



Newsletter (Sandesh) – Aug-Sept, 2014

“Your own Self-Realization is the greatest service you can render the world.”

— Ramana Maharshi

“Yadi-deham-prathakkratya-chiti-vishraamya- tishthasi,

Adhunaa-ev-sukhee-shantah: bandh-muktah-bhvishyasi”

If only you will remain resting in consciousness, seeing yourself as distinct from the body then even now you will become happy, peaceful and free from bonds. (Astavakra samhita 1.4)

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—PART- 117.

Dear Godlike friends,

Pranams. Greetings. Namaste. Guten Tag.

I am sure you all are doing fine in a world of mixed Blessings. This 'Mixed Blessings' applies to all the material aspects of the Creation. This applies to the life and living, may it be personal, private, public, familial, professional, social, national, international and cosmic.

The concepts of Good and Bad; Joys and Sorrows; Honour and Dishonour; Success and Failure, together known as dualities, has its source in the three Gunas (Saattwik, Raajsik, Taamsik). These Gunas are the instruments, through which, Mother Nature (Paraa Prakriti) perpetuates the Creation and dissolution and the Laws of Karma or destiny. This is also known as the Laws of Karma or Destiny. This is also known as the Law of Action on Karma or the concept of Reward and Punishment.

To be liberated from the bondage of the Law of Karma is to be eternally free from sufferings.

The method is to have faith in God, to perform all activities as a service to God and to admit to God's mercy lovingly and to meditate on Him.

All these and more, Lord Krishna has described in the fourteenth chapter of the Bhagabat Gita. In the last issue of the Kriya Yoga Sandesh, we covered upto the end of the fourteenth chapter.

Now we take up discussion from chapter fifteen of the Bhagabat Gita. Chapter fifteen is considered as the most vital chapter, connecting the Creation and the Creator and the Supreme; the matter, energy and the spirit and the Supreme.

In this chapter, Krishna teaches about the known, the unknown and the Supreme; also the perishable, the imperishable and the Supreme Being.

The Blessed Lord Speaks:

OORDHWAMULAMADHA SHAAKHAM

ASHWATHAM PRAAHURVYAYAM

CHAANDAANSI JASYA PARNANY

JASTAM VEDA SA VEDAVIT

(B.G. CH-15; V-1)

Verse Analysis:

OORDHWAMULAM-----WITH ROOTS ABOVE

ADHAHSHAAKHAM----- WITH BRANCHES DOWNWARD

ASHWATHAM----- ASHWATH (PEEPUL) TREE
PRAAHUH----- IS DESCRIBED AS
AVYAYAM----- INDESTRUCTIBLE
CHHANDAANSI----- THE VERSES OF THE VEDAS
JASYA----- OF WHICH
PARNAANY----- THE LEAVES
JAH----- WHO
TAM----- THAT
VEDA----- KNOWS
SAH----- HE
VEDAVIT----- KNOWER OF VEDA

General Meaning:

The learned Masters, describe this universe and illustrate it in comparison to Aswatha Tree (Peepul Tree), with its roots upwards and its branches downwards. Its leaves are the Vedas. Those who realize its significance are the real knower of the Vedas.

Explanatory Notes:

The Aswatha tree is one of the biggest tree in India, both in height and dimension. Its leaves are perfectly heart shaped. In summer, it sprinkles very fine moisture down. Many spiritual seekers, search out and sit under it for long hours of meditation.

Like all trees, its roots are deep down in the earth and widespread.

In this verse, the Creation and Creator are compared to this tree with its roots upward and above.

Supreme all pervading God is its finest all pervading roots. The Creator Brahma is the stem and main branches. The leaves represent the holy scriptures and the rituals and actions.

This tree of Creation is deathless and perpetuate itself.

Those who understand this know the link; the Supreme, the Creator, the Creation. They become wise and go beyond all sorrows.

As this huge tree is supported and sustained by its roots, similarly God, the Supreme, is the support and life of the Creation.

