



Newsletter (Sandesh) – APRIL-MAY, 2018

**JATRA JOGESHWARAH KRISNO
JATRA PAARTHO DHANURDHARAH
TATRA SHREERVIJAYO BHOOTIR
DHRUBAA NEETIRMATIRMAMA**

(B.G. CH-18; V-78)

GENERAL MEANING:

WHERE EVER IS KRISNA, THE LORD OF YOGA, WHERE EVER IS ARJUN, THE WIELDER OF THE BOW, THERE IS PROSPERITY, VICTORY, GROWTH, CONFIDENT AND STEADY POLICY, THIS IS MY FIRM OPINION.

EXPLANATORY NOTES:

THIS IS THE LAST VERSE OF THE LAST CHAPTER OF THE BHAGAWAT GEETA.

THIS IS NOT THE STATEMENT OF KRISNA OR ARJUN, BUT THE FINAL AND ULTIMATE OBSERVATION OF SAMJAYA.

THE GENERAL MEANING IS, WHERE EVER THERE IS COMBINED ASSOCIATION OF THE LORD OF YOGA, KRISNA, AND THE WIELDER OF THE BOW, ARJUN, THERE HAS TO BE PROSPERITY AND GOOD FORTUNE, VICTORY AND GLORY, GROWTH, CONFIDENT AND STEADY POLICY.

SAMJAYA DECLARES THAT, THIS IS HIS CONSIDERED AND FIRM OPINION. THE SIGNIFICANT INNER MEANING HAS AN ALL TIME MESSAGE FOR THE HUMAN RACE.

IN MODERN TIMES, FORCED DUTIES, WORRY, ANXIETY, TENSION, FEAR,

CONFUSION AND PSYCHOSOMATIC DISEASES RULE. THIS MESSAGE IS LIKE PANACEA, A SURE PREVENTION AND CURE FOR ALL THESE SUFFERING.

KRISNA STANDS FOR THE IMMORTAL INNER SELF, GOD OR ISTA DEVA OR PARAMAATMAA OR THE DIVINE. ARJUN STANDS FOR THE INDIVIDUAL SELF, THE PERSON WITH PROFESSIONAL EXCELLENCE. WHEN PROFESSIONAL EXCELLENCE IS ASSOCIATED WITH GOD AWARENESS (YOGA), THE COMBINATION IS INVINCIBLE, THE STATE OF BLESSEDNESS, BEYOND FEAR, WORRY, ANXIETY, TENSION AND STRESS.

THE INDIVIDUAL WEAKNESS BORN OF IGNORANCE OF THE INNER IMMORTAL SELF, IS BANISHED.

THE CONFIDENCE AND WISDOM OF THE SPIRIT OR GOD MANIFEST.

THIS IS THE INVINCIBILITY GOD'S POWER, BLISS, PERFECTION MANIFEST.

SECTION-1

MESSAGE FROM PARAMAHANSA ATMANANDAJI

PROPER UNDERSTANDING OF THE BHAGABAT GITA—

PART- 140

Dear God Like Friends,

Namastey, Loving Greetings. Let us be thankful to God and Gurus, that again in this transient world, we get opportunity to act, to react, to interact and to greet each other with love and understanding.

Love and understanding (the power of understanding) are very important and absolutely necessary for meaningful and progressive positive life, laughter and liberation.

Without love, positive attitude and the power of understanding, we cannot make out the head or tail or the middle of material life or spiritual life. The quality and quantity of life will suffer.

For these, the Inner Guidance from God (the Supreme Teacher) and the Gurus (God's representative with form), for both Inner and External Guidance in material pursuits and spiritual practice.

The Guru can appear as friend, philosopher or guide or teacher, both formal and informal.

SAMJAYA: the person, Samjaya, as mentioned in the Bhagawat Geeta and also in the Mahabharat Epic is such an internal teacher i.e. friend, philosopher and guide to the blind retired king, Dhritrashtra, the father of the Kaurava brothers (Durodhan and his ninety nine brothers and one sister).

