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Kriya Yoga Journal

Editorial

I don't have time to practice Yoga or to meditate

By M. G. Satchidananda

"I don't have time to practice Yoga. I don't have time to meditate." If you have heard yourself making this lament, now is the time to ask yourself "Why?" Everyone has twenty-four hours a day. So, what you are really saying is "Practicing Yoga and meditation is not my priority." This begs the most important question in your life: "What determines my priorities?" To answer this question, you will need to reflect upon the following relationship between your priorities, values, culture and Yoga.

We live in a materialistic culture, which values the possession of material things above all else. The word "culture" comes from the Latin word "culte," which means "to worship," that which one values more than anything else. So in a materialistic culture material things have become the most important objects of worship.

To understand how your understanding and practice of Yoga is influenced by your values, consider first some examples of "values":

1. Traditional Yogic values: the *niyamas* or restraints of Patanjali's *astanga yoga*: non-harming, truthfulness, chastity, non-stealing, greedlessness; asceticism, spiritual, liberation, enlightenment, surrender, purity, contentment.

2. Traditional Christian virtues: faith, hope, love, charity; salvation, forgiveness.

3. Contemporary values of individualism, independence, "looking good," competition, family values, scientific, personal freedom, patriotic, ecological, environmental conservation, voluntary simplicity, feminism, vegetarianism, Christianity, being creative;

4. Values promoted from the 18th century by Enlightenment philosophers: virtue, honour, honesty, patience, forbearance, justice, temperance, humility, moderation, frugality.

Then consider how contemporary Western values have affected how Yoga is presented today, in contrast to how it was presented by the earliest Indian teachers who brought Yoga to the West, including Vivekananda and Yogananda? They presented Yoga primarily as a philosophical approach, "Self-realization." Subsequently, during the 1960's and

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In pursuit of Tamil Kriya Yoga Siddhantham

By M. G. Satchidananda

I arrived in the seaside ashram of Kriya Babaji Sangam in San Thome, Madras, India in early June of 1972. It was hot and humid. I was tired from the long flight. I felt both awe and apprehension about the new surroundings and my new assignment from my teacher Yogi S.A. A. Ramaiah. Entering the ashram's front gate I immediately went to the granite murthi of Babaji at the opposite end of the courtyard, and offers my prayers of gratitude and aspiration for Babaji's blessings. My host, Swaminathan, introduced me to the resident caretaker, Palaniandi, and his family. I unpacked and later that evening Swaminathan and I rode bicycles through the narrow streets of ancient Mylapore to a local restaurant where our tiffin carriers were filled with rice, curry, fried vegetables, appalam and rasam pepper water. We brought them back and I had my first meal sitting on the verandah of the ashram, using banana leaves for plates eating with my fingers.

My ego had run a gauntlet of challenges during the past two and half years since I had become a disciple of this enigmatic Indian man. I had met him in Washington,

D.C., when at I was anticipating entry into the diplomatic corp of the U.S. Foreign Service, having passed its written and oral examinations, and graduation from Georgetown University's School of Foreign Service. My first year with him, turned my life upside down. Instead of beginning a career as a diplomat I trained with him in his ashrams and centers in New York City, Washington, D.C. and Los Angeles. Subsequently, he sent me to Chicago to open a new Kriya Yoga center, and to work and save \$5,000, the funds required to finance my assignments in India. I worked in Chicago for six months loading by hand 40 ton tractor trailers with merchandise, before getting a civil service job with Department of Welfare as a caseworker on skid row during the day; all the while driving a taxi at night and on weekends in order to save the required funds.

Yogi Ramaiah had inspired me to pursue the teachings of Babaji and his gurus, the Tamil Yoga Siddhas from the

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early 1970's Yoga was presented in the West as "counter-culture" and presented as a psychological approach of self-discovery, by the many Indian and Tibetan gurus who brought Yoga to the West.

Today, Yoga has been adapted not only to materialistic culture, but within this culture, to the particular values of individuals. For example, those who value health and fitness see the practice of Yoga as a means of restoring, maintaining or developing their health. Those who value "looking good," see Yoga as a means of losing weight, or maintaining youthfulness and sex appeal. Others value it as a means of making a living, and so seek to become Yoga teachers, often prematurely, or more recently, as Yoga therapists. Those who may be suffering from stress value Yoga as a means of relaxation or stress management. Those who value peace of mind value the practice of Yoga as meditation. Those are seekers after metaphysical truth or wisdom value Yoga's practical wisdom teachings. Those who are seeking "liberation" from the cycle of birth and rebirth value Yoga as a vehicle towards it. Those who are seeking God, or enlightenment value the practices and teachings as a means of bringing them towards those goals.

How Yoga is presented by each teacher and practiced by each student depends upon the degree to which they hold various values, including those cited above, and this varies significantly among teachers and students.

One sees what one desires. "Pickpockets see only pockets." Desires determine values. Desires are also habit driven. The foods you eat, the distractions you seek, your fears and aversions, are all habit driven. And desire is what the Ego feels: "I want, I need, I will", says the ego. Aspiration is what the soul feels. The soul seeks to free

itself from the ego's never-ending, habit driven desires through transcendence of the ego's perspective. It does so by cultivating awareness, discernment, the Witness, "letting go" of the false identifications of "I am my body, I am my emotions, I am my thoughts." Yoga is an integral inner practice that aspires for truth, simplicity, kindness and compassion.

Even when Yoga practice is similar outwardly, what we value within it differs. Consequently, its effects and benefits will differ. Values influence your choices, behaviors and action. Values and come to life through purpose and intention, expressed as priorities, manifested by making conscious choices. These, in turn, give you direction, focus and meaning. To realize your purpose, begin by reflecting upon "Who am I?" and "Who am I not?" Then "What do I value most?" Finally, "What are my priorities?" For example, if you make your spiritual development and health your most important value, and consequently your practice of Yoga and meditation becomes your priority, make it your first activity each day. Then everything else in your life will become your Yoga. You will consciously meet all of life's challenges in a way that optimally serves your highest aspirations!

