

B a b a j i ' s

Kriya Yoga Journal

Interview with M. Govindan Satchidananda

Sexuality, celibacy and tantra

Question: *Why have you decided to give this interview?*

MGS: I was asked by the online magazine "Nonduality magazine" to submit an article on the subject of celibacy. After considering it and jotting down a few ideas I decided to submit the article. This interview reflects that article.

With regards to the subject of "celibacy" there is a lot of misunder-

standing, especially since very few persons have ever practiced it. As I adhered to a vow of celibacy for 18 years, I believe that I can help to clear up some of this misunderstanding, and share some practical means to those readers who would like to avail themselves of its benefits.

Anything, including celibacy, which touches upon human sexuality will almost always be controver-

sial. This is because it is related to human values, and unless one is living in some remote part of the world where there is only one set of values, a mono-culture, people will look upon sexuality differently.

Even within those who should have the understanding if not the wisdom to appreciate the relationship between sexuality and spirituality, human sexuality is problematic. Therefore, whenever one considers anything related to this sexuality, one needs to view it with reference to the philosophical if not religious teachings which provide direction to whatever practices or disciplines or moral choices one adopts. If these are unclear, or undecided, it may be best to first reflect on these, come to some conclusions and make some decisions, before considering what to practice, and how to answer questions related to sexuality.

Even if one has made nondual awareness, Self-realization, God-realization, enlightenment, liberation or nirvana one's ultimate spiritual objective, state or value, sexuality will very often cause detours, in which one forgets, even for many years, what one is seeking. I am reminded of the famous lament of St. Augustine of Hippo, one of the founders of

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Christianity, who lived in North Africa during the fourth century. Before he became a Christian celibate monk, he belonged to a sect known as hedonism, and had experienced his fill of human sexual adventure. Hedonism is a school of thought that argues that pleasure is the only intrinsic value. In very simple terms, a hedonist strives to maximize net pleasure (pleasure minus pain). As a young man he uttered his famous prayer, "Lord, grant me chastity and continence, but not yet." Who was it that at the beginning of this brief prayer who asked the Lord to help him to be celibate? And who was it that by the end of the same prayer had forgotten? Now, in the 21st century, Western culture, especially in America, is a curious mixture of hedonism and religious restriction. While most religions require restrictions on sexual activity, as we shall see below in the discussion of Tantra, human sexuality and spirituality are not mutually exclusive. Confusion and conflict occur however, when one's objective is not singular or firmly held, and one underestimates the power of sexuality to distract, as in the case of young St. Augustine.

Question: *What is celibacy, and what is its purpose?*

MGS: Celibacy is purposeful abstention from sexual activity which begins with a formal vow. It is not merely living one's life without sexual relations. As such, celibacy is as different from merely not having an active sex life, as fasting is different from merely not having anything to eat!

In the West, the only persons who are generally qualified to say anything about "celibacy" are those who have taken vows, for example, current and former Catholic priests, monks and nuns. Others can only express questions, because without experiencing it, opinions can express only here say.

Taking a vow of celibacy will strike nearly every adult as strange, unnatural or foreign, particularly in the modern Western popular culture, where the average person is continuously bombarded by advertising and the media to entertain sexual fantasies, virility or association with sexual attraction. Happiness requires an active sex life according to advertisements for Viagra, and millions of men believe it.

In India, celibacy is usually referred to as "brahmacharya." The word "brahmacharya" means "knower of Brahma," that is, one who is able to access the nondual transcendental state of awareness. It is one of the yamas, or social restraints of Patanjali's "eight limbed" (ie. ashtanga) yoga, and in that context implies the broader concept of chastity, in thought, word and deed. As a "social restraint" or yama, it is prescribed as a means of spiritual Self-realization, to protect the seeker in social relationships, where the ego's manifestations, which include pride, greed, lust, and anger, can cause mental delusion and inter-personal conflict. The other yamas include not harming, not lying, not stealing and greedlessness.

Celibacy, therefore, is not merely abstaining from sexual activity. It includes avoiding lust, sexual desire and

fantasy.

Celibacy's greatest purpose is to slay desire, the principle of all our superficial life, which satisfies itself with the life of the senses and in the play of the passions. When we eliminate desire, that propensity of our natural being, the passions, the emotional results, will fall into quietude. A calm equality will then be gained. As a result, the delusion that "I am the body," and "I am my feelings, emotions, wants, and thoughts," is gradually replaced by the realization that "I am," that which never changes, that Witnesses the drama of my life, as "being, consciousness, and bliss," sat chid ananda.

Celibacy is not an end in itself, but a means to realizing a greater spiritual or religious purpose. In Christian religious orders a vow to maintain celibacy is part of one's complete dedication to Christ and the work of His Church. Catholic nuns or sisters are taught to view themselves as the "brides of Christ." When viewed as a means to a greater purpose, it makes perfect sense. It is not unlike a marriage vow of faithfulness to one's wife or husband which helps to ensure the success of the marriage. In Hindu and Buddhist monastic traditions, in order to keep one on the path to moksha or spiritual liberation from the wheel of samsara, endless desire and reincarnation, it is part of a three-fold life time vow of celibacy, poverty, and obedience to one's spiritual preceptor or to the discipline of one's monastic order.

