

B a b a j i ' s

Kriya Yoga Journal

Editorial

Karma Yoga or freedom from consequences

By M. G. Satchidananda

Thoughts, words, actions all have consequences. Consequences are karma. When you dwell on them they become *vasanas*, or tendencies. When tendencies accumulate, when you forget to "let go," they become habits or *samskaras*. Your karma is unique because it represents the sum of the tendencies and habits you have developed. Karma is action, thought and words with consequences. Any energizing of will is an

action. Thus all of your thoughts, feelings, wills, and imaginations are so many actions or karmas done by you. We are all *karmis*. How are we to become karma-yogis?

The word "Kriya" means "action with awareness." It is the antidote to karma. Awareness occurs whenever you adopt the perspective of a witness. The witness does nothing. The witness observes everything happening. The witness feels no emotions

and has no sense experiences. The witness observes emotions arising and falling in the vital body. The witness observes sounds, smells, tastes, skin sensations. The witness has no preferences. It is equal minded, neither attached nor disappointed to the results of actions. The witness is in a state of unconditional joy, twenty four hours a day.

All of the practices of Babaji's Kriya Yoga have as their purpose the development of the state of calm, equanimity, known as *sattva*. (See the article "Equanimity: Keeping Calm When Life Brings Disturbances," in the Winter 2016 issue of the Kriya Yoga Journal). This is the pre-requisite, the starting point for the perspective of the witness. With it, comes the experience of the Self. As this experience deepens and becomes permanent, one reaches the goal of Self-Realization. The Self is the witness, pure consciousness and it is ever blissful.

There are specific techniques which can help you to develop the perspective of the witness. These include the practice of the 18 postures in a meditative manner. (See the book Babaji's Kriya Yoga: Deepening

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published quarterly by Babaji's Kriya Yoga and Publications, Inc.
196 Mountain Road P.O. Box 90
Eastman, Quebec, Canada J0E 1P0

Telephone: (450) 297-0258, Fax: (450) 297-3957 email: info@babajiskriyayoga.net
Internet home page: <http://www.babajiskriyayoga.net>

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your Practice); the practice of Shuddhi Dhyana Kriya which is taught during the first initiation, and Nityananda Kriya, taught in the 2nd initiation. These will help you to cultivate what Patanjali refers to as vairagya, or detachment. By learning to systematically and constantly let go of tendencies and habits, in the witness perspective, you will cease to identify with the movements of the mind, and the false identity: "I am the body...I am my thoughts... I am my feelings and emotions." You will remove the energetic blockages and habits that now drive everything in your life.

Patanjali tells us:

By constant practice and with detachment arises the cessation of identifying with the fluctuations of consciousness.

– Yoga Sutras Verse 12

Karma Yoga

I am eternally grateful to Yogi S.A.A. Ramaiah, my teacher, for enabling me to learn one of the best kept secrets in Babaji's Kriya Yoga: the tremendous spiritual value of karma yoga. A regular part of my life during the more than 19 years I spent as his disciple, from 1970 to 1989, was involvement in karma yoga activities. These included the maintenance of our Yoga ashrams in California, New York, Washington, D.C. Arizona, Chicago and India, particularly on weekends when many of his students would get together for this purpose, year-long assignments in India, and during annual sessions when we would serve as his assistant for two intensive weeks. During the latter, there was so much to do with him that the time remaining for sleep was limited to about three hours per night. We felt that we had become plugged into a high voltage source of energy in his presence. When we returned home, the energetic connection was unplugged. But what remained was a freedom from personal desire and an increased capacity for whatever tasks were at hand, as His instrument.

The past 27 years since leaving his organization have felt like a continuous karma yoga session with Yogi Ramaiah. With Babaji's grace and guidance, I have maintained the perspective of the witness, teaching writing, travelling, mentoring, supervising, attending to the minutiae of book keeping, tax returns, email, publishing, all in the spirit of karma yoga.

