

B a b a j i ' s

Kriya Yoga Journal

Kriya Yoga, kundalini and the chakras

By Acharya Nityananda

There are different levels of aspiration in Kriya Yoga. There are people that only look for some basic effects in its practice: feeling good, alleviating stress, etc. Others follow Kriya Yoga as a spiritual path, mostly those who feel a connection with Babaji, who have received the three initiations of Kriya Yoga and who aspire for identification with the higher Self. But advancing on the spiritual path requires a personal transformation – there cannot be progress with-

out it. It is impossible to remain unchanged. This is for me the “real Yoga” – the undertaking of personal transformation.

Kundalini

There is a romantic conception about kundalini, how the energy awakens inside the yogi, rising straight and automatically towards the crown chakra, once and forever illuminating him/her. But in truth this would be only at the end of a

very long process of transformation, and only possible when the inner circuits of the chakras and the nadis are purified and activated.

Until that moment arrives, kundalini does slowly increase the level of consciousness – through the practice, for example, of Kriya Kundalini Pranayama, which directs higher vital energy to the chakras. What had been unconscious becomes conscious as a process of purification is triggered. And the advanced student of Kriya Yoga must be well prepared to confront what that entails.

To grow in consciousness is like digging a hole in the ground. For a while things may go smoothly but suddenly your shovel hits an obstacle, an impasse, an enormous stone that refuses to budge. You aren't able to get around it or dig deeper. All your work stops. You don't feel well, you are stagnant, doubts or even cynicism arise, and spirituality is gone. What happened?

Digging up rocks

A pearl is formed when a tiny alien particle enters an oyster shell, nacre or mother of pearl forms over it to protect the oyster from it. Similarly, the personality of your ego, as a reaction to some trauma, will protect you through armoring and con-

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published quarterly by Babaji's Kriya Yoga and Publications, Inc.
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ditioning. That armoring and conditioning will tell you to run away from anything that you perceive as possibly causing you pain. You go on to organize your personality and your life in an attempt to do nothing more than to avoid suffering.

Advancing in sadhana and moving forward in life and continuing to dig when the work gets so very difficult will finally break up those hard places, break down conditioning and dissolve old trauma. Keep on digging, keep on searching for, in the words of Jesus, the “living waters of truth.”

How can you deal with difficulty, stagnation, doubt, or wanting to give up? You must dig not only straight down, but from all sides. You must unearth the hard parts completely. Remove every obstacle in your subconscious. That means “being aware” of your inner patterns, habitual ways of acting and reacting, all the encumbrances that you are holding onto that cause you emotional discomfort. You must unearth and remove the



Acharya Nityananda

patterns that habitually, even subliminally influence you.

Exposing them to the spotlight of awareness can eliminate them.

Once you see the patterns and accept that they are indeed there, then – and only then – you can practice the detachment and discrimination required to let them go. Affirmations can also be introduced consciously; mantras or positive patterns of thinking to replace negative thinking or conditioning. These affirmations can be implanted with a maximum effect if you repeat them while in the state of profound relaxation of Yoga Nidra or meditation.

In India, traditionally, it was the role of the guru to recognize these patterns in the disciple, to bring them to the light and to transform them. These days few of us have a physical guru to do this work on us. While even fewer of us are ready to take on this discipline, which is so acutely personal and makes us take such a hard look at our own personality, at our own weaknesses and shortcomings, it is however, the most valuable work we can do to progress.

Moreover, as we advance more and more in our sadhana, we can uncover strange patterns that weren't there

before; thoughts, tendencies and impulses. These are most likely patterns or samskaras of previous lives. As Kundalini continues its work of cleansing and purifying channels it will reach areas of the subconscious mind that contain the accumulated patterns of previous lives. These thought patterns could arise in a sudden and very intense way. Confronting them can be a very difficult thing to do. Sometimes they will come and go swiftly, but some can take a very long time to come to grips with and to eliminate.

Sri Aurobindo and the Mother offer very useful advice, in their published collections of conversations and letters with their disciples, about how to deal with the most difficult obstacles to progress on the spiritual path. Some instructions from them that I found useful are:

- Always keep calm no matter what happens and whatever appears.

- Keep in your mind that, no matter what appears inside you, you are not that, but the Witness, which is our real Self.

- Wait to see and to understand the pattern, which is surfacing.

- Look inside yourself, especially in your emotional (vital) body, the part that secretly accepts and enjoys negative patterns. Discover it, bring it to the light and accept it. When the rest of your being openly confronts this small part, it can be absorbed and dissolve.

