



B a b a j i ' s

# Kriya Yoga Journal

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## The Psychic Being: Our opening to the Divine (Part 1)

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.

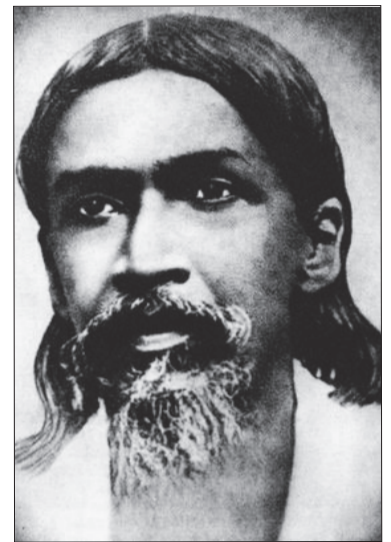
A clear understanding of Sri Aurobindo's use of the term psychic being is essential to the practitioner of Integral Yoga. It is found throughout his writings and is a distinguishing feature of his Yoga. As we shall see, it cannot be equated with the English words soul or Self or with the

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 con-

sciousness. This occurs in four stages.

### What is the psychic being?

Sri Aurobindo often refers to it metaphorically as a "spark which comes from the Divine."



Sri Aurobindo

*The psychic is a spark come from the Divine which is there in all things and as the individual evolves it grows in him and manifests as the psychic being, the soul seeking always for the Divine and the Truth and answering to the Divine and the Truth whenever and wherever it meets it. (Aurobindo 2012, 105)*

But Sri Aurobindo justifies the

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## The Psychic Being *continued*

need for this new term, as distinct from the English word soul.

*The word soul is very vaguely used in English – as it often refers to the whole non-physical consciousness including even the vital with all its desires and passions. That is why the word psychic being has to be used so as to distinguish this divine portion from the instrumental parts of the nature. (Aurobindo 2012, 112)*

As such, it is an emanation, like the soul emanating from the Lord in the monistic theism of Saiva Siddhanta's Tirumandiram and Kashmir Saivism. But the Psychic Being is also a key evolutionary concept within Sri Aurobindo's Integral Yoga (Ganapathy 2012, 439– 471; Ganapathy 2010).

*The psychic part of us is something that comes direct from the Divine and is in touch with the Divine. In its origin it is the nucleus pregnant with divine possibilities that supports this lower triple manifestation of mind, life and body. There is this divine element in all living beings, but it stands hidden behind the ordinary consciousness, is not at first developed and, even when developed, is not always or often in the front; it expresses itself, so far as the imperfection of the instruments allows, by their means and under their limitations. It grows in the consciousness by Godward experience, gaining strength every time there is a higher movement in us, and, finally, by the accumulation of these deeper and higher movements there is developed a psychic individuality – that which we call usually the psychic being. It is always this psychic being that is the real, though often the secret cause of man's turning to the spiritual life and his greatest help in it. It is therefore that which we have to bring from behind to the front in the Yoga. (Aurobindo 2012, 103)*

Nor can the Psychic Being be equated with the Atman of Vedanta.

*There is a difference between the psychic and the self. The self is the Atman above which is one in all, remains always wide, free, pure, untouched by the action of life in its ignorance. Its nature is peace, freedom, light, wideness, Ananda. The psychic (antaratma) is the individual being which comes down into life and travels from birth to birth and feels the experiences and grows by them till it is able to join itself with the free Atman above. The psychic being is concealed in the depths behind the heart centre. The Self has no separate place – it is everywhere. Your self and the self of all beings is the same. (Aurobindo 2012, 106)*

But Sri Aurobindo also reminds us that, although the English term is new in his Yogic system, it has an ancient antecedent in the age-old term *hrdaye guhayam*, “the secret heart.”

*The psychic being in the old systems was spoken of as the Purusha in the heart (the secret heart – hrdaye guhayam) which corresponds very well to what we define as the psychic being behind the heart centre. It was also this that went out*

*from the body at death and persisted – which again corresponds to our teaching that it is this which goes out and returns, linking new life to former life. Also, we say that the psychic is the divine portion within us – so too the Purusha in the heart is described as Ishwara of the individual nature in some places. (Aurobindo 2012, 112)*

It is secret because it is veiled by surface movements of the inner being composed of the inner mental, inner vital, and inner physical. The Psychic Being expresses itself as best it can through these outer instruments, which are governed more by outer forces than by the inner influences of the psychic. As a soul instrument, the Divine within, its evolutionary influence on human nature is usually hidden. Its will is for the divinization of life and, because of its purity, its action transforms these inner instruments.

