



B a b a j i ' s

Kriya Yoga Journal

Two Wings of a Bird

By M.G. Satchidananda

We are individually and collectively dreaming with our eyes open, struggling with the limitations of human nature. The scientific art of Yoga provides us with a vehicle by which each of us can overcome these limitations, referred to by the Siddhas as the five agents of maya. This vehicle is the practice of Yoga, referred to as *sadhana*, which is metaphorically like a bird whose two wings are *remembering who am I?* and *letting go of what I am not*. Understanding their purpose is essen-

tial to realizing Yoga's potential. Without understanding the purpose of each of the practices of Yoga it is like owning an automobile with no map or guidance of where to go.

Maya causes self-forgetfulness and the appearance of limitation.

Siddhantha, the teachings of the Yoga Siddhas, tells us that everything in Nature, including human nature, manifests as energy, emanating from and dissolving into space. Conscious



energy, referred to as "Shiva Shakti," manifests itself from the most sublime to the most material levels as consciousness descends into lower levels of vibrational frequency,

Therefore, nothing is inherently solid. The Yoga Siddhas have provided us a map to these vibrational frequencies in 36 principles, or *tattvas*. Originally limited to only 23 principles known as *tattvas*, including the

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five elements of earth, water, fire, air, and space, as well as the essence of sensory perception, the sensory organs, the organs of action, the mind, the intellect, the ego, twelve more principles were later added. Shakti creates the mind's power to both conceal and reveal *effulgent self-awareness*, the Seer, through Her power of Maya, through five agents or cloaks of mental delusion, which cause one to experience separation or limitation in five ways. You can experience these somatically, that is by focusing on the feelings in your body when you meditate on each of them:

1. Nyati: Where am I, as Being? Where is my center? Am I limited in space to this body, or can I feel omnipresent?
2. Kalaa: When am I? When am I when thoughts fall silent? Am I limited to this moment in time, or can I feel timelessness, eternity? Is there a constant throughout the moments of my life?
3. Vidya: What am I? Am I limited by what I know, my profession or can I feel a familiarity with everything?
4. Raga: How am I? Do I feel any need? What do I lack? Do I feel limited by my desires? My fears? By any emotion? Or can I feel that I am free of them?
5. Kala: Who Am I? Am I limited in my power, by my habits, circumstances, or conditions? Does karma limit me? Or can I feel access to unlimited power?

The two wings of the bird

Classical Yoga, expressed concisely in the Yoga Sutras of Patanjali defines Kriya Yoga: *tapas svadhyaya isvara pranidhana kriya yoga*, Intense practice, self-study, and surrender to the Lord constitute kriya yoga. II.1. (Note 1)

Remembering Who Am I? Self-Study

The universal human need to overcome suffering leads one to the existential questions "Why am I suffering?" and ultimately "Who Am I?" The conflation of pain with its consequent emotional

and mental suffering usually turns this enquiry into what can alleviate the pain or distract me from suffering. Distractions are multiple and addictive: entertainment, social media, intoxicants. At some point, however, the suffering motivates many persons to seek inwardly for a lasting means of wellbeing. For thousands of years, in all cultures, this has taken the form of metaphysical, psychological or wisdom teachings. Classical Yoga includes all of these, plus spiritual science. Patanjali refers to it as "Self-study" or *svadhyaya*, which includes not only the study of sacred texts, but more importantly, the observation of one's own behavior and the psychodynamics of the mind. This may take the form of recording one's observations in a journal, as prescribed during the first initiation. As a result, one becomes more aware of the Seer, what remains, as distinct from what is seen. One ceases to remain identified with the personality, the sum of mental movement, habitual reactions, one's self-referential stories. One becomes identified progressively with the Self, the witnessing presence, the one constant through all experiences, by cultivating discernment. Reflection upon the saying of sacred texts such as the Yoga Sutras and the Gita, provides a mirror or reminder of That. As a result, there is discernment of the fundamental reality which is beyond the first order experience of reality enabled by of the five senses, and the second order experience of reality, confabulation of the mind, driven by unresolved emotional tendencies and cultural dictates, when the left brain fabricates thoughts and makes us believe these are true.

These second order experiences are mental maps born of each person's stories and opinions. Self-study requires that one realizes how personal and distorted these are. This requires intense practice, *tapas*.

Letting go of what I am not: tapas.

What is intense practice, *tapas*? It refers to any intense or prolonged practice for Self-realization, which involves overcoming the natural tendencies of the body, emotions, or mind. Patanjali's

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prescribed sadhana is detachment or letting go:

By constant practice and with detachment (arises) the cessation (of identifying with the fluctuations of consciousness). I.12.

