



# Kriya Yog

The Art & Science of Yog, Meditation & Lifestyle

Newsletter (Sandesh) – October 2012

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

Eyko Deybah Sarva Bhuteysu Gudhah Sarva Vyaapi Sarvabhutaantaraatmaa ।  
Karmaadhyakhyah Sarva Bhutaadivaasah Saakhee Cheytaa Keybalo Nirgunascha ॥

The self-effulgent one God, abides deep and hidden in the heart of all beings. At the same time, He is all pervading and is the Inner Self of all. He is the Supreme controller, yet remains as the witness, watching over all actions. He lives in all beings, as the witness only. He is the pure consciousness, the one and the only one and beyond the qualities of nature.

- *Brahmopnisad*

## MESSAGE BY PARAMAHANSA ATMANANDAJI

### Proper Understanding of the Bhagavad Geeta - Part 105

Dear Divine Friends,  
Pranams, humble and loving greetings

In the message for September 2012, we concluded the twelfth chapter of the Bhagawat Gita. The twelfth chapter deals with Krishna's teachings of Bhakti Yog or the Yog of Spiritual Love. In contrast, the biological or material or worldly love is mainly based on emotions and egoism and leads to bondage and Karma and karmaphal and to time and space. The consequence of this is the fate of perpetual victim of repeated births and degeneration and deaths. This necessarily means fears, sufferings and lack of happiness and joy. But the spiritual love or bhakti Yog prevents egoism and emotionalism leading to perception of one's own true absolute identity i.e. self and God realization. This in turn, takes a person beyond fears, sorrow and sufferings. This is real joy and enjoyment of life.

For this knowledge and practicing it in daily life, one needs to know about one's own Self, both materially (biologically) and spiritually. This means one should know about the constituent parts of one's own personality. Knowledge is strength. Strength is necessary in practicing, leading to progress and perfection.

In the thirteenth chapter, Krishna teaches this knowledge. This is known as KHEYTRA, KHEYTRAGNYA BIBHAAG YOGAH.

The meaning is the wisdom (knowledge) of the field (one's material Self) and the master of the field (one's soul or spirit). This also means, distinguishing the material and spiritual aspects of a person.



अर्जुन उवाचः

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

Arjun says:  
**Prakritim Purusam Chaiba Khetram Khetragnyamevach I**  
**Eytat Veditumichhaami Gnyaanam Gneyam Ch Kesava II**

प्रकृतिम्	Prakritim	Prakriti, nature (the female element)
पुरुषम्	Purusam	Purusa (the male element)
च	Ch	And
एव	Eva	Even
क्षेत्रम्	Kheytram	The field
क्षेत्रज्ञम्	Kheytragnyam	The knower of the field
एव	Eva	Even
च	Ch	And
एतत्	Eytat	This
वेदितुम्	Veditum	To know
इच्छामि	Ichhaami	I want
ज्ञानम्	Gnyaanam	Knowledge, wisdom
ज्ञेयम्	Gneyam	Which should be known
च	Ch	And
केशव	Kesava	O Kesava (Krishna)

**General Meaning:**

O Kesava, I want to know, what is Prakriti, what is Purusha, and also what is khetra, what is khetragnya and the knowledge, which should be known?



श्रीभगवानुवाच:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१३-१॥

Shri Bhagwaan Uvaacha (The blessed God says):

Idam Shriram Kounteya Kheytramiti Abhidhiyatey I

Eytadyo Veytti Tam Praahuh Kheragnya Iti Tadvidah ॥13-1॥

इदम्	Idam	This
शरीरम्	Shariram	Body
कौन्तेय	Kounteya	O son of Kunti
क्षेत्रम्	Kheytram	The field
इति	Iti	Thus
अभिधीयते	Abhidhiyatey	Is known as
एतत्	Etat	This
यः	Yah	Who
वेत्ति	Veytti	Knows
तम्	Tam	Him

प्राहुः	Praahuh	(people) call
क्षेत्रज्ञः	Kheytragnya	The knower of the field
इति	Iti	Thus
तद्विदः	Tadvidah	The knower of that

**General Meaning:**

O Kounteya, this body is known as the field, the Kheytra, whoever knows it, is known as the Kheytragnya, by the learned people.

