



Newsletter (Sandesh) – Dec-Jan; 2013-14

INDRIYEBHYAH PARAA HYARTHAA

ARTHEBHYASCH PARAM MANAH

MANASASTU PARAA BUDDHI

BURDDHERAATMAA MAHAAN PARAH

(KATHOPANISAD; 1-3-64-1)

General Meaning:

Greater than sense organs are the objects of the senses. Mind is greater than the objects of the senses. Greater than the mind is the intellect. Greater than the intellect is the great soul, the Inner Self.

Blessed is the man that walketh not in counsel of the UnGodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful.

But his delight is in the Law of the Lord and in His Law doth he meditates day and night.

(THE HOLY BIBLE; The Psalms CH. 1)

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 113.

Dear God like friend,

Pranams, Namaste, Loving Greetings, Guten Tag.

We are sure you are all doing fine and enjoying life in all its Panorama, through both positive and negative experiences. Mother Nature, PARAA PRAKRUTI brings out the Creation as Brahmaa, maintains it as Visnu and dissolves it as Rudra Shiv. The main constituent parts of this mechanism are the three Gunas or Inherent Properties such as SATTWAH GUNA, RAJAH GUNA and TAMAH GUNA. These three entangle, entwine and bind the Indestructible Soul tightly in the Body. This is the reason, the unmanifest, ever free, timeless soul appears to be manifested and getting involved in the Creation. The Sprit, ever pure, appears to be involved in and with Matter, i.e. the body, mind, intellect and ego. This is the process by which the Time-less appears to be Time-bound. The Infinite appears to be Finite. The Universal appears to be Individual.

In the last issue of the Kriya Yoga Sandesh, we discussed up to the Verse Five of Chapter 14 of the Bhagabat Gita.

Now we continue from Verse Six of Chapter 14.

TATRA SATTWAM NIRMALATWAAT

PRAKAASAKAM ANAAMAYAM

SUKHA SANGENA BADHNAATI

GNYAANA SANGENA CH ANAGHA

(B.G. CH.14;V-6)

Verse Analysis:

TATRA-----	FROM THESE
SATTWAM-----	SATTWA GUNA
NIRMALATWAAT-----	FAULTLESSNESS
ANAAMAYAM-----	FREE FROM DEFECT

SUKHA SANGENA-----	DUE TO ATTACHMENT TO HAPPINESS
BADHNAATI-----	BINDS; IMPRISONS
GNYAANA SANGENA-----	DUE TO ATTACHMENT TO KNOWLEDGE
CH-----	AND
ANAGHA-----	O'SINLESS ONE

General Meaning:

From these, Sattwa is free from defects, is shining and free from negatives. It imprisons, by creating attachment to happiness and to knowledge, O'sinless one.

Explanatory Notes:

The Sattwa Guna, though nearer to Self-Realisation, is still based on egoism. There is attachment to joys and pleasure, which are based on good conduct; good selfless work; charity, actions of Public or Universal benefit. This causes bondage too, preventing Self-Realisation. However, because of its nearness to the spirit and purity and transparency, it provides better idea and appreciation of the Soul or the Spirit.

RAJAH RAAGAATMAKAM BIDDHI

TRUSNA SANGA SAMUDBHAHAM

TANNIBADHNAATI KAUNTEYA

KARMA SANGENA DEHINAM

(B.G. CH.6; V-7)

Verse Analysis:

RAJAH-----	RAJAH(RAAJASIK)
RAAGAATMAKAM-----	PASSION IN NATURE
BIDDHI-----	KNOWS THAT
TRUSNA SANGA SAMUDBHABAM-----	BIRTHPLACE OF DESIRE AND ATTACHMENT

TAT-----	THAT
NIBADHNAATI-----	BINDS
KAUNTEYA-----	O' SON OF KUNTI
KARMA SANGENA-----	BY ACTION ORIENTATION
DEHINAM-----	THE EMBODIED SOUL

General Meaning:

Rajah Guna is completely action oriented and the birthplace of desire and attachment. Please remember this. It tightly binds the embodied soul, O' Kaunteya, by attachment to action.

Explanatory Notes:

The inherent nature of Rajah Guna, orients the person to actions and activities. It is the birthplace of desires, cravings and attachment. It binds the embodied soul with actions (Karma) and results of Karma (Karma Phalam).