It may be perceived as a mystic light behind the heart center.

*It may be said of the psychic that it is that [the luminous part of our being], because the psychic is in touch with the Divine and a projection of the Divine into the lower nature. The psychic is deep within in the inner heart-centre behind the emotional being. From there it stretches upward to form the psychic mind and below to form the psychic vital and psychic physical, but usually one is aware of these only after the mind, vital and physical are subjected and put under the psychic influence. (Aurobindo 2012, 122–123)*

As one surrenders to the Divine, egoism – the habit of identifying with the movements of the mind, the vital, and the physical – is replaced by the Psychic Being. This surrender of the ego perspective is the result of the practice of the Integral Yoga, as we will see below.

*There is individuality in the psychic being but not egoism. Egoism goes when the individual unites himself with the Divine or is entirely surrendered to the Divine. It is the psychic inmost being that replaces the ego. It is through love and surrender to the Divine that the psychic being becomes strong and manifest, so that it can replace the ego. (Aurobindo 1972, 124)*

### **The influence of the Psychic Being, a new evolutionary concept**

Sri Aurobindo stated that the evolutionary task of humanity is more than just reaching a spiritual level of existence. A further objective is the radical and integral transformation of Nature. This will reveal itself as the luminous Consciousness-Force, the trinity of Sat, Chit, and Ananda, whose revelation has yet to be accomplished in humankind as the self-affirmation of the supramental. To this end, when we become aware of the Psychic Being

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## The Psychic Being *continued*

within, it leads the sadhana, the practice by which siddhi (perfection) is attained.

We can say that the Psychic Being is the soul in nature, evolving through it, supporting it, and at times when there is an opening to its influence, guiding our person in the drama of life. Sri Aurobindo tells us that it is a new, evolutionary concept that has not been discussed in the older sacred literature, such as the Bhagavad Gita.

*The psychic being evolves, so it is not the immutable. The psychic being is especially the soul of the individual evolving in the manifestation the individual Prakriti and taking part in the evolution. It is that spark of the Divine Fire that grows behind the mind, vital and physical as the psychic being until it is able to transform the Prakriti of Ignorance into a Prakriti of Knowledge. These things are not in the Gita, but we cannot limit our knowledge by the points in the Gita. (Aurobindo 2012, 114)*

*The Psychic Being is the developing soul consciousness manifested for the created being as it evolves. At first, the soul is something essential behind the veil, not developed in front. In front, there is only the body, life, mind. In the evolution, the soul consciousness develops more and more in the created being until it is so developed that it can come entirely in front and govern mind, life, and body. (Aurobindo 2012, 118–119)*

There are clear indications of its influence on the inner being, inner mind, inner vital, and inner physical.

*These things, love, compassion, kindness, bhakti, Ananda are the nature of the psychic being, because the psychic being is formed from the Divine Consciousness, it is the divine part within you. But the lower parts are not yet accustomed to obey or value the influence and control of the psychic for in men the vital and physical are accustomed to act for themselves and do not care for what the soul wants. When they do care and obey the psychic, that is their conversion – they begin to put on themselves the psychic or divine nature. (Aurobindo 2012, 122)*

*Unlike the Self, or Atman, which merely witnesses the movements of the mind, emotions, and the senses, the psychic being can exert its influence upon these movements. The parts of the mind, of the vital and the body which can be so influenced by the vital are referred to as the psychic-mental, the psychic-vital, the psychic-physical. This influence can be according to the personality or the degree of evolution of each person ... small or large, weak or strong, covered up and inactive or prominent and in action. (Aurobindo 2012, 108)*

These parts may follow their limited aims, natures, or tendencies, or they may accept the psychic's motives and aims with or without modification.