Samjaya was the official and personal charioteer of the blind king. He was highly advanced yogi and spiritual personality. He could be the alter ego of the blind king, but, with vast wisdom and power of understanding. He had also deep political and social insight. He was a constant companion of the blind king and helping him to live a meaningful life in a complicated world of the kings and khyatriyas (the Royal clan and the warriors).

Just before the beginning of the Mahabharata war, the greatest of saints, Mahamuni Veda Vyaas or Vyaas Dev, the author of the great epic Mahabharat, visited the blind king Dhritarastra, his disciple. There, after counseling and blessing him, offered to bless him with divine or cosmic vision, so that the blind king can see the events and progressions, happenings in the war field.

The blind king did not want to witness the violence, bloodshed and destruction going on in the killing field or battle field. He humbly requested Vyaas Dev to bless and bestow the cosmic or divine vision on his guide and charioteer, Samjaya, instead, so that Samjaya can see the events in the battlefield and report to him and describe the scenes.

The great saint Vyaasa agreed and gifted the power of cosmic vision to Samjaya.

As a result, he saw in detail, the events in the battlefield, the actions and reactions of Arjun, the advice and counseling of Krisna and other details of the battle field, and faithfully described them to the blind king.

In the previous issue of the Kriya Yoga Sandesh, we discussed up to the verse seventy three of the chapter eighteen of the Bhagawat Geeta.

The next five verses of the eighteenth chapter are the concluding verses of the last chapter of the Geeta.

In these concluding verses, neither Arjun, nor Krisna is speaking. The speaker is Samjaya and reporting to the blind king. Samjaya is overwhelmed by the spiritual energy, the divine grandeur, the rare occasion of God personally teaching his dearest friend and disciple, Arjun about the most secret wisdom and spiritual knowledge of practical spirituality, joys, bliss of liberation through performance of one's duties, the essence of all yogas and wisdom and spirituality.

Now we continue from the verse seventy four of the eighteenth chapter of the Bhagawat Geeta. From now on, Samjaya is the only speaker, till the end.

SAMJAYA UBAACHA (SAMJAYA SPEAKS):

ITYAHAM BAASUDEBASYA

PAARTHASYA MAHAATMANAH

SAMBAADAMIMAM SHRAUSAM

ADBHUTAM ROMAHARSANAM

(B.G. CH-18; V-74)

Verse Analysis:

ITI----- THUS

AHAM-----I

BAASUDEBASYA----- OF BAASUDEB (KRISNA)

PAARTHASYA----- OF PAARTH (ARJUN)

CH----- AND

MAHAATMANAH----- GREAT SOULED

SAMBAADAM----- DIALOGUE

IMAM----- THIS

ASRAUSAM-----I HAVE HEARD

ADBHUTAM-----WONDERFUL

ROMA HARSANAM-----WHICH CAUSE THE HAIR TO STAND ON END

General Meaning:

As such I have heard this wonderful dialogue between Baasudev and Paarth, which causes the hair to stand on end.

Explanatory Notes:

Here Samjaya confirms that he has listened to and witnessed the interaction between Krisna and Arjun. He witnessed the dilemma and actions and speech of Arjun in the battle field and Krisna's responses to it.

Right from the first chapter, through all the teachings of Krisna, in all the following chapters, right up to the end, i.e. the eighteenth chapter, Samjaya saw and listened to all the events.

The magnitude of Krisna's teachings with so much love and patience and till then the most secret spiritual wisdom and declarations of Krisna, overwhelmed Samjaya. He was thrilled, his hairs stood on end. He could listen to this rarest of the rare dialogue between two of the top greatest souls, i.e. Krisna and Arjun.

