



B a b a j i ' s

# Kriya Yoga Journal

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## That by which you fall is that by which you rise

By M. G. Satchidananda

Life is full of mystery. Mystery, among the other five functions of Shiva, namely creation, preservation, dissolution, and grace, is the least appreciated or understood. Mystery is what obliges us to seek. Most of the time this seeking extends only to seeking temporary relief from suffering, whether it be from boredom, fear, anger, attachment, or aversion. For this seeking to succeed in bringing lasting relief from the causes of suffering, Yoga and Tantra teaches us to do the opposite of the conditioning inherent in human nature. Saiva Siddhantha, the teachings of the Tamil

Yoga Siddhas, as recorded in the classic work of Yoga and Tantra, the Tirumandiram, and its northern cousin, Kashmir Shaivism, as recorded in Vijnanabhairava, show us how.

All Yoga is about reversing the process of the manifestation of Shakti, the universal force. Its methods serve to turn consciousness inward and upward toward its source, the Self, and away from the outer distractions of the lower five senses. But in Tantra you use the energy pathways by which you descended to climb back up into oneness. The same Shakti that brings you to the

contracted state, identifying with the body, the emotions, or mental movements, is the same energy that can take you back to the expanded state of consciousness, through pranayama breathing, meditation, bhakti yoga, asanas, mudras, and bandams.

Furthermore, any moment or event can be used for this purpose of overcoming the suffering born of the egoistic perspective. This requires that you concentrate on the energy that you feel in it, and to turn away from the story which the mind develops around it. Depending on what state of mind you are in (the relative degree of separation from unity), different methods are used. If you are feeling very separate, a great deal of physical stress, or emotional agitation, begin with asanas and pranayama until you begin to calm down. Notice the movement of energy during these practices. Then use more subtle practices, including meditation and mantras, to work directly on your thoughts and the tendencies that give rise to their repetition. Vigorous practices known as tapas, done intensively to purify identification with the body, emotions, and the mind, raise the energy to the higher chakras, and with it, higher psychological states.

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## Fall and rise *continued*

In an advanced state, you effortlessly remain as you are in recognition of your Self as pure Awareness, Shiva-Shakti, Conscious-Energy, as the five functions of the Lord manifest within you and all around you. Bliss is the signature of the presence of the highest Shakti. All of these practices become fruitful to the extent that you concentrate on the energy within. *Deep in the core of my heart She stood, and there dispelled the falsity of the senses five, and in me in union joined. And into the rapture of the tapasvin way, entranced, drew me; She the Mother of boundless Bounty.* – Tirumandiram, Verse 1183

Kundalini Shakti is a specific potential power and consciousness within us that can be activated by the practices mentioned above and open our awareness to merging with the thought-free state of samadhi. This supreme state is you. It can only be experienced through Shakti because the Seer cannot be found. Shakti is the revealer, the face of Shiva. By becoming aware of its inner movements during these practices, the pure experience melts the egoistic sense of separation, and you enter into non-dual awareness. As the Siddhas said about the soul and the Supreme Being, Shiva: “They are not two.”

### A practice to reveal Shakti

*The supreme Shakti reveals herself when inbreath and outbreath are born and die at the two extreme points, top and bottom. Thus, between two breaths, experience infinite space.*

– Vijnanabharaiva, Verse 24

*Between inbreath and outbreath, between stopping and going, when breath stands still at the two extreme points, inner heart and outer heart, two empty spaces will be revealed to you: Bhairava (Shiva) and Bhairavi (Shakti).*

–Vijnanabharaiva, Verse 25

Do this practice: While following your breath, look inside the ordinary movement and find the space inside your body where the inhalation ends and outside your body where the exhalation ends. In them, there is the timeless, thoughtless space where consciousness expands, and you enter into the absolute. Merge with it. Look for God at the end of each breath. Do this first while sitting quietly with eyes closed, and later during routine activities such as walking.

*In any activity, concentrate on the gap between inbreath and outbreath. Thus, attain to bliss.*

– Vijnanabharaiva, Verse 64

You may focus inside in the heart region at the end of the inhalation and twelve inches in front of your chest during the exhalation. The space inside and the space outside will gradually merge into one universal space.