- Invoke the Divine (Babaji) from your calmness and serenity, giving Him this part so it gets transformed. The Divine can do this, but only if you surrender it to Him.

Expanding your consciousness in the chakras

Many of these patterns that emerge come somehow from the chakras, your centers of energy and awareness. These patterns are like dissonance activated from the additional potent energy your practices are sending to the chakras. This dissonance is like a cover of dust that must be cleansed prior to the chakra's activation.

It is said that when kundalini rises to the crown it pierces all the chakras along its course. The truth is that your consciousness must thread all these centers and unify them in one single, same consciousness, so that they are fully integrated. Until that moment the chakras function in a more or less separate way, reacting from your habits and experiences.

In their poems, the Siddhas offer different meditations and mantras to work on the chakras; they include different visualizations of Hindu deities residing within them. In the Third Initiation some kriyas are given to work with the chakras, very simplified techniques available to all, which will activate them.

The chakras bury their roots in the deeper recesses of the mind, and they are the keys for the expansion of consciousness – as Sri Aurobindo himself states. Our task is to bring our awareness to each of them, to activate and integrate their vibration within us. This suggests that we

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My life before I found Kriya Yoga

By M. G. Satchidananda

Note: The following is an excerpt from an interview conducted by the Sutra Journal.

SJ: Tell us about your life before you found Kriya yoga. Describe the events leading up to your association with the practice.

MGS: I lived in Westchester, Los Angeles, until I was eighteen years old. My father was an aerospace engineer and my mother was a homemaker for myself and my younger sister and brother. We were all active in the local Lutheran Church. I played Little League baseball and was an Eagle Scout. I often went camping in the Sierra mountains with my parents or the scouts. I had my first balsawood surfboard in 1958 when I was ten years old, and during my high school years visited many beaches south of Los Angeles with a surfing club. I became very interested in foreign affairs from the time John F. Kennedy was in office. This interest blossomed into a decision to seek a career in the U.S. Foreign Service after I made a cross country trip to Washington, D.C. at the age of sixteen. I visited there the school of Foreign Service, at Georgetown University, and later applied for admission and was accepted. Four years later I graduated from their program, and passed the written and oral examinations for entry into the U.S. Foreign Service.

These were the events which highlighted my exterior life. But there were many things which happened during these formative years which had much more significance in preparing me for the decision to become a celibate yogi and embrace a monastic way of life during the subsequent eighteen years.

At the age of fifteen, I had my first mystical experience during a weekend retreat with three dozen classmates. After everyone had shared for two full days in guided discussions, when no one had anything more to say, I suddenly went into a trance in which I saw that there was only One Being in the room, speaking through in and everyone there. I became aware of a reality which tran-

scended all names and forms. Everything emerged from it. Everything disappeared into it. During the months which followed I sought ways to relive this wonderful vision. I began practicing meditation with the help of books written by Alan Watts. I seriously considered joining a Zen monastery in Japan. I finally decided to first learn all that I could about the spiritual traditions from the West and other cultures.

During my first year and half at Georgetown University, I concentrated on my studies. Many of my professors were Jesuits. During the second year, I participated in the class "Exploration into Spirit," by Father Thomas



Salvador Dali and Gala.

O. King, S.J. and attended some weekend retreats with him. He was the first mystic I ever got to know. He was also the proctor on my dormitory hallway. Most residents stayed clear of him because he was known to have conducted an exorcism over a period of several weeks in the Georgetown University Hospital psychiatric ward. He shared with us how much he enjoyed retreats with Tibetan monks. We studied the works of Teilhard de Chardin, whose works had recently been released after Vatican II. Beginning in the summer of 1967, debates with visiting politicians and anti-war demonstrations on

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Kriya Yoga *continued*

have to dig up many buried stones within the chakras; these stones which thwart our advance towards the expansion of samadhi, the unified absorption in the Self. Work on the chakras, even daily as it is a vital part of the required process of purification. We must integrate and unify each of them within our consciousness. This task can be a tedious one, but it is indispensable for the advanced Kriya Yogi, if he/she is to create an energetic and conscious basis to hold the expansion of consciousness.

So we have a lot of work to do before our kundalini "illuminates us." But fortunately we have the grace of the Master to guide us and help us in each step, if we are sincere in our effort. And we can recall the promise of Krishna in the Bhagavad Gita that no effort of the yogi, no matter how small, will be ever lost, even in the course of all our lives.