Holistic practices such as Yoga, when done regularly, promise an integrity, balance and harmony of your body, mind and spirit. This, in turn allows you to deep dive within, to explore and experience yourself, and to become aware and free to choose your purpose, your values and your culture. By bringing your values into alignment with your practice of Yoga you will begin to transcend the perspective of the ego and all of its suffering, and maintain the perspective of your soul, the Witness, which is Yoga. □



very first lecture I heard him give at his Kriya Yoga center at 1818 Riggs Place in Washington, D.C. in 1970. Collectively, he referred to them as "Tamil Kriya Yoga Siddhantam," In all of the many lectures he would begin with a prayer of homage to the "18 Siddhas," or masters of Yoga, whose writings on palm leaf manuscripts he had been searching for, collecting and preserving since 1960. Then he would select and chant one of the Siddha's verses, and deliver an inspired, two-hour lecture based upon it. He used to quote the Thirumandiram:

*"If the body perishes, Prana departs
Nor will the Light of Truth be reached;
I learned the way of preserving my body
And so doing, my Prana too.
Time was when I despised the body;
But then I saw the God within
And the body, I realised, is the Lord's temple
And so I began preserving it.
With care infinite"*

– Thirumandiram, verses 724 and 725, B. Natarajan translation.

"Let the entire world attain the bliss I have attained."
– Verse 85

Anbe Sivam, (Love is God)

*"The purpose of medicine is to heal diseases of the body;
The purpose of medicine is to heal diseases of the mind;
The purpose of medicine is to prevent diseases;
The purpose of medicine is to make the body immortal."*

and Babaji: *"Seek Babaji to become Babaji."*

Babaji had given him the assignment to collect and publish all of their writings. To do so, he had driven all over south India visiting private collectors, manuscript libraries, and Siddha physicians. He had collected more than 1,000 of these palm leaf manuscripts in his ashram in Kanadukathan. He had published one small collection of them in 1968, and continued to record all of these lectures for posterity. Very few of them had been translated into English and published. When I or anyone else lamented this fact to him and asked for his advice on what to read instead, he would always say: "If you cannot read the Tamil language verses of the Siddha, read Sri Aurobindo's books Letters on Yoga. So I had purchased these volumes shortly after my initiation by Yogi Ramaiah and began studying them. I also brought them with me to India. I was determined also to learn Tamil well enough to read the verses.

Swaminathan, (David Mann) a friend and fellow disciple of Yogi Ramaiah, had been sent to India a year before. We had been initiated together by Yogi Ramaiah in June 1970, in New York City. Following the Kumba Mehla in Allahabad in 1971, Yogi Ramaiah asked him to remain at his newly established ashram, in the ancestral village of Kanadukathan, Chettinad, a nearly nine hour drive south

of Madras. Things were not easy for him. Soon after arriving, while meditating in the Meenakshi temple in nearby Madurai, his bag was stolen along with all of his money and passport. He developed jaundice during his stay and spent most of six months bedridden in Kanadukathan. I had come to India to relieve him of his duties and to fulfill a new assignment: to purchase land in Porto Novo, (Parangipettai), the birthplace of Yogi Ramaiah's guru, Satguru Babaji Nagaraj, from the Central government of India.

After my first three days in Madras, in which I became familiar with my administrative duties, and gave free Kriya Hatha Yoga classes to children from the neighborhood of San Thome, Swaminathan and I travelled south to visit the Sri Aurobindo Ashram, the Siddha shrines at Thanjavur, Madurai, and Chidambaram, Babaji's birthplace in nearby Porto Novo, and our Kanadukathan ashram. A week later, Swaminathan returned to the USA.

I was grateful that Yogi Ramaiah had required me to live a very simple life, without material conveniences during the two years prior to my going to India. It would have been too difficult adapting to the primitive conditions and simple and unclean diet in the Kanadukathan ashram, while performing intensive practice of yoga eight hours a day. What I recall now is the peace and quiet, which more than compensated for the heat, and almost total absence of electricity, plumbing and communication with the outside world. I learned Tamil with the help of a devout local Brahmin and retired school-teacher, well enough to write letters to Yogi Ramaiah. Once a week I traveled 17 kilometers by bus to the nearby city of Karaikudi to purchase rice, vegetables, dal, fruit and sesame oil. Lakshaman, Yogi Ramaiah's adopted son accompanied me, and helped me to carry the large cloth bags full of these foodstuffs. Lakshaman's wife, Karuppai visited the ashram three times a day to prepare meals over an open fire using dried cow paddies mixed with straw for fuel and clay pots for cookware: idli, and sambar in the morning, curry, fried vegetables and rice for lunch, and dosai and chutney in the evening. I bathed by drawing a bucket of water from a well and pouring it over myself, exfoliating the skin with ground mung beans. Every month I took the train to Porto Novo, and then a dandi, a horse drawn cart to the spot where Babaji was born, and where I camped for the night, before continuing onto to Madras, where I paid bills, taught classes, and bicycled everywhere. All of this added just the right spice to my growing love of India and absorption of the Tamil Siddha culture.