This Karma and Karma Phalam, pass on to the subsequent births and cause the cycle of birth, death, rebirth and so on.

All actions start with thoughts. Hence Spiritual Seekers are advised to watch their thoughts, control them, guide them, make them stilled and through meditation, realise the Soul and be Free.

TAMASTWAGNYAANAJAM BIDHI

MOHANAM SARBA DEHINAAM

PRAMAADAALASYA NIDRABHI

STANNI BADHNAATI BHAARATA

(B.G. CH.14; V-8)

Verse Analysis:

TAMAH-----	THE DARKNESS OF INERTIA
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TU-----	BUT
AGNYAANAJAM-----	BORN FROM IGNORANCE
BIDDHI-----	KNOW THAT
MOHANAM-----	MESMERISING
SARBA DEHINAM-----	ALL EMBODIED BEINGS
PRAMAAD-----	CARELESSNESS
AALASYA-----	LETHARGY
NIDRAABHIH-----	SLEEP
TAT-----	THAT
NIBADHBAATI-----	BINDS TIGHTLY
BHAARATA-----	O'DESCENDENT OF BHARAT

General Meaning:

O'Arjun, know that, Tamas originates in ignorance. It deludes all those persons, who identify themselves with the body. It binds the soul, with wrong techniques, carelessness, lethargy and addiction to sleep.

Explanatory Notes:

Ignorance of the spiritual and higher values of existence gives rise to Tamas. Under the effects of Tamas, people are body bound. People identifying themselves with the body (matter both gross and subtle) are influenced by it and fall victim to delusion, illusion and error. Idleness and addiction to too much sleep make them blind to Self-Realisation.

SATTWAM SUKHEY SANJAYATI

RAJAH KARMANI BHAARATA

GNYAANAMABRUTYA TU

TAMAH PRAMAADHEY SANJAYATYUTA

Verse Analysis:

SATTWAM-----	SATTWA GUNA
SUKHEY-----	TO PLEASURES AND HAPPINESS
SANJAYATI-----	ATTACHES; BINDS
RAJAH-----	RAJA GUNA
KARMANI-----	TO ACTIVITIES; ACTIONS
BHAARATA-----	O' DESCENDENT OF BHARAT
GNYAANAM-----	KNOWLEDGE
AABRUTYA-----	COVERING
TU-----	SURELY; VERILY
TAMAH-----	TAMA GUNA
PRAMAADHEY-----	TO CARELESSNESS
SANJAYATI-----	BINDS
UTA-----	BUT

General Meaning:

O' Arjun, Sattwa Guna causes bondage by causing addiction to pleasures and happiness. Raja Guna creates bondage by causing addiction to over activities. But Tama Guna creates bondage by covering the wisdom and causing habitual carelessness and delusion.

Explanatory Notes:

Here Krushna is speaking about the mechanisms by which the three Gunas cause bondages of the soul (spirit) to body and mind (matter).

When a person is evolved higher due to his spiritual practice of prior births, he recognises higher values of life. Tries to rise above Egoism. He identifies more with

other beings too. He derives joy out of doing good, higher studies, intellectual pursuits. Yet he is an Ego person.

The Rajasic person is more egoistic, selfish, overactive, physically and mentally, and, restless. His addiction is to physical enjoyments and actions.

The Tamasic person is lethargic, physically and mentally ignorant of higher values of life. He lacks alertness and sense of responsibility. Among Human Beings he is least evolved spiritually and intellectually.

RAJASTAMASCHAABHI BHUYA

SATTWAH BHABATI BHAARATA

RAJAH SATTWAM TAMASCHAIBA

TAMAH SATTWAM RAJASTATHAA

(B.G. CH.14; V-10)

Verse Breakup:

RAJAS TAMAS CHAA BHI BHUYA SATTWAM BHABATI BHAARATA

RAJAH SATTWAM TAMAS CHAI BA TAMAH SATTWAM RAJAS TATHAA

Verse Analysis:

RAJAH-----	RAJAS GUNA
TAMAH-----	TAMAS GUNA
CH-----	AND
ABHIBHUYA-----	HAVING SUPPRESSED(?)
SATTWAM-----	SATTWA GUNA
BHABATI-----	ARISES; COMES UP
BHAARATA-----	O' DESCENDENT OF BHARAT
RAJAH-----	RAJAS GUNA
SATTWAM-----	SATTWA GUNA

