYO

NA SHASHAANKO NA PAABAKAH

JAD GATWAA NA NIBARTANTEY

TADDHAAMA PARAMAM MAMAH

(B.G. CH-15; V-6)

Verse Analysis:

NA----- NOT

TAT----- THAT

BHAASAYATEY-----ILLUMINES; SHINES

SURJYAH----- THE SUN

NA----- NOT

SHASHAANKA----- THE MOON

NA----- NOT

PAABAKAH----- THE FIRE

JAT (JAD) -----TO WHICH

GATWAA-----HAVING DEPARTED

NA----- NOT

NIBARTANTEY----- COME BACK

TAT----- THAT

DHAAM-----ABODE

PARAMAM----- SUPREME

MAMA----- MY

General Meaning:

The Sun cannot illumine It, nor the Moon, nor the Fire. To which having gone, they return no more. That is my Supreme Abode.

Explanatory Notes:

The Supreme Spirit, God, is the supreme light, more brilliant than the infinite numbers of Suns, Moons, Fires together. So they cannot illumine anymore the Supreme Being. Even they no more appear to be shining themselves. They fade, their brilliance fades away in the presence of That (TAT). Realizing this and having perceived It in their hearts, the spiritual seekers are no more influenced by Maayaa or the world of relativity. Their state is beyond description. That is my Supreme Abode.

Incidentally, this Supreme Abode is abiding also in the heart of all beings. To realize this, is the supreme goal of evolution and of all beings.

MAMAIWAAMSO JEEVA LOKEY

JEEVABHUTAH SANAATANAH

MANAH SASTHAANI INDRIYAANI

PRAKRUTISTHAANI KARSATI

(B.G. CH-15; V-7)

Verse Analysis:

MAMA-----MY
EBA----- EVEN
AMSAH----- PART
JEEVA LOKEY----- IN THE WORLD OF LIFE AND LIVING
JEEVA BHUTAN----- INCARNATED AS SOUL
SANAATANAH----- ETERNAL
MANAH SASTHAANI----- WITH MIND AS THE SIXTH
INDRIYANI----- THE SENSE ORGANS
PRAKRUTISTHAANI----- ABIDING IN PRAKRUTI (NATURE)
KARSATI----- PULLS TOWARDS ITSELF

General Meaning:

The soul in the being is a part of He only. It is a part of Me, incarnated as the soul. It attracts to itself, the five sense organs and the mind, the sixth organ, which are parts of Nature.

Explanatory Notes:

A part of God incarnates as the Soul in all Beings. God is described as Purusa (Supreme Spirit). Mother Nature is the womb on this field, which houses the mind and the five sense organs and body. The soul after incarnating into the domain of Mother Nature, draws to itself, the five sense organs and the mind as the sixth organ.

SHAREERAM JADABAAPNOTI

JACCHAAPY UTKRAAMATISHWARAH

GRUHEETWAITAA NI SAMJAATI

BAAYURGANDHAANI BAASHAYAAT

(B.G. CH-15; V-8)

Verse Analysis:

SHAREERAM-----THE BODY
JAT----- WHEN

ABAAPNOTI----- OBTAINS; ACQUIRES
 JAT----- WHEN
 CH----- AND
 API----- ALSO
 UTKRAAMATI----- DEPARTS
 ISWARA----- THE LORD
 GRUHITWAA----- ACCEPTING; TAKING
 ETAANI-----ALL THESE
 SAMJAATI-----GOES
 BAAYUH----- THE WIND
 GANDHAAN----- THE SCENTS
 IBA-----AS
 AASAYAAT-----FROM SOURCE (SEAT)

General Meaning:

When the lord of the body, the individual soul obtains or leaves the body, it draws the mind and sense organs and carries them away with it, just like the wind and carries forth the scents from its source (the flowers).

Explanatory Notes:

When the individual soul (Jeevatmaa) at the death, leaves the body, it draws out and carries away with it the subtle five sense organs and the mind, the sixth organ.

It is just like the wind carries away the scents from their sources (from flowers etc.) to different places. Similarly when the departed soul enters a new body, it occupies it with these five sense organs and the mind.

Dear friends, may this knowledge help you to have better control on your life and life style for greater happiness and better quality life. It is you, the spirit, the soul which counts. Speaking from biological point of view, you and your experiences are predetermined by your own past actions and experiences. Each person carries forward the experiences of millions of prior incarnations or births. This determines the behavioral

patterns too. This applies to present life and future lives too. Take care of the present and the future will be modeled accordingly.

Please practice Kriya Yoga (the Super Yoga) daily, have better understanding of these and make your life more enjoyable and successful with stress eliminated.

