



B a b a j i ' s

Kriya Yoga Journal

The Psychic Being: Our opening to the Divine (Part 2)

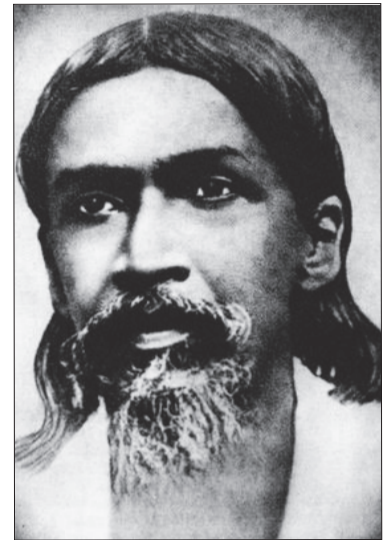
By M. G. Satchidananda

Under what conditions will the fully opened Psychic Being bring about the supramental transformation by the practice of Sri Aurobindo's Integral Yoga? This paper will attempt to answer the question. It was presented to the Sri Aurobindo Conference in Florida May 3, 2017.

Part 1, (Kriya Yoga Journal Fall 2019) began with "A clear understanding of Sri Aurobindo's use of the term psychic being is essential to the practitioner of Integral Yoga. It is found throughout his writings and is a distin-

guishing feature of his Yoga. As we shall see, it cannot be equated with the English words soul or Self or with the Indian terms Atman, Jivatman, or Purusha. Although the Psychic Being is present in everyone's heart, it is almost always hidden, and its workings are mingled with the movements of the mind and the vital. Until it emerges in the foreground of the consciousness, individual efforts in Yogic sadhana (discipline) remain fitful and limited by these movements. The practice of Sri Aurobindo's Integral

Yoga – summarized in the words aspiration, rejection, and surrender – progresses to the extent that the Psychic Being comes to the forefront of one's consciousness. This occurs in four stages."



Sri Aurobindo

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Surrender

Self-surrender to the Divine, at all times and in all circumstances, is the key to the sadhana of Integral Yoga as well as the Kriya Yoga of Patanjali, who said in Yoga- sutras I.23: Ishvara-pranidhanad-va, "Or because of one's

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surrender to the Lord, one successfully achieves cognitive absorption." (Govindan 2012: 17).

"My God and my all," summarizes its heartfelt expression. The day that a sadhak surrenders to the Divine, the Divine itself intervenes in the life of the student and helps to remove all difficulties and weaknesses and brings joy into the consciousness with its Presence.

For this to occur the prerequisites are: (1) the sadhak must feel the vanity of one's own self potency; (2) he must believe with all his heart that there is Someone called Divine who really exists, loves him, and has the omnipotence to do anything according to Divine wisdom; (3) the sadhak must turn to the Divine alone as his sole and ultimate refuge. (Mukherjee 2003: 87).

In the surrendered state of consciousness whatever one does, or feels, all movements are made as an offering to the Supreme Being, in absolute trust, freeing oneself of responsibility for oneself, handing over to the Divine all of one's burden.

There is much resistance and obstruction in the sadhak's habitual consciousness and nature that works against this surrender. One must unreservedly resign oneself to the sole guidance of the Divine. How to know if one has done so? Sri Aurobindo has given a detailed description of the inner mood of a truly surrendered sadhak:

"I want the Divine and nothing else. I want to give myself entirely to him and since my soul wants that, it cannot be but that I shall meet and realize him. I ask nothing but that and his action in me to bring me to him, his actions secret or open, veiled or manifest. I do not insist on my own time and way; let him do all in his own time and way; I shall believe in him, accept his will, aspire steadily for his light and presence and joy, go through all difficulties and delays, relying on him and never giving up... All for him and myself for him. Whatever happens, I will keep to this aspiration and self-giving and go on in perfect reliance that it will be done." (Aurobindo 1972: 587).

Consequently, it is the Divine itself who takes charge of the entire course of the sadhak's sadhana. *"All can be done by the Divine – the heart and the nature purified, the inner consciousness awakened, the veils removed, - if one gives oneself to the Divine with trust and confidence and even if one cannot do so fully at once, yet the more one does so, the more the inner help and guidance come and the experience of the Divine grows within. If the questioning mind becomes less active and humble and the will to surrender grows, this ought to be perfectly possible." (Aurobindo 1972: 586-88).*

So, if the power of self-surrender is so potential, then why does man fail to do so? *"Why is it not done? One does not think of it, one forgets to do it, the old habits come back. And above all, behind, hidden somewhere in the inconscient or even in the subconscious, there is this insidious doubt that whispers in your ear... and you are so silly, so silly, so obscure, so stupid that you listen and you begin to pay attention to yourself and everything is ruined." (Mother 2004: 257).*

