



B a b a j i ' s

Kriya Yoga Journal

Seek Babaji to become Babaji while becoming emotionally stable and satisfied

By M. G. Satchidananda

We are all seekers. Most of the time, however, our seeking is limited to ways to satisfy some desire or to avoid suffering through some distraction. We live in a material culture whose values motivate us to seek happiness or avoid suffering through the consumption or accumulation of material things. Driven by habit, our

seeking for lasting happiness in things that do not last brings no satisfaction. Spiritual seekers are therefore taught to avoid desires, that is fantasizing about objects of desire.

Ask yourself "What do I really want?" Make a note of whatever desires arise in your mind. Then ask yourself "What do I really want by

getting what I want?" You will eventually discover that it is some kind of satisfaction.

Iccha shakti: the power of desire or will

In Tantric traditions such as ours, desire is seen as the iccha shakti, the energy of will, intention or desire, and that by working with the felt sense of desire exclusive of any object, you can direct this power inside to your Yogic purpose: the state of satisfied desire and the recognition of your true, blissful Self.

Ask yourself "Where does iccha shakti, desire, want to take you?" Trace any desire and see it as an expression of this primordial force. Deeper longings are direct expressions of iccha shakti and they enable you to break through what is preventing you from identifying with the Self. Tantra teaches you not to try to suppress desire but to heighten your experience of it to Self recognize, by moving it away from distractions which 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 with-

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

For example, the desire for coffee. Feel its power. Focus on it arising. Sense an open spaciousness in a part of your body where it is felt. Allow the space around it to merge with the felt space inside your body and that there is a pulsation of shakti inside associated with it. Feel it without allowing a desire to, to become a desire for. Allow the desire for it to merge back into its source.

Jnanashakti: the power of enquiry, knowledge and method

When the mind engages in any enquiry or method or search for knowledge it is the power of jnana shakti which is active. While human nature usually involves seeking knowledge outside of ourselves, a famous and direct method of spiritual Self enquiry in Tantric traditions is to repeatedly enquire "Who Am I?" or "Who am I without desire?" Allow this question to lead you past any verbal response into an open spaciousness. "Who am I when neither desire nor knowledge has arisen?" "I am That." Merge into That. If more thoughts arise ask "What am I before this thought arises?" Continue. Fix the mind with undivided attention on the point or bindu where they emerge, and gain insight into the essence of reality. Creation occurs spontaneously inside and outside, and without your individual will. Discern the fundamental pulsation (spanda) or vibration (nada) from where desire and thoughts arise. Recognize it as the primal Shakti, the highest reality manifesting in your individual mind as the pure vibrant and creative Power. Shiva Shakti: Conscious Energy. Your own mind field is the face of the Divine. Recognize that one consciousness is at the heart of everything. The Siddhas describe it as vettaveli, vast luminous space.

Transforming emotions from the non-dual perspective

This non-dual recognition is the key in a sacred strategy not only to remaining balanced emotionally but for transforming emotions into a source of power. They are movements in the vital body. Out of habit, you identify with emotions. Memories trigger them. You become absorbed in them. Meditation with detachment allows you to purify yourself of their delusional effects. When the fire of sexual desire, anger, greed, hatred, greed or envy arises, focus on their center. Begin by turning inwards,

seeing them as a signal for remembering Self recognition. Notice where the emotion is felt in your body, while at the same time "letting go" of the story, memory or object which has triggered it. Be immersed in the felt sense of the emotion. Let go of any idea or action such as bitterness or resentment. Allow the emotion to expand as energy as you move your perspective backwards through your body. Keep moving inwards to the center of it. Allow it to expand with the recognition of its source as the Divine Shakti. Then open your eyes and see the world anew. Recall the story that triggered the emotion. Do this often. Recognize that your awareness can hold this hot energy and expand into peacefulness. Recognize your consciousness, as being thought-free,

not different from the Divine, merged in the Reality, or at least not taken up with you and your stories.

Noticing where emotions are felt in the body is a tactic used in many psychological approaches, including somatic and Jungian therapy to explore the memories and origins of your personality. But in Tantra this approach if concentrating on where the emotions are felt in the body uses the energy as a doorway to your true Self at the deepest level. Recognize the pulsating iccha shakti inside. When this is accomplished, you gain the freedom to heal negative emotional tendencies. Dense emotional energy becomes softer and subtler as they are transmuted in the embrace of your awareness. Do use incidents which "push your buttons" and provoke emotional reactions as opportunities for transmutation.

The seeking for Truth

Your seeking eventually leads to such questions as "Is there a God?" and if so, "Why does God allow so much suffering in the world?" and "What is my relationship to God?" or "How can I know God?" or "What happens to my soul after the death of the body?" Seeking for answers to existential questions occurs because operating within all of us is one of the five functions of the Lord, known as concealment or obscuration of what is true, according to the teachings of the Siddhas: creation, preservation, dissolution, concealment and grace. What is true, always is. It never ceases to exist. Concealment manifests within you whenever you become dissatisfied with life, or you suffer, you experience doubt, difficult emotions, or confusion. As a result, you may begin to seek for answers to such questions, for the meaning of life, for truth. It provides the initial and necessary motivation for your seeking. For many, their seeking begins with religious or philosophical literature. Some persons limit their seeking to the scientific method, and what can be measured empirically. Yoga and Tantra teaches that your own experi-

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ence is the highest authority. Other authoritative sources may, however, provide guidance in your seeking or confirmation to its results.

