



B a b a j i ' s

Kriya Yoga Journal

Are you sincere? Or even truthful with yourself?

By M. G. Satchidananda

Sincerity is doing what you say you will do. My teacher, Yogi Ramiah, often remarked that "sincerity is the only currency which has any value in Babaji's Kriya Yoga." This is why we require that persons who are seeking initiation in Babaji's Kriya Yoga must sign an application in which they make a commitment to practice it, and why we never allow money to become an obstacle to initiation for those who are sincerely aspiring for it, and not merely curious. Have you honored your commitment? Are you sincere?

A month ago, I sent an email to all

of the participants in the first initiation seminar which I had given six weeks earlier in French at the Quebec ashram, inviting them to share with me any questions or difficulties they were having with their practice of Kriya Yoga. No one replied. While it is possible that no one had any questions or difficulties, what is more likely is that doubts about the practice had killed their willingness to continue to practice or even to make an effort to express them in the form of questions. It remains as an open question as to whether recipients of my inquiry chose not to reply

because they were not being truthful to themselves about their doubts, resistance to do the practice, and lack of sincerity.

Sadhana

The practice of Babaji's Kriya Yoga is referred to as sadhana. Sadhana is roughly translated as "discipline," but more completely, it refers to everything you do to remember who you are, and everything you do to let go of identifying with what you are not. This includes practicing regularly everything that you learn in the initiation seminars. One who is engaged in sadhana is known as a sadhak or disciple. One who has perfected or mastered their discipline in some way is known as a siddha. As emphasized at the beginning of the introductory lectures before the first initiation, the Siddhas have diagnosed our human condition with the words "we are dreaming with our eyes open," and have made the following prescription, like "good doctors to our souls" (the meaning of psychiatrists): "the amount of happiness in life is proportional to your sadhana."

Because many persons bring a lot of expectations to their practice, they are often surprised at how much

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their human nature resists. This resistance takes the form of nine obstacles named by Patanjali, including doubt, disease, dullness, laziness, carelessness, lack of detachment, false perception, lack of patience and instability (Yoga Sutras I.30). This is normal. With a little persistence and regularity, the sadhana, or practice yields satisfying results in the form of better health, more energy, a growing sense of calmness, wisdom, and eventually the experience of Self-realization. But when the practice is neglected, obstacles such as doubt can even remove your willingness to make efforts.

Doubts will kill your practice

Everyone has doubts. Everyone experiences the resistance of human nature. But sincere students are those who share them with others in an effort to find answers. This is why we encourage all students to write down their doubts in the form of questions and to then send them to someone who they believe can provide a satisfactory answer. It is also why we encourage students to seek answers in the classical literature of the Yoga Siddhas, including the Yoga Sutras of Patanjali, and the essays on them which we have written and published as books and as Kriya Yoga Journal, archives as "Articles" on our website.

Patanjali defines Kriya Yoga as "intense practice (tapas), self-study (svadhyaya) and surrender of the ego perspective (ishvara pranidhanava)." Yoga Sutras II.1. He tells us in the verse that follows that "its purpose is to weaken the causes of suffering and to bring Self-realization."

Tapas, intense practice, comes from the Sanskrit word, tap, which means "to heat." It refers to the fire or heat which is produced as resistance when you make an effort to do the opposite of what human nature often tries to compel you to do. For example, to remain awake when you close your eyes to meditate, or when you avoid doing the postures you do not like. Resistance also occurs when try to follow the yamas, or social restraints of Yoga: to avoid harming, lying, cultivating greed, attachment or aversion.