### **Aspiration, rejection, and surrender: the method of Integral Yoga**

Before discussing the development of the Psychic Being, we must first understand the practice of Integral Yoga. In the following section, I quote extensively from or refer to The Practice of Integral Yoga by the late J.K. Mukerjee, who was for many years director of the Sri Aurobindo International Centre of Education, and whom I

interviewed in 2009. In the words of A.S. Dalal, who wrote its foreword, this work “is a comprehensive treatise on the effective practice of the Yoga of Integral Transformation as propounded by Sri Aurobindo and the Mother.” It is the first summing-up of the method of their practice, based on their disparate writings and in light of Mukerjee’s own experience over fifty-five years.

### **On aspiration**

The Integral Yoga of Sri Aurobindo and the Mother can be summarized in these two statements: “(1) a steadily mounting ardent aspiration from the side of the sadhaka, and (ii) from the Divine’s side an answering Grace descending from above in response to the sadhaka’s call.” But what is this aspiration? How does it differ from desire? Sri Aurobindo defines aspiration as “a spiritual enthusiasm, the height and ardour of the soul’s seeking ... an upward movement of our consciousness through the psychic part of our being toward all that is good, pure and beautiful.” The Mother describes it as “an inner enthusiasm towards the New, the Unknown, the Perfection ... a yearning, a longing for the contact with the Divine Force, divine Harmony, divine Love ... an inner flame, a need for the light ... A luminous enthusiasm that seizes the whole being ... a purifying Will, an ever mounting drive” (Mukherjee 2003, 42–43).

How to develop aspiration? Mukherjee describes its six stages, which are summarized here. First, the development of aspiration begins with an intense dissatisfaction with the habitual ways of human nature. You may wake up one morning and suddenly realize that you are no longer willing to go on living unconsciously, ignorantly, in a state in which you do things without knowing why, feeling things without knowing why, living contradictory wills, living by habit, routine, reactions, understanding nothing. You are no longer satisfied with that. How individuals respond to this dissatisfaction varies. For most, it is the need to know; for others, it is the need to do what is required to find meaning.

Second, the aspirant seeks ardently to escape this hollow human existence by seeking Truth, Love, Peace, Joy, and Being. These are probably still very vague, but the seeker is driven to find release from the present state of nauseating imperfection.

Third, after some time, because of the aspirant’s persistent insistence, Divine Grace responds with a temporary piercing of the veil of ignorance, and one experiences the spiritual dimension of life. One sees the Light, feels Divine Love, or experiences Divine Bliss, the Presence, or Truth, depending on one’s capacity and orientation. It may vary from person to person, but everything else previously experienced in ordinary life pales in comparison.

Fourth, the opening may close, so one must be careful not to forget or doubt it, but rather keep it vibrant and constantly direct one’s aspiration toward its re-emer-

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gence.

Fifth, the sadhak will find the attraction to the higher life gradually growing and the attachment to the former, lower life diminishing. Not only might this manifest inwardly in the mental and vital planes, but also outwardly toward friends, even work and pastimes. A new type of yearning and resolution fills the heart and mind, which may express itself as: "O Lord, I want you and you alone. I do not want anything or anyone else except through you and for you. I want to belong entirely to you and will never allow anything to claim my consciousness. I surrender my all to you. Not my will, but Thy will be done. I am yours alone."

In the sixth stage, the aspiration is so intense that words and prayers, vocal and mental, are no longer needed or even wanted. There is only the flame of spiritual fire rising steadily upward in the background of profound silence. An intense craving to belong to the Divine, to be united with It, and to serve It as a perfect instrument, envelopes the whole expanse of the sadhak's consciousness. It is a great thirst for Love and Truth, for transformation, for supreme perfection (Mukherjee 2003, 45–46).

### On rejection

While still controlled by lower human nature, the sadhak must make some personal effort to progress. This personal effort comprises the three operations of aspiration, described above, as well as rejection and surrender. The Siddhas, and more recently Sri Aurobindo, have insisted that a Yoga sadhak must renounce all habitual movements of the lower nature. These include the mind's opinions, preferences, habits, constructions, and ideas; the vital nature's desires, demands, cravings, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, and hostility to the Truth; and the physical nature's stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, sloth, and unwillingness to change.

