



# Kriya Yoga

Association of New Zealand



March 2010, Issue 16

## Divine Glimpses

*This article is an extract from the book Paramahansa Yogananda in Memoriam published by YSS/SRF, 2002. Yoganandaji's speech, pp 67-69.*

Paramahansa Yogananda took conscious exit from his body on 7 March 1952, after delivering an address in honour of Mr. B. R. Sen, Ambassador of Indian in the USA. Before this, he made several references regarding the impending event. In the following we will present his last speech.

"Your Excellency, our Ambassador, illustrious and understanding Ambassador of free India; Madam Sen; gracious Consul General India Mr. Ahuja; and Dr Sharma and Dr Saund, who have bought such harmony and understanding among the people of India, Pakistan and America; and all honoured guests from all nations, all guests present here from my India, my America, and my world: I bow to the God in you.

I am not here in an advisory capacity. So, I will relate a few snatches of my experiences. I remember my meeting with Mahatma Gandhi. The great prophet brought a practical method of peace to the warring modern world. Gandhi, who for the first time applied Christ principles to politics and who won freedom for India, gave an example that should be followed by all nations to solve their troubles.

You, your Excellency, represent the great spiritual India. I wish that you bring the very best of my India to my America, and take the very best of my

## Hari Om Tat Sat

In this issue: In Divine Glimpses we present how Paramahansa Yoganandaji planned his departure from the mortal frame. We also present his last speech. We then present Renee Maa's experience at the Brahmachari training camp in Balighai. We end with the metaphorical interpretations of the second mantra of the Isha Upanishad by Paramahansa Hariharanandaji. Like every other issue, we will recap on important news related to KYANZ.

Partha Roop

America to my India. But that is a very difficult task, no doubt, for in this world nations and men are a little crazy, and they don't know it – because people with the same kind of craziness mix together. But when differently crazy people get together and compare notes, they find out their particular craziness.

Indeed your Excellency can discover the goodness of different nations. I think if we would gather together the great men of all lands – the great industrialists of America and the good men of all countries – we could build such a model civilization that all nations would eventually form a United

World, with guiding them through their conscience.

India has great things to give you and America can very greatly help India. But people often concentrate on the faults and not on the good qualities of a nation. I remember that just before I came to America in 1920, I was warned by Hindu friends never to go in the dark alleys, lest my scalp be removed by Red Indians! And whenever I saw a bald headed man I thought some Indians had been at work! (Laughter).

I remember, too, that in 1920 I was riding one day to the seashore in

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Baba working with disciples



Massachusetts when I noticed some “Hot Dog” signs. In imagination I saw all kinds of dogs going through the meat chopper! And I thought, “My Lord, why did You bring me to the land where people eat dogs? I asked a man what is inside those mysterious bags, he said, “Pork and Beef.” I gasped in relief (Laughter).

One morning, I was passing by an empty field next to a store. That evening, as I passed that same way again, I saw a house standing in the field. I enquired of a man if the house had been there in the morning. “No,” he replied, “they just put it up.”

When I think of such energy, I like to be an American. But when I hear of so many American millionaires who die prematurely after making a business success, then I like to be a Hindu – to sit in the banks of the Ganges and concentrate on the factory of the Mind from which spiritual skyscrapers can come, and to think of the great Masters of India who are her perennial glory. Somewhere between the two great civilizations of efficient America and spiritual India lies the answer for a model world civilization.

It seems there is plenty of money for war, which brings in its wake great sufferings. We don't seem to learn from these. If we can raise money for wholesale killings, couldn't we picture the possibility that if all big leaders and all people got together, they could collect a vast fund that would banish poverty and ignorance from the face of the globe?

I do hope and pray, your Excellency, that you will always emphasize the

airplanes of mercy from one country to another instead of airplanes that carry bombs to destroy. Let us work for peace on earth as never before. We want a congress of scientists, of ambassadors, of religious men who will constantly think how to make this world a better home, a spiritual home with God as our Guide.

