



## **Newsletter (Sandesh) – Aug - Sept, 2013**

---

*ASHAREERAM SHAREERES U  
ANABASTHESU ABASTHITAM  
MAHANTAM BIBHUMAAT MAANAM  
MATWAA DHEERONA SHOCHATI  
KATHOPNISAD; 1-2-51-22*

Meaning:

The deathless and ageless soul is abiding in this death prone and disease prone body. Realizing this immortal effulgent soul, the wise spiritual seekers go beyond all sorrow and sufferings.

---

### **SECTION-1**

#### **MESSAGE FROM PARAMAHANS A ATMANANDAJI**

##### **PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 111.**

Dear divine friends, Pranams, loving and humble greetings.

Hope you are all doing well, in spite of the fact, that life is mixed Blessings.

To be happy, one should count the Blessings, the Positive situations and circumstances that we face daily. However, if the mind is restless, one tends to be fearful, jittery and unhappy and dissatisfied. If the mind is calm and free from negatives and restlessness, there is happiness and life seems to be worth living. Both the negative feelings and the positive feelings are contagious. One can regulate these by reducing the restlessness of the mind and calming it. Automatically the negatives go away. This is achieved through Kriya Pranayam or the Kriya Yog method of deep rhythmic holistic breathing. This brings the Power to Practice Meditation.

Meditation is the Panacea of all evils and sins and sufferings. Meditation helps in understanding, life, its purpose, aims and objectives and higher evolution and knowledge. Knowledge is Strength, Strength is Joy. The storehouse of this joy giving, suffering preventing Knowledge is the Bhagabat Gita as taught by Lord Krishna.

To understand the message of the Bhagabat Gita properly and better, one needs to practice Kriya Yog daily, sincerely, correctly.

The Chapter that we are presently dealing with is the thirteenth chapter, Known as KHEYTRA, KHEYTRAGYANA, BIBHAAG YOGA – means, the special knowledge of the field (body) and knower of the field (soul or the spirit). This is also known as matter (nature, prakriti) and spirit (soul, purusha).

This chapter gives a fair idea about every being, the body, mind and soul and their inter-relationship. One can get fair idea about oneself, both the material aspect and the spiritual aspect and also about the beyond.

In the Kriya Yoga Sandesh of May, 2013, we covered upto verse 28 of the thirteenth chapter. Now we proceed further.

PRAKRUTAIBA CH KARMANI  
KRIYAMAANAANI SARBASHAH  
JAH PASHYATI TATHAA AATMAANAM  
AKARTAARAM SA PASYATI  
(B.G. CH. 13; V-29)

Verse Analysis:

PRAKRUTYAA-----	BY PRAKRUTI (NATURE)
EBA-----	ALONE
CH-----	AND
KARMAANI-----	ALL ACTIONS
KRIYAMAANAANI-----	BEING PERFORMED
SARBASHAH-----	BY ALL
JAH-----	WHO
PASHYATI-----	PERCEIVES
TATHAA-----	SO ALSO
AATMAANAM-----	THE SELF
AKARTAARAM-----	NONDOER, ACTIONLESS
SAH-----	HE
PASHYATI-----	SEES, REALISES

General Meaning:

All actions are performed by Prakruti alone, in all beings and the soul is non-doer. The person who perceives this sees the things in reality.

Explanatory Notes:

In all beings, at all times, it is Prakruti or Mother Nature, who does all the activities. The Purush or the Soul (the Spirit) is really the non-performer. The soul is the witness only, the observer. Those who perceive this Truth, Knows the reality, and he enjoys the right vision.

JADAA BHUTAPRUTHAG BHAABAM  
EKASTHAM ANUPASHYATI  
JATA EBA CH BISTAARAM  
BRAHMA SAMPADYATEY TADAA  
(B.G. CH-13; V-30)

Verse Analysis:

JADAA-----	WHEN
BHUTA PRUTHAG BHAABAM-----	ALL THE VARIETIES OF DIFFERENT BEINGS
EKASTHAM-----	SITUATED IN THE ONE ONLY
ANUPASHYATI-----	PERCEIVES; REALISES
TATAH-----	FROM THAT
EBA-----	ALONE
CH-----	AND
BISTAARAM-----	THE PROJECTING
BRAHMA-----	BRAHMAM
SAMPADYATEY-----	ATTAINS
TADAA-----	AT THAT TIME

General Meaning:

All the variety of beings are situated in the one only and all these varieties of beings are evolved from That One Only. The moment the Spiritual Seeker realizes this, he attains the Supreme Brahman, He becomes That.