With Love and Best Wishes,

Paramahansa Atmananda ji

SECTION-2

INSPIRATIONS FROM THE INNER, IMMORTAL, INFINITY

A) YOGA VEDANTA:

1) THE UPANISADS:

- a) “GNYAATWAA DEVAM SARBA PAASHAA PAHAANIH
KSHINEYH KLESHAI JANMA MRUTYU PRAHAANIH
TASYAAVI DHYAANAT TRUTIAM DEHABHEDEY
VISHWAISWARJYAM KEVAL APTAKAAMA”
(SHWETWASWATARA UPANISAD; V-11)

General Meaning:

By constantly remembering the Supreme Being, the devotee realizes the Self, his all bondages are shattered for ever. Because, ignorance, egoism, attachments, hatred and hostility and fear of death- these five sufferings get destroyed for ever. He no more becomes bound by time and space. When the body falls off at death, overcoming attractions of the seven heavens, overcoming Nature, he realizes the highest. All this desires, cravings, are banished for ever, because no more desires remains to be fulfilled. Because, he has realized the soul.

- b) “KSHYARAM PRADHAANAM RUTAAKHYARAM HARAH

KHYARAATMAANAA BISHATEY DEVA EKAH
TASYAABHIDHYAANAAD YOJANAAT TATTWA BHAABAAD
BHUYAS CHAANTEY VISHWA MAAYAANI BRUTTIH”
(SHWETAASWAATAROPNISAD; V-10)

General Meaning:

Nature is destructible and ever-changing and transient. This is matter and material life. But the Inner Self, who is supposed to be the enjoyer is indestructible and eternal. On these two, the indestructible, inert Mother Nature and the indestructible, living, Pure Consciousness, rules the One and the only One Supreme Being. This Supreme Being is worthy of knowing and attaining. One should try to know and realize Him. Having come to this conclusion, the Seeker should meditate on Him constantly, should think of Him, with love and relaxed attitude. The Seeker realizes the Supreme and goes beyond the bondage of Maayaa or the world of Relativity.

2) ASTAAVAKRA SAMHITAA:-

- a) “SWAATANTRAYAAT SUKHAMAAPNOTI
SWAATANTRAYAATLLABHATEY PARAM
SWAATANTRAYAANNI BRUTTAM GACCHET
SWAATANTRAYAAT PARAMAM PADAM”
(Astaavakra Samhita; Ch-18; V-50)

General Meaning:-

Only through freedom (from dualities), one attains joy, through freedom (from relativity) one attains the highest, through freedom (from ignorance) one attains tranquility, through freedom (from sins), one attains the Supreme State.

- b) “BILASANTI MAHAA BHOGAIRBISHANTI GIRI GAUHARAAN
NIRASTA KALPANAA DHEERAA
ABADHAA MUKTA BUDHAYAH”
(Astaavakra Samhita; Ch-18; V-53)

General Meaning:-

The wise seeker, who is free from mental projections, unbound and unpreconditioned intellect, occasionally sports from the middle of enjoyments and sometimes retires into the mountain caves. He is same and unaffected and unimpressed under all and varying circumstances.

c) Astaavakra on Peace:

BRUTAIH PUTREH KALATRAISCHA

DOUHITRAISCHAAPI GOTRAJAIH

BIHASYA DHIKKRUTO YOGI

NA JAATI BIKRUTIM MANAAK

(Astaavakra Samhita; Ch-18; V-55)

General Meaning:

The Yogi (spiritual seeker) is never disturbed or perturbed even when insulted or ridiculed by his servants, wives, daughters, sons and other relations.

d) AKURBANNAPI SAM KHYOBHAAT

BYAGRAH SARVATRA MOODHADHEEH

KURBANNAPI TU KRUTYAANI

KUSALO HI NIRAAKULAH

(Astaavakra Samhita; Ch-18; V-58)

General Meaning:

The person with dull intellect is ever agitated with distractions, even if without doing anything. But the very intelligent and skillful person, is always unperturbed, even if busy doing all his duties.

3) PAATANJALI YOGA SUTRAS:-

SATTWA PURUSA YOGRATYANTAA SAMKIRNAYOH

PRATYAYAAVISE SAAD

BHOGAH PARARTHATWAAT

SWAARTHASAMJAMAAT PURUSAGNYAANAM

(Patanjali; Ch-3; V-36)

General Meaning:

The power and tendency of enjoyments comes from the failure of discrimination between the Soul (Atman) and SATTWA Guna of Nature. The Atman is free, independent, unconditioned, exists for its own sake. By practicing Samyama on the Atman and its independence, one obtains the knowledge of the Atman (Aatma Vidya).

B) THE HOLY BIBLE:

1) 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)

2) 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)

3) Inspiration through God's Promises:

TRULY, TRULY, I SAY TO YOU WHO EVER BELIEVES HAS ETERNAL LIFE.