Acharya Nityananda (Nacho Albalat) is a native of Valencia, on the east coast of Spain. He was initiated into Babaji's Kriya Yoga in 1997, learned the advanced Kriyas in 1998 and 1999, and since then has practiced them faithfully. He has also actively collaborated in the diffusion of Babaji's Kriya Yoga throughout Spain by organizing seminars and translating publications. He has translated into Spanish the books Kriya Yoga Sutras of Patanjali and the Siddhas, The Voice of Babaji: The Trilogy on Kriya Yoga, and the Kriya Yoga Journals since the beginning, and several initiation seminars. He has a University degree in journalism and he has worked for several local media organizations, promoting subjects related to personal growth and spirituality in the community. He is happily married to his wife Aurora, who is also a distinguished journalist, and has one daughter. □



My life before Kriya *continued*

campus began to erode my trust in the government.

My roommate's best friend was arrested and sentenced to twenty years for possession in a southern prison. He was the scion of one of America's most distinguished families. In our attempts to help him, we came up against both the venality of the friend's family and the mafia's scheme to blackmail the family. Disillusioned, I left for a junior year abroad program at the University of Fribourg, in Switzerland, filled with existential questions.

I arrived there nearly six months late, after the most important detour of my young life. While driving south of Carcassonne, France, I picked up a hitch hiker, young Englishman who invited me to spend some with him visiting his mother in Cadeques, Spain. He also mentioned casually that he would introduce me to his long time family friend there, Salvador Dali, the renowned surrealist artist. During the two weeks that I stayed in Cadeques, I visited Salvador Dali and his wife Gala on several occasions. These visits had a profound and lasting effect on me. Through their eyes I began to see the world in a new, mystical light. Dali was an artistic magician. He was painting his first psychedelic art work. He later named it "Hallucinogenic Toreador." While there, I became friends with Philip Wellman, an electronic artist, whom Dali had engaged to construct an invisible cage for flies using sound waves. Philip and I spent the next four months together, travelling down to Marrakech, Morocco, and back to Paris where we designed and installed the first light machines in discotheques and enjoyed the company of many starlets and models in the exploding political and cultural revolution of Paris in 1968.

It all came to an abrupt end, when I received a letter from Georgetown University, informing me that if I did not begin my classes in Fribourg immediately, I would be expelled. Expulsion would leave me highly exposed to the military draft. The previous four months had been so intense, that I never had a moment to reflect; they seemed like four lifetimes. Given the choice between a year of peace and quiet reflection, or becoming a Viet Nam war draft dodger chasing hedonistic pleasures in Paris, I chose to return to academia in Switzerland.

To let go of all that had happened, beginning with the disturbing memories of the affair in the southern prison, Dali, Morocco and Paris, with its abrupt ending, I began writing a novel, based upon all that I had experienced. It helped me to get it out of my system. A Benedictine monk, Père Utz, taught a course on social ethics. As all of my courses were in French, there was a relief from the growing feelings of alienation from American culture. During that year in Switzerland, I also met for the first time, a young, bearded, Indian monk. I was intrigued when he revealed that he maintained telepathic communication with his Guru in India.

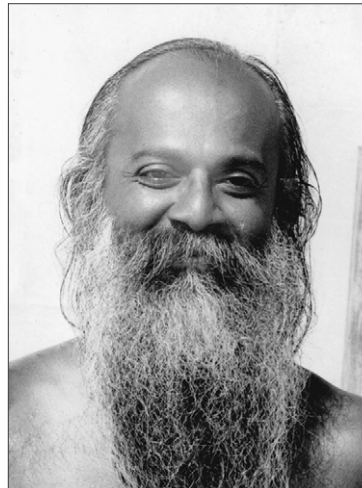
After the academic year ended, on the evening before my departure for America, I had one last dinner with my business partner, Philip Wellman, and our sponsor, Monique de Balein at the Café Flore, in Paris. I told them that "during the months I had spent with them in Paris

that I had fulfilled every desire that I had ever had, and that I had nothing to further to look forward to doing."

A week after returning to America, in June, 1969, sitting in my parents back yard in Los Angeles, as I was finishing my novel, my sister's boyfriend, John Probe, dropped by and shared with me his experience in visiting the Self Realization Fellowship's Lake Shrine in nearby Malibu. A couple of days later I went there with him, and purchased a copy of the Paramahansa Yogananda's Autobiography of a Yogi. In it I found answers to my many existential questions. So impressed was I with it, that after I finished reading it, I applied to join their monastery. I received a letter in return informing me that before entering I must wait one year and practice the preliminary exercises.