Explanatory Notes:

As long as there is individual ego, the spiritual seeker, sees and perceives, many. This ego awareness is the bondage or the ignorance or Maayaa or relativity. The awareness of individual personality such as me and mine and I, myself is based on egoism i.e. biological egoism or individuality. Neither spiritual awareness nor the awareness of the field and the knower of the field will make any impression. Studying the Bhagabat Gita and simultaneous daily practice of Kriya Yog help in understanding this and realizing it.

Then only one can realize that all the varieties of different individual beings are situated and exist in THAT ONE ONLY. These and Those will evolve from it and are projected from It.

ANAADITWAANNIRGUNA TWAAT  
PABAMAATMAAYAMBYAYAH  
SHAREERASTHOAPI KOUNTEYA  
NA KAROTI NA LIPYATEY  
(B.G. CH-13; V-31)

Verse Analysis:

ANAADITWAAT-----	BEING WITHOUT BEGINNING
NIRGUNATWAAT-----	BEING WITHOUT GUNAS
PARAMAATMAA-----	THE SUPREME SELF
AYAM-----	THIS
ABYAYAH-----	IMPERISHABLE
SHAREERASTHA-----	ABIDING IN THIS BODY
API-----	YET
KOUNTEYA-----	O'KOUNTEYA(SON OF KUNTI)
NA-----	NOT
KAROTI-----	ACTS

NA----- NOT  
LIPYATEY----- IS INVOLVED

General Meaning:

O Kounteya, This imperishable, Supreme Self has no beginning and is free from the Gunas. It abides in the body, yet It neither acts nor is involved in it or in any thing.

Explanatory Notes:

The deathless, beginning less, all pervading Supreme Self abides in the action oriented , death prone body. The body or the field is also influenced by the Gunas of Mother Nature or Prakriti. Yet the Supreme Self is beyond the Gunas. Hence the Supreme Self is not involved in any action or anything and is not bound by the Law of Karma or Destiny.

JATHAA SARBAGATAM SAUKHMYAAD  
AAKAASHAM NOPALIPYATEY  
SARBATRAABASTHITO DEHEY  
TATHAATMAA NOPALIPYATEY  
(B.G. CH-13; V-32)

Verse Analysis:

JATHAA----- AS  
SARBAGATAM----- THE ALL PERVADING  
SAUKHMYAAD----- BECAUSE OF ITS EXTREME SUBTLETY  
AAKAASHAM----- THE ETHER; SPACE  
NA----- NOT  
UPALIPYATEY----- IS TAINTED  
SARBATRA----- EVERYWHERE  
ABASTHITAH----- SITUATED  
DEHEY----- IN THE BODY  
TATHAA----- SIMILARLY  
ATMAA----- THE SOUL  
NA----- NOT  
UPALIPYATEY----- IS TAINTED

General Meaning:

The all pervading space is extremely subtle. Hence, because of its subtlety, it is not involved or tainted. Similarly, the soul, though situated everywhere in the body, is not involved in anything.

Explanatory Notes:

The whole Creation is ruled and regulated by Mother Nature, governed by the cosmic law of Karma, colored by the Gunas. But space, which is the support of all, is not ruled by the Law of Karma, because it is extremely subtle. It is beyond Guna and Karma. It is not influenced by Karma or Karma Phala or fruits of actions. It is the Purest, most Perfect and sinless.

JATHAA PRAKAASHAYATYEKAH

KRUTSNAM LOKAMIMAM RABIH  
KHEYTRAM KHEYTREE TATHAA  
KRUTSNAM PRAKAASHAYATI BHAARAT  
(B.G. CH-13; V-33)

Verse Analysis:

JATHAA-----	AS
PRAKAASHAYATI-----	LIGHTENS UP
EKAH-----	ONE ONLY
KRUTSNAM-----	THE WHOLE
LOKAM-----	THE WORLDS
IMAM-----	THIS
RABIH-----	THE SUN
KHEYTRAM-----	THE FIELD
KHEYTRI-----	THE MASTER OF THE FIELD
TATHAA-----	SIMILARLY
KRUTSNAM-----	THE WHOLE
PRAKAASHAYATI-----	LIGHTENS UP
BHAARATA-----	O BHARATA

General Meaning:

O' Bharat, Like the one Sun in the heavens illuminates and brightens up the whole world, similarly, the One Master of the Kheytra, illuminates and brightens up the Kheytra.

Explanatory Notes:

There is a quotation from one of the ancient lawgiver of India. It says

EKASCHANDROS TAMOHANTI  
NA CH TAARAAGANO API

The meaning is, It is the One Moon only, which dispels the darkness of the night and not the countless numbers of stars.

