



Trust the Lord your God with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He will direct your path.

- Proverbs 3:5-6

Christmas Meditation

On Christmas Day - Sat 25 December 2010, KYANZ has organised a special meditation to honour the birth of our Dear Lord Jesus Christ.

Venue: Newton Central School Hall
(Our regular Saturday venue)

Time: 8:00am to 11:00am

Programme:

One hour meditation followed by Christmas carols and prasad (holy offering). Please feel free to bring a plate to share with other kiryavans. If you have any questions about the Christmas meditation, please phone Kanta Ma on mb 021 166 8940.

Kriya Yoga

Association of New Zealand



December 2010, Issue 19

Charities Registration CC45534

Hari Om Tat Sat

As always, then KYANZ newsletter is offered to you with love. Please find enclosed details the of a much-treasured visit from Baba Paramahmsa Prajnananandaji in 2011. We hope you will enjoy the divine interpretations from Gurudev on the Upanishads. We also present some select quotes of Christ to commemorate the the Christmas period. His path of all-embracing unity and love may inspire us in our own quest.

We wish you a very merry Christmas and a prosperous, spiritual and joyous New Year.

Charitable Status

With Baba's blessings, we announce that KYANZ was granted Donee Status by the New Zealand Inland Revenue Department on in November 2010. This status is effective 1 April 2008. The registration process in now complete.

Under the terms of this status, any individual / organisation is entitled to a tax credit equal to the lesser of a third of the amount donated to KYANZ or \$500 donated on or after 1 April 2008.

This opens several new vistas to raise funds and consequently our profile within New Zealand and to assist, in our own little way, in our beloved Baba's goal of spreading the message of love and peace within New Zealand through the practice of Kriya Yoga.

The executive committee is still working out the details of our rights and obligations and will advise as soon as we have clarity.

In the meantime, we are working to create a system (acceptable to the IRD) to issue you all receipts so you are able to claim back a third of what you have paid to KYANZ as membership and donations since 1 April 2008. We will start issuing receipts in the New

Year when all executive committee members are back on deck.

Thank you all for your help and support through this process. It has been a long journey from an informal body of 6 or 7 persons in January 2003 to a recognised New Zealand charity in November 2010 with Donee Status.

KYANZ, its associates and its purpose is bigger than all of us combined. With God's infinite grace, it shall continue to prosper and grow.

Balighai Ashram

Those travelling to participate in the ashram courses and activities at Balighai Ashram including the Intensive Kriya Yoga Seminar, please remember to fill the registration form and pay the costs as indicated. The forms are from last year but they apply for current year as well. Please send these to Vijay to ensure your registrations are processed promptly.



Baba to visit New Zealand Kriya Yoga Retreat 2011

It is with great pleasure, Kriya Yoga Association of New Zealand announces our beloved Guru, Paramahansa Prajnananandaji has confirmed a visit to New Zealand to hold an Intensive Kriya Yoga Retreat for those initiated into Kriya Yoga by our lineage of Kriya Yoga Masters.

Our Sadguru - Sriguru Lahiri Mahasayaji used to say, "...all spiritual seekers must endeavour to spend at least a month in the company of a self realised Master. If that is not possible, one must try to spend at least a week with the Master. The spiritual growth one experiences in this time is extraordinary and many obstacles in the path of meditation will be removed by the grace of the Guru".

About Paramahansa Prajnananandaji, His great Gurudev Paramahansa Hariharanandaji said, "On his birthday in 1998, I decided that his name should be Paramahansa Prajnananda - supreme sa and supreme ham. His whole ham (body) is God. Prajnananandaji is that person - Supreme Almighty - param, ham, and sa. He is free from all negatives and has attained this highest spiritual state." Sometime later Gurudev said, ".....You are only at the door of God. Prajnananandaji is beyond, in the formless stage. I felt this about him long before. It is why at the time he received sanyasa, I gave him the name Prajnananda - prajnanam braham, ayamatma brahma...."

