



Newsletter (Sandesh) – June-July, 2014

YADAA SARVEY PRAVIDDYANTEY

HRUDAYASYEHA GRANTHAYAH

ATMA MARTYO AMRUTO

BHABATYE TAAVADDYANUSHAASANAM

(Kathopanisad; Ch-2; balli-3; V-15)

General Meaning:

When the knots of the heart (me and mine) are untied, and the person becomes free from worldly attachments, the seeker becomes Immortal. This is the Summary of all the Spiritual Teachings.

(Lord Jama to Nachiketa)

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 116.

Dear Divine friends,

Pranams. Greetings. Guten Tag.

Hope you are doing fine and so also your friends and relatives. I am sure you are also enjoying your wealth's. There are many types of wealth in the material sense. First wealth is Janadhanam i.e. wealth of human resource which includes friends, relatives, in-laws, colleagues, servants, assistants, children, siblings etc. Second type of wealth is Pasudhanam i.e. pet animals i.e. dogs, cats, birds, reptiles, cattle, horses, pigs, donkey's etc. Third type of wealth are houses, landed property, farmlands, real estate, jewellery, motor cars, aeroplanes, boats, bank balance etc. The fourth type of wealth's are religious merits, charity, philanthropic activities etc. The fifth type of wealth is spiritual merits which includes spiritual practice, practical spirituality and self realization.

For a happy and total living one may look up to Krishna's teachings in the Bhagabat Gita. It tells us the less known aspects of life and living. Yet, knowledge of these, helps us to avoid the obstacles in progress to total living and Self Realization. Self Realization is the source of real never ending happiness, peace, prosperity and progress. What determines our destiny is the Karma, in the past lives and also in this life. Karma is a misunderstood concept. It means actions, past and present. Actions are of three types: physical, mental and verbal. Their effects are cumulative. They bring results without fail. This Karma is also known as Destiny, Daiva, Bhagya, Karma or Kapala Likhana or the invisible Kaarmic writings in the forehead or the brain. This Law of Karma is according to the Cosmic Law, of the Lord, God. This has been mentioned by Krishna in His teachings as explained in the Bhagabat Gita.

What Determines the Actions?

As actions determine the Destiny, by the Law of Karma Phala or Results of Actions; what determines the Actions? It is the Gunas, which are three in quality, known as the Saatwik or the highest, Raajasik or the medium and the Taamasik, the lowest. These are the three basic propensities or qualities of Karma or actions, which run the mechanisms of Creation. The presiding deity who manages and administers this law is Mother Nature, Paraa Prakruti, Brahmam, Paraa Shakti or Paraa Praanam. The Supreme Master is God, Paramaatmaa. The individual soul, Jeevaatma is considered as Brahmam. To realize it absolutely is Self Realization.

These have been described by Krushna in the fourteenth chapter of the Bhagabat Gita. We had covered up to verse twenty of the fourteenth chapter. Now we continue. In the following verse, Krushna describes the Master who has these Gunas under control and has gone beyond them to Self Realization.

Arjuna is asking:

KAIR LINGAISTRIN GUNAN ETAN

ATITO BHABATI PRABHO

KIMAA CHAARAH KATHAM CHAITAAMS

TRIN GUNAAN ATI BARTATEY

(B.G. CH. 14; V-21)

Verse Analysis:

KAIH-----BY WHAT

LINGAIH----- BY MARKINGS

TRIN----- THREE

GUNAAN-----GUNAS

ETAN-----THESE

ATITAH-----GONE BEYOND

BHABATI-----BECOMES

PRABHO-----O LORD

KIMAACHAARAH----- WHAT CONDUCT

KATHAM----- HOW

CH----- AND

ETAAN----- THESE

TRIN-----THREE

GUNAN-----GUNAS

ATIBARTATEY----- GOES BEYOND

General Meaning:

Arjun is asking, O lord, what are the markings of person who has gone beyond the three Gunas? What is his conduct? How does such a person goes beyond the Gunas?