In verses 26 and 27 which follow, the advanced state of samadhi, when prana no longer moves through the

nostrils, but instead moves into the shushmna nadi, and the attention naturally move into this expanded state of stillness, wherein breath and thought stop, and the real nature of the Divine reveals itself:

*With a relaxed body when exhaling and inhaling, lose your mind and perceive your heart, the energy center where the absolute essence of Bhairava flows.*

*When you have breathed in or out completely, when the breath movement stops on its own, in this universal lull, the thought of me disappears and the Shakti reveals herself.*

**“In your center, in the sushumna, there is equanimity and pure awareness. Focus your attention there.”**

### An exercise to transcend the pairs of opposites

*O Bhairavi, do not reside in pleasure nor in pain, instead be constantly in the ineffable spatial reality that links them.*

– Vijnanabharaiva, Verse 103

Practice finding the place between pain and pleasure. Recall a painful memory, for example, being rejected or embarrassed. Now, recall a moment of great happiness, for example one resulting from pleasure. Dwell on it. Now, return to the painful memory; then go back to the memory and feeling of pleasure and happiness. Imagine your right side is associated with pain, such as rejection and your left side with pleasure and happiness. Can you hold both of them simultaneously? In your center, in the sushumna, there is equanimity and pure awareness. Focus your attention there. Who is it that rests in this middle state? Open your eyes. Use this in daily life.

The more you can train yourself to remain centered amid the pairs of opposites, pleasure and pain, praise and blame, success and failure, the more you will remain in the state of equanimity. You can continue to experience pleasure but remember the importance of turning inward and recognizing the ground of your being.

*Ishvara is the special Self, untouched by any afflictions, actions, fruits of action or by any inner impressions of desires*

– Yoga Sutras, Verse I.24.

### Desires: express, suppress, or observe?

Tantra teaches that you should not try to suppress desire, but to heighten your experience of it to Self recognize, by moving it away from distractions that will cause you to lose energy.

The method for doing this is to observe intently the moment of the arising of desire as an impulse without developing its context, without judgment as to whether it is good or bad, but with detachment. If you do so, it will dissolve immediately into the source from which it came. You will then experience a sweet expansion of energy. It will be best to do this when you are well rested, alert, and aware. Otherwise, the energy of desire be-

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comes the desire for an object, and your mind will be carried away. Begin with smaller desires during the formal practice of meditation.

### **Experience the absolute essence after intense physical activity**

*Wander or dance to exhaustion in utter spontaneity. Then, suddenly drop to the ground and in this fall be total. There, absolute essence is revealed.*

– Vijnanabharaiva, Verse 111

When we have been intensely physically active, for example, from hiking, dancing, or walking quickly, our energy is raised and, as a result, we can experience an expansion of consciousness. This reflects the various Tantra's basic principle, which is that consciousness follows energy and energy follows consciousness. Intense activity quiets the mind.

*In stupor, anxiety, extreme feelings, at the edge of a precipice, running from the battlefield, in hunger or terror, or even when you sneeze, the essence of the spatiality of your own mind can be seized.*

– Vijnanabharaiva, Verse 118

Energy arises during life's intense moments. Notice it before you sneeze, and focus on the emerging state. After intense experiences, feel the expansion and the bliss of the absolute. Savor it. It is the arising of the splendor.

*Understand that the spatial reality of Bhairava is present in everything, in every being, and be this reality.*

– Vijnanabharaiva, Verse 124

Everyone experiences I-ness. That is Bhairava. Ask yourself, What is it that knows I am doing this exercise? Who knows that I am reading this text? Who is it that knows that I am looking back at the mind? It is the Self, Bhairava. That which knows me is in everybody. As the Siddhas say: "God exists in you as you."

*Happiness resides in equality between extreme feelings. Reside in your own heart and attain to plenitude. Free yourself from hatred as well as from attachment. Then, knowing neither aversion nor bond, slip into the divine inside your own heart.*

– Vijnanabharaiva, Verses 125–126

Ethics becomes the spontaneous response of recognizing the holiness of everyone, the Self in all. "Do unto others as you would have them do unto you," is the Golden Rule. Recognizing your essential oneness with all and in love, you seek to avoid causing suffering to others and to yourself.

### **Kundalini awakening**

Kundalini awakening is the activation of prana kun-

dalini in her evolutionary form. It is never really asleep or inactive. This power becomes available for inner transformation as you begin to purify your body and mind with the methods of Tantra and Yoga. The release of old tendencies and habits provides the capacity to experience light inside your subtle body, draws your attention inward, and powers your practice spontaneously.