Does personal initiative then cease? No, the ordinary sadhak's consciousness and will is far from being united with the Divine's Consciousness and Will as in the case of

a Siddha Yogi, and therefore one is still living in the separative ego-consciousness with all of its likes and dislikes, so the essential principle to follow is to surrender the fruit or results of one's actions to the Divine, otherwise it is only for the ego's satisfaction that one acts. One must maintain the following attitude in all actions in the words of Sri Aurobindo:

"The Divine is my sole refuge; I trust in Him and rely on Him for everything and Him alone. I am utterly resigned to His Will. I will see to it that no obstacle on the way nor any dark mood of desperation, ever make me waver from my absolute reliance on the Divine." (Mukherjee 2003: 93).

However, this should not make the sadhak complacent. One should not feel that there no effort on the part of the sadhak, that the Divine will do everything for them. Sri Aurobindo's words make this very clear: *"But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance. For if it were to yield to the demands of the Falsehood it would defeat its own purpose." (Mother 1972: 1,3). "There are conditions for everything. If someone refuses to fulfill the conditions for Yoga, there is no use in appealing for Divine intervention." (Nirodbaran 1983: 197).*

While an effective surrender does not necessarily ensure the sadhak against all future storms and stresses; it does assure the absolute security of the sadhak's spiritual health even in their midst. No promise is made that the path will be a sunlit path of rose petals; what is promised is that He will lead the surrendered sadhak to his cherished spiritual goal through every possible misfortune in life. The surrendered sadhak also knows that misfortunes and suffering are not in vain, but are sanctioned by the Divine for fulfilling a necessary spiritual purpose whose significance will be revealed in time. The surrendered sadhak knows and feels that the Divine is not far away or absent during his suffering, but sitting in the heart of his acutest difficulty, guiding from there the course of circumstances to lead the sadhak to union with the Divine. The surrendered sadhak also knows that if faced with courage, patience, and right attitude, in a spirit of surrender, every difficulty brings great spiritual benefit. Finally, the surrendered sadhak knows that there is an underlying purpose leading to some future spiritual good. His mantra remains: *"Let Thy Will be done always and everywhere." (Mukherjee 2003: 100).*

The Four Stages of the opening of the Psychic Being

Having discussed Sri Aurobindo's descriptions of the psychic being in the first part, and the three elements of his Integral Yoga, in the second part of this essay, we can now examine how these three elements, namely aspiration, rejection and surrender contribute to the opening of the psychic being in four progressive stages.

The first stage: The psychic being remains behind the veil of the inner being, the movements of the mind and vital. The lower parts of our being do not care what the

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The Psychic Being *continued*

soul wants. They respond habitually to desires and emotions, the need for physical comfort, small likings and dislikings. Only occasionally will the psychic's influence become apparent: when there is a turning towards the spiritual life, love and surrender to the Divine, a yearning for the ineffable, the True, the Good, the Beautiful, an experience of unconditional love, kindness, compassion, Ananda, bhakti.

The Second stage: When the inner being, the mind and the vital "do care and obey the psychic, that is their conversion—they begin to put on themselves the psychic or divine nature." (Mukherjee 2003: 112). As described above, aspiration develops in stages, and the Divine responds with Grace. One turns inwards, and one loses interest gradually in the old sources of external sensual attraction. The practice of "aspiration, rejection and surrender," opens progressively the influence of the psychic being. More and more one feels its power to overcome desire, anger, old bad habits, and other manifestations of the ego. One lets go of the past, ceasing to dwell on what has happened. One is intuitively guided to do the right thing, not because of a moral injunction or convention or expectations of family or peers, but because one knows inwardly what is true and good. One rejects what resists, what may cause harm, what is untrue or exaggerated. Unconditional love, kindness, ease, and bliss become one's state of being. But one may fall back into old patterns of thoughts and feelings. It is intermittently veiled by the movements of the inner being. One must make a continued effort to witness, and not to manifest the old habitual inner movements.

The Third Stage: The psychic being comes to the foreground from behind the veil of the inner mind and vital, and remains. It continuously directs the sadhana of aspiration, rejection and surrender. It informs one as to what must be transformed, let go of, purified. One feels continuously supported and guided. Bliss and unconditional love of the Divine color one's perceptions, even as karma delivers rotten tomatoes to one's doorstep. One abides as effulgent Self-awareness, the master of one's vehicles in the mental, vital and physical planes. One discerns and lets go of the manifestations of the ego, including desire and fear, in deeper layers of the inner being. One feels as if one is an instrument in the hands of the Divine, performing surgery, removing all that resists, all that expresses ignorance of one's divinity. One becomes a co-creator. Miracles abound in daily life. One experiences life as ever new joy.