My initial year in India came to a climax when Yogi Ramaiah asked me to travel to New Delhi to obtain permission to purchase, the small triangular plot of land in Porto Novo, where Babaji was born. I travelled to New Delhi with Edmund Ayyappa, recently sent by Yogi Ramaiah to relieve me, to meet Dr. Karan Singh, the Minister of Tourism and Civil Aviation. Dr. Singh had

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befriended Yogi Ramaiah at the 1971 Kumba Mehla in Allahabad. He used his influence to persuade the Minister responsible for Customs, to sell the land to our Kriya Babaji Sangah. Over the next three years, Yogi Ramaiah supervised the construction of a granite shrine to Babaji on this plot, with the help of Ganapathy Stapathi, a famed temple builder from Mahabalipuram. Twenty years later, Dr. Singh, the Prince of Kashmir, and descendant of Ram, literary scholar and Trustee of the Sri Aurobindo Society, became India's ambassador to the USA.

The publication of Bogar Kanda Yogam

Eight years later, in 1980, Yogi Ramaiah asked me to return to India, with a new assignment: to supervise the printing in Chidambaram of the first of volume of *Bogar Kanda Yogam*, a Tamil language publication containing some of the important poems that Yogi Ramaiah had collected twenty years earlier during his travels throughout Tamil Nadu. In the intervening years, the ashrams in Kanadukathan and San Thome Madras had undergone major transformations. The Kanadukathan ashram building, which was purchased around 1965 by Yogi Ramaiah with his share of his family's estate, had been built in the typical style of the Chettiars, the merchant clan who had built this village during the previous 150 years. It had a large courtyard surrounded by verandas on all four sides, with pillars supporting tiled roofs. Behind the verandas were small rooms. The kitchen was at the rear. The entrance of the 5,000 square foot building was a large granite veranda and massive teak wood doors. When I returned to it in 1980, I found that a granite shrine had been constructed at the rear of the central courtyard, with a murthi dedicated to Avvai, the great lady Siddha and poet laureate of Tamil Nadu. Inside the shrine, the thousand palm leaf manuscripts written by the Yoga Siddhas had been safely preserved and stored. Adjoining shrines had also been built in the ashram courtyard to Babaji, Mataji and Amman. On a six foot by three foot raised granite slab, under a veranda, Babaji's murthi was placed. It was unique in that his head was cocked slightly backward and to the side as if to depict an expression of ecstasy. A local priest visited it every morning and offered a garland of jasmine flowers, incense, chanted slokas and prayers.

My new assignment required me to spend many days in Porto Novo and nearby Chidambaram. In Porto Novo, a Tamil scholar and the principle of the local school, had been hired by Yogi Ramaiah to transcribe and record the poems written on the palm leaf manuscripts by the Siddhar Boganathar, and collected by Yogi Ramaiah. The palm leaf is extremely durable. The text is inscribed with a steel tip. Charcoal powder is then rubbed into the etchings of the leaf making it easy to read. These manuscripts typically had a life span of about three to four hundred years, and were subsequently recopied. This manuscript was the first to be printed using current printing technology. In Chidambaram, on South Car Street, I spent many days overseeing the setting by hand of the individual lead

type characters of the manuscript's text into wooden frames, which were subsequently placed upon an old German Heidelberg printing press. It was "modern" because it was powered by electricity! Since 1952, all of the publications of Kriya Babaji Sangah had until then been printed on a small hand operated press, one page at a time.

By 1990, all of the palm leaf poems of Boganathar collected by Yogi Ramaiah were transcribed and printed in Chidambaram in this way, in four massive volumes entitled *Bogar Kanda Yogam*, published by Kriya Babaji Sangam in the Tamil language only, with the exception of English language introductory chapters.

The Yoga Siddha Research Project

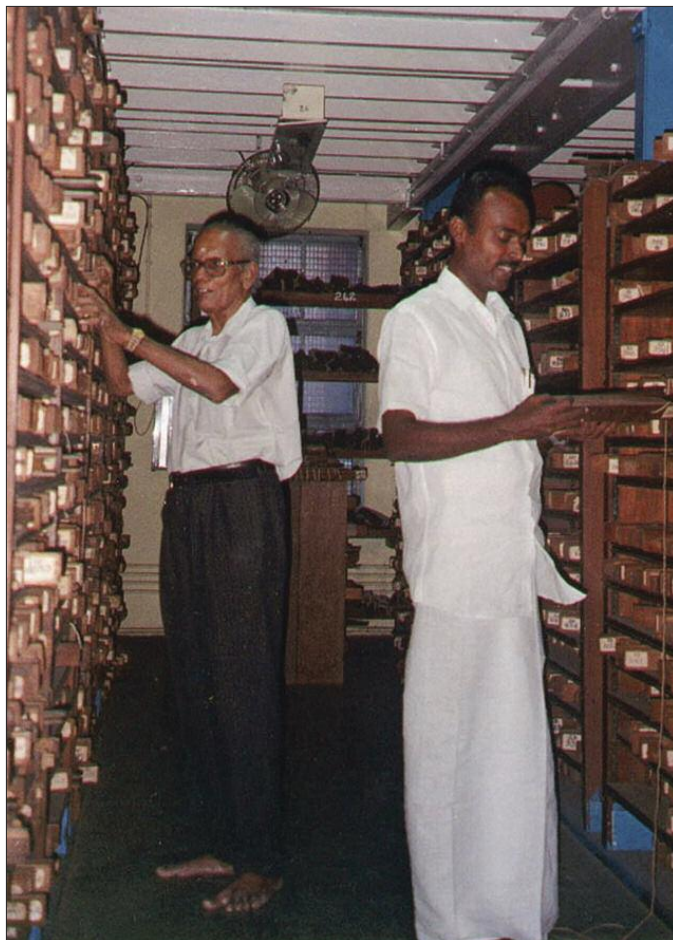
Beginning in the year 2000, with the support of my colleague, Dr. Georg Feuerstein, I designed four studies to collect, preserve, transcribe, and translate the writing on Yoga of the 18 Siddhas. In that year itself, I hired a noted scholar, Dr. T.N. Ganapathy, his assistant, Dr. KR Arumugam, and subsequently five other Tamil scholars to implement the studies of the "Yoga Siddha Research Project." The first publication, in 2003, resulting from this project was *The Yoga of Boganathar*, which included Dr. Ganapathy's English translation of selected poems in *Bogar Kanda Yogam*. In subsequent years the project produced the following English language publications: *The Yoga of Boganathar volume 2*, *The Yoga of the Eighteen Siddhas: an Anthology*, *The Yoga of Siddha Avvai*, and *the Yoga of Siddha Tirumular*. One more publication, *A Treasure trove of Siddha Poems*, will be published in 2015. It will contain a DVD containing more than 700 poems by the 18 Siddhas, and a descriptive guide to each of them. Details on the contributors to these works of the Yoga Siddha Research Project and these studies can be found here: www.babajiskriyayoga.net/english/siddha-research-center.htm

