



Kriya Yoga

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DIVINE GLIMPSES Sant Kabir's teachings in the light of Kriya Yoga

The following article is written based on the book "Songs of Kabir" by Rabindranath Tagore.

The medieval poet, saint, philosopher and mystic Kabir's poetry makes people spell bound and is still inspiring spiritual seekers of all faiths for over 500 years. Born of Muslim parents and trained by a well-known Hindu Guru, this great saint sang the love of the omniscient spirit. Kabir's teachings constantly remind us that God can neither be found by visiting temples or mosques but can be found by delving within ones own self. In the following, we will reminisce his beautiful life and will also present some of his marvellous poems. What is remarkable about his poems is the simplicity and eloquence with which he presents his spiritual experiences. These clearly illustrate that his poetry is not just superficial and mundane but comes from the depths of his profound spiritual experiences.

Kabir was born most probably in the year 1440 of Muslim parents in the

holy city of Benaras. As a small child he was attracted to the teachings of the great Hindu saint called Ramananda. In those days, it was unthinkable of a Hindu saint to accept a Muslim disciple. Kabir had made up his mind to study under the saint. One day, as Ramananda was going down the steps to take a dip in the holy Ganga early in the morning, Kabir lied down on one of the steps. When Ramananda's feet touched the boy, he uttered "Ram Ram!" (the name of the Divine) in surprise. Then, Kabir got up and told his Guru that he is now initiated by the holy name of the Lord by his guru and hence is his formal disciple. Ramananda was very pleased with the devotion and sincerity of this young lad. He then accepted him as his disciple in spite of strong objection from both the Hindu and Muslim priests.

Subsequently Kabir also seemed to have studied under some famous Sufi teachers. Kabir was not an ascetic but a householder like saints of the Kriya order such as Lahiri Baba, Sri Yukutshewar and SanyalMahasya. He led the life of a simple weaver. He never had any formal education. And yet, he sang immortal tunes imbued with love Divine that reverberates even to this day.

Kabir was a remarkable saint who silently performed many miracles. The most remarkable anecdote is around Kabir's death and the consequent squabble between the two groups of his disciples, Hindu and Muslim. While the Hindus wanted to perform a cremation ceremony, the Muslims wanted a burial. Both groups claimed that Kabir belonged to them. As the two groups argued, like the resurrection of Christ and Sri Yukutshewar, Kabir appeared before them. He told them to lift the corpse and see what lied underneath. Then he disappeared. When the body was lifted, it also disappeared and the residue was a heap of flowers!

Kabir sang the eternal tune of love and professed that true love was very close to the seeker. The seeker need not go far to different places of pilgrimage but rather needed to just "go within" as stressed by our gurus. In the following three poems we see the striking similarity between Kabir's teachings and those of the Masters of Kriya Yoga. These "divine glimpses" stress that breath awareness and inner journey is the "highway to God" as stressed by our Master, Paramahansa Hariharananda.

GOD IS THE BREATH OF ALL BREATH

O servant, where dost thou seek Me?
Lo I am beside thee.
I am neither in temple nor in mosque;
nether in Kaaba nor in Kailash
Neither in rites and ceremonies, nor in
Yoga and renunciation.
If thou art a true seeker, thou shalt at
once see Me: thou shalt meet me in a
moment of time.
Kabir says, "O Sadhu! God is the breath
of all breath."

INFINITE BEAUTY

Do not go to the garden of flowers!
O Friend! Go not there;
In your body is the garden of flowers.
Take your seat in the thousand petals of
the lotus, and there gaze on the Infinite
Beauty.

OFFERING

A sore pain troubles me day and night,
and I cannot sleep;
I long for the meeting with my Beloved,
and my father's house gives me
pleasure no more.
The gates of the sky are opened, the
temple is revealed:
I meet with my husband, and leave at
His feet the offering of the body and the
mind.



Baba visits Auckland, 2011 - wonderful, wonderful days of peace, happiness and love

OCTOBER INITIATION PROGRAMME

It doesn't seem so long ago that Baba left our shores and already we are blessed to be able to look forward with excitement to the arrival of a new bearer of Kriya from India with two Swamis arriving in October 2011.