Question: *What must one do to prepare oneself to adopt celibacy? It appears that even highly motivated spiritual seekers would consider it to be a very challenging austerity in today's material culture.*

MGS: Celibacy is a form of austerity, or tapas. Tapas means self-challenge, voluntarily assumed, for the purpose of effecting a positive change in one's life.

Tapas has three essential elements:

1. A vow, which expresses one's intention or sankalpa. To be effective it should include a clear, positive statement in the present tense, using a verb which leaves no doubt even at the subconscious level as to one's intention. For example: "In thought, word and action, I remain chaste." Or "I see in others only the embodiment of the Divine." Statements like "I hope to" or "I want to" which imply doubt are avoided. One's vow should not include reference to what one is trying to avoid, otherwise, it may contribute to psychological suppression. One therefore concentrates on what one is seeking: Brahma, the universal nondual state of consciousness. A vow of tapas is generally made for a predetermined period: for example, a day, or a month, a year. So it is usually temporary, but it may be for the remainder of one's life.

2. The exercise of one's willpower. When desires come, one does not dwell on them. One does not allow the mind to fantasize nor to dwell on memories of sexual experiences. Above all, one's mantra is "I shall not manifest it (this desire) with any word or action," for example

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Interview *continued*

through masturbation or flirtation. A little success will multiply one's willpower. Failure will weaken one's willpower by a multiple degree.

3. Persistence: sincerity is doing what you say you are going to do. So, no matter how difficult, no matter the failures, no matter the doubts of one's capacity, one continues to exercise one's discernment and one's willpower. One notices when desires begin to enter the mind, and one exercises detachment towards them immediately. One detaches from the mind's attempts to justify the desire.

Tapas is most often applied to vows of silence, vows of fasting, dietary vows, vows of renunciation of material possessions, family, vows of obedience to a guru, vows related to social behaviour, vows to strictly follow the disciplines prescribed by a guru, and extremely ascetic practices such as sitting in meditation surrounded by small fires, for many hours over many days.

One can apply the principles of tapas to anything you want to change in your life. For example, eliminating a bad habit, like anger, over eating, swearing, smoking, gossiping, or to developing new positive habits, such as rising early, being kind or generous, physical exercise, regularity in meditation or other spiritual practices, self-control, developing virtues of honesty, patience, humility or frugality.

Tapas or austerities can be done for purpose of developing power, when one's intentions are moved by the force of rajas, expressing itself in the need to be active, to create, to exert one self. Tapas can be done for the purpose of penance, out of guilt or atonement for past errors, or as a sacrifice with the expectation of absolution, or forgiveness. This reflects the guna of tamas, or inertia, doubt and fear. But for the authentic spiritual aspirant, only tapas which reflects the sattva guna of balance, calmness, clarity, understanding, peace, and various virtues including patience and love are acceptable.

The decision to take a vow of celibacy must be in alignment with one's purpose. If someone decides that their life's purpose is "Self-realization" then vows of celibacy, silence and obedience, can be very helpful. The vows made to fulfil this purpose express an aspiration to be free of egoism, attachment, aversion, and to realize absolute Being, Consciousness and Bliss. When made with this purpose, such actions are not contrary to human nature, nor are they merely moral, but done in alignment with swabhava, the essential law of one's spiritual nature. They express the purposeful will of the Divine in us searching for and discovering not the pleasure of the lower Nature, but the Ananda, unconditional joy, of its own play and self-fulfilling. Dharma is usually understood as righteous action, ethical or moral conduct. But in the spiritual sense dharma is not morality or ethics, but action governed by swabhava, the law of self-becoming and divine being in the Soul. Humans are not compelled to limit their identity to the current limitations in their personal nature. The soul has no such limitation. It is moved by a law of becoming. Spiritual disciplines en-

able one to fulfill the law of the soul, its swabhava.

Austerities are relative, and depend upon the person and their experience. For example, when one decides to give up eating meat, and become a vegetarian, it feels difficult at times, it feels austere, because one misses eating meat, and one's family and friends express their disagreement with doing so. But after being a vegetarian for a number of years, one no longer misses meat; and when one no longer misses eating meat, it ceases to be an austerity. It is simply what one does. One no longer identifies with it.

Therefore, while celibacy may feel difficult initially and for some extended period, as long as one continues to entertain lustful thoughts or sexual fantasy, once one develops the skill to "let go" of these, celibacy becomes easy. One simply is. One is no longer the person who is not getting any sex.

The great danger of this form of tapas is that in one's effort to control one's sexuality, one may only suppress it. Instead of "letting go" of sexual fantasy and desire, one may add to its samskara or habit by dwelling on it.