Meeting Yogi Ramaiah, Yogiar

I returned to Georgetown to complete my final year of studies there. In December of 1969, I noticed in a free newspaper a two line notice for "Kriya Yoga classes. Out of curiosity, imagining that it must be a group of local students of the Self Realization Fellowship, I attended my first class with students of Yogi S.A. A. Ramaiah. A few weeks later he was there, in the tiny apartment where



Yogiar 1971.

these weekly classes were being held. He was sitting on a bench, wearing only a thin cotton dhoti from his waist to his ankles. I was immediately struck by the luminosity and peace emanating from him. His skin was the colour of dark mahogany, and his long, full black beard had only a few streaks of grey. His voice was both sweet and powerful. In this first class with him, attended by a half dozen of his students, he taught

us the eighteen postures of Kriya Hatha Yoga, a meditation on "Being Still," lead us in some call and response chanting, including "Om Kriya Babaji Nama Aum," and then gave a lecture for an hour and a half which had as its theme a verse from one of the poems of the 18 Tamil Yoga Siddhas, and ended with a period of questions and answers. I was deeply moved by the entire experience.

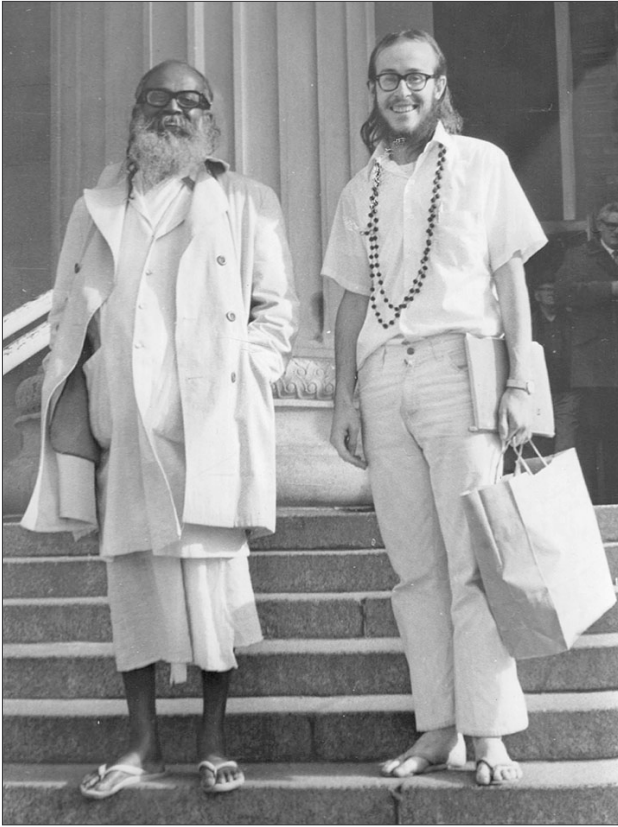
I attended all of the weekly classes at the center including one he lead every month until I attended a two day initiation into Babaji's Kriya with him the first week-end of June, 1970, at his center at 112 East 7th Street, in the east village of New York City. During the months leading up to this, I learned a great deal about Yogi Ramaiah's background from the leader of the D.C. center. I

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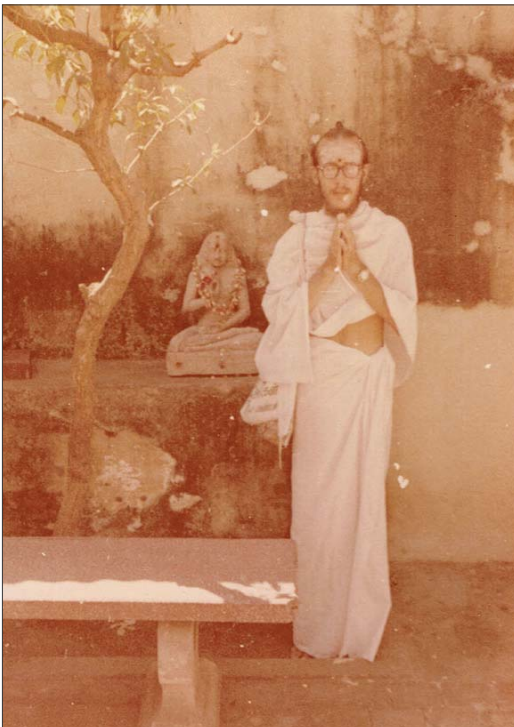