In this stage the allegiance of the mind, vital and even the physical to the ego is replaced by a new allegiance to the Divine within. One seeks perfection. Siddhi. Perfection in a diseased body or in a neurotic mind is not perfection. With discerning wisdom, the psychic transforms these lower instruments, so that they express the Will of the Divine. One develops an enthusiasm for the process of self-transformation. During this process, one discovers what has been hidden. One experiments with methods for transformation.

The Fourth stage: At this advanced stage, the psychic

being transforms the cellular and subconscious levels. From 1926 to 1940 he and the Mother experimented with fasting, sleep, food, laws of nature and habits, testing on their own bodies at the subconscious and cellular levels. It was a race against time, not unlike what the Siddhars described in their use of Kaya Kalpa herbs to prolong the life long enough for the more subtle spiritual forces to complete the divinization. "Fundamentally", said the Mother, "the question is to know, in this race towards the transformation which of the two will reach first, the one who wants to transform the body in the image of the divine Truth or the old habit in the body of gradually decomposing". (Satprem 1975: 330).

The work proceeded at a level that Aurobindo called "the cellular mind" ... "an obscure mind of the body, of the very cells, molecules, corpuscles" ... "this body mind is a very tangible truth; owing to its obscurity and mechanical clinging to past movements and facile oblivion and rejection of the new, we find in it one of the chief obstacles to permeation by the supermind Force and the transformation of the functioning of the body. On the other hand, once effectively converted, it will be one of the most precious instruments of the stabilization of the supramental Light and Force in material Nature." (Aurobindo 1969: 346).

To prepare the cells, mental silence, vital peace, cosmic consciousness were prerequisites to permit the physical and cellular consciousness to enlarge and universalize itself. But then it became apparent that "the body is everywhere", and that one could not transform anything without transforming everything.

*"I have been digging deep and long
Mid a horror of filth and mire
A bed for the gold river's song
A home for the deathless fire..."*

My gaping wounds are a thousand and one..." (Aurobindo 1952: 6).

Aurobindo and the Mother found that complete transformation is not possible for the individual, unless there is a minimum transformation by all.

"To help humanity out", remarked Aurobindo, "it was not enough for an individual, however great, to achieve an ultimate solution individually, (because) even when the Light is ready to descend it cannot come to stay till the lower plane is also ready to bear the pressure of the Descent." (Roy 1952: 251).

"If one wants to do the work singly", said the Mother, "it is absolutely impossible to do it totally, because every physical being, however complete it be, even though it be of an altogether superior kind, even if it be made for an altogether special Work, is never but partial and limited. It represents only one truth, one law - and the full transformation cannot be realized through it alone, through a single body... so that if one wants to have a general action, at least a minimum number of physical beings is necessary". (Satprem 1975: 390).

With this realization, the period of individual work

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The Psychic Being *continued*

ended in 1940, and Sri Aurobindo and the Mother began the third phase of their work of transformation. During this phase the orientation was towards a global transformation. "This Ashram has been created... not for the renunciation of the world but as a centre and a field for the evolution of another kind and form of life." (Aurobindo 1969: 823).

It was organized so as to be open to all types of activities of a creative nature, as well as all types of individuals, men, women and children, of all social classes. Activity in the world was a primary means: "The spiritual life finds its most potent expression in the man who lives the ordinary life of men in the strength of Yoga... It is by such a union of the inner life and the outer that mankind will eventually be lifted up and become mighty and divine". (Aurobindo 1950: 10).

The Dilemma of the evolutionary leaders and the "atmospheric gulf"

This third phase beginning in 1940 grew out of a dilemma which Sri Aurobindo and the Mother tried to resolve at the end of the second phase. Faced with the collective resistance of the subconscious and inconscient, they questioned whether they should work out an individual self transformation in isolation from others, and then later return to help humanity, as its evolutionary leaders. They decided against this strategy for in Aurobindo's words, it would result in an "atmospheric gulf" between them and their fellow humanity. (Aurobindo 1935: 414). Notwithstanding their opinion that such a strategy was not feasible, Aurobindo also expressed a somewhat conflicting opinion, in saying: "It may well be that, once started, the (supramental) endeavour may not advance rapidly even to its first decisive stage; it may be that it will take long centuries of effort to come into some kind of permanent birth. But that is not altogether inevitable, for the principle of such changes in Nature seems to be a long obscure preparation followed by a swift gathering up and precipitation of the elements into the new birth, a rapid conversion, a transformation that in its luminous moment figures like a miracle. Even when the first decisive change is reached, it is certain that all humanity will not be able to rise to that level. There cannot fail to be a division into those who are able to live on the spiritual level and those who are only able to live in the light that descends from it into the mental level. And below these too there might still be a great mass influenced from above but not yet ready for the light. But even that would be a transformation and a beginning far beyond anything yet attained." (Aurobindo 1949: 332).