ADHASCH ORDHWAM PRASRUTAATASYA SHAAKHAH

GUNAPRABRUDDHAA BISAYA PRABAALAAH

ADHASCH MOOLAANYANU SAMTATAANI

KARMAANU BANDHEENI MANUSYALOKEY

(B.G. CH-15; V-2)

Verse Analysis:

ADHAH----- BELOW

CH----- AND

OORDHWAM----- UPWARD; ABOVE

PRASRUTAAH----- SPREAD OUT

TASYA----- ITS

SHAAKHAH----- BRANCHES

GUNA----- THE GUNAS

PRABRUDDHAAH----- NOURISHED BY

BISAYA----- SENSE OBJECTS

PRABAALAAH----- ITS BUDS

ADHAH----- DOWNWARD; BELOW

CH----- AND

MOOLAANI----- ROOTS

ANUSANTATAANI----- ARE SPREAD OUT

KARMAANU BANDHINI----- SOURCE OF ACTIONS AND ITS BONDAGE

MANUSYA LOKEY----- IN THE WORLD OF HUMAN BEINGS

General Meaning:

The eternal tree (Peepul, Aswatha) is nourished by the three Gunas and keeps growing. Its tender leaves and buds are the sense objects and their enjoyments. Its branches are spreading both upwards and downwards in the worlds of the human beings. Its roots and branches and leaves and buds are the origins of all types of actions and the Laws of Karma binding the unspiritual human beings.

Explanatory Notes:

The Creation is run and managed and perpetuated by the Gunas, giving rise to Karmas, giving rise to Karma Bandhana or bondage by Karmas. The Gunas work through the sense organs, sense objects , sense enjoyment and sense experiences.

In this verse, the Sansaar or Creation is compared to the famous Aswatha or Peepul tree and its roots, branches, leaves and buds.

Both have prolific growth, grandeur and awe inspiring and Self-perpetuation Power.

NA ROOPAMSYEHA TATHO PLABHYATEY

NAANTO NA CHAARDINA CH SAMPRATISTHAA

ASHWATTHAMENAM SUBIRUDHAMULAM

ASANGA SHASTRENA DRUDHENA CHHITTWAA

(B.G. CH-15; V-3)

Verse Analysis:

NA----- NOT

ROOPAM----- FORM

ASYA-----ITS

IHA-----HERE

TATHAA-----LIKE THIS

UPALABHYATEY-----PERCEIVED

NA----- NOT

ANTAH----- ITS END

NA----- NOT

CH----- AND

AADI-----ITS BEGINNING
NA----- NOT
CH----- AND
SAMPRATISTHAA----- FOUNDATION
ASHWATTHAM----- PEEPUL TREE
ENAM----- THIS
SUBIRUDHAMULAM----- STRONGLY ROOTED
ASANGA SHASTRENA----- WITH THE WEAPON OF NON ATTACHMENT
DRUDHENA-----STRONG DETERMINATION
CHHITTWAA-----SEVERING; CUTTING

General Meaning:

But in practical life, this form of the Creation, similar to a Peepul Tree, cannot be perceived as such. Neither its end nor its beginning can be appreciated. Its foundation and support system is too subtle to define. By the weapon of strong determination and non-attachment, its strong and deep roots should be cut as under and totally severed.

Explanatory Notes:

To rise above the ignorance fed relativity of Maayaa of the Creation, one needs strong will, determination and egolessness and Self-surrender to God's grace. In this nothing is impossible.

In the Upanishads also it is mentioned that a person lacking will power, strong determination, vitality and energy (Saattwik), cannot achieve God Realization.

The world of the senses is so powerful and subtle that it cannot be appreciated by the mind, intellect and ego. The help of God, Gurus in addition to ones sincere, relentless practice is necessary.

The yoga scriptures declare, remember your Immortal, Eternal, Inner Self, Brahman, the Aatmaa, if you want to succeed in realizing the truth.