The goal is the total divine transformation of man's whole being, consciousness, and nature. Every ego-centered impulse and movement arising in the consciousness that does not turn the sadhak toward the Divine is an obstacle in this path. The sadhana of one who aspires to practice Sri Aurobindo's Integral Yoga includes responding to the constantly troubling reactions to life's ceaseless stream of obstacles. Identifying and removing them make up the yogic sadhana of rejection. There are three classes of them and a different strategy to deal with each. The three classes of obstacles are those of the past, the present, and the future.

When the obstacle is a type that the sadhak has already conquered in the past but is now indulging out of laziness, the sadhak should:

(i) nip it at its very moment of sprouting, like a piece of dust on one's sleeve; (ii) never brood on it; (iii) take as little notice of it as possible; and (iv) even if one happens to think of it, remain indifferent and unconcerned. (Mukherjee 2003, 55)

The second category of obstacles, those of the present, often appears in the sadhak's consciousness and can even overwhelm it at times. But with sincere effort, the sadhak will discover the power to keep part of the consciousness free from their influence. To deal with this type, the sadhak must have this attitude:

(i) to apply one's willpower to resist the impulsion; (ii) never to rationalize or legitimize its appearance, but rather to withdraw all inner consent from its manifestation; (iii) never to yield any ground, however limited in extent; (iv) to act as a heroic warrior against the dark tendencies on behalf of the upwardmoving forces of light; (v) turn immediately to the Divine and pray constantly and fervently that these weaknesses and impulses of his or her nature be vanquished and removed. (Mukherjee 2003, 55–56)

How to recognize the third category of obstacles within – the deeply hidden potential weaknesses? At their first appearance, almost all of the sadhak's being becomes abnormally disturbed and agitated. The obstacles' roots are so deep and extensive that the sadhak feels that they are an intrinsic and ineradicable part of his or her being, so much so that the sadhak is not at all persuaded of the basic undesirability of these weaknesses. With their appearance, the sadhak temporarily loses the lucidity of his consciousness, as if in a storm. Most of the sadhak's consciousness is still deeply infatuated with these surging weaknesses and blindly yearns to fulfill some strong desires by letting them manifest. It would be foolhardy to attempt to eradicate such a weakness unaided before one is sufficiently prepared. There is a real danger of suppression of its outer manifestation leading to an internal conflict with that major portion of the sadhak's nature that obstinately clings to the attachment. An explosion is inevitable, disrupting the balance of the being. So, the aspirant should avoid as far as possible these intractable difficulties and refuse to allow them to manifest at all.

Rather the approach should be:

(1) to hold the difficulty or weakness in front of one's consciousness, without becoming scared by it or identified with it, (2) to go assiduously in search of its root cause or source, (3) to try to discover what parts of one's nature are secretly nurturing a fascination for this particular weakness, and are thrown into a turmoil at its slightest beckoning ... (4) always to maintain always a spirit of calm, quiet detachment, throughout the above observation, even if some ugly corners of one's being are exposed ... (5) the sadhak has to keep alive in his heart a very sincere aspiration for the eradication of the weakness in question, addressing an earnest prayer to the Divine Mother that through the active intervention of her Grace these deep-rooted and recondite weaknesses and attachments may give up their malignancy and become quite innocuous in nature so that they can be easily faced and overcome ... Such a prayer and aspiration coupled with a thorough self-examination will progressively turn these intractable obstacles first into manageable obstacles of the second class, and finally into easily detachable ones of the past. (Mukherjee 2003, 59–60)

(to be continued)



# Making your life your Yoga through Karma Yoga

By M. G. Satchidananda

The practice of Yoga can embrace all of your activities when it is informed by the teachings of karma yoga. By doing so, you can immediately overcome the suffering born of egoism.

Karma yoga is the Yoga of self-less service. Any honest work, including volunteer work, can be done as an offering to the Divine, without attachment to the results or the fruit of the action. A karma yogi is always ready to help others. A karma yoga performs action as skillfully and consciously as possible. As long as we are incarnated, we are obliged to act, even if we are sitting in a cave somewhere. So, our action should serve our process of enlightenment, rather than our ego! Be a witness when you act. When things go well, thank the Lord! When things go badly, take responsibility for it, and learn what you can from the experience, rather than blaming God! Remain balanced and detached in the face of success, or failure, pleasure or pain, praise or blame. Remain aware of what is aware, the indwelling Jiva atman, while performing all actions, using Nityananda Kriya, as taught during the second initiation.