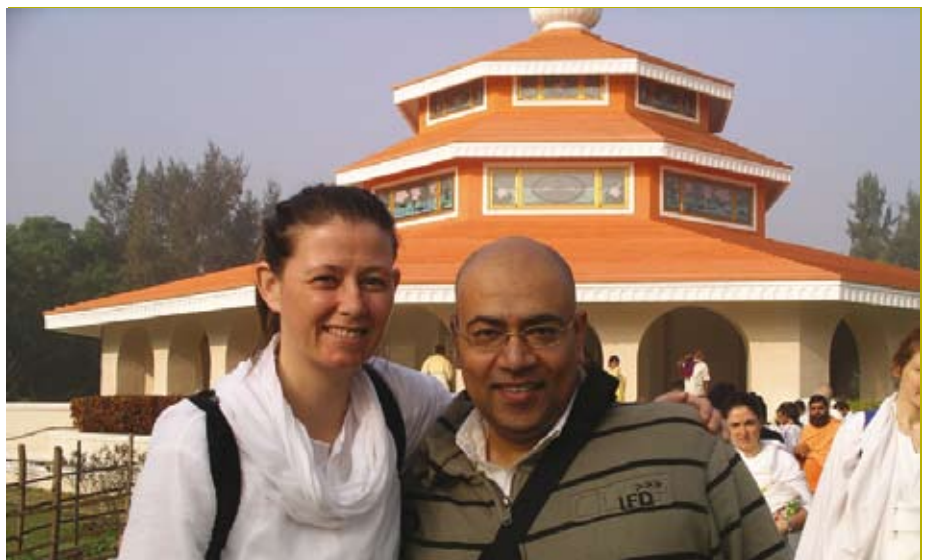
I am proud that I was born in India. I am proud that we have a great Ambassador representing my spiritual India. I am very proud today. I often say:

Mortal fires may raze all her homes and golden paddy fields;  
Yet to sleep on her ashes and dream immortality,  
O India, I will be there!

God made the earth, and man made confining countries  
And their fancy-frozen boundaries.

Where Ganges, woods, Himalayan caves, and men dream God –  
I am hallowed; my body touched that sod.”

*Yoganandaji had planned his departure and had given a number of close disciples many hints that he will leave his body in March 1952. Weeks after this conscious exit from his mortal frame, his body shone with the divine luster and this miracle has been recorded by Mr. Harry T. Rode, Mortuary Director of Forest Lawn Memorial-park.*



Renee Maa and Vijay at Gurumandir, Balighai

## On Brahmachari Training

by Renee Simpson

I am writing this as I sit outside the Guru Mandir (of Paramahansa Hariharandaji) at the Hariharananda Gurukulam in Balighai, Orissa.

Today is the 17 February 2010 and there are only eight days left (sob) of the Fifth Residential Brahmachari Training course. I visit the temple each day to bow to Gurudev but also come to sit outside the temple after lunch as there is a 45 minute gap in our daily schedule which allows me time to come sit and sing, chant, pray, stare at the butterflies or practise anything that needs to be practised e.g. each trainee is required to give a talk or such like at our evening satsang class. Gurudev Paramahansa Hariharandaji's presence here at the temple and in the

whole Ashram is palpable. Every now and then, when I really need it, I get time alone with him inside the temple and then I talk to him about what's challenging me most at that moment. It feels as though he listens attentively and sends strong waves of love and compassion and always offers a solution so that I leave feeling content and uplifted.

I have to admit that I didn't know very much about him until I came here but have since come to learn that he was special right from the beginning. As you probably know he was born into a wealthy Brahman family. His father was his first Guru, who, as an accomplished astrologer, forecast that his son, then named Rabindranath

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A walk with the monks at Balighai beach



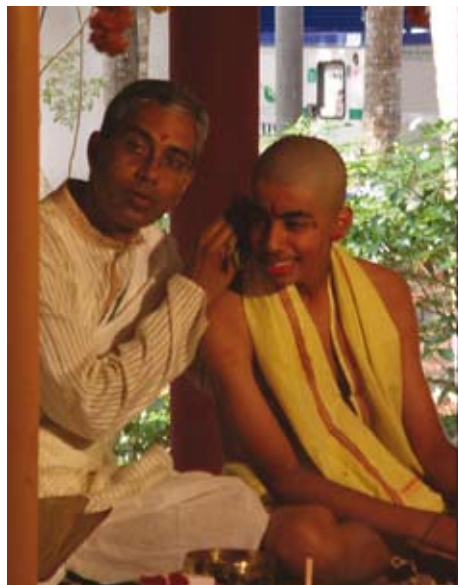
Konarka Sun Temple



Mathias & Nicky at Balighai Village tea stall



Sri Hanuman at Balighai Ashram



Partha Baba at his son's Sacred Thread ceremony



Baba and Partha Baba



Vijay and Bibi Maa visiting Sai Baba at Puttaparthi

Bhattacharya, would become a realised master who would travel the world and be loved by many. And so it was. Rabi was a brilliant student who memorised all of the appropriate mantras by the age of only four years old. His next Guru was Sri Bijoy Krishna who eventually led him to Swami Sri Yukteswar. Who, upon greeting him warmly, immediately initiated him into Kriya Yoga. A few years later he was initiated into Second Kriya by Paramahansa Yoganandaji. During this time Rabi met Ghandi and Anandamoyee.