In the process of practice, obstacles may come and go. Sometimes the path maybe thorny and full of nails, slowing down the progress. Slow and steady wins the race. Never be discouraged. Keep going, ignoring obstacles, difficulties and dangers. You are the All Mighty, Deathless, Timeless, Eternal Soul, Brahman, direct manifestation of

God. In these verses of the Bhagabat Geeta, the Master Krishna, draws your attention to this truth, shows you the way to the truth and Encourages you and Blesses you.

May God and Gurus Bless, Guide, Protect and Inspire you and remove your troubles. Only Practice will make you perfect.

With Love and Best Wishes,

Paramahansa Atmananda ji

RULES FOR SUCCESS, PROGRESS AND BANISHING STRESS

A) The Rules of Eight W's:

- 1) Wish it
- 2) Will it
- 3) Work for it
- 4) Watch it
- 5) Wait for it
- 6) Worship
- 7) Walk
- 8) Windows (of the heart)

B) The Rules of Eight P's:

- 1) Purity
- 2) Practice
- 3) Persistence
- 4) Perseverance
- 5) Patience
- 6) Positive Attitude
- 7) Prayer
- 8) Pleasantness

EXPLANATIONS WILL FOLLW LATER

JANMASTAMI MESSAGE FROM PUJYA GURUDEV PARAMAHANSA
ATMANANDAJI

Dear Divine Self Baba, Pranams,

Hope you are doing fine and so also your family members and Kriyabans. Our most important celebration and auspicious function will arrive soon. You know it. Most followers of Hinduism and Yoga Vedant and Bhagawat Geeta and Bhakti Yoga know it. This is the Auspicious Birth day celebration of our Aadi Guru, Bhagawan Sri Krishna, Jagat Guru.

In the Bhagawat Geeta, the Lord has declared that, When ever religion, Spirituality and the Law of the Cosmic Order is compromised or breaks down, The Lord, Paramatmaa, Param Brahman, comes down to Earth as Human looking form, Avataar, lives among the human beings as one of them, to re-establish Dharma or the Cosmic Order of Yoga-Vedant. Accordingly as Avataarams of Maha Visnu, MahaDeva or the Divine Mother, God comes down on the earth to keep on the creation going on according to His Cosmic Plan. This has been amply mentioned in the Holy Bhagawat Geeta. The Lord has also added that, the rules of law and spirituality and code of conduct he has advised to Arjun, is also operating in ruling the Viswa Brahmandam. So every human being is an integral part of the Viswa Brahmanda or the Cosmos.

The greatest gift of Sanaatan Dharma or the Vedic Culture is, Adwita i.e. Bhakt aur Bhagawan (God and His Devotee) are one, - - Creation and the Creator are One. This Truth is Realized through Yoga-Meditation and that too in the Heart of the Yogi or the devotee. The essence of this is Bliss or Joy ,which is not influenced by Time and Space. Also described as SAT-CHIT-AANANDAM. The core of the heart of this Yoga-Dhyaanam is stilling and silencing the mind ,through Praanaayaam.

This is to be achieved in this life, while Living the fullness of Life, without neglecting ones various duties, which come to the people, in accordance of, Birth, Family, Profession. Lord Krishna lived such a life and has been teaching the mankind through setting examples and by his own life style and experiences and BLESSINGS. This is method of Joy, Self Realization and Liberation

This seems to be a tall order. Here comes Kriya Yoga to the rescue of the human-being. Lord Krishna has described all these methods in detail in the Holy Bhagawat Geeta. Merciful Mahaavataar Babaji, transformed these teachings of Lord Krishna into practical techniques and termed it Kriya Yoga. After the mandatory initiation from the authorized Yogaacharya, any sincere seeker can practice these and benefit from it.

Lord Krishna is Ajoni Sambhut, ie He was not conceived by man-woman relationship. He was Self-Conceived in the womb of Divine Mother Devaki. His father in worldly sense was Vasudev, a khyatriya prince, of Jaadav clan, a Chandravamsi Khyatriyas.