In this way, the karmic consequences of your past thoughts, words and actions will gradually work themselves out and become exhausted. And you will cease to create more karmic consequences in the future, because your actions will not be motivated by attachments. Karma includes all of your habits. Most of what occurs in your life is due to your habitual reactions. By replacing your habitual reactions with conscious responses, you will find yourself being directed by your highest intelligence. You will discover your dharma, the way of right action, the Tao, and bring happiness to yourself and others.

## Karma Yoga as a means to overcoming suffering

Patanjali tells us in Yoga Sutra I.5:

*The fluctuations of consciousness are five-fold, being afflicted and non afflicted.*

These five categories of fluctuations or movements of the mind include perceptions through the five senses, misconceptions (fantasy), conceptualizations (thoughts), sleep and memory. Afflicted fluctuations are those which involve ego, false identification, contraction of awareness and selfishness. Non-afflicted fluctuations involve selflessness, pure love and expansion of awareness, interiorization and Self-realization.

Each of these five categories of fluctuations can be afflicted or non-afflicted. Afflicted ones involve desires, which if not satisfied bring frustration. If satisfied, desires bring fear of loss or more desires. Seeing our favorite dessert, for example, we may be overcome with desire until it is satisfied. When you worry, for example, you imagine the worse that might happen. Most of what you imagine never does occur. Sleep can be afflicted when one is identified with the dreams or the body. Dreams during sleep often reflect the worries you have indulged while awake. Sleep can be non-afflicted as in the practice

of Yoga-nidra, as taught during the second initiation, when one remains aware, even while the body takes rest. Memories which carry negative emotions, such as sadness, pride, anger, fear or desire, bring suffering. But when recalled with detachment, they are non-afflicted. Such vasanas, or unresolved memories to which you remain attached, become activated when similar circumstances cause you to recall them. You become troubled by thoughts and feelings when you do not practice discrimination and detachment towards fluctuations of consciousness which are selfish. This is why karma yoga, acts of selfless service, help you to overcome selfishness, and your own suffering.

One of the best things you can do when you are filled with negative, selfish thoughts is to go and help someone else. Automatically, you cease thinking about yourself. Your identity expands, the needs of another person become more important than your own, and you experience love and unity with the other person.

## Getting started

If you are a very active person, who finds it difficult to meditate, an alternative to discrimination and detachment is the path of karma Yoga. Begin by frequently dedicating your actions to the Lord. For example, at the end of your workday, when you receive your paycheck, or when you complete a task, mentally say "Om Tat Sat," which means, "I dedicate this to the Lord." Repeat often an autosuggestion: "Not my will, but Thy will be done." Look for opportunities to help someone else, without expecting anything, even an expression of gratitude, in return. Contemplate what the Bhagavad Gita says about karma yoga and offering all of your actions as a sacrifice to the Lord.

## The Bhagavad Gita

In the third chapter of the Bhagavad Gita, Krishna answers many questions about the "Yoga of action," or Karma Yoga. It is instructive to cite several of these.

*Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection. III.4*

This oft quoted verse includes the word naiskarmya, which refers to the state where one is unaffected by the work. It is nature which does the work. The soul remains poised, serenely observing the operations of nature.

*For no one can remain even for a moment without doing work; everyone is made to act helplessly by the impulses born of nature. III.5*

*He who restrains his organs of action but continues in his mind to brood over the objects of sense, whose nature is deluded is said to be a hypocrite. III.6.*

We may control outwardly our activities but if we do not restrain the desires give rise to them, we have failed

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# The inner space of Self

By Acharya Nityananda

The purpose of sadhana or spiritual practice is to create an internal space of consciousness and bliss that does not depend on external circumstances. To create that space, you need to do an internal cleansing. The yogic kriyas carry out that cleansing.

Life is in perpetual change. You cannot control the external reality; you can do the best you can, but you do not control the results of your actions. You can, however, always take care of the contents of your inner space.