This is why Patanjali's definition of Kriya Yoga includes "self study," which is not merely the study of sacred texts, which can serve as a road map for your progress in Yoga, but it also includes the observation of your own behavior as well as the psycho-dynamics of your mind. This can take the form of recording of experiences, particularly during meditation, in a journal, which permits you to transform what was a subjective experience into an objective one. As a result, you become the Seer (Yoga Sutra I.3). Gradually you cease to identify with the personality, the sum of mental movements and habitual reactions. Self study brings discrimination and self-mastery. Siddhas aspire not simply for transcen-

dence, but also transformation of the lower human nature. There is no sharper sword than a spiritual diary, a meditation journal, to detect "the big thief", or the mind, which has snatched "the pearl of the Self." The mind produces so many worries and delusions. Do not be lenient with it. Check it unceasingly. Recording your meditations provides an opportunity to do so, and to correct the daily mistakes, as well as to record doubts as questions.

The study of sacred or wisdom texts also feeds and reminds us of what we truly are, and so helps us to grow. We begin to overcome the delusion of "dreaming with our eyes open."

Being truthful with yourself

Truthfulness, satya, is one of the yamas, or social restraints, prescribed by Patanjali, as a means to avoid suffering. Truthfulness implies not only the avoidance of lying, but also the avoidance of exaggeration, deceit, pretension, evasiveness, joking, and hypocrisy. Otherwise, we deceive ourselves, postpone the working out of actual karma, and create or reinforce new karmic consequences. By leaving aside all fiction, all imaginary or unreal things, in mind, speech and action, one quickly discovers what is truth, Sat, the absolute Reality.

According to the Mother of the Sri Aurobindo Ashram, pure existence, sat, is outside of manifestation. That is, it is not a phenomenon, or an object within nature. It is by nature silent, immobile, blissful and self-luminous, and it gives the sense of Eternity and Infinity. The absolute Reality is described by the sages as sat chit Ananda, that is absolute Being, absolute Consciousness, and absolute Bliss. As such its realization in the state of Samadhi, or cognitive absorption, constitutes the goal of the yogin.

Satya can be developed first by the yogin by being present in each situation. To cultivate this, one must slow down, take a deep breath, and then tune in to how it all is in this present moment. Doing one thing at a time, with full Witness consciousness also brings one into the realization of Sat. By cultivating peace within, which everyone can share in. Patanjali tells us: "To one established in truthfulness, actions and their results depend upon (him)." Yoga -sutras II.36. Literally, this means that if a person is always truthful, a time will come when all that he says will come true. The yogin gets the power to attract whatever he seeks automatically, because having so purified oneself of egoism, one identifies with ishvara, the Lord, "the special self, untouched by any afflictions, actions, fruits of actions or by any inner impressions of desires." (Yoga-sutras I.24)

Being mindful, however, is not going to remove deep seated habits, attachments and aversions, as they are en-

"This means that if a person is always truthful, a time will come when all that he says will come true. "

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The Vision of God

By M. G. Satchidananda

Can you see the world even for a moment with the eye of Siva or an enlightened being? Here is a sophisticated practice to retrain your mind to see from the perspective of God. By repeating it you will develop a kind of muscle memory of the enlightened state or seed impressions of Truth.

Practice: with your eyes closed, during a pause for the next minute, imagine that your body is completely empty. There is nothing to visualize. Simply contemplate emptiness within.

When you reopen your eyes and begin reading this again, recognize that everything that you see, or experience is happening inside of your awareness. And because this is so, everything is in you and you are in everything. Allow your awareness to expand outwardly more and more, recognizing with the thought "Everything is inside me."

When you realize that you are in everything, the attachment to body dissolves, joy and bliss arise. – Vijnanabhairava Tantra, verse 104

Recognize that the seer, the seen and the act of seeing exist within you and every living being. Meditate on this and become all pervading.

Feel the consciousness of each being as your own. – Vijnanabhairava Tantra, verse 107

With this recognition, true compassion arises. This is not merely empathy for another's experience. You feel what others are feeling inside your own awareness. It arises from identity with "I am ness," pure beingness, which has no association with memories, words or a face.

Contemplate the infinite subtlety of the absolute reality, Shiva. Think of infinite awareness everywhere, luminous, able to transform itself into anything, know anything, do anything, with total blissfulness. Consider its power to create, to preserve, to dissolve, to conceal,

and to reveal. Consider how these five attributable powers manifest within you also.