VYAASA PRASAADAAT SHRUTABAANE—

-TAD GUHYAMAHAM PARAM

YOGAM YO GESHWARAAT KRISNAAT

SAAKHYAAT KATHAYATAH SWAYAM

(B.G. CH-18; V-75)

Verse Analysis:

VYAASA PRASAADAAT-----THROUGH THE GRACE OF VYAASA

SHRUTABAAN----- I HAVE HEARD

ETAT----- THIS

GUHYAM----- SECRET

AHAM----- I

PARAM----- THE SUPREME

YOGAM----- YOGA

YOGESHWARAAT----- FROM THE LORD OF YOGA

KRISNAAT----- FROM KRISNA

SAAKHYAAT----- DIRECTLY

KATHAYATAH-----SPEAKING

SWAYAM----- BY HIMSELF

General Meaning:

Through the grace of Vyaas, I could hear, this most supreme and most secret yoga, directly, from Krisna Himself, the Lord of Yoga, teaching it.

Explanatory Notes:

Through the grace and special Blessings of Mahaa Muni Vyaas Dev, Samjaya could witness and hear directly from Krisna himself, this top secret and supreme Yoga.

Vyaas had given him the power of the cosmic or divine vision, so that he saw and heard, directly, the events in the battle field.

This is the rarest of the rare gifts Vyaas kindly and compassionately bestowed on Samjaya, so that he could narrate it to the blind king Dhritarastra.

No other person except Arjun knew what was happening and what Krisna taught, because Krisna, the Lord of Yoga, taught it personally, directly to Arjun.

The only other person, who had this rare blessing is Samjaya, through the cosmic vision, Vyaas blessed him with.

RAAJAN SAMSAMRITYA SAMSAMRITYA

SAMBAADAM IMAM ADBHUTAM

KESHABAARJUNAYOH PUNYAM

HRISYAAMI CH MUHURMUHUH

(B.G. CH-18; V-76)

Verse Analysis:

RAJAN-----O'KING

SAMSMRITYA-----REMEMBERING

SAMSMRITYA-----REMEMBERING

SAMBAADAM----- THE DIALOGUE

IMAM----- THIS

ADBHUTAM----- WONDERFUL AND MYSTERIOUS

KESHABA ARJUNAYOH----- BETWEEN KESHABA AND ARJUN

PUNYAM----- HOLY

HRISYAAMI----- I REJOICE

CH----- AND

MUHUH----- AGAIN

MUHUH----- AGAIN

General Meaning:

O' King, remembering again and again this wonderful, mysterious and holy dialogue between Keshaba and Arjun, I rejoice again and again.

Explanatory Notes:

Samjaya's exclamations and utterances clearly indicate how profoundly and indelibly the divine, rare dialogue of the lord of yoga, Krisna and the warrior King Arjun, penetrated the core of his heart and mind.

This shows how valuable and priceless these teachings of Krisna to Arjun. Nobody experienced it before and nobody has experienced it after, even after five thousand years. It is doubtful if such a wonderful, mysterious and holy, personal teaching on lifestyle and work culture and God Realization, will ever be repeated or re-enacted.

Sanjaya, the wise, realizes its importance and feels immensely fortunate and grateful and blessed and cannot contain his joys and blissfulness.

He remembers it again and again, propelled by the joys and spiritual ecstasy generated in him by listening to this most rare, mysterious and wonderful dialogue where God is the teacher and the greatest human being is the ideal disciple.

TACCHA SAMSMRITYA SAMSMRITYA

ROOPAMATYAD BHUTAM HAREH

BISMAYO ME MAHAAN RAAJAN

HRISYAAMI CH PUNAH PUNAH

(B.G. CH-18; V-77)

Verse Analysis:

TAT----- THAT

CH----- AND

SAMSMRUTYA----- REMEMBERING

SAMSMRUTYA----- REMEMBERING

ROOPAM----- THE FORM

ATI ADBHUTAM----- THE MOST WONDERFUL

HAREH----- OF HARI (GOD)

BISMAYAH----- WONDER

ME----- MY

MAHAAN-----GREAT
RAAJAN-----O' KING
HRISYAAMI----- I REJOICE
CH----- AND
PUNAH----- AGAIN
PUNAH----- AGAIN

General Meaning:

Remembering That and again remembering That most wonderful form of Hari, my mind is full of great wonder, O' King, and, again and again, I rejoice.