Similarly, it is the One Sun only which dispels the darkness of the whole world and illuminates and brightens up the whole world. It is the Master of the field (Kheytra), the soul who enlivens, energizes and lightens up the Kheytra(the body, mind, intellect and ego).

KHEYTRA KHETRAGNYAYOR  
EBAM ANTARAM GNYAANA CHAKHYUSAA  
BHOOTA PRAKRUTI MOKHYAM CH  
JEY BIDURJAANTI TEY PARAM  
(B.G. CH-13; V-34)

Verse Analysis:

KHEYTRA KHEYTRA GNYAYOH-----	BETWEEN THE KHEYTRA AND KHEYTRAGNYA
EBAM-----	THUS
ANTARAM-----	DISTINCTION

GNYAAN CHAKHYUSAA-----	BY THE WISDOM EYE
BHOOTA-----	BEING; JEEVA
PRAKRUTI-----	MOTHER NATURE
MOKHYAM-----	LIBERATION
CH-----	AND
JEY-----	WHO
BIDUH-----	KNOW
JAANTI-----	GO; PROCEED TO
TEY-----	THEY
PARAM-----	THE SUPREME

General Meaning:

Those, who perceive through their wisdom eye this difference between the Kheytra and the Kheytragnya and also the liberation of the beings from Prakriti, they attain the Supreme.

Explanatory Notes:

The most important thing in God realization while still living this life is to perceive the difference between the Kheytra(the body, mind, intellect and ego) and the soul or the Inner Self(Kheytragnya) the Knower or the Master of the field.

The Kheytra or the field is the matter, subjected to disease, decay and death, the source of unhappiness, misery and fear. The Kheytragnya is the soul, deathless, timeless. Its nature is SAT CHIT AANANDA (Brahmam).

So one needs to open and activate the wisdom eye or the spiritual eye. Then one can perceive the difference between the Kheytra and the Kheytragnya. And then God realization becomes possible.

The wisdom eye can be opened through Kriya Yoga Initiation and Practice. This is the easiest and quickest method. So, those who are already initiated into Kriya Yog, should practice it, lovingly, daily, sincerely. One can realize the difference between our material constituents and the spiritual. And attain Self-realization i.e. SAT CHIT AANAND. Kriya Yog is worth the practice.

Conclusion of Chapter Thirteen:

OM TATSADITI SHREE MADBHAGABAD GEETAASU PANISADSU BRAHMA VIDYAAYAAM  
JOGA SHASTREY, SHREE KRUSNARJUNA SAMBAADEY, KHEYTRA KHEYTRAGNYA  
BIBHAAGA JOGO NAAMA TRAYODASHO ADHYAAYAH.

General Meaning:

OM God is the only Truth. Thus ends the thirteenth Chapter of the Upanisad of God Knowledge of the Holy Bhagabat Gita consisting of the dialogue between Krisna and Arjun, regarding the Yoga of distinction between the Kheytra (Field) and Kheytragnya (the Master of the field).

Dear Godlike friends; in reality, in the Absolute Sense, your eternal identity is Khetragnya or Knower or Master of the field. Your instruments of actions are the body, the mind, the intellect

and ego. This is the field on material aspects of you. The more you are tuned into your spiritual or the Khetragnya aspect of you, the happier you will be and more enjoyable and less stressful will be your life.

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

With much love and humbleness,

Paramahansa Atmanandaji

## **SECTION-2**

### **INSPIRATIONS FROM INNER IMMORTAL INFINITY**

#### A. YOG VEDANT

##### 1. THE UPANISADS

- a. JADAA SARVE PRAVIDYANTEY  
HRUDAYA SYEHA GRANTHAYAH  
ATHA MARTTYO AMRUTO  
BHABATYEDDYA TAABA N USAASANAM  
(KATHOPANISAD; 2-3-116-15)

#### General Meaning:

When, in this worldly life the knots of the heart are shattered, only then, the person attains liberation. This is the message of this Upanisad.

#### Explanatory Notes:

Life has to be lived. Living this life, fully, one can attain Liberation. For this, the relative, value systems called Avidya or Maayaa about one self has to be removed. So that, the hidden (to the senses and mind), inner Absolute SAT CHIT ANAND is realized.

This relative value system and untruth about the Absolute is known as the knot of the heart or Hridaya Granthi.

- b. PRAANASYEDAM BASHEY SARBAM  
TRIDIBEY JAT PRATISSTHITAM  
MAATEYBA PUTRAAN RAKHYASWA  
SHREESHCH PRAGNYAAN CHA BIDHEHI NA ITI  
(PRASNOPANISAD; 2-29-13)

#### General Meaning:

Whatever is there in the three worlds, all of these and those, are under the control of Praan. O Praan, please nourish us and protect us as the mother nourishes and protects her children. Bless us with wisdom and wealth.