Shiva is omnipresent, omnipotent, and omniscient. Since you have the attributes of Shiva, you are similar to him. Recognize the divine in yourself. – Vijnanabhairava Tantra, verse 109

Recognize that Shiva lives within you as you. Consider its presence everywhere, in everything, pervading all, becoming everything, moment to moment. Now tune into your own awareness of being and becoming. The Me that exists beyond the ego and the body is Siva. My mind is one with the great mind. I am That. I am Shiva.

Just as waves arise from the ocean and dissolve into it, flames arise from fire and then disappear, rays from the sun come and go, all that exists in the universe arises and dissolves within me. – Vijnanabhairava Tantra, verse 110

Look around. Allow your awareness to feel, see, hear, touch and smell it all. All of it is arising within you as Siva. Until now, your neuronal programming has created a separation between you and the universe. One day, Shakti will pull the switch and show you that the separate self is a fiction. While you live as a unique expression of that Divine consciousness, none the less, you are the unlimited Self and all that it creates is within you.

When thought is drawn to an object, utilize this energy. Go beyond the object, and there, fix your thought on this empty and luminous space. – Vijnanabhairava Tantra, verse 129

Do this first with your eyes closed. Pull the mind away from whatever it wants to settle on, whether it be a sensation, a thought, the breath, or an emotion. Keep letting go. Let the mind stay without support and notice itself as a single energy that moves here and there but never set-

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Are you sincere? *continued*

ergetic blockages in the vital body, known as vasanas. This is why Patanjali recommends direct action. In Yoga-sutra II.33 he says: "When bound by negative thoughts, their opposite should be cultivated." This can be done most effectively by composing and repeating auto-suggestions, positive statements for change in your attitudes and behaviour, which are expressed in the first person, and the present tense, as taught during the second initiation. Most importantly, is Patanjali's main method: "By constant practice with detachment one ceases to identify with the fluctuations of consciousness." Yoga-sutras I.12. Begin by recording your meditations regularly, and every week or two, review your recordings and notice the repetitive patterns in your thoughts and emotions. These are the vasanas, or blockages which must be removed through the cultivation of vairagya, detachment, objectivity.

Are you being sincere?

Are you being truthful with yourself?

Are you dreaming with your eyes open?

To find out, renew now your commitment to practice Babaji's Kriya Yoga, by cultivating intense regular practice and self-study. Do record your meditations and notice repetitive patterns. Do cultivate detachment, objectivity, and use auto-suggestions to remove habits and blockages. When you cannot find answers to your questions through meditation or reading, do share them in the form of questions with Acharyas and experienced sadhaks either in satsang or in writing.

References

Kriya Yoga Sutras of Patanjali and the Siddhas, by M. Govindan

Opposite Doing: the Five Yogic Keys to Good relationships, Ebook by M. Govindan



The Vision of God *continued*

ties.

Let your mind be free.

Bhairava is one with your radiant consciousness; singing the name of Bhairava, one becomes Shiva. – Vijnanabhairava Tantra, verse 130

This last contemplation involves concentration on the energy or “Shakti” which manifests everything in your experience. Its beauty lies in experiencing the Absolute Being, Consciousness and Bliss, which is the source of everything. By concentrating on the energy within the experience and letting go of the context which mind creates around it, every object of experience becomes a doorway to the realization of the Divine, which the Siddhas refer to as “Shiva-Shakti,” or conscious-energy. In doing so, you are able to receive the grace in the form of understanding, delight, and gratitude. Shiva-Shakti’s five functions of creation, preservation, dissolution, concealment and grace are continuously manifesting within you in every experience. For example, concealment occurs when you become absorbed in the dramas of your life and experience doubt, discouragement, fear, or confusion. When you learn to “let go” or detach from them, or when you simply concentrate on the energy behind them, as recommended in this last verse, grace flows into you.

The nine obstacles to inner awareness

Developing the vision of God, or the perspective of enlightenment requires recognition of not only what you are, but what prevents you from maintaining this perspective.