TAMAH-----	TAMAS GUNA
CH-----	AND
EBA-----	EVEN
TAMAH-----	TAMAS GUNA
SATTWAM-----	SATTWA GUNA
RAJAH-----	RAJAS GUNA
TATHAA-----	ALSO

General Meaning:

O' Bhaarata, overpowering Rajas and Tamas Guna, Sattwa Guna dominates.
Overpowering Sattwa Guna and Tamas Guna, Rajas Guna grows and dominates.
Similarly, overpowering Sattwa and Rajas Guna, Tamas Guna grows and dominates.

Explanatory Notes:

This is a very important verse, which gives us the technique of giving up the lower Gunas, bringing up the higher Guna and then going beyond the Gunas and realising the Self.

Here, remembering Ones Will Power and applying it to one's Sadhana and practising the selected work culture and code of conduct, one suppresses the undesired Guna, helps it to grow and dominate the work culture and life style.

But for this purpose a spiritual guide or Guru is necessary. The Guru can find the ideal Guna for a Seeker at a given period of time. He, then prescribes right techniques from time to time, watching the progress of the student or disciple.

Remembering ones Will Power and exercising it, one can start and progress in the prescribed spiritual practice. The Guru or Guide gives a boost to the Will Power from time to time.

It is worthwhile to remember the Rule of 5 W's and 6 P's for error free practice and progress.

Dear divine Godlike friends, success is given by the Supreme Spirit. It is true. But the seeker has to prove his willingness and co-operation in the process, by sincere and

regular practice for long time, according to the guidance of the Guru. It is also true that God is the Supreme Guru, but His Will works through the human Gurus.

Using one's will power, one should practice and progress till the Goal is achieved. Life is short, obstacles are many. Diligently and carefully, by the guidance of the Guru, Guide, one should practice, practice and practice, remembering the Kriya Yoga Rule of 5 W's and 6 P's.

MAY GOD GURUS, BLESS, GUIDE, PROTECT AND INSPIRE YOU.

IF YOU LOVE LIFE, LIFE WILL GIVE YOU LOVE. BUT THE LOVE SHOULD BE IN KAAVA, MANO, VAKYA AND SPIRIT.

Wishing you very happy, healthy, fortunate New Year, 2014.

With much love and humbleness,

Paramahansa Atmanandaji

SECTION-2

BLESSINGS FROM THE INNER, IMMORTAL, INFINITE LOVE

A) YOG VEDANT

1) THE UPANISADS:

- a) MAHATAH PARAMBYAKTAM BYAKTAAT PURUSA PARAH
PURUSANN PARAM KIMCHIT SAA KAASTHAASAA PARAA GATIH
(KATHOPANISAD; 1-3-65-11)

General Meaning:

Greater than the Individual Soul, is the Unmanifest (Paraa Prakruti – mother Nature). Greater than the Mother Nature (AVYAKTA) is the Supreme Soul, Purusa. There is nothing greater than the Purusa or the Supreme Soul. He is the greatest support and liberator.

2) ASTABAKRA SAMHITA:

a) ON PEACE:

JASYA BODHODAYE TAABAT
SWAPNABAT BHABATI BHRAMAH
TASMAI SUKHAIKARUPAAYA
NAMAH SHAANTAAYA TEJASEY
(CH 18; V-1)

General Meaning:

We bow to THAT, which is Bliss by its own nature, calmness and illumination. When its knowledge starts rising, all delusions become unreal like a dream.

b) SPECIAL INSTRUCTION:

AACHAKHVA SRUNU BAA TAATA
NAANAA SHASTRAA NYANEKASAH
TATHAAPI NA TABA SWAAASTHYAM
SARBA BISMARANAADRUTEY
(CH-14; V-1)

General Meaning:

O' my father, you often discuss about various scriptures. You can also frequently listen to them. But, you can never be established in the SOUL until and unless you forget all.

Explanatory Notes:

The whole creation and every being is conditioned. So, there is no realisation of the SOUL, the Absolute Truth. One has to achieve complete deconditioning to realise the SOUL.