It is referred to directly or indirectly in more than 30 of the 195 sutras or verses of the Patanjali's Yoga Sutras. At a psychological level, it is deeply therapeutic. In daily life, one can use it to become aware of vulnerabilities, including things which trigger difficult emotions such as fear, anger, envy, greed, depression, complaints of all kinds, and self-criticism. Rather than pushing them away, or encouraging them, Kriya Yoga tapas requires that one repeatedly "let go" of them. Action with awareness is Kriya. Karma is action with consequence. Karma is the sum of our habits, our conditioning. One need not analyze them or even understand them but simply recognize how the habit of identifying with them, egoism, causes us to contract our awareness' onto them. In this contraction we dream with our eyes open, forgetting that wide, open awareness from which these movements emanate and into which they disappear as soon as we let go. "I am" remains. What normally follows this thought in self-referential story telling falls away. For example, "I am" tired, angry, afraid, need, bad, good, or better than him. Progressively, instead of reacting from and contracting in your unique personal collection of conditioned mental and emotional responses with which you had falsely identified, you relate to awareness with openness. Awareness is not an object. It is the subject. It is that which holds everything harmoniously, as in "dharma," from "dhar" to hold. Consequently, you cease to suffer from the manifestation of egoism, karma and maya.

Surrender to the Lord, Kaivalya: the bird soars into vast luminous space.

As one frees oneself from egoism, maya and karma, as described above, with all its conditioning and ignorance of Self, one approaches kaivalya, freedom from the forces of nature. This freedom paradoxically embraces surrender to the supreme being, the Lord, *ishvarapranidhanava*.

Patanjali tells us that:

"Ishvara is the special Self, untouched by any afflictions, actions, fruits of actions (karma) or by any inner impressions of desires." I.24.

One surrenders the perspective of the ego, limited by the agents of maya, as described above, to the perspective of the Eternal Witness. One becomes aware of what is aware in samadhi. Mental silence reigns. Emotions subside. Aspiration for perfection, and recognition of the True, the Good, and the beautiful moves one. "Nobody is perfect" becomes paradoxically true, because being nobody, not identified with a person, is perfect. One feels guided, inspired as a co-creator. One experiences God as "ever new joy" in the words of Yogananda. One realizes the Lord within as "luminous self-awareness," as *svarupa* self-luminous manifestness. or as *vetaveli*, vast luminous space, the Siddhas' favorite metaphor of the Lord.

Siddhantha, the teachings of the Siddhas, envision the evolutionary transformation of human nature through the technology of Yoga and Tantra, beginning with the yamas, the social restraints of Yoga: *ahimsa* (non-harming/kindness), *satya* (truthfulness), *brahmacharya* (moving constantly towards the absolute being consciousness and bliss), *asteya* (not stealing), and *aparigraha* (greedlessness). (Note 2)



Unlike therapy, which is limited by the level of awareness of the therapist, and which seeks to

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adapt to the limitations of human nature and to norms of acceptable social behavior, tantra seeks perfection.

This surrender is preceded by rejection of all that resists, including all the petty, stupid emotional conditioning. It requires courage to face the unknown, the fear of failure, the fear of not being good enough. You cannot be a chicken. You must grow wings before you can soar like an eagle. Emulate those who have and whose teachings can guide you, the Siddhas.

If one knows the light, the body is hidden;
If one constantly thinks of the perishing body,
there is birth;
If one concentrates on the form of light, there
is illumination;
If one melts in the light, He will become one
with you. – T

It will become easy to enter the universe of
light;
The vast light will completely dispel darkness;
On the lotus, it shines like the bright sun;
Dispelling obscurity, the Lord is there. - Tir-
mandiram 2681 to 2882

Note: 1: Kriya Yoga Sutras of Patanjali and the Siddhas, by M. Govindan, https://www.babajiskriyayoga.net/english/bookstore.htm#patanjali_book

Note 2: Opposite Doing: the Five Yogic Keys to Good Relationship at: https://www.babajiskriyayoga.net/english/bookstore.htm#opposite_doing_ebook

The Maha Kumba Mela at Hardwar in 2010 – Part 2

By Durga Ahlund

A Pilot Baba

We met Pilot Baba, a celebrity guru, who has a large elaborate campground, with geodesic domes and fountains and spaces decorated with all the planets in our solar system. Pilot Baba is an imposing presence. He seemed quite occupied with the construction of his campgrounds and was directing the many volunteers who surrounded him. He had a large dining hall set up and he invited us all for tea and then later, a meal. It is a busy, bustling place. We will return at another time and see how the camp is transformed. It is sure to be a showcase. Already mentioned in the newspaper, it is called a five-star camp. (Note: Photo Gallery 4, photo 45 and 46)

There are many Russians there. In fact, it seems that all the non-Indians in the camp are Russian. A woman quickly approached Marshall Govindan! seeking an interview. Apparently, his book, *Babaji and the 18 Siddhas* book is well known in Russia, and he is recognized immediately by Russians. About ten people surround him requesting an interview. There is a professional translator with the group, and they are very intensely sincere in their questions. The questions are to the point and reflect a strong interest in Mahavatar Babaji. Everyone wants to personally experience this legendary Immortal, or at least hear Satchidananda's firsthand communications with him. We enjoy the personal exchanges and I imagine that we will see them again next time at our campsite... a small camp, pleasantly appointed, about two kilometers away.