Theology is the study of the relationship between “the two”: God and the soul. Western religions and other dualistic religions in Asia teach that God and the soul are eternally separate. They express what is referred to as theism, the belief in God and the soul. They emphasize the cultivation of such love or devotion as a means of overcoming sin, which is defined as ignorance of the presence of God. All forms of worship express this dualistic approach to God. The non-dualist approach teaches that there is only One. Advaita Vedanta, the dominant theological perspective, or darshan, in India, as well as Buddhism, teach this, and therefore, that all differences are illusionary. Vedanta’s mahavakya is “Aham Brahman”, or “I am Brahman,” the fundamental reality, which alone exists. The world is maya, illusion. This is known as monism. Buddhism teaches “There is no self.” That only sunya, the void exists. Is it any wonder that persons who are raised within Western religious traditions find it difficult to conceive of a non-dualist perspective? The heavy emphasis on the sinful nature of man makes it difficult for adherents to the Western monotheistic faiths to even consider that God dwells within oneself. Furthermore, an Eastern religious perspective which sees the world as illusionary also seems to also contradict the empirical evidence of science, an important element of Western educational curriculae, regardless of whether you are a believer in God.

They are not two. This mahavakya, or great saying, refers to God and the soul, and summarizes the theological position of the Siddhas. God exists in you as You also expresses it. God is both immanent and transcendent. These are elaborated in the Tirumandiram and the literary works of Kashmir Shaivism. They express the theological perspective known as monistic theism. It sounds like a paradox. How can there be both “two” (theism) and only “one” (monism)? The answer lies in your becoming. A metaphor will illustrate this paradox. From a distance, a mountain appears to be unknowable. So does God. When you find a path up the mountain, however, it becomes familiar. When you find a spiritual path, so does God. When you reach the top of the mountain, the distinction between you and the mountain disappears. When you know who you are, the Seer, not the Seen, God realization also occurs in the non-dual state. All distinctions, all differences dissolve in absolute Being, Consciousness and Bliss, satchidananda. The wisdom teachings of the Siddhas and those of Jesus, his parables, are full of paradoxes, and these provide keys to abiding in the non-dual perspective. Christianity wrestled with the paradox of how Jesus can be both a human and God

until at the Council of Nicaea, in 325 A.D. a compromise was formulated in the Nicene Creed which affirmed the deity and eternality of Jesus Christ and defined the relationship between the Father and the Son as “of one substance.”

Kriya shakti: the power of action with awareness

“Seek Babaji to become Babaji” the mahavakya of our Kriya Yoga tradition affirms paradoxically both the reality of your actual condition with all of its imperfections, as well as your potential perfection, Siddha. You are a work in progress. As one who is engaged in the discipline of Kriya Yoga sadhana, you are becoming perfect. Slowly, no doubt, unless you are engaged in intensive sadhana, applying moment to moment the wisdom teachings to transform your human imperfections. The Kriya Yoga sadhana is a process in which kundalini, “your potential power and consciousness,” awakens and manifests as higher psychological states, you gradually cease to identify with the ego’s manifestations and more and more with the Self. The recognition of your true identity, the Self allows you to direct your power to

transform your human nature under the guidance of what Sri Aurobindo refers to as the “psychic being,” or inner Guru, applying wisdom to correct all of your imperfections. Kriya Yoga sadhana is the process of directing or applying kriya shakti, the power of projection, inwardly so that it becomes action with awareness, for the purpose of realizing your divine potential. This recognition of your true identity expands your capacity to hold and direct power to transform limited human nature into a supreme divine nature.

By the recognition of the play of the three shaktis, iccha, jnana and kriya shaktis, within yourself, and by surrendering their allegiance and operation to the guidance of the inner Guru, Shiva, the sadhak becomes a Siddha or perfected being or vessel of the Divine.

For more on the above read the Ebooks:

Opposite Doing: the Five Yogic Keys to Good Relationships at the links to it in the website bookstore:
www.babajiskriyayoga.net/english/bookstore.htm#opposite_doing_ebook

Monistic Theism in the Tirumandiram and Kashmir Shaivism at links to website bookstore:
www.babajiskriyayoga.net/english/bookstore.htm#yoga_tirumular_monograph

The Wisdom of Jesus and the Yoga Siddhas at the links to the website bookstore:
www.babajiskriyayoga.net/english/bookstore.htm#wisdom_jesus_book



Absolute freedom in the post-humanist world (part 3)

By M. G. Satchidananda

Ishvara is the special Self, unaffected by desires, karma, the causes of suffering or the impressions of desire.

– Yoga Sutras I.24

The Psychic Being is that part of the soul which guides us.

– Sri Aurobindo

Humanism asks us to listen to our inner voice. It sanctifies human will as our ultimate authority. But it also emphasizes that it is not easy to identify our authentic will. When we try to listen to ourselves, we are often flooded by many conflicting voices and emotions. Humanism demands that we go deep within to identify our authentic voice and with courage follow its instructions despite the difficulties. So does Yoga. Sri Aurobindo refers to this authentic voice as the “Psychic Being.”