**Explanation:**

The distinction should be made between a field and the wilderness. The field is reclaimed and cultivable, prepared land, which can give benefits and profits, if properly cultivated. This body if properly trained and used can bring us the greatest gift of Self-realization or liberation. The person, who realizes this and works for it, is considered as the knower of the field.

This body has the spinal cord and the brain, inside which is the Susumna, which is the highway connecting the material life and the cosmic life. By opening it and travelling on it, one can rise above the limitations and sufferings of the material life and realize one's oneness with the Spirit or the Soul.



क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥१३- २॥

**Kheytragnyam Chaapimaam Viddhi Sarbakheytreysu Bhaarata ।  
KheytraKheytragnyayorgnyaanam Yattajgnyaanam Matam Mama ॥13-2॥**

क्षेत्रज्ञम्	Kheytragnyam	The knower of the field
च	Ch	And
अपि	Api	Also
माम्	Maam	Me
विद्धि	Viddhi	Know
सर्वक्षेत्रेषु	Sarbakheytreysu	In all the fields
भारत	Bhaarata	O descendent of bharat
क्षेत्रक्षेत्रज्ञयोः	Kheytra kheytra Gnyayoh	Of the field and knower of the field
ज्ञानम्	Gnyaanam	Knowledge
यत्	Yat	Which
तत्	Tat	That
ज्ञानम्	Gnyaanam	Knowledge
मतम्	Matam	Should be considered as
मम	Mam	My

**General Meaning:**

Know Me as the Kheytragnya in all the Kheytras, O Bhaarat. In my opinion, this knowledge of the Kheytra and the Kheytragnya, is the real knowledge.

**Explanation:**

There are infinite categories of knowledge. Lord Krishna opines that, the real knowledge is the knowledge of the Kheytra and Kheytragnya, i.e. the knowledge of the matter and the spirit; the knowledge of the body and the soul. True knowledge is the source of Strength and freedom from fear, disease, decay and death. Only the

knowledge of the body and soul, matter and spirit, mortality and immortality can give strength and freedom from sufferings. The body including the mind, intellect and ego is the field (Kheytra, matter). The soul or the spirit is the master of this field, the Knower or the Kheytragnya. God as the spirit or the soul is the knower, the master in all the bodies.

The knower of the Kheytras or of all bodies, belonging to all species of beings, including the plants, is the Spirit or Soul or God. If one can realize God, one can realize one's oneness with all beings, including the plants.



तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥१३-३॥

Tat Kheytram Yaccha Yaadruk Ch Yad Bikaari Yatascha Yat ।  
Sa Ch Jo Yat Prabhaabascha Tat Samaaseyna Mey Srunu ॥13-3॥

तत्	Tat	That
क्षेत्रम्	Kheytram	Field, body
यत्	Yat	Which
च	Ch	And
यादृक्	Yaadruk	What like
च	Ch	And
यद्विकारि	Yadbikaari	What it's variations
यतः	Yatah	Whence
च	Ch	And
यत्	Jat	What
सः	Sah	He
च	Ch	And
यः	Yah	Who
यत्प्रभावः	Yat prabhaabah	What his powers
च	Ch	And
तत्	Tat	That
समासेन	Samaaseyna	In brief, in summary
मे	Mey	From me
शृणु	Srunu	Hear

#### General Meaning:

What is this Kheytra? What are its properties? What are its modifications? What is the source of what, who really is this Kheytragnya and what are his influences, that you hear from Me in brief.

#### Explanation:

In this verse Krishna, outlines his teaching plans, so that, every point and term and definitions are clear. As these points are of inexhaustible interpretations, Krishna promises to make it brief. He also alerts Arjun to listen attentively. These topics are of so deep and broad meanings, that to do justice, the teacher has to be wonderful and so also the listener.



ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥१३-४॥

Risibhirbahudhaa Geetam Chhando Bhirbibidheih Pruthak ।  
Brahmasutrapadeishchaiba Heytumadbhirbinischiteih ॥13-4॥

ऋषिभिः	Risibhih	Enlightened scholars
बहुधा	Bahudhaa	In many styles
गीतम्	Geetam	Sung
छन्दोभिः	Chhandobhih	In chanting's
विविधैः	Bibidheih	Different ways
पृथक्	Pruthak	Specialized
ब्रह्मसूत्रपदैः	Brahmasutrapadeih	Words of Brahmasutra
च	Ch	And
एव	Eba	Even
हेतुमद्भिः	Heytumadbhih	Supported by logic
विनिश्चितैः	Binishchiteih	Definite ways

#### General Meaning:

Enlightened scholars and saints have described this in many ways, in specialized distinct styles and compositions. These are dealt with in original styles in the BrahmaSutras. All these authorities have described these in logical and rational inferences.

#### Explanation:

Before giving his divine opinion, Krishna narrates the then prevalent views on these spiritual topics. It seems this Yog spiritual topic of matter and spirit; body-mind-spirit connection and relationship was hot topic among scholars, yogis and saints. That a person's identity is not just the body but much more complex and deep, was just not a guess but a confirmed conclusion, even during the days of Krishna, i.e. dwaapar Yug is about more than 5000 years ago. After reviewing this prevalent knowledge, in these five preceding verses, Krishna gives His own views and conclusions.

Rishis are saintly scholars and philosophers, many of them running residential schools and were married with family. The Vedas are highest authorities of knowledge, starting from conception, birth, education, growth, marriage, profession. In short all aspects of human life in this world and the other. They also deal with health and healing, music, culture, religion, spirituality, military science, political science and much more. Their source is God, who reveals these truths to rishis and saints, who practiced rituals, fire ceremony, and yog-meditation.

The Rishis were full time students and teachers, leaders, counselors and what not? They lived an active and highly moral, idealistic but practical life. The Vedas also include Yog Vedant, which includes Upanishads, Brahma Sutras and the Bhagabat Gita. The Vedas with the Upanishads, Brahma Sutras and the Bhagabat Gita, are the highest authorities of religion and philosophy for the Hindus. In fact in those days of the Vedas, there was no other organized religion in the world. In fact many believe that the earlier Vedas were the source of inspiration for most of the major religions of the present day world.

Till Krishna's time, there were only three Vedas i.e. the Rig Ved, the Yajur Ved and the Saam Ved. The fourth one Atharva ved was commissioned, by the great Ved-Vyaas with support from Krishna in the Dwaapar age.



महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥१३-५॥

Mahaabhootaany Ahamkaaro Buddhiravyaktmeyvach ।  
Indriyaani Dasheikam Ch Pancha Chendriyagocharaah ॥13-5॥

महाभूतानि	Mahaabhutaani	The Great Elements
अहंकारः	Ahankaarah	Ego
बुद्धिः	Buddhih	Intellect
अव्यक्तम्	Avyaktam	The Unmanifest
एव	Eva	Even
च	Ch	And
इन्द्रियाणि	Indriyaani	The Sense Organs
दश	Dasa	Ten
एकम्	Ekam	One
च	Ch	And
पञ्च	Pancha	The Five
च	Ch	And
इन्द्रियगोचराः	Indriyagocharaah	The Objects Of The Senses

**General Meaning:**

The five great Elements, Ego, Intellect, The Unmanifest Nature, The ten organs of the senses, One Mind and the objects of the senses.

**Explanation:**

Here Krishna is describing the constituent parts of the Kheytra (the field). He continues in the following verse six. The unmanifest refers to the Mool Prakriti or Mother Nature.



इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥१३-६॥

Icchaa Dweysah Sukham Duhkham Sanghaataashcheytanaa Dhritih ।  
Etat Kheytram Samaaseyna Sabikaaramudaahrutam ॥13-6॥

इच्छा	Icchaa	Wishes, desires
द्वेषः	Dweysah	Hatred
सुखम्	Sukham	Pleasure
दुःखम्	Duhkham	Pain
संघातः	Sanghaatah	The combinations
चेतना	Cheytanaa	Consciousness
धृतिः	Dhritih	Fortitude
एतत्	Eytat	All this
क्षेत्रम्	Kheytram	The field

समासेन	Samaaseyna	In brief, in summary
सविकारम्	Sabikaaram	With modifications
उदाहृतम्	Udaahrutam	Has been described

**General Meaning:**

The desire, hatred, pleasure, pain, the combinations of these, the consciousness, fortitude. In this way the Kheytra with its modifications have been described.

**Explanation:**

The two verses, the fifth and the sixth are considered as one unit for the descriptive purpose of the Kheytra or the field. In the fifth chapter - the five great elements, the building bricks of the body are, the Earth, Water, Fire, Air, Space. Egoism holds these together and brings the sense of me and mine. Consciousness brings these to life as the identifiable unit. These have their source in the unmanifest Mother nature or the Paraa Prakriti or higher nature.

The description in the sixth chapter completes the descriptions of the Kheytra. These are desire or Sankalpa, hatred or repulsion, pleasure or joy, pain or sufferings, all these hold together as a functional unit, the consciousness and fortitude. Both fifth and the sixth verses describe briefly the Kheytra with its modifications. This in essence, is the knowledge of the material world, which is represented through the body, referred to here as the Kheytra.



**Dear divine friends,**

If you think deeply and meditate on this knowledge, it will be clear that, the Kheytra or the field or your body is your material aspect. It is not the whole of you. The Spirit, Soul makes your egoistic personality whole. However yoga scriptures declare that the truth is deeper and higher. Your real identity is the deathless Soul or the Spirit. It is not many, but the One, the Absolute, the SAT CHIT ANANDA. Intellectual conviction or knowledge will not bring you the eternal joy of freedom or liberation. Through sufficient practice of Kriya Yog and meditation, you will perceive it in your heart and will be established in the Truth i.e. TAT TWAM ASI - That Thou Are.

May that Supreme, bless, guide, protect and inspire you. Make your life enjoyable. Please remember that MANO MAATRAM, JAGAT. Meaning the mind is the occasion of this creation whose functional unit is the world.

**With Love and Best Wishes  
Paramahansa Atmanandaji**

## INSPIRATIONS FROM THE INNER IMMORTAL INFINITY

### YOG VEDANTA - UPANISHADS

#### KATHOPNISHAD

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।  
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ २-३-६ ॥

Indriyaanaam Prithagbhaabam Udayaastamyau Ch Yat ।  
Prithaguptadyamaanaanaam Matwaa Dheero Na Shochati ॥ 2-3-6 ॥

The sense organs are derived from the five great elements of nature. The soul is different from these. The arising and dissolution of these occur to the sense organs only and not that of the soul. Realizing this, the wise seeker never becomes victim of sorrows and sufferings.

Explanation: the whole creation of the material world, both the visible and invisible is from the permutations and combinations of the five great elements i.e. the earth, the water, the fire, the air and the space. These in turn are derived from the Avyakta, the unmanifest mother nature. Soul, the Spirit is different and superior to these. These matter from the greatest elements are under influence of time and space. It is eternal, imperishable and the Masters. The wise seeker, realize this. They identify themselves with the soul and go beyond disease, decay and death. They no more suffer from any sufferings.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।  
हृदा मनीषा मनसाऽभिवृत्तो य एतद्विदुरमृतास्ते भवन्ति ॥ २-३-९ ॥

Na Samdrushey Tisthati Roopamasya Na Chakhyusaa Pasyati Kaschideynam ।  
Hridaa Maneesaa Manasaa Abhivyaktah Prakaasitah Ja Eytadbidur Mritaastey Bhabanti ॥ 2-3-9 ॥

This formless spirit, cannot be perceived by the sense organs. Nobody can see it with the eyes, nor can perceive through any sense organ, nor can know it. It can be perceived through faith and positive attitude and pure consciousness. Those spiritual seekers, realize him, become liberated.