Krisna had three Gurus :- they are, Muni Gaargaachaarya, Maharsi Guru Sandipani and Yoga Guru, Brahmarsi Ghora-Angiraasa. Though Himself Poorna-Avataaram of God and He realized it, Krisna, revered and worshipped his Gurus as God. He has taught the same thing in the Bhagawat Geeta too. He has taught that, He the Supreme Being, the Supreme Teacher, appears as the human teachers, to teach, guide, and bless the human beings. Hence the Gurus should be treated as living God.

On this most Auspicious Day, we are fortunate to be able to remember Him, His endless Leelaas, sincerely follow his teachings and guidance and Enjoy His Blessings and Protection and Inspiration.

May You Enjoy, Blessings, Guidance, Protection and Inspirations of God Gurus.

JAYA SRIKRISNA, JAYA JAYA SRIKRISNA and HIS BHAKTAS.

Humbly,

Baba Atmananda Ji

SECTION-2

INSPIRATIONS FROM THE IMMORTAL, INNER, INFINITY

A) YOGA VEDANTA:

1) THE UPANISADS:

- a) "JADEYWAYHA TADAMUTRA
JADAMUTRA TADANWIHA
MRUTYOHSA MRUTYUMAAPNOTI
JA IHA NAANEWA PASYATI"

(KATHOPNISHAD: 4-10)

General Meaning:

That which is here, is there too. That which is there is here too. Matter and spirit; beings and things; manifest and un-manifest, appear to be different and multiple. But, in reality, are all one. All in One and One in All. Self Realization is attained when the Seeker Realizes this in his heart.

b) “MANASAIVEDAMAAPTABYAM
NEYHA NAANAASTI KINCHANA
MRUTYOH SA MRUTYUM GA CHHATI
JA IHA NAANEBA PASYATI”

(KATHOPNISHAD: 4-11)

General Meaning:

When the mind is enlightened, it can distinguish and realize that the Truth is One, though appear to be different and multiple. One goes from death to death, if one perceives the multiple and different, and is blind to the Truth i.e. All in One and One in All.

c) “YADAA SARVEY PRAVIDDYANTEY
HRUDASYAIHA GRANTHAYAH
ATHA MARTYO AMRUTO
BHABATYE TAAWADDHYANUSHAASANAM”

(KATHOPNISHAD: 6-15)

General Meaning:

Man realizes his immortality, when the knots of his heart are loosened and untied. He has to attain freedom from worldly attachments. This is the Center of the Spiritual Teachings.

Explanatory Note:

Sadhanaa i.e. voluntary discipline and faith and positive attitude are necessary to overcome the desires and anger, fear and greed, which create attachment to worldly things. This also is based on egoism. These make the person, ignorant about his Immortal Inner Self. Love (Bhakti), Praanaayaam, Self discipline and meditation help actively to overcome egoism and attachments and untie the knot of the heart and bestow Self Realization (Liberation).

2) ASTAAVAKRA SAMHITAA:-

- a) “NA PREEYATEY VANDDYA MAANO
NINDDYAMAANO NA KUPYATI
NAIBODWIJATI MARANEY
JEEVANEY NAABHINANDATI”

(Astaavakra Samhita; Ch-18; V-99)

General Meaning:-

The spiritual master, never feels pleased if praised. He never becomes angry if blamed. He is neither excited nor joyful. Nor is he anxious or fearful of death. He is always in soul awareness and hence beyond the Gunas and dualities of Nature.

- b) “NA DHAABATI JANAAKEERNAM
NAARANYAMUPASHAANTADHEEH
JATHAA TATHAA JATRA TATRA
SAMA EBAABATISTHATEY”

(Astaavakra Samhita; Ch-18; V-100)

General Meaning:-

The calm Self Realized Master, neither seeks out nor craves for crowded places. He neither seeks nor craves for jungles or wilderness. He remains the same, calm and tranquil in all places or locations.