Technological progress has a very different objective. It does not want us to listen to our inner voices. It wants to control them. According to modern psychiatry, many inner voices are nothing more than the product of biochemical imbalances and neurological disease. So, instead of listening to them, let's silence them with drugs. That may seem like a good idea provided it allows me to find my authentic self. But if, as discussed in part one, as brain scientists argue, there is no authentic self, that consciousness does not exist independent of the chemical activity in the brain, how do I decide which voices to silence and which ones to amplify?

After Darwin, biologists explained human feelings as complex algorithms honed by evolution to help us make good decisions, encapsulating millions of years of practical wisdom, and tested by natural selection. They are in effect the voice of millions of ancestors, each of whom managed to survive and reproduce in a hostile environment. In the Twenty-first century, we are developing unprecedented computing power and giant databases, to whose emerging voices we are asked to listen. The emerging techno religion of Dataism, with the potential to unite all scientific disciplines, declares that the universe consists of data flows and that its processing should be entrusted to computer algorithms, whose capacity far exceeds the human brain. Dataism has three cardinal commandments: First, maximize data flow by connecting more media, producing and consuming more information; second, link everything to the system, including our bodies, our devices, trees in the forest, in an “Internet of All Things”; and third, a new value: freedom of information as the greatest good of all. This new value is not given to humans. It is given to information. It may impede human's traditional freedom of expression, by privileging the right of information to circulate freely over the right of humans to own data and to restrict its movement. Adherents want to be part of the data flow even if that means giving up their privacy, their autonomy and their individuality.

Dataism adopts a strictly functional approach to hu-

manity. If we can develop algorithms that function better than the human data processing mechanism, human experience will lose its value. It undermines our primary source of authority and meaning and heralds a tremendous religious revolution. But who writes the algorithms? Teams of computer scientists at Google or at the biggest hi-tech companies owned and directed by the Chinese government, each team working only on a tiny part of algorithms required for artificial intelligent applications. As demonstrated in part one, given that scientists cannot explain how data flows in the brain can produce consciousness, is life merely data and decision-making processes? Even if this emerging scientific paradigm, Dataism, is factually wrong, it may still take over the world, just as other “isms” and religions before them have done. Instead of promising a heavenly afterlife, like religion, it promises health, happiness and power, as discussed in part two.

Liberal humanist institutions are under assault. Populist leaders are suppressing human rights including free speech, and a free and independent press in many countries. Representative democracy is increasingly controlled by corporations and wealthy elites. Voters are increasingly polarized through propaganda. There is growing economic inequality. Our institutions are in need of reform, as they have subsumed their original democratic purposes to the vested interests of the wealthy few.

The need for reform and renewal: the promise of an Integral Humanism

During my first year as an undergraduate student in Georgetown University's School of Foreign Service, I studied with the historian and polymath, Professor Carroll Quigley, who had earned his doctorate at Harvard University. His book and his course, *The Evolution of Civilizations*, provided a perspective which has informed and inspired me ever since. It is fully consistent with both the Yoga Darshan (perspective) as well as the perspective of liberal humanism. In recently revisiting what I learned from him, I am discovering the principles by which humanism may renew itself by embracing the promise of an Integral Yoga.

Quigley's work emphasized inclusive diversity as a core value of Western Civilization, contrasting it with the dualism of Plato. He concluded his book *Tragedy and Hope* with the hope that the West could “resume its development along its old patterns of Inclusive Diversity.” From his study of history, “it is clear that the West believes in diversity rather than in uniformity, in pluralism rather than in monism or dualism, in inclusion rather than exclusion, in liberty rather than in authority, in truth rather than in power, in conversion rather than in annihilation, in the individual rather than in the organi-

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zation, in reconciliation rather than in triumph, in heterogeneity rather than in homogeneity, in relativisms rather than in absolutes, and in approximations rather than in final answers."

Quigley studied the rise and fall of twenty-three civilizations. He analyzed the degree to which each of them fulfilled human needs along six dimensions: security, economic, political, intellectual, social and religious. He found the explanation for their disintegration in the gradual transformation of social 'instruments' into 'institutions,' that is, transformation of social arrangements functioning to meet real social needs into social institutions serving their own purposes regardless of real social needs.