We invite the Russian group to come for morning sadhana and if they wish to our all-night Mahasivratri chant to take place on the evening of February 11th, into early morning of the 12th. On the *night of Siva*, we would seek the self, as Siva and celebrate the primordial dance of Lord Siva, the "tandava," the dance of creation, preservation and destruction. It was a significant day for us. What if it were true, that if a devotee of Siva worshipped Him sincerely all through the night, all karmas would be absorbed, and liberation assured? There was no doubt that there was

high anticipation of this long night of chanting and meditation, throughout the Mela.

Soon, the first group of pilgrims would be returning to Delhi and the second group of kriyabans would be arriving for the pilgrimage, in New Delhi. I would leave Haridwar to meet them. Satchidananda would return to New Delhi a few days later, with the group who were returning home. Our two buses pass each other on the way. A few from the first group decided to delay their return home and remain in Haridwar at least for a few more days. A few people seem to be ready to leave. Another procession of sadhus was to take place in the afternoon, about the time I arrived in New Delhi. I was not disappointed.

We had difficult negotiations with the hotel in Rishikesh concerning the rooms over the course of the Mela. It was a relatively new hotel. The hardest time we had with management was our dissatisfaction with a couple of rooms that had no hot water and two rooms which had showers that directed water upward towards the ceiling, rather than downward. Apparently, the owner of the hotel had decided to come with his family for a few days and wanted the rooms we had, where the water was warm, and the shower spray worked normally. We tried to be understanding but had to unrelentingly stand our ground! Ah, the intricacies of being tour guides in India. All the hotels were packed to overflowing, during the three days around *Mahasivaratri*, (February 10 to 12), which meant that in Haridwar the streets were difficult to navigate.

The Night of Siva

On the evening of the eleventh of February, we gathered at our camp, and with flowers, chanting and prayers we began the sacred fire and all-night chant. Thus, was the beginning of our *Mahasivaratri*. On this night yogis express their deepest respect and gratitude to the Lord, who they refer to as Siva, for granting us the teachings of Yoga. Yoga is that scientific system that helps those who can concentrate their mind, energy

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and will, to unite their *jiva* (individual soul) with Siva (universal Soul), or divine Self. The goal of a yogi this night is ecstasy or transcendence of the ego-bound perspective, at least for that night. A sincere belief of the night's practice for us was that by observing certain disciplines, deep internal consequences would be stimulated, which influenced and enhanced our sadhana and would keep us on the path.

We began chanting at our campground precisely at 6 p.m. just before sunset and ended the chants and practices, just before sunrise, 6 a.m. It was very, very sweet. There were about one hundred and thirty initiates of Babaji's Kriya Yoga tending the fire and chanting throughout the night. Those attending to the chant are from Europe, Russia, Brazil, North America, Sri Lanka, Singapore, Egypt and all parts of India.

It was a night to reflect on a question arising from deep within. Making an important question into a prayer and expecting to receive an answer was the practice. We all wrote our prayer on paper and handed it over to the fire as we chanted Om Namah Sivaya.

After we broke the chanting in the morning, we went directly to the bathing ghats. But there were thousands of people all along the river. We could not find an empty space to bathe as we walked the river, and so did not. There was a huge procession that day, perhaps the largest of all the processions, and people were loitering and cruising the streets waiting for it to begin. The time and routes were again being held secret by the authorities. We knew only where the parade of sadhus would conclude and that is at *Hari ki Pari*, the main bathing ghat, where it is said that Brahma first welcomed the Ganges. The quickly expanding, demanding crowds made me uncomfortable. We returned to the relative quiet of our campgrounds for breakfast of idly, uttapam and chai. The lentil delicacies and warm spicy tea are yummy and comforting for all of us, and even though we are sleepy and cold, we were content. We headed bravely back to the crowded streets.

Before we had decided where we to go to view the parade, a procession of naga babas passed us.

So many naked men covered in ash; young and old, all shapes and sizes, some muscular, some skinny, and a really chubby man marched pass us. An Indian woman close to me squeals, startling me so that I jumped. She begins to cry hysterically. She claims the chubby baba had given her *saktipat* (an energetic blessing) and she rushes over to him, trying to lay her head on his feet. He is brusque with her, pushes her off him and marches on. Then, other people rush him to do pranam, perhaps hoping for shaktipat or some other boon. He responds the same gruff way with them.