~\*~

### ASTABAKRA SAMHITA

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।  
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥१७-६॥

Dharmaartha Kaama Mokhyesu Jeevitey Maraney Tathaa ।  
Kasyaapyudaara Chittasya Heyyopaadey Yataa Na Hi ॥17-6॥

The broad minded enlightened person has neither attraction for, nor repulsion for Dharma (duties and rituals), Artha (worldly prosperity), Kaam (desires and cravings) and Mokhya (liberation). Also neither attraction nor repulsion for life or for death. Such a Spiritual Seeker is rare to be found.

Explanation: A person, who is self-realized, has different value System than worldly oriented person. The Self realized person has realized his oneness with the soul, which is formless, deathless, beyond the qualities of nature, beyond time and space and relativity (Maayaa). So the concept of body, mind, intellect, ego, life, death has no meaning for him. He is his own Non-dual Self, SAT, CHIT, AANAND

तदा बन्धो यदा चित्तं किञ्चिद् वाञ्छति शोचति ।  
किञ्चिन् मुञ्चति गृह्णाति किञ्चिद् दृष्यति कुप्यति ॥८-१॥

Tadaa Bandho Jadaa Chittam Kinchid Baancchati Shochati ।  
Kinchin Munchati Grinwhati Kinchidhrusyati Kupyati ॥8-9॥

When the mind craves for or feels sorrowful at anything or rejects or accepts anything, feel joyful or resentful at anything. This state is known as bondage.

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।  
न मुञ्चति न गृह्णाति न दृष्यति न कुप्यति ॥८-२॥

Tadaa Muktirjadaa Chittam Na Baancchati Na Shochati ।  
Na Munchati Na Grinhaati Na Hrusyati Na Kupyati ॥8-2॥

When the mind does not crave or desire, nor sorrows, nor repulses, nor accepts, nor feel joyful, nor feels angry or resentful. Such state is known as liberation or Mokhya.



~\*~

### THE BIBLE

"But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees What is done in secret will reward you." (Matthew, 6:6)

"Come to me, all you who are Weary and Burdened, and I will give you rest. Take my Yoke upon you and learn from me, for I am gentle and humble in heart and you will find rest for your soul. For my yoke is easy and my burden is light. (Matthew; 11:28-30)

~\*~

### SANTH KABEER

Tan Thir Man Thir Vachan Thir Surat Nirat Thir Hoya  
Kahey Kabir Yis Palak Ko Kalap Na Paayo Koya

If you can make your body firm and steady, and mind disciplined and still, speech firm and steady and also discipline the conduct, says Kabeer, you can attain measureless wealth of wisdom.

### OM TAT SAT OM

(That is the Absolute Truth)



### KRIYA YOG CENTER NEWS

#### **KRIYA YOG DHYANA KENDRA, ROURKELA, ODISHA INDIA:**

Kriya Yoga Dhyana Kendra Rourkela is as usual its active self is the path of the human kind in its pursuit of the ultimate spiritual development and the requisite material and physical benefits. Regular Guided Group Meditation classes are going on everyday in the morning and evening accompanied with readings from spiritual scriptures. Regular initiations are also taking place. The charitable dispensary is functioning smoothly despite the paucity of funds for medicines and other medication requirements.

Special morning prayers were held on the 19th of September to commemorate Ganesh Puja in meditation hall followed by readings from spiritual scriptures and guided group meditation. In the evening too there was special prayer followed by readings from the spiritual scriptures, Pravachanam and guided group meditation. Then there was Prasad Sevanam.

Lahiri Mahasaya's birthday was celebrated on the 30th of September with special prayer at the entry gate; garden and meditation hall in the morning followed by readings from spiritual scriptures and guided group meditation. In the evening too there was special prayer followed by readings from the spiritual scriptures and guided group meditation. Then there was Prasad Sevanam. More than 100 kriyabans and non-kriyabans attended the function.

The Annual function of the Kendra will be held 17th and 18th of November, 2012. All are cordially invited to attend the function.