Explanatory Notes:

Arjun is interested to know about the signs of rising above the Gunas, in a person; and how such a person conducts himself. He is requesting Krushna, humbly with sincerity, to know and understand. Such qualities of the heart and head are required in a person who really wishes to achieve the ultimate success of Self Realization and who is keen to work for it. Here is a genuine desire to go beyond all sorrow and sufferings.

The Blessed Lord says:

PRAKAASHAM CH PRABRUTTAM CH

MOHAMEVA CH PAANDABA

NA DWESTI SAMPRABRUTTANI

NA NIBRUTTANI KAANGKHYATI

(B.G. CH.22; V-14)

Verse Analysis:

PRAKAASHAM-----LIGHT; ILLUMINATION

CH----- AND

PRABRUTTAM----- ACTIVITIES

CH----- AND

MOHAM----- DELUSION

EVA----- EVEN

CH----- AND

PAANDABA----- O PAANDABA

NA----- NOT

DWESTI----- HATES

SAMPBRUTTAANI----- GONE FORTH

NA----- NOT

NIBRUTTANI----- WHEN ABSENT

KAANGKHYATI----- CRAVES

General Meaning:

The Blessed Lord speaks:

Illuminations, Activities and Delusions, when present, O Paandav, he does not hate or longs for them when these are absent.

Explanatory Notes:

Krushna is instructing Arjun. O' descendent of Paandu, the spiritual seeker, when experiences Illumination (Saattwik Qualities), Activities (Raajsik Qualities), Delusions (Taamsik Qualities), neither hates them nor hankers for them.

The true seeker rises above the dualities of creation (Nature), which are born of the three basic Gunas on Qualities of Mother Nature. The Sattwa quality is experienced as Illumination, the Rajas is experienced as Activities and the Tamas is experienced as Delusions. The seeker is not bound or limited by them when these experiences come, he does not dislike or like them. When the experience is not there, he does not hanker for them.

UDAASEENA BADAASEENO GUNAIR

YO NA BICHAALYATEY

GUNAA BARTANTA ETYEBA

JO ABATISTHATI NENGATEY

(B.G. CH.14; V-23)

Verse Analysis:

UDAASEENBAT----- LIKE UNATTACHED (EMOTIONALLY)

AASEENAH----- SEATED; STABLE

GUNAIH----- BY THE GUNAS

YAH----- WHO

NA----- NOT

BICHAALYATEY----- AGITATED
GUNAABH----- THE GUNAS
BARTANTA-----OPERATE
ITI----- THUS
EBA-----EVEN
JAH-----WHO
ABATISTHATI----- IS CENTERED IN THE SELF
NA----- NOT
INGATEY----- SWERVES; MOVES

General Meaning:

That person who sits unconcerned, is not agitated by the Gunas, who has realized that only the Gunas operate, is established in the Self and Swerves not.

Explanatory Notes:

That person remains like a witness in all circumstances, is never influenced by the Gunas. His actions, speech, thoughts, reactions are never dictated by the Gunas. Under no circumstance, he is ever agitated, excited, depressed or angry or fearful. He realizes that, only the Gunas act on the Gunas and nothing else. Such a person remains stable in the oneness with the Supreme Self, whose essence is joy absolute, knowledge absolute and existence absolute. He is never deviated from that Absolute Supreme State.

SAMA DUHKHA SUKHAH SWASTHA

SAMA LOSTAASHMA KANCHANAH

TULYA PRIYAAPRIYO DHEERA

STULYA NINDAATMA SAMSTUTHI

(B.G. CH-14; V-24)

Verse Analysis:

SAMA----- EVEN MINDED; EQUANIMITY

DUHKHA----- IN PAIN

SUKHAH----- IN PLEASURE
SWASTHA----- ABIDING IN HIS SOUL
SAMA----- EVEN MINDED
LOSTA----- IN A CLOD OF EARTH
ASMA----- IN A PRECIOUS STONE
KAANCHANA----- IN GOLD
TULYA----- SAME; EVEN MINDED
PRIYA----- DEAR; LIKABLE
APRIYA----- DISLIKE; UNFRIENDLY
DHEERAH----- CALM; FIRM
TULYA----- SAME; BALANCED
NINDAA----- BLAME
AATMA-SAMSTUTIH----- SELF PRAISE