What distinguishes karma yoga from work, any effort or task is not some outwardly visible characteristic. It is entirely distinguished by the attitude and perspective in which it is accomplished, will be discussed in the next section below. Unlike what usually occurs when you may do some activity of service or seva, in karma yoga, you learn to forget the perspective of "I am doing service... or "I am serving you." There is no more identification with the little "I." This new perspective will arise gradually, as your spiritual aspiration grows, and as you let go of the ordinary sources of motivation: seeking pleasure, new experiences and sources of delight, or avoidance of what you may dislike, boredom, as well as fear, guilt, and pride.

I have observed the spiritual effects of karma yoga in everyone who has accepted an invitation to volunteer their time, talents and efforts in service of Babaji's mission. Our mission consists of a network of volunteers doing karma yoga. These include organizers of satsangs and seminars, teachers of Kriya Hatha yoga, those who translate, edit, and format the Kriya Yoga Journal in four languages, translators of the website in fifteen languages, shipping agents for our publications in 12 languages, Acharyas, those who help physically maintain or help the activities in our ashrams in several countries.

I invite all of our readers to transform any and all actions into karma yoga. Begin each day by dedicating your daily practice of Kriya to the well being of your family and friends. Practice Kriya Yoga daily in the spirit of karma yoga: even if you do not feel like practicing, do it anyway. Your family and friends will find you much easier to get along with if you have started your day with your practice of Kriya Yoga! Make yogic sadhana your priority, by starting your day with it. Everything in your life will find its purpose and will support you if you do this. Transform your work into karma yoga by cultivating the perspective of the karma yogi.

Seek out opportunities to do volunteer work, where it may be easier to cultivate the spirit of karma yoga. For example, reach out to other initiates of Babaji's Kriya Yoga. Support other initiates by participating in local satsang meetings. Offer to host them in your home; or volunteer to call and invite the persons on your local satsang group's mailing list, to the next meeting. Offer to teach someone some of the 18 postures, if you feel comfortable in doing them. Offer to help organize and publicize an initiation seminar in your city. Offer your services if you have a talent for translating or editing. Participate in activities of seva at a Kriya Yoga ashram.

Self-consecration

Karma yoga begins with self-consecration. Let your morning begin with a prayer, *Not my will but Thy will be done*, says the karma-yogi. In the ordinary consciousness you are motivated solely by the attachments and aversions, likes and dislikes, of the ego. The "I" thought is not only present, but rules, as in "I need...I want...I am afraid." *May I think, speak and act only according to Your will*, says the karma yogi. The ego desires. Your true Self aspires...to free itself of the ego's manifestations, including anger, pride, lust, and it seeks to unite with the One. The karma yogi begins by offering all actions and results to the Divine, with the words Om tat sat, I dedicate this to you, the infinite and eternal One. The karma yogi learns to see the Divine in every object and being and behind every event or situation in life, and to conduct all one's actions as a service to his manifestation. The karma yogi establishes absolute equality in one's heart and mind under all the stresses and strains of life.

When you mature as a karma yogi you will no longer

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The beauty of the Bhagavad Gita

By Durga Ahlund

Spiritual resolve, known as sankalpa shakti, has to be cultivated if you are to maintain your interest in staying the spiritual path. This resolve is cultivated through your practices. Kriya Yoga, when practiced with dedication, will purify and refine your energy and mind. You are affected by everything in your environment, by everything that attracts and assaults your senses. It is easy to become distracted and not find time for, or lose interest in your practice. A resulting lack of spiritual experiences or progress can in turn result in doubt, even cynicism, as to the efficacy of Yoga.

The study of certain spiritual scriptures can inspire and strengthen your spiritual resolve, your heart and mind. The Bhagavad Gita, written about 500 BCE is such spiri-

tual text; it places the highest knowledge at our fingertips and takes you beyond the intellect to its source. More than a scripture to be simply read, it provides means of self-study, a mirror of who your truly are; it is a journey to the highest source of delight through mental purification. Its study can become journey to one's inner essence, the Self, the Seer, the Transcendental Divine.

The Bhagavad Gita, or the Song of the Lord, is a fundamental text that every student of Yoga must study. It consists of a dialogue between Arjuna, the commander of an army, and his chariot driver, Krishna, on the battlefield of Kurushetra, during a civil war. Among other things, it

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even feel that you are the doer. Yet everything is done. You are the eternal witness, individuated in a human vehicle. With the expansion of your consciousness you are the Eternal Witness of it all. This is a long process of purification, which requires much introspection and self-study to realize such maturity and potential.