SUMMARY OF OCTOBER INITIATIONS

Swami Samarpananandaji & Swami Paripurnanandaji will be arriving in Auckland on Friday, 7th October. After a weekend of initiations, they will depart for Wellington on the Sunday for a possible group meditation of Kriyavans on Sunday night. Wednesday sees them depart for Fiji.

VENUES

At the time of writing, a venue is yet to be found in Wellington. In Auckland, the initiation will take place at Kowai Purapura thanks to the generous support, once again, of Jenny and Phil, who have also offered to market the event to the Wellpark database. Our warmest thanks go out to them.
DISCOURSE VENUES – TBC

MARKETING

If you are referring friends and family to the initiations, it may help you to know that posters and flyers will be printed and distributed to Auckland, Wellington and Whangarei; we will advertise in the What's On section of the suburban newspapers; the events will be detailed on our own Kriya Yoga website as well as on Wellpark's, and the following film evenings will be held.

FILM EVENINGS

Kim has been amazing in getting new introductory film evenings underway so quickly. Please take note of the following dates and consider who you might bring along. Most of all, please bring yourself as the presence of other Kriyavans can be a real inspiration to newcomers. The venue for all these events is the Kauri Room at Wellpark College, 6 Francis Street, Grey Lynn.

Thursday 4 August, 6.30pm-8.00pm

Film: The life of Paramahansa Yogananda - the early years

Kriya Yoga comes to the west. Hear about Autobiography of a Yogi and the Kriya Yoga lineage. How Paramahansa Hariharananda was initiated by Yogananda into higher Kriya techniques and witnessed his state of samadhi. This documentary video

- written and produced by monks of Self Realization Fellowship (the organization Yogananda founded in 1920) – follows the great Master's footsteps during his pioneering efforts to introduce the West to the timeless spiritual heritage of the East. It features beautiful archival photographs of Paramahansa Yogananda and his activities, as well as rare motion-picture footage of the Guru. We also see scenes of the places where he lived and taught and hear poignant anecdotes of students and friends whose lives he profoundly changed.

Thursday 25 August, 6.30pm-8.00pm
Film: Introductory Discourse on Kriya Yoga

Paramahansa Prajnanananda explains how the chakras (spinal centres) regulate our life and how Kriya Yoga meditation can bring us peace, joy and all round development (physical/material, mental and spiritual). This 45 minute discourse gives a wonderfully simple explanation of Kriya Yoga conveyed through a mixture of humorous stories as well as technical explanations. For guidance on living

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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 8

QUALITIES OF THE SOUL

aparyagatshukramakayamavranam
asnaviramshuddhamapapaviddham
kavihmanishiparibhuhsvayambhuh
yathatathyato'rthanvyadadhad
shashvatibhyahsamabhyah

TRANSLATION

He is radiant, bodiless, pure, untouched by evil, untainted, without sinews. As the seer, ruler of the mind, all-pervading, omniscient, and self-existent One, He has duly allotted through eternal years the objects according to their nature.

METAPHORICAL INTERPRETATION

Earlier in the Isha Upanishad the rishi says that all matter, objects, plants, animals, and human beings are pervaded by Ishwara. He also explains that all living beings and matter in the universe give divine inspiration and evolve us gradually upwards. Through this we can always feel a divine mood and attain salvation. The eighth mantra describes the person who meditates deeply and perceives oneness with God, caring nothing for the material world.

When you perceive that the world and all matter are nothing but Isha, and that you too are nothing but Isha, then you will always feel saparyagat, that is, that God is all-pervading. You are perceiving liberation, and when you look at everything in this way, you are inviting God. This divine mood does not hamper your activity at anytime. When you look up, you find, the all-

pervading God in the sky. If any object comes to you, you perceive that it is your own soul. Seeing a flower, you first see the soul in the shape of a flower. You are not attracted to the flower. Your happiness comes because you perceive God through the flower.

Shukrainmeans brightness and light. In meditation one finds light, divine light, all over the universe, and through this light one perceives divinity and salvation. If anyone comes within sight, that person does not attract your attention, because you are charmed with the divine illumination.

Akayammeans without a body. One does not perceive one's own body during a deep state of meditation. The more you try to feel your body,

the more you perceive the divine presence of God within and hear the divine sound. You become very joyous with the divine sound. You do not even see anyone, any matter, or objects. You only feel that super-power that has merged with you. You feel peace, bliss, and joy.