General Meaning:

Considering pleasure and pain as the same and in undisturbed mood, the spiritual master dwells in the self, constantly. To him, a clod of earth, a gemstone and gold, are alike. To him, the dear ones and the unfriendly one are the same. He is firm and calm and is the same, unruffled, in blame and Self Praise.

Explanatory Notes:

The person who is constantly, intensely aware of the Soul or the Immortal Inner Self, considers sorrow and happiness at the same level. He has no preferences or partiality. To him, a clod of earth, a piece of costly gemstone, and gold, mean the same. To an ordinary material person, gem stone and gold carry an unbelievably higher value than a clod of earth. But not so to the Self Realized person. To the spiritually enlightened person, there is no dear or hostile person or being. To him, friend or foe appear to be the same. He is equally even minded, when, people appreciate or praise him or, censure or blame him. He is equally unmoved in the face of bouquets or brickbats. Both are equal to him and cannot influence him in either situations.

MAANAAPAMAANAYO STULYA

STULYO MITRAARIPAKHYAYOH
SARBAARAMBHAPARITYAAGI
GUNAATEETAH SA UCHYATEY

(B.G. CH-14; V-25)

Verse Analysis:

MAAN----- IN HONOUR
APAMAANAYOH----- IN DISHONOUR
TULYAH----- THE SAME; BALANCED
TULYAH----- THE SAME; BALANCED
MITRA----- TO FRIENDS
ARI----- TO ENEMIES
PAKHYAYOH----- PARTY
SARBAARAMBHA----- ALL UNDERTAKINGS
PARITYAAGI----- ABANDONING
GUNAATITAH----- GONE BEYOND THE GUNAS
SAH----- HE
UCHYATEY----- IS SAID

General Meaning:

The spiritual master is the same in honor and dishonor. He is the same to friends and enemies. He has abandoned all undertakings. Such a person is described as the one, who has overcome the Gunas and has gone beyond them.

Explanatory Notes:

The person who is the same in praise and blame, is impartial and same to friends and foes, and who is free from egoism and doer-ship, even if he is busy and active, such a person is said to have crossed beyond the Gunas and their power of Maayaa or Delusions. As long as a person is egoistic, is not free from the idea of doer-ship. He has the idea of I, me, you, they and others. Such a person is easy victim of dualities of existence and nature. He is easy victim of the Gunas.

MAAM CH YOABYABHICHAARENA

BHAKTI YOGENA SEBATEY

SA GUNAAN SAMATEETAITAN

BRAHMABHUYAAYA KALPATEY

(B.G. CH.14; V-26)

Verse Analysis:

MAAM-----ME

CH----- AND

YAH----- WHO

ABYABHICHAARENA----- UNADULTERATED

BHAKTIYOGENA----- WITH LOVE AND SELF SURRENDER

SEBATEY-----SERVES; WORSHIPS

SAH----- HE

GUNAAN-----GUNAS

SAMATEETYA----- CROSSING BEYOND

ETAAN----- THESE

BRAHMABHUYAAYA----- BECOMING BRAHMAM

KALPATEY----- IS BEFITTED

General Meaning:

And that person, who serves Me with undivided Love and Self Surrender, easily crosses beyond the Gunas and becomes well qualified to become Brahman.

Explanatory Notes:

This is a very important, informative and enlightening verse. It clearly declares Lord Krishna, Yogeswar's view on Bhakti Yoga's supremacy in God Realization. But one should not mistake emotionalism as Bhaktiyoga. In Bhakti Yoga, there is unswerving and unadulterated love for God and total feeling of oneness with God to the total absence of egoism, idea of me and mine. This Bhakti Yoga is not influenced by

favorable or unfavorable circumstances. It is not surprising that such a person having become one with Brahman, has gone beyond the control of the Gunas.