In 1982, when the company I worked for was taken over by another bigger company, and its managers, including myself, were sent to an out placement seminar in Montreal, I had been asked "What are your future career aspirations?" I replied: "To publish the writings of the 18 Siddhas." Until that moment, it had only been a glimmer in my eye. I am grateful to Babaji and the Siddhas for providing to me the means to do so since then, beginning with my first book in 1991, *Babaji and the 18 Siddha Kriya Yoga Tradition*, and the second one, in 1993, *Thirumandiram: A Classic of Yoga and Tantra*. This week, in preparing for the fourth printing of the latter, the *Thirumandiram*, I also recall with gratitude the many students and donors who have helped me to succeed in my "pursuit of Tamil Kriya Yoga Siddhantham." What began with a few verses of the Siddha poems sung by Yogi Ramaiah in Tamil in 1970, remains a daily source of inspiration and guidance during my study and meditation of the above mentioned literary treasures. May the fragrance of Tamil Kriya Yoga Siddhantham spread throughout the world! □





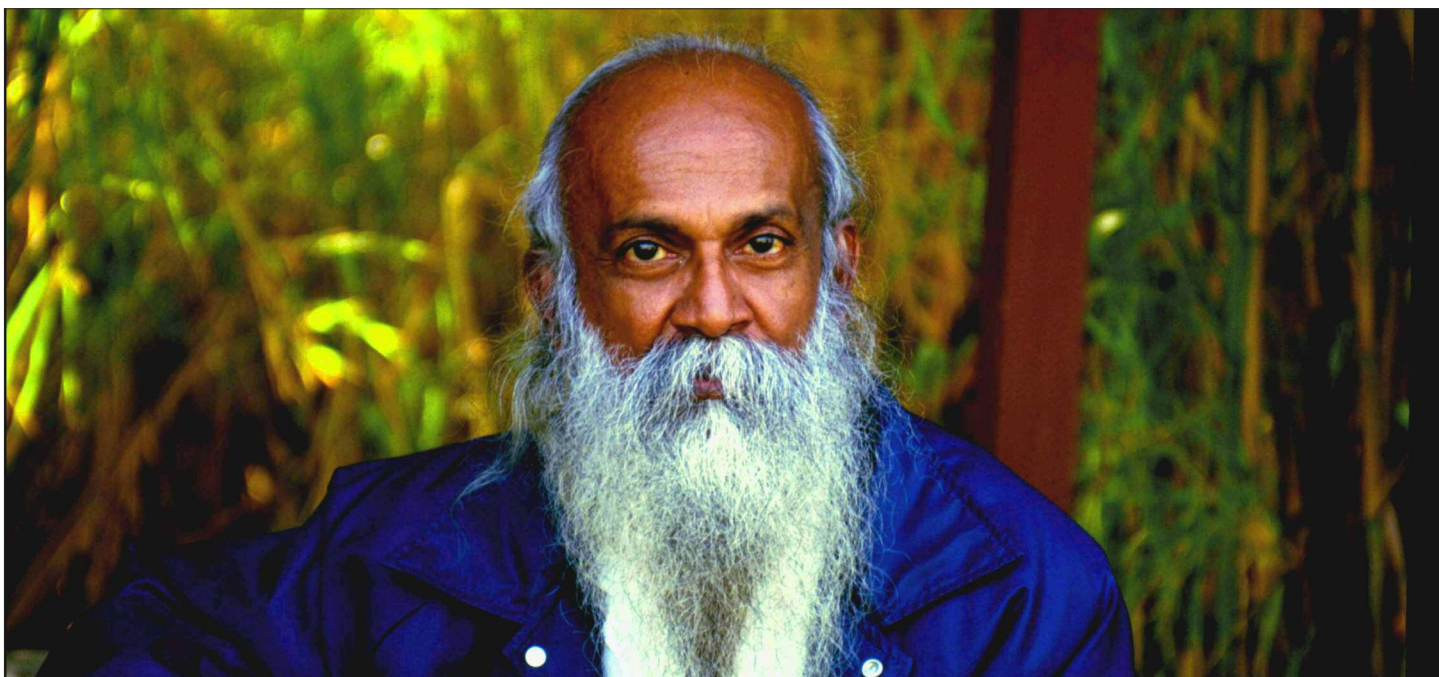
Sri Aurobindo and the Mother.



Dr. T.N. Ganapathy and Dr. KR Arumugam in the Oriental Manuscript Library, 2001.



Marshall Govindan and Dr. Georg Feuerstein, 2001.



Yogi S.A.A. Ramaiah



A change in perspective brings Self-Realization

By M. G. Satchidananda

Yoga is one of the six major darsanas or perspectives within the Hindu tradition. It is erroneous to define these as “philosophical schools” as some do, because they do not seek to merely understand or to create an intellectual model of reality or truth through reasoning. Yoga teaches that only through samadhi, cognitive absorption, wherein one becomes and remains “aware of what is aware,” can one know reality or truth, by identity. The practices of Yoga are designed to create the conditions by which such “Self-realization” and “God-realization” are accessible.