Question: *What consideration should be given to one's cultural and social environment before adopting a vow of celibacy?*

MGS: The decision to make a vow of celibacy needs to be made after considering whether one's environment is going to be sufficiently supportive. Do you need to and if so, can you give up watching movies which involve sexuality? Are you going to school and surrounded by persons who tempt you? If you are working in a place which brings you into contact with many sources of temptation, it may be necessary for you to decide whether you can manage it, or change where you live or work. It will be easier to maintain the vow if you are living in a place which is isolated, for example a rural retreat center. Or even if you commit your free time to your practices and study rather than to socializing.

In India, in certain orthodox Hindu communities, children take a vow of brahmacharya at the age of puberty, so that until they are married, all of their energy can be directed towards their studies, both spiritual and temporal, and so prepare themselves for the second phase of life, the heavy responsibilities of family life. The life of the student is the first stage of four stages, or ashramas of life. It is followed by the life of the householder, the grahastha, wherein one enjoys sexuality activity, creates and maintains a family, contributes to society's economic needs. When one's children are grown and have become married, then the third stage of life, that of a retired person, a vanaprasthi, when one has more time for self-study, contemplation of eternal verities, public service and spiritual seeking. Typically during this third phase, sexual activities are avoided. This third stage prepares one for the final ashrama, the fourth stage of life, known as sannyas, wherein one may choose to renounce one's material

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Footsteps of Saint Ramalingam

By M. G. Satchidananda

I was delighted to receive, unsolicited, by express post from Pondicherry, India twenty copies of a July 2014 publication *Footsteps of Saint Ramalingam*, written by B. Kamalakkannan, a long time scholar of Tamil Nadu's greatest 19th century Siddha. I have decided to publish this review of it because it reveals many little known facts about Ramalingam's life, prophecies, photographs and teachings, which the author has investigated in painstaking detail. And because it sheds light upon the teachings of Babaji's Kriya Yoga and the Yoga Siddhas.

After recounting the life of Ramalingam, in chapter 27, entitled "Appeal to have Deathless life," the author recounts how in December 27, 1873, lamenting that his disciples were not applying themselves to his teachings, less than two months before he disappeared in his room in Mettukuppan, on January 1, 1874, Ramalingam placed a lit oil lamp before his disciples, and informed them as follows:

1. "The shop was opened. But there was none to buy. So the shop was closed.

2. I am going to close the door of my room. You believe that God is now in the flame of the lamp. Therefore you worship the flame of the lamp without wasting your time. You do meditation before this flame of the lamp keeping in your mind what I have stated in the 28 Poems commencing with the word "Ninainthu, Ninainthu".

3. Now I am in this form of body. Hereafter I will enter into all living beings.

4. If you want to get the grace of god, you sit before the lamp because god is in the form of the lamp now.

5. Be kind to all living beings.

6. I will not be visible for two and a half Kadigai (1 kadigai = 60 years. $2.5 \times 60 = 150$ years. $1874 + 150 =$ the year 2024 A.D.)

7. I will be in this world as well as in the Universe. Afterwards when the Lord of great gracious Light comes, I will do miracles with this form of a human body.

8. When this door remains closed, if the Government authorities order to open it, the Lord would be looking into it."

The author also includes the first English translation of these "28 poems", cited above, beginning with:

"Oh people of the world, come here!

We shall deeply think of the mercy and love of the Supreme God.

We shall bow down and praise his glory with tears

He is our rightful Lord.

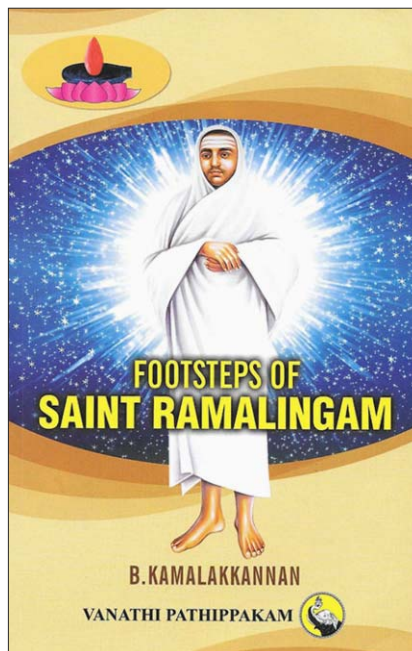
If we praise and worship him, we can get deathless life. My words are neither falsehood nor exaggeration. I tell only truth

This is the time to enter into the narrow path and reach the golden temple which is within our forehead."