My life before Kriya *continued*

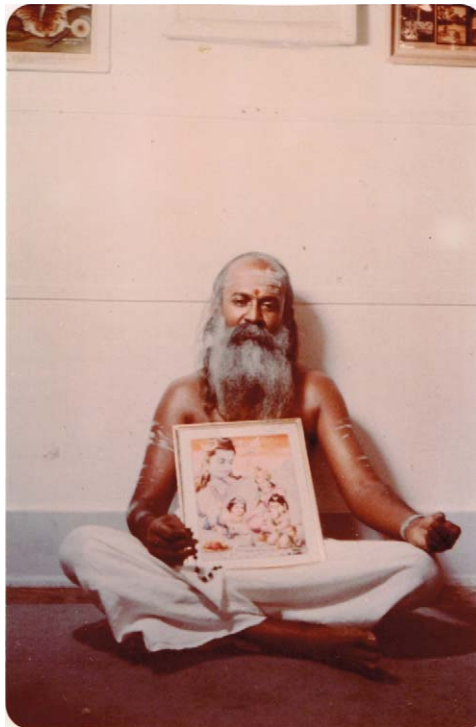
was inspired by his message; practice yoga intensively, work in the world without being attached to it, and serve others. I decided that it would better to follow a living disciple of the great Himalayan master, and in particular,



Yogi Ramaiah and M. Govindan in Chicago 1971.



Govindan in Chennai 1971.



Yogiar with picture of Shiva family 1971.

one who manifested so much love for Him. Yogi Ramaiah exemplified this ideal, as a householder yogi and physical therapist.

I also sought and obtained the advice of Father King, who assured me that Kriya Yoga and Yogananda's teachings were divine.

After passing the Foreign Service entrance examinations, and after trying in vain to get Yogi Ramaiah to indicate to me what I should do with my life, I finally decided to take the plunge, and not only receive initiation into Kriya Yoga, but also to join the new ashram he was forming in southern California. While a part of me felt alienated from modern, materialistic, war-mongering American society, another part wanted to somehow integrate my yogic spiritual ideals with life in the world. I was also attracted by the disciplined way of life required of the residents of Yogi Ramaiah's ashrams. This involved eight hours a day of the practice of Kriya Yoga, eight hours a day of gainful employment, and eight hours of day of rest, personal maintenance and service. I felt that it was just what I needed to avoid becoming dispersed in too many directions. It also involved living an extremely simple, Indian lifestyle, including diet and dress, which would be seamless between postings at ashrams he had established in North America, India or Sri Lanka.

I filed an application to the U.S. Selective Service Commission, my local draft board, for an exemption from military service, as a student of Divinity. Yogi Ramaiah, my university roommate and my father also wrote letters of support. To my surprise, the local board in Gardena, California, a working class community of southwest Los Angeles granted to me an exemption, even though I was not

proposing to study at any recognized theological seminary! I was probably the first and only person in the history of the United States to receive an exemption from military service on the basis of studying Yoga as a divinity student in a yoga ashram. I still find it amusing that today, yoga studio owners in America scoff at characterizing Yoga as religious.

In conclusion, I believe that the counter-cultural context of that period combined with the above mentioned personal events and conditions were the essential motivational factors which enabled me to commit myself for the next 18 years to an intensely ascetic, Indian Yogic way of life under the direction of a traditional Guru.



Does traditional Indian Yoga continue to have a place in the 21st Century?

By M. G. Satchidananda

Note: the following is an excerpt from an interview conducted by the Sutra Journal.

SJ: A recent book '21st Century Yoga' edited by Carol Horton presents yoga as a 'transnational' entity with no moorings in the culture that gave it birth. The book does not feature any South Asians, only westerners. One would think Indian views on yoga do not belong in the 21st century. Thoughts?

MGS: Certainly Yoga has become a familiar term all around the world, particularly during the past 20 years, thanks to its adaption to the physical and cultural needs of Westerners and its commercialization. The authors must ignore the fact that Yoga was brought to the West as a spiritual discipline by teachers from India, beginning with Vivekananda, the monks of the Vedanta Society, Paramahansa Yogananda at the beginning of the 20th Century, none of whom taught Hatha yoga. In the 1960's and 1970's it was said that there were more Indian yogis in New York City than in the Himalayas! I knew many of them personally. In 1970, I represented my teacher at a meeting of several of them in Los Angeles with the intention to organize a Kumba Mehla in Oregon, that would involve bringing hundreds of sadhus from India. Most of these teachers from India and Tibet started organizations or ashrams which continue to function to this day. They range in size from that of the Art of Living, the Transcendental Meditation of the Maharishi, Ammachi, 3HO Kundalini Yoga centers, SRF and the Vedanta Society, to much smaller ones including Sivananda Yoga, Integral Yoga, the Tibetan Shambhalla centers, and the Siddha Yoga Dham. They do not get as much attention in the media, but they continue to have a tremendous influence on the lives of a large proportion of the second largest religious affiliation in America today, the "nones."