This is a fantastic opportunity to be with and learn from the beloved Master Paramahansa Prajnananandaji and we urge you all to participate.

All Kriyavans, experienced and new, are most welcome.



Kowai Purapura

The retreat is scheduled to be held at the Kowai Purapura at Albany in Auckland (14 Mills Lane, Albany, Auckland 0632) from Wednesday, 6 April 2011 to Sunday, 10 April 2010 (inclusive).

The retreat offers great meditation facilities and budget accommodation. For more details, please visit www.kawaiipurapura.co.nz.

Closer to the time, we will provide further details about room allocations, retreat programme, etc. for those attending.

Retreat Costs

We are also very pleased to announce that due to the generosity of our hosts, we have been able to reduce the cost of the retreat to \$550 - \$650 per person depending upon the type of accommodation. The per person costs are follows:

1. Twin share (4 available) : \$650
2. Triple share (12 available): \$630
3. Quad share (3 available): \$630
4. Triple share caravan (1 available): \$590
5. Twin share caravan (3 available): \$590
6. Marae style: \$550
7. Camping & caravan twin share: \$550

Retreat deposit

Kawai Purapura has a capacity of hosting about 70 participants. Given the level of interest - all bookings confirmation will be processed on first come, first served basis.

If you'd like to book, please email Vijay at vssethi@extra.co.nz to reserve a place. We will confirm your booking on receipt of a deposit of \$200 per person to be direct credited to the following bank account.

Bank: Kiwibank
Account: 38-9003-0855259-00
Ref: Your last name

The balance will become payable by Monday, 28 February 2011.

It would be great to see you there and share in our growth since the last retreat in March 2009. In the meantime, if you have any questions, please contact us by email / phone / texts.

"Scholarship of the scriptures is of little significance. Was Ramakrishna Paramahansa a great scholar? Yet every word from his mouth was a scripture. Do not crave to know more and more, rather practice to get perfection and through the instruction of the guru, eventually, everything will become clear."

- Swami Satyanandaji

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 fervour 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.

MANTRA 5

Facets of the Divine

*tad ejati tan najati tad dure
tad vadantike tad antaryasya
sarvasya tadu sarvasyasya
bahyatah*

Translation

It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

Metaphorical Interpretation

The Isha Upanishad is given to us only for God-realisation. What is God? How does God remain in the material world as both animate and inanimate objects? Why are there so many forms in the universe? How is Isha, in the form of matter, merging in a human being and giving energy, life, and oneness? How do human beings evolve after having experienced good meditation? How will they be highly realised and feel God is in the front, God is in the back, God is on the left, God is on the right, God is above, God is below? Having perceived this, people will feel both savikalpa and nirvikalpa states of samadhi. So this Upanishad is one of the most beautiful Upanishads.

In this mantra, the rishi says, *tad ejati tan najati*, which means the Soul, God, is formless, static, and perceptive, constantly abiding everywhere. Again in a different form, we see God is restless, active, constantly in

motion, and perceptive. God is nearer than the near and still remains very far. God abides in every human being as the indwelling Self, taking inhalation. In external forms we experience God as people, beasts, plants, trees, and the five gross elements (sky or vacuum, air, fire, water, and earth). Undoubtedly, it is perceived as a combination of opposites. In the whole external world God takes the form of matter and objects. God is the soul abiding in every human being, and enjoys the world.

As a power, you are the divine current in the body; as a soul, you are static. As a power, you are very far; as a soul, you are very near. Without the soul there is nothing, and after soul there is nothing. The soul is "the source of all dispositions and all perceptions. Every perception comes from the soul.

MANTRA 6

Multiplicity of the Divine

*yastu sarvani bhutani
atmany evanupashyati
sarvabhuteshu chatmanam
tato na vyugupsate*

Translation

One who sees all beings in his own Self, and his own Self in all beings, does not feel any hatred, by virtue of that view.

Metaphorical Interpretation

If you perceive the soul in every human being and find every human in the soul, who will you hate or ignore? The external

world that we see is a form of God. In our internal body, we see three bodies (the gross body, the astral body, and the causal body). This is also the soul. God has created your body, and the bodies of every living being. Through our work we perceive that the brain receives inspiration from the soul.