BRAHMANO HI PRATISTHAAM

AMRUTASYAABYAYA SYA CH

SHAASHWATASYA CH DHARMASYA

SUKHASYAI KAANTIKASYA CH

(B.G. CH.14; V-27)

Verse Analysis:

BRAHMANAH----- OF BRAHMAN

HI----- INDEED

PRATISTHAA-----THE ABODE

AHAM----- I

AMRUTASYA-----THE IMMORTAL

ABYAYASYA-----THE IMMUTABLE

CH----- AND

SHASHWATASYA----- THE EVERLASTING

CH----- AND

DHARASYA----- DHARMA; SPIRITUALISED DUTIES

SUKHASYA----- OF JOY

EKANTI KASYA-----THE ABSOLUTE

CH----- AND

General Meaning:

Because I am the abode of Brahman, the Deathless, the Immutable, of the everlasting Dharma and of the Absolute Joy.

Explanatory Notes:

God is Eternal, Absolute, Blissful source and Abode of Brahman. Prakriti or Mother Nature, the source of the Gunas is born from God only. Hence, he who realizes God, goes beyond the Laws of the Gunas and their power.

'OM TAT SAT ITI SRIMAD BHAGABAD GITAASU UPANISATSU BRAHMA VIDYAYAAM YOGA SHAASTREY SHRI KRUSNAARJUNA SAMBAADEY GUNATRAYA BIBHAAGA YOGO NAAMA CHATURDASHO ADHYAAYAH.'

General Meaning:

Thus ends, in the Upanishad of the Auspicious Bhagabat Gita, in the science of the Eternal, in the Scripture of Yoga, in the dialogue between SRI KRUSNA and ARJUN, the fourteenth discourse entitled, "The Yoga of the three Gunas (The three Basic Moods).

Dear divine friends, we come to the end of the fourteenth chapter of the Glorious Bhagabad Gita. Here, in the form of the teachings of Krusna to Arjun, is described the source of the three Gunas, the three basic moods born of Mother Nature, which, creates and operates, the creation. These are the mechanisms and source of all actions, reactions, results, in the physical, mental, verbal aspects of every being. Those who study these sincerely, go beyond them, who dispense the Karma Phal or Law of Reward and Punishment or Destiny. This is how, operates Maayaa, the Law of Relativity projected by God's Leela or the Divine Sports. Only then, all Anger, Sufferings, Jealousy, Suspicions, Frustrations and Stress can be removed, when one realizes God.

In addition to the study, if one practices Kriya Yoga daily, sincerely, will enjoy accelerated progress, removal of obstacles and Blessings of God and Gurus.

May God and Gurus, Bless, Guide, Protect and Inspire you and remove your troubles.

May you Enjoy Love, Joy, Knowledge and Immortality. May you be a source of Light onto yourself and onto others too.

With Love and Humbleness,

Paramahansa Atmananda ji

SECTION-2

INSPIRATIONS FROM THE IMMORTAL, INNER, INFINITY

A) YOGA VEDANTA:

1) THE UPANISADS:

- a) “ANORANIYAN MAHATO MAHIYAAN
AATMAASYA JANTO NIHITO GUHAAYAAM
TAMAKRAPUH PASHYATI BEETA SHOKO
DHAATUH PRASAADAAN MAHIMAANMAATMANAH
(KATHOPNISHAD: Ch-1; Valli-2; V-20)

General Meaning:

Subtler than the subtlest atom, Greater than the Greatest, the Aatman abides in the heart of all living beings. That person, who has made himself free from desires and conditionings and has discarded sorrow, beholds the greatness of the soul within himself.

- b) “YATO VAACHO NIBARTANTEY
APRAAPYA MANASAA SAHA
AANANDAMETAZZEEBASYA
YAM GNYAATWA MUCHYATEY BUDHAH”
(Brahmopanishad)

General Meaning:

From which the speech returns back, without being able to approach It. Even the mind cannot approach or attain It. That is the super conscious joy of the individual being. Realizing it, the wise seeker attains liberation.