I glance back at the way the babas had come and I see a large, majestic float heading toward us. And, just preceding it were hundreds of disciples of Sohambaba, all walking with tree seedlings in their hands. Sohambaba is an environmentalist who preaches about peace in the world and protection of the planet. We can see Sohambaba standing on the float, surrounded by others all dressed in a variety of shades of pink, yellow, and orange. We recognized him because there were billboards all around Haridwar with his photo. But he shines brightly, his face and eyes all aglow. He looks down at us from the float and seems to recognize Satchidananda. Following him are sadhus on horses and it is all very impressive, but the growing crowd begins to close in on us. It seemed that in a quick moment, we were pushed shoulder-to-shoulder with others on the road, and it was impossible to step aside. And then, the pushing started from behind us. You can do nothing but push back and hold your ground. There was a police car parked on the side of the street and a security officer was using his stick to forcibly force the crowd away from his car. (Note: Photo Gallery 2, photos 15-25)

We realized that it would not be possible for us to continue like this on to Hari ki Pari. It was much too crowded and Satchidananda and I were not comfortable with this crushing mass of people. There would be the risk of being trampled if any of us were to fall. Satchidananda and I signaled to the students we saw to move out, and

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we locked arms with the four Indian students next to us. The six of us were able to break free of the growing mob, which began to move like a river rushing downhill. We six, turned off and around and headed for our hotel. While some students chose to continue to Hari ki Pari, we chose to miss the procession all together and ate lunch in a quiet restaurant and spoke of Kriya Yoga. We discuss our mutual interest in having an Indian sadhak fulfil the requirements of membership in Babaji's Kriya Yoga Order of Acharyas.

Later, in the day, we visited some of the naga babas of the *Juna akhada*, who remained most of the days seated naked in their tents chatting with visitors, doing pujas and of course smoking ganja. They are very friendly and sweet, but they tend to smoke a lot. It seems almost constant. They smoke ganja, *bhang* or *bhatura*. And again, we hear smoking is necessary to tame the senses, needed to squelch desire for both food and sex. I turn away and roll my eyes. I'm sure they see that. But the babas who speak English are very open and tell their life stories with humility and sincerity. There is no pretense. And they appear to know who we are, as they speak to us, unasked, about Kriya Yoga, Mahavatar Babaji and Badrinath. All night long, the camps are alive with ecstatic chants, mostly of Siva. There is a sense of an on-going celebration in Haridwar. (Note: Photo Gallery 3, photos 13-16)

We continued to enjoy our sadhana time as much as the visits to the various camps. We also repeat visits to Anandamayi Ma Ashram and Swami Kebalananda's ashram where Lahiri Mahasaya meditated. Note: Photo Gallery 3, photos 39-40) For, it is at our little camp and in those ashrams that we able to quiet the noise and glimpse our inner world. It is sometimes just too noisy in the strong energy of Haridwar to experience that most profound peace. But everyone felt gratitude for the flowering joy and sweet harmony that we all felt, and at times quite strongly, at the Kumbhamela.

Two Swamis with a Mission

Swamiji Sohambaba and Swami Shankaradas

are two swamis on a mission.

Swami Sohambaba has only been known to us since we arrived at the Mela. There are many huge billboards promoting him and his mission. His image and message is everywhere. His message is simple: "Take care of the earth by planting trees and picking up garbage." We went to his campground to meet him. We are impressed by the thatch roof mandir under which a huge homa (fire) is burning. To one side of the camp Brahmin priests are chanting beautiful vedic prayers. A simple white clad yogi sits under the thatched roof chanting scripture. A naked naga baba exits a very large tent building. He walks quickly with a procession of folks to the homa and sits down for a few minutes on red cushions. He smiles a lot and speaks animatedly in Hindi to the people seated. A few of the sadhus dressed in ocher cloth, seated near him nod. Others who followed him from the tented building also sit around the fire. I wondered how many of the westerners seated there could understand what the Baba was saying. Our friend Bobby translates some of what the baba says for Govindan and I, but I can't recall anything from the conversation. The talk was about seeking God.

The naked baba stood up after about ten minutes and walked toward a car as the large entourage followed. Swami Sohambaba, was standing a bit outside a large tented area, speaking with a few Indians. He walked over to the car to give the nagababa a proper send-off. He then turned to the fire where we were sitting and signaled. He told his assistants to invite all those who wanted to meet him or have questions to come into the large tent building for his *darshan*.