How to know what is Your will? That is, to know the Divine's will? Before beginning any action, if you aspire to karma yoga, you must first make your mind and vital as a blank sheet of paper, unencumbered with any personal preferences or aversion. You must resolve to act only in a calm and detached manner, according to the best light available to you at the moment, with as much sincerity as you can muster. While it may not be the "best light," if you are very sincere, the Divine will make your inner light grow, as will your ability to discern your duty and to align it to that of the Divine. If you are not attached to a particular course of action, but ready to change it, when it becomes clear that this action is not in conformity to the Divine's Will, you will remain true to the principle of karma yoga.

The "best light" may be shaped by your sense of duty, what will be best for others, or for the world, or by the direction of one whom you regard as a Master, wiser than yourself, a worthy representative of the Lord, in whom you believe, but do not yet know.

Once the action is chosen, you must do it as though the Divine is standing there observing you, because He is. Maintain the awareness of the Presence of the Lord. In this way even small, menial tasks become sacred. So do them with attention to detail, with skill, as perfectly as possible, as an offering to the Divine.

You as a karma yogi must also renounce the fruit of the action, in all of the subtle ways the ego may attempt to manifest. These include personal reward, pleasure, position, honor, pride in accomplishment of an ambition or goal, small satisfactions. See them for what they are: agents of blind Desire. Your only objective in action shall be to serve to serve as an instrument of the Divine in its works.

How can you know whether you have renounced the fruit of action? Sri Aurobindo tells us:

"The test...is an absolute equality of the mind and the heart to all results, to all reactions, to all happenings...The tiniest reaction is a proof that the discipline is imperfect and that some part of us accepts ignorance and bondage as its law and clings still to the old nature."

– The Synthesis of Yoga, pg. 95.

The Mother has elaborated on this:

"There is a very simple way of knowing. One has only to imagine that the thing one wants to do will not be done, and if this imagination creates the least uneasiness, then one can be sure of the presence of personal desire."

– Some Answers from the Mother, Vol. 16, p. 343.

Action initiated by spiritual inspiration

If and when you become established in the perspective of the witness, divine inspiration may occasionally move you to a particular course of action. As it gains in frequency, as you become free of ego and desire, full of devotion, with all of your actions consecrated to the Divine, you will grow in identification as an instrument of the Divine Will. You will need only to concentrate and to put everything into the hands of the Divine to receive His guidance, direct command or impulse, the sure indication of the thing to be done and the way to do it, as well as the result. The sense of "I am the doer," will be removed from your consciousness. You will feel the Presence acting within, and you remain as a blissful witness of the Divine play.

In the final stage of perfection of karma yoga, you will no longer feel yourself to be a separate being or instrument, servant or worker, but an eternal portion of the Divine's consciousness and force. When this condition is complete you will identify with it, and all of your works will be those of the Divine, natural, simple, luminous, and perfect. Babaji has made this point succinctly in saying: "All missions are my mission." Let us all now aspire to make His mission our own mission, now and forever. □



Bhagavad Gita *continued*

describes four Yogic paths: karma (action), bhakti (love and devotion), raja (meditation), and jnana (wisdom). We find elements of all of these in Babaji's Kriya Yoga.

The Bhagavad Gita sets the scene for one of the highest of conversations. Arjuna asks the Lord for the highest Truth. And Lord Krishna imparts the highest Knowledge: the vision of the One Self everywhere and in all; but this so overwhelmed Arjuna that he missed its wisdom teachings. While these teachings of the Gita can be read by anyone, they are not easily understood by many. They may even appear to be even contradictory, as is often the case with Spiritual Knowledge. Knowledge only becomes clear, precise and evident when the mind and heart are both open and sufficiently purified, and one has acquired certain spiritual qualities. It requires spiritual maturity to understand and absorb the knowledge pertaining to ultimate truth.