B) TEACHINGS OF RAMANA MAHARSI:

a) Q – What is the most important and best method of mind control?

Ans(RM) – Breath control is the Best method of Mind Control.

b) Q – How to control Breath?

Ans(RM) – Breath can be controlled either by Absolute retention (Kebala Kumbhak) or by regulation of Breathing (Pranayam).

c) Q – What is the Absolute retention of Breath?

Ans(RM) – It is making the vital air stay firmly in the heart, even without exhalation and inhalation. This is achieved through meditation on the vital principle etc.

d) Q – What is regulation of Breath?

Ans(RM) – It is making the vital air stay firmly in the heart, through exhalation, inhalation and retention, according to the Instructions given in the Yoga Texts.

C)

TEACHINGS OF JAMAACHARYA:

- a) ABIDYAAYAAMNTAREY BARTAMAANAHAH
SWAYAM DHEERAHAH PANDITAM MANYA MAANAHAH
DANDRAMYA MAANAHAH PARIYANTI MOODHAA
ANDHENAIBA NEEYA MAANAA JATHAA ANDHAAH
(KATHOPANISAD; 1-2-34-5)

General Meaning:

Ignorant people remain in the darkness of ignorance, yet think themselves to be, calm, wise and learned and entertaining insincere and complicated mind. Conduct themselves like blind people, guided by the blind.

- b) EKO BASEE SARBA BHUTAANTA RAATMAA
EKAM ROOPAM BAHUDHAA JAH KAROTI
TAM AATMASTHAM JE ANUPASHYANTI DHEERA –
STESAAM SUKHAM SHAASHWATAM NETARESAAM
(KATHOPANISAD; 2-2-98-12)

General Meaning:

That Supreme alone and is one only. He is the controller and provider of all. He is the Inner Self of all beings. He, creates infinite number of forms (beings) from His Oneness only. Those spiritual seekers who perceive Him in their own hearts, really enjoy Eternal Bliss. None else can enjoy That Bliss.

D) FROM THE BIBLE:

- a) And he shall be like a tree planted by the rivers of the waters, that bringeth forth his fruit in his season, his leaf also shall not wither and what so ever he doeth shall prosper.
- b) The ungodly are not so, but are like chaff which the wind drives away.
- c) Therefore the ungodly shall not stand in judgement, nor sinners in the congregation of the righteous.
- d) For the Lord Knoweth the way of the righteous; but the way of the Ungodly shall perish.

(The Psalms CH. 1)

SECTION-3

CENTER NEWS

A) KRIYA YOGA DHYANA KENDRA; ROURKELA; INDIA:

This international headquarter is growing from strength to strength. It is the source of inspiration and spirituality to ever increasing number of sincere seekers of younger generations too.

Sri Yukteswar's birthday was celebrated on May 10th. Lahiri Masaya's birthday on September, 30th. Lord Krishna's birthday was celebrated on the Janmastami day. Lord Shiv's eternal meditation was celebrated on Shiv Ratri. Special loving meditations were offered on Christmas and New Years day.

Paramahansa Yogananda's birthday was celebrated on the 5th of January, 2014. Incidentally January 5th is also the foundation day of the charitable medical clinic of the Ashram.

A National Kriya Yoga Seminar and Yogacharya conference was held during the Annual Function on November 30th and December 1st, 2013. Free medical camp and Bhagabat Gita Jagnyam was also performed and celebrated during the same period. Delegates from many parts on India (Bharat Varsa) attended. There were public lectures, initiations, counseling classes were held. Special classes on higher techniques were held too.

Two new Yogacharyas were also ordained.

Due to increasing number of devotees the center needs more space and other facilities. Generous donations from divine donors are solicited for this noble purpose.

B) KRIYA YOGA DHYANA KENDRA; KALAHANDI; INDIA:

This vital spiritual Center is in the city of Bhawanipatna, District Kalahandi in the ancient south eastern state of Odisha, India. People are relatively more religious and spiritual, with great sincerity and enthusiasm.

All the major religious and spiritual occasions are celebrated. A highly devoted team of Kriyabans, manage and maintain the Ashram. The Ashram has shifted to its newly completed Grand Meditation Hall. This new big Hall was constructed in the premises of the Ashram with generous help from sincere Kriyabans of India, Europe, America, Indonesia, Malaysia and Singapore.