A gentle way to kindle this awakening is to coax its upward movement with the practice of mantras. Old patterns of emotional reaction and thinking are starved as one redirects the prana into the mantras and the chakras. If you practice with great concentration on the energy within, for example, the mantras, bliss arises automatically, even as the knots of emotional tendencies are un-

tied. See kundalini as a benign, supportive, and blissful universal energy flowing into you from everywhere. See it as breathing you. Be aware of it in the breath, nostrils, heartbeat, pulse, and muscles that hold you.

Here is an exercise: bring your attention to genital region and visualize the muladhara chakra and the sushumna nadi as a channel of light within the spinal column. Inhale light upwards through it. Feel it radiating at each chakra: svadhistana, manipura, anahata, vishuddhi, ajna, and sahasrara. Pause at each chakra

and exhale, before inhaling again and raising the light to the next higher chakra. Afterwards, feel all parts of your body to ground yourself, to integrate the subtle and physical bodies with a sense of the blissful presence of the Divine Shakti.

### **Resources for further reading:**

*Yoga Spandarika: the Sacred Texts at the Origins of Tantra*, translated by Daniel Odier, published by Inner Traditions, 2004. The quotations from Vijnanabharaiva are from this edition.

*Monistic Theism in the Tirumandiram and Kashmir Shaivism*, Ebook by T.N. Ganapathy, available in several languages at [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) ecommerce bookstore.

*The Practice of Integral Yoga (of Sri Aurobindo)*, J.K. Mukherjee. Available at [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) ecommerce bookstore.

*Opposite Doing: the Five Keys to Good Social Relationships*, Ebook by M. Govindan, available in several languages at [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) ecommerce bookstore.

*Tirumandiram: A Classic of Yoga and Tantra*, edited by M. Govindan, available from [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) ecommerce bookstore in a three-volume 1992 edition and a five-volume 2010 edition.



# Does our morality depend on our belief in the existence of God?

By M. G. Satchidananda

The answer to this question depends on which God you are thinking of: the cosmic mystery or the worldly lawgiver. Sometimes discussions about God refer to a mysterious God about which we know almost nothing. Referring to this God, we may try to explain the deepest enigmas. Why does the world exist? What is the source of physics' fundamental laws? What is consciousness?

Because we cannot answer these questions, we call our ignorance "God." We are unable to say anything concrete about this mysterious God. This is the God of philosophers and mystics. This God inspires us to wonder about the mystery of life with all of its awesome beauty. Mystics and philosophers may even describe themselves as "spiritual, but not religious."

Sometimes people refer to God as the lawgiver. We know a lot about Him and what he thinks about sex, fashion, politics, intoxicants, and what he likes and dislikes. This is the God of the Ten Commandments, the Koran, and other religious scriptures.

When people of religious faith are asked if God really exists, they often begin by referring to the mysterious, enigmatic God who cannot be known because of the limits of human understanding. But then they quote a holy book to justify their condemnation of divorce, gay marriage, bikinis, dietary restrictions, and temple rituals. But there is no evidence that any holy scripture was composed by the force that determines the laws of physics. The best of our scientific knowledge indicates that all of these texts were written by imaginative persons, invented probably to justify social norms and political structures.

## Ethics and morality

Morality does not require that one follow God's commands. It actually means "reduce suffering." Therefore, to act morally, you do not need to believe in any religious text or even in the existence of God as a lawgiver. You do need to develop a deep appreciation of the sources of suffering. The Yoga Siddhas, including Patanjali, emphasized that your highest authority is your own experience. If you really understand how you cause unnecessary suffering to yourself and others, you will naturally abstain from doing so. Hurting others always also hurts you yourself. Every hurtful action or word begins in someone's mind, which disturbs that person's peace.

People usually do not steal unless they first develop a great deal of greed, envy, or resentment. Murder usually occurs only after someone cultivates anger and hatred. Such emotions are very unpleasant and even harmful physically to yourself. You might even nurture anger for years without hurting anyone but yourself. It is therefore your own self-interest, not the command of some god, that should motivate you to do something about your anger or greed. Letting go of them, you will feel far better than acting on them.

After defining Kriya Yoga, and its purpose – to weaken

the five sources of suffering, the kleshas, namely, ignorance of our true identity, egoism, attachment, aversion, and fear of death – in Yoga Sutras II.1–3, Patanjali prescribes social restraints, the yamas, to reduce suffering. These are non-harming, truthfulness, not stealing, chastity, and greedlessness (Yoga Sutra II.30). Their purpose is to help you avoid the suffering that may arise in your relations with other people. Although they are similar to the ethical codes found in many religions, they are not God's commandments.