Explanatory Notes:

Samjaya was so deeply impressed and overwhelmed by the wonderful forms of Hari (Krisna) and was so much saturated to the core of his heart, with great wonder and joy, that he is thrilled with waves of bliss. This divine joy never died down. It thrilled him again and again.

This means that, Samjaya not only heard the divine and glorious teachings of Krisna, he also had full vision of God's universal forms and that mysterious and strange brilliance overwhelmed Arjun (Viswaroopa Darsan) too. These visions challenged the imaginations too. They can never be forgotten ever.

Samjaya was really very fortunate. His life after life practice of yoga and spirituality, culminated in attaining the divine cosmic vision and God Realization.

One can only imagine the merits of Arjun, who not only befriended God but also was taught personally by God and attained God Realization.

*JATRA JOGESHWARAH KRISNO
JATRA PAARTHO DHANURDHARAH
TATRA SHREERVIJAYO BHOOTIR
DHRUBAA NEETIRMATIRMAMA
(B.G. CH-18; V-78)*

Verse Analysis:

JATRA----- WHEREVER
JOGESHWARAH----- THE LORD OF YOGA

KRISNAH----- KRISNA
JATRA----- WHEREVER
PAARTHAH----- PAARTHA
DHANURDHARAH----- THE WIELDER OF THE BOW
TATRA----- THERE
SRIH----- PROSPERITY
VIJAYAH----- VICTORY
BHOOTIH----- GROWTH
DHRUBAA----- CONFIDENT AND STEADY
NEETIH----- POLICY
MATIH----- FIRM OPINION
MAMA----- MY

General Meaning:

Where ever is Krisna, the Lord of Yoga, where ever is Arjun, the wielder of the bow, there is prosperity, victory, growth, confident and steady policy, this is my firm opinion.

Explanatory Notes:

This is the last verse of the last chapter of the Bhagawat Geeta.

This is not the statement of Krisna or Arjun, but the final and ultimate observation of Samjaya.

The general meaning is, where ever there is combined association of the Lord of Yoga, Krisna, and the wielder of the bow, Arjun, there has to be prosperity and good fortune, victory and glory, growth, confident and steady policy. Samjaya declares that, this is his considered and firm opinion.

The significant inner meaning has an all time message for the human race.

In modern times, forced duties, worry, anxiety, tension, fear, confusion and psychosomatic diseases rule. this message is like panacea, a sure prevention and cure for all these suffering.

Krisna stands for the Immortal Inner Self, God or Ista Deva or Paramaatmaa or the Divine. Arjun stands for the individual self, the person with professional excellence. When professional excellence is associated with God awareness (yoga), the combination is invincible, the state of blessedness, beyond fear, worry, anxiety, tension and stress.

The individual weakness born of ignorance of the inner immortal self, is banished.

The confidence and wisdom of the spirit or god manifest.

This is the invincibility god's power, bliss, perfection manifest.

Dear Friends,

May the association of your professional excellence and the awareness of your oneness with the All Mighty God be with you always.

May you enjoy stress-free, self confident, calm and peaceful life in the middle of the battlefield of life and life style, of dualities and competitions, of actions, reactions and interactions.

Only daily practice of Kriya Yoga can give you all this.

*EIGHTEENTH CHAPTER CONCLUSION;
OM TAT SAT ITI SHREEMAD BHAGAWAD GEETA SU
UPANISADTSU BRAHMA VIDYAAYAAM
YOGA SHAASTRE, SHREE KRISNAARJUNA
SAMBAADE MOKHYA SANNYAASA YOGO
NAAMA ASTAADASHO ADDHYAAYAH*

General Meaning:

OM God is the Truth. Thus, in the Upanisads of the glorious Bhagabad Geeta, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krisna and Arjun, the Eighteenth discourse, named the Yoga of Liberation through Renunciation ends.