Yoga in the West has been adapted to the needs of our Western values, or culture, with its emphasis on materialism, individualism, looking good, keeping fit physically, competition in school, work, business, and sports, commercialisation of everything, stardom, cultural chauvinism, and its widespread ignorance of theology, religion, philosophy and other cultures. The word culture is derived from the latin word, culte, which means to worship. Five hundred years ago the West was a spiritual culture, as evidenced by the thousands of monasteries in Europe, now nearly all empty. Today, the temples of our materialistic culture are the shopping malls. Yoga has adapted to the needs of helping Westerners to manage the effects of stress, our greatest source of disease in the West, the effects of our needs to overarching needs to consume and compete.

Yoga has been treated in the West in the same manner that a remote tribe of Amazon Indians would treat a Boeing 747 Jumbo Jet airliner which had landed and been

abandoned in the Amazon jungle. The Amazonian Indians would treat it as a possible place of habitation, superior to huts. They would never even suspect what was the purpose of this advanced technology. Nor do most Westerners suspect the true purpose of Yoga technology.

The term "Yoga," in the view of those who cherish its traditional origins and teachings from India, has been hijacked by a wide assortment of entrepreneurs who have sought to exploit it for commercial purposes. The purpose of Yoga is to become enlightened, a state of permanent freedom from suffering and transcendence of egoistic consciousness. This purpose is rarely, if ever, even mentioned by Yoga teachers. In order to attract the greatest number of participants to their classes, they must avoid any references to the terms and values which may put off those who are either Christian or atheistic. Most of the Yoga teachers themselves in the West have little knowledge of Yoga's purpose, because they have received so little training in its traditional teachings. Sadly, Western practitioners of "yoga," are being taught something which is very far from Yoga's traditional sources and purpose.

Yoga has become more popular in India today than in the past several hundred years, before it was invaded by the Mughals in the 15th century and the British in the 18th century. When I lived in my teacher's Yoga ashrams in Tamil Nadu in 1972, and until the late 1990's, after initiating young men into Kriya Yoga, their families would nearly always forbid them to continue to practice it, so great was the fear that they would renounce the world and their families, and become monks. Classical Yoga, that which was associated with spiritual development, was widely considered to be limited to Himalayan yogis and vows of renunciation. In my case, I was obliged to make numerous vows to ensure my commitment to my gurus. Even the present Prime Minister of India, Narendra Modi, received his training during a two year period as a young monk.

Yoga has become popular in India today for several reasons. The government of India has promoted it in schools throughout India, especially during the past twenty years. This is a result of the many scientific studies funded by the central government of Yoga's benefits in the prevention and cure of many diseases. The government has sought to avoid the excessive expense of allopathic (Western) approach to medicine, by promoting indigenous systems including Ayurvedic, Siddha and Unani.

As far as influence, most of the so called "New Age" "personal growth" teachings and workshops are based upon traditional Yoga, although few Westerners are honest or even knowledgeable enough to attribute what they are teaching to Yoga. □



Come together in Satsang

By M. G. Satchidananda

A great source of strength and inspiration is potentially available to you through satsang, which is sacred fellowship with other practitioners of Yoga. Sat means Truth, or Being, and sangam refers to the place where rivers meet. I encourage all of our readers to meet in satsang at least once per month, in your homes, following these guidelines, given by Yogi Ramaiah, my teacher:

Monthly Meeting of Initiates

1. Chant "Om Kriya Babaji Nama Aum" at least 16 times. One person leads, the rest follow in the same melody alternating.

2. The host reads out the next verse to be meditated upon from Patanjali's Kriya Yoga Sutras, or other texts of the 18 Siddhas.



Hatha Teacher Training Quebec 2015.

3. Practice of the Kriya Kundalini Pranayama technique of the day, followed by the practice of the Seventh meditation technique, to contact Babaji, with regards to the meaning of the verse.

4. Everyone records their meditation and explanation of the verse.

5. The host invites participants to read out or to share what they understood about the verse;

6. The host reads out the commentary on the verse written by M. Govindan in his book Kriya Yoga Sutras of Patanjali and the Siddhas.

7. Questions and answers: the host records the questions and after they are all gathered, calls upon the participants to answer them. Students should

put themselves in the same receptive frame of mind as they were in during the Seventh meditation to seek inspiration, by chanting "Om," or "Om Kriya Babaji Nama Aum," or by observing a moment of silence before answering. If there is uncertainty or significant difference of opinion, the host will note such questions in a letter or email to M. Govindan, or any Acharya of the Order of Acharyas, also indicating the address or email of the host of the next class. At the beginning of the question and answer period of the following class, Govindan's or the Acharya's reply to these questions should be read out.