The point of departure is the ordinary state of waking physical consciousness, dominated by egoism, which may be defined as the habit of identifying with what one is not: the body, the emotions and the movements of the mind. This is why Patanjali, whose Yoga-sutras begins with yoga-citta-vritti-nirodha, “Yoga is the cessation of (identifying with) the fluctuations arising within consciousness” (verse I.2) and in the following verses defines such false identities as perceptions through the five senses, imagination, thoughts, memories and sleep. Egoism is consequently why he then prescribes his main method: “By constant practice and detachment one ceases to identify with these fluctuations arising within consciousness,” verse I.12.

Yoga begins with the dualistic darsana or perspective of Samkhya, which affirms two poles of reality: the subject, consciousness, the Self, Purusha, and the object, Prakriti or Nature, which is every thing. The Self is not an object, it is not a thing. It has no form, and it is not limited by time or space. Within each one of us, it can be realized however, as that which is the Witness to everything else, including thoughts, emotions, sensations, all experiences, even the most subtle. Unlike every thing, however, it endures. Every thing is transitory, impermanent, subject to change.

Yoga is a progressive path leading to Self-realization and God Realization. It prescribes various methods to develop the conditions and qualities including concentration, equanimity, virtuous conduct, good health, and energy, which will be necessary to bring about a change from the ordinary egoistic perspective to the perspective of the Self, the soul, the Divine within. According to the Siddhar Boganathar, this “change in perspective” occurs in ten stages:

“All that is seen by the eyes is false; without discrimination (all) are lost);

Dwelling with love, for those who have experienced and attained the feet of the guru,

there is no weariness;

The excellent dance will be witnessed;

The insight into the virtuous ten manifestations of Siva will be felt;

The termination of the worn out sastras, the space, will be experienced;

It is the pure universal soul of wisdom.”

– Upadeca Jnananm, verse 90, page 210-11, The Yoga of Boganathar, volume 2.

In this verse, “the guru” is Siva. One who attains his “feet” abides in the perspective of the witness, seeing His multitudinous dance of creation, preservation, dissolution, obscuration and grace through “everything.” The “ten manifestations” are the ten steps, the daka-kariyam, of the on the path to truth, wisdom and the vast luminous “space” beyond the reach of the intellect and the sastras. There are three stages in perceiving things. In the first stage, known as rupa, one perceives the thing without any questioning, doubts or discrimination. Then, in the second stage, known as darsana, one begins to question it, seeking to understand its significance, its nature. This brings one to the third stage, suddhi, in which through contemplation and detached awareness, one possesses viveka or discriminatory knowledge. When these three stages are applied to the three principles, tattvas, (the thirty-six evolutes/categories of Nature in Samkhya), atma, (the soul, the Self), and Siva (the Lord), we get eight steps. There is no Siva-suddhi; instead of that there are two steps: Siva-yoga and its resultant Siva-bhoga.

1. *Tattva-rupa*. By personal instruction or through the study of books one gains knowledge of the nature of the 36 evolutes from the most mundane to the most sublime: five maha-bhutas (the five elements of earth, water, fire, air and space), the five tanmatras (the subtle energy elements or patterns of seeing, hearing, smelling, tasting and touching), the five karmendriyas (conative senses: communication, vac, “vox” or “speech”; manipulation, hasta or “hand”; locomotion, pada or “foot”; digestion payu or “anus”; procreation upastha or “genitals”); the five jnanendriyas (the five sense organs); manas (the mind), ahankara (egoism), buddhi (the intellect), prakrit-maya (primal nature), purusa (consciousness, the Self), maya’s five agents: kalaa (limited activity, or power, a limited expression of kriya-shakti, which creates karma through the agency of merit and demerit), niyati (“necessity, destiny;” the opposite of the eternal freedom characterizing Parama-Shiva; the karmic law; law of causality), vidhya (“knowledge,” here limited or “impure”), kaala (“time;” the opposite of the trans-temporal nature of Parama-Shiva), maya itself (“the peculiar power by which the One Reality appears to become limited and measurable/quantifiable through the separation of subject and object), suddha-vidhya (or “pure knowledge,” “I am and this is”), isvara (“the lord, the realization “this I am”), sadakya (“the ever benevolent, “I am this”), bindu (the primordial point, or seed), nada (the primordial sound),

2. *Tattva-darsana*: occurs when one questions these, seeking understanding;

3. *Tattva-suddhi*: occurs after one’s doubts are cleared

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When Divinity descends

By Rajendra K. Gupta

The Vedas say if one can sit absolutely still for three and a half hours, he will reach the state of samadhi.

What is samadhi? The human body consists of three parts: Physical (annamaya), subtle (sukshama), and causal (karan). The subtle body is further divided into three sheaths: vital (pranamaya kosha), mental (manomaya kosha), and intellectual (vijyanmaya kosha). One must transcend the physical, emotional, mental and intellectual bodies to arrive at the samadhi state within the causal body. Samadhi state is achieved as the body goes into suspended animation. The breath does not flow in or out of the body and thoughts do not travel through the space of the mind. One may taste the intellect as light of divine gnosis (divine knowledge) or achieve ecstasy or bliss. The progression of insight (prajna) and bliss is not linear but can be experienced independent of each other.

Those who have gone through the advanced training of initiation into Babaji's Kriya Yoga often experience breathlessness during the samadhi kriyas, but find it is not easy to maintain a state of thoughtlessness. And when thoughts arise, the breath begins again.