Rabi had not yet fully committed himself to the spiritual life but worked as a textile engineer and lived as a fashionable man about town. But in 1938, after resigning from his job and burning all his material belongings, he joined the Karar Ashram as a Brahmachari. In the early 1940's Swami Satyanandaji initiated him into Third Kriya. During this time Rabi entered an 11 year vow of silence and as well as meditating for many hours each day he worked hard to beautify the Ashram grounds and complete construction of the Mahasamadhi temple of Sri Yukteswar.

Sanyal Mahasaya taught him all the higher Kriyas and by 1948 he had attained Nirvikalpa Samadhi. He was visited by Babaji in 1949 who told him to propagate Kriya in the world.

In 1950, Yoganandaji put him in charge of the Karar Ashram and then corresponded with him regularly from America. He then started to give public addresses in India and from there eventually, at the age of 67, he

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went to the west to initiate thousands of people and take the teachings of Kriya into the world. He left his body on 2nd December 2002 at the Miami Ashram where he had lived for a few years. His body was bought to the Balighai Ashram and laid to rest inside of what is now a very beautiful temple, which was completed in 2006, and which I am currently sitting outside of.

When you come here at night the forest that surrounds the temple is full of winking fire flies which on a very dark night creates a magical atmosphere.

(If you haven't already please read 'River of Compassion' and 'My time with the Master' both by Paramahansa Prajnananandaji, for a full account of this brilliant and fascinating being. He led a truly amazing life of service and continues to lead us today).

I start this article by paying tribute to this man because without him this Ashram and this training course wouldn't be here. But it was the vision of Paramahansa Prajnananandaji, Swami Brahmanandaji and Swami Shuddhanandaji to offer this Brahmachari training course – one that they were able to bring to fruition in 2002 after obtaining permission from Paramahansa Hariharanandaji.

Now in 2009/10, 34 trainees completed the Brahmachari training course. Of the women, eight were local Indian women (most of who work at the Balashram) and seven were western women – one each from Japan, Latvia, Ireland, Hungary, Brazil, Austria, and New Zealand. Of the men, half were Indian and the others were from England, America, Brazil and Austria.

There were also many participants from all over the world who came and went throughout the three month period (a core group stayed for the whole time). New Zealand was well represented during this time.

Based on a traditional school system where the students live with their teacher, our daily schedule started at 4am ("rise and shine" it said on the daily notice board) and the day progressed as follows:

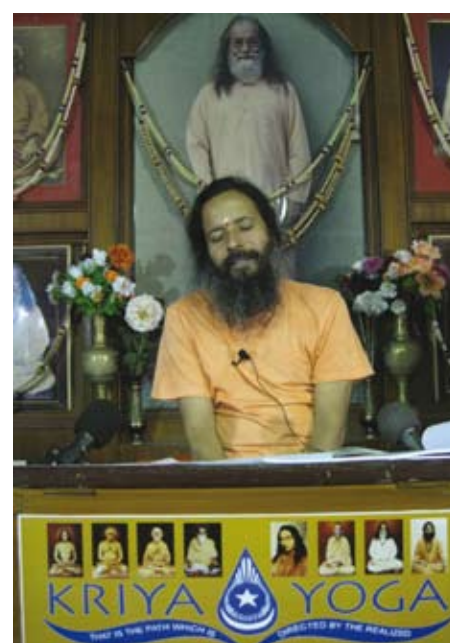
- 4.30am Hatha yoga exercise class
- 5.00am Chanting of morning prayers and meditation
- 7.15am Breakfast
- 8.00am Classes with Paramahansa Prajnananandaji – we studied "Patanjali's Yoga Sutras" – highly recommend it!
- 11.30am Meditation
- 12.45pm Lunch
- 2.00pm Library
- 3.00pm Seva – different jobs working around the Ashram were allocated to the trainees and participants. The men worked really hard during the three month period to complete a beautiful walking trail through a section of forest in the Ashram grounds.
- 5.00pm Class; these were taken by one of the resident Swamis
- 6.00pm Chanting of evening prayers and meditation
- 7.45pm Dinner
- 8.30pm Evening Satsang
- 9.00pm Retire
- 10.00pm Fall into bed taking two minutes to go to sleep!