(John; 6:47)

4) Inspiration because of God's love:

BELOVED, LET US LOVE ONE ANOTHER, FOR LOVE IS FROM GOD, AND WHO EVER LOVES HAS BEEN BORN OF GOD AND KNOWS GOD. ANY ONE WHO DOES NOT LOVE, DOES NOT KNOW GOD, BECAUSE GOD IS LOVE.

(1 John; 4:7-8)

C) From Ramana Maharsi:-

Question—How Mukti (Liberation) is attained?

Answer—ABIDANCE IN THE SELF ALONE RELEASES ONE FROM ALL BONDS. DISCRIMINATION BETWEEN THE REAL AND UNREAL LEADS TO NON ATTACHMENT. THE SEEKER SHOULD DISCARD THE SENSE OBJECTS AND AUTOMATICALLY WILL ABIDE IN HIS INNER SELF, WHICH IS HIS TRUE STATE AS A FLAME OF GNYAAN. THIS STATE IS KNOWN AS SAHAJA STHITI

SECTION-3

CENTER NEWS

KRIYA YOGA PROGRAMS IN THE FAR EAST:

Kriya Yoga Center, Jakarta, Indonesia

Baba Siva organized a nice Kriya Yoga program in Jakarta. There were Pravachans, guided meditations and classes on first and higher Kriyas. It was also an international Kriya Yoga program. Many delegates came from Singapore and other areas. Kumar Baba and family, Ramani Baba and family, Dixit Baba and family, helped a lot in making the program a great success.

KRIYA YOGA ACTIVITIES IN EUROPE:

Pujya Gurudev, Paramahansa Atmananda ji visited Europe from 7th October, 2014 till 24th October, 2014.

Kriya Yoga Center, Hamburg, Germany

Kriya Yoga programs were organized by Yogacharya Olaf Wendelken and his team. There were lectures, initiations, guided meditations and counseling sessions. Separate classes were held for first Kriya and higher Kriyas. There were enhanced awareness and motivation about the benefits of Kriya Yoga and Kriya Yoga practice.

Kriya Yoga Retreat Seminar in Braunlage:

A week long International retreat seminar was held in Braunlage, in the Harz Mountains. Braunlage is a beautiful mountain city with facilities for winter sports and is also a tourist and tourism Center. Yogacharya Olaf Baba, with the help of Yogacharya Christa Ma organized an excellent Kriya Yoga Program covering, all groups of higher Kriyas, lectures, guided meditations and counseling classes. Delegates from Austria and other parts also attended.

Delicious healthy vegetarian meals were served three times a day. Delegates also enjoyed plenty of Tea, Coffee and snacks. Many delegates also enjoyed trekking in the mountains, SEIL BAHN rides to and from the mountains.

The program was guided by Gurudev, Paramahansa Atmananda ji.

Kriya Yoga Center, Stolzenau:

Yogacharya Bernhard Lohman organized a nice Kriya Yoga Retreat Seminar and program, at his big farmhouse. There were delegates from Netherlands and other parts of Germany. There were initiations, guided meditations, discussions and counseling classes. Delicious vegetarian food was provided three times a day with snacks in between. There were healthy and fresh salads from the gardens of the Center. There were also practice of Karma Yoga Seva in the gardens of the Center. All participated joyfully and enjoyed the program.

KRIYA YOGA DHYANA KENDRA, ROURKELA, ODISHA, INDIA:

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

We observed Lahiri mahasaya's Birth day on 30th Sep. 2014. We worshipped god and gurus at the gate and in the meditation hall and did meditation in the morning . In the evening Arati started at 6.30 PM. Then Chandipath, Gita Path,Puranapurush Path. Prabachan were given by some Yogacharyas. These programmes were done during this occassion. We also arranged Prasads. Many disciples attended the function. Dr. Jena baba from Bhawanipatna and Dora baba from Bargad were also present.

We celebrated Our 31st Annual function on 8th and 9th Nov. 2014. We worshipped god and gurus at the gate and in the meditation hall and did meditation in the morning . Initiation given at 9.30a.m. and Gita Yagnyam at 9.00 a.m. There was an Yogacharya conference at 4.30 p.m. In the evening Arati started at 6.30 PM.. Guruji gave Swasti bachan and Prabachan programme started. Ray Pratap Nath baba gave a lecture about his experience with Kriya Yoga. Prabachan was given by Gurudev Paramhansa Atmananda ji. The Prabachan topic was, 'THE BEST UNION OF ALL TYPES OF YOGA AND RELIGION IS KRIYA YOGA'. On the second day of the function, we started morning meditation at 6.30 a.m. Annual General Body meeting started at 8.00 a.m. We discussed many subject to develop our activities. There was a Health check up camp which started at 10.00 a.m. Many specialist attended to patients in the camp. More than 100 patients checked their health. There was KriyaYoga Seminar at 3.00 p.m. Guruji explained all the techniques in detail. There was also question answer session. In the evening Arati started at 6.30 PM.. Gurudev gave swasti bachan in the beginning. R.Pandey baba of Delhi told his experiences with Kriya Yoga. Then Gurudev gave Prabachan. The Prabachan topic was 'Simultaneous Physical, Mental, Religious and Spiritual Benefits of Kriya Yoga. Benu Baba gave a vote of thanks. All volenteers helped for the success of the

Annual Function. Many disciples from all parts of India were present in the programme. The entire programme was guided by Pujya Gurudev.