They are the product of the wisdom of the Yoga Siddhas, born of experience. Like all ethical codes, they are an ideal to aspire to rather than a social reality. They embody the values of modern scientific and democratic liberal institutions: truth, compassion, equality, freedom, courage, and responsibility. Our liberal secular democracy is founded on the principle that each individual's experience is the highest source of authority, expressed collectively through free and fair elections, rather than the edicts of some king, God's delegate, as in the Middle Ages.

## Secularism

Secularism is sometimes, and wrongly, defined as the negation of religion, and secularists are sometimes characterized by what they don't believe and don't do. According to this definition, secularists do not believe in any gods or angels, do not go to temples or churches, and do not participate in religious rituals. As such, the secular world is characterized wrongly as hollow and amoral.

Self-professing secularists view secularism as very positive and active, defined by a coherent code of values rather than opposition to this or that religion. Many secular values are shared by various religious traditions. Unlike some religious sects that insist that they alone have a monopoly on truth, wisdom, and goodness, one of the chief characteristics of secularists is that they claim no such monopoly. They do not believe that morality and wisdom came down from God at a particular place and time. They view morality and wisdom as the natural legacy of all humans.

This view is very close to that of the Yoga Siddhas, who also refused to sanctify any group, person, book, or religious institution as if it alone had sole custody of truth. Secularists and the Yoga Siddhas sanctify truth wherever it may reveal itself, whether it is within ourselves or in scientific research.

The other chief commitment of secularists is to compassion. Like the Yoga Siddhas, secular ethical behavior relies not upon obeying the edicts of God, but rather on a deep understanding of human suffering. Ignoring secular ethical behavior, or the yamas of Yoga, inflicts immense suffering. There is something troubling and dangerous about people who avoid killing just because "God says so." Such people are motivated by obedience

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## An invitation to you

# Babaji's Kriya Hatha Yoga teacher training - working at the edge

By Durga Ahlund

Babaji's Kriya Yoga is a system of awareness training. You are taught how powerful it is to observe whatever arises in your mind, without needing to push it away or escape from it. You learn to take care of yourself by embracing and befriending whatever you are feeling within your awareness. You grow by suffusing awareness with the qualities of kindness and a gentle openness, and interest in, what is arising within you, whatever it may be.

Awareness encourages release. Awareness begins with attention.

Let's take for instance sitting meditation, where you will likely experience a certain degree of discomfort. It is not easy being still for an extended period of time, while sitting cross-legged on the floor. Your knees, back, neck or shoulders might begin to ache, or your mind may begin to bore or engage you in negative thinking. Once you have settled your body into a state of physical stillness through pranayama and shuddhi – observing and

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## Does morality require God *continued*

rather than compassion, and what will they do if they come to believe that their god commands them to kill foreigners, unbelievers, adulterers, or even mystics?

In the absence of absolute divine commandments, secular ethics requires deep reflection on difficult dilemmas when the same action hurts one person but helps another. For example, in the case of abortion. In the case of levying high taxes on the rich to help the poor. Or in the case of waging a bloody war to remove a brutal dictator. Should an unlimited number of economic refugees be allowed into our country? Secular persons do not ask what God wants. Rather, they carefully evaluate the feelings of all concerned, examine a wide range of observations and possible solutions, and search for a middle path that will cause as little harm and suffering as possible. This is also why secularists cherish the results of scientific investigation, from research on the climate to psychological studies, which can illuminate one's compassion.

### Our institutional shadows

Just as every individual has a shadow – negative behavior, attitudes, and conditioning that is ignored – every religion, ideology, and creed has its shadow. These are the effects that cause suffering to people, animals, and the environment. Religion, communism, fascism, and capitalism have all been responsible for the death of millions of people, despite their lofty promises. But secular science has one big advantage over religion: It is not inherently afraid of its shadow. The Catholic Church, for example, has made every effort to hide its shadow, the sexual abuse perpetrated by hundreds of priests in North America alone during the past decades.

If you believe in an absolute truth revealed by a transcendent power, you cannot admit to error, because it would negate your whole story. But if you believe in a quest for truth by fallible humans, as scientific secularists do, admitting blunders is part of the accepted process, although even this may be corrupted by the need to satisfy shareholders or the need to win votes.