In chapter 18 entitled "Root Cause of Enmity" the author presents facts and compelling arguments which explain why Ramalingam was persecuted in various ways by orthodox Saiva Siddhantans who condemned him for teaching that Siva was to be found within through meditation on the Supreme Grace Light, Arutperun Jyoti, and that through this the soul's sins or fetters could be dissolved, and one could unite with the Lord. The orthodox Saiva Siddhantans, which dominate Tamil Nadu's religious life, to this day continue to teach "pluralistic realism," that God (Pathi), the soul (Pasu) and the world and sin (Pasam) are eternally separate, and claim that their religion does not encourage meditation as a means of salvation. The author argues that Ramalingam, with specific reference to the teachings of the Siddhas, including the Tirumandiram, taught that by doing meditation on "paasam suzhumnai or fire," in the "narrow path," of the sushumna nadi, one must raise awareness of the soul (Pasu) to that of the Pathi (Lord Siva) as "formless light." (Note: This debate has been presented in detail in volume 5 of our publication, the Tirumandiram. It has also been elucidated in the new final chapter of The

Yoga of Tirumular: Essays on the Tirumandiram, entitled "Monistic Theism in the Tirumandiram and Kashmir Shaivism," now also available as an Ebook at http://www.babajiskriyayoga.net/english/bookstore.htm#yoga_tirumular_monograph

In chapter 26, the author describes how Ramalingam was persecuted, including wide propaganda against his teachings, placing the dead before him (human and animal) demanding that he bring them back to life; spreading rumours that he kept gold bars in the building he established for poor feeding, inducing looters to break in; burning down his thatched hut, forcing him to move to a remote village; even attempts to poison him. A criminal lawsuit with charges of defamation was also brought against him by the leader of the orthodox Saiva Siddhant's Arumuga Naavalur in 1869. Judge Roberts, an Englishman, acquitted Ramalingam and other defendants, including the Chief priest and four other priests of the



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Interview *continued*

possessions and family. This choice may be formalized with vows of renunciation, made with or without the blessings and guidance of a spiritual preceptor. Such vows will usually include vows of celibacy. In India, most sannyasins, are men, and they can be identified by their ochre colored clothes. But many women enjoy a special status when they reach the age of sixty, which allows them to be freed of family responsibilities and to dedicate their time to activities associated with religion and spirituality. Such women choose to mark this status by wearing only white.

A social code will also be supportive. In India, men socialize only with men. Women socialize only with women. Even in social gatherings, this has been the rule, until recently, when Western social behavior, through modern media, has weakened the observance of this social code. Otherwise, dating is frowned upon. Group social activities are the norm. Such limitations serve to prevent unwanted advances and unnecessary intimate

exchanges. Unfortunately it also leads to frequent psychological suppression, because people are ignorant of the need for “letting go” of sexual fantasy, and even less skilled in practicing it. Fueled by the influx of pornography and Western values, India's spiritual and religious culture is threatened. If one decides to follow such a social code, one must also avoid mentally “pushing away” with others, as this may create psychological suppression, and worse, misogyny, or antipathy, and towards others, and alienation. One must also avoid the belief that one is superior to others. Such a belief is sometimes fostered within religious sects.

Question: *I understand that you belong to a Siddha tradition, whose teachings are tantric. How do you reconcile the practice of celibacy with those of Tantra?*

continued at: www.babajiskriyayoga.net/english/pdfs/Interview-Sexuality-Celibacy-and-Tantra-May-2014-en.pdf

Book review *continued*

Chidambaram temple of all charges.

In chapter 28, entitled “Teachings and Prophecy,” the author relates some of Ramalingam's prophecy, as related by one disciple at a meeting of the Theosophical Society in Madras in 1881:

1. “That though the Hindu people listened not to him, none gave ear to his councils, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret, the Mahatmas to foreigners, who would receive it with joy;

2. That the eating of animals would be gradually relinquished;

3. That the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be established in India;

4. That what men call “God” is, in fact the principle of universal love – which produces and sustains perfect harmony and equilibrium throughout all nature.

5. That men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, etc.”

Often lamenting that so few persons who could appreciate his teachings about Pathi, Pasu and Pasam, as described above, the need for meditation, and the principles of universal love, benevolence and charity, he repeatedly exclaimed with bitterness: “You are not fit to become members of this Society of Universal Brotherhood. The real members of this brotherhood are living far away towards the north of India. You do not listen to me. You do not follow the principles of my teachings... Yet the time is not far off when persons from Russia, America and other foreign lands will come to India and preach to you this same doctrine of Universal Brotherhood.”

A few years after making these prophecies, Madame Blavatsky (of Russia) and Colonel Olcott of New York, es-

tablished the Theosophical Society in Adyar, Madras, and honored Ramalingam as their vanguard and trailblazer. Their successor, Dr. Annie Besant, of America, raised the “world teacher,” J. Krishnamurti. V.T. Neelakantan, the author of the books in The Voice of Babaji: Trilogy on Kriya Yoga, was Annie Besant's secretary during the 1930's, and later became Krishnamurti's writing mentor. Dr. T.N. Mahalingam, who sponsored the printing of our ten volume edition of the Tirumandiram, in 2010, and his father have been the Presidents of the Board of Trustees of the organization founded by Ramalingam, in Vadulur, Tamil Nadu, and have maintained its Temple of Wisdom (Sathya Gnana Sabai), and poor feeding facilities (Dharma Saalai) for more than eighty years.