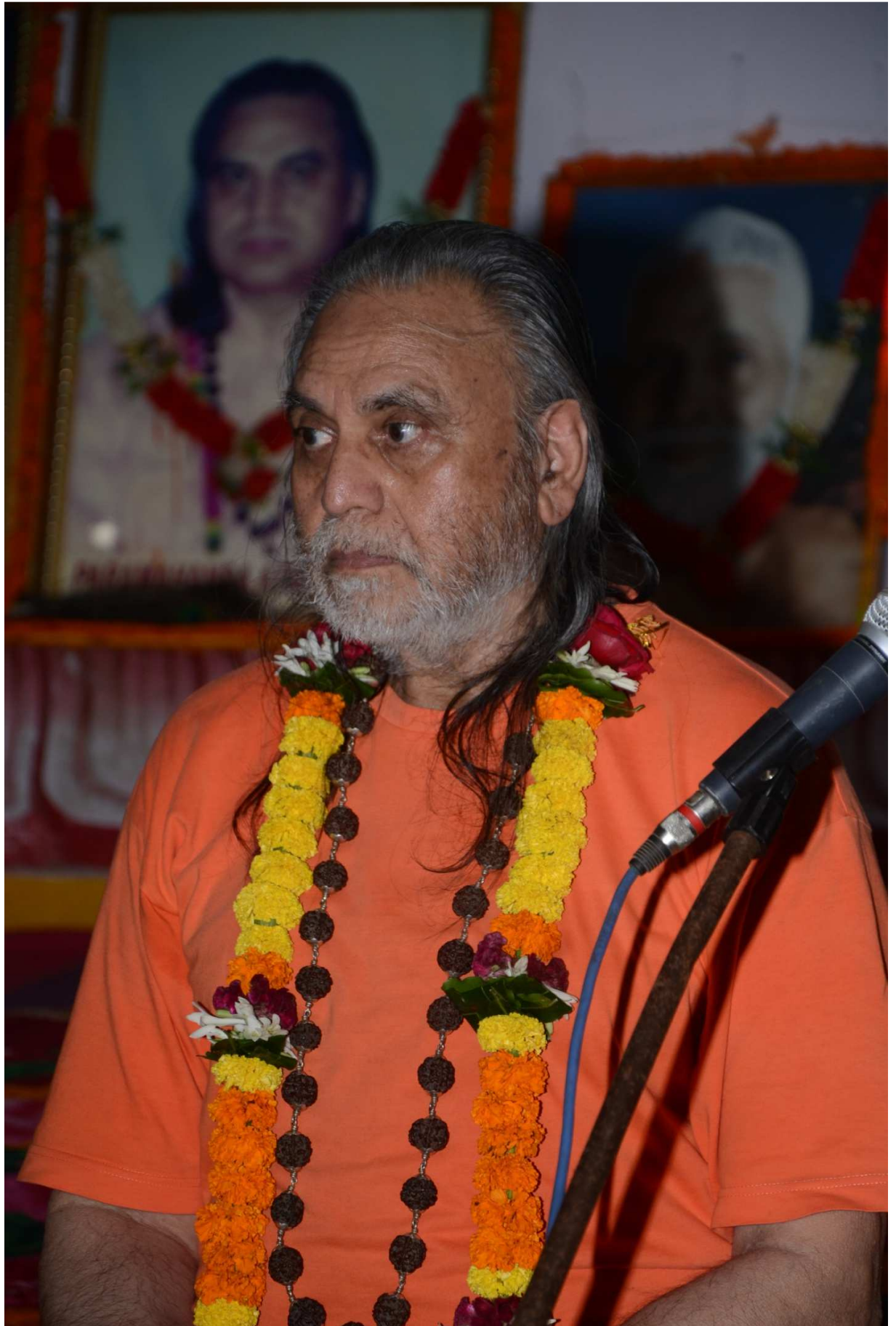






There is a charitable clinic running once in a week i.e. on Sundays. Free medical treatment (with free medicines) is proving very helpful to poor patients. We request all our dear members for financial help for maintenance work of our Ashram, because it needs heavy maintenance

KRIYA YOGA DHYANA KENDRA, BHAWANIPATNA, KALAHANDI, INDIA:







With the guidance and Blessings of Pujya Gurudev Paramahansa Atmanadaji the 28th Annual function of the Ashram was celebrated on 15th and 16th of November 2014.