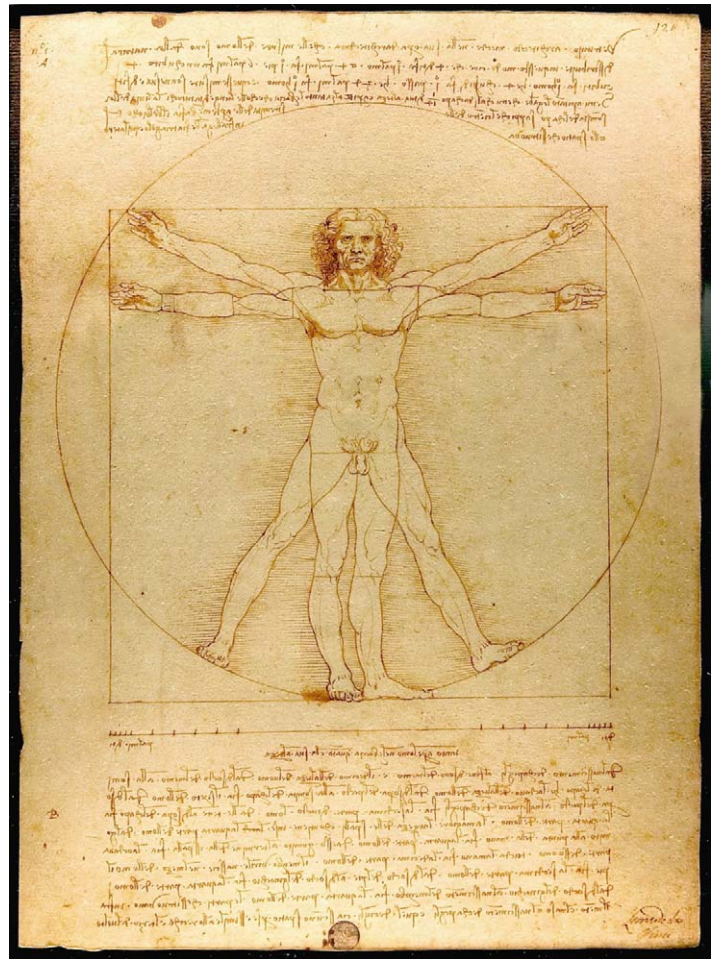
He taught that the backwardness of our present Western civilization's religious and social development represents the widespread frustration of these dimensions of human needs by its organized religious institutions, the low level of our appreciation of the nature of deity, and the widespread failure to establish any feeling of relationship between this deity and man's spiritual life. Their backwardness has also undoubtedly restrained the development of the economic, intellectual and political dimensions of our civilization.

Quigley asserted that any intolerance or rigidity in the religious practices of the Western Civilization are aberrations from its nature of inclusivity and diversity. He pointed to the tolerance and flexibility in Thomas Aquinas's belief that theological truth is revealed over time through dialogue within the Christian community, which allows the community to adapt to a changing world. He demonstrated how the psychic need for connection to the deity is the least served dimension of human needs currently within Western Civilization's organized religions.

Quigley taught that some civilizations were able to renew themselves by reforming their institutions so that they served their original purposes and by advancements in those dimensions which had lagged the others. He taught that renewal occurred on the margins of their political and military empires when those who had been conquered embraced the original values of the civilization and infused them with new life and purpose. I believe that this is now beginning to happen in Western Civilization as many embrace the spiritual teachings and technology of Indian Yoga.

A second Renaissance

The emerging post humanist world discussed in the parts one and two of this article is not inevitable. A second Renaissance is also occurring. The conditions which enabled genius to flourish individually and collectively five hundred years ago have returned. We are witnessing unprecedented progress in health, knowledge, education, wealth and technology. Today, the renewal of Western Civilization and its liberal humanism can occur as all of us embrace the Integral spirituality of Yoga. An "integral" yoga or humanism seeks to realize human potential in



Vitruvian Man by Leonardo da Vinci

all five planes of existence: spiritual, intellectual, mental, vital or emotional and physical. It also teaches that deficiencies in any of human dimensions limits the development of the others. The practice of Babaji's Kriya Yoga, the Yoga of the Siddhas, and the Integral Yoga of Sri Aurobindo can serve this renewal.

During the first Renaissance, humanity's new sense of its own progressive possibilities was expressed in the *Orations on the Dignity of Man*, a 1486 work by Giovanni Pico della Mirandola:

"The nature of all other creatures is defined and restricted within laws which God has laid down; you, by contrast...may...as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower brutish forms of life or...to rise again to the superior orders whose life is divine." P. 110

The luminaries of the Renaissance would urge us to resurrect and infuse the narrative of our age and our social technologies with the classical virtues of courage, civility and humanity. One of the most important thought projects of the first Renaissance was to prove that, indeed, we can. Humanist from Petrarch to Erasmus and

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Machiavelli, began to revise the medieval notion of “Mans’ fixed place in the Great Chain of Being, and embraced the possibility that we could reshape ourselves through our own will and actions. The instrument of our self-shaping, they proposed, was virtue. Virtue, the Greek Aristotle had explained, was just that quality of character to act as one should, even when doing so is difficult, or unpopular, or upsets vested interests. For fifteenth- and sixteenth-century humanists in search of a practical response to the moral decay they saw around them, virtue had two important features. First, it is learned by doing. We cannot be taught the virtues. They are habits of thought and action, and the only way to gain them is to go out and try to do virtuous things. Eventually a habit is formed, and virtue becomes our new nature. Second, virtue is infectious; It can become endemic to a place. Our virtuous actions don’t just shape us; they shape society around us by helping to produce a tradition in which such behaviour becomes meaningful and common. The more people who govern their own actions by a particular virtue, the more it becomes a norm that governs others.

By practicing virtuous behavior, Renaissance humanist stoked virtue in the world around them, and strove to make it commonplace in their own time. For inspiration, they drew upon the already well-known lives of saints, and upon exemplars from ancient Greece and Rome. Architects revived the classical sense of harmonious proportion. Artists revised the classical conceptions of beauty. Politicians revived Cicero’s habits of rhetoric, rational argument and civic participation.