Yogi Ramaiah, my teacher, was a great devotee of Ramalingam. Much of the teachings that he gave to me were based upon Ramalingam's teachings. Like the Siddhas before them, these included warnings not to become stuck in the “half way houses” of organized religion. Whenever I visit Ramalingam's Temple of Wisdom however, I am dismayed at how difficult it remains for his followers to propagate Ramalingam's teachings. While Ramalingam's songs of praise to the Lord as Divine Grace Light (Arutperun Jyoti) are sung by millions of school children in Tamil speaking parts of the world, the practice of meditation on this same Light is adhered to regularly by relatively few. I do not believe that the solution lies in any new organization. I do believe that anyone and everyone must, however, give priority to putting into daily practice the spiritual teachings of Siddhas like Ramalingam and Babaji. The author's book will I believe help to encourage more persons to dedicate themselves to these. I highly recommend this book to everyone. Copies may be ordered from our Canadian ashram at info@babajiskriyayoga.net for \$3 each plus postage or from our Bangalore ashram for Rs. 100 plus postage.



The death of time

By M. G. Satchidananda

"To make the body attain the auspicious state of samadhi,

One has to anoint the body to achieve the death of time,

And recite aloud the mantra to become one with the worshipful Siva;

This is the proclaimed method for kicking the Lord of Death."

- The Yoga of Boganathar, Samadhi Diksai -10, verse 7

"I am the Death of Death" – Babaji Nagaraj

"Now I am in this form of body. Hereafter I will enter into all living beings." – Ramalingam

"I am Everywhere" - Lucy, in the film Lucy

"I don't have time to practice or do sadhana" is a complaint which many students repeat. Everyone has the same 24 hours per day. So the problem is not a lack of time to practice, but a lack of priority given to the practice. And this lack of priority is due to forgetfulness as to "Why do we practice Yoga?" The short answer to this fundamental question is: I practice Yoga to avoid future suffering, born of egoism, and to abide as the Self. For the long answer I refer the reader to the two part article entitled with this question in the Spring and Summer, 2007 issues of the Kriya Yoga Journal here: www.babajiskriyayoga.net/english/articles.htm. From a practical standpoint, there are also many ways which you the reader can creatively better manage your time, and to stop wasting time. But this is not the problem that the Siddhas, cited above, are addressing.

The "death of time" or kaala dahana is a basic idea in all Siddha poetry. By the death of time, the decaying of the body will not take place and the body can be preserved eternally. Here the body referred to is the divya-deha.

In the previous verse Bogar has advised the sadhaka to "anoint" the body in its eight regions through the practice of kundalini or laya yoga and with the eight fold (astanga) practice to attain divya-deha. In this verse he advises to continue the anointment of the body to achieve the death of time and suggests a mantra to keep the

body eternally for ever as divya-deha

In South India there is a very strong belief that genuine Siddhas "still live", in the divya-deha, as there is no death for them. When a Siddha attains divya-deha, he attains Sivahood. To attain Sivahood Bogar suggests that one should utter the sacred mantra of Aum Nama Sivaya, which will drive away the fear of death and thereby rebirth. This mantra will cut away the knots of karma and thereby it will lead one to brilliant and auspicious state of samadhi. Vasi, control of breath, is the killer of the sense of time. One must kill or stop Yama, the Lord of Death, Time, kaala.

The "death of time" reminds me of how one of Maya's five agents, "kaala" or "time" obscures the necessity to be still (Tamil: summa) in the present moment, transcending time, as the Witness. One must transcend time, moment to moment, right now, not later when I have time to practice, in order to understand one's immortality.

Boganathar says that one can achieve this state of stopping time through the alchemy which transmutes the body through the mantra Aum Nama Sivaya. The mantra increases the rasa, the elixirs of immortality in the body as one worships Siva in his heart and becomes God-centric. If we reverse vasi, it is Siva and He is one who has kicked the Lord of Death. The mantra, Sivayanama or Nama Sivaya makes a yogin, a kaala-atita or one who has transcended time. He is liberated from the future as well as the past and lives in akaala or non-historical time or primordial time. Akaala has neither a before nor an after. The body of a Siddha, by conquering time, has become an eternal now, a divya-deha, a deha of eternity itself. The Siddhas like Tirumular, Bogar, Agastyar, Ramalinga, Babaji and a host of others live in the eternal divya-deha called cinmaya known as the body of light or jnana-deha. The stopping of time is a state of samadhi. The message of the verse is: one must stop creating time. One can stop time by focusing on the present moment. Time is the mind. Remove time within the mind, by identifying with that which is present now. Do not live in the illusions of the past or the future. The present is the point of access into eternal nowness. Be here now and achieve the death of time.