#### **KRIYA YOG DHYANA KENDRA, BHAWANIPATNA, ODISHA INDIA:**

Regular daily morning and evening guided group meditation is going on in the Ashram. Special function was organized in the premises of Kriya Yoga Dhyana Kendra on 30th September 2012 on the auspicious birthday of

Lahari Mahasaya, with special Prayers, readings from spiritual scriptures, Pravachanam and guided group meditation.

The 26th Annual function of the Kendra is to be held on the 10th and 11th of November, 2012. The newly constructed Meditation Hall is to be inaugurated during this time by Pujya Gurudev, Paramahansa Atmanandaji. All are cordially invited to attend the function.

**ATMANANDA INSTITUTE FOR HIGHER KRIYA YOGA, DETROIT, USA:**

During the month of September, the institute organized guided meditation sessions on every Thursday.

Meditation sessions for first Kriya were conducted on September 6th and 20th and second Kriya sessions were conducted on September 13th and 27th.

On September 30th, the institute celebrated the birthday of Yogiraj Shri Lahiri Mahasaya, the great saint of 19th century who was instrumental in reviving the ancient discipline of Kriya Yoga. Events included a special guided meditation and a brief talk by Yogacharya Mihir Ray.

**GREATER ATLANTA KRIYA YOG, ATLANTA, USA:**

Kriyabans celebrated special occasion of our Paraatpar Guru Lahiri Mahasay's birthday with special meditation followed by readings from Purana Purusha, followed by Prasaad.

Bhagbat Geeta readings, group meditations are going on regularly on every Sunday 5 PM.

## **APPEAL**

### **AN APPEAL FOR THE DONATION FOR THE CONSUTRCTION OF MEDITATION HALL KRIYA YOGA DHYANA KENDRA (MEDITATION CENTRE) KALAHANDI, BHAWANIPATNA**

Kriya yoga Dhyana Kendra, Kalahandi, Bhawanipatna having Regd. No. 249/6-86-87 came into existence in the year 1986. This Dhyana Kendra (Meditation Centre) is dedicated to the spiritual upliftment of the whole mankind along with physical fitness through regular practice of Yoga in general and KRIYA YOGA in particular . This centre is one of the important sources of inspiration of a number of Kriya yoga Kendra's of Orissa, India, U.S.A, Germany, Indonesia and Canada etc. With the grace and guidance of His Holiness Gurudev Paramahansa Atmanandaji, this Dhyana Kendra has the honor of training many Yogacharyas with the blessings of Gurudev. By now, there are thousands of Kriyabans initiated from this meditation Centre who are practicing and spreading the message of KRIYA YOGA throughout the length and breadth of the world.

**WITH DUE PERMISSION OF GURUDEV, A PERMANENT MEDITATION HALL HAVING SIZE OF 85'X35' WITH AN ESTIMATED COST OF APPROXIMATELY RUPEES FIFTEEN LAKHS HAS TO BE CONSTRUCTED TO ACCOMMODATE THE INCREASING NUMBER OF KRIYABANS.**

Hence, on behalf of the Kriya Yoga Dhyana Kendra, Kalahandi, we are cordially awaiting for your benevolent and generous help for the noble cause.

Thanking you, yours in divine friendship

**Umesh Chandra Panda**

For ORGANISING COMMITTEE

Donors within India may donate through Cheque/Draft in favor of "KRIYA YOGA DHYANA KENDRA, KALAHANDI" and send to the address "Kriya Yoga Dhyana Kendra, Bahadur Bagicha Para, Bhawanipatna 766001, Dist Kalahandi, Orissa"

Donors from outside India may send their donations through Cheque/Draft in favor of "ATMANANDA INSTITUTE OF HIGHER KRIYA YOGA" and the address is "34600 Quaker Valley Rd, Farmington Hills, MI 48331".

Contact within USA: 001-248.877.3740

Contact within India: 094372 94398,094382 63331,094371 88297,094371 40653,094372 02084



## Invitation

Dear Immortal Soul,  
Humble Pranams.

We are happy to invite you to attend the 29<sup>th</sup> Annual function of the Kriya Yoga Dhyana Kendra, Rourkela on 17<sup>th</sup> and 18<sup>th</sup> November 2012. It will be celebrated in the Kendra premises, as per the following program.