I actually really enjoyed this routine and found it energising. For me the most challenging part of the training was living with the Guru. I have never had this kind of relationship before and was completely unsure of how to treat him'. It was a constant challenge but one I learnt many lessons from, for example, if I am afraid of how to be with the Guru, am I afraid of how to be with God? Am I afraid of getting it wrong? And who am I really thinking about; me or God? This also highlights my ego's fear of this journey and its constant need to be in charge.

But what an amazing being Paramahansa Prajnananandaji is. He lives a life of constant service to others. He is so loving and he is strict but only because he knows what potential each person has and wants us to achieve that.

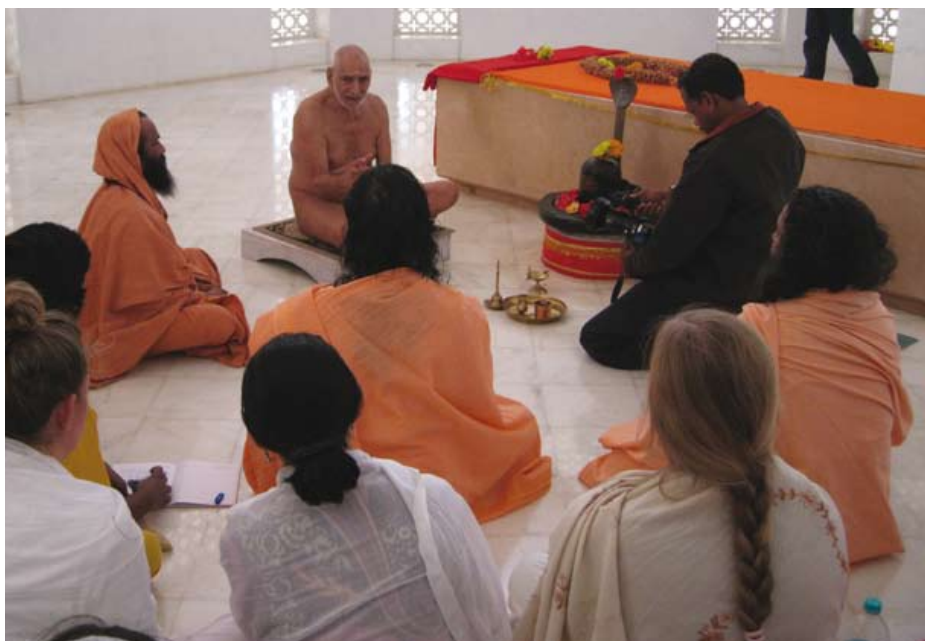
His lessons were often punctuated with wonderful stories

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Luna eclipse puja at the Gurumandir





Dandi Swami, "The Naked Saint, paying respect at the Gurumandir

(he is the best story teller). He told us this story to explain the role of the Guru: imagine you are walking along a road with a group of people and in the distance you notice beautiful lights in the sky like a wonderful fireworks display. As you get closer you see a huge wall, over which the lights are playing. Now you can hear the most beautiful music and other sounds of joy and laughter coming from the other side of the wall. You look for a way to get around the huge and expansive wall but soon discover that you will have to climb up it if you want to see what is happening on the other side. Finally someone makes it to the top and exclaims "oh, it is so beautiful!" before jumping over the wall. Inspired by this, someone else makes it to the top but instead of jumping, turns to you and reaches out his hand and calls to you, encouraging you to keep climbing and offering advice on the best footholds along the way – that is the Guru; the one who stands on the wall and guides you to the top.

I think "be careful" were the two words he uttered the most. Be careful of the world and all its distractions, love God with everything you've got and remember your own divinity.

Don't forget that it is your good karma that has led you this far and to this Guru and it is only through your own perseverance and discipline that you will reach the ultimate goal of God

Realisation; with the Grace of God and the guidance of the Guru.

An absolute highlight for me was the fire ceremony to celebrate Lord Siva's birthday on 12 February. Following a day of fasting and silence the ceremony began at 5.30pm. The Siva temple was decorated all around with colourful lights which reflected and sparkled in the pond that lies behind it. From a distance it glittered through the trees like something out of a fairytale.

