

B a b a j i ' s

Kriya Yoga Journal

Babaji Samyama Kriya requires Opening and Receptivity

By M. G. Satchidananda

"Whenever anyone utters the name of Babaji with reverence, that devotee attracts an instant spiritual blessings"

– Lahiri Mahasaya

"Babaji: 'Other persons tapped have not responded well. You and your "other half" are doing as much as you can to bring out the book in time.'"

– Voice of Babaji, p. 132

I am eternally grateful to Yogi Ramaiah for guiding me during 18 intense years of sadhana and karma yoga. When I reflect upon what I learned from him, what comes to the forefront is how to surrender completely my will to that of the Guru. "Complete surrender" was and is at the heart of everything I learned. It began with the commitment to the

Kriya Yoga Pledge, which he asked me to recite aloud solemnly and individually before an oil lamp at 3:30 am in early June 1970 in his ashram at 112 East 7th Street, in New York City, on the lower East side of Manhattan. This was done by in front of a room full of aspirants who like myself were seeking to be initiated by him into Babaji's Kriya Yoga. The recitation of "Om Tat Sat Om Kriya Babaji Nama Aum," ("I dedicate myself to Babaji...") at its end, sealed the eternal contract between my soul and His. The initiation seminar which followed reached its climax with the instructions and practice of "the technique to contact Babaji," (or "Babaji Samyama Kriya"). In all of the subsequent years, its practice has provided to me the means to communicate with Babaji, receiving his guidance and inspiration in the face of the many challenges of life and the process of "complete surrender" to the Guru.

Initiates of Babaji's Kriya Yoga sometimes experience difficulty practicing this important kriya, in clearly getting Babaji's response. This is because its successful practice requires opening and receptivity. These are psychic postures that allow one's consciousness to expand and receive intuitively the guidance

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of the Guru, one's highest source of wisdom. Our progress in our Yogic sadhana and how much Divine Grace descends into us depends upon the degree of our opening and receptivity. The difference in progress made by various aspirants can be largely attributed to the difference in the acquisition of these aptitudes, so we have to give attention to them. For even if the Guru is pouring his Grace down upon each of us, it will not remain with us if we remain closed, physically, vitally or mentally. And though we may experience at times Divine light, power, bliss, love and grace, because our ability to retain it is so limited, nothing is gained.

Because our purpose is not to renounce the world, but to fulfill our potential, to perfect our nature, we cannot do so without the guidance and force of That, which transcends our present limited nature and capacity. We must surrender our self to the Divine Action. But how?

"Openness" is a state of consciousness in which the divine light and power can work within without resistance from negative thinking or emotions, doubt, cynicism, arrogance, ambition, or dullness. It is the constant aspiration to remain in contact with the higher consciousness and its influence, and the faith that it and its force is always with you, within and without, guiding and molding you to become the True, the Good, the Beautiful, Wise, and Love Itself. It requires that you open inwards and upwards. Inwards, open to the inmost dimension, the psychic being or soul, beyond the movements of the physical, vital and mental. Upwards, open what is above the mind, to your highest spiritual Self. When you realize that your true self is not the superficial personality, much less the physical body or transitory emotions, the need for this inward opening become readily apparent.

Then, quiet all potential movements in the mind and vital so that the psychic being and the Self may communicate freely. This comes as you "let go" of the vasanas, or tendencies, and samskaras, or habits with help of the various practices of Yoga: meditation, mantras, pranayama, auto-suggestion, bhakti.

Finally, persistently invoke both the psychic being and the Self into the forefront of your consciousness so that they may bring about the progressive perfection of your nature.

How can you know whether your consciousness is opening?

Here are some signs that your consciousness is opening:

1. You feel the nearness of the Divine, in whatever aspect you hold dearest;
2. You experience within some action of the Divine in your life
3. You have some concrete touches of sublime calmness, equanimity, light, bliss, new understanding about something you had not previously, strength, or wideness of perception and love. Their intensity will indicate the degree of opening;
4. You feel that every experience, happy or painful ,

successful or unsuccessful has brought the necessary lessons for your growth;

5. You feel unburdened, a strong and joyous optimism;
6. You feel that a divine consciousness is enveloping you always and everywhere and under all circumstances.

What are the signs of the closing of your consciousness?

Here are some signs that our consciousness is closed to the guidance and grace of the Guru:

1. Desires, greed and emotions whirl incessantly in your vital body;
2. Your own ideas, opinions, sensual distractions, doubts and preferences continually cloud the mental body;
3. Your physical body is attached to inertia, fatigue, sloth, hunger.
4. You experience chronic moods of restlessness, arrogance, vanity, cynicism about any future progress, complaining, depression.
5. Insincerity (a gap between intention and what one actually does);
6. Above all, the tendency to allow the sense of "I", the ego, to be at the forefront of everything and to direct your thoughts, words and actions.

How can you arrive at a full opening of your consciousness?

These attitudes will help develop your ability to facilitate the process of opening.