His Holiness, Paramahansa Atmanandaji Maharaj, the lifetime chairman of Kriya Yoga Dhyana Kendra will be present and Bless all.

Yours in divine friendship

**Yogacharya D. D. Sharma**  
(Secretary-in-Chief)

### PROGRAM

17. 11. 2012 (SATURDAY)	18. 11. 2012 (SUNDAY)
5.30 AM : Mangal Arati	5.30 AM : Mangal Arati
6.30 AM : Sri Ganapati Pujanam, Mulapitha Trishula Pujanam, Aarati, Dhyanam	6.30 AM to 8.00AM: Meditation, Shiva Pujanam
9.00 AM : Bhagbat Gita Jagnyam	8.30 AM to 10.00 AM : General Body Meeting (For Initiated members only)
9.30 AM : Dikhya Danam (Initiation)	10.00 AM to 12 Noon : Free health check up camp.
4.30 PM : Yoga Charya Conference	1.00 PM : Prasad Sevanam
	3.00 PM to 5.00 PM : Seminar on Kriya Yog (For Initiated members only)
	6.30 PM : Public lecture on : Kriya yog for Religion, Duty, Enjoyment & Liberation.
	8.30 PM : Prasad Sevanam

Kriyabans are requested to deposit their "BRAHMARPANA" (ISTAVRITI) and Annual Subscription with the Cashier or send DD/MO in favour of Kriya Yoga Dhyana Kendra, Raurkela-42. Donations and Life Membership will be thankfully accepted

Outstations Guests are requested to send advance information of participation at least one week before

Contact Ph : 0661 - 2470956, Mob.: 09861441323

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## KRIYA YOGA DHYANA KENDRA, KALAHANDI

Bahadur Bagicha Para, Bhawanipatna, Kalahandi, Phone : (06670) 230931  
Regd. No. 249 - 6/86-87

Dear Immortal Soul,

**Pranam.**

Kriya Yoga Dhyana Kendra, Kalahandi, Bhawanipatna will celebrate its 26<sup>th</sup> Annual Function on 10<sup>th</sup> & 11<sup>th</sup> November 2012 in the Ashram Premises at Bahadur Bagicha Para, Bhawanipatna. There will be Gurupuja, Bhagabat Puja, Rudrabhisheka, Chandi Yajna, Prabachan and Seminar on different topics of Kriya Yoga including Sadhana Sibir.

The life time Chairman of the Kriya Yoga Dhyana Kendra, Kalahandi, His Holiness Paramahansa Atmanandajee has given his kind consent to inaugurate the newly constructed meditation hall and to conduct/guide the programme.

Your presence in this function is highly solicited to get the benefit of Sadhana under the guidance of the experienced masters.

Yours in Divine Friendship  
Secretary

### PROGRAMME

6th November 2012	- Arrival of Pujya Paramahansa Atmanandajee at Bhawanipatna
7th November 2012 & 8th November 2012	- 06.30 P.M. Group Meditation
9th November 2012	- 09.00 A.M. Rudrabhishek & Dikshya Dan 06.30 P.M. Prabachan & Group Meditation

10th Nov. 2012 (Saturday)	11th Nov. 2012 (Sunday)
06.30 AM - Shiva Pujan & Group Meditation	06.30 AM - Siva Pujan & Group Meditation
08.00 AM - Inauguration of Meditation Hall & Chandi Yajna	09.00 AM to 11.00 AM - Seminar on Kriya Yoga
01.30 PM - Prasad Sevan	11.30 AM - General Body Meeting
06.30 PM - Prabachan & Meditation	01.30 PM - Prasad Sevan
09.00 PM - Prasad Sevan	06.30 PM - Prabachan & Meditation
	09.00 PM - Prasad Sevan

- N.B. :-** (i) Kriyaban's are requested to deposit their "Brahmarpana", Annual subscription & to donate for new meditation hall.  
(ii) Donations & Life Membership will be thankfully accepted.

**CONTACT : 94371 88297 / 94372 94398 / 94372 02084 / 94382 63331**

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