This is also why reformers of "the system" tend to make relatively modest promises, unlike populist demagogues. Aware of their imperfections, they hope to effect

small, incremental changes, such as raising the minimum wage a few dollars or reducing child mortality by a few percentage points. Dogmatic ideologies routinely promise the impossible.

For example, Joseph Kennedy, III, a rising U.S. Congressman is advocating for a "moral capitalism" that would be "judged not just by how much it produces, but how widely it shares; how good it does for how many; and how well it takes care of all of us." He believes it's imperative that House Democrats use their newfound majority to craft an agenda that "lets our businesses thrive but our people breathe ... Our people need an alternative to the trickle-down, feed-the-top, if-you're-struggling-try-harder narrative that conservatives have masterfully entrenched in American consciousness, but for years, the left has failed to offer a competing – compelling – economic vision," said Kennedy. "We'll have to do more than tax the rich to meet our needs in infrastructure, childcare, health care, college, and climate change."

Although the abuses and limitations of capitalism are well known, one can easily demonstrate that it has succeeded in freeing the vast majority of humanity from grinding poverty. Therefore, curbing its effects through reform, with an aim to reducing suffering, is a goal to be accomplished incrementally. All of us, secularist and yogis, can apply ourselves to removing imperfections both in our human nature and in society, without blaming God and without ignoring our shadow sides. Many of you may find your life's purpose in doing so. Arrupadai, showing the path to free oneself of suffering, is what the Siddhas continue to do.

I personally would put more trust in those who admit ignorance than in those who claim infallibility. If you want your religion, ideology, or worldview to lead the world, my first question to you is: What was the biggest mistake your religion, ideology, or worldview has committed? What did it get wrong? If you cannot reply with a serious example, I would not trust you.

For further reading on Yogic morality: *Opposite Doing: the Five Keys to Good Social Relationships*, Ebook by M. Govindan, available in several languages at [www.babajiskriyayoga.net](http://www.babajiskriyayoga.net) ecommerce bookstore.



## Working at the edge *continued*

detaching from the thoughts that move through the space of the mind – your awareness may be drawn to a point of physical discomfort. The mind will routinely be distracted by these feelings of tightness, poor range of motion, or poor circulation or articulation of a joint, or the aching in a muscle. We refer to this experience as an edge because it may cause you to stop what you are doing.

If you gently bring your focus to and hold your attention on the rise of that sensation (where there is an “edge” of intensity, just short of pain), the sensation will not increase, even if your initial reaction is strong aversion. In fact, by befriending the experience of sensation, by turning toward it and opening up to whatever is present, you can often even relieve or release it. You will discover that if your attention is repeatedly drawn to an uncomfortable physical sensation and if you are able to accept it moment-to-moment, your awareness can dissolve it. Physical discomfort will disappear, and mental diversions will no longer break meditation as long as you don't engage it.

Being able to observe your edges requires balance. The edge is a portal to the flow of prana. Yoga's challenge is to find balance in body and mind in order to connect with and increase this flow of energy. Being out of balance, that is not centered, not present and aware separates you from the potential flow of increased energy. Working with the edge opens the flow of shakti, the stream of divine energy within you. Meditation and asana provide a bridge from the physical to the spiritual realms of your being. The edge is one pathway, expanding inward and outward into uncharted regions of your being. By working your edges, while practicing postures you will also gain the awareness, energy and confidence to work with edges in your life, i.e. wherever you feel fear or anxiety, lack of confidence or stress.

**Working at the edge** utilizes awareness to address the source of what is causing tension to settle into your body or mind and of letting it go. It offers you a means of gently, compassionately zeroing in on your boundaries and limitations, by moving into and embracing the sensations that occur around them, in the moment. This practice allows you to discover different ways to stay in relationship with your inner experience, even when it is unpleasant or difficult.

Observing your edges help you to find balance. You learn when to back off and shift your attention from any area in which there is too great an intensity to handle in the moment. Yet it offers you also a strategy to return to it when you have gathered yourself and regrouped your energy. You might do this in a number of ways.

1. One possibility is to shift attention within the general region of intensity... rather than focusing on the region of maximum intensity, (i.e. the knee) focus on an area of lesser intensity (the upper thigh).

2. Another is to breathe into the discomfort, holding awareness of the intense sensations together with awareness of the breath in the background.