In verse I.30 of the Yoga-sutras, Patanjali tells us that there are nine obstacles to inner awareness:

Disease, dullness, doubt, carelessness, laziness, sense indulgence, false perception, failure to reach firm ground and instability.

Disease is both physical and mental: it results from how we react to the stress of life;

Dullness occurs when there is not adequate energy, we cannot keep a continuous awareness. We must not waste energy and must avoid fatigue;

Doubt is the tendency of the mind to question, and when it is not accompanied by a seeking for answers, it may leave one cynical and unprepared to make efforts;

Carelessness is inattention, dispersion, and a habitual lack of focus;

Laziness is a habit, due to discouragement, lack of enthusiasm or inspiration;

Sense indulgence or sense addiction occurs where desires are not detached from, but rather encouraged;

False perception is not seeing the underlying reality;

Failure to reach firm ground occurs when there is a lack of patience and perseverance;

Instability is the failure to maintain equilibrium during the highs and lows of life due to a lack of consistency in one’s practice; getting lost in the transitory show.

Patanjali also tells us in verse I.31 that they have four accompaniments: Trembling in the body, unsteady

breathing, depression and anxiety, whose physical and emotional manifestation serve to warn of just how far we have become absorbed into the dramas of the egoistic perspective.

In the verses that follow the above, Patanjali advises twelve different means for cultivating calmness of the mind, as an antidote to these obstacles and their accompaniments.

Maintaining Self-realization in our social relationships

Among the twelve different means for cultivating calmness of the mind, it is significant that Patanjali begins with one that involves our social relationships. As humans, we have evolved to depend upon social relationships for our physical and emotional needs. However, they are often our greatest source of suffering and human drama.

By cultivating attitudes of friendship towards the happy, compassion towards the unhappy, delight in the virtuous and equanimity towards the non-virtuous, the consciousness retains its undisturbed calmness. – I.33

Even if we do not aspire toward spiritual goals, following this advice will make anyone’s life serene. The mind has a tendency to do the opposite at times. It is precisely because these attitudes often run counter to less evolved human nature that Patanjali elaborates on them further with his prescription for the yamas, the five social restraints:

Non-harming, truthfulness, non-stealing, chastity, and greedlessness. – II.30

Friendship or goodwill (mettà) towards the happy (sukha): It is necessary to cultivate this because we sometimes feel jealous or envious toward those who are happy and are censorious toward them. For example, if someone is enjoying the fruits of their labor in a material way, we may be jealous. Rather we should say: May they continue to prosper time and again.

Compassion (karuna) towards those who are suffering (dukha): Even if what we can do by our thoughts or our actions for another is only a little, by opening ourselves to the compassion, our own mind and emotions are transformed. We should avoid judging them by saying, for example, they suffer because of their bad karma.

Delight (mudita) in the virtuous (punya): Emulate them and rejoice that such persons exist.

Equanimity (upeka) towards the non-virtuous (apunya): Do not allow the mind to be colored by such negative persons. Do not judge others. Nor should we disregard those who may be suffering, but love them as well. We may love someone, without judging their behavior.

Judging others only reinforces in our own minds the negative qualities we are condemning. We generally condemn in others what we harbor in ourselves. The world is within us. To change the world, we can change our thoughts. Overlook the lapses of others. Do not dwell on

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Preserve your health and the planet with plant protein (Part 2)

By M. G. Satchidananda

Vegetarianism and the Yamas of Yoga

Adopting and adhering to a plant-based diet expresses your commitment to the Yogic ethical principles known as the yamas, of non-harming (ahimsa), not stealing (asteya), and truthfulness (satya). When you consume non-vegetarian food, you contribute to the suffering of millions of animals who are raised in factory farms and slaughtered every year. You also help to avoid taking from future generations an environment which has not been degraded by excessive emissions of green-house gases from the meat industry, as discussed in part one of this article. You also help to overcome resistance to adopting a plant-based diet and contribute truthfulness when you inform friends and family of the facts related to a plant-based diet.