1. A constant aspiration for the Divine, for Wisdom, Love, the Good, the True and the Beautiful, to surrender unconditionally the perspective of the ego with all of its manifestations, to the perspective of your deepest, highest self, the Eternal Witness.
2. Maintain calmness and presence even during disturbances and challenging circumstances;
3. Allow a widening of your consciousness, beyond its habitual narrow focus on sense objects or absorption in emotions and thinking;
4. Reject the manifestations of egoism, and all that is opposed to a life that is centered on understanding the Divine Presence and its manifestation within yourself .
5. Trust in the guidance and grace of the inner Guru;
6. Keeping the thought, "the Divine is within each and every one of us", always in your mind or The Lord's name on your lips;
7. Maintaining a unified will, so that no other influence aside from that of the Guru or the Divine soul's Will is allowed. "Not my will, but thy will be done" and " Not only for me, but also for You."
8. Develop humility, by remaining very conscious of the great gap between what you are now and what you can and should become; reject tamasic self-praise and self-satisfaction.
9. Reject all movements born of egoism: desire, fear,

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My Darshan with Babaji at Satopanth Tal, Badrinath

By M. G. Satchidananda

Editor's note: this is an excerpt from a recent interview by Anjula Duggal. To read the entire interview, go to www.babajiskriyayoga.net/english/pdfs/My-darshan-of-Babaji-in-Badrinath-en.pdf

Question: Can you tell us about your two darshans with Baba Ji. (ie, When was it, what was context of the meeting, how did it leave you feeling, what were action steps post the meeting as it relates to Kriya Yoga)?

MGS: These occurred in early October, 1999, at Sapt Kund, also known as Satopanth Tal, 20 miles above Badrinath, on the other side of Mount Neelakantan. For many years, I have meditated on going to Babaji's ashram there. It is known as Gauri Shankar Peetam. It has been described by V.T. Neelakantan, in his book Babaji's Masterkey to All Ills, and by Yogi Ramaiah in an early edition of his Kriya Yoga Magazine. Each of them were called there by Babaji, Neelakantan, on the astral plane, Yogi Ramaiah on the physical plane, in 1952 and 1954 respectively.

This entire area around Badrinath is steeped in legends. Arjuna is reported to have gone to Satopanth Tal or Taptkund to bathe and cleanse himself after the battle of Kurushetra. Vyasa is reported to have written the Mahabharata in a particular cave at Mana, a village 3 km beyond the town of Badrinath. I have written about Badrinath itself in my book Babaji and the 18 Siddha Kriya Yoga Tradition.

Yogi Ramaiah had taught me how to communicate

with Babaji. I started visiting Badrinath in 1986, with Yogi Ramaiah, after the Mahakumbha mela in Haridwar. During my visit to Badrinath in 1998, Babaji told me to apply for permission to go into the restricted area above Badrinath the following year. No foreigners had ever been granted permission to enter this area because of its proximity to the border of Tibet and China. When our Chidambaram ashram manager Neelakantan managed to get permission for us to travel hike up there, with the help of a local businessman, Rohit, we found a local guide and hired three Nepalese porters. The six of us hiked up to this glacial lake, the source of the Alakananda River, in two days, reaching there on October 2. With the air containing only fifty percent the oxygen at sea level, the trek over the slippery ice and rock strewn glacier itself was extremely arduous.

After exploring the steep slopes around the sides of the lake for caves or places to erect a "lean-to" for shelter, as we had not brought tents, we decided upon a low stone wall, built up on three sides, about three feet high, which had been erected probably long ago by shepherds or pilgrims. I draped a large plastic tarpaulin over it, and fastened it sides down with stones. I could enter it by the fourth, open side. Neelakantan moved into a nearby cave, eight feet long, with a low entrance, and just wide enough for him to lay down in. The porters moved into the kutir

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Editorial *continued*

ambition, pride, even when cloaked in the guise of good intentions or self-discipline.

The act of surrender to the Lord is the most effective means of opening of consciousness. In the words of Sri Aurobindo:

"Surrender means to consecrate everything in oneself to the Divine, to offer all one is and has, not to insist on one's ideas, desires, habits, etc., but to allow the divine Truth to replace them by its knowledge, will and action everywhere." (Letters on Yoga, pg 603).

A genuine self-surrender brings a self-giving of the Divine himself in the sadhak's higher Self, or adhara. As Sri Aurobindo wrote in Essays on the Gita (pg. 320) "The will of self-giving forces away by its power the veil between God and man; it annuls every error and annihilates every obstacle." In other words, it is the Divine Itself that becomes actives within the sadhak's consciousness and moulds the sadhak to siddhi or perfection. Complete surrender is the both the means and the goal of Babaji's Kriya Yoga and it is exemplified in the lives of the 18 Siddhas, whose devotion was centered upon the Supreme Guru, Shiva.

Receptivity and Retention

Even if one's consciousness is open to the guidance

and grace of the Guru tattva, if one is not receptive or cannot retain what is received, there will be very little lasting result. But what has been recommended above to increase "openness" will also increase receptivity and retention. In addition, however, one can remember: "The more you give, the more you receive." This maxim applies on all levels, from the material to the psychic. When one gives unconditionally, one becomes an instrument of the Divine, and one forgoes the ego's manifestations. Making all of one's actions karma yoga enables one to do this.

You must see that the pre-requisite for receptivity and retention is relaxation. All of the practices and principles of Yoga beginning with the yamas of non-harming, the niyama of contentment, asana, the pranayama, teach you to relax, receive and retain.

Yogi Ramaiah liked to talk about the absolute need of surrendering all, during the first lectures I heard him give in Washington, D.C. in early 1970. Every month he traveled from his New York City ashram to our Washington, D.C. center, on a bus belonging to the Greyhound Bus Company, whose famous advertising motto was "Go Greyhound, and leave the driving to us!" Yogi's chuckling frequent exhort to us was: "Go Babaji, and leave the driving to Him." □



My Darshan *continued*

and unpacked.