- c) “SATYENALABHYASTAPASAA HYESA AATMAA
SAMYAG GNYAANENA BRAHMACHARJYENA NITYAM
ANTASHARIREY JYOTIRMAYO HI SHUBHRO
YAM PASHYANTI JATAYAH KHINADOSAAH”

(MundakoPanishad; Mundak – 3; Khand – 1; V-5)

General Meaning:

Within the heart of every being is present constantly, the bright white effulgent illumination. Seeing this, the disciplined spiritual seeker becomes free from all sins. This is attainable by constantly disciplined yoga meditation, realization of the inner self, remembering It as the absolute truth.

Explanatory Note:

In the yoti (yoni) mudra of KriyaYog, the Kriyayogi or Kriyaban, perceives the glorious soul, shining like many suns put together, yet bright white, soothing, enchanting and calmness and peace personified. The successful kriyabans report that when they perceive this, they feel divinely calm and peaceful for the whole of twenty four hours at least and sometimes for many days.

2) ASTAAVAKRA SAMHITAA:-

- a) “CHINTAYAA JAAYATEY DUHKHAM
NAANYATHEYHETI NISCHAYI
TAYAA HEENAH SUKHI SHAANTAH
SARBATRA GALITA SPRUHAH”

(Astaavakra samhita; Ch-II; V-5)

General Meaning:-

Worry, anxiety and tension breed sufferings in this world and nothing else. Whoever remembers it realizes this, becomes free from it and enjoys happiness, peace and everywhere becomes free from desires.

Explanatory notes:-

This is the Kriya Yogic method of stress management and enjoying happy, healthy, harmonious life and prevention of psycho-somatic diseases.

- b) “NAAHAM DEHYO NA MEY DEYHO
BODHOAHAM ITI NISCHAYEE
KAIVALYAMIBA SAMPRAAPTO
NA SMARATYAKRUTAM KRUTAM”

(Astaavakra samhita; Ch-II; V-6)

General Meaning:-

I am neither the body, nor the body belongs to me. I am the pure Consciousness. He who is firm in his realization of this Truth, never lives in the past. He never thinks what he has achieved or not achieved, what he has done or not done. He enjoys practical spirituality of Absoluteness.

B) THE HOLY BIBLE:

- 1) “Beloved, let us love one another, for love is from God, and who ever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love.”
(1 John 4:7-8)
- 2) “Be strong and courageous. Do not fear or be in dread of them, for it is the LORD, your God who goes with you. He will not leave you or forsake you”
(Deuteronomy 31:6)

C) From Ramana Maharsi:-

Q:- If the ‘I’ is an illusion, who is it that casts off the illusion ?
Ramana Maharsi:- The ‘I’ casts off the illusion of the ‘I’ and yet remains the ‘I’. Such is the paradox of Self-Realization. The realized do not see any paradox in it. Consider the case of the worshipper. He approaches God and prays to be absorbed in Him. He then surrenders himself in faith and concentration. And what remains afterwards ? In the place of the original ‘I’, self surrender leaves a residuum of God in which the ‘I’ is lost. That is the highest form of devotion or surrender and the perk of detachment.

SECTION-3

CENTER NEWS

KRIYA YOGA DHYANA KENDRA, ROURKELA, ODISHA, INDIA:

Kriya Yoga Dhyana Kendra ,Rourkela's regular activities are going on properly. Mangal arati 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 16th June 2014 to 22nd June, 2014. Special meditation and prabachan classes were held under his direct supervision. There was a prabachan program followed by Gita Jagnyam, meditation and initiation on 18th and 19th June at Kustuna, Bamra, organized by Bamra Kriya Yoga Center..

Initiation was given by Gurudev.