The practice of Babaji's Kriya Yoga purifies your subtle energies, directs them to your higher centers, and develops your sankalpa shakti (spiritual resolve). Knowledge requires faith, concentration and effort and the will to master desires, with all of its attachments and aversions, likes and dislikes. While it still requires reverential study, the beauty of The Bhagavad Gita is the reward of deep understanding, self-knowledge, and spiritual growth.

The Bhagavad Gita states that the qualities required to truly understand it include: humility, integrity, non-violence, patience, uprightness, purity, steadfastness, self control, indifference to sensual sensations, self-effacement, non-attachment, absence of clinging to likes and dislikes, and an attitude of service. Serious study of the Gita will help you to develop these qualities until all of your actions are motivated with the attitude, "May Thy will, not mine, be done."

What does it really mean to say, May Thy will, not mine, be done?

The Bhagavad Gita is a tale of action. It teaches us to remember the Lord and to engage in action, as service to the One in all. It does not ask for physical renunciation or to retire from worldly activities. Nor does, May Thy will, not mine be done, demand that we surrender our free will. It implies that we choose to act simply and righteously. And that requires an inward renunciation of egoism and selfishness. We must conquer the senses and refuse to act out of instinct and impulse. We must consciously choose to think of and act for the sake of personal harmony and world-solidarity.

The Bhagavad Gita helps us to understand that righteousness and unrighteousness depend upon whether each of us chooses to manifest them. Human beings have the unique gift of free will, which is given to each of us as higher evolutionary manifestation of prana as mind and consciousness. We can awaken to a state where we choose to act from this higher consciousness instead of from instinct and impulse. Unrighteousness always creates chaos, misery and pain. Righteousness ultimately creates harmony and peace. The Gita teaches us about dharma,

righteous behavior. It also teaches us how to recognize our own svabhava, our unique natural duty, inborn sense of work, or course of action in life, and how to respond to it effectively and righteously. It teaches us to act not on impulse but according to understanding. Each of us must discover and be true to our self and to our own particular gifts and talents, our svabhava. Too often our actions are directed not by our soul's sense of duty but by our attachments and aversions, or what others tell us we must do. We act too often according to our likes and abstain from actions that involve our dislikes. This is what binds us in karma. The Bhagavad Gita teaches us to act as a response to a call of duty and to do what is necessary to avoid chaos.

To evolve you must purify your mind and heart. It is up to you to choose when you will protect righteousness, annihilate unrighteousness and establish a rule of righteous dharma for yourself. The Gita so poignantly proclaims that the only way to wipe our unrighteous action is to ensure that enough opportunity has been given to wrong doers, so that they may correct themselves. This is one reason you are given free will. You are given enough time and opportunity to correct yourself before it becomes necessary, or dharmic for others to take corrective measures to establish order and righteousness. This is where Krishna presents his final Teachings to Arjuna on a field of dharmakshetra (holy battlefield of righteousness).

The battle of your soul in the world

Many readers of the Gita are confused by the presumption that war is somehow noble. They are conflicted by Krishna leading Arjuna into battle against his kinsmen. However, the war depicted in the Gita is presented as an analogy for your own moral struggle in this world where you must learn to face your karma, the consequences of past thoughts, words and actions, and also fulfill the purpose of your soul's incarnation: Self-realization. Dharma, or right action and right attitude, expresses itself more and more as you master self-control and equanimity in the face of the challenges of life. The war illustrates the ongoing conflict between your mind and your soul with regards to your choices, beliefs, attachments, desires and fears. There is a perpetual tension between two incompatible opposing beliefs, opinions, and desires. Through mental discipline, you can transcend all dualities, including liking and disliking, loss and gain, fame and shame.

This is a painful and difficult battle and like Arjuna you must choose to undertake it in order to grow spiritually and to avoid suffering. To remove the sorrow and pain from life you must address fear. And the most intense fear and sorrow any human has to endure in life pertains to death, your own and that of loved ones. You win your freedom from the fear of death by turning your will over to God. Thy Will be done. The Bhagavad Gita concludes that you have no reason to fear death.