Sadhana is a process of purification and cleansing of the mind, the contents of inner space. First you get emptied of all the limiting and unnecessary contents. Then that space is filled with the Self. The Self is pure and blissful consciousness. Babaji is the incarnation of the grace of the Self, guiding and inspiring individuals towards Himself. "The jiva becomes Shiva" is one of the great sayings of the Siddhas: the individual becomes the Divine. Yoga is what makes possible this process of transformation.

## The sadhana of the Siddhas

Let's imagine that our inner space is like a house, metaphorically. In the house of classical Yoga, its inhabitant often climbs to the roof, builds a ladder to it, and with time spends more and more time there on the roof, until finally departing from the house. This inhabitant, a classical yogi, leaves the world and the endless cycle of reincarnations, in search of the Divine beyond.

In the Kriya Yoga of the Siddhas we are not going anywhere. We are dedicated to cleansing and emptying the rooms of our house, so that little by little there is more light and more space in them. From time to time we are ecstatic to see an empty room, clean and full of light. And then we discover how much more we have to clean, and then we proceed to resume the cleaning work. With time and practice, our house is becoming a place of space and light, and in that light - which has always been there, but we never saw it because the house was so full and dirty

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## Karma Yoga *continued*

to grasp the true meaning of restraint.

*By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practice work, O son of Kunti, becoming free from all attachment. III.9.*

All being and action of nature is the sacrifice offered by Nature to the Divine, but its real sense is obscured in us by the ego, by desire, by our limited, active, multiple personality. By performing all of our actions as an offering to the Divine you can free yourself from the ego's perspective.

*Therefore, without attachment perform ever the work that is to be done (for the sake of the world lokasangraha as is made clear in the next verse), for man attains the highest by doing work without attachment. III.19*

*It was even by works that Janaka and the rest attained to perfection. Thou should do works regarding also the maintenance of the world. III.20*

This is not an injunction to subordinate the individual to society, but to fulfil the individual in God and to sacrifice the ego on the one true altar of the all-embracing Divinity.

## My training in Karma Yoga

I am forever grateful to Yogi Ramaiah for giving to me the opportunity to practice karma yoga. During the eighteen years I spent with him, he gave me many small tasks as well as extended assignments. These included teaching weekly public yoga classes in various centers, serving as his personal assistant for a period nearly every year and during his travels in India, Sri Lanka, Malaysia, Australia and China; organizing several annual "Parliaments of

World Religions in Yoga" in California, Chicago, India, Washington, D.C. and Montreal; administering and developing his Yoga ashrams in India and Sri Lanka during three year long assignments; supervising the printing of the works of the Tamil Yoga Siddhas; supervising the construction of his college of Yoga Therapy. The rough edges of egosim were rounded off in contact with so many challenging situations. I felt supported, guided and blessed by Babaji during all of these activities of karma yoga.

## Conclusion

A karma Yogi who has combined it with love or bhakti Yoga and the wisdom and discernment of jnana Yoga feels that it is the Divine which does everything, and that he or she is merely an instrument in the hands of the Lord. Ultimately, one feels directed by the inner guru, or the "psychic being," the voice of the soul. But before reaching such an advanced stage of karma yoga, it is necessary to be purified of anger, egoism, greed and personal desire and be prepared to help others. The karma yogi lives a simple life and scrutinize his or her motives. In this way the karma yogi will develop purity of heart and see God in all faces and feels the indwelling Presence everywhere. Remember that you are not what you think or do! The process of karma yoga is not about what you do, but the perspective from which you witness all actions being performed.

## References:

*The Message of the Gita as Interpreted by Sri Aurobindo*, Sri Aurobindo Ashram, 1977

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## Inner Space of Self *continued*

- we discover the Divine there, which becomes the inhabitant of our home.

*Siddhas perceive the Siva -loka here;  
They experience within nada and Nadanta.  
They are eternal, pure and blemishless;  
Liberated are they, from the tattvas thirty-six.  
– Tirumandiram 125*

In our spiritual practice we have not gone anywhere; we have cleansed the personal space where we are, daring to clean all of our house, including its darkest corners, letting go of its contents.

The Siddhas speak of “vettaveli,” the vast, luminous space of liberation.