Gurupurnima Day Celebration:



We observed Guru Purnima on 12th July, 2014. We worshipped God and Gurus at the entrance and in the meditation hall followed by guided group meditation in the morning . In the evening Arati started at 6.30 PM. Followed by Chandipath, Gita

Path, Puranpurush Path. Prabachans were given by some Yogacharyas Finally there was Prasad Sevanam. Many disciples attended the function.

There is a charitable dispensary running once in a week i.e. on Sundays. Free medical treatment (with free medicines) is becoming very helpful to Poor patients . Our next special program is Janmastami (birth day of lord Sri Krishna) on 17th August. 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:

Routine Ashram Puja works and Seva works are going on smoothly and regularly. Apart from that, other holy occasions are also celebrated sincerely. The pending Ashram construction works are going on in a slow and steady manner to reach perfection.

Gurupurnima Day Celebration:



The Auspicious Guru purnima day was celebrated in the Ashram on 12TH July with utmost devotion and faith. In the morning session there were Mangala Arati, Siva Pujanam, Guru Pujanam, Bhagvat Pujanam and Dhyanam. In the evening session there were Arati, Chandi Patha, Bhagvat Gita Patha, Puranapurusa Patha, Guided Meditation and Prasad Sevan. There was a message from Pujya Gurudev Paramahansa Atmananda Baba which was read out by Yogacharya Umesh Panda Baba. Yogacharya Aditya Baba from Bhubaneswar attended the function and guided the Group meditation. Many kriyavans from far and near attended the function and enjoyed the Blessings of God and Gurus. President of the Dyanakandra Yogacharya Umesh Panda Baba gave information about other functions of Ashram and scarcity of funds for maintenance of Ashram works and other seva karyas and requested to all the kriyavans to offer their Istavriti regularly. All the kriyavans realised the matter seriously and offer their monthly Istavrities voluntarily till July 2014 and recorded their name in the register and promised to be regular further.

Lastly there was Prasad sevan. As the weather was nice and favorable with the mercy of God and Gurus the function was a Grand Success.

MY EXPERIENCE WITH KRIYA YOGA

ARTICLE BY BHAVIK PATEL

What is Kriya Yoga? Guruji asked me and I told him that I don't know the meaning of Kriya Yoga or any of its definition. All I know from my experience is that it is a technique where I can be with our guru and god. Some people say it is path to self realization. I have no idea what self realization is because to me its words from other peoples experience and as long as I have not experienced it, I wont be able to understand. To me closest thing I can come near self realization is during Kriya, sometimes I feel so full of love for my guru, when I want nothing in return but want to stay like that. To be in gratefulness and in bliss. But unfortunately that feeling comes far and few. Guruji have told me that by practicing regularly only we can grow spiritually. True meaning of silence have come to me only once but I wont be able to forget that experience. Now as I m doing regular Kriya, I do experience thoughtless state ranging from few seconds to a minute. The experience of true silence was when I felt so light, so calm, so silent that no thought came to my mind and I realized how much chatter is going in our mind. My other experience with doing Kriya Yoga is we have to be patient with the technique and needs faith in it. It

is like planting mango tree. There is no short cut. The fruits of the mango tree is sweet but it takes time to come and so expecting changes as soon as we start Kriya is not going to come which I have learnt. As and when the time passed practicing Kriya I could feel the subtle changes in me. I am pessimist by nature and after regular practicing Kriya now I can feel that at least I am less pessimist now. The self evaluation came when before I was doing Kriya my reaction was with an unpleasant experience and the reaction I had now with similar unpleasant experience. Now I felt more calm and more confident to fight that situation. My only regret right now is that I am not doing Kriya regularly as much as I want to because of time constraint. May be it might be because I have not set my priorities straight or I am still more inclined towards material wealth instead of spiritual wealth. Still I see that at least I have started on the journey of Kriya Yoga that my guru wants me to travel and I see myself how much I have travelled rather than focusing on how much I want to travel.

OM SHAANTHI, ON SHAANTHI, OM SHAANTHI.

OM



OM TAT SAT OM

(That is the Absolute Truth)

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