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Dharma versus Karma

The Gita defines all the things you must let go of, to reduce your karma and give space for your svabhava to flourish. But lifetime after lifetime, you tend to fall prey to your desires and emotions creating more conflict and karma. The mind becomes agitated regardless of the nature of the result encountered by an action. You act from fear of loss and desire for gain, with every action followed by reactions, endlessly. Forgetting to let go of the past, you accumulate more and more blockages in your vital body, and more and more seeds in your karmic suitcase.

Consequently, delusion, confusion and desire, direct this life, and will follow you, into every new embodiment. Furthermore, the Gita tells us that your unique karma unfolds under the influence of the gunas, the three modes or forces by which of nature manifests: rajas (activity, restlessness), tamas (inertia, doubt, confusion) and sattva (balance, clear understanding). It is due to a combination of these natural forces that you are conditioned to seek the fulfillment of desires, through repeated actions. It is only with the accumulation of wisdom, born of experience, that you slowly learn that the purpose of life is not the fulfillment of desires, but Supreme Self Knowledge. How long this will take depends upon you.

Transcending the Gunas, the modes of Nature

The Gita teaches that Supreme Knowledge is realized with the understanding that the Seer, the Lord, the Self, God is One-Eternal-Changeless-Un-manifest Intelligence, which transcends the gunas, the modes of Nature. The whole of manifest creation arises from that Un-manifest Intelligence, as a particular mixing of the three modes of nature: sattva (as expressed in righteousness, contemplation, moderation, purity, equanimity) and rajas (as expressed in valor, achievement, ambition, desire for success, worldly desire) and tamas (as expressed in dullness, inactivity, laziness, depression).

From these three modes or forces arise the variety and diversity of all beings. These qualities or forces, which are present in unique combinations and degrees in each of us, determine the dispositions with which each of us is born. A person born with highest concentrations and quantities of sattva would have a calm and pure disposition, another born with highest concentrations of rajas, but high quantities of sattva too, may be worldly but with strong virtues; a person with greatest concentration and quantity of tamas, some rajas, but no sattva, would be born with a cruel disposition. The specific concentration and quantity of the gunas accompany the soul into each life according to the quality of their past life karmas.

Every soul is driven in a life by their predominant guna combinations but also by virtue of their attitudes and actions. By acting at all times, with an attitude of service, the mind can be freed from conflict, selfishness, arrogance, prejudice and judgment and your karma will be positively affected. All actions in a lifetime result in karma, some visible and immediate, some invisible and are carried over as a residue, influencing the concentra-

tion and quantity of the gunas for that soul in another lifetime. That concentration of qualities or forces will influence the motivation and situation of the soul's birth and experience. The specific motivation behind each action taken by the individual will determine how the new karma will manifest. We can correct ourselves in every moment if we choose to act without attachment to the fruit of the action. The Gita says, without regard for the fruits of your actions, act in the world, maintaining quietude, equanimity and emotional balance. Such balanced actions will open your heart to compassion and ensure that your inborn qualities will be different in the subsequent incarnation.

Self-Knowledge through Karma Yoga

Knowledge of the Lord is available to all of us, regardless of which gunas are predominant. But it is unavailable to any mind attached to desire-driven action. A mind which has become purified through unconditional love, is quiet and detached, is able to perceive truth. When this love applies itself in service, it becomes the path of Karma Yoga according to the Bhagavad Gita. But it is a path of action that can be applied regardless of your other sadhana. It is especially suitable for those who have a predominance of the rajas (activity) guna, described above. Whether you consider yourself a jnani or a bhakti or a raja yogi, your actions should be done in service of the Lord in all and all fruits of your actions should be dedicated to the Lord in all.

The attitude of desireless actions and non-attachment to the results of action purifies the mind and develops the qualities necessary to receive the highest knowledge. The secret knowledge is that there is love, a truth-knowing essence in the heart of hearts that connects us to one and all. There is a potential energy in the heart, and when the mind is free of all entanglement and conflicts and we dismiss the instinctive urges of survival, this energy is freed to work as higher consciousness and pure love. The result is all beings become precious to you and you come to care deeply for the happiness of all beings.