On the first day in morning session there were Mangala Arati, Trishula Pujanam, Siva Pujanam, Guru Pujanam, meditation and Initiation Programs. There was also Chandi Yagyna conducted by the renowned priest Mangulu Mishra Baba and his colleagues.

In evening Pravachana was given by Gurudev Paramahansa Atmanandaji

On the second day there were Mangala Arati, Guided Meditation class, Kriyayoga seminar, General body meeting. In evening there was Pravachan by Gurudev.

A large numbers of delegates came from Delhi, Rourkela, Bhubaneswar, Balasore, Balangiri, Deobhog, Dharmagarh, Mohangiri, Belkhandi, Mathura and many other places. Pujari baba, Benu baba, Praharaj baba, Jena baba, Bikram baba from Rourkela, Chakravarty baba from Delhi, Aditya baba from Bhubaneswar attended the function and help a lot.

All the programs are managed efficiently by Umesh baba, Panchanan baba, Sunil baba, Rao baba, Nanda baba, Abhi baba, Dr. Jena baba, Prasuna Maa, Surama Maa, Anita Maa, Nanda Maa and many other kriyabans.

Healthy spiritual vegetarian meals were served three times a day for two days to all the participants. Devotional and spiritual music was provided by renowned musicians of Bhawanipatna and Rourkela. Artabhanjana Chand baba and his whole family took special care of Gurudev and helped a lot for the success of the function.

There are also many functions have been scheduled in various Ashrams and centers in Odisha (Dharmagarh, Mohangiri, Jaipatna, Jeypur) and Chhatisgarh(Deobhog) in the month of November and December 2014. The details of these programs will be published in next issue of Kriyayoga sandesh.

KRIYA YOGA SANDESH

SPECIAL SECTION

BE A FAN OF MAHAA MUDRAA SATSANG

(FOR YOUR OWN BENEFIT)

Practice Mahamudra and enjoy Health, Happiness, Fitness and Kundalini Awakening.

Mahamudra is one of the greatest Kriya Yoga Techniques. It is useful and good for the beginners, wise people, who realize what is very good for them, physically, mentally and spiritually. Practical spirituality and Mahamudra go hand in hand.

No Mahamudra, no fitness in real sense.

The following are the main grades of Mahamudra Techniques, as taught by the ancient Masters:

- 1) Quick Mahamudra or Sa-Koombhak Mahamudra.
- 2) Standard Mahamudra
- 3) Poorna Koombhak or Superfast Mahamudra

4) Classical Mahamudra

How it is done:

Details are to be learnt from the Initiating Yogacharya.

1) Quick Mahamudra:

It is practiced first to overcome lethargy and inertia, obstacles and dullness, of body and mind. It makes the person energetic and smart and, quickly activates the Susmna.

The formula is First Poorak—1,2,3.

Second Poorak—1,2,3.

Third Poorak—1,2,3.

One can do four or five cycles in one sitting easily.

This technique is more suitable for people aged forty years and below.

2) Standard Mahamudra:

Most lineages teach this. All initiated Kriyabans in the lineage of Masters Srikrishna, Babaji, Lahiri Mahasaya, Sri Yukteswar, Yogananda, Narayan Swami, Satyananda Swami and Paramahansa Atmananda ji know this.

It is also very good technique and has all the benefits of the other grades of Mahamudra. It is more suitable and convenient for persons forty years and above. Most Kriyabans know it and practice it.

3) Poorna Kumbhak or Superfast mahamudra:

This should be learnt personally from the Teacher and then practiced. This technique should be done by person, who are physically fit and can hold breath for thirty to forty seconds at a stretch and no more.

The formula is Poorak-Kumbhak Mahamudra and Rechak.

Recommended for persons forty years of age and below.

Total benefits are more and Kundalini Jaagaran is sooner.

4) Classical Mahamudra:

This is a highly developed and effective spiritual technique. This is usually taught and recommended for Kriyabans who have been initiated into the second group of Kriya Yoga.

It has many Yogasans, Bandhas, Mudras and Pranayam built into it. Hence it is very effective and quick in giving the beneficial results. This has to be learnt personally from the Master or the authorized Yogacharya.

All these grades of Mahamudra have physical, mental, intellectual and spiritual benefits. In the physical benefits, all the three bodies—Physical, Astral and Causal bodies are benefitted.