Humanists had a harder time promoting classical virtues of social and political leadership - wisdom, fairness, civility, courage – as the crises and conflicts of their time attest. But they had the right idea. Today, social scientists do not invoke virtues, but they do talk a lot about norms. Nudging behavioral norms is a powerful way to reshape outcomes in complex systems. Norms are internalized habits of action that directly regulate our own behaviour and infect others around us. The difference between a norm and a virtue is that the former can shape our behaviour without us even being aware of it, whereas the latter is a habit that we deliberately choose to cultivate.

We are faced with systemic risks

Systemic risks flourish in the present age. They are ones we do not see because their causes are far removed from our day-to-day experiences and concerns. Also, because the same connective and development trends that stoke genius also create the two conditions under which such risks breed: complexity and concentration. The more complex our interactions become the harder it is for us to see relationships of cause and effect. We develop

cognitive “blind spots” in our vision of the events around us. How can we make good decisions when we can’t see their consequences?

Concentration is a less obvious consequence of human entanglement and development. It occurs geographically, conceptually and behaviorally. For example, when many individuals, governments or other entities make similar choices or standardize or regulate, the effects of concentration become greater. Geographically, it results in stress on the infrastructure, resources and sociability. When these fail, the costs are greater. These include the risk of epidemics to public health, the risk of solar flares or cyberwarfare to the internet, and the risks of nuclear war and climate change to life itself.

Concentrations are the collective consequence of all our individual choices – choices guided by free will, by ambition, by our duty to loved ones. What do we do when our private actions increase the risk of collective shocks we never intended?

Our greatest systemic risk today is climate change, born of both concentration and complexity. Nature is infrastructure. There is no longer a clear-cut division between human-made and natural disasters, because the scale of human activity is sufficient to measurably affect planetary

habitats, species diversity, weather, temperature, atmosphere and even sea level.

What you can and must do

Through your actions as an individual you will nudge prevailing norms and lure others to join in a new habit of being, one that brings should closer to will. We all share this opportunity to reshape the human condition, but ultimately, it’s up to you.

The present age is a second Renaissance. It is a contest between flourishing genius and risk. The manifesto of the first Renaissance, Mirandola’s Oration on the Dignity of Man, ended with a call to action:

“Let some holy ambition invade our souls, so that, dissatisfied with mediocrity, we shall eagerly desire the highest things and shall toil with all our strength to obtain them, since we may if we wish.”

You can participate in this renewal by showing through example and exposition the path of Yoga to others. This includes showing what to do and what to avoid, or not do. The positive aspect includes exemplifying in our behavior, the virtues of Yoga, known as the yamas, the social restraints (non-harming, truthfulness, chastity, not taking what does not belong to you, greedlessness), the wisdom teachings of the Yoga Siddhas, their dietary and healthy living recommendations, as well as the methods of Yoga. By practicing these we can realize our Oneness, and learn to overcome social division, the men-

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Kundalini, samskaras, and how to keep moving forward in Yoga

By Acharya Nityananda

In India there is the story of how the gods and the demons agreed to churn the cosmic ocean to obtain the nectar of immortality, amrita. But in doing so, the first thing that emerged was a terrible poison that could kill everyone. Everyone fled from it. Only Shiva, beyond all duality of good and evil agreed to consume this poison, in order to protect His creation. He swallowed it, but the poison stopped in his throat, and did not reach his stomach. As a result his throat turned blue. That is why one of the names of Shiva is Nilakantam, which means "blue throat".

The intense practice of pranayams such as Kriya Kundalini Pranayama (like the churning of the cosmic ocean) brings to the surface of the sadhak's awareness what is referred to as the samskaras, the habitual mental and emotional habits, as well as vasanas, pleasurable or painful memories to which one is attached. These are stored in the subconscious mind. The Yoga sadhka must be well settled in detachment to handle these habits and memories, which means accepting them but not indulging them - as Shiva did. He swallowed the poison but did not assimilate it; he did not identify with them.

After an intense and prolonged practice of Yoga this process of freeing oneself from the past, from the samskaras and vasanas becomes much more intense, complex, and subtle.

The Apocalypse arrives

The last book in the Bible, the book of the Revelations by Saint John, tells of the opening of seven seals and the sound of seven trumpets, in his apocalyptic vision of the end of time, when a great cosmic commotion occurs, in which the heavens are polarized between good and evil. Then the dead are brought back to life for a final judgment of the ultimate fate of their souls by God. God assigns good souls to eternal life and the wicked souls to the eternal damnation.

Reading this text of St. John from a yogic perspective reveals interesting meanings. The opening of the seven seals and the sound of the seven trumpets, refers metaphorically to what happens when the chakras are activated by the practice of Yoga. The Yoga sadhak becomes increasingly conscious of memories and habits, and at times these can be overwhelming. Then we need to use our power of discernment, to distinguish those samskaras that may help us to make the effort to advance (the "good" ones) and to let go and dissolve those that divert us (the "evil" ones) from our spiritual path. A metaphorical "final judgment" occurs when we have established calmness, awareness, and the state of detachment in our daily. If not, we continue to suffer the manifestations of egoism, referred to in the Bible as "sin,"

which is defined as ignorance of the presence of God.

Kundalini releases everything

When Kundalini begins to be activated during intensive yogic practice, this process of liberation of the samskaras is also precipitated. She will bring them to the surface of our consciousness, but it is the Yoga sadhak who must take care of them.