The Bhagavad Gita slowly imparts Knowledge as it examines righteous and non-righteous actions. Each time you study it, some new understanding will arise to be applied in your life. The mind and the heart are the keys to our evolution. And our evolution towards the fulfillment of our Divine potential, perfection, is the purpose of your life. We must go beyond our impulses born of imperfect human nature, prompted by the lower instinctive or conditioned mind. We must consciously choose to let go of social, cultural or even religious conditioning that have created patterns of acting in way that are not in accord with harmony and higher evolution. Virtuous action lays open the heart to the light and joy arising from the state of the witness, the Seer, the Self. Once the Seer is allowed to breathe in your life and through your actions, every act imparts love, compassion, energy and joy, then all of your action support spiritual advancement.

Om Tat Sat – There is only one Lord and only one Truth.



Sincerity, global political economy and greed

By M. G. Satchidananda

I generally avoid writing about political economy, even though I have a Master's degree in international economics, and to this day continue to study it. But recently, I have been asked by one Acharya to write about the effects of global political economy upon our lives; and specifically to comment on banking, fiat money, and the threats which corporate excess poses for our well being and even our survival. As these pertain to our collective karma, the consequences of modern materialistic culture, they may be addressed from the perspective of Yoga.

Before discovering Yoga, I had trained to become a diplomat in the United States Foreign Service. I graduated from the School of Foreign Service at Georgetown University, in Washington, D.C., and passed the written and oral examinations given by the U.S. Foreign Service, in 1970, at the height of the Viet Nam war. But as I began to understand the purpose of authentic Yoga, as conceived in India, I realized that dedication to the path of Yoga must take priority over any career. I also realized that trying to change the world out there must begin with changing myself. And consequently, whatever I could do to help the world to change, must be done one person at a time, through the practice of Yoga.

"The only currency of any value in Babaji's Kriya Yoga is sincerity." – Yogi S.A. Ramaiah

Yogi Ramaiah often repeated this statement during his lectures. Sincerity is doing what you say you are going to do....or commit yourself to doing. When you form a sankalpa, an intention, you begin the process of Yogic purification and transformation of human nature. It may be an intention to be regular in your practice, to avoid certain negative behaviors, to observe a day of silence or fasting. This saying of Yogi Ramaiah also summarizes my response to the myriad of questions and doubts that can arise when one begins to consider the intersection of global economic issues and personal values. It provides an alternative to modern material culture's values, maximizing consumption, fear based competition and individualism. It reminds us that sincerity, actually doing what you say you are going to do, is the method of exercising your willpower over the limiting behavior of human nature.

Academic studies of economics assume that you cannot change human nature, that it is fixed. Modern economics also emphasizes that the notion of value is a matter of personal taste, and that therefore, economics is neutral with regards to morality, or what should be, and therefore limits itself to what is. Economics is the study of how scarce resources are allocated to fulfill unlimited needs. It studies preferences, and how we make choices, (microeconomics), positing economic principles or laws as a behavioral science, and collectively (macroeconomics) through statistically based mathematical models. Macroeconomics, using systems of large scale

data collection over time, seeks to find and use statistically significant correlations between economic variables in mathematical models which can be used to predict the effects of changes to economic policies.

An enormous amount of knowledge has been acquired since Adam Smith's *The Wealth of Nations*, was published in 1776, which did for economics what Newton did for physics and Darwin did for biology. It took the outdated, received wisdom about trade, commerce, and public policy, and re-stated them according to completely new principles that we still use fruitfully today. Smith outlined the concept of gross domestic product as the measurement of national wealth; he identified the huge productivity gains made possible by specialization; he recognized that both sides benefited from trade, not just the seller; he realized that the market was an automatic mechanism that allocated resources with great efficiency; he understood the wide and fertile collaboration between different producers that this mechanism made possible. All these ideas remain part of the basic fabric of economic science, over two centuries later.