With Love and Blessings to you.

Humbly,

Paramahansa Atmananda ji

SECTION-2

INSPIRATIONS FROM THE INNER, INFINITE, IMMORTAL, INTELLIGENCE

A) YOGA VEDANTA: (THE HIGHEST SPIRITUAL KNOWLEDGE)

1) THE UPANISADS:

a)

*SHRAVANAA YA API BAHUBHIRYO NA LABHYAH
SHRUNWANTO API BAHABOYAM NA VIDYUH
AASHCHARYO ASYA BAKTAA KUSHALO ASYA LABDHAA
AASHCHARYO GNYAATAA KUSHALAANU SHITAH*

(KATHOPANISAD; 1-2-36-7)

General Meaning:

The perception of that soul, the inner, immortal self is not possible only by hearing any number of instructions and lectures.

Many do not understand, even when hearing too many sounds. The teacher has to be wonderful and the recipient also has to be wonderful.

Wonderful is that person who experiences it under the instructions of a Realized Master.

b)

*SHROTRASYA SHROTRAM MANASO MANO YAD
VAACHO HA VAACHAM SA OO (U) PRAANASYA PRAANAH
CHAKHYUSA SHCHKHYU RATIMUCHYA DHEERAAH
PRETYAASMAALLOKAAD AMRUTAA BHABANTI*

(KENOPANISAD; CH-1; V-2)

General Meaning:

God is the ear of the ear, mind of the mind, the speech of the speech, the life energy of life and the eye of the eyes.

Hence the wise people, after renouncing their self identification with the ego and the senses, renounce this world and attain immortality.

c)

*JATHAIBA BIMAM MRUDAYO PALIPTAM
TEJOMAYAM BHRAAJATE TAT SUDHAANTAM
TADBAATMA TATTWAM PRASAMIKHYA DEHI
EKAH KRUTAARTHO BHABATE BEETA SHOKAH*

(SWETASWATARO UPANISAD; CH-2; V-14)

General Meaning:

Similar to a lump of gold, covered with dirt and dust, shines again, when cleaned by fire, water or any purifying agent, in the same way, when a person, realizes his immortal self, as the inner self of all, he feels, he has attained his goal and this goes beyond sorrows and sufferings.

2) THE ASTABAKRA SAMHITA:

a) (THE TRUE KNOWER)

*KRUTAARTHE ANENA GNYAANENE TYEBAM
GALITADHEEH KRUTI
PASHYAN SHRUNWAN SPRUSHAN
JIGHRANN ASNANNAASTE JATHAA SUKHAM*

(CHAPTER-17; V-8)

General Meaning:

The true knower of the self, becomes fulfilled by the knowledge of the self. His mind gets absorbed in the self. He attains ever contentment. Such a wise person lives happily, even if he is relatively busy, seeing, hearing, touching, smelling and eating.

b) ON PEACE

NA MUKTI KAARIKAAM DHATTE

NIHSHANKO JUKTA MAANASAH

PASYAN SHRUNWAN SPRUSAN

JIGHRAN ASNANNAASTE JATHAA SUKHAM

(CHAPTER- 18; V-47)

General Meaning:

That person who has realized the self, has all his doubts banished, his mind becomes identified with the self. He no more needs the practice of rituals and techniques with the purpose of attaining liberation. Even if living in the world and related functions like seeing, hearing, touching, smelling and eating, he lives happily, stress-free, free from dualities and sufferings.

c) ON DETACHMENT

NAA NAA MATAM MAHARSINAAM

SAADHUNAAM YOGINAAM TATHAA

DRUSTWAA NIRBEDA MAA PANNAH

KO NA SHAAMYATI MAANABAH

(CH-9; V-5)

General Meaning:

What a person is there, who, having observed the various and different opinions among the great sages, saints and yogins, cannot help but developing complete indifference to learning and thus attain calmness under all circumstances.