Is there a significant difference between such an inevitable "division" and the "atmospheric gulf"? If not, then this was not the reason why Sri Aurobindo and The Mother did not bring down the "supramental" into their own body and fix it there. Furthermore, might not the attainment of the "golden body", by the Eighteen Siddhas, by Ramalinga Swami, and by the Chinese Taoist "Ta Lo Chin Hsien" (Golden Immortals) be perhaps the early phase of a long collective transformation of all humanity? (Govindan 2012:

140-170, Da Lieu 1979: 135).

In an effort to try to resolve these issues, this author visited Pondicherry and Vadalur as his book was nearing completion. He recalled a quotation seen many years before wherein the Mother and or Aurobindo said in effect that what they were trying to attain had already been attained by Ramalinga Swami nearby barely 100 years ago. In earlier visits to the Aurobindo Ashram in September 1972 and March 1973, the author had attempted to meet with the Mother to present to her a book on the Eighteen Siddhas and to seek answers to questions on the relationship between Aurobindo's "supramental transformation" and that of the 18 Siddhas. The Mother was in seclusion during these visits, and so the questions were left hanging.

Unknown to the author, similar questions were being posed by T.R.Thulasiram, an inmate of the Aurobindo Ashram since 1969, and its long time public auditor and accountant. On July 4 and 5, 1990, the author met with T.R. Thulasiram in Pondicherry and learned that he had published a two volume work, in 1980, which documents his exchanges with the Mother on the subject of Ramalinga as well as what all Aurobindo had written about Ramalinga. In his exhaustive study, Thulasiram observed: "Sri Aurobindo came to believe in the later part of his life that a few Yogis had achieved supramental transformation as a personal Siddhi maintained by Yoga-Siddhi and not as dharma of nature". (Thulasiram 1980: vol. 1, xi).

On July 11, 1970, the Mother read the letter of Thulasiram sent through Satprem, the Mother's secretary. Attached to Thulasiram's letter was an extract from Ramalinga's writings in which he described the transformation of his physical body into a body of light. According to Satprem, "She had no doubt as to the authenticity of his experiences. She liked especially the way the Swamy calls this light 'The Grace-Light' and said that this corresponds to Her own experience. To be more precise, the Mother said that the Grace-Light is not the Supramental Light but one aspect of it, or rather one activity of the Supramental. She said that it is quite likely that a number of individuals, known or unknown, have had similar experiences throughout the ages and even now. The only difference is that now instead of an individual possibility it is a collective possibility - this is precisely Sri Aurobindo's and the Mother's work, to establish as a terrestrial fact and possibility for all, the supramental consciousness." (28-7-70; as published in "Arul", a Tamil Journal of Sri Aurobindo Ashram in its August 1970 issue; Thulasiram 1980: 900). Thulasiram was unable to obtain any further clarification from the Mother to the numerous questions raised in his letter. He also has written that "Satprem mistook his (Ramalinga's) dematerialization for death and wrongly reported of this as death to the Mother." (Thulasiram 1989). The Mother too left or withdrew from her body in November 1973 before these questions could be answered. However, Thulasiram's fascinating study, provides much convincing evidence that the transformative experiences

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Ushuaia – An Initiation at the End of the World

By Acharya Annapurna

Never before had I imagined that one day Ganapati and I would go to Ushuaia. Ushuaia is a resort town in Argentina, located on the archipelago of Tierra del Fuego, which is poised at the southernmost tip of South America. It is the literally at the “End of the World.”

However, Babaji is always surprising! And the connections arise in Babaji's Kriya Yoga in mysterious ways. A short communication from Vera Claudia Saraswati a year ago, lead to an introduction to and an Initiation in, Ushuaia.

I remembered my first trip to Southern India. Once I

had decided to go on that first pilgrimage with Satchidananda and Durga, a sudden joy overtook my heart. Love embraced me and enlarged me. I felt I would return to India, again and again! I searched googlemaps in an attempt to visualize the places we would visit, but I could not do it. The phenomenon of not being able to imagine what was waiting for me was a novelty. So, I gave up. I decided that it is important to be willing to not know where I am going, to not know what will happen, to not knowing what

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of Ramalinga, Aurobindo, the Mother and the Tamil Siddhar, Tirumular were all of the same nature. The “golden hue” which Aurobindo manifested in passing was akin to the “golden body” of immortality referred to by Ramalinga, Tirumular in his Tirumandiram (Ganapathy 2010), and the literary works of the Eighteen Tamil Yoga Siddhas (Govindan 2012: 45).