I am mentioning the above because today there is great amount of misinformation and conspiracy theories circulated by persons with little, if any knowledge about economics, particularly through social media. These are largely responsible for the widespread fear and rise of populism and demagogues. Fear always begins with fear of the unknown. Therefore, some basic knowledge and understanding of economics will help you to avoid the pitfalls of conspiracy theories, sensation seeking media outlets and politicians who lie and manipulate their way to power by inciting the lowest forms of emotional reaction as well as misinformation. I recommend that you armor yourself by becoming better informed in this subject and by carefully considering the facts pertaining to economic history. I can recommend *The Economist* magazine, as a starting point; its articles and statistical charts of significant economic measurements of growth, employment, inflation, trade, budget deficits, by country, can be downloaded from www.economist.com. By doing so, you may avoid supporting the policies and politicians who would cause us to repeat the mistakes of the past, and the loss of personal freedom and prosperity.

The intersection of economics and personal values

Gordon Gekko, the fictional character in the classic film, *Wall Street* famously said "Greed is good." This statement reflected the value which characterized the 1990's dot.com stock market bubble and the property bubble leading up to the crash in 2008. While greed has been around since humans lived in caves and began fighting over food and other scarce resources, what was new about this statement is that it turned on its head the

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Gurudasan joins Babaji's Kriya Yoga Order of Acharyas

We are happy to announce that Gowri Varadharan, was given a new name, Gurudasan (servant of the Guru) by Babaji, as a new member of Babaji's Kriya Yoga Order of Acharyas, with the blessing of mother, father, brother and wife Kiran, and 59 participants of the Kriya Yoga retreat and 2nd initiation, March 6, 2016, in Bangalore. He committed himself to fulfilling the conditions of an Acharya, and is now authorized to give the first initiation. Photos of the event can be seen here: plus.google.com/u/0/102316518201804498547/posts/dxzGUffstEC

Born as Gowri Varadhan in Salem, Tamil Nadu (India), Gurudasan obtained a Bachelor's degree in Engineering, Information Technology and works as an investigative data analyst. His study of spirituality began during his teen years when he was introduced to the writings of Swami Vivekananda and he grew especially drawn to the teachings of Sri Ramana Maharshi and Seshadri Swamikal of Tiruvannamalai. Being from the Tamil culture, Gurudasan greatly appreciates the various Tamil Siddha traditions and their



Acharya Gurudasan

perspective potentials in the context of God Realization. He is also initiated into Sri Vidya Sadhana. Understanding Advaita through the eyes of Ramana Maharshi, Gurudasan was able to also understand and appreciate other schools of philosophy such as Dvaita and Vishisht Advaita as different perspectives of the same truth.

In the early 2000's, Gurudasan found the *Autobiography of a Yogi* by Paramahansa Yogananda, which introduced him to Mahavatar Babaji and Kriya Yoga. This, along with *Babaji and 18 Siddha Kriya Yoga Tradition*, by Marshall Govindan convinced him that Kriya Yoga was a perfected, scientific and authentic lineage of teachings of the Yoga Siddhas available for mankind to attain Self-realization. In the year 2008, he was initiated into Babaji's Kriya Yoga (both First and Second initiations) by Marshall Govindan Satchidananda and has been practicing ever since.

In 2011, he was initiated into all the 144 Kriyas in Bangalore, which were taught in three initiations and also took the intensive Babaji's Kriya Hatha Yoga Training at the Quebec Ashram. Gurudasan has been studying, practicing and training to be an acharya for many years. He has served as translator in a number of Kriya Yoga initiations in India for the benefit of Tamil speaking population not comfortable with English. He married in 2014, and he and his wife Kiran currently live in Kuala Lumpur, Malaysia. He offers free Kriya Hatha Yoga classes every week there and leads Kriya Yoga Satsangs where group sadhana is practiced followed by discussions on spiritual matters. □

Sincerity *continued*

classical virtue of generosity or benevolence, promoted by the Enlightenment thinkers, and the founders of the American and French democracies. It is also at variance with the social restraint, or yama, prescribed by Patanjali: greedlessness as a means to remove the impurities of the mind and to develop discriminative discernment. (Yoga-sutra II.30, II.39)