3. If the intensity becomes overwhelming, shift atten-

tion totally on the breath - using ujjayi matreieka pranayama.

4. You can shift your position, moving or supporting your body to release tension. Just be aware that you are shifting your posture, so that there is continuity of awareness.

**At the Kriya Hatha Yoga Teacher Training this Summer 2019**, we will introduce students to the concept of “working at the edge” using the 18-posture series. Working with the concept of the edge asana practice is a means of increasing physical and vital purification and of reaching heightened states of consciousness.

### **What is the edge of a posture?**

These edges have to do with flexibility, strength, balance, endurance, fear and pain. Working with the edge is not just remaining at your maximum stretch. The edge embraces the evolution of working with an asana. Working with edges involves working with many different types and levels of tension and release. The edge itself is created whenever the whole body participates and is concentrating on experiencing the physical posture with enough extension to create intensity, with a mild tolerable discomfort. The edge as an asana practice is, the place in each stretch where you can really “feel” it.

Asana deals directly with the material part of our physical totality, but it can be a total hygiene for the whole organism. The body can be purified of physical irregularities, but also of mental and emotional irregularities. You will explore the 18-postures as deeply as you can. You will learn how to stimulate and experience energy moving through subtle channels in your body, by consciously and safely moving beyond your ordinary degree of flexibility, strength or endurance. You will release tension and contraction that otherwise is never reached and dissolve the emotional components attached to it.

Through disciplined attention and extended holdings, you learn to utilize your asana practice as a safe place to become aware of and release trauma, emotional hindrance or subconscious influence causing you pain in your body. You can break through some addiction or shatter some fear-based restriction controlling your life. By accepting the effort required and working with concentration and intensity at the edge, you create a safe and sacred opportunity to become aware of and then change what is not working for you. This work requires detachment, but it can also develop detachment.

In Yoga, we know that by doing something repeatedly, by exerting yourself repeatedly you can make anything a definite part of your mind and personality. With the intention and discipline of a daily practice to eliminate negative habits of the mind and emotions, i.e. laziness, addiction, anger, pain, envy...change is possible. When you undertake an intentional practice utilizing concentration, awareness, and effort and choose to work on the edges of the asana you can eliminate influences that

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# News and Notes

**Jay Shiozawa and Jamie Bright join Babaji's Kriya Yoga Order of Acharyas.** Jay joined the Order during a ceremony in the Badrinath ashram October 1st and received the spiritual name "Vasudeva". Jamie joined the Order during a ceremony at the Quebec ashram on October 21, 2018 and received the name "Krishna".

**Acharya Vasudeva writes:** "I started my career with a major Japanese trading firm. I was doing fairly well for nearly 20 years and was nominated as a CEO of one of subsidiary companies in my early forties. However, it did not take me long time to realize the meaning of 'Ye cannot serve God and mammon' because I soon suffered from autonomic imbalance. I searched for a more realistic career for myself within the same company and obtained professional certifications in Internal Audit and as a computer auditor. In mid-fifties. I received the first initiation in Babaji's Kriya Yoga in 2010, and the second and the third initiations in 2011. I also received the teacher training course in 2012 in Quebec and started teaching Kriya Hatha yoga classes in Tokyo in 2013. After my retirement from the trading company in 2014, I considered farming while practicing yoga. But in order to help as many people as possible and to make the rest of my life an offering to Babaji, I accepted M. G. Satchidananda's invitation to fulfill the requirements to become an Acharya of Babaji's Kriya Yoga. In recent years, I was also one of the main members of a team which translated the book *The Voice of Babaji* into Japanese. I am married and have two daughters. I am a graduate of Tokyo University.



**Krishna** was born in 1981 in New York City to parents who followed the yogic spiritual path lead by one of the many Indian gurus who arrived in the 1970's in America. It is not surprising, growing up in a household imbedded with that knowledge and practice, that he learned to meditate at the age of nine. Throughout his youth and adult life, he has used the practices of yoga, pranayama, asana, and meditation for support and stability.