- c. PRAANO HEYESA JAH SARBABHUTEY BIBHAATI  
VIJAANAN VIDWAAN BHABATEY NAATIBAADEE  
AATMAKREEDA AATMARATIH KRIYAABAANEYSA  
BRAHMA VIDYAAM VARISTHA  
(MUNDAKOPANISAD; 3-1-4-47)

General Meaning:

It is Praan only, which shines as the soul in all beings. Spiritual seekers with wisdom, realize Him and do not argue too much. He becomes God realized, sporting always in the Soul; remains engrossed in the bliss of the soul and becomes expert in the practice of Kriya Yog. Such a Spiritual Master becomes greatest Knower of God.

2. ASTRABAKRA'S TEACHINGS

- a. ACHINTYAM CHINTYAMAANO API  
CHINTAAROPAM BHAJA TYA SOU  
TYAKTWAA TADBHAABANAM  
TASMAADEVBA MEY BAA HA MAASTHITAH  
(ASTABAKRA; CH-12; V-7)

General Meaning:

By thinking of the Unthinkable One, the worshipper can approach to a form of thought. So, therefore, the seeker gives up that thought and practicing this, stabilizes himself firmly (in the Self).

- b. SARBATRA DRISYATEY SWASTHAH  
SARBATRA VIMALAASHAYAH  
SAMASTA VAASANAA MUKTO  
MUKTAH SARBATRA RAAJATEY  
(ASTABAKRA; CH-17; V-11)

General Meaning:

The liberated Master is found to be constantly abiding in the Self. He is Pure (unattached) in the heart. He lives totally freed from all desires and under all circumstances.

3. FROM THE HOLY BIBLE

- a. TAKE HEED THAT YE DO NOT YOUR ALMS, BEFORE MEN, TO BE SEEN OF THEM (MT 23:5)
- b. OTHERWISE YE HAVE NO REWARD OF YOUR FATHER IN HEAVEN.
- c. BUT WHEN THOU DOEST ALMS LET NOT THE LEFT HAND KNOW WHAT THE RIGHT HAND DOETH.
- d. THAT THINE ALMS BE IN SECRET AND THY FATHER IN HEAVEN, WHICH SEETH IN SECRET, HIMSELF SHALL REWARD THEE OPENLY.

4. FROM RAMAN MAHARSI



CONCENTRATION:

WHEN THE MIND EXPANDS, IN THE FORM OF COUNTLESS THOUGHTS, EACH THOUGHT BECOMES WEAKER, BUT AS THOUGHTS GET RESOLVED, THE MIND BECOMES ONE POINTED AND STRONG.

FOR SUCH A MIND, SELF ENQUIRY WILL BE EASY.

THE SELF:

THE SELF IS THAT WHERE THERE IS ABSOLUTELY NO 'I' THOUGHT.

THAT IS CALLED SILENCE.

THE SELF ITSELF IS THE WORLD;

THE SELF ITSELF IS 'I'

THE SELF ITSELF IS GOD.

ALL IS SHIVAM, THE SELF

## **SECTION-3**

### **WHY PANDAV ARJUNA? (IN THE BHAGABAT GITA)**

**(WHY KRISHNA TAUGHT ARJUNA TO GIVE THE HIGHEST KNOWLEDGE)**

WHY, HOW

There is a famous verse in Sanskrit, mentioned in the Geeta Mahatmya, the importance and greatness of the Bhagabat Geeta.

SARBOPANISADO GAABO

DOGDHAA GOPAALA NANDANAH

PAARTHO BATSAH SUDHEER BHOKTAA

DUGDHAM GEETAAMRITAH MAHAT

General Meaning :

All the Upanisads are like milk cows, the milkman who brings out the milk is the incarnation of the Lord of the Universe. The calf for whom the milk cow gives milk is Paarth or Arjun. The spiritual people and the devotees, enjoy the milk, which represents the great immortality giving knowledge of the Bhagabat Geeta.

The most important eternal cosmic knowledge is stored in the Upanisads, the highest and eternal source. These exalted knowledge were revealed in deep meditation to the ancient saints and sages over many centuries. These Upanisads are the philosophical and spiritual knowledge

part of the Vedas. So, these are also known as Vedant. Vedant philosophy is one of the six major Philosophical Systems of India (The undivided India is known as Bharat Varsa)

In the introductory verse of the Bhagabat Geets, Arjun's importance and greatness is described.