It was a glorious sunlit day, with sky bluer than anywhere else I'd ever seen. It seemed to be "popping" with pranic energy. In the afternoon, after lunch, I began to explore the area, praying that I might find Babaji's ashram. From reading V.T. Neelakantan's account of his visit to Sapt Kund, I had anticipated that Babaji's actual ashram would be hidden. As there were no trails, only boulders and rocks strewn and piled on top of one another on the steep slopes, exploring was not easy. I finally found a perch high above the lake, on a flat slab. From here, I could see almost the entire lake, as well as all of the surrounding mountains. Over the next few days

a square in the traditional manner of a mantra yagna peetam. In it were the charcoal remains of a yagna fire. Four feet away from it on four sides were flat stones on which one could easily sit facing the fire. I was thrilled to find it, just as Yogi Ramaiah had depicted it in his painting of Mataji washing the feet of Babaji. In fact, this painting which served as the basis of the painting made by my sister, Gail Tarrant, and reproduced on the rear cover my book Babaji and the 18 Siddha Kriya Yoga Tradition was a remarkably accurate representation of the actual Satopanth lake scene. In particular, the three peaks in the background, which include Mount Neelakantan, and the steep hills which border the lake on all sides, except the narrow area where Babaji and Mataji are sitting, were found to be the same as in these paintings.

Over the next few days I continued to sit most of day in rapture on my perch high above the lake. "What ineffable joy!" During my first meditation there, I clearly heard Babaji's voice say "Abide in me", and these words made such an impact on me that over the next days my consciousness "turned inside out", so to speak. "That", "The Presence", came to the foreground and everything else withdrew to the background. The physical world as witnessed through the senses appeared as images upon a movie screen. Perhaps the rarefied atmosphere there, and the purification process of what I'd been through during the past few days,

not to mention 30 years of intense sadhana, no doubt helped "set the stage". The show, however, was not about phenomena. It was the fusion of "consciousness" which had up to then been locked inside, with That Reality pervading everywhere. Such ineffable peace and tranquillity. The absence of thought forms which are generally so common where ever one finds human habitation (and physical and mental pollution) was remarkable. The pure snow covered mountains towering above on all sides, stood like sentinels, guarding this sacred space. They pointed skywards, towards blue infinity. The intense sunlight enlightened and permeated everything. What rapture! Here, natural events, like the avalanches of snow and rock, which occurred several times a day, took on new meanings. I marvelled at how the glacier upon

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Rohit and Govindan climb to Satopanth Tal (left) and Satopanth Tal (right), Oct. 1999.

I spent most of my time here practicing many of the 144 Kriyas which Babaji had taught to Yogi Ramaiah here 45 years earlier.

Later in the afternoon, I climbed down near the lake-side where I found a large cave underneath two large boulders. The entrance to the cave, was so low that I had to crawl into it, but once inside I could easily stand up in its center. It looked as though it may have served up to a dozen persons at one time. It had apparently been used for a group because in several places, stone seats were evident near the inner wall. I sat down in the far corner on a large flat stone and closed my eyes. Babaji's powerful presence became evident and I was filled with rapture and light, a great expansion of being, and a very deep peace. I was home.

Later, upon leaving the cave, I discovered a fire pit, twenty yards down the slope, constructed from stone, in

Meditation is effective treating depression and anxiety

New study also shows meditation can bring enlightenment, and now we know why

A new Swedish study offers more compelling evidence for the effectiveness of mindfulness-based practices in treating anxiety and depression.

Researchers from Lund University found group mindfulness treatment to be as effective as individual “cognitive behavioral therapy” (CBT) in treating individuals suffering from anxiety, depression and severe stress responses – and it may be more affordable and convenient. For more details go to:

www.huffingtonpost.com/2014/12/01/mindfulness-depression-an_n_6247572.html?cps=gravity

The way we breathe can have a significant impact on our well-being and stress levels, and can even create physical changes in the body, including lowering blood pressure levels. Practicing controlled breathing during meditation can increase the size of the brain, boosting cortical thickness, according to a 2005 Harvard study. Among musicians, 30 minutes of deep breathing can reduce performance anxiety, while third-grade students who practice deep breathing before an exam experience less anxiety and self-doubt, as well as heightened concentration. Practicing deep breathing can also lower blood pressure, according to Dr. David Anderson of the National Institutes of Health.

Here are nine surprising symptoms of depression: www.zergnet.com/i/320463/23132/0/0/0

Aside from easing depression and anxiety, Yoga has been found to ease chronic back pain, lower stress levels,

boost brain function and improve heart health.

Scientists now know why

Almost immediately upon starting a practice, yoga's positive impact extends all the way down to the cellular level, affecting gene expression in immune cells, according to a 2013 Norwegian study. The beneficial changes may lead to boosts in immunity and reduced inflammation.

“There are rapid (within two hours of start of practice) and significant gene expression changes... during a comprehensive yoga program,” the research team wrote in the study. “These data suggest that previously reported effects of yoga practices have an integral physiological component at the molecular level which is initiated immediately during practice and may form the basis for the long-term stable effects.”