The best protein sources for vegans and vegetarians

As explained in part one of this article, convincing others to a vegetarian and vegan diets or to remaining committed it is the concern that they might lack sufficient protein. However, many experts agree that a well-planned vegetarian or vegan diet can provide you with all the nutrients you need. That said, certain plant foods contain significantly more protein than others. And higher-protein diets can promote muscle strength, satiety and weight loss.

How much protein is available in typical servings of the best plant based sources of protein?

Here are 14 plant foods that contain a high amount of protein per serving:

1. Seitan, also known as wheat gluten, it contains about 25 grams of protein per 3.5 ounces (100 grams). This makes it the richest plant protein source on this list.

Seitan is also a good source of selenium and contains small amounts of iron, calcium and phosphorus. Seitan is also a good source of selenium and contains small amounts of iron, calcium and phosphorus.

2. Tofu, tempeh and edamame all originate from

soybeans. Soybeans are considered a whole source of protein. This means that they provide the body with all the essential amino acids it needs. All three contain iron, calcium and 10-19 grams of protein per 3.5 ounces (100 grams). Edamame are also rich in folate, vitamin K and fiber. Tempeh contains a good amount of probiotics, B vitamins and minerals such as magnesium and phosphorus.

3. Lentils have 18 grams of protein per cooked cup (240 ml), lentils are a great source of protein. A single cup (240 ml) provides approximately 50% of your recommended daily fiber intake. The type of fiber found in lentils has been shown to feed the good bacteria in your colon, promoting a healthy gut. Lentils

may also help reduce the risk of heart disease, diabetes, excess body weight and some types of cancer. In addition, lentils are rich in folate, manganese, iron and a good amount of antioxidants and other health promoting plant compounds.

4. Chickpeas and Most Varieties of Beans. Including kidney, black, pinto and most other varieties of beans contain high amounts of protein per serving. Chickpeas, also known as garbanzo beans, are another legume with a high protein content. Both beans and chickpeas contain about 15 grams of protein per cooked cup (240 ml). They are also excellent sources of complex carbs, fiber, iron, folate, phosphorus, potassium, manganese and several beneficial plant compounds. Moreover, several studies show that a diet rich in beans and other legumes can decrease cholesterol, help control blood sugar levels, lower blood pressure and even reduce belly fat.

5. Nutritional yeast is a deactivated strain of *Saccharomyces cerevisiae* yeast, sold commercially as a yellow powder or flakes. This complete source of plant protein provides the body with 14 grams of protein and 7 grams of fiber per ounce (28 grams). Fortified nutritional yeast is also an excellent source of zinc, magnesium, copper,

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The Vision of God *continued*

their weaknesses. By dwelling on their weaknesses, we transmit thoughts to them which only reinforce their weaknesses.

By cultivating these attitudes, the mind becomes purified, and one-pointed serenity results.

Practice Meditate on, and cultivate friendliness towards the happy, compassion for the unhappy, delight in the virtuous, and equanimity towards the non-virtuous. Use interpersonal relations to develop these qualities and be aware of ensuing calmness.

On the attainment of perfect knowledge, jnana

Worship does not consist in the offerings but in the realization that the heart is supreme consciousness, free from dualistic thought. In perfect ardor, Shiva/Shakti dissolve in the Self.

– Vijnanabhairava Tantra, verse 147

References: *Kriya Yoga Sutras of Patanjali and the Siddhas*, by Marshall Govindan;

the Ebook: *The Five Yogic Keys to Good Relationships*, by M. Govindan, both available at our Ecommerce



Preserve your health *continued*

manganese and all the B vitamins, including B12.

6. Green peas. The little green peas often served as a side dish contain 9 grams of protein per cooked cup (240 ml), which is slightly more than a cup of milk. What's more, a serving of green peas covers more than 25% of your daily fiber, vitamin A, C, K, thiamine, folate and manganese requirements. Green peas are also a good source of iron, magnesium, phosphorus, zinc, copper and several other B vitamins.