What do we do to stop thoughts? Doing nothing with the thoughts that arise is the best method. Just let them come and go. Thoughts arise in the mind not from out-

side, but because they are present in the mind as potential in the raw material of memory, the subconscious, and on the conscious level. And unless the physical body is well prepared beforehand through the practice of hatha yoga, it will never settle down. If the body is restless, the mind will not be able to calm down.

A still mind is not necessarily an empty mind. Typically, as soon as we close our eyes, and begin to anchor our meditation on a mantra or point/object, the mind will choose to entertain itself with restless thoughts. There are five stages of meditation, where thoughts may arise.

1. The first stage is comprised of endless, random chatter. A person who has not learned to discipline his mind will get lost in these thoughts and lose any possibility of arriving at meditation. Each thought will simply encourage chains of thoughts. Through a process of free association, an image formed in the mind will lead to another image. To rectify this, as soon as you become aware of a thought, acknowledge it, cut the link and go back to your object of meditation.

2. The second stage is that the random thoughts arise but no longer produce chains of further thoughts. The

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Change in perspective *continued*

(hence suddhi or cleansing), and through contemplation on each of the tattvas one realizes that one is different from them and refrains from identifying oneself with them. One abides as the witness, pure consciousness.

4. *Atma-rupa*: knowing that the Self is different from the tattvas with the guidance of books or a teacher.

5. *Atma-darsana*: Inquiring into that knowledge.

6. *Atma-suddhi*: contemplation of the Self; realizing that though the Self is a knowing subject, it knows because the Lord's grace operates the Self in such a way to know. The Self surrenders to the grace of the Lord.

7. *Siva-rupa*: knowing the nature of Siva from books or by instruction from a teacher.

8. *Siva-darsana*: inquiring into this knowledge of Siva.

9. *Siva-yoga*: contemplating Siva.

10. *Siva-bhoga*: enjoying the Oneness with Siva.

(reference: The Yoga of Boganathar, volume 2, Appendix B)

In many of the dhyana or meditation kriyas taught during the first initiation in Babaji's Kriya Yoga, one learns to first observe, and then to "contemplate" the tattvas with "detachment." For example, to become familiar with the "tanmatras" or elements of the senses, and the "jnanendriyas," sense organs, one learns to meditate on, to imagine the "taste" of a particular food, to imagine the "smell" of a particular flower, to imagine how something like warm water feels on one's skin. One imagines and observes rags, "passions," emotions, or "desires" moving in the vital body. In so doing one cultivates the "per-

spective" of the detached witness. In other meditations, one contemplates "kaala," time, various types of "vidhya," subjects of knowledge, with intellectual descriptions. In advanced initiations one learns how to go beyond the egoistic perspective, into samadhi or cognitive absorption, wherein one transcends the subject-object duality. The ground of existential being, most sublime of all the tattvas of "I am this" (sadhya, the ultimate subject) and "This I am," (isvara, the Lord), and bindu (the microcosmic seed) and nada (the macrocosmic sound, Aum) become accessible by identity.

The experience of Siva consciousness is beyond the reach of any description in sacred books (sastras), which can only point one in the direction to proceed, not give the experience itself. One must develop viveka, or discrimination, in order to let go of the false identification with the objects of experience. Only then can one contemplate and abide in the state of Self-realization.

The Siddha's teaching Jiva is becoming Siva affirms both the reality of the egoistic perspective, the human condition with all of its attendant suffering, and its dissolution once one reaches the end of the path, the ultimate perspective, expressed in the Maha mantra: Aum Namah Sivaya: which means "Shiva, the Supreme Lord, That which I am," or alternatively, "The result of sacrifice is bliss." When one "sacrifices" or "lets go" of the false identities, one realizes oneself as Sat Chit Ananda: Absolute Being Absolute Consciousness and Absolute Bliss.



seeds may sprout but do not become plants. Something that lay suppressed or dormant may come to the surface, but it evaporates, exhausting its energy very quickly. Repeated meditation will dissipate its force so that it is no longer lodged in your subconscious. This is one of the ways the momentum of samskaras (habits and negative tendencies) can be exhausted. During this stage the duration of your meditation will increase.

The first and the second stages will not have a clear demarcation line between them. As you develop the expertise in observing random thoughts in meditation, you will become aware of weaknesses within your own character and hopefully will aspire to purify them. Meditation can stimulate a release of selfishness as it increases a sense of connectedness to the whole. So you may begin to observe your actions, improve relationships with others and practice the yogic yamas and niyamas much more intensively.

3. The third stage of thoughts intervening in meditation are not of the restless and random variety, but are very specific, dealing with practical problems with which your conscious or subconscious mind is occupied. This is not an undesirable state; it is a certain level of meditation.

At this stage, the conflicts in life appear in the mind, as do the conflicts between life and meditation. You must learn to take the peace and tranquility of your meditative experiences into your life and relationships. Instead of rising in meditation and leaving life behind, you must raise life to the meditative level so that the gap between the two is reduced.

When the mind is elevated and the inner personality is transformed, the attitudes toward your life also change. Such change brings harmony to all actions and interactions. When the inner conditions are transformed, conflicts are fewer. Our once external world of unmovable obstacles and frustrating people becomes moments of adjustment and compromise. The goal of a meditator should be to transcend his/her inner personality not to move mountains or change others.

During this stage you begin to have visions. Visions are varied. One may be awash in colors of gold and purple that spiral or dropped deep into an ocean of golden light. Ecstasy is possible. The colors suggest a stage within the mental body. One may hear sounds, tones as of different musical instruments, hear the Aum; envision angels or deities, be overwhelmed by fragrance. As enjoyable as these experiences are, the advice is always to go beyond them, if you seek union with your higher self. Swami Yogananda, Self-Realization Fellowship lessons states that when you reach this stage of meditation you only, almost, halfway to samadhi.