Have you ever prepared ghee, clarified butter? You take a solid stick of butter and put it to simmer in a saucepan. After a while, the butter turns into a golden liquid, but lumps and impurities appear, and you must remove from the liquid while it continues to boil. Until the heat becomes great enough, nothing appears. There is apparently a homogenous, solid block of butter. But to transform the butter into clarified golden and crystalline ghee, you have to remove the lumps and other impurities that now appear on the surface of the boiling liquid.

The fire of kundalini acts in a similar way as it gets more intense. It polarizes what once seemed a homogeneous psyche, drawing impurities to the light of consciousness, while purifying our of attachments and habits. Kundalini seeks to rise and unite with the crown chakra, and in its ascent it will not leave anything behind; it will bite any tendency or impurity that it finds within its reach.

Those tendencies that were stored in the depths of our psyche and that Kundalini brings to consciousness seek their own fulfillment, and are the seeds that will cause future karmic consequences and even reincarnations. They are long-held desires, and also obstacles such as fears, resentments, sadness, despair, negativities all stored since many lives back. Yogananda tells in one of his talks how he had a deeply rooted desire to be a philanthropist, to dedicate a life to serve humanity through giving material donations, and resolved it by visualizing himself in a meditation doing all this. Something similar to what we do with the third dhyana kriya of the first initiation of Kriya Yoga.

Kundalini cleans slowly but completely, and over time it will release all these seeds that hinder our progress, one after the other, until only pure consciousness remains. And this is where the internal battle mentioned metaphorically in the Bhagavad Gita begins. There is narrated how the warrior Arjuna faints when he realizes that, by chance, he will have to fight against his relatives and old friends. Arjuna is the yogi who understands that he will have to face his own tendencies, so dear to him, as they separate him from the path to the Divine. But then Krishna, the voice of the Divine, encourages him to

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tal delusion born of egoism. Teaching by example can be complimented by discussing with others why and how you have found such methods, virtues and wisdom teachings to have brought fulfilment to your life.

The negative aspect of what the Siddhas refer to as arupadai, or showing the path to others, includes sharing what to avoid, that which creates delusion. In their literature, the Yoga Siddhas recommended avoiding emphasis on performing external rituals and worship in temples, as well as casteism because these may distract us from making the necessary efforts of purification of habits and tendencies born of egoism. Over emphasis on religious worship and temples and adherence to religious institutions may also create social divisions and prevent us from seeing our oneness. The Siddhas dedicated themselves to the upliftment of humanity, to fulfilling our Divine potential, while enjoying freedom from human imperfections. Their teachings provide a new paradigm for humanism on a world scale, born of Yogic wisdom.

Each of us can by example and by exposition encour-

age others to discover humanity's greatest gift, consciousness, through the practice of an Integral Yoga and its wisdom teachings. Each of us can find the inner voice, the "Psychic Being," the voice of our soul, and be guided by it towards the perfection of our humanity, Divinity.

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do so: "Thus, O Arjuna, destroy with the sword of knowledge the doubts that arise from the ignorance that dwells in your heart. Through Yoga, become one with this harmony that is inside you. Get up, great warrior, get up "- Bhagavad Gita 42.IV. And he reminds him that no effort in Yoga, no matter how small, will be in vain.

Yogic tools

All the kriyas of Babaji's Kriya Yoga serve us for our transformation process. As a result of the above, I would also suggest the following yogic tools to release the emerging samskaras and to continue our yogic path:

- The frequent use of a notebook as a spiritual diary to understand our internal processes and to note and let go conflicting thoughts and emotions, writing them to objectify them and then letting them go.

- Be present and aware in the moment. The samskaras are the filters of the past that want to color the present moment, and condition the future. By being fully present we can see them consciously and let them leave at the moment they appear. Actually, the only thing we have is the present. The mind and the samskaras intend to reinterpret reality as a continuous past and future. But neither the past nor the future are real. They do not exist: they are only mental projections. There is only the present.

- Meditation on detachment. It is especially interesting to practice this at night, before sleeping, because it is when the subconscious and its contents emerge, and are therefore accessible for release. Also because after this meditation we go to sleep with the awareness of detachment. Mataji, the spiritual shakti of Mataji, can be invoked to help us in the nightly cleansing process of samskaras - she is a master of Shuddhi meditation. The sincere invocation of grace can produce unexpected help.

- Work with the chakras. There is a series of samskaras associated with each chakra which includes material from previous lives. The lower chakras in particular are associated with the ego and its desires and fears, rooted in subconscious habits. By opening the chakras through the various practices of Yoga, we raise our consciousness to the higher psychological states associated with love, creativity, intuition and the superconscious.

The poems of the Siddhas propose meditations with different chakras, associating them with certain deities and bija sounds. In Kriya Yoga (third level) we invoke Babaji in activating and opening each of the chakras. For this we have various kriya, such as Mandira Matreika Pranayama and the dhyanas on the chakras, in combination with mantras and particular asanas

- The repetition of positive affirmations for change serves to counteract the samskaras of negative tendencies. Repeating them during the Yoga Nidra practice helps us to install them without resistance in the subconscious mind.

- By repeatedly entering into the state of deep meditation or samadhi, we can clear the seeds of the samskaras as we identify with our true Self.