How meditation leads to enlightenment

Among highly experienced meditators, incredible feats of mind have been documented. One study found that years of meditation can create changes in the brain neural networks that break down the perceptual and psychological barrier of self/other, causing the meditator to experience a sense of total harmony between themselves and the world around them. Normally, the brain switches

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My Darshan *continued*

which I sat and which surrounded me, had been built up over hundreds of thousands of years by the cumulative effect of such avalanches; and how their slow movement and melting had fed the Ganges and the dry, dusty plains of India for thousands of generations. How interconnected we all are across space and time.

“Effulgent self consciousness”, I’d exclaim at times, afterwards, when the mind made attempts to describe the state. I drank deeply from the ocean of bliss pouring out of that deep glacier at Sapt Kund, one of the four major river origins of the Ganges.

On October 5, 1999, between 3:30 and 5 p.m., I had the first of two visions of Babaji. I was seated on my favorite perch, 100 yards above Satopanth lake, when Babaji's radiant form appeared before me. He looked just like the photograph taken by V.T. Neelakantan nearly 50 years ago. With copper colored hair, fair brown skin, dark brown eyes, he was barefooted and wore only a pale yellow dhoti from his waist to his ankles. He walked towards me and embraced me. I felt diffused with a powerful golden light. “I am very happy that you received and acted upon the messages that I sent to you telepathically”, he said. “Despite all of the difficulties, you have finally made it here. Many obstacles had to be removed for you. I tapped the officer in Joshimutt, to give to you per-

mission to come here. It is good that you did not bring a group, because the conditions would have been too difficult and their distraction would have prevented you from receiving the experiences I wanted you to have here.” He then smiled when he said the following: “You have my blessings and the Order of Acharyas which you have founded in my name will gradually spread my Kriya Yoga throughout the world”. Then he gave me several important personal messages to relate to others.

On the night before October 7, it snowed again, but this time very heavily. In the morning, about six inches of snow covered everything. There was a risk of being snowed in if it continued. Fortunately, it was sunny October 7, but the snow was not melting. I decided that it was time to break camp and to leave. We had been told that during the previous winter it had not snowed at all between Badri and Saptopanth Tal, and that only because of this highly unusual occurrence, were we able to make our way up to Saptopanth Tal. While this experience will always remain with me as something extraordinary and real that happened then and there, now I see Babaji clearly as a Presence available to everyone. And that is perhaps the message he wanted me to convey the most: “Seek Babaji to become Babaji,” first in your own heart, then in everyone and everything. □



Western “modern postural yoga” has the roots of its development in 19th Century Swedish gymnastics?

If you thought that what you were learning from your local Yoga studio was based upon some ancient Yoga tradition, you may be surprised to learn that it actually has its origins in late 19th century Sweden system of physical exercise known as “Primitive Gymnastics.”

Systems based on the Scandinavian model sprang up throughout Europe and became the basis for physical training in armies, navies, and many schools. These systems also found their way to India. In the 1920s, according to a survey taken by the Indian YMCA, Primitive Gymnastics was one of the most popular forms of exercise in the whole subcontinent, second only to the original Swedish gymnastics developed by P.H. Ling. Incidentally, osteopathy and Swedish massage can also trace their origins to this famous 19th century Swedish anatomist and scientist.

According to Yoga scholar, Dr. Mark Singleton, Ph.D, who writes in the February 4, 2011 issue of the Yoga Journal: “There was little doubt in my mind that many yoga practitioners today are the inheritors of the spiritual gymnastics traditions of their great-grandparents far more than they are of medieval hatha yoga from India. And those two contexts were very, very different. It isn't that the postures of modern yoga derive from Western gymnastics (although this can sometimes be the case). Rather, as syncretic yoga practices were developing in the modern period, they were interpreted through the lens of, say, the American harmonial movement, Danish gymnastics, or physical culture more generally. And this profoundly changed the very meaning of the movements themselves, creating a new tradition of understanding and practice. This is the tradition that many of us have inherited.”

He goes on to conclude this long article by writing: “Learning about our practice's Western cultural and spiritual heritage shows us how we bring our own understandings and misunderstandings, hopes and concerns to our interpretation of tradition, and how myriad influences come together to create something new. It also changes our perspective on our own practice, inviting us to really consider what we're doing when we practice yoga, what its meaning is for us. Like the practice itself, this knowledge can reveal to us both our conditioning and our true identity.”

Beyond mere history for history's sake, learning about yoga's recent past gives us a necessary and powerful lens for seeing our relationship with tradition, ancient and modern. At its best, modern yoga scholarship is an expression of today's most urgently needed yogic virtue, viveka (“discernment” or “right judgment”). Understanding yoga's history and tangled, ancient roots brings us that much closer to true, clear seeing. It may also help to move us to a more mature phase of yoga practice for the 21st century.” To learn how Western Modern Postural Yoga developed historically, read the entire article, The

Roots of Yoga: Ancient and Modern, by Dr. Mark Singleton, Ph.D in divinity from Cambridge University, published in the Yoga Journal, February 4, 2011 here:

www.yogajournal.com/article/philosophy/yoga-s-greater-truth/

These historical facts are important for every student of Yoga who seeks to view its practice within the context of their personal values and culture, including whether Yoga is an integral part of Hinduism, as many Hindu organizations now claim. It is also important in considering India's official efforts to “take back” Yoga as “Indian”. See the following recent article in the Huffington Post for more on this issue: India is Officially Recovering its Heritage, and it's Complicated.