7. Spirulina. This blue-green algae is definitely a nutritional powerhouse. Two tablespoons (30 ml) provide you with 8 grams of complete protein, in addition to covering 22% of your daily requirements of iron and thiamin and 42% of your daily copper needs.

Spirulina also contains decent amounts of magnesium, riboflavin, manganese, potassium and small amounts of most of the other nutrients your body needs, including essential fatty acids. Phycocyanin, a natural pigment found in spirulina, appears to have powerful antioxidant, anti-inflammatory and anti-cancer properties.

8. Amaranth and quinoa do not grow from grasses like other grasses like other cereal grains, although they are often referred to as ancient or gluten-free grains. For this reason, they're technically considered "pseudo-cereals." Nevertheless, they can be prepared or ground into flours similar to more commonly known grains.

Amaranth and quinoa provide 8–9 grams of protein per cooked cup (240 ml) and are complete sources of protein, which is rare among grains and pseudo-cereals.

Also, amaranth and quinoa are good sources of complex carbs, fiber, iron, manganese, phosphorus and magnesium.

9. Breads made from sprouted, whole, organic grains and legumes, include wheat, millet, barley and spelt, as well as soybeans and lentils, such as Ezekiel bread. Two slices contain approximately 8 grams of protein, which is slightly more than the average bread.

Sprouting grains and legumes increases the amount of healthy nutrients they contain and reduces the amount of anti-nutrients in them. In addition, studies show that sprouting increases their amino acid content. Lysine is the limiting amino acid in many plants, and sprouting increases the lysine content. This helps boost the overall protein quality. Also, combining grains with legumes could further improve the bread's amino acid profile.

10. Soy Milk. Milk that's made from soybeans and fortified with vitamins and minerals is a great alternative to cow's milk. Not only does it contain 7 grams of protein per cup (240 ml), but it's also an excellent source of calcium, vitamin D and when fortified, vitamin B12.

11. Oats. Half a cup (120 ml) of dry oats provides you with approximately 6 grams of protein and 4 grams of fiber. This portion also contains good amounts of magnesium, zinc, phosphorus and folate. Although oats are not considered a complete protein, they do contain higher-quality protein than other commonly consumed grains like rice and wheat.

12. Wild rice contains approximately 1.5 times as

much protein as other long-grain rice varieties, including brown rice and basmati. One cooked cup (240 ml) provides 7 grams of protein, in addition to a good amount of fiber, manganese, magnesium, copper, phosphorus and B vitamins. Unlike white rice, wild rice is not stripped of its bran. This is great from a nutritional perspective, as bran contains fiber and plenty of vitamins and minerals.

13. Nuts, nut butters and other seeds and their derived products are a great source of protein. One ounce (28 grams) contains between 5–7 grams of protein, depending on the nut and seed variety. Nuts and seeds are also great sources of fiber and healthy fats, in addition to iron, calcium, magnesium, selenium, phosphorus, vitamin E and certain B vitamins. They also contain antioxidants, among other beneficial plant compounds.

14. Protein-rich Fruits and Vegetable containing protein. All fruits and vegetables contain protein, but the amounts are usually small. However, some contain more than others. Vegetables with the most protein include broccoli, spinach, asparagus, artichokes, potatoes, sweet potatoes and Brussels sprouts. They contain about 4–5 grams of protein per cooked cup. Although technically a grain, sweet corn is a common food that contains about as much protein as these high-protein vegetables.

Fresh fruits generally have a lower protein content than vegetables. Those containing the most include guava, cherimoyas, mulberries, blackberries, nectarines and bananas, which have about 2–4 grams of protein per cup.

Conclusion

A plant-based diet is necessary to avoid many diseases including diabetes, heart disease and cancer, and it is the single most important contribution which anyone can make to reduce the emission of green house gases and the existential threat of global warming. The resistance to adopting and maintaining a plant-based diet can be overcome by being informed of how much protein you need to consume, given your weight and lifestyle, and the best plant sources of it.