Without the soul we cannot perceive. If we look at a tree, we cannot see it without the soul. That is not a tree; it is your own soul. When we see the sun, we should realise that without the soul we cannot see the sun, because the soul is the seer. If we observe and carefully scrutinise everything in this way, then we can perceive that everything is the play of one soul. We see the soul in two places: one is in my Self and the other is in the tree. If the soul does not remain, we cannot see the tree. So it is said that knowing means being.

All that you see in the external world is your indwelling soul. All are forms of God. If you feel this, then you will understand that the sounds, touch sensations, forms, tastes, and smells that you perceive in the external world are your soul. Without the soul you cannot hear, cannot touch and cannot have any sensation.

People feel hatred towards another human being due to self-interest, because they feel separate and because of differences between them. When we know that we all are part of the multiplicity of the Divine Being, there is no question of hatred; for we all are one soul.

"And so I tell you, keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

- Luke 11:9-10

Dates to Diary

Wednesday meditation

Last meditation, 22 December 2010

Resumes 19 January 2011

Saturday meditation

Last meditation, 25 December 2010

Resumes 22 January 2011

Aarti



An elaborate show of Aarti on the Ganga River at Varanasi

We commonly have an Aarti ceremony at our get togethers. Here is an explanation of this common practice from Indian Spiritual culture.

Aarti is a Hindu religious ritual of worship, a form of puja, and is performed during almost all Hindu ceremonies and occasions. Aarti also refer to the songs sung in praise of the deity, when offering of lamps is being offered. Aarti is said to have descended from the Vedic concept of fire rituals, or homa; it is performed and sung to develop the highest love for God. "Aa" means "towards or to", and "rati" means "right or virtue" in Sanskrit.

The aarti plate is generally made of metal, usually silver, bronze or copper. On it must repose a lamp made of kneaded flour, mud or metal, filled with oil or ghee. One or more cotton wicks (always an odd number) are put into the oil and then lighted, or camphor is burnt instead. The plate may also contain flowers, incense and akshata. In some temples, a plate is not used and the priest holds the ghee lamp in his hand when offering it to the Deities. It symbolises the five elements: 1) ether (akash), 2) wind (vayu), 3) fire (agni), 4) water (jal), and 5) earth (pruthvi).

It involves the circulating of an 'Aarti plate' or 'Aarti lamp' around a person or deity, and is generally accompanied by the singing of songs in praise of that deva or person (many versions exist). In doing so, the plate or lamp is supposed to acquire the power of the deity.

After every circle (or second or third circle), when Aarti has reached the bottom (6-8 o'clock position), the performer waves it backwards while remaining in the bottom (4-6 o'clock position) and then continues waving it in clockwise fashion. This represents our daily activities which revolve

around God, the centre of our life. Looking at the God while performing aarti reminds and reinforces the performer (and the attendees of the aarti) to keep God in the centre of all our activities and understand that routine, worldly activities are peripheral and should not take priority over God.

The performer circulates the plate or lamp to all those present. They cup their down-turned hands over the flame and then raise their palms to their forehead - the purifying blessing, passed from the Deva's image to the flame, has now been passed to the devotee.

An extract from Wikipedia

Books for sale

During the summer break, our loving Nicky and Matthias will continue to manage the sale of books and other resources - the details of which are available on our website: www.kriyayoga.org.nz. To either of them phone: 09 473 1018 / 021 299 1054 / nima1@xtra.co.nz.

Monies for book purchases can be deposited in the following bank account. If you'd like to pay by cheque - please email Nicky and Matthias and they'll let you know the mailing address. Alternatively, you can deposit the cheque to any Kiwibank / NZ Post Shop in the following bank account.

Bank: Kiwibank, Account: 38-9003-0855259-00

Ref: [Last name +BkSale]

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"Let the peace of Christ rule in your hearts." - Colossians 3:15