www.huffingtonpost.com/2014/12/10/yoga-religious-history_n_6270756.html

See also the work of many academic researchers, including Dr. Elizabeth de Michelis, who are interested in the history of Yoga, its foundational texts, and how it has developed in the West at:

modernyogaresearch.org/people/a-m/dr-elizabeth-de-michelis/

Article on the origins of 3HO Kundalini Yoga

See also “From Maharaj to Mahan Tantric: The construction of Yogi Bhajan's Kundalini Yoga,” by Philip Deslippe, whose article details the influences upon and the construction of Kundalini Yoga as introduced, taught, and propagated in the West by Yogi Bhajan (1929–2004), the founder of more than 100 ashrams of the “3HO” organization, by delving into the lost history of the practice's earliest years through previously neglected sources such as its documentation in rare early texts and interviews with early students and associates. As opposed to the official history of Kundalini Yoga that claims it as an ancient and secret tradition prior to Yogi Bhajan's open teaching of it, this article argues that it was a bricolage created by Yogi Bhajan himself and derived from two main figures: a hatha yoga teacher named Swami Dharendra Brahmachari (1924–1994) and the Sikh sant Maharaj Virsa Singh (1934–2007).

www.tandfonline.com/doi/abs/10.1080/17448727.2012.745303#.VIsvp3stqze

Meditation is effective *continued*

between the extrinsic network (used when we focus on things outside of ourselves) and the intrinsic network, which involves self-reflection, emotion and self-referential thought. Rarely do these networks act together. But brain-scanning studies revealed that some monks and experienced meditators are able to keep both networks active at the same time during meditation, allowing them to feel a literal sense of oneness. □



The Ultimate Knowledge

By Acharya Nityananda

Every search for knowledge ends in what in India is called *vinjnana* – wisdom. Real wisdom is the knowledge of the ultimate or fundamental reality. Some call it “God”, but, who or what is this God?

In a popular way, in the Jewish-Christian tradition, one could think of God as an old man dressed in a white gown sitting over a cloud, in “heaven” in the sky.

The Siddha tradition refers to a single consciousness that is behind everything, being ourselves just a fragmented part, separated from the rest of it, by a principle of Nature called *ahamkara*, literally “I-maker,” or what we might refer to as “egoism.” The task of the yogi is to expand his own consciousness, until merging with this single consciousness that encompasses all that the Creation and all beyond it. The yogis of spiritual realization are omniscient, they are everywhere, and they transcend in their knowledge the past, the present and the future.

Jesus spoke about this transcendental consciousness as “Our Father which art in heaven.” The Siddhas speak about *vettaveli* or space of liberation. Space, Heaven, it is a good image to illustrate this omnipresent consciousness; like space, without beginning and without end, consciousness is the essential base where we the objects that we experience manifest.

The same as water vapor can condense in water and solidify in ice, this supreme consciousness can personify Itself in infinite forms, as many as devotees or religions that worship It. The restless human mind needs forms to conceive of what is beyond itself, because it can't conceive of a Supreme Consciousness, the final goal of the human spiritual realization, without a form.

Shiva said: *God is not Vishnu, Brahma neither Shiva, neither the wind, the sun nor the moon, neither the Brahmins and the kings, neither you nor me, neither Lakshmi neither the mind. God doesn't have form, and He is not determined by any object, whatever it may be; the radiance not created, without beginning and without end, is what is known as God or Lord Shiva, who is pure consciousness.*

- Yoga Vashishta.

Pure consciousness is never an object – it is the subject. But the mind always looks for “objects” to grasp or to pursue. When the mind gets fixed in the subject, in consciousness, it tends to disappear! Because of this, the more we inquire into the origin of our consciousness, the more we deepen in the silence – in the absence of mental objects.

The complete stopping of the mind can be of two kinds. One is self-knowledge or self-inquiry in the Self, other is the stopping of prana or vital force. - Yoga Vashishta.

The mind can't “understand” consciousness, can't grasp it as an object, because when consciousness appears, mind became another object, which can also be observed, until it disappears.

We could imagine us walking in the night, lighting up our path with a lantern. We light up and see with it everything we find, but maybe we never think about seeing our source of light, the lantern itself. With the help of a mirror

we could reflect its light back to its source, and realize that the light comes from the lantern.

Similarly, there are things that we never see and never question. Our mind and our ego (the “I”) are some of these things. With the mirror of meditation and self-inquiry we could reverse the flux of our attention and be conscious of them. We could find then a set of recurrent mental and emotional patterns that we call “I,” (“I want,” “I did,” “I will,”) and which, from our new angle of vision, we don't have to follow blindly now. Behind them stands the pure light without images of the Self, the pure unconditioned consciousness.

Samadhi – from form to the Absolute

Patanjali's Raja Yoga, described in the Yoga Sutras, propounds a process of meditation that progressively separate human consciousness from its bond with the objects, including the senses and the thoughts, until it experiences the absorption in pure consciousness – what is called *samadhi*.

Babaji's Kriya Yoga propounds this same goal, with the help, in addition, of more energetic techniques as *pranayama* and *asana*, which belong to the most recent form of Yoga, Tantric Yoga.

A mistake in the practice of *samadhi* kriyas or techniques is to look for transcendental experiences. The *samadhi* kriyas follow the process of *samyama* described in the Yoga Sutras: the combination of concentration, meditation and absorption (*samadhi*). The mind ends by dissolving itself in different subjects of concentration, and what follows is the “experience” of pure consciousness.