- As always, in first and last place, invoke Grace from the heart, through mental aspiration, prayer, devotional chanting and repetition of the mantras - among which I would recommend especially the Durga and Muruga mantras, the Complete Surrender to Babaji mantra and the mantras of Mataji and the Siddhas. Grace is always present, but cannot descend and work within us unless we call upon it and are receptive to it. Grace always exceeds our efforts in overcoming samskaras. By frequently invoking it, the sadhana of Kriya Yoga becomes a process of purification of egoism and results in our becoming solid vessels of Divine Grace. □



Order of Acharyas Annual Report and Plan for 2019

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 twelve months, since September 2017 the Order of Acharyas did the following:

- Brought more than 120 initiation seminars to more than 1,000 participants living in 21 countries including Brazil, India, Japan, Malaysia, Sri Lanka, Hong Kong, Russia, Estonia, Spain, Colombia, Germany, France, Italy, Austria, Switzerland, England, Bulgaria, Belgium, Australia, the USA and Canada.

- Maintained an ashram and publishing office in Bangalore, India which organized seven 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.

- Maintained and developed the ashram in Dehiwala, Sri Lanka, where free public yoga classes and initiates satsangs are given weekly. Initiation seminar were given there. Distributed three of our books in Sinhala, and others in Tamil and English.

- Completed the training of two new Acharyas in France, Vivekananda (Cedric Mantegna) and Gayatri (Linda Bengaouer). Continued the training of one Acharya in the USA. Completed the training of Acharya Vyasa in Canada to give the 2nd initiation.

- Organized four pilgrimages to the new ashram Badrinath attended by more than 80 persons. Sponsored public Yoga classes and satsangs there.

- Sponsored free public classes 3 times weekly in Babaji's Kriya Yoga, and kirtan events, in 2017/2018 at the Quebec ashram.

- Organized a 25th Anniversary Celebration of the Quebec ashram attended by 19 Acharyas, June 28 to July 3, 2018.

- Conducted an advanced Teacher Training in Kriya Hatha Yoga for 12 participants in French.

- Published second volume of Voice of Babaji in Hindi

In the year 2018 - 2019 the Order plans to do the following:

- Bring initiation seminars to most of the above named countries.

- 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 Malayalam and Kannada, the book Voice of Babaji in Marathi and Kannada,



The 32 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2017-2018. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2018 if possible, and receive a receipt for your 2018 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.

Use your credit card! Or send your cheque to "Babaji's Kriya Yoga Order of Acharyas, 196 Mountain Road, P.O. Box 90, Eastman, Quebec, Canada J0E 1P0.

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Satsang

By M. G. Satchidananda

After receiving initiation into Babaji's Kriya Yoga, many persons wonder what they should do or learn next. "Practice" is the first thing, and then, "practice, practice and practice". However, because it requires some effort to move against deep seated habits of inertia and distraction, one may become fatigued and experience a fading of interest or enthusiasm for the path. The human mind is generally very unsteady, and it often needs stimulation, something new. The remedy is "satsang", or "sharing of truth" with fellow students of yoga. The mind may resist, with doubts like "why go to a meeting with a bunch of people just like me". The answer lies in the unique chemistry occurring when truth seekers meet one another. Jesus the Christ described it when he said: "when-ever two or three of you are gathered together in my name, there I am also".

Many persons of the Christian faith accept that statement simply based upon their faith. If we analyse it, and try it, however, the results are as replicable as those in a scientific experiment. First of all, let's identify Jesus and his name. We often confuse Jesus the person, son of Joseph (Jesus bin Joseph) with the state of realization he attained, "Christ consciousness", the "son of God". It is not an exclusive state. Jesus said: "Be ye sons of God" and "Be ye perfect, even as your Father in Heaven is perfect". Also, "all these miracles I have performed, ye shall perform even greater ones". So, when he encouraged others to gather in his name, he was referring to the Christ consciousness, the awareness that we are already enlightened, but that we need only remind ourselves of it. This is the true purpose of "satsang" as it is conceived in India.

Satsang manifests whenever we sit in the physical presence of a saint, but it can also manifest when we focus on our own highest truth. How we focus on this truth, which is beyond definition and words, may vary: it may include meditation, chanting, inspirational readings, question and answer, devotional practices. The letting go of our worldly distractions for a time, allows our true self to shine forth brilliantly like the sun ("the son"). Inspiration, joy and peace flow. We recognize the divinity in ourselves and others. It is not a intellectual experience, but what our hearts longs for, the eternal moment, the infinite presence.

When, for example we really let ourselves go in chanting the names of God, what happens. Our trivial round of ego glued preoccupations can melt away into the timeless Now. When, during question and answers, we center ourselves and open to a higher inspiration, the ego gets out of the way and inspira-

tion flows. We are become inspired and Truth speaks through what Aurobindo referred to as the "psychic", the consciousness which forms a bridge between our minds and God.

When we focus on words of truth, as expressed in scriptures, sacred books or inspirational literature, we also transcend the habitual perspective of a lower sense-oriented, desire-oriented mind. We become attuned to that higher Consciousness which spoke through the authors of such texts.

