

B a b a j i ' s

Kriya Yoga Journal

Editorial

The divine worker

By M. G. Satchidananda

*"By Yoga is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme..
- Sri Aurobindo (Essays on the Gita)*

Knowing that you are the immortal Self, pure consciousness, and not the physical body nor the passing fluctuations of the mind and vital, you can and must embrace the righteous path or duty of the "divine worker." Your vehicle to doing so is

the cultivation of equanimity, or "equality of soul." This means being "calmly active and actively calm" in all situations. It means that you do not seek happiness in the dualities of life: having and not having, gain and loss, fame and shame, approval and disapproval. It means not allowing anything to disturb you anymore. All of the practices of Yoga have as their purpose the development of this perfect "equality."

It is relatively easy to feel calm and peaceful when you are lying

down, resting, or when you are meditating, at least to some extent. The challenge is how to remain calm, peaceful and "equal" when you have things to do, for example when you are working or attending to responsibilities towards others, or when something "pushes your buttons". Because this is so difficult, some spiritual aspirants decide that they must leave the world, renounce it, and avoid activities. While few persons are prepared for the austere life of the renunciant, everyone can cultivate the renunciation of desires.

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

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

The renunciation of desire and the cultivation of equality: three approaches

As long as you are in the material world, you are obliged to act. But do recognize that your ordinary human nature is the plaything of Nature's modes or qualities of manifestation, known as the *gunas*: *tamas*, *rajas*, and *sattva*, inertia, passion and equilibrium?

The starting point for cultivating equality and renouncing desires may depend upon one's nature. If one's nature is primarily ruled by *tamas*, or inertia, one may be unresponsive

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to objects of desire or the shock of events which threaten one, because of a sort of dull insensitivity, due to extreme depression; or because of a weariness of emotions and satiety of the pleasure and desires. On the contrary, it may be because of a disappointment, disgust or shrinking from the pain of life, a lassitude, a fear and horror and dislike of the world. It is then in its movement a mixed one of *tamas* and *rajas*, but the lower quality predominates. Or approaching the *sattvic* principle, even this *tamas* may be reinforced by the intellectual perception that desires can never be satisfied and that the soul is too weak to master life, and that therefore all of life is sorrowful and transient effort, without any sanity or light, truth or happiness. While this is the *sattvic-tamas* principle of equality, it is really only indifference or equal refusal of life. It extends Nature's principle of self-protection or recoil from particular painful effects to a recoil or escape from the whole of life. One may seek to escape the world through involvement in drugs, alcohol, or some other addictive behaviour or some new digital virtual reality. But this ignores the soul's aspiration for the joy, love and truth.

There is no true liberation in *tamasic* equality but it can be a powerful starting point if it is turned into the *sattvic* by the perception of the greater existence, the true power, the higher delight of the immutable Self above Nature. This occurs most often in the Indian ascetic tradition of *sannyas*, or renunciation of life and works, as in the case of the Buddha and members of Shankara's ten orders of *swamis*, the *dasamis*, and in Western religious sects, which demand ascetic practices, and shunning of the world. But the *tamasic* unwillingness to accept the pain and effort of life is by itself a weakening and degrading thing, and in this lies the danger of preaching the gospel of asceticism and disgust with the world, as done in India for thousands of years and today's cults. In unfit souls it diminishes their aspiration, confidence in the power of effort, and confuses their understanding. In those who are fit for *sannyas*, it may serve the useful purpose of killing *rajasic* attraction and preoccupation with the lower life which has prevented the *sattvic* awakening to a higher possibility, wherein one turns to the Lord.

Still, in this *tamasic* movement, the equality consists only in an equal recoil from all that constitutes the world, and it arrives at indifference and aloofness. The renunciant and the cult member exemplify this. They do not possess the power to accept equally all of the touches of the world, pleasurable or painful without attachment or disturbance. Therefore, even if one begins with the *tamasic* recoil, which is not at all necessary, it can only be as a first step, inciting one to a greater task, not as a permanent state of pessimism.

The Divine Worker's field of activity

The real movement begins with the effort to master those things from which one was first inclined to flee. It is here that a kind of *rajasic* equality becomes possible. This quality of nature accepts the need for struggle and effort, with an aim to victory and mastery. At its lowest it is a pride in self-mastery, self control, superiority to passion and weakness. When joined by the philosophic or *sattvic* principle, however, it extends its field of battle beyond scattered outward goals and transient successes, to the conquest of the Nature itself by a spiritual struggle and an inner victory. It seeks to rise above the pains and pleasures of the world, not to flee from them. Its victory is complete when the soul can bear all touches without being pained or attracted, excited or troubled. It seeks to make one the ruler of one's nature.