The phenomenal, including “spiritual” phenomenal (visions, revelation, psychic powers...) is a deviation from the goal. Those experiences, at best, can indicate us the direction to follow, but they are not goals in and of themselves. The goal is pure consciousness, the ultimate reality that makes possible all the experiences, the Self. In India they defined this ultimate reality as *Sat-Chit-Ananda*: absolute being, consciousness and bliss.

From the Absolute to form

But after the experience of the Absolute it is the “return to the market place,” as they say in the Zen path. The consummation of the yogic realization comes when this duality between absolute silence of pure consciousness and the experience of the objects gets dissolved, until all the daily life becomes *samadhi* – the experience of God or Cosmic Consciousness also in the world. This is called *sahaja nirvikalpa samadhi* in Classic Yoga.

The Siddhas bring this integration to its maximum expression with the so called *soruba samadhi*, the divinization of the body cells: a spiritual realization that transcends even the duality of life and death in the physical plane. Ramalinga Swami, a saint of India of the XIX century, is a modern case of a yogi with this rare and supreme realization. □



Kudambay – bringing joy to our life

By Acharya Nityananda

To those who have climbed to the top of the hill and drunk the fresh mango juice

What is the use of coconut juice? Kudambay!

What is the use of coconut juice?

- Siddha Kudambay

Aspiration is the longing of our heart of uniting, unconditionally, with the Divine. Sri Aurobindo states that God always responds to the sincere aspiration of the devotee, and therefore, this is the main requisite to advance in the realization of the Divine.

Jesus said: *"Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind,"* - Luke 10.27.

In Babaji's Kriya Yoga aspiration manifests and takes form by concentrating all the vital energy ("all your strength"), at the feet of the Divine. The effort of the yogi, in the path of the Siddhas, is raising and concentrating his vital energy in one point, the crown chakra in the top of the head, through asanas, bandhas (muscular locks), meditations, and above all, pranayamas – the technique most emphasized by the Siddhas.

Even the devotion for the Divine has the effect of raising the vital energy upwards, to the crown chakra – we can see this even in the images of the Christian saints, with their gaze upwards and a corolla around their heads.

Sahasrara, the crown chakra, is an essential place in the subtle anatomy of the human being, widely mentioned by the Siddhas in their poems. Sometimes it is referred to as the abode of Shiva, the Mount Meru or Kailash, the top of the mountain or the feet of the Divine. This last image of the feet at the sahasrara chakra is used very often to refer to the place where the grace of God flows, and in India the devotees touch the feet of their gurus to receive their blessings and grace. The crown chakra is also the place of meeting and fusion between the devotee and the Divine, the place where "the jiva becomes Shiva" – the individual becomes one with the Divine ("The Father and I are one," John 10.30).

The concept of "grace" is plentiful also in the poems of the Siddhas, and refers to the answer of the Divine to the longing of the devotee for Him. Sadhana or spiritual discipline includes all those yogic practices done in order to get closer to the Divine. This includes our receptivity

to the descent of His grace – His answer to our call. Yogic sadhana is a preparation of receptivity for such grace, to become a vessel without leaks, to recognize it and to preserve it, without wasting it in the habits of the ego, who is usually interested in recognition, pleasure or power:

"And no one pours new wine into old wineskins. If he does, the new wine will burst the skins and will be spilled, and the skins will be destroyed"

- Luke 5.37

Descent

Through devotional aspiration, the buildup of vital energy and concentration and meditation in the feet of the Divine, the crown chakra, we could experience the response of the Divine to the soul's call: the descent of His grace.

"The concentration of the mind upwards sends a rush of this force through the top of the head and the response comes in a fine rain of soft magnetism. The feeling arising from the downward power sends a wonderful glow through the body and one feels as if he is bathed in a kind of soft electricity"

- The Voice of Babaji.

The more intense is our meditation, the state of mental silence, and our devotional longing, the more intense will be this response. The sadhaka could perceive different impressions including light, deep peace, insights, and contentment of the heart. Of all them, the most important and desirable one – as the phenomena such as visions are only passing experiences, however unusual or subtle – is to receive the bliss of the Self. In India God is defined a Sat-Chit-Ananda, absolute Being-Consciousness-

Bliss. Bliss, the unconditional joy that fulfills the heart, is the Presence of the Divine. This is what we all are looking for, in vain, through the senses.

Therefore the meaning of the poem of Kudambay:

What is the use of coconut juice?

The coconut is the symbol of our ego, our little "I," the result of our identification with our body, our emotions and our mind. The hard shell of this fruit that unites its many fibers is like our habit of identification with them. The coconut juice represents the fleeting pleasures of the ego.

The mango juice represents the sweetness of the Self,



Kudambay

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News and Notes

Badrinath ashram construction has progressed rapidly this year. Visit our website for a progress report and many photos: www.babajiskriyayoga.net/english/News-Notes.htm#badrinath_construction



Badrinath ashram from the east.

Pilgrimage to Badrinath in the Himalayas, September 24 to October 12, 2015. Join us for an life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of



Badrinath ashram from the northeast.

enlightenment. Visit the new ashram in construction at Badrinath, where we will have a mantra yagna. See the details at www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm

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 Valdeiglesias in Spanish.