4. In the fourth stage personal concerns may still arise at times, but one receives guidance, resolution. Creativity is enhanced, works will be completed, a forgotten memory or verse or a vision will be recalled to guide you appropriately, often in astonishing ways. Your meditations are experienced as grace. Life becomes more successful on all levels.

During this stage, body heat will increase as the mula bandha (root lock) begins to close. You will feel a kind of trembling at the rectum and then the bandha locks permanently. Your tongue automatically curls back and up toward the palate, creating the khecheri seal and your eyes turn upward. You experience a force pulling the spine straight. Your concentration is locked in at the brow, ajna chakra. There is an upward pulling and a corresponding downward relaxation, which happens over and over. You may feel as if you are hyperventilating. Your body may become numb and your toes may curl upward. As concentration deepens, your navel and chin lock inward and the life force is pulled further and further upward.

5. In the fifth stage, no thoughts arise uninvited. The Superconscious meditation is a journey of the self, through the self, and to the self. It is a process of piercing the sheaths, removing the veils of ignorance one after another and ascending the ladder of primal force—pure consciousness.

The first step to superconscious meditation is savikalpa samadhi. In this state one becomes breathless, without thought, the body in suspended animation. Here the seer, act of seeing, and seen merge into one. One may achieve savikalpa samadhi for only fleeting periods of time. Once samadhi is experienced for prolonged periods, one attains complete savikalpa samadhi. In the beginning, you must pass slowly through all the stages of meditation to reach samadhi. But, gradually, you may experience savikalpa samadhi state rather easily, within seconds of starting meditation.

In the beginning savikalpa samadhi is broken as soon as you come out of meditation. If you reach a stage where you become one with your higher Self, you achieve nirvikalpa samadhi. As you move from savikalpa towards nirvikalpa, you may envision a golden eye filled with purple, and within the center, a white, shining star. To pierce the star is to reach nirvikalpa samadhi. The eye is called Brahma chakshu. Throughout savikalpa samadhi, concentration is at ajna chakra, however during the nirvikalpa stage, concentration is at sahasrara chakra.

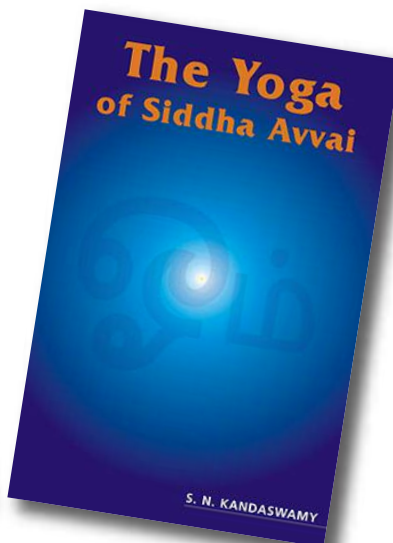
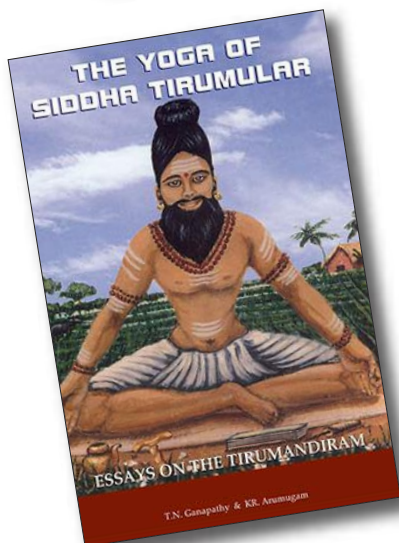
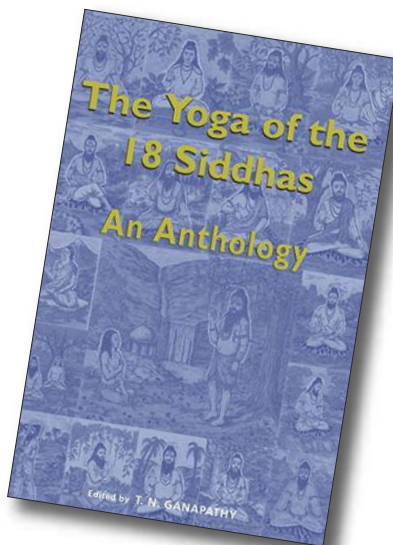
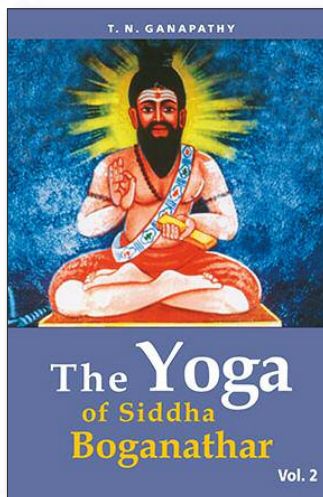
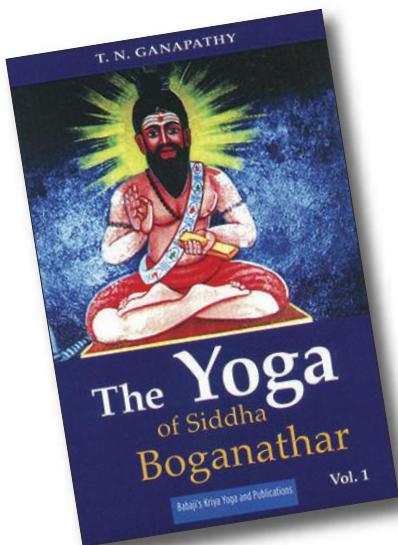
Savikalpa samadhi can strengthen and transform the physical body in preparation for the descent of divine energy. This process may be achieved in one lifetime or take us many lifetimes. In Savitri and Letters on Yoga, Sri Aurobindo tells us we can recapture the thread of former lives. It is possible that previous progress the soul made in past life could result in gifts and spontaneous awakening of higher faculties in the present. We may need only to repeat some lessons for ten to twenty years.