Order of Acharya's: Annual report and plans for 2015

Do Help to Bring Babaji's Kriya Yoga to others like you around the world

This is a good time to consider making a donation to "Babaji's Kriya Yoga Order of Acharyas", to enable us to continue to bring Babaji's Kriya Yoga to persons who otherwise would not be able to receive it.

In the past twelve months, since September 2013 the Order of Acharyas did the following:

- Brought over 100 initiation seminars to more than 1,200 participants living Brazil, India, Japan, Singapore, Malaysia, Sri Lanka, Turkey, the Gulf states, Macedonia, Estonia, Spain, Germany, France, Italy, Austria, Switzerland, England, Australia, Bali, Indonesia, USA and Canada.

- Maintained an ashram and publishing office in Bangalore, India which organized a eight initiation seminars all over India. Vinod Kumar, the ashram manager, conducted free regular public asana and meditation classes there. It published and distributed most of our books and tapes throughout India. It published a new 2nd edition of the Tirumandiram, with 3,770 pages in five volumes. It also published a new Hindi edition of The Voice of Babaji, and a new Marathi language edition of Babaji and the 18 Siddhas.

- Maintained and developed the ashram in Dehiwala, Sri Lanka, where free public yoga classes and initiates satsangs are given weekly. A first initiation seminar was given there. A pilgrimage by 20 Westerners was organized for the first time to the Katargama ashram, with its new an community hall, "cave shrine" to Babaji, and a shrine to the Siddhas. Distributed three of our books in Sinhala, and others in Tamil and English in record numbers.

- Completed the training of one new Acharya in Brazil: Michel Zonatto, who will be inducted into the Order in November 2014. Continued training of 3 others in Sri Lanka and Brazil, who are preparing to become acharyas. Completed the training of Satyananda to give the 3rd initiation, and who gave it in India and Germany.

- Completed the walls, ceilings and hard wood floor of the meditation hall at the new ashram in Badrinath, Himalaya, as well as the walls and ceilings for the first 12 of 18 planned apartments, office and bookstore and Yoga hall, Prepared for the completion of these apartments and meditation hall by November 2014.

- Sponsored free weekly public classes in Babaji's Kriya Yoga, and kirtan events, in 2014 at the Quebec ashram.

- Delivered more than \$14,000 to the victims of the Himalayan floods. Sponsored the village of Uchiwara, providing 2 months food supply to 135 families, and the funds to construct homes for 6 families.

- Conducted a two week Teacher Training in Kriya Hatha Yoga for 20 participants from 8 countries at the Quebec Ashram. Seven acharyas were trained to give this Teacher Training to others. Two them gave Teacher Trainings in Brazil, with 20 participants, and France, with 14 participants.

- Donated copies of the Tirumandiram and other publications to the research libraries of the University of California, Santa Barbara, Loyola-Marymount College, University of Chicago, Stetson University and the University of London.

In the year 2014 - 2015 the Order plans to do the following:

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

- Conduct free bi-weekly public asana and meditation classes at our ashrams in Quebec, Bangalore and Dehiwala, Sri Lanka.

- Publish the 5,350 verses in 800 poems of the 18 Siddhas, along with a Guide book to the rare manuscripts which since 2002, we have found in palm leaf manuscript libraries, scanned, preserved and transcribed.

- Continue the construction of the Badrinath ashram, expected completion in 2015.

The 27 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2014-2015. Your contribution is tax

deductible in Canada and the USA. Send it by December 31, 2014 if possible, and receive a receipt for your 2014 Income tax return. Use your credit card!

Our work is financed entirely by your contributions. There are many persons all over the world waiting to receive initiation. We will send acharyas as we receive the funds needed to pay for travel expenses. For each donation of US\$70/Cn\$75 or more, receive a free copy of the new book "Kriya Yoga Insights Along the Path" in English, French, German, Spanish or Portuguese or "Babaji's Kriya Yoga: Deepening Your Practice" in English, French or Spanish or "Kailash: In Quest of the Self" in English or "A Yoga Toolbox for Shaping Your Future" in English. See our bookstore for a description of these.



“Action with Awareness” (Kriya) comes to Hollywood

By M. G. Satchidananda

This is the first ever review of a film to grace the pages of the Kriya Yoga Journal in its nearly 22 year history. After having my curiosity stimulated by a recent recommendation from a Kriya Yoga sadhak and organizer of many of our past seminars in Singapore to see the film Lucy, starring Scarlett Johansen and Morgan Freeman, Durga and I went to see it last night. The action packed movie surprised me. As my Singapore correspondent wrote, after reading the first draft of my review below:

“Most people would not have a clue this had anything to do with spirituality and made into science fiction and material level concepts. However, I am still amazed at how such things are now becoming common place in many Hollywood movies. It reflects a deepening undercurrent of spiritual concepts forming a backdrop to the mainstream intellectual climate in Hollywood/USA. It is diluted and completely camouflaged but it is there in a way it never was in the past I think.”