How the internet may be competing with every important thing in your life. According to one survey, people “put the Internet at the top of their list of daily essentials,” over a bath, car and TV. And three out of five people in the United Kingdom said checking the Internet is the last thing they do at night and the first thing they do in the morning. The Internet also poses a huge threat to our interpersonal relationships: According to the video, two out of five women say one of the greatest chal-

lenges in their relationships is trying to prove themselves more interesting than their partner's smartphone. (Yikes!) We're not saying the Internet is all bad news, but the video does point out some ugly truths: After all, 72 percent of Americans almost always have their phone within 5 feet of them, according to a 2013 study from Harris Interactive and Jumio, and nearly 20 percent of young adults are looking at their phones during sex. Ready for a digital detox yet? Come to a silence retreat at the Kriya Yoga ashram or a pilgrimage to Badrinath, India.

Awake: The Life of Yogananda, a new documentary film, began screening in October 2014 and as yoga documentaries go, this unconventional biopic is gripping, inspiring, has already won three awards. It is co-directed by two yoga-practicing filmmakers (Oscar-nominee Paola di Florio and Sundance winner Lisa Leeman), Awake explores the life and teachings of Swami Paramahansa Yogananda, the author of the influential Autobiography of a Yogi and the founder of the Self-Realization Fellowship. Featuring interviews with scientists, yoga teachers, and direct students of Yogananda, the film becomes a kind of who's who of celebrities, including , the late George Harrison and Ravi Shankar. Awake also captures intimate—and

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Kudambay *continued*

manifested from the crown chakra (“the top of the hill”), a sweetness or bliss that fulfills the longing of the devotee for experiencing the Divine, making him forget the limited and fleeting pleasures that the ego pursues in this world. Yogananda defined God as “ever new joy;” a bliss that never bores the devotee, unlike the sense, emotional and mental pleasures, that, being dual, finally produce weariness.

For our daily sadhana

As sadhaks of Yoga, we should “bring the samadhi to our daily life and not our daily life to the samadhi.” This means that we should extend the peace and the bliss obtained by our meditation and our yogic practice to our

daily life, to transform it, and we shouldn't let the problems of our daily life disturb our meditation.

The Siddha Kudambay encourages us to practice the divine Presence in our life, drinking the bliss from the sahasrara chakra, the feet of the Divine. Practicing sadhana, before and after our working day, helps us on this, together with moments of remembrance of the feet of the Divine in the top of our head. By doing so we bring down the deep joy of the Divinity, and all the beings around us also benefit from this, in one way or another. Thus our life becomes a life worthy of being lived.

* For advanced students of Babaji's Kriya Yoga this poem would refer to kriya #141 and others related with the crown chakra (including Salutation Pose.) □



at times heartbreaking—moments of the guru's life. Go here for more details and photos: www.yogajournal.com/slideshow/sneak-preview-awake-life-yogananda/

Thanks to Sven Christensen (Shivam) who has translated into German the Kriya Yoga Journal for the past ten years, 40 editions, as a volunteer, in service to Babaji and all Kriya Yoga students who speak German. On behalf of all of them, the editor wishes to express our profound gratitude for this service, so skillfully done, which has enriched our lives and brought us closer God, Truth, and Love. During recent years he has been assisted by Alexander Suhre, Romy Schweiger, Marc Besenthal, Maja Rieser and Imke Weseloh. Romy Schweiger, who translated the Grace of Babaji's Kriya Yoga correspondence course will take over the responsibility for translating the Kriya Yoga Journal beginning with the Winter 2015 edition.

Visit Durga's blog www.seekingtheself.com.

Visit our e-commerce www.babajiskriyayoga.net for purchasing with your VISA, American Express or Mastercard all of the books and other products sold by Babaji's Kriya Yoga Publications, or for donations to the Order of Acharyas. Your credit card information is encrypted and

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Acharya Maitreya (Michel Zonatto) from Brazil joins Order of Acharyas

Since childhood Michel had felt a deep desire to know God or Truth. He was first introduced to Yoga and mysticism at the age of eight by his mother. He had his first training in Classical Yoga at eighteen and began to teach regular classes at twenty. He continued his studies in Yoga and other paths to self-realization and natural therapies, such as Ayurveda. He was initiated into various methods of reiki, meditation and vibrational healing. He received initiation and personal guidance in Vajrayana Buddhism. However, it was when he learned of Babaji and Kriya Yoga that he knew he had found his true guru and path. He felt compelled to find a lineage and a realized teacher to



Acharya Maitreya

guide him and his sadhana. In 2009, he received the first initiation in Brazil from acharya Sharanadevi and in the same year, met his teacher M.G. Satchidananda. In 2010, he was initiated by Satchidananda into the advanced kriyas. These practices of Kriya Yoga brought him a deep sense of peace and of returning home, as he began to understand that his dedicated practice was encouraging loving and conscious action in all his daily life. In 2012, he was invited to prepare to become an acharya and after two years of intensive training he was, in November 2014, inducted into Babaji's Kriya Yoga Order of Acharyas.

Maitreya teaches classes of Kriya Hatha Yoga at the university and therapeutic centers and offers private sessions with natural therapies, deepening students knowledge in undergraduate Applied Naturology. He teaches initiation seminars, leads satsanga, kirtan, gives lectures, workshops and makes mandalas.