Avranammeans no wound or pain. One has no urge for anything, no sorrow for anything, no pain. Even if a snake passes by, you do not feel it. ChaitanyaMahaprabhu of India, the founder of the Bhakti movement, perceived all of the qualities that are mentioned in the eighth mantra of the Isha Upanishad. "Hare Krishna Hare Krishna, Krishna Krishna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare." He taught this mantra to everyone and told them to chant it to get calmness and divinity and to have all restlessness disappear. ChaitanyaMahaprabhu chanted this mantra for one or two years. After that he did not even speak, but remained constantly in the divine stage. At present, in both Eastern and Western countries, many people chant and sing the same mantra, but they do not attain the divine stage of ChaitanyaMahaprabhu.

Sage Naradataught a devil-robber, Ratnakara, to chant the mantra, "Rama, Rama," for a long period, telling him, "You will perceive that your soul, Rama, is abiding in your



A WONDERFUL VIDEO OF DELIGHTFUL BABA FOOTAGE CAN NOW BE FOUND ON YOUTUBE AT [HTTP://WWW.YOUTUBE.COM/WATCH?V=W72PWD9ASWS&FEATURE=RELATED](http://www.youtube.com/watch?v=W72PWD9ASWS&FEATURE=RELATED)

whole body. You can perceive this." He chanted for a few days, but he did not find that Lord Rama was abiding in his whole body. Then he constantly sat and tried to seek Lord Rama within himself. His mind, thoughts, anxieties, and restlessness disappeared within a very short period, and then he felt that Lord Rama was within him and giving some divine vibration in his whole body. He saw divine light all over the universe and also heard the divine sound appearing as, "Rama, Rama, Rama." From this, he got extreme divine bliss. He sat calmly under a tree and attained the divine stage described in the eighth mantra of the Isha Upanishad.

Asnavirammeans that we are true seekers when we focus attention in the pituitary and on God; so we do not feel nerves, veins, arteries, and other parts in the body. We go beyond the senses of the body. We only perceive the divinity and salvation within.

Shuddhamrefers to purity. People bathe for purification, and in India they go to the Ganga for more purification. But after taking a bath you see and think about so many things, and your mind becomes impure. But a true seeker of God sits calmly with closed eyes, introverted five sense organs, and goes into the center where the soul is abiding. In this way you are being purified constantly, since you do not feel the presence of the world. It is as if everything is burned. This

is, undoubtedly, the real fire ceremony; because for a spiritual person, all past thoughts, present desires, and thoughts of the universe are completely burned, and he is merged with the indwelling Self.

Those who offer wood, cow-dung cakes, and butter-oil, and chant mantras, such as omagnayesvaha, keep their worldly sense, and so remain as ordinary people, appearing to be divine. Such persons' thoughts and minds are engrossed with so many objects for the fire ceremony. Body sense is present. Also, ordinary people do not even know the meaning of what they are saying in the ceremony. They have learned this religious play from some Indian people; without knowing its inner meaning and practical application. Those who practice it in this manner are wasting their time unnecessarily. They are not getting purification or divinity.

But those who have practiced Kriya Yoga have risen above their body consciousness in deep meditation. They experience extreme calmness. Their mind, thought, intellect, and sorrows are transformed into knowledge and their consciousness to cosmic consciousness. They see divine light all over the universe. They cannot talk. They only hear the divine sound of God. Also, they feel divinity in their body, which is true purity, and their lives are on oblation, an offering, to the real divine life.

Apapaviddhammeansbeing beyond the reach of sin. In the Vedas it is written that

if you feel God and the triple divine qualities, then sin cannot touch you. But if you perceive non-God - this is wood, this is cow-dung; I am eating butter--oil by the spoon; I am starting the fire, and so on - then there is no divine stage. The mind is remaining in material objects, in restlessness, and in the five sense organs. If you chant mantras like a parrot, without knowing their meaning, it is only religious play, non-God stage. Then sin can touch you; you are always absorbed in sin.