Jamie is a trained musician who received a Degree in Music Production and Engineering at Berklee College of Music. He decided to settle in Vermont amidst the beauty of the open-minded and spiritually conscious communi-

ties, he found there. While in India on his honeymoon with his wife Adena, a yogini and Ayurvedic practitioner, he discovered the path of Kriya Yoga and Babaji. Jamie followed his June 2013 Initiation into Babaji's Kriya Yoga at the Quebec Ashram by performing Karma Yoga, in silence for 30 days. A pledge to surrender his own ego's desires to Thy Will, has led Jamie, now, Krishna on a path to love and serve all. He has been dedicated many years to self-study and transformation through devotion to Babaji and the Truth. He seeks to fulfill his dharma and share these teachings with others, who seek to evolve in mind, body and consciousness and for the benefit and upliftment of all life. You can learn more about Krishna at his website: [www.jamiebright.com](http://www.jamiebright.com)



**Om Guru Festival in Cunha, Brazil, November 14-20, 2018** Here is a photo album of our recent 20th Anniversary Celebration of activities in Brazil, by 108 sadhaks:

<http://flordasaguas.net/galeria-de-fotos-festival-om-guru-om-2018/>

and more photos and a videoclip on the Order's Facebook page:

[www.facebook.com/BKYOUSA/?ref=bookmarks](https://www.facebook.com/BKYOUSA/?ref=bookmarks)

**Silence Retreat at the Quebec Ashram** with Acharya Amman, December 26 to 31, 2018. Click on:

[www.babajiskriyayoga.net/english/pdfs/events/Silence-retreat-program-Dec-26-31-2018.pdf](http://www.babajiskriyayoga.net/english/pdfs/events/Silence-retreat-program-Dec-26-31-2018.pdf)

**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](http://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.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 18-28, 2019. They will also

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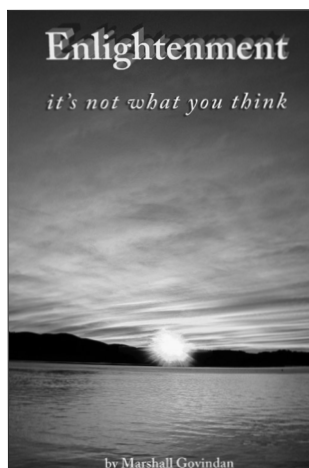
## News and notes *continued*

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, and in French August 5-16, 2019. [www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm](http://www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm)

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## Working at the edge *continued*

have been hindering you for decades.

The edge is however, something that you must feel positive about taking on. Whenever you are someplace, you'd rather not be, there is conflict in the body. Even if you are just not wholeheartedly involved in what you are doing, parts of you will shut down and not participate. Your energy circulation will become constricted and creative life force impeded. Your energy and vitality will go down and you may feel frustration, limitation and unhappiness. There will be pain.

On the other hand, whenever you are participating fully, when you are wholeheartedly about something, when you are right where you want to be, you experience a sense of aliveness, a surge of energy and renewed vigor because your energy is not constricted. There is more energy flowing and more enthusiasm, more vitality and few limitations because you are in harmony with yourself. This is the "right attitude" and surely the place to be when you are practicing yoga at the edge, with undivided attention, experiencing the truth about what is happening in your body, conflict free, calm, dynamic, centered and interested.

"Right attitude" is something that must be developed. Consider these questions: when you practice asana do you fully participate each moment, or is your mind on other things? Do you like some asana and practice them regularly, but dislike others and avoid doing them? Are you a bit lazy and more attracted to physical comfort than to doing what you most need to do for better health

and mental equanimity? Do you have concepts about what is safe and what is risky, about what you can and can't do? Mastering asana is not picture-book performance of the asana; it is the experience of energy, buoyancy and lightness from being still and balanced in the asana. This can occur for any one of us, even in a modified, simplified posture.

Students often hold onto inflexible beliefs and concepts about what they can and cannot do, believe or achieve regarding asana and meditation. What Yoga teaches is, it is your concepts that restrict and limit you. It is your concepts about things that make you unhappy. It is really quite fascinating. When you are unhappy or worried, some tightness happens in the body. If instead of getting lost in sadness, apathy or concern, you would do some asana, concentrating on the physical sensation, which that dis-ease has created in your body, you may notice not only the sensation lightening, but also your attitude.

The edge is a threshold of opportunity. It is an opportunity to explore what is beyond what is familiar and safe. Mastering the edges in the body create the confidence you need to approach the edges in your life.

Are you ready to master edges in your life? Consider joining us for Babaji's Kriya Yoga Teacher Training at the Quebec Ashram, June 27- July 12, in English or August 6 to 18, 2019 in French. For more information check the website:

[www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm](http://www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm)



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