We rose and entered the tent. The tent opened to three massive rooms, and I swear, our eyes widened like saucers and my mouth dropped open. The tent was completely covered floor to ceiling in opulent red and gold silks. It looked like something I'd imagine for an Arabian sheik making his way across the desert. There were golden thrones and silver chairs and be-jeweled furniture and diamond and emerald and sapphire umbrel-

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las. Real stones! (Note: Photo Gallery 4, photos 41, 42 and 43)

Swami Sohambaba, whose simple message, plant a tree and pick up garbage, was seated in another room on a massive and beautifully decorated 'ivory' bed. It looked like real ivory! Amazing silk covers and pillows adored it. We entered slowly. Sohambaba began immediately to speak about himself and what he is accomplishing all over the world. He invited us to come often to his camp and to participate in the clean-up of the banks of the Ganges and to support his mission in the various countries in which we live. We had helped in the cleanup already over several days and noticed that we had not seen anyone of his disciples taking part in the ongoing cleanup around Haridwar. That would certainly have impressed us, if that had been his goal. (Note: Photo Gallery 4, photo 37)

Sohambaba talked about his center in the Netherlands and then turned to his work in South America, when one of our Brazilian students asked. He says that in Peru, he is helping to bring attention to the arsenic laden water and implementing some process of bringing fresh drinking water to the peoples there. "Mass numbers of people have suffered painful deaths from this arsenic contamination," he declares. This was indeed important work and Sohambaba seems to have many disciples and "friends" in various parts of the world who were working environmentalists.

Sohambabas' message is wonderful, plant trees and pick up garbage. Unfortunately, meeting Sohambaba in this over-the-top environment was a disappointment. The opulence only created an atmosphere of suspicion. Moreover, Sohambaba had three guards around him, at all times, at least whenever we saw him. And they were dressed in black, wearing dark shades, even inside the huge tent, the three were speaking into their mouthpieces, presumably with each other, in control of the situation. But, in what situation, one wonders?

Swami Shankaradas is another sadhu on a mission. He says everything has changed in the Sadhu community. Sadhus are rich these days.

He says sadhus act more like police; they wear a special color cloth and become personalities. They live luxurious lives and need guards to protect all their many possessions. Also, he says, there are beggars who adopt the persona of sadhus. They put on orange robes and do nothing but sit and beg. Then, there are those who are addicted to drugs; they smoke so much, and their mind is no longer clear. He tells us this without judgment only as an observation.



Swami Shankaradas, we have known for years. And all he used to say is that he wanted is to get back from the Forest Department, the cave of his guru, the ashram cave he had lived in for more than 47 years, the ashram that held his Guru's body, Tat Walla Baba's samadhi shrine. He says he owes it to his Guru to have it returned into his possession, for His devotees. We know the whole story of how the forest department closed this

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simple cave and locked it, demanding payment of back taxes and an exorbitant amount. I believe it was the equivalent of about \$45,000. Satchidananda and I were there when it happened. We arrived at his cave, just as two guys from the forest department were leaving him with the threat of eviction, and a date when he had to be out. Over the years we supported his efforts to get his cave back. He even brought a legal challenge to the Supreme Court of India. Layers of bureaucracy delayed every attempt for years. Satchidananda suggested that he perhaps create a Trust to help him procure the cave. Swamiji smiled and said that Trusts are most untrustworthy. The moment people are given some authority they take control, and often oust the sadhus! This, he says happened at the Gita Ashram, which is close by. We know of it. His face drops a moment in reflection. (*good news, decades later, Swami has the cave back)

Swamiji always shares some stories of his life with Tat Walla Baba. So little is known of his Guru's life. No one even knew his real name. Tat Walla means "jute," which was the fabric he wore around his loins. He wore nothing else. He was said to be over 160 years old when he died. He was known by all as an exceptional soul, exceptional sadhu and guru. And, yet he was murdered by another sadhu, jealous of him.

Swami speaks of the importance of asana, pranayama, meditation and of having a mantra. *"One mantra is all one needs, but this must create a direct connection between you and your Guru."* Someone asks about the need for a Guru. *"It is absolutely required, but ultimately,"* Swamiji says, *"the guru is your own soul. God is created emotionally. You must have a guru to initiate you. And if you leave this guru, you must not leave the teachings. Keep them, practice them always."*

Swamiji says that he did seva for his Guru. He selflessly served his Guru. That was his only aspiration. Whatever was asked of him, he did, without thought, without asking for anything in return. He never asked directly for anything, not even a mantra or meditation. However, he said, he received everything that he required always

immediately or the next day after arising from sleep. This includes food, cloth, or practices, samadhi or direct knowledge.

He was asked about the importance of idols and rudraksha beads for one's personal practice. He says idols are not important. But that it is easier to worship God outside oneself, and for beginners it is recommended. He says rudrakshas are good for mantra japa, and for lowering or balancing blood pressure. He says spiritual relationships are the most important support one can have on a Yogic path. One requires contact with a high spiritual vibration to make progress in the body, mind, brain and heart.