The cosmic connection through the Susumna are activated. In the physical body, all the internal organs, nerves, blood vessels, lymphatics, glands are exercised and energized. This helps in improving fitness, longevity, prevention of diseases

and lethargy and all types of weaknesses. As a result, stress is prevented and age related dementia is also prevented.

The benefits of Mahamudra are summarized in the ancient Yoga scriptures as follows:

SARVA ROGA UPASAMAM JATHARAAGNI BIBARDHANAM
BAPUSAA KAANTI MAMALAAM
JARAA MRUTYU VINAASANAM
BAANCHITAARTHAM PHALAM SAU KHYAM
INDRIYAANAM CH MAARANAM
ETAT UKTAANI SARBAANI
YOGAARUDHASYA YOGI NAH
BHABED BHYAASATO ABASYAM
NAATRA KAARJYAA VICHAARANAA
(SHIV SAMHITA)

General Meaning:

Mahamudra prevents most diseases and cures many. It improves the digestive fire and makes metabolism more efficient and healthy. It bestows excellent health and fitness and brings out the divine luster in the personality. It prevents premature old age, senility and premature death.

It brings success so that the person enjoys the joys of success.

It helps in controlling the mind, the senses and the negative qualities.

All these benefits and more are attained by practicing Mahamudra daily.

Definitely all these benefits come to the practitioner. There is no doubt in it.

LOVING MESSAGE FOR THE YOGACHARYAS (AUTHORIZED)

Dear divine friends, Pranams,

Hope you are doing fine, increasing your spiritual strength and power of understanding by your own sincere Kriya Yoga practice.

Yogacharyas are opinion makers, NOT opinion seekers. They learn and are motivated, inspired and blessed by the Gurus only.

One finds what one seeks. If one seeks positive and love and harmony, one gets positive and love and harmony. If one seeks negative, hatred and hostility, one gets the same.

As you think, so you become. This is known as keeping the window of the heart open. It is wise to work for love, harmony and positive knowledge. It is unwise to make war, hostility and disharmony (this is closing the window of the heart to God)

I pray to God and Gurus to Bless, Guide, Protect and Inspire you and remove your troubles.

OM TAT SAT OM
(God is the Only Truth)

TAT TWAM ASI
(That Thou Art)

With Love and Best Wishes,
Humbly,
Baba Atmananda ji

PRAYER FOR ADVANCEMENT IN YOGA
(FROM THE VEDAS)

OM BHADRAM KARNEYBHI
SRUNUYAAMA DEVAAN
BHADRAM PASYEMAAKHYA BHIRJAJATRAA
STHIRAIRANGEY STUSTUBAMSA STANUBHIH
VYASEMA DEBAHITAM JADAAYUIR

OM SHANTIH SHANTIH SHANTIH

General Meaning:

We love you dear God. We have faith in you. Please bless us that, whatever we hear through our ears, is positive and your glory only. Whatever we see through our eyes, is positive and your remembrance only. Please God, Bless us that with strong and healthy and fit limbs and body and mind, we perform good and positive actions as service to you only.

OM PEACE, PEACE, PEACE

TEACHINGS OF BHAGAVAN SRI RAMANA MAHARSHI

THE IMPORTANCE & ROLE OF GURU

The most superficial and elementary meaning of the word 'guru', is 'teacher', and the first acquirement of knowledge for man begins with his parents. As he evolves towards Perfection, the meaning and significance of the word 'teacher' also modifies, from literal to spiritual entirety, to mean the Self.

The guru-sishya(disciple) Parampara or tradition is most ancient, and may be found in most of the religions of the world, in some form or the other. But in the Hindu Sanatana Dharma, its significance is most profound, not confined merely to teacher-student relationship. As the student matures in

his spiritually evolutionary stature, the teacher who was ever the Self, assumes the role of the Guru to guide him to perfection or God-realization.

Who is a Guru?

The word Guru is a by-syllable Sanskrit word 'Gu' and 'Ru'. Gu stands for darkness, Avidhya or ignorance, and Ru for removal. It is relevant to quote the Guru Gita,

गुकारस्त्वन्धकारश्च रुकारस्तेज उच्यते ।

अज्ञानासकं ब्रह्म गुरुरेव न संशयः ॥

Gukaraschandakarascha rukarasteja uchyate

Ajnana grasakam brahma gurureva na samsayah

The meaning is:

The syllable 'gu' stands for darkness and 'ru' for light. There is no doubt that the Guru is the supreme knowledge that swallows the darkness of ignorance.

Irrevocably established in the Self, the Maharshi's replies to his devotees would be in that light always. He remains ever alert to seize the opportunity to emphasize the need and importance of the Guru, that Self-Realization is not possible without His grace.

"Without the grace of the Guru, Self-realization is not possible. What is this Guru? From the standpoint of knowledge, it is the supreme state of the Self, different from the ego. The ego is the individuality, and is not the lord of all. When it approaches the Lord with sincere devotion, He graciously assumes name and form and takes it on Himself. Therefore it is said that the Guru is none other than the Lord. He is the human embodiment of Divine Grace."