In Yoga it is considered that the human being has five sheaths or koshas, each of them more subtle than the previous one: physical, emotional or vital, mental, intellectual and causal bodies. The path of the Siddhas is that of the transmutation of these five sheaths, from abodes of karma to temples where the Divine resides and manifests. The five sheaths are transformed into recipients capable of housing the Divine. The path of the Siddhas is not a way of transcendence of this world, but a way of self transformation, even physical transformation:

*Recipients are they, in this world, of the great way;  
Recipients are they, in this world, of the reward of birthlessness;  
Recipients are they of the boon of eternal closeness;  
Recipients are they of the power of silence in the world.  
– Tirumandiram 132*

### **Presence and Love: the beginning and the end of the spiritual path**

The beginning of the yogic process, its course and its end is the same: you are present, blissful and loving consciousness, independent of all the phenomena and events that come and go. The yogic realization is to establish oneself permanently in this experience.

We experience thoughts, feelings and perceptions - but we are nothing of the sort. We are aware of them and we experience them as changing phenomena, knowing that they are not our real nature, as changing clouds cannot affect the nature of the sun that illuminates them.

Every phenomenon that we experience is like Kali dancing above Shiva, he observes her dance without being touched nor affected by it even in the slightest manner. You are Shiva. You are pure joyful consciousness, not limited by the “I” and its phenomena.

To perceive this is the beginning of the spiritual path, and to realize it continuously is its end. This is the center of our yogic aspiration and our understanding of the Essential Reality.

And whenever you are disturbed by transient phenomena remember what your essential nature is: blissful consciousness.

### **Bringing Presence and Love to your inner space**

You are the blissful presence, the joy of Being. To find

it, you must look for it among your experiences.

You focus on the witness from the heart. From there you can observe and confront feelings and thoughts of your inner space, while also experiencing the unconditional bliss that appears.

From the Heart Witness you observe what happens in the physical, emotional and vital bodies, as if they were not yours and if they had “things” in them, things that you look at with curiosity and without judging. And it really is like that; they appear, but not your real Self.

Cultivate the presence and love and confront everything from the Witness. Bring the Heart Presence to all the contents you experience. Become aware of the emotional nucleus that generate mental images and emotional states - none of them should escape from your consciousness, to the last corner of your inner space. The Heart Presence can dissolve them. Never let the mind be carried away when you experience intense emotions. Breathe, take a step back and look at it. Cultivate mental silence and presence over the emotions; let the energy of the plexus rise by unconditional observation, without categorizing it, until it is integrated. Never let that energy get entangled with mental images.

Bring everything to light and offer it to the Self. The Heart Presence can transmute everything, based on consciousness and love. Invoke the Satguru, Babaji, because his consciousness and love are unlimited.

By cultivating presence and love everything is confronted with the witness, and things pass through one's experience. Transcend mind and emotions by being totally present is a path of liberation.

Every moment you have is an opportunity to anchor yourself in the Heart Witness and in its joy, the joy of being, transcending mind and emotions (and transforming them when performing this practice). If you are in the Self, you are where you should be. The Heart Witness at a given moment can expand towards omnipresence; at another moment the joy of the Being can arise within.

The witness is presence and love. Babaji is presence and love. “Seek Babaji to become Babaji” said Yogi Ramiah. When you focus on presence and love in the heart you are in the Self, you are in Babaji.

Everything that the intense practice of Kriya Yoga brings out in the light of consciousness must be transmuted into presence and love.

“I am Presence and Love” is a good affirmation to repeat throughout the sadhana and throughout the day, so you remember your Self. Everything that is not that can be considered an addition, it is not the reality of your Self.

### **With a little help from my kriyas... and Babaji**

All the kriyas we practice in Babaji's Kriya Yoga support this process of inner cleaning and transformation, at all our five levels of manifestation: physical, vital,

*Continued on Page 8*



# Order of Acharyas Annual Report and Plan for 2020

## Do Help to Bring Babaji's Kriya Yoga to others like you around the world

This is a good time to consider making a donation to "Babaji's Kriya Yoga Order of Acharyas", to enable us to continue to bring Babaji's Kriya Yoga to persons who otherwise would not be able to receive it.