OM PAARTHAAYA PRATIBODHITAAM BHAGABATAA

NARAYANENA SWAYAM

VYAASENA GRATHITAAM PURAANA MUNINAA

MADHYE MAHAABHAARATAM

ADWAITA AMRITA VARSINIH

BHAGABATIMASTAA DASA ADDHYAYINIM

AMBA TWAAMANUSANDADHAAMI

BAHGABAT GEETHEY BHABADWEYSINIM

General Meaning:

Om, for special and personal counseling of Arjun, God himself taught this Bhagabat Gita to him. The great saint, philosopher and scholar, Vyaasa, included it in his great epic, Mahabharat. This contains the immortality giving and bliss giving knowledge and experience. This is the power of God in eighteen chapters which has the protection given by the loving mother to her child.

### WHO IS ARJUN?

Arjun lived in Dwapar Yug, about 5000 years ago. He was a contemporary of Krishna and the great saint and sage Vyaas, the author of Mahabharat, the great Indian Epic.

Arjun was the third son of Emperor Paandu. Paandu was the younger brother of Dhritarastra, who was born blind and hence disqualified to be King. As a result Paandu was anointed and crowned as King.

Arjun's eldest brother was Yudhisthir, the saintly King, his elder brother Bheem was the mightiest Prince and Warrior of the Mahabharat. Arjun's younger brothers were Nakul and Sahadev.

Indra, the King of Heavens, was the God Father of Arjun.

Krishna, the incarnation of Narayan or Vishnu (the All Pervading God) was Arjun's mother's, sister's son. Arjun and Krishna were of same age and shared many common traits. From childhood, they were great friends.

Arjun, with his elder brothers ruled their Kingdom in the North, known as Hastinapur ( which comprise modern territories of Delhi, Haryana, Himanchal Pradesh and Eastern Uttar Pradesh).

Krishna and his elder brother Balaram, the mightiest, respected and feared warrior of those days (the Dwapar Yug) ruled from Dwarka, the ocean front, port city cum state.

Dwaraka is situated in the State of Gujarat in the North Western India.

### Physiognomy:

Arjun was a strongly built, of average height of those days, which should be between five feet ten inches or eleven inches. His skin color was purplish blue, which he shared with Krishna. He was one of the fittest, toughest and energetic warriors of those days.

He excelled in Education, Culture, Dance and Music in addition to his main profession as a Khyatriya, military Commander and King. His specialty was Archery, the best of those days and almost equaled Krishna on that. Also, he was well trained in wrestling, swordsmanship and other forms of Fighting. He was ambidextrous; he could use both his hands with equal efficiency in archery, so that no enemy could stand against him.

Arjun was one of the most brilliant person's of those days. He had full control over sleep, lethargy and had no procrastination. He was capable in finding his way out of any difficult and life endangering situations.

The great epic Mahabharat contains lots of information about Arjun and his personality, his qualifications and achievements, his greatness and magnanimity and other innumerable super human qualities.

### Arjun's Adventures with Lord Shiv:

There are two main episodes recorded in the Mahabharat.

#### Episode – 1

Once for some special Vedic ritual a rhinoceros was required. Even in those days the Rhino was getting extinct. As he shot, knowingly, the pet Rhino of Mother Parvati, the beast, ran and fell at the feet of Lord Shiv and mother Parvati and died. At that very moment Arjun reached there to claim his trophy. Nobody could recognize anybody. Mother Parvati was crying. Lord Shiv became angry and attacked Arjun with his weapons and Arjun was only too happy to enter into a fair fight.

In the fight Arjun won and made Shiv weaponless and mother Parvati was stunned to silence. Arjun's anger and fighting mood was gone now and as he looked at the couple, recognized them as Lord Shiv and mother Parvati and fell at their feet and humbly apologized for his arrogance.

Lord Shiv and mother Parvati were pleased at the devotion and humbleness and heroism of Arjun and blessed him. Lord Shiv gave him his favourite weapon, the Paasupat missile and mother Parvati gave him her favourite arrow container, which never gets exhausted. These two gifts from Lord Shiv and the Divine Mother, made Arjun as powerful as Lord Shiv and he could

never be defeated in battle. He bowed to them with love and humbleness and returned to his Kingdom.

Episode – 2

Few years after episode 1, again Arjun was roaming in another section of the dense jungles in the sub Himalayas. He also had in his subconscious to have darshan of Lord Shiv and to get his blessings. He was again in the guise of a tribal hunter.

Suddenly, a wild boar ran across his path. Arjun chased it and shot an arrow at it fast. At the same moment another hunter in the tribal guise also shot an arrow at the wild boar.