B) THE HOLY BIBLE:

- 1) “May the God of Hope fill you with joy and peace, in believing, so that by the power of the holy spirit you may abound in hope.
(Romans; 15:13)
- 2) “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)
- 3) “Truly, Truly, I say to you, whoever believes has eternal life”
(John; 6-47)
- 4) “Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love, does not know God, because God is love.
(John; 4:7-8)

C) From Ramana Maharsi:-

“In truth, there is neither seed, nor tree, there is only Being” – In reality or Absolute Sense, there is only the Changeless SELF.

Explanatory Notes:

Only the Supreme, the Self, exists eternally, beyond the dualities of nature. The idea or concept of Creation and Creator, is the Superior position of the mind. Mind is totality of thoughts. Eliminate thoughts (mind) the Absolute remains (Realization).

D) MINOR UPANISHADS:

“ASHUNYE SHUNYA BHAABAM CH
SHUNYAATEETAMBASTHITAM
NA DHYAANAM NA CH BAA DHYAATAA
NA DHEYYO DHYEYA EVA CH”

(Tejabindu Upanishad; V-10)

General Meaning:

Though IT is THAT which is not void, yet thought of as void. IT transcends the voidness, and is the Absolute. There is neither the Meditator nor Meditation, nor object of Meditation. Yet to perceive it, IT has to be meditated upon (for Realization)

Explanatory Notes:

This is a very interesting and informative verse about God, the formless Supreme. Ordinarily, Shunya or void means, absence of objects, visible and invisible, which challenges our senses and their perceptive power and absence of names and forms and imaginations. Yet the void exists, you are the witness or experiencer. One of the innumerable names of God is Vishnu. Vishnu is a Sanskrit term, the literal, grammatical meaning is, ‘that which spreads everywhere’, is existing or inner support of the whole Creation, penetrating, interpreting, every atom points and space. So, it is beyond the void, the non-void and also the experiencer and also the experience.

We are all filled with THAT inside and outside – “SARVAM AAVRITYA TISTHATI” – It Exists covering and pervading everything visible and invisible, perceptual and imperceptible. There is nothing called void or Shunya.

SECTION-3

CENTER NEWS

KRIYA YOGA, HAMBURG, GERMANY:

Kriya Yoga in Hamburg, Germany

On 6-21-2014, the Kriya Yoga Group from Hamburg took part in the first Long Night of Yoga in Hamburg, being open for everyone who was interested in this form of meditation and spiritual exercise. During this evening, we presented some information about Kriya Yoga by giving lectures and offering the possibility to take part in a short and simple meditation sequence. Also, the yoginis and yogis of our group were available for further discussion. The event was met with great interest and our presentations were readily accepted.

On 10-7-2014, Paramahansa Swami Atmananda will be coming to Hamburg for another fall visit. From 10-7 to 10-9, he will lead meditations for group members and provide us with the opportunity to discuss spiritual questions of daily life.

Furthermore, a Kriya Yoga workshop with Paramahansa Swami Atmananda will be organized in Braunlage in the Harz Mountains from 10-10 until 10-12-2014. Interested people are welcome and can obtain further information from our web site www.kriya-yoga-hamburg.de or from Mr. Olaf Wendelken 0049 173 57 45 382.

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.

Special prayers, pravachans and guided group meditation sessions were held on the 17th of August and 29th of August in order to commemorate Janmastami and Ganesh Puja respectively. Bhajans were also sung by devotees and finally there was Prasad sevnam.

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.

Special prayers, pravachans and guided group meditation sessions were held on the 17th of August and 29th of August in order to commemorate Janmastami and Ganesh Puja respectively.

This year, on the occasion of Janamastami, Krishna Bhesha (Lord Krishna's attire) competition was held amongst school children. Art competition of different groups of children on Lord Krishna was also held with the help of Sanskara Bharatee All India Cultural Organization. Hundreds of students took part in the competition. In the evening a music program was conducted with the participation of National Grade Sitar player Sri Bhimsen Maharana and in the tabla by Loknath Khuntia, both of whom are blind. Bhajans were also conducted by local artists.





OM SHAANTHI, ON SHAANTHI, OM SHAANTHI.

OM



OM TAT SAT OM

(That is the Absolute Truth)

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