We all sat gathered around the platform which held the fire and Swami Shuddhanandaji began the ceremony by leading a beautiful song. The temple was full of people; their voices gently caressing the air. The first ceremony began and the night dissolved into chanting, meditation and contemplation. I decided to use the time to practise seeing the world as a drama, as God's play – having no judgements about anything, no thoughts, just watching. It was a powerful lesson for me and an excellent time to start to build a foundation for this practise. I was the audience and all around me were the players, each one playing their role perfectly, just as God has directed them to. No need to know anything, just watch. We chanted "om namah siva" over and over, clapping; it was so powerful, joyous and energising. It was like a fantastical party – lots of singing, music, people coming and going, people lighting fires inside. Elaborate rituals

were performed on the Siva Lingum and at different times everyone present would offer something either to the fire or to the Siva Lingum.

We were given delicious, sweet drinks throughout the night, beautiful milk drinks with chunks of fruit in them.

We asked forgiveness of Lord Siva and this was also a very powerful, freeing and beautiful part of the ceremony.

It finished up at about 3am but I was filled with so much energy that it took me some time to go to sleep even though we were due to depart from the Ashram at 7am later that morning to travel to the Balashram.

In many ways this one night epitomised my whole experience. We were taken care of like we were children; encouraged and supported and filled with delicious things. The Ashram was our mother and the Guru was our father. It was colourful and musical and spiritual and taught me so much. It gave me an opportunity to know God better, to celebrate God and to start to realise the divinity in myself. God willing I will return there again.

I write this last part in my flat back in Wellington. I haven't even really begun to describe all of the experiences and opportunities I had the excellent fortune to be involved in. It was the best, most beneficial experience of my whole life and I would encourage all of you to take the opportunity when it is (hopefully) offered again in 2011/12.

Be careful.

Jai Guru.

*harireva jagad jagadeko hari  
harito jagato nahi bhinna tanu  
iti yasya mati paramatma ratih  
sa naro bhava sagara nistarati*

God alone is the universe; the universe alone is God,  
there is no distinction between God and the universe,  
One, who has this understanding and love for God, crosses the ocean of the world.

# Isha Upanishad

## by Paramahansa Hariharananda



Among the Upanishads, the Isha Upanishad, although small in size, has become a very important one, as it speaks of the direct spiritual experience of manifesting divinity. It is one of the major Upanishads in which Shri Adi Shankara wrote his beautiful commentary. Its spiritual fervor excels its size. This beautiful Upanishad speaks only about Isha. Isha means Ishwara, the power of God. God was alone and desired to be many. So God made men and women in His own image, and breathed into their nostrils the breath of His life. God

became the living Soul in the whole universe. So everything you see in the whole universe is the manifestation of the power of God.

(Continued from Issue 15)

### MANTRA 2

#### Work is Worship

*kurvanneveha karmani  
jijivishecchatam samah  
evam tvuyi nanyatheto 'sti  
na karma lipyate nara*

#### Translation

Always performing works here, one should wish to live for one hundred years. For a man such as you (who wants to live this), there is no way other than this, whereby karma (or deed) may not cling to you.

#### Metaphorical Interpretation

If you work in this world according to the teaching of the first mantra, then

you will achieve immortality and constant salvation. If you work in this way, then you will never be in bondage or mortality. You will have no other alternative except perception of God.

The first mantra says that Ishwara is all-pervading, so every person should perceive it, conceive it and realise it. In this mantra, the rishis says that every human being can attain Self-realisation, but animals cannot.

In the first mantra, the rishis instruct us to perceive the world as God's own all-pervading living form. He also says to prepare your mind, by which you may remain alert and feel that there is no non-God in the world and that any matter that you enjoy is not matter, but Isha. Perceive all matter as living soul and enjoy all matter as living soul; then your knowledge and consciousness

will always remain in cosmic consciousness.

It is God's desire that we should always work in the material world, but we cannot do any work or get any matter without the permission of the indwelling Self. So whenever we remain in the world, we will only perceive the actor, the soul, who is perceiving oneness through God's action. The whole world is the manifestation of work, and that work is done by the indwelling Self of every human being. Your body is your body, but external objects in the world are also your body. Through your action, you are to perceive that you and the whole world is one Isha.

If your mind wants Self-realisation, then you need not renounce anything. Whatever you renounce, you renounce God. From the indwelling Self, you are inspired to work. That work is worship. Any work you perform, you will perform in the material world, which is also your soul. It is why in this mantra Rishi says, "Lead a life of divine actions, and if you feel that work is worship and the material work is also the living presence if Isha, then you will get salvation."