Conclusion

Therefore, it appears that evolutionary leaders such as these require isolation, in order to complete the fourth stage of the psychic being's transformation of human nature at all levels into the image of the divine Truth. Whether this occurs only individually, as in the case of the Siddhas, or as envisioned by Sri Aurobindo, as a collective evolutionary leap in humanity, the result of the descent of the supramental, remains an open question.

Related issues requiring future research

The failure of Sri Aurobindo and the Mother to bring down the supramental into humanity raises many related questions. Was his vision of a spiritual evolutionary process for humanity largely a product of the times, under the influence of Charles Darwin's *The On the Origins of Species*, the foundation of evolutionary biology and modern life sciences? How valuable is the application of the Integral Yoga without it? How effective is aspiration, rejection, and surrender, that is the method of Integral Yoga? If it is effective, why is it not being taught systematically by more exponents of Integral Yoga? To what extent do sadhaks of Sri Aurobindo's Integral Yoga apply themselves regularly to its method as described in this paper?

How can the discovery and opening of the psychic being become the means for resolving the imperfections of human nature?

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Lord Muruga: The transmutation into a new consciousness

By Acharya Nityananda

Kartikeya or Muruga, the son of Shiva, is a much adored deity in South India. Siddha Boganathar himself dedicated to Muruga the temples of Palani, in Tamil Nadu, and Katirgama, in Sri Lanka. The image of Lord Muruga, as most of the Hindu symbolism does, transmits different spiritual meanings at different levels of understanding, and his iconography transmits teachings related to the path of the Siddhas.

Another of Muruga's names is Skanda, which means "do not spill." T.N. Ganapathy writes about it in his book "The philosophy of the Tamil Siddhas":

*"Skanda is born only when the semen is sublimated and reaches the sahasrar. Lord Muruga is said to reside only on mountain tops (i.e., sahasrara region). Ascending the mountain to reach Lord Muruga is a symbolism for arousing the kundalini and its culmination in sahasrara. The six adharas (chakras) are considered to be the six mountains in Tamil Siddha literature, and the six faces of Lord Muruga stand for them."*¹



Lord Muruga

Muruga is represented as a boy, sometimes a teenager. Like the archangel St. Michael in Christianity, he is said to be in charge of the army of the heavenly forces. He has a spear called Vel, with which he fights the darkness. According to the legend it was Parvati, the Divine Shakti, who gave him that spear to facilitate his task of fighting against the negative forces. With it Muruga defeated a demon that threatened the world, but he did not destroy him, but transformed him into a peacock, which since then happened to be his mount. In the images of Muruga this peacock often appears dominating a snake. A rooster - the animal that announces the light of dawn - also appears on the banner of Muruga.

The spear of Muruga represents the transmutation of sexual and vital energy into spiritual energy, and also the awakening of kundalini energy. This transmutation is a fundamental feature of the path of the Siddhas, and is also represented by the image of the peacock dominating the serpent - the demon that was not destroyed but transmuted into the mount of Muruga. The texts of the Siddhas speak of the transmutation of bindu (semen, vital energy) into ojas (spiritual energy).

By raising the vital energy from the chakras or lower psychoenergetic centers to the higher centers, light arises in them, symbolized by the rooster announcing the light of the new day. This energy reverts not only at the physical level, but at the vital level also, and then to the mental level, elevating and spiritualizing these bodies.

Muruga, who originally had six faces, fights the demons in six mountains, the six chakras (the seventh chakra, sahasrara, is not considered a chakra but the abode of the Self). Vel, the spear of Muruga, also represents the discernment, the awakened witness consciousness, empowered by the transmutation of vital energy, which brings the light of consciousness to the mountains of the six chakras.

Yogi Ramaiah says Muruga's consciousness:

*"When you worship Lord Krishna you get Krishna consciousness, when you worship Muruga or Kartikeya you get Kartikeya consciousness, in which the six chakras are awakened. In Kartikeya you find six faces, corresponding with the six chakras, the seventh is hidden inside. So the six faces of Kartikeya indicate that the six chakras have been awakened. That is exactly the significance of Kartikeya."*²

According to legends Muruga was born from the light of Shiva's third eye, and after growing up he descended from Mount Kailash in Tibet to Mount Palani, in Tamil Nadu, where he settled and married a girl from a local tribe. In Muruga we also have the archetype of the descent of grace from superior to inferior chakras, to transform them. The legends say that the seed of Shiva that shaped Muruga was scorching and difficult to contain. This makes us think of the supramental consciousness of which Sri Aurobindo spoke, whose descent can transform even the physical body. A consciousness too powerful to be tolerated by the ordinary man, which requires a complete transformation and surrender on the part of the sadhaka.