Swamiji receives many questions which he avoids answering with the same retort: "Yes, but that is my secret." I am hoping that at some point, we will be able to welcome him at our ashram in Canada and he will share some of those "secrets" for the benefit of so many in the world who seek sincerely. He often said he would share secrets only one on one as his Guru had done. It is certain that he holds things in his heart about Yoga that he wanted to share. When we met him again, in 2010, it seemed that he had overcome his desire even for his cave. He seemed to accept that he would be willing to share Knowledge, more widely. Swamiji is one who had also truly secured self-knowledge, self-reverence, and self-control.

Swamiji had for years been working on a procedure to enhance health and prolong a youthful appearance and mental clarity. He said that he wants to share this procedure but also to help others learn to bring innocence and purity back to the mind and heart. He speaks about the need to bring the elements in the body into harmony. He talks about the importance of cleansing the physical body and says there are ways to cleanse the brain waves through Yoga. *"Ignore the emotions and what disturbs you and their influence will slowly dissolve."* Swami tells us.

He was very animated these days when it comes to speaking about the problems created by the world religions. He wants a new religion to arise in the world, a religion in which the fore-

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most tenant is “Respect Human Life.” He says he wants to share a meditation to young, disenfranchised men and women who willingly sacrifice their life (i.e., suicide bombers) out of ignorance and religious fanaticism. He wants them to have a direct experience of what happens at death, so they can know that death and heaven is not anything like, that which they are told. And that killing will never bring martyrdom.

I see for the first time “fire in his belly.” He has a target other than his cave; a *raison d’être*, something that justifies his existence, for still holding on to the body. His eyes are intense. *“It has not yet been revealed to me, he says, how he is to be of service in this regard. “All humanity is one, he says, “ever feeling, thinking the same.” Then he says “success,” he says this quite earnestly, “I still need some success.” He is quiet for a moment and then says he needs something else to happen within himself. “There is something I have not yet accomplished to my satisfaction.” Some inner work is not yet complete. Only with this success, he says, can he begin to share what he knows. He seems to want, for the first time since we have known him, to share this knowledge widely.*

End of Part 2 for Spring Journal 2024

Photo Gallery no. 1: <https://www.babajiskriyayoga.net/english/photosflash/kumbhmela2010/index.html>

Photo Gallery no. 2: <https://www.babajiskriyayoga.net/english/photosflash/kumbhmela2010-2/index.html>

Photo Gallery no. 3: <https://www.babajiskriyayoga.net/english/photosflash/kumbhmela2010-3/index.html>

Photo Gallery no. 4: <https://www.babajiskriyayoga.net/english/photosflash/kumbhmela2010-4/index.html>

The Order of Acharyas welcomes a new member Ramadevar.

Vijay Raghava was inducted into the Order of Acharyas and given the name “Ramadevar” in a beautiful ceremony led by Acharya Satyananda after the mantra yagna during the Second initiation seminar in Mumbai on February 17, 2024.



Ramadevar was born as G.H. Vijay Raghava to Smt Rama and the late Shri Seshadri. He has worked in the largest public and private sector banks in India and presently holds a position of Head Treasury in Mumbai. He is married to Smt Bhargavi and has two sons, Saket, presently working in the U.S. in the AI sector, and Pranav, presently studying Medicine in India.

Ramadevar grew up in a family which respected all the customs and traditions of Sri Vaishnava traditions and shouldered the responsibilities of his family at a very young age following the early demise of his father. He got initiated into Sri Vaishnava tradition under the well-known Acharya, Sri Sri Tridandi Chinna Srimannnarayana Ramanuja Jeeyar Swamiji, who belongs to an esteemed line of monks of the followers of Sri Ramanujacharya called Jeeyars.

Ramadevar's inclination towards spirituality started from a young age. This led him into studies related to mind control and healing. He is a trained healer in 'Silva Mind Control' and 'Pranic Healing'. Since four decades, Ramadevar performs the daily Sri Vaishnava rituals for about one hour in the early morning, and has added Babaji's Kriya Yoga to his daily sadhana for over 8 years now.

Ramadevar's journey in Babaji Kriya Yoga started in February 2016 with his first initiation into Babaji Kriya Yoga from Acharya Satyananda in Mumbai. Ramadevar strongly believes that this was a calling from Babaji to start practicing Babaji's Kriya Yoga, considering the sequence of incidents that took place in his life afterwards.

Ramadevar accepted in 2019 the invitation from M. Govindan Satchidananda, President of Babaji's Kriya Yoga Order of Acharyas, to become one of the Trustees in the newly created 'Babaji's Kriya Yoga Ashram and Publications Trust'. This moment represented a great shift and a new beginning in Ramadevar's life.

Under the guidance of Acharya Satyananda, Ramadevar participated in the first Satsang leaders training offered by Babaji's Kriya Yoga Order of Acharyas in late 2019. In early 2020, they have started online sessions for daily group sadhana for our initiates twice per day. They have been offered online for the first time and are running daily without any breaks till date.