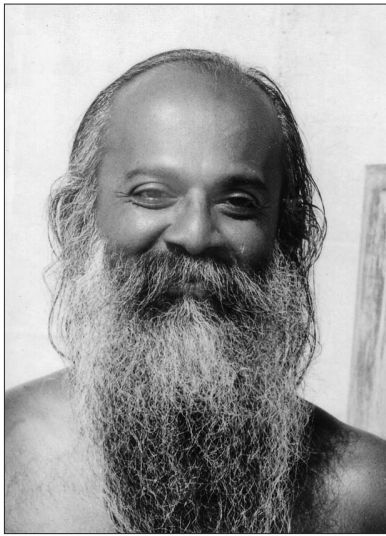
He is eternally grateful to the Kriya Yoga Tradition and the living Presence of Babaji in his life guiding and providing him a way to serve and fulfill his divine purpose. He is married to Lakshmi, Luana Marcanson Alves and lives in Palhoça, Santa Catarina, Brazil. □

Yogi S.A.A. Ramaiah

Apostle of Tamil Kriya Yoga Siddhantham

By M. G. Satchidananda

On May 9, 1923, in the ancestral mansion of S.A. Annamalai Chettiar, a young woman, Thaivani Achi, gave birth to her second son, Ramaiah, which means "Ram worshipping Shiva." S.A. Annamalai Chettiar, two years before, had flown the first private airplane from England to India. He had his own private airport near his home. His family was the wealthiest in all of south India, having amassed a fortune as merchant bankers and traders throughout southeast Asia over the previous several hundred years. Their home, "Ananda Vilas." ("the place of



Yogi S.A.A. Ramaiah

bliss") was the second largest in the village of mansions, Kanadukathan, in an area known as "Chettinad" 60 kilometers north of Madurai, the ancient capital of Tamil Nadu. Chettinad was inhabited primarily by the Nattukottai Chettiar clan of several hundred families. The Chettiars were south east Asia's first bankers, and their commercial empire encompassed south India, Malaysia, Sri Lanka, Viet Nam, Burma and Indonesia. They had also financed the construction of most of the large temples in south India, with their colossal gopuram towers, over the past several hundred years. The present finance minister of the Government of India, P. Chidambaram is Yogi Ramaiah's cousin, and he has built his career on a solid reputation for honesty and acumen with regards to financial affairs. S. Annamalai, the young father's own father, was a great philanthropist and businessman; his brother, Raja Sir Annamalai Chettiar, had made his fortune importing teak from India to south India, and his palatial home, measuring hundreds of meters in size, and situated next to Ananda Vilas included a thirteen car garage. He had since become a leading industrialist. But his brother, the young father of Ramaiah was more interested in airplanes, fast cars, race horses, gambling and spending his father's money. Ramaiah's mother was a devout young woman, also a Chettiar, with a strong interest in spirituality and mysticism. She was a disciple of "Chela Swami," an enigmatic "childlike saint," and sadhu, or holyman, who would wander into their home every now and then. Completely naked, village boys would sometimes treat him like a madman, throwing stones at him. But no one could ever determine why he was always smiling; the

village boys would give to him some bananas, or massage his feet in reverence, and he would smile; then some of them might make fun of him or try to tease him, and he would only smile in response. No one knew where he lived or where he would go when he disappeared for weeks or months; he would come and go like the wind. But Thaivani Achi was devoted to him.

Young Ramaiah was educated by tutors and enjoyed the life of a member of the most elite circle in colonial India. He played golf, wore English clothes, and traveled frequently by motor car 300 kilometers north to Madras, where his father owned most of the seaside property for nearly a mile south of San Thome Cathedral. Ramaiah was interested in science and Tamil literature. While his father gambled away the family's fortune, Ramaiah prepared himself for a university education. His father wanted him to go into business, like all good Chettiars, but Ramaiah was adamant. When he was admitted to the University of Madras, Presidency College, the most prestigious institution in south India in 1940, he appealed to his father for permission to major in the subject of geology, with a minor in Tamil studies. After some heated discussion, and after the intercession of Ramaiah's mother, S.A. Annamalai relented and gave his consent.

Ramaiah excelled in his studies and in 1944 he graduated at the very top of his class. He applied for post graduate studies in geology at John Hopkins University in Baltimore, USA, and was accepted. His father opposed this proposal, insisting that Ramaiah begin a career in the family's business empire. Finally, Ramaiah succeeded in convincing his father that he should be allowed to go to America, but before doing so, but on condition that he get married first. Betrothed since several years to Solachi, a young woman whose wealthy family lived in the mansion across the street from Ananda Vilas, the marriage was celebrated and Ramaiah and his young bride began to make preparations for a long sea journey to America. However, fate intervened and Ramaiah contracted bone tuberculosis. The best English physicians were brought in to treat him, but as bone tuberculosis was and still is an incurable disease, the most they could accomplish was to arrest its further spread beyond his legs. They did so by imprisoning him in a plaster body cast, extending from his feet to his neck. By immobilizing his body in this way, the further development of the disease was expected to be arrested. He remained in this situation, hanging from the bed posts and suspended in air, for six years. His family left him alone with his young bride and a few servants, at their seaside cottage, at number 2, Arulananda Mudali Street, (now Arulandam Street), San Thome, Mylapore, Madras.

Continued at this link:

www.babajiskriyayoga.net/english/articles/art25-yogissa-ramaiah.htm



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