"In the case of some great souls, God reveals Himself as the Light of the Light from within."

"The Guru is not a person or a physical entity, he is none other than the Self, the Maharshi said. When a man prays to God to fulfill his desires, then a time comes when he does not pray for the fulfillment of any desire, but for God Himself. God then appears to him in some form or the other, human or otherwise, to guide him, as a Guru, in answer to his prayer. God,

Guru and Self are identical. A spiritual-minded man thinks that God is all-pervading and takes God for his Guru. Later, on his maturing in the spiritual path, God brings him in contact with his personal Guru and he recognizes him as all in all. Ultimately, by the grace of the Master, he is made to realize that his Self is the Reality and nothing else. Thus he finds that the Self is the Guru.”

“The Guru is both outer and inner. From outside he gives a push to the mind to turn inward while from inside he pulls it towards the Self and helps in quieting it. That is the grace of the Guru. There is no difference between God, Guru and Self.”

When asked how to control the restless mind and how long a guru is required, the Maharshi said,

“To a person of strong will and indefatigable faith in Guru’s teachings, the mind gets controlled automatically.”

He recommends *Pranayam* or breath control such as *Kriya Yoga* as a effective means of controlling the mind and aiding Self-enquiry, that leads to Self –Realization. Merely watching the breath, he says, also controls the mind, which in turn harmonizes the inhalation and exhalation resulting in stilling the mind. In his *Ramana Gita*, explaining the three paths he mentions:

हृदयकुहरमध्ये केवलं ब्रह्ममात्रं
दृश्यमहमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्वं चिन्वता मज्जता वा
पवनचलनरोधादात्मनिष्ठो भव त्वं ॥

“In the interior of the Heart-cave, Brahman alone shines as *Atman* with direct immediacy as ‘I’(aham), ‘I’(aham) . Enter into the Heart with questing mind or by diving deep within or through breath- control, and abide in the Self.”

Guru is necessary as long as there is the ‘*laghu*’ (Guru also denotes ‘heavy’ and laghu is ‘light’). Laghu is due to the wrong self-imposed limitation of the Self, that one is non-Self or *Anatma*. As long as you think you are

separate and that you are a body, so long is the outer master is also necessary and He will appear as if with with a body. When the wrong identification of yourself with the body ceases, the master will be found to be none other than the Self.

God on being worshipped, bestows steadiness in devotion which leads to surrender. To the devotee on surrendering, God showers His mercy by manifesting as the Guru, and blessing him with the inner realization, "God is your true inner Self (Atman). Till then self-effort or sadhana is necessary. Till the Self shines in its true state, '*sahaja sthithi*', effort continues to culminate in the state of '*Ananda*'.

When a questioner wanted to know the distinctive characteristics of a Sadguru, the Maharshi said: "The Guru is one who at all times abides in the profound He sees no difference between himself and others, and is free from the idea that he is the Enlightened one while others are in bondage of ignorance. His equanimity is never shaken and he remains unperturbed under all circumstances."

How is the Guru found? God who is immanent, in His grace takes pity on the loving devotee and manifests Himself according to the devotee's development. The devotee thinks that he is a person, a physical entity, and expects a relationship as between two physical bodies. But the Guru who is God or the Self incarnate, works from within, helps him to see his mistakes and guides him in the right path until he realizes the Self within.

What should the devotee do then? "He has only to act according to the words of his master who works both from the outside and inside as the Self." The great master observes that, "The *ego* is a very powerful elephant which cannot be brought under control by any creature less powerful than a lion, which, in this instance, is none other than the Guru, whose very looks make the elephant-like ego tremble and die. You will know in due course that your glory lies where you (the ego) cease to exist. In order to gain that state, you should surrender yourself. Then the master sees that you are in the right state to receive guidance and He guides you.

"So long as you seek Self-Realization, the Guru is necessary. Guru is the Self. Take Guru to be real Self, and yourself to be the individual self. The

disappearance of this sense of duality is the removal of ignorance. So long as duality persists in you, the Guru is necessary. Because you identify yourself with the body, you think that the Guru too is the body. Neither you nor the Guru is the body. You are the Self and so too is the Guru. This knowledge is gained by what you call Self-Realization. Guru is the formless Self that is within you.”

God, Grace and Guru are synonymous and are both eternal and immanent. Isn't the Self already within? Jnana (spiritual knowledge) is that silent understanding and not the verbal definitions that are usually given to it. Silence is the most potent form of work. However vast and emphatic the scriptures may be, they fail in their effect. Guru is quiet and peace prevails in all. His silence is vaster and more emphatic than all the scriptures put together.