Ramadevar leads the morning sessions with separate sections for initiates of 1st, 2nd and 3rd initiation. The evening sessions are being conducted by a team of local Satsang leaders from India. These sessions prove to be a strong support for many initiates and motivate them to re-start their personal practice. To register for these click here: [Online-India-Sadhana-Program-v2021.pdf \(babajiskriyayoga.net\)](#)

Ramadevar runs the “Babaji's Kriya Yoga Daily Yajna” messages group with almost 400 initiates, which serves to communicate with our initiates, and hosts our international ‘Babaji inspiration cards’ messages group in India.

In 2022, Ramadevar took up the challenging trek

Continued on Page 12

Ramadevar *continued*

to Satopanth lake in the Himalayas near Badrinath for a personal pilgrimage which he believes was orchestrated by Babaji. Satchidananda entrusted Ramadevar with the official management of our Babaji's Kriya Yoga Ashram in Badrinath, which has now become fully operational for our initiates and pilgrimages.

In 2023, Ramadevar participated in the Hatha Yoga Teacher Training in the Quebec ashram, and is very grateful for having received personal guidance from Durga Ahlund.

Satchidananda invited Ramadevar to become a member of Babaji's Kriya Yoga Order of Acharyas and to teach Babaji's Kriya Yoga. Ramadevar fulfilled the rigorous Acharya training requirements under the guidance of Acharya Satyananda, despite being extremely occupied with his job and householder responsibilities. Ramadevar feels that Babaji's grace, blessing, power and determination alone enabled him to miraculously handle so many simultaneous demands even in spite of phases of sleep deprivation and multiple challenges.

Ramadevar realizes that all this has been a manifestation of Babaji's intense calling upon him to serve HIS mission.



News and Notes



Quebec Ashram initiation seminars with M. G. Satchidananda. 1st initiation: May 17-19, May 24-26, August 30 to September 1, 2024; 2nd initiation: June 21-23, and October 4-6, 2024; 3rd initiation: and July 19-18, 2024. **In French:** 1st initiation May 10-12, September 6-8, 2024, 2nd initiation: June 14-16; 3rd initiation: June 28 to July 7, 2024.



Pilgrimage to Badrinath, India with MG Satchidananda, September 12 to 29, 2024. <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

Babaji's Kriya Yoga Deepening Your Practice, by Durga Ahlund and M. Govindan. ISBN 978-1-895383-64-5, 108 pages, 8.5 x 11 inches, softcover with photographs and diagrams. Price: US\$18.00, CAD\$18.90 in Canada (inc gst).

This book provides detailed instructions, diagrams and photographs in the practice of a particular set of 18 Yoga asanas or postures, known as "Babaji's

Kriya Hatha Yoga." The essays and instructions herein enable the practitioner to go beyond the development and health of the physical body, and to transform the practice of yoga asana into a spiritual practice, inducing a higher state of consciousness. Unlike earlier publications related to Hatha Yoga, this volume will show you how to transform your Hatha Yoga practice into a means for Self-Realization. It introduces students to the Five-fold Path of Babaji's Kriya Yoga. This book is dedicated to Yoga students new to Kriya Yoga and also to Initiated students looking to deepen their own practice. To look inside or to order: https://www.babajiskriyayoga.net/english/bookstore.htm#bky_dyp_book



Ashram with of Mt. Neelakantan

New Ebook: Inspiration for Yoga, by Nacho Albalat, Nityananda. ISBN: 978-1-987972-33-7. 118 pages

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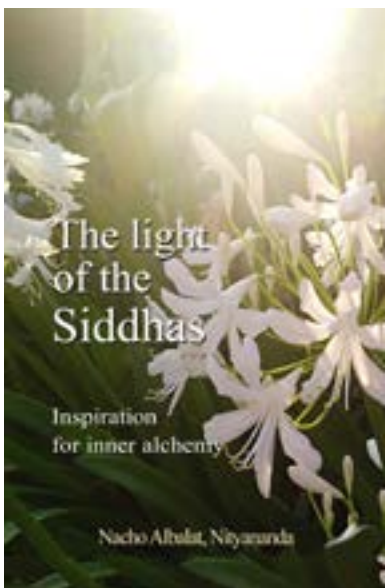
Price: US\$5.50, CN\$7.00 including GST. Or €5.00 For more information or to order click here: https://www.babajiskriyayoga.net/english/bookstore.htm#inspiration_for_yoga_book

Real Yoga takes us to union with the Self, eternal and joyful, surpassing the nature of our ego, what

we think we are. This book, born from practice, seeks to inspire the reader to follow the yogic path of Self-realization, until the goal is reached.