The boar fell dead with two arrows sticking out of it. Both hunters were immediately standing over it, claiming the trophy. Before Arjun could realize, the other hunter snatched the boar onto his shoulder and started walking. Arjun obstructed his path and there was a fight, first with bow and arrows and then with sword and then wrestling. Arjun was overwhelmed in the fight and was rendered helpless. At that moment the other hunter smiled and Arjun realized that he could be Lord Shiv himself and started praying. Immediately Lord Shiv stood there with his full glory and classical form. Arjun bowed low at his feet and apologized.

Lord Shiv was pleased at his humbleness, devotion, dutifulness and heroism. He embraced him and blessed him with invincibility in battle.

It is said that Arjun became much more strong after his adventures with Lord Shiv.

Gurus of Arjun:

Arjun's father, Emperor Paandu, the younger brother of the blind King Dhritarastra, died in the mountains where he was camping with his royal family, consisting of two Queens, Kunti and Madri, and five sons. Of these five sons, the elder three sons, Yudhisthir, Bheem and Arjun, were born from Kunti and the younger two, twins, were born from the junior Queen Maadri. As per the tradition of that time, Queen Maadri burnt herself in the funeral pyre of her husband, Emperor Pandu, leaving her twin sons, Nakul and Sahadev, under the mothers care of Elder Queen Kunti.

Bhisma:

Their Grand father, the legendary hero and the dynasty eldest, Bhisma, brought them back from the mountain country and brought them up under his own care and guidance. He taught them, basics of weapon training, warfare, politics and all knowledge a Khyatriya Prince needs to learn, to be and ideal King.

Kripacharya:

As the Princes, sons of Emperor Paandu, known as the Paandavs and the one hundred sons of the blind King Dhritarastra, known as the Kauravs, Bhisma, the grand father, engaged Military Guru, Kripacharya as their teacher of military and warfare science, and political science.

During the course of his training, Gurus Kripacharya, brother-in-law Guru Dronacharya or Guru Drona, paid a visit to his brother-in-law.

Guru Drona, disciple of Parsuram:

Guru Drona, in the company of his brother-in-law, Kripacharya, was observing the military training of the Paandav and Kaurav Princes. He was impressed by their talents and potentialities; particularly, the Paandav Princes and more particularly, he was very favorably impressed by the brilliance of Arjun.

Guru Drona had his long, meticulous military training under one of the greatest military masters and conqueror in that era, Parsuram, the legendary and feared and respected conqueror of the devilish dictator, Sahasrarjun. Even grand father Bhishma was a disciple of Parsuram.

During the process of the training, Guru Drona demonstrated some archery skills which bordered on miracle. The Princes were highly impressed and reported his presence to grand father Bhishma. Bhishma had heard his fame and was thinking about meeting him. He immediately invited Guru Drona and received him with honor. He requested the Guru to take over the training of the Kaurav and Paandav Princes. Guru Drona readily agreed. Some of his students, particularly Arjun became unrivalled and invincible warriors.

Guru Drona was impressed by the brilliance, sincerity, dedication and ever ready super human qualities of Arjun. Arjun was also the most hardworking and tireless student. He had the ability to overcome sleep and lethargy.

Arjun practiced relentlessly whatever he learnt from his Guru. He practiced it again and again till he perfected the lessons. This is how he could learn and master the different branches of knowledge. In due time, he became so expert in his profession that, nobody could stand against him.

Guru Drona organized many military competitions and exercises. Always, Arjun was on top.

By the tireless and ceaseless practice of his profession, he earned the respect of his peers. His enemies feared him.

The following incidence, just before the breakout of war between the Paandav's and Kaurav's , shows the highest esteem, even the Guru had for him.

Few days before the war, the rival King Duryodhan, met Guru Drona in his war camp and asked him, who is the greatest warriors of both the parties. The Guru, unhesitatingly replied that, it is Arjun. If Arjun fights seriously, he can destroy all the commanders of the enemy side, single handed. The Guru also added that, it is not that the Guru taught him more, but, the truth is , the knowledge and techniques that he learned from the Guru, he practiced them so much that he perfected them and improved upon them.

Never hesitated to meet any challenge:

Arjun never hesitated to meet any challenge. He pushed forward more than halfway to meet any challenge. He was never afraid of any adversary or danger.

Arjun's adventure in Indra's heaven:

Indra or Indradev or Lord Indra was the King of God in heaven. He was very powerful and also ruled the elements, like air, fire, water, earth and the climate and weather and what not.