Here is an outline for a satsang gathering:

1. Opening prayer of invocation such as "Om Kriya Babaji Nama Aum"
2. Brief introduction of everyone present;
3. Meditation on a verse from the Yoga Sutras or Siddha literature, using the Babaji Samyama Kriya, followed by sharing of insights on the verse. Or simply reading of some inspirational literature or sacred text;
4. Chanting of devotional chants, alternating with devotional songs sung by individual one person;
5. Chanting of "Om Kriya Babaji Nama Aum" at least 16 times per leader, with the leadership rotating around the circle.
6. Group practice of Kriya Kundalini pranayama and meditation
7. Question and answer period;
8. Shanti mantra sung as a group
9. Sharing of a meal informally.

Feel free to add to or subtract these elements, according to the time available and your needs or interests. For example, include practice of some or all of the 18 postures. Organize satsangs on weekend outings or camping trips in natural surroundings. Organize special satsangs during holiday seasons.

May every reader write to or call some fellow travellers of this great path of Babaji's Kriya Yoga and invite them to your home for "satsang". If you are fortunate to live in an area where such gatherings are held regularly, call their organizer; if you don't know who they are consult our website directory of contact persons at www.babajiskriyayoga.net or write to info@babajiskriyayoga.net for a reference.

Even if you do not feel the need for fellowship with other students, I recommend you participate in it ...and regularly. The path has its ups and downs. Sometimes we don't even realize how far down we may have drifted until we participate in satsang. There will also be times when your presence will inspire others who are struggling. True spirituality is loving expansion. So, by the power of love include others. Let your love and light shine in satsang.



News and Notes

Linda Bengaouer and Cedric Mantegna join Babaji's Kriya Yoga Order of Acharyas during a ceremony on June 30, 2018 during the 25th Anniversary Celebration of the Quebec Ashram, and in the presence of 19 Acharyas. Linda received the spiritual name "Gayatri," and Cedric received the name "Vivekananda."

Gayatri is a happy mother and grandmother and has worked since 2003 in her own Ayurvedic center, in Haute Savoie, France, 25 km from Geneva, as an Ayurvedic Therapist, Yoga Teacher and Ayurvedic Teacher for The European Institute of Vedic Studies. She was initiated into Babaji's Kriya Yoga by Marshall Govindan in 2005. Through the teaching of Babaji's Kriya Yoga, and during the three initiations and the Teacher Training course, she found answers to all those existential questions which had stayed without answers since her first mystic experiences as a teenager. Since 2005 she has practiced Babaji's Kriya Yoga continuously, exploring its wonderful tools of transformation, going deeper and deeper into Babaji's arms.



Vivekananda lives in Côte d'Or near in Dijon, France. He was first initiated by M. G. Satchidananda in Paris in 2006. In 2011, he attended the Kriya Hatha Yoga Teacher training in Quebec. In 2017, he participates in a pilgrimage in southern India. He works as a yoga teacher and energetic practitioner. He is married to Isabelle, and has a daughter born in 2009. He expresses conviction in the liberating, unifying and transformative effect of Kriya Yoga for the individual and for humanity. He says: "It is an immense blessing and a great joy to share this teaching."



Om Guru Festival in Cunha, Brazil, November 14-20, 2018 with M. G. Satchidananda and Durga Ahlund Celebration of the 20th anniversary of our activities in Brazil. Details are here: www.babajiskriyayoga.net/english/events.htm#babaji-festival-gathering_br

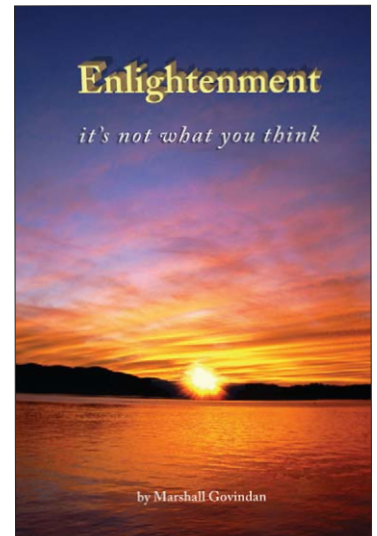
Pilgrimage to the new Badrinath Ashram with M. G. Satchidananda and Durga September 19 to October 7, 2019, Join us for a life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Details are here: www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm

Second level initiations will be given by M.G. Satchidananda in Quebec October 19-21, 2018 and June 14-16, 2019.

Third level initiations will be offered with M. Govindan Satchidananda in Quebec July 15-24, 2019. They will also be offered in 2018 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

Enlightenment: It's Not What You Think, our latest publication, by Marshall Govindan, reveals how you can replace the perspective of the ego – the habit of identifying with the body, emotions, and thoughts – with a new perspective: the Witness, that of your soul ... pure consciousness. With compelling logic, practices for everyday life, and guided meditations, the book explains how you can free yourself from suffering, enjoy inner peace, and find intuitive guidance.. **Enlightenment: It's Not What You Think** is a must-read, for it is practical, simple, and meaningful... It is a decisive tool we can use for finding life's purpose." - Pandit Rajmani Tigunait, Ph D, Spiritual Head, Himalayan Institute. 192 pages. US\$14.95 CN\$18.75 Order your copy from our website: www.babajiskriyayoga.net/english/bookstore.htm#enlightenment_book



News and notes *continued*

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