The word culture comes from the latin word culte, meaning to worship. In a materialistic culture, people worship material things, and the shopping mall has become its temple. While most academics prefer to regard economics as being morally neutral or value neutral, it is obvious that making material possessions and consumption a first priority implies anything but neutrality. The decline of indigenous cultures and the natural environment around the world are the result of this myopic valueless view of economics. Today, we are in the midst of great cultural tension or war between the modern materialistic culture and alternative cultures. As students of Yoga living in a modern materialistic culture, Yogic wisdom prescribes that you cultivate the opposite of greed, that is, generosity, as well as the other yamas, or social restraints: ahimsa (non-harming), satya (truthful-

ness), brahmacharya (chastity), non-stealing (asteya) and aparigraha (greedlessness). To the extent that you ignore these fundamental principles of Classical Yoga, the materialistic culture has already won the cultural war. Modern postural yoga as it is promoted in the West is almost entirely an adaptation to the needs of materialistic culture to lose weight, look good, manage stress, compete as an individual, and consume products. This is significant distortion of the teachings of Yoga, and an example of the immense influence of modern material culture. Contrast it with Yoga's teaching: Simple living and high thinking. For a greater understanding of the battle for your soul in this cultural war, read the Bhagavad Gita.

Yogic wisdom, as expressed in the Tirumandiram, the poems of the Siddhas, the sayings of Jesus ("Be ye perfect even as your Father in Heaven is perfect"), and the Gita remind us that human nature can and must be transformed, to fulfill its Divine potential, siddhi, or perfection. They also remind us that sincerity, actually doing what you say you are going to do, is the method of exercising your willpower over the limiting behavior of human nature. □



News and Notes

Pilgrimage to the new Badrinath Ashram with M. G. Satchidananda and Durga Ahlund: September 22 to October 10, 2016. Join us for an 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/India-Pilgrimage-Badrinath-2016.pdf or with Acharyas Amman, Nityananda and Brahmananda: September 1-17, 2016

Second level initiations will be given by M.G. Satchidananda in Quebec, and June 17-19, and 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, and in Brazil, November 13 to 22, 2016. 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! 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: <http://www.babajiskriyayoga.net/english/kriya->

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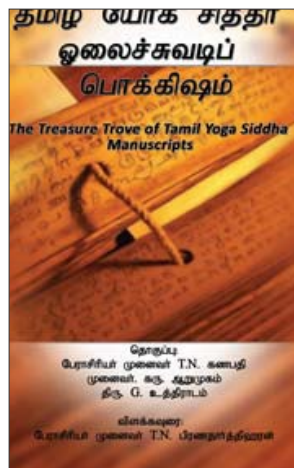


Ashram under construction at Badrinath.



The treasure trove of Tamil Yoga Siddha manuscripts

We are happy to announce the release of the final publication from the Yoga Siddha Research Project, sponsored by Babaji's Kriya Yoga Order of Acharyas, Canada, which began in the year 2000 with the support of the late Dr. Georg Feuerstein, and which was conducted a team of eminent scholars led by Dr. T.N. Ganapathy. The release of the Tamil language publication, The Treasure Trove of Tamil Yoga Siddha Manuscripts, was celebrated on February 6, 2016 at a special "book release function" in Chennai, India, with the participation of many scholars, and lovers of the poetry of the Tamil Yoga Siddhas, including Dr. T.N. Pranatharthiharan, who authored this guide book, Ph.D, Prof. Dr. Bhaskaran, the Vice Chancellor



of Tamil University, Acharya Kriyanandamayi, from Sri Lanka, representing the sponsor, Babajis Kriya Yoga Order of Acharyas, Dr. K.R. Arumugam, who conducted the search for the manuscripts, and by Prof. Aranga Ramalingam, Head of the Department of Tamil Studies, Univ. of Madras (retired).

The Treasure Trove of Tamil Yoga Siddha Manuscripts is a guide to a large collection of verses composed by Tamil Yoga Siddhas during the medieval Sangam period. These verses, found only on palm leaf manuscripts, were collected, scanned, transcribed into modern Tamil and edited by an eminent team of scholars and manuscriptologists during the past 15 years. The guide is a valuable resource, not only for lovers of Siddha poetry, but also for scholars, translators and researchers in the fields of Yoga and Tantra.

All 13,276 verses on 1,677 pages are included in a compact disc inserted in the rear cover.

For further information go to:

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



News and Notes *continued*

[yoga-contribution.htm](#)

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