Once, heaven was attacked by Asuras or the evil forces. Indra and the heavenly army were defeated in the battle against them. The Asura forces were set to overrun the heavens (Swargapuri). Indra was the God father of Arjun. It is said that Arjun possessed the warlike powers of Indra. So, under this calamity, Indra sent SOS and invited Arjun to come to heaven and fight on behalf of the Gods of heaven and destroy the evil Asura forces. Indra sent his heavenly chariot with his heavenly charioteer, Maatali, to bring Arjun to heaven.

Arjun honored the invitation of Indra, came to heaven and camped there as the honoured guest of Indra. Arjun, with his military skill, courage and brilliance, defeated the Asuras and drove them away from heaven and made heaven safe for Indra and the Gods.

Indra was pleased with him and blessed him with many divine weapons and magical powers. Arjun spent many months there learning divine music and dance. Subsequently Arjun became an expert exponent of music and dance and was a great music and dance teacher. He trained many Princes and Princesses in dance and music.

Arjun was not only an unrivalled Archer, Bowman and military Commandeer, but also a famous Music and Dance Master and a Cultural Patron.

#### Family Life of Arjun:

Arjun with his brothers and mother lived in a joint family system. He had two Queens named Draupadi and Suvadra. The elder queen Draupadi, was the famous Princess of Panchala Desha, whose love and hand was won by Arjun by being the best unbeatable Archer in a very severely contested function. The younger Queen Suvadra was the younger sister of Krishna and Balaram, of the famous Jaadab country of Dwarka.

He had two sons who were excellent heroic warriors and died in their teens in the Mahabharata war.

His grandson Parikhit succeeded the Paandavs as Emperor of the most of India (Aaryaavarta, Bhaarat Varsa).

Arjun, in those days, went on frequent military campaign and annexed many countries. One of them is the famous Manipur in North East India. It had a matriarchal society and the Queen Pramila was the Supreme Ruler. She was unmarried still. She voluntarily and lovingly offered herself in marriage to Arjun.

#### Family Guru and Guardian:

- a) The patron and the guardian angel of their struggling younger days was the great patriarch, King Maker and the eldest family member, was Bhishma. He gave them secure, prosperous and educative childhood. It seems, due to extreme old age, he made some vital judgmental errors which ultimately led to civil war between the two groups of royal cousins; the famous Mahabharata War in which the cream of the Khyatriyas, warriors, Kings, military geniuses lost their lives. He taught them political science, royal duties in addition to military sciences.
- b) The second invisible influence and Protector was the great deathless saint, Philosophic Scholar and Spiritual leader, Mahamuni Vyas Dev. There was no branch of knowledge which Vyaas Dev did not deal with authoritatively. The Mahabharat, the most famous Bhagabat Geeta, many Veda and Vedanta Scriptures and countless many other Scriptures. Vyaas Muni too was their Grand Father. From the stage of conception to birth, growth, training and education, yog and spirituality, and in many other ways, Vyaas Muni provided his invisible but very effective protection and guidance.

These two great Indian Masters helped in the very survival of the Paandavs and Kauravs. They shaped their personalities, habits, dutifulness, efficiency, and, human and spiritual values.

#### How Krishna selected Arjun:

This is a very interesting story and very educative in many ways.

Krishna was a great friend to his friends, and an ideal family person. He was loving, forgiving, helpful, joyful and genuinely friendly super person. He was cousin brother of both the groups, the Paandavs and the Kauravs. Both sides had claim on his services as close relatives.

The leader of Kauravs was heroic but, arrogant, aggressive and spiteful. The representative of the Paandavs was Arjun, polite, loving, humble, sincere yet heroic. His brother-in-law and role model was Krishna, whom he liked very much. He appreciated Arjun's sterling qualities.

Then came the devastating news. The Paandavs and Kauravs decided to settle their territorial disputes by war. Most of the then Kings and famous warriors, took sides, either the Paandav side or the Kaurav side. There were ceaseless busy consultations, war of communication, vigorous lobbying for support and diplomatic war too.

The Jaadabs of Dwarka, under the leadership of Krishna and Balaram, were the most powerful political and military group. Most people thought that whichever party gets the active support of the Jaadabas and their invincible military, will surely win this war.

Hence, the Kauravs sent their leader, Duryodhan, to get the Jaadabs support.

The Paandavs sent Arjun to get the Jaadabs support. The elder brother of Krishna was a famous hero and leader but he was a peaceful man and he did not want any part in this civil war. He left for pilgrimage. Krishna became the deciding factor in granting favors. So, both

Arjun and Duryodhan rushed to meet Krishna and get his favor. As they were cousins, they had access to his bedroom.