8. Decide where and when the next class is to be held. Give directions.

9. Chant the Shanti mantra: "Om Shanti, Shanti, Shanti, Shalom, Sat Nam, Sadhu, Tao, Em0Aum, Spirit, Swami, Kami, Amin, Amen, Aumen, Selah, Hum, Aum!"

10. After the meeting is over, students are free to leave, chant, have refreshments, or do asanas (these may also be done before class).

These meetings provide to you an opportunity to share your questions and experience with regards to the practice of Babaji's Kriya Yoga, and the application of its teachings to the challenges of daily life. Your spiritual path does not have to be a solitary one! Do come and share your love, wisdom and experience!

Satsang meetings, as well as Yoga classes are currently being conducted in many places around the world. To find the ones closes to you, visit our website's Event Schedule here:

www.babajiskriyayoga.net/english/events.htm

Satsang meetings as described above, require only two persons! If you would like to invite Kriya Yoga initiates in your area for such a satsang meeting, in your home initially, upon request, we will send to you the names, phone numbers and email addresses of initiates in your area. To receive these reports, write to info@babajiskriyayoga.net. Persons in India write to info@babajiskriyayoga.in. Persons in German speaking countries, contact prem@babaji.de



Enlightenment: It's not what you think

By M. G. Satchidananda

Enlightenment: It's Not What You Think, our latest publication, 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” is the goal of many spiritual traditions Today, a large and growing number of people identify themselves as “spiritual but not religious.” What does that mean? Is it more than the rejection of adherence to organized religion? Can science confirm the existence of higher states of consciousness associated with spiritual enlightenment?

From the book:

Those who identify themselves as “spiritual” are seeking to be present in this world in a higher, lasting state of consciousness.... Spiritual seekers strive to be in the Eternal Now; they emphasize the power of being present in this very moment. But they are not seeking merely passing spiritual experiences. They are searching for a lasting state of higher consciousness, variously described as enlightenment, the awakening, satori, illumination, samadhi, Self-realization, and Christ Consciousness. Although these expressions vary among spiritual and cultural traditions, they refer to the permanent attainment of a higher state of consciousness in which the seeker realizes Oneness with all.

The essays in this book explore the descriptions of enlightenment in various spiritual and wisdom traditions, the process of becoming enlightened, and how to overcome the inner obstacles to the achievement of that goal.

What distinguished authors say about this book

“Immensely enjoyable reading! This eminently practical guide to spiritual life draws deeply from many wells of wisdom, including the Yoga Sutras of Patanjali, the Kriya Yoga of Babaji, the writings of the Tamil Siddhas, the philosophy of Sri Aurobindo, and the insights of contemporary studies of the brain. Written in an accessible style, this book will help its readers understand the quest for higher meaning, and provides a toolbox to inspire wayfarers on this most important of journeys.”

– Christopher Key Chapple, Doshi Professor of Indic and Comparative Theology and Director, Master of Arts in Yoga Studies, Loyola Marymount University

“True enlightenment is not simply an elevated state of mind but a complete change of consciousness from the limited ego to the supreme Self-realization in which we are one with all existence – extending to all time and space and beyond.

Marshall Govindan reveals the secrets of the Yoga Siddhas and their transformative practices to help you approach that supreme enlightenment as the ultimate goal of all that you do. ...reveals the secrets of the Yoga Siddhas and their transformative practices to help you approach that supreme enlightenment as the ultimate goal of all that you do.”

– Dr. David Frawley D. Litt. Director, American Institute of Vedic Studies, Yoga, Ayurveda and Jyotish Teacher, Padma Bhushan awardee from President of India, author, Shiva, the Lord of Yoga and over thirty books.

“Here, he delineates succinctly and clearly the time-tested techniques of these masters for eliminating obstacles—our deepest afflictions of fear, doubt, and all forms of grief and sorrow which obstruct the incessant flow of our intrinsic luminosity and happiness. En – lightenment: Its 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

Marshall Govindan's latest book, *Enlightenment: It's not what you think*, speaks of it as maintaining continuous (seamless, gapless) awareness of the underlying Reality, a state of being, rather than a state of thinking, a state of silence, which can be achieved by practising Kriya yoga, as experienced and taught by Kriya Babaji Nagaraj. A “MUST BOOK” for every yoga practitioner.