I personally have mixed feelings about the film, whose screen play was based upon a science fiction book by Luc Besson. But if you need to be reminded of why we practice the Siddha's Kriya Yoga, and what our human potential includes, I recommend that you see it.

The film begins with “Lucy,” (portrayed by Scarlett Johansen), being kidnapped by mobsters in Taiwan, who then surgically place within her abdominal cavity a plastic bag containing the synthetic form of a hormone CPH4 which supposedly is produced by the brain in-utero to ensure the brain's early growth. The mobsters then force her and four others they have kidnapped, to smuggle packets of it into Europe, where they intend to exploit its potential to develop superhuman, siddhi like powers. But before they can complete their plan, Lucy escapes; but not before her implant leaks and begins to give her these phenomenal powers. The uncomplicated plot for the rest of the movie centers on the mobsters attempt to capture Lucy and the four others. Along the way however, Lucy meets Professor Norman (Morgan Freeman), a renowned neuroscientist, who is presenting the results of his research, which seeks to predict the effects of unlocking the human brain's potential. He propagates the theory (an urban myth) that human beings typically use a mere ten percent of their brains capacity, whereas dolphins use up to twenty percent, including their sonar capability. Humans we are told are driven “to possess, whereas dolphins, apparently wiser, seek “to relate.” When asked “What would happen if a human used 100 percent of the brain's capacity?” Morgan Freeman admits that he does not know. The film's subplot then meanders through discussions about time, the speed of light, quantum physics, the limitations of human nature, life's ultimate purpose, evolution and lots of special effects as the effect of the hormone inside Lucy brings the rate of utilization of her brain's capacity from 20, to 30, to 40 to 100%.

I applaud the movie, its producers and directors, which touched upon the states of samadhi, samyama, siddhis, immortality, time, the ego, human purpose, humanity, kundalini, kaivalya, and other subjects related to the evolution of the human being. However, and I suppose it was to be expected, these were mostly obscured by the distractions of the violence, the plot and the special effects. I was dismayed by the presentation that Lucy's powers were a function of the percentage use of her brain, with no reference to consciousness. Neuroscience has recently concluded that consciousness is not an epiphenomena of the brain, but exists independently of it. The word “consciousness” is not even mentioned in the film. Perhaps because it is not a thing, whereas the brain is.

I wonder what percentage of the viewers felt Lucy was experiencing Shivoam (I am Shiva)? Quite a number of them have criticized the underlying spirituality or lessons that can be drawn from the film. And apparently the movie has created an angry buzz with evangelical community. Evolution is essential to the plot as is the experience of God.

Many truth seekers who ingested another drug, LSD in the 1960's, glimpsed Lucy's profound realization and experience expressed in her parting message, But LSD can only give a glimpse of That, so as a result, many took up the serious practice of Yoga and meditation. LSD reveals temporarily the consciousness side of the consciousness/power foundation of quantum physics and Shiva-Shakti. The massive dosage of the brain hormone which Lucie supposedly ingested gave to her the “power” or energy side of the coin.

The Yoga Sutras devotes its third chapter to the powers, with its description of the 65 siddhis, obtained through the profound state of samyama (communion with absolute reality, Ishvara, the Lord). But when describing the Lord, Ishvara, it ignores this omnipotence side completely in verses I.23-27, and presents only the omniscience side of the coin, our ultimate Being. The ego wants to be all-powerful, because it does not have to die in doing so. Hollywood has no difficulty in emphasizing this in the film. But when Lucy embraces the all-knowing, or consciousness side, who she thought she was must die! Lucy, like Patanjali embraces consciousness: Shivoam, and eschews power.

I am reminded of the what Dr. Richard Alpert, Ph D the popularizer of LSD (along with his Harvard University colleague Dr. Timothy Leary), learned about LSD after giving a massive dose of it to his guru, the Siddha and miracle worker, Neem Karoli Baba, as recorded in his best selling book Be Here Now, in 1970. He was shocked to see that it had no visible effect on him. When questioned about LSD, Neem Karoli Baba told him that be-

Continued on Page 9

News and Notes

Badrinath ashram construction has progressed rapidly this summer. The meditation hall and 12 of the 18 planned apartments are on track to be completed by early November. Twenty five Nepalese workers, and three sadhaks from the West, Acharya Amman from Canada, Jay Finch from New York, and Albert Vogt are currently assisting.



Carpenters and Albert Vogt prepare shal hard wood for floors in meditation hall.



Albert Vogt and Amman prepare teak ceiling panel.

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 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



Badrinarayan temple.

Second level initiations will be given by M.G. Satchidananda in Quebec, October 24-26, 2014.