It was early morning; unusually Krishna was lying on his bed. Arjun reached first, saw Krishna sleeping and humbly sat on the floor at the foot-end of his bed, waiting for him to wake-up. Soon, Duryodhan rushed in, saw Arjun sitting humbly at the foot-end of the bed and disdainfully marched onto the golden royal chair placed at the head-end of Krishna's bed.

Soon enough, Krishna woke up and saw Arjun first sitting at the foot-end of the bed and smiled and welcomed him and asked him as to why he has come at this early hour. Arjun pointed out that the Kaurav Prince Duryodhan has also come. Krishna turned and looked backward and greeted and welcomed him too. Cordially, Krishna asked them again the purpose of their coming.

Duryodhan replied first, "O Krishna it has been finally decided to settle the Kingdom issue by war, no war, no settlement. We are your cousins. We have equal rights to demand your help and participation in this war. Please support me."

Krishna replied, "O Mighty Prince of the Kauravs, both of you do have equal rights on us. My elder brother never agreed for this fratricidal war and left on long pilgrimage, leaving me to handle the situation. Now I have made my decision, all my armed forces, consisting of infantry, cavalry, chariot warriors and elephant army, will go to one side. I will alone remain in the other side but will never carry weapons. Now let me know your choices. But, I saw Arjun first and he is the younger of you two and, as per rules, he has the right to ask the favor first.

Duryodhan was apprehensive that Arjun will ask for the prize favor, the whole Armed Forces of Krishna and he will lose out in the bargain. Krishna smilingly looked at Arjun and asked his choice first. Unhesitatingly and with folded hands, Arjun replied, "Krishna, you please come to my side and remain in my side even if you do not carry weapons. I have no need for your famous army as a substitute. "

Duryodhan was extremely happy and excitedly left for his Kingdom to carry the good news that the famous invincible Jaadab armed forces of Dwarka will fight in his side and that the victory is sure. And Krishna is left without any army. He thought that Arjun has made a fool of himself by letting go such a golden chance.

Later when Duryodhan was gone, Krishna asked Arjun, why he preferred to have him without arms alone in his side, in preference to his whole vast and powerful army. Arjun smiled and humbly told to Krishna, I lack a good war chariot driver. You are the best of all. Please agree to be the charioteer of my war chariot and nothing can stand against me.

Krishna smiled joyfully, for he was pleased with Arjun's decision. In a critical and finish to the end war, the chariot driver's ability, quick thinking, concentration and knowledge of the field, decides the outcome as effectively as the main warrior there.



The course of the eighteen days bloody war showed the wisdom of decision of the brilliant who preferred to have God on his side instead of material power and glory.

Krishna replied happily, "Arjun, you want to be equal to me. May it be so. My blessings are with you."

That is how Krishna became the Charioteer of Arjun's war chariot. Arjun loved God alone, no material power or glory could dictate his faith in God.

This is how, when Arjun was sentimentally and emotionally troubled in the beginning of the war, confused about duties and human values and Dharma, Lord Krishna gave that wonderful, eternal, divine teaching known as the Bhagabat Geeta. Bhagabat Geeta, the eternal teachings of cosmic values and yoga, which dispels worry, anxiety, tension, fears, stress and ignorance, and makes life worth living and enjoyable by removing sufferings born out of ignorance.

The best eye opener in this regard is the last verse of the last chapter of the Bhagabat Geeta:

Sanjaya Uvaacha:

JATRA YOGESWAR KRISHNA JATRA PAARTHA DHANURDHARA

TATRA SHREERVIJAYA BHUTIRDHAABA NITIR MATIR MAMA

General Meaning:

Wherever there is combination of professional excellence, morality and adventurous spirit with God awareness, there is bound to be good fortune, victory, error-less firm policy and rule of law.

This is my opinion says Sanjaya.

Some Personality Characteristics of Arjun:

- 1) Arjun could never tolerate negative criticism and ill talks about his Guru. He punished it by death, if needed.
- 2) Arjun never tolerated negative criticism and ill talk about his best friend Krishna. He punished it by death, if needed.
- 3) Arjun never tolerated ill talks and blames about his bow, Gaandiv. He punished the blamer by death, if needed.
- 4) But he tolerated and forgave all those who spoke ill of himself or blames attributed to himself.
- 5) In any crisis or serious problem, he never lost his cool and better judgment.
- 6) In his profession, he was unrivalled.

OM TAT SAT OM

(That is the Absolute Truth)

Ó 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](mailto:chandaditya@gmail.com)*

Note- The English website is down. For communication please mail to [chandaditya@gmail.com](mailto:chandaditya@gmail.com)