Regarding our sadhana, Muruga teaches us the importance of transmuting sexual and vital energy into spiritual energy as a basic tool of transformation. Taoism and the writings of Siddha Boganathar insist a lot on this idea. This transmutation, if done correctly, is the key to opening the upper chakras. It also produces an expansion of consciousness that allows us to detect and release the samskaras or inner patterns of behavior. The transmutation of our energy also releases the light in our inner space, and finally the invocation of the descent of the Divine and of his Grace in this light opens the path of the sadhaka towards a transformation in the Divine of its subtle and dense bodies - the goal of the Siddhas.

Reference:

1 - T.N. Ganapathy, The philosophy of the Tamil Siddhas, Indian Council of Philosophical Research, 1993, page 23.

2 - Conference of Yogi Ramaiah available at:

<https://babajiskriyayogalecturesofyogisaaramaiah.simplecast.fm/13c0f6f1>





Mt. Olivia, Argentina



5000-year-old plant in Terra del Fuego

to do. I opened myself entirely to the mystery that awaited me and my love for India was, and continues to be, immediate. I had the same experience in Ushuaia. I didn't imagine going there, but I felt the potential of going there. Even as I write this article three weeks after returning, I feel that I have not yet understood everything yet. Babaji continues to present himself to me in surprising ways.

I am Brazilian and the tropics are in my soul! Coconut water, heat and açaí have their strong influences on me. I was so concerned that we have a coconut for the puja before the Initiation that I carried two of them in my luggage, just in case. They were subsequently, and of course taken from me on my arrival in Argentina. I tried to explain to customs why I had to have them, but my Latin brother smiled and said: "We have coconut in Buenos Aires." "In Ushuaia?", I asked. To which he replied: "Better get some from here!" It was night, the flight to Ushuaia left very early the next day and there would be no way to buy one in time. Well, I thought...Babaji, it's up to you! And of course, even though, all the food in Ushuaia come from outside and is frozen, there was a coconut for the Initiation



Acharyas Annapurna and Ganapati in Terra del Feuga



Beagle channel, Argentina

in Ushuaia!

Landing in Ushuaia was magnificent. I shall forever replay that landing strip in the middle of the sea, the snowy Andes, cut in the middle by the Beagle channel, on one side Chile, on the other, Argentina. It was white; it was blue; it was beautiful. The intense cold directed me to go inside myself, to meditate, in order to arrive prepared for this very different place.

The end of the world was so quiet. And the Tierra del Fuego, in fact, was the Tierra del Agua. No fire, but water, and all the facility and quality necessary to communicate, to reach and nourish distant and inaccessible places. I understood that in Ushuaia a communication portal was wide open for Babaji's Kriya Yoga too!

The End of the World could be, depending on your perspective, the beginning of the world. It is where the Andes ends, but also could it not be, where it begins? The Sierra Nevada, in Colombia, is where one side of this great chain of mountains begins or ends. And regardless, and from ei-

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Acharya Dharmadas, a new member of the Order of Acharyas

We are happy to introduce our readers to a new member of Babaji's Kriya Yoga order of Acharyas, who was inducted into the Order on Sunday, October 13, 2019, during a ceremony which celebrated his fulfilment of the membership requirements and his public commitment to serving the public by sharing the teachings of



Acharya Dharmadas

Babaji and His Kriya Yoga.

Dr Dan Streeby, D.D.S., was given the name Dharmadas. He has been practicing Babaji's Kriya Yoga since 2013. He is a loving husband and father. He and his wife Allison, also a teacher of Babaji's Kriya Hatha Yoga, are parents of 4 children. He has worked as a pediatric dentist in Boise, Idaho USA since 1999.

Luckily, he endured enough suffering in his early life to make him a determined and sincere seeker. After years of chasing happiness through sports, academics, as well as the collection of titles and degrees, he was still

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Ushuaia *continued*

ther point of view, they are both considered by their inhabitants to be places of great power. The indigenous people still living in the Sierra Nevada proclaim that their home is the heart of the world. Apparently, those indigenous peoples of Ushuaia, who are now extinct, said that Ushuaia was the beginning of everything.

On that first evening of the initiation, during the introductory talk, I was impressed by the sparkle in the eyes of those who gathered to hear, and was inspired by the deep silence and concentrated consciousness of the short practice of meditation we did together. It affirmed Babaji's Presence. The quality of that Presence lead me to draw a parallel with a very special plant that grows only one millimeter a year, in Ushuaia. It can only thrive in places where the conditions are very adverse. But, after many years of slow growth it is strong enough to support other plants to grow on it. As with this plant, there is a greatness and depth in the work of slowly sharing Kriya Yoga in far-away places. With time, through Babaji, flowering can happen anywhere.