With reference to the discussion in part one of this article, in the Journal Spring 2019, if you're at a healthy weight, don't lift weights and don't exercise much, then aiming for 0.36–0.6 grams per pound (0.8–1.3 gram per kg) is a reasonable estimate.

This amounts to:

- 56–91 grams per day for the average male.
- 46–75 grams per day for the average female.

You should be able to consume this amount of protein if your daily diet contains at least a couple of servings of the first four sources listed above, plus a few of the others, especially, numbers 10, 11 and either 12 or 13 for variety. Prepare a daily menu, as an exercise, and identify how much protein it contains with reference to the above.

Adopting and adhering to a plant-based diet expresses your commitment to the Yogic ethical principles known as the yamas, of non-harming (ahimsa), not stealing (asteya), and truthfulness (satya).



News and Notes

Dr. T.N. Ganapathy, Ph. D, passed away in Chennai, India, after a long illness, at the age of 87. As the Director of the Yoga Siddha Research Project, from the year 2000 to 2013, he and his team of Tamil Yoga Siddha scholars produced the following English language works:

1. *The Yoga of Boganathar*, volume 1, 2003;
2. *The Yoga of Siddha Avvai*, 2005;
3. *The Yoga of Boganathar*, volume 2, 2005;
4. *The Yoga of the 18 Siddhas: An Anthology*, 2005;
5. *The Yoga of Tirumular: Essays on the Tirumandiram*, 2006, 2012;
6. *The Tirumandiram in 10 volume*, 2010, 2013;

7. *Monistic Theism in the Tirumandiram and Kashmir Shaivism*, 2012

8. *The Treasure Trove of Siddha Manuscripts* (in Tamil), 2014.

Their work was sponsored by Babaji's Kriya Yoga Order of Acharyas, Inc. an educational charity registered in Canada, and published in India by Babaji's Kriya Yoga Trust, Bangalore. Details and photos of participants in this project can be found here:

<https://www.babajiskriyayoga.net/english/siddha-research-center.htm>

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Book review: New Publication from Babaji's Kriya Yoga and Publications The recognition of our own heart: Ponderings on the Pratyabhijñahrydayam

by Joan Ruvinsky with a foreword by Mark Dyczkowski

For the Tantric masters of the medieval period, who were not only great yogis but also great writers, poets, musicians, and artists, the vast emptiness of Being is inseparable from the flourish of freely, divinely inspired expression. Their means (upayas) included the body, the senses, and the mind not as obstacles to eliminate but as pathways to what Is.

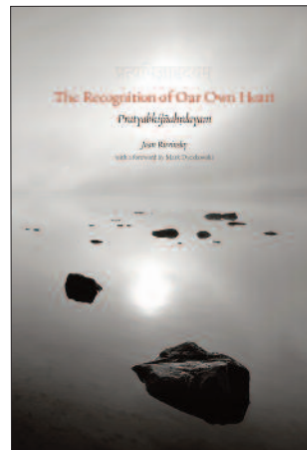
In this interpretive translation of and commentary on the Pratyabhijñahrydayam, one of the foundational texts of Kashmiri Shaivism, Joan Ruvinsky conveys the richness and incandescence so characteristic of the lineage without losing sight of the last 400 years of philosophical inquiry, spiritual revelation, and scholarship. Part poetry, part guidebook, part art, *The Recognition of Our Own Heart* invites you into discovery of the unknown—living directly, moment to moment, in the mystery.

"Sangha in the form of a book in the middle of the night is a powerful friend. For you, the function of this book may be to provide a sense of community, or it may be educational, satisfying some intellectual curiosity, or it may be social, a friend on the bedside table in the dark of the night or even an opportunity for the highest communion. It is my humble and fondest hope that it evokes what we already know but perhaps have momentarily forgotten, or maybe just affirm what may be Self-evident." – from Appendix C, *The Book as Sangha*, pg.154.