These short messages are aimed at those who want to know Yoga and those who have been practicing it for years. They are written from the perspective of the Kriya Yoga of the Siddhas. They offer inspiration to practice Yoga and a guide to accompany us on the path, which is also the path of life. Because our whole life is our Yoga, our path to the Self.

The Light of the Siddhas: Inspiration for Inner Alchemy: by Nacho Albalat, Nityananda, Babaji's Kriya Yoga and Publications, ISBN 978-1-987972-27-6, 139 pages. Price: 5 Euros, Cn\$7.00 including GST tax and US\$5.50.



The South Indian Siddhantham tradition, the Yoga of the 18 Siddhas, points to a complete personal transformation. The Siddhas mention "soruba samadhi"

as their ultimate goal, the golden union with the Self in which even the physical body of the yogi is transmuted into golden divinity.

Babaji's Kriya Yoga is the essence of the Sidhantham teachings and practices. In it the student learns to meditate on the Siddhas to receive their guidance and inspiration. This book is the result of these meditations. The author compiled the guidance received in these meditations that was useful and inspiring to him. They are shared to guide and inspire the yogic practice towards the work of inner transformation, the sacred alchemy of the Siddhas.

They are also shared following the siddha principle of service to all beings; if any reader is inspired by these messages, the effort will have been worth it. And the author's hope is that the students of the Siddhas will go much, much further down the path.

Receive our new Babaji message cards! They inspire and remind you of Kriya Babaji and the wisdom of our tradition. We will send them to you via **Whatsapp** 2-3 x per week in 6 languages as per your choice. Simultaneously, we will post them in English on Instagram ([instagram.com/babajiskriyayoga](https://www.instagram.com/babajiskriyayoga))

For more information [Click here](#) to Download PDF.

Online satsang meetings, Yoga classes, questions and answers. Many of our Acharyas are offering their support to initiates and non-initiates through online streaming Hatha Yoga classes, as well as satsang meetings through cyberspace communications like Zoom. However, other Kriya Yoga techniques which are taught during initiation seminars cannot be shared during these. Their purpose is to encourage participants to meditate, and secondarily to give some inspiration. Questions from initiates about the Kriya Yoga techniques will be answered only *in a personalized one-to-one setting, where confidentiality is ensured, either by email or a phone call or in person.*

Continued on Page 15

Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings. Watch recordings of these from 2020 to 2023 on patreon.com/babajiskriyayoga

International satsang for initiates: Every first **Sunday of the month**. 13:30 GMT+1 (15.00 Central European Time; 9:30 Montreal time) 14.30 Central European Time, 8.30 Montreal Time

International online Zoom satsang for initiates: We are doing our daily practice including pranayama, meditation and mantra and are looking forward for you to join us!

We meet online every day for one hour at 12:30 CET, and every **Sunday** at 13:30 UTC, which is 8:30 am Montreal time. The language is English. Contact nathalie.kriya@gmx.de for particulars of how to join group. Please state where, when and by whom you were initiated.

Daily Satsang – Babaji's Kriya Yoga Sri Lanka: Every day (Monday to Saturday) 11:30 GMT (5 p.m. India Standard Time. For details: https://kriyababaji.it/babajiskriyayoga_online_satsang/

In Sao Paulo, Brazil: for initiates: Satsang every day, 6:30 p.m. (São Paulo Time Zone). Hatha Yoga class every Friday, at 8:00 a.m. for everyone. <https://us02web.zoom.us/j/5184926117?pwd=UnFVWmdSZC9PK0JoN0xPTGMxd3pSQTO9>
ID: 518 492 6117 Password: babaji

At Flora des Aguas, Cunha, Brazil: Monday to Friday: 6:30 am to 7:30 am: Kriya Hatha Yoga and classical Yoga asanas: 7:30 am to 8:10 am: Pranayama, meditation, reading and Vedic mantras. Contact: fabifsamorim@hotmail.com. In Portuguese.

In India: Sunday Satsang. 12.00 GMT+1 (14.00 CET) duration: 60 to 90 minutes. <https://www.babajiskriyayoga.net/english/pdfs/events/english Intl-satsang-infotext-suday.pdf>

Visit our e-commerce site www.babajiskriyayoga.net

[ga.net](http://www.babajiskriyayoga.net) for purchasing with your VISA, American Express or Mastercard all of the books and other products sold by Babaji's Kriya Yoga Publications, or for donations to the Order of Acharyas. Your credit card information is encrypted and kept secure. Check it out!

Subscribe to the correspondence course, The Grace of Babaji's Kriya Yoga. We invite you to join us in this adventure of Self-exploration and discovery, drawn from the books dictated by Babaji in 1952 and 1953. Receive by mail, each month, a lesson of 18-24 pages developing a specific theme, with practical exercises. For details go here: <https://www.babajiskriyayoga.net/english/grace-course.htm>

Visit Durga's blog. www.seekingtheself.com

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