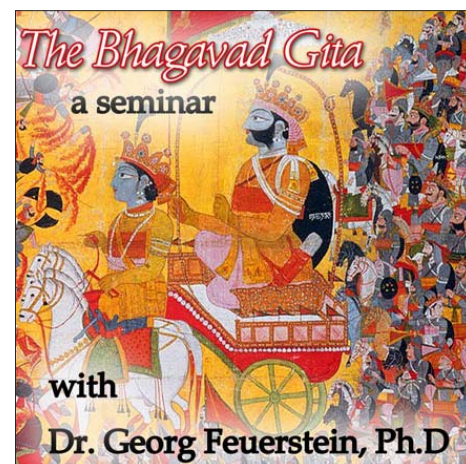
Third level initiations will be offered with M. Govindan Satchidananda in Brazil, November 16-23, 2014, and Quebec July 10-19, 2015. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

Two new video recorded seminars with Dr. Georg Feuerstein, Ph.D: The Bhagavad Gita and Tantra.

These are rare recordings, each seminar nearly six and one half hours in length, by perhaps the West's greatest scholar of Yoga in modern times, the late Dr. Georg Feuerstein, (1947 to 2012). Those who have enjoyed reading his more than thirty books

on the subject of Yoga will enjoy even more listening to and watching one whose great scholarship was uniquely informed by his profound experience of the deeper dimensions of Yoga.

The Bhagavad Gita: Values for the 21st Century, a video recorded seminar with Dr. Georg Feuerstein, Ph. D, at the Babaji's Kriya



Yoga Ashram in St Etienne de Bolton, Quebec, Canada on June 30, 2001. 6 hours 22 minutes. \$29.95. The Bhagavad Gita or Sacred Song is one of the world's most important sacred texts. It celebrates the relationship of man with God, the intense joy of Divine Love and the realization of the Self through Yoga. In the form of a dialogue between Arjuna and Krishna on the eve of a battle, Krishna teaches the fearful Arjuna the need for action and the requirement that he – like all mankind – take his place in the world with faith and love.

Continued on Page 10

Movie review *continued*

cause Westerners worshipped material things, God came to them in the form of a material, LSD, so that they could find God. After giving up LSD and becoming a yogi Ram Das, as his guru named him, realized that the reason why great Siddhas like Neem Karoli Baba do not eliminate the ostensible causes of human suffering in the world, in spite of their powers (siddhis). As Jesus reportedly said: if your faith in God was great enough, you could move mountains. But by the time you have purified yourself of whatever prevents you from having such faith (egoism's

manifestations: desire, doubt, greed, pride, anger, fear) that you could move the mountain, you realize why the mountain has been put there, and so you allow it to stay.

The film Lucy also brings to mind the seven levels of psychological perspective described in an earlier edition of the Kriya Journal in the Fall 2007 issue: How do we know whether we are progressing spiritually? To read it click here:

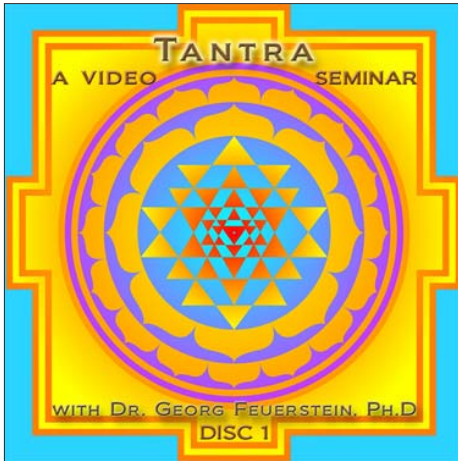
www.babajiskriyayoga.net/english/flexpaper/journal-fall-07-art.htm



News and notes *continued*

Tantra: a video recorded seminar with Dr. Georg Feuerstein, Ph.D., at the Babaji's Kriya Yoga Ashram in St Etienne de Bolton, Quebec, Canada, July 1, 2001. 6 hours 24 minutes. Price: \$29.95. The spiritual tradition known as Tantra, often associated with Kundalini Yoga, teaches that enlightenment must embrace all dimensions of our existence, including the physical. It involves removing subconscious obstacles through various methods, including mantras, hatha yoga, kundalini breathing, and the worship of the divine shakti or power, first externally, and then internally.

To order these go to:
www.babajiskriyayoga.net.



Tirumandiram: A second edition, in five volumes, with a total of 3,770 pages, is now available for order at: www.babajiskriyayoga.net/english/bookstore.htm. The Tirumandiram, by Siddha Tirumular is a sacred, monumental work of philosophical and spiritual wisdom rendered in verse form, translated into English, with commentary, explaining the meaning of each verse. Encyclopedic in its vast scope, addressing different aspects of Yoga, Tantra and the philosophy of the Yoga Siddhas: Saiva Siddhantha. The last volume also contains presentations from two philosophical schools of Saiva Siddhanta, a glossary, a select bibliography and index.

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Kriya Hatha Yoga teacher training, Quebec, August 2014.

More pictures on page 11



Third initiation, France, August 2014.



Third initiation, Estonia, August 2014.



Meditation hall and above Yoga hall.



Badrinath ashram, northeast corner.



Badrinath ashram north side.



Mt. Neelakantan and Babaji's Ashram.



Mt. Neelkantan, 23,500 ft, 7,500 m up.



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