Of all the initiation groups in which I have led, under the generosity and service of Babaji, I found in Ushuaia, the most prepared and concentrated students. The majority of them were students of yoga and already had knowledge of the terminology and some fundamental concepts. Their questions were pertinent and the energy grew sweet, during the two days we were together. And just as on my first trip to India, a strong connection and joy was gently woven between us.

Just as many of the students, the local inhabitants of the last city in South America, had never seen a coconut in their lives, they had not known of Babaji or his Kriya Yoga. But through this initiation they began to understand the coconut for its pure and perfect interior, and begin to appreciate the precious tools they were given to build a daily path toward their own purity and perfection. Now, every morning and night, thirty people consciously cultivate Babaji in their homes, in their minds and in their hearts, as a means of building freedom and plenitude to accomplish what really matters.

Ushuaia is a place of great connections. In the region of Tierra del Fuego there are three channels that connect the

energy of two great oceans of the planet, the Atlantic and the Pacific and in the north, the Strait of Magellan, through which the Europeans arrived to the region. In the most central part of Ushuaia, there is the Beagle Channel and in the south, there is Cape Horn, a stormy passage to Antarctica. The Beagle Channel was, in the early days, a great glacier. Its mark is on the permanently snowy mountains like a necklace of the whitest pearls framing its waters. They are rounded mountains on the summit, through which the glacier passed. Where the glacier has not traveled, the mountains, are quite pointed, and one of them in particular, the highest in the region, is called Mount Olivia. Mount Olivia radiates mysticism. The quality of light in Ushuaia is dazzling and the waters of the canal, through which we sailed, were absolutely translucent. The marine life is abundant and the canal is full of islands that support the development of many species of birds and mammals.

Babaji is the manifestation of the abundance beheld in this region. On a day we had free, Ganapati and I got to know the place a bit. The cold was so very intense, at least for us, who came from the tropics and with the wind from the canal, I can say it was by far, the greatest cold my body has ever experienced. But the beauty of the region stunned us. As Ganapati and I stood alone outside the ship we were sailing on, we experienced one of those moments usually reserved for lonely sailors... a condor flew over the boat with an immense wingspan of three meters in diameter! During the winter they descend from the snow-covered mountain and come to feed on the sea. And if you're very lucky, you'll see one of them. Babaji is the Lord of surprises!

Since our return, I uncover ever new revelations in my daily meditations from our experience at the end of the world. I am understanding that the human condition is to always overcome. Definitely Ushuaia is an extreme place. One must overcome the harsh environmental conditions there, but there is so much beauty, so much terrestrial and spiritual energy. There is so much to overcome, but the most important and most difficult overcoming is internal.

The end of the world brought to me to better understand my eternally evolving joy of Babaji and what is, his Kriya Yoga and my dedication to it.



Update to our Annual Fundraising

The last issue of the Journal, Fall 2019, provided details on our accomplishments during the year ending September 30, 2019 and some plans for the coming 12 months.

In the year 2019 - 2020 the Order plans to do the following:

- Bring initiation seminars to more than 20 countries, and the Peoples Republic of China and Poland for the first time.
- Conduct free bi-weekly public asana and meditation classes at our ashrams in Quebec, Bangalore and Sri Lanka.
- Publish the book Babaji and the 18 Siddhas in Polish, Malayalam, Kannada, the book Voice of Babaji in Portuguese and Kannada.
- Complete the training of 2 Acharyas.

Update: Maintenance of the Badrinath ashram

I wish to inform our readers that our manager, Rohit Naithani, hired a team of masons and laborers who, during 25 days in the month of October and November, re-

moved all of the tiles on the second floor walkway of the Badrinath ashram and resurfaced it with more than 1,200 square feet of a water proof material consisting of granite chips and cement. Along with the installation of drains, there will no longer be damage to the structures below from rainwater, ice and snow. The cost of this was US\$11,500. In May 2020, the entire ashram will be painted again for a cost of nearly US\$6,000, to protect its underlying plaster from the damage caused by the winter weather. **Your contribution to the Order of Acharyas will help us to pay these expenses.**

The 32 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2019-2020. **Your contribution is tax deductible in Canada and the USA.** Send it by December 31, 2019, if possible, and receive a receipt for your 2019 Income tax return. Use your credit card!

Our work is financed entirely by your contributions. There are many persons all over the world waiting to receive initiation. We will send acharyas as we receive the funds needed to pay for travel expenses.



Construction of waterproof walkway.



New walkway.



Rohit Naithani at Ashram Nov 2019.