Editor's note: the author is a founding trustee of Babaji's Kriya Yoga Trust, Bangalore, India, and the Hindi translator of its publications. He was personally trained by Madame Montessori in India as an educator, and he operated a school to train teachers of the Montessori method for more than 50 years. He lives in Tucson, Arizona with his wife Urmilla and son. His brother, Jitender Nath Gupta, has served as the editor for our Hindi publications, and passed away on February 19, 2015



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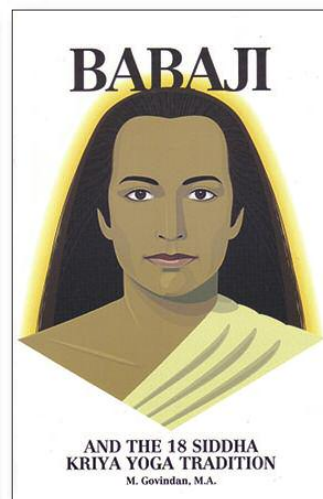
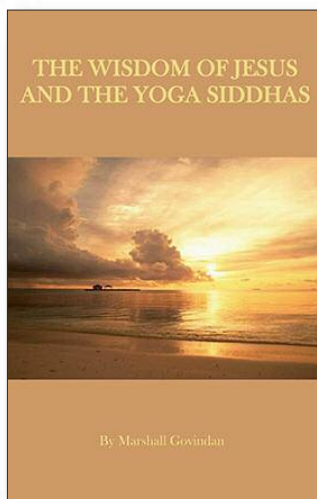
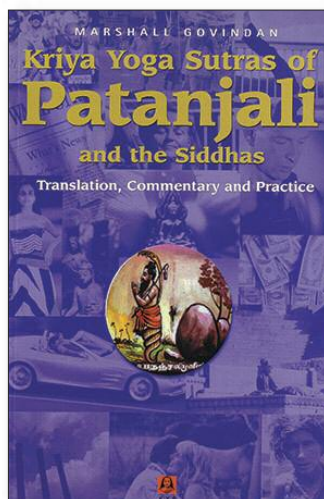
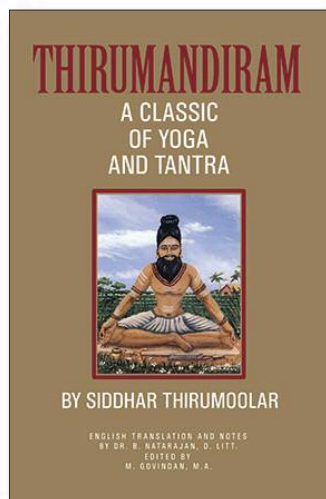
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News and Notes

Second level initiations will be given by M.G. Satchidananda in Quebec, June 19-21, and October 23-25, 2015.

Third level initiations will be offered with M. Govindan Satchidananda in Japan, March 20-25, and in Quebec July 10-19, 2015. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Teacher Training in Kriya Hatha Yoga: June 26 to July 7, 2015 in French at the Quebec ashram, and in Spain, July 3 to 12, at San Martin de Valdegiesias in Spanish.

A new Acharya: Krishnaveni Kulanthaivel, of Sri Lanka, was given the name Kriyanandamayi and was inducted into Babaji's Kriya Yoga



Acharya Krishnaveni

Order of Acharyas in a ceremony conducted by Acharya Satyananda on February 1, 2015 near Bangalore, India, at the end of the 2nd initiations' Mantra yagna, in the presence of 50 initiates. She is now fully trained and authorized to give the Kriya Yoga initiation seminars in Sri Lanka, India and Malaysia in English or Tamil. During the past five years she has managed the Orders two ashrams in Sri Lanka, and organized annual initiation seminars and pilgrimage tours to Katirgama and other holy places. She has also conducted

regular Hatha Yoga classes in several locations, corporate and students stress management programs, acupuncture treatments, and performed sacred ceremonies at our ashrams. After being introduced into spirituality by her parents at a very young age, she soon explored various spiritual lineages and has practiced Hatha Yoga since 2001, and taught it regularly since 2002. Since her initiation into Babaji's Kriya Yoga in 2006, she dedicated her life fully to intense Sadhana of Babaji's Kriya Yoga and to serving the local Sangha and her parental family.

M. Govindan Satchidananda has been given the honorary "Patanjali Award" for 2014 for his outstand-



Swami Maitreyananda and Satchidananda

ing service to Yoga by the President of Yoga Alliance International, (also known as the International Yoga Federation), Swami Maitreyananda. Yoga Alliance International is the oldest international Yoga association and registry of Yoga teachers. Satchidananda has been added to a long list of recipients who have received this award every year since 1986. See the list of previous recipients of this award here: www.yogaallianceinternational.net/patanjali.html

Satchidananda has been a member of its World Council since 2008. Swami Maitreyananda wrote on his website after they met in November 2012, in Quebec: "Marshall Govindan Satchidananda is not only the most famous Yoga Master of Kriya Yoga in

the world, he also has done an amazing job for Kriya Yoga, I can only compare with Paramahansa Yogananda. Govindan Satchidananda is the spirit of Babaji."

Acharya Satyananda has recently completed 1st initiation seminars in Mumbai, Coimbatore, Chennai, Bangalore and a 2nd initiation in Bangalore. A total of more than 200 persons attended these.

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 2015 program of sponsored activities. Make your contribution online and see details of our Annual report and plans here: www.babajiskriyayoga.net/english/kriya-yoga-contribution.htm

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