C) KRIYA YOGA KENDRA; DHARAMGARH; INDIA

Highly religious and spiritual people of the urban interior of Kalahandi maintain and run this Ashram. This is situated in the ancient city of Dharangarh in Kalahandi, Odisha, India. It is surrounded by well developed villages, inhabited by highly educated and cultured, intellectual people.

Dharam garh is a border city in between two states of India, Odisha and Chhatisgarh. So, it helps people of two states in Kriya Yoga Practice. Also it is a source of inspiration to another sister Kriya Yoga Ashram in Deobhog city in South Chhatisgarh.

D) KRIYA YOGA ACADEMY; MOHANGIRI; KALAHANDI; INDIA:

People in the enlightened village of Mohangiri practise simple living and high thinking. This group of villages are surrounded by mountains and jungles. Away from the busy town center, on the river bank, is situated the Kriya Yoga Ashram, known as Kriya Yoga Academy.

It is managed and maintained by the local people and is a source of inspiration to people of four districts of South West Odisha.

These sincere and dedicated Kriyabans keep the illuminating light of Kriya Yoga, bright and shining.

E) KRIYA YOGA CENTER; GUJARAT; AHMEDABAD:

Gujarat Kriya Yoga Center is doing excellent work in both individual practice, group practice and organising National Kriya Yoga Seminars.

There are weekly Kriya Yoga Meditation classes for both first and higher Kriya Techniques. Many members are doing higher techniques.

National Kriya Yoga Seminar was held in Ujjain and OmKareswar on the banks of River Khipra and river Narmada. More than twenty members attended. Three main vegetarian meals were provided daily for three days.

Ujjain, in the heart of India, is one of the most ancient cities, more than ten thousand years old. It is one of the major headquarter of vedic Shiv religion and Yoga. It spans the four Yugas in its rare and remarkable existence. It maintains its continuity from Satya Yuga to Treta to Dwaapar to Kaliyuga. It is as ancient as Kashi, Venaras, if not older.

F) KRIYA YOGA CENTERS, BANGALURU:

It is one of the most active and vital Kriya Yoga Center in South India. There are two Centers in greater Bangaluru area, one in the Binayak Nagar area and the second in the IISC university area.

Regular initiations, group meditations and Pravachan classes are held every week. Both first Kriya and Second Kriya and higher Kriyas are practised.

G) KRIYA YOGA CENTER IN GREATER DELHI AREA:

There are three Kriya Yoga Centers working efficiently in Delhi area:

1. The main one is in Gurgaon, the silicon valley of North India.
2. The second is in Noida area.
3. The third is in Greater Noida area.

All of them are doing well and providing Kriya Yoga meditation practice facility to young and old generations.

All the Centers are headed and guided by experienced, learned, senior yogacharyas under the guidance of Pujya Gurudev Paramahansa Atmanandaji. Guruji visits every year atleast twice.

H) KRIYA YOGA MEDITATION CENTER; BHUBANESWAR; ODISHA; INDIA:

The Center, situated in the Chandrasekharapur area of New Bhubaneswar has been fully active since the last 12 years. Regular Kriya Yoga meditation classes for first Kriya as

well as for Higher Kriya are conducted here. The center also functions as a nodal point for all the Centers globally as well as locally. Special Yogasana and Pranayama classes are also held for young school going kids.

I) KRIYA YOGA CENTER; ATLANTA; USA:

Pujya Gurudev Paramahansa Atmanandaji was in Atlanta in Dec/Jan and group meditation and pravachan classes were held. Pujya Gurudev advised the Kriyabans to individually practice their Kriya techniques regularly and sincerely and be in constant touch with Gurudev for doubts and clarifications.

J) KRIYA YOGA CENTER; DETROIT; USA:

The Detroit Center is in the process of re-organisation and revitalisation. Pujya gurudeva has advised all kriyabans to practice Kriya regularly and sincerely and be in touch with Guruji for guidance and progress. Time and tide wait for none. TIME(KALA) is greatest devourer. One can watch the progress time in the mirror.

OM SHAANTHI, ON SHAANTHI, OM SHAANTHI.

OM



OM TAT SAT OM

(That is the Absolute Truth)

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