The grace of the Guru is like an ocean. If he comes with a cup he will get only a cupful. It is no use complaining of the niggardliness of the ocean; the bigger the vessel the more he will be able to carry. It is entirely up to him.

How can one know whether a particular person is competent to be Guru? The Maharshi says, “By the peace of mind one feels in his presence and the respect he feels for him.”

It is sometimes asked how a Jivanmukta or Sadguru continues to guide disciples after death, when he has merged in the Absolute, the Self of all. The Self-realized master is already consciously one with the Absolute even while still embodied. If this is not incompatible with initiation and guidance while he wears a body, it is not afterwards. Death makes no difference to him, no change in his state. There is nothing more to be acquired, because he is that now; there is nothing to be lost as he has already surrendered the ego completely. The Guru is not in the physical form, hence contact remains even after his physical form is not there.

To a devotee who wanted to know whether a Guru is necessary for Realization, Bhagavan Sri Ramana Maharshi said, “Realization is the result of Guru's grace, more than teachings, lectures, meditation etc. The rest

are only secondary aids, the grace of Guru alone is the most important and direct aid for realization.

The Swetasvatara Upanishad says:

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।

तस्यैते कतिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

*yasya devey para bhaktih yatha devey tatha gurau
tasyaite kathita hyarthah prakashante mahatmanah*

“These truths, when taught, shine forth in that high-souled one who has supreme devotion to God, and an equal degree of devotion to his spiritual teacher, the Guru. “

Shankara says in paying his tributes to the Sadguru: “ No known comparison exists in the three worlds for a true Guru. If the philosophers’ stone be assumed to be true, it can only turn iron into gold, not into another philosophers’ stone. A Sadguru, on the other hand creates equality with himself in the disciple who surrenders to him, who is therefore, peerless, nay even transcendental.”

The Trinity is explained thus by Sri Ramana Maharshi:

ईश्वरो गुरुरात्मेऽति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्त देहाय दाक्षिणामूर्तये नमः ॥

*Isvaro gururatmeti murtibedavibhagine
vyomavad vyaptadehaya dhakshnamurtaye namah*

“God, the Father is Isvara

God the Holy Spirit is Atman

And God the Son represents the Guru.”

“Signifying, that God the formless Self manifests to His devotee in the form of a Guru (represented by Son of God) and reveals to him the immanence of Holy Spirit. God is the Spirit or the Self immanent everywhere i.e all-pervading as space, which must be realized within oneself. To such a manifestation as the Lord Sri Dakshinamurthi, may our prostrations be.”

Note: This article , compiled by Yogacharya Sri. K.H.Raman Baba at the behest of his Guru, is dedicated to Gurudev Swami Sri Sri Atmanandaji Maharaj.

ध्यानमूलं गुरुर्मूर्तिं पूजामूलं गुरुर्पदं
मन्त्रमूलं गुरुर्वाख्यं मोक्षमूलं गुरुः कृपा ।
न गुरोरधिकं तत्त्वं न गुरोरधिकं सत्यं
गुरु कृपाहि केवलं भगवत् कृपाहि केवलम् ॥
ॐ तत् सत् ॥

OM SHAANTHI, ON SHAANTHI, OM SHAANTHI.

OM



OM TAT SAT OM

(That is the Absolute Truth)

**© 2000 Swami Atmananda Paramahansa, Kriya Yog Dhyana Kendra, Rourkela
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***

**Note- The English website is cancelled. For communication please mail to
chandaditya@gmail.com**

Girnar Kriya YOGA Meditational Retreat.

Dear Divine Self's,

Pranams. We at Ahmedabad KriyaYoga Center are planning a Kriya Yoga Retreat At the Holy Girnar mountain in Gujarat from January 2-5th, 2015.

Kriyabans all across are most welcome to attend the Kriya Retreat. Here are the details-

2-01-2015 Friday early morning departure for Junagadh-Girnar by Taxi. Estimated time is 6-7 hrs.

3/01/2015 Saturday whole day Kriya Seminar and meditations.

4/01/2015 Sunday morning till afternoon Meditations and Holy temple visit in the evenings.

5/01/2015 Monday morning leave for Ahmedabad via Virpur-Holy Birth Place of Saint Jalaram bapa. Expected time to reach Ahmedabad is in the evening.

Those who have jobs can also choose to leave on Sunday Night.

The cost of Accommodation, food and travel would be approximately 4000 to 5000 Rs. per person.

Donations to Guruji for the Kriya Retreat is Rs 1000.

Those who are interested in attending the retreat can register with me at a down payment of Rs 2000 which would be non refundable if you cancel, because of advance taxi and room bookings.

My phone no is 9825070831.

Thank you for your co-operation. Pranams.

MUNJAL PATEL