When the mind is completely absorbed in the soul, then you get constant salvation - not sin, but purity. People's five sense organs are always absorbed with material objects, so they are their enemy. They cannot perceive that all material objects are the soul, Isha. It is written in the first mantra of the Isha Upanishad that material objects attract them, giving delusion, illusion, and error, so they are full of sins. We are born for Self-realization. A realized soul can show the path and can transform your mind to divinity. If you follow such a realized soul, you will perceive the sensation of God in all your body parts. The gross body is limited, so it cannot know God. The eye cannot see God. The power of God helps the mind to think and the mouth to speak. As that power remains hidden behind thoughts and speech, we cannot realize God through thinking and speaking. The realized soul will teach that the gross body is limited, but the invisible body is all-pervading. If you do not seek your invisible body, you cannot perceive God, conceive God, or realize God.

There are many educated people in the world who think of themselves as being very intelligent; that is their main defect. Many people worship the formless God, but they do not know how to realize this truth. They should seek deeply, ways to experience the formless stage and ask themselves a thousand times what they are gaining.

Kavihmeans that whoever is absorbed in the soul and enjoying the triple divine qualities will remain in the divine stage even after meditation.

Manishirefers to a person who is all-knowing and is merged with God through all activities.



Brahmachari Dhiranandaji and Devin

ShriShankaracharya, a great spiritual master of India, said that manishimeans one who is constantly remaining in consciousness, cosmic consciousness, and wisdom.

Paribuhrefers to one who has no worldly thoughts, who is above all; one who is almost above wisdom and is just going to merge in nirvikalpasamadhi. This is another sign of Ishwara, God, in a human being. It is a rare thing for a person to attain this stage. All the qualities of God are then found in his body. He can infuse his divine power into others. The first mantra says that everything in this universe is covered by Isha. The realized person can infuse divine power during the time of initiation and neutralize all the delusion, illusion, and error of the initiate by that power. The realized person can infuse calmness through a yogic means of transmission of energy, so that the tripl. divine qualities arise in the devotee and the latent spiritual power can be experienced in the fontanel.

Swayambhumeans that the realized soul is remaining in the space, can give divine qualities to others, and can also withdraw all the sins from a human being. Guru is in the form of swayambhu; 'o divine sensation is bestowed upon the body by the guru's touch. As the seeds are sown in the ground and after a short period the tree emerges and the divine fruit grows, similarly, the guru can infuse divine qualities and power through touch, by which the latent spiritual power and all the divine qualities come up into the fontanel.

Shashvatibhyahsamabhyahmeans that guru and God are constantly inspiring you to get divine sensations from all worldly objects. If you constantly follow your guru's guidance, then you will surely proceed quickly to the divine goal and will surely go to higher and higher stages of Self-realization. Shashvatibhyahsamabhyahmeans that the technique, which is given by the guru, is a precious technique. If you practice it, then throughout your life you will remain in equanimity. You will be divine; you will remain divine; and you will attain all the divine power that is in the guru.

Continued.,

a spiritual life with balance and moderation this is a film evening not to be missed.

Thursday 15 September 2011, 6.30pm-8.00pm

Film: The Ancient Science of Breath & Meditation

Paramahansa Prajnananda teaches only one lesson: the lesson of love. Through every action, every breath, he urges us to realise that we are all divine. We learn that it is possible to achieve that blissful state of divine contentment through basic self-discipline and the practice of simple yogic principles. In this video, Prajnanandaji interweaves a mixture of humour, talks of ancient rishis and crystal clear insight. We are left with a profound understanding of our true nature and how Kriya Yoga can awaken us to our own divinity.

FUNDRAISING EVENT

Mel and Fern have offered to organise a fundraising Kirtan for the occasion of Baba's birthday to include a handful of visiting musicians. This will take place on Sunday, 7th August

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from 11am-1pm followed by lunch – children welcome. The charge will be \$15/head. Venue TBC. We do hope you will pencil your diaries for this event. (P. S. They will need a hand with cooking if you have some time!).

AUTOBIOGRAPHY OF A YOGI

From their initiation application forms, it seems that most new initiates have found their way to Kriya through reading Paramahansa Yogananda's Autobiography of a Yogi. If you have friends or family that are thinking along these lines, do remember this book is available at a very reasonable price from our book store (run by Nicky and Matthias). It is a beautiful gift.