**In the past 12 months, since September 2018 the members of the Order of Acharyas did the following:**

- Brought more than 130 initiation seminars to more than 1,300 participants living in 23 countries including Brazil, India, Japan, Malaysia, Sri Lanka, Israel, Hong Kong, Russia, Estonia, Spain, Colombia, Germany, France, Italy, Austria, Switzerland, England, Bulgaria, Belgium, Australia, the USA and Canada.

- Completed the construction of the Badrinath Ashram, after 9 years of effort.

- Maintained an ashram and publishing office in Bangalore, India which organized five initiation seminars all over India. Vinod Kumar, the ashram manager, conducted free regular public asana and meditation classes there. It published and distributed most of our books and tapes throughout India.

- Added copies of our website in Chinese and Polish.

- Organized four pilgrimages to the new ashram Badrinath attended by more than 85 persons. Sponsored public Yoga classes and satsangs there.

- Sponsored free public classes 3 times weekly in Babaji's Kriya Yoga, and kirtan event at the Quebec ashram.

- Organized a 20th Anniversary Celebration of our activities in Brazil, attended by 120 persons November 11-15, 2018.

- Conducted Teacher Trainings in Kriya Hatha Yoga for 14 participants in Quebec and for 8 in French (Belgium).

- Published The Voice of Babaji in Marati and Japanese, and co-published the French translation of The Practice of Integral Yoga of Sri Aurobindo.

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

- Bring initiation seminars to most of the above named countries, as well as Indonesia 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 and Kannada.

- Complete the training of 2 Acharyas.

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.

I want to support the work of Babaji's Kriya Yoga Order of Acharyas. I am sending a donation in the amount of \_\_\_\_\_. For each donation of US\$70/Cn\$75 or more, receive a free copy of the new book "Enlightenment: Its Not What You Think" in English, German, French, Spanish or Portuguese. See our bookstore for a description of it.



## Inner Space of Self *continued*

mental, intellectual, causal. As sadhaks of Babaji's Kriya Yoga we are in a process of inner cleansing and transformation of ourselves. Sometimes we are lost in this process, but this is the moment to ask for the guidance of Babaji. He knows better where the path leads to, and He is ready to point us where to go - though sometimes He allows us our space to grow by experiencing through

our own mistakes.

Undoubtedly one of the most important things in this path is to create an inner relationship with the Satguru to receive His guidance and support. We are fortunate to have the kriya tools to do it. By using them we can transmute our inner space into "vettaveli", the space of liberation, the space of the Self, Babaji - what we are.





# News and Notes

**New video interview with M. G. Satchidananda on the topic of “Kriya Yoga Siddhantham,”** recorded at the Power of Meditation Summit with Kelly Blazer, in May 2019. 43 minutes.  
[www.babajiskriyayoga.net/english/videos/videos/v45.html](http://www.babajiskriyayoga.net/english/videos/videos/v45.html)

**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](http://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm)

**Second level initiations** will be given by M.G. Satchidananda in Bangalore, India, May 3 to 5, and in Quebec October 11- 13, 2019.

**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 in Spain, by Sita Siddhananda in France, 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](http://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 interceding 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](http://www.babajiskriyayoga.net/english/bookstore.htm#recognition_heart_book)

**Visit our e-commerce site** [www.babajiskriyayoga.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

*Continued on Page 10*



## News and notes *continued*

here: [www.babajiskriyayoga.net/english/bookstore.htm#grace\\_course](http://www.babajiskriyayoga.net/english/bookstore.htm#grace_course)

**Visit Durga's blog** [www.seekingtheself.com](http://www.seekingtheself.com)

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Babaji's Kriya Yoga Order of Acharyas sponsored Acharyas Ganapati and Annapurna in presenting four initiation seminars in Medellin and Bogota (left), Colombia in July and in Ushuaia (right) and Buenos Aires, Argentina in August.



## Notice to Subscribers

The journal will be sent by email to everyone who has an email address. We request that all of you inform us of the email address to which you would prefer we send the journal, and if you are using an anti-spam blocker, to put our email address [info@babajiskriyayoga.net](mailto:info@babajiskriyayoga.net) on the exception list. It will be sent as a formatted with the photographs in a PDF file attachment. This can be read using Adobe Acrobat Reader. Otherwise it can be resent upon request in a Word file, unformatted with no photographs. If you do not renew before the end of December 2019 you may not receive the next issue.

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