But what is work? Can a dead person do any work? Whenever there is nothing except the soul and cosmic consciousness, then whatever we do physically and mentally, every creative work, the transformation of cosmic energy is in each activity. While performing actions, one can

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## Dates to Diary

|                |  |
|----------------|--|
| 10th May       | Birthday of Shri Yukteshwarji  |
| 17th May       | Establishment of Prajnana Mission  |
| 27th May       | Birthday of Paramahansa Hariharanandaji  |
| 2nd August     | Mahasamadhi Swami Satyanandaji.  |
| 10th August    | Birthday of Paramahansa Prajnananandaji  |
| 26th September | Gurudev Lahiri Mahasaya's Mahasamadhi.   |
| 30th September | Birthday of Lahiri Mahasaya  |
| 17th November  | Birthday of Swami Satyananda Giri  |
| 3rd December   | Mahasamadhi of Paramahansa Hariharanandaji   |
| 17th December  | Birthday of Bhagawat Gita (The day The Bhagawat Gita was completed by Maharishi Vyasa) |
| 25th December  | Birthday of Lord Jesus   |

experience the indwelling divinity and express the state of love and calmness, peace and gratefulness.

The soul is the cause of all activities. Without the soul nothing is possible. Because of the soul is in the body all activities are going and we get various experiences and sensations through the mind and sense organs. But when we practice spiritual discipline, we develop ourselves to be able to attain the super-conscious state. When we attain super-consciousness then in every activity, we will perceive divine sensation. If one has no God-consciousness then only mortality is sought, not immortality. The same work done by realised and unrealised persons will get different results. It is why in the second mantra the Rishi advises that only human being can realise God, and whatever you find in the whole universe is also Ishwara. So please try to follow the first mantra otherwise your life will be miserable.

Every activity has three steps: creation, retention and destruction. According to the desire of God every person is inspired to do some work. God speaks from within to do a particular work. Accordingly you think of the object of work. Thinking means being. Immediately the work takes three forms, that is: creation, retention, and destruction. When the work starts, you are absorbed in it. You continue with the work for some time and then you finish it. By doing a particular work, you get some inspiration through it. So from the material object people get some new inspiration, which is the perception of God.

All around us we see matter and various objects. They are all Isha. Human beings are also the living soul. We cannot stay in this world without doing some work. But any material work that comes across to mind does not come whimsically; it is God-sent. According to the inspiration of God you get particular work. If you think, "This work is given to me to do, it is come in a divine form and it will give me some divine inspiration," then you will feel the oneness of soul in the work. Through that work you will feel divine inspiration, and the work will be accomplished very nicely. Through this you will get constant salvation, and that work will be worship.

Generally, people think that there is no God in the universe and that the material world is just in animate matter. They do their work mechanically. Through this they cannot perceive any divinity within. This is why the second mantra is written in general. "You are constantly merged in delusion, illusion and error, and you do not feel that in the whole creation, only the creator is abiding."

In your childhood, you were absorbed in play and study. In youthful stage, you passed in neglectful mood. Half of your life has passed in sleep and gossip. So my revered souls, do not forget that you can realise God through every activity, through your action. For this you require the good company of a realised soul. By such help, you can perceive how you are to live your hundred year live. Throughout your whole life you must be cautious in your food, work, and movement. You must exercise moderation. You should know that only human beings can perceive God, conceive God and realise God. Also, you should know the whole world is Isha. Anything that comes to your mind is give by Isha. Any material desire that grows in your mind is given by Isha and

any action or work that you do, accordingly, is done by Isha. Having created the universe, the creator entered into the creation. However insignificant something may be, still the creator is there. Try to feel that God is all pervading, omniscient and omnipresent. If you come to good company, then, accordingly, you prepare your own field. Try to understand that the power of God Isha is within you. Also feel that any thirst, any hunger, any desire, any emotion that enters your mind is from the power of God, and accordingly you are unifying that matter with your indwelling Self. Through this you are experiencing divine perception and conception, divine thought, divine will, divine memory, salvation and God realisation.

Do not remain blind and unseeing like an animal being. Open your third eye. Always perceive that you are immortal soul. In the Katha Upanishad (2:1:10) it is said: "mrityoh sa mrityum apanoti ya iha naneva pashyati", One who perceives multiplicity here attains death. If you do not feel that you are living soul, and that constantly whatever is coming to your brain is also Isha, then you will always feel mortality, bondage, and unpleasantness. But if through your every action you feel that you are the prototype of God's thought that you are His deathless child, and anything that comes to your brain is also the power of God then through every activity you will earn salvation, peace, bliss, joy and immortality. Always feel that work is worship. Without the soul no work can be accomplished, because all work is done by Him only.

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