– Dr. T.N. Ganapathy, Ph D. Director, Tamil Yoga Siddha Research Centre, Ashoknagar, Chennai 600 083, Tamil Nadu, INDIA

We all have within ourselves an innate and underlying quality of joy that's always present, unchanging and available, no matter our inner or outer circumstance. So how is it, then, that we don't experience unchanging joy in every moment? This is the critical and life-changing question that Marshall Govindan explores and implores us to understand, as well as realize in his book: *Enlightenment: It's not what you think*.

Continued on Page 9



News and Notes

Pilgrimage to the new Badrinath Ashram with Acharyas Brahmananda and Amman: September 1 to 17, 2016. Join us for a life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. For the first time we will be able to reside in its eleven apartments fully use its facilities. Details are here:

www.babajiskriyayoga.net/english/pdfs/pilgrimages/Amman-India-Pilgrimage-Badrinath-2016.pdf

Pilgrimage to sacred sites in Tamil Nadu and Kerala, February 9-23, 2017, with Acharyas Satyananda and Siddhananda Sita. Experience a profound spiritual culture, meet with several living spiritual masters, practice daily guided Kriya Yoga in sacred sites at ashrams, old temples, samadhi shrines, on mountain tops and at the water front. Visit our own ashram in Bangalore and two ashrams of world-renowned saints in Tiruvannamalai and Pondicherry, and travel through the beautiful nature of Tamil Nadu and Kerala, touching the sunny countryside of countless coconut trees, the beautiful Western Ghats mountain range, and the shores of the Indian Ocean and the Arabian Sea. New destinations. Contact: satyananda@babajiskriyayoga.net, sita@babajiskriyayoga.net, satchidananda@babajiskriyayoga.net
For information go here:

www.babajiskriyayoga.net/english/pilgrimages.htm

Second level initiations will be given by M.G. Satchidananda in Quebec, October 21-23, 2016.

Third level initiations will be offered with M. Govindan Satchidananda in Quebec July 15-24, 2016, near Blois, France August 14-21, 2016, Estonia August 23 to September 1. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Badrinath Ashram construction is nearing completion. We need your help! We are pleased to announce that the new ashram in Badrinath is now connected to the municipal water, sewage and electrical lines, and that hot water tanks and bedding is now being installed in all eleven apartments. Our first pilgrimage groups will reside there in September and October. We are also beginning the construction of Phase 2, which includes two more apartments, a communal dining room, entrance gate, protective walls, yagna peetam, and outdoor platforms.

Our registered educational charity, Babaji's Kriya Yoga Order of Acharyas, needs your contributions to complete the construction of the ashram in Badrinath. See the latest progress report and photos here:

www.babajiskriyayoga.net/english/News-Notes.htm#badrinath_construction.

We also need your help fulfill the Order's planned 2016 program of sponsored activities.

Make your contribution online and see details of our Annual report and plans here:

www.babajiskriyayoga.net/english/kriya-yoga-

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Ashram under construction at Badrinath.



Enlightenment *continued*

enment: It's Not What You Think. Marshall offers us a potent guide of exquisite teachings that offer us both simple and straightforward answers on how we can recognize, while revealing the obstacles that otherwise distract us from realizing our birthright of unchanging joy. This is truly a guidebook for all who wish to awaken beyond ego centeredness to open-hearted and everlasting peace.

– Dr. Richard Miller, Ph D. Author of *Yoga Nidra: The Meditative Heart of Yoga* and *iRest Meditation: Restorative Practices for Health, Resiliency and Well-Being*

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Yoga, Meditation Improve Memory Better Than Brain Games, Study Finds Source: www.dailymail.co.uk/health/article-3583038/The-best-way-protect-memory-YOGA-Stretching-meditation-better-preventing-dementia-brain-training-games.html

A recent study found that yoga, yes yoga, is better at keeping your memory sharp than all those puzzles and brain training apps you download to try and “exercise” the old noodle. In the “more good news” department, yoga was also found to relieve depression and anxiety in people who practiced regularly. The study, which was funded by the Alzheimer’s Research and Prevention Foundation in Tuscon, Arizona, involved 25 participants over the age of 55. Through functional magnetic resonance imaging (fMRI) brain scans the researchers saw changes in the way the brain cells connect with each other changed in both groups, but they were only statistically significant in the people practicing yoga.

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the books dictated by Babaji in 1952 and 1953. Receive by mail, each month, a lesson of 18-24 pages developing a specific theme, with practical exercises. For details go here: www.babajiskriyayoga.net/english/bookstore.htm#grace_course

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