Acharya Dharmadas *continued*

left unsatisfied. During rehabilitation after a bicycle accident, Dharmadas discovered a practice of Hatha yoga, that while helping with his physical recovery, piqued the seeker in him, and he started down a path of inquiry regarding the history and origin of yoga, inevitably leading him to Babaji. The rich variety of techniques, the authenticity of the teachings, and the synergistic approach to this integral yoga inspired him to pursue this path. After receiving the 1st and 2nd initiations, he knew he was home. His practice continued to intensify, under the guidance of M.G. Satchidananda, as he participated in the

3rd initiation, the Kriya Hatha Yoga teacher training, and a pilgrimage to Badrinath.

When asked what has changed with Babaji's Kriya Yoga, he responds, "Life is lighter and more joyous. Others noticed the change in me before I could myself. There is now a feeling of connection, an ease to life." It is now with deep appreciation for all that Babaji's Kriya yoga has done to transform his life, that he passionately shares these teachings with others. He has a unique ability to convey the techniques so that anyone, with a bit of grit and aspiration, can mold and manifest a better life.



News and Notes

New: Personal retreats at the Quebec Ashram, are now possible with prior reservations We are happy to announce that Jivani Johanne Abran and her husband Dhanyam Daniel Lacroix have moved into their newly constructed home, 100 meters from the Quebec ashram, and that during the winter months and early spring, Jivani is willing to prepare meals for visitors who wish to have a personal retreat at the ashram. Between the end of April and the end of August, these meals can also be provided by Vajra Ira Davis. For more information: info@babaji.ca.

Pilgrimage to the new Badrinath Ashram with M. G. Satchidananda and Durga Ahlund, September 19 to October 7, 2020: Join them in a life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Details are here: www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm

Second level initiations will be given by M.G. Satchidananda in Quebec June 12-14, and October 16-18, 2020 in English and August 21 to 23, and October 23-25, 2020 in French.

Third level initiations will be offered with M. Govindan Satchidananda in Quebec July 17-26, 2020. They will also be offered in 2020 by Satyananda in Germany, by Nityananda and Savitri in Spain, by Sita Siddhananda and Shivasdas in France, by Nagalakshimi in Brazil, by Nagaraj in Japan, and by Ishvarananda in Estonia. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

The Practice of Integral Yoga, by J.K. Mukherjee, is now distributed by Kriya Yoga Publications: www.babajiskriyayoga.net/english/bookstore.htm#integral_yoga_book

by Jugal Kishore Mukerjee, Sri Aurobindo Ashram Published in 2003. 366 pages. Price: USD\$16.90, CAD\$18.90 in Canada (inc gst). ISBN 81-7058-732-8. Softcover. 6 x 9 inches.

If you are inspired by the brilliance of the writings of Sri Aurobindo or your heart is called by The Mother and wish to understand in a nutshell how to practice their Integral Yoga, this is the one book you require!

If you want to experience in your body and mind what it is to "call down Grace" into your life, this is the one book you require!

If you want to develop a clear and present knowing when Divine Will is interced-

ing in your life, this is the one book you require!

"We have enjoyed this book immensely. We met Professor Mukerjee, a sadhak of Integral Yoga for over 50 years, and a past director of the International Center for Education, in January 2006, at the Sri Aurobindo Ashram in Pondicherry. We were charmed by his clear message that living a divine life means being relentless in seeking out weaknesses and shortcomings in yourself and clearly and utterly determined in bridging the gap from where you are - to where you want to be....calling on the Divine, whenever necessary. He gives us the means in his book, "The Practice of Integral Yoga."

The Recognition of Our Own Heart: Ponderings on the Pratyabhijnahridayam, by Joan Ruvinsky with a foreword by Mark Dyczkowski, is our latest publication. ISBN 978-1-987972-15-3, 164 pages 7 x 10 inches, softcover April 2019, with more than a dozen artistic nature photographs Price: USD\$23.00, CAD\$31.45 in Canada (inc GST).

In this gem of a book, non-dual yoga and meditation teacher Joan Ruvinsky offers up a beautifully illustrated interpretive translation of one of the foundational texts of Kashmiri Shaivism — twenty short verses that address fundamental and universal questions. Part poetry, part guidebook, part art, it conveys the richness and incandescence so characteristic of the lineage without losing sight of the last 400 years of philosophical inquiry, spiritual revelation, and scholarship.

In the footsteps of the Tantric masters of the medieval period — who were not only great yogis but also accomplished scholars, poets, musicians — Ruvinsky embraces the body, mind, and senses as pathways to enlightenment. In her distinctly poetic and down-to-earth fashion Ruvinsky reminds us to live directly, moment to moment, in the mystery. You already have what you need. She intones, "All contemplations are valid. There are no right answers, no dead ends, only pathways in the infinite." www.babajiskriyayoga.net/english/bookstore.htm#recognition_heart_book

Visit our e-commerce site 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!

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News and notes *continued*

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View from walkway at Badrinath Ashram,
Nov 4 2019



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