"With deep reverence for this 11th-century text, four women sat with all the translations they could find, chanting the Sanskrit, studying, analyzing, and finally sensing and feeling into each line until there was consensus, a mutual "ah," and shimmer of recognition in the heart. Ruvinsky's poetic ponderings, sourced from this deep exploration with her beloved colleagues, her own intuitive understanding, and burnished in the wisdom of pure consciousness, is her final gift to us. I am ever-grateful."

Amy Weintraub Founder, LifeForce Yoga Healing Institute and author, *Yoga for Depression and Yoga Skills for Therapists*

"Numerous scholarly works have been published on



flow from it are due to Joan Ruvinsky's creativity while at the same time, remain in alignment with the teachings of Jean Klein." – from the Prelude by Eric Baret

"I highly recommend this book for beginners as well as adepts of yoga as a joyous celebration and theoretical confirmation of practical experience."

– Geetha Anand, Ph.D. Author, *Monistic Theism of the Tirumandiram and Kashmir Saivism*

"Linger with the poetry, ponderings and practices and delve into the intimate mystery of our everyday extraordinary aliveness."

– Lorin Roche Author, *The Radiance Sutras*

"An instant classic that will be honored, for generations to come. Brilliant and empowering."

– Nischala Joy Devi

Author, *The Healing Path of Yoga and The Secret Power of Yoga: A Woman's Guide to the Heart and Spirit of the Yoga Sutras*.

Printed as a high-quality art book, with a dozen inspiring photographs, and 164 pages, 7 x 10 inches. Price US\$23.00 or C\$29.95. Look inside it and order from our Ecommerce:

http://www.babajiskriyayoga.net/english/bookstore.htm#recognition_heart_book



News and notes *continued*

and
<https://www.babajiskriyayoga.net/english/photos-flash/yogasiddharesearch/index.html>
and in The Hinduism Today, July 2010, article, "A Mystical Masterpiece is Unearthed," about Dr. Ganapathy and the above new publication of the Tirumandiram: www.hinduismtoday.com/modules/smartsection/item.php?itemid=5105

Dr. Ganapathy was previously a Post-Graduate Professor and Head of the Department of Philosophy, RKM Vivekananda College, Chennai. Subsequently, he was a visiting professor at the Sathya Sai Institute of Higher Learning, (Deemed University), Prasanthi Nilayam, Andhra Pradesh. He has participated in a number of national and international seminars and conferences. His publications include: Perspectives of Theism and Absolutism in Indian Philosophy (ed. 1978), Mahavakyas (1982), Bertrand Russell's Philosophy of Sense-Data (1984), The Philosophy of the Tamil Siddhas (1993).

New Video interview of M.G. Satchidananda by Kelly Blaser (43 minutes). This interview covers a wide range of subjects including the teachings of the Siddhas, Sri Aurobindo's term "the psychic being" Tantra, non-duality, the Tirumandiram, and his first experience of Self-realization.
www.babajiskriyayoga.net/english/videos/videos/v45.html

New audio recording. Listen to this very interesting 70 minute interview with M. G. Satchidananda recorded on the radio in Quebec, Canada on February 14, It covers many subjects related to Kriya Yoga, the teachings of Babaji and the Siddhas, and how to meet the challenges of modern life. 108 rare archival photographs have been added.
www.babajiskriyayoga.net/english/videos/videos/v34.html

Pilgrimage to the new Badrinath Ashram with Acharyas Kailash and Brahmananda: September 19 to October 7, 2019, 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

Pilgrimage to South India, December 29, 2019 to January 14, 2020 with Acharya Satyananda. Details are here:
www.babajiskriyayoga.net/english/pilgrimages.htm

Second level initiations will be given by M.G. Satchidananda in Quebec June 14-16 and October 11- 13, 2019.

Third level initiations will be offered with M. Govindan

Satchidananda in Quebec July 15-24, 2019. They will also be offered in 2019 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.

Teacher Trainings in Kriya Hatha Yoga will be offered in Quebec in English June 27 to July 12, 2019.
www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm

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