3) INSTRUCTIONS FROM LAHIRI MAHAASHAYA:

KRIYA YOGA IS VERY FINE AND SUBTLE PRACTICE. SO, ALL SHOULD MEET THE GURU FREQUENTLY AND VERIFY AND DISCUSS THE KRIYA YOGA TECHNIQUES. THEY SHOULD SEEK HIS ADVICE AGAIN AND AGAIN. OTHERWISE, IN THE BEGINNING STAGES, IT IS NOT EASY TO UNDERSTAND THE FINER ASPECTS OF KRIYA YOGA AND THERE ARE MORE CHANCES OF MAKING MISTAKES.

IF ANYBODY THINKS THAT ONE HAS UNDERSTOOD EVERYTHING IN THE FIRST CHANCE, ONE BECOMES OPEN TO MISTAKES AND CHANCES OF FAILURES ARE MORE.

IT IS WISE FOR ALL DISCIPLES TO MENTALLY SURRENDER THEMSELVES TO THE GURU. THE MORE THE DEGREE OF SURRENDER, THE BETTER ARE THE CHANCES OF ACQUIRING THE DEEPER AND FINER ASPECTS OF KRIYA YOGA AND SPIRITUALITY.

ONE SHOULD NEVER APPROACH GOD AND GURUS WITH EMPTY HANDS. ONE SHOULD BRING FRUITS, FLOWERS AND DONATIONS WHEN COMING TO SEE THE GURU AND GOD.

ONE SHOULD APPROACH GOD AND GURUS WITH HUMBLENESS AND POSITIVE ATTITUDE. NEVER SHOW ANGER OR IRRITABILITY IN THE PRESENCE OF THE GURU. NEVER ARGUE OR SHOW EGOISM IN THE PRESENCE OF THE GURU.

THOSE WHO PRACTICE KRIYA YOGA DAILY, SINCERELY USUALLY DO NOT GET DISEASES. THEY ENJOY HEALTH AND HEALING AND FITNESS. AS A RESULT, THEY ARE ABLE TO CONTINUE THE DAILY PRACTICE OF KRIYA YOGA, TILL THEY ATTAIN PERFECTION AND SELF REALIZATION, IN THIS VERY LIFE.

4) FROM BHAGAWAN SRI RAMANA MAHARSI:

QUESTION:

What happens to the ego, after body dies?

ANSWER: (RAMANA MAHARSI):

EGO is the 'I' thought. In its subtle form, it remains a thought, where as in its gross aspect, it embraces mind, senses and the body.

They disappear in deep sleep but still the Self remains.

It will be the same in death. Ego is not an entity, independent of the Self, in order that it might be created or destroyed by itself. It functions as an instrument of the Self and periodically ceases to function, i.e. it appears and disappears as birth and death.

5) THE HOLY BIBLE: (COMMENTARY BY SRI YUKTESWAR)

IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN,

AND THE LIGHT SHINETH IN DARKNESS, AND THE DARKNESS COMPREHENDED IT NOT,

HE CAME UNTO HIS OWN, AND HIS OWN RECEIVED HIM NOT.

(JOHN 1:4, 5, 11)

COMMENTARY BY SRI YUKTESWAR:

THE HOLY GHOST, BEING THE MANIFESTATION OF THE OMNISCIENT NATURE, OF THE ETERNAL FATHER, GOD, IS NO OTHER SUBSTANCE THAN GOD HIMSELF AND SO THESE REFLECTIONS OF SPIRITUAL RAYS ARE CALLED THE SONS OF GOD.

OM TAT SAT OM



OM TAT SAT OM

(That is the Absolute Truth)

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