Krishna in the Bhagavad Gita, starts with this heroic movement, calling upon Arjuna, the warrior, to slay desire. His first description of equality is that of the philosophic warrior, the Stoic: *"He whose mind is undisturbed in the midst of sorrows and amid pleasures is free from desire."*

whom liking and fear and wrath have passed away, is the sage of settled understanding. Who in all things is without affection though visited by this good or that evil and neither hates nor rejoices, his intelligence sits firmly founded in wisdom." (Gita II.59) He goes on to give an example: if one abstains from food, the "affection" or desire for it continues. It is only when one abandons the desire for food even while consuming it, that the highest level of the soul is reached. It is by using the mental organs on the objects "ranging over them with the senses," but the senses subject to the Self, freed from liking and disliking, that one gets into a large and sweet clearness of soul in which passion and grief find no place. (Gita II.64-65). Krishna goes on to say that:

"He attains peace into whom all desires enter as waters into the sea (an ocean of wide being and consciousness) which is ever being filled, yet ever motionless – not he who (like troubled and muddy waters) is disturbed by every little inrush of desire." (Gita II.70).

The "Divine worker" concentrates on the point where his or her consciousness touches Nature, in both form and in Her subtle formless energetic movements within. Such a leonine soul endures everything which Nature throws at him, and conquers her. Thus overcome, Nature reveals to him his true nature as a liberated soul, no longer her subject, but her king and lord. However, as with the *tamasic* movement of recoil, this *rajasic* movement to conquer is only justifiable when it looks through the lens of the *sattvic* principle beyond itself to the higher Self-knowledge.



Blockages and the heart

By M. G. Satchidananda

Have you noticed that your mind often returns to particular memories or feelings? They may be related to certain individuals with whom you have some unresolved issues? Or they may be associated with past experiences which were very pleasurable, for example related to food, sex, winning in some competitive sport? Or they may be associated with experiences that were difficult, that you fear repeating: being attacked physically, a divorce, an embarrassing situation, rejection about others. Have you wondered why?

In the literature of Classical Yoga and Tantra, these are referred to as *vasanas* or tendencies, and in modern discussions of the “body-mind” we might hear them referred to commonly as “blockages.”

In the course of a single day, thousands of things are experienced through one or more of the five senses. Most of them pass through you. You don't give them a second thought. But some of them set off a chain of thoughts and feelings, linked to memories and blockages: those that are problematic, or which involve some extraordinary enjoyment. The experiences that get stuck, that form blockages, are ones that we cling to. For example, at your place of work, you routinely handle many tasks with familiarity. Occasionally, something unusual occurs, for example, a problem that you have never tried to resolve before. After attempting to resolve it, and failing, you seek the advice of someone else. Your boss, for example. In response he tells you “I am too busy.” Later that day and evening, you find that your mind dwells upon his reac-

tion, and you feel frustration, doubts about your competence. You put the problem aside. Six months later, another difficult problem arises. When you consider asking your boss for help, again you think of asking your boss for help, but you decide not to, remembering how you felt after his response to your last request for help. Subsequently, you avoid seeking his assistance whenever you have unresolved problems. Feelings of resentment towards your boss grow. Feelings of frustration grow. Doubts about your own competence grow.

Clinging means: “I don't want this one to go away.” What happened was so pleasurable, it made me feel so great, that I don't want this feeling to go away. For example, you learn that you are going to get a promotion and a big raise in pay. You start to fantasize how your life is going to change for the better as a result. You start building castles in the air. Or it may involve some worry, for example that in investing your time, money or energy in some project, you will lose your investment. So you continue to worry about it. Perversely, you cling to what causes suffering, including feelings of anger, sadness, or resentment, foolishly believing that if you dwell on such feelings long enough they will transform themselves into some form of happiness. Instead of making a small but deliberate and immediate effort to “let go” of them you allow them to hang around, and to reinforce existing blockages formed in the past.

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Few are those who start with the third approach to equality, the one of pure *sattva*, unless they are born philosophers, who immediately recognize the transitoriness of the material and external world and its failure to satisfy desires and give true delight. Such a person finds his happiness within, is satisfied with wisdom, masters his senses, and looks upon all with equality. He maintains his equality by the power of his intellect, his knowledge, and a discerning mind. But even though he is a master of himself on the whole by a constant attention or an acquired habit of mind, in reality he is not free from his lower nature, which may at any time react violently to its rejection. For the lower nature is always subject to the play of the three *gunas*, and the *tamasic* inertia and *rajasic* passions constantly threaten the *sattvic* personality. Even the mind of a wise man can be carried away by the senses and their associated *samskaras* or habits. Perfect security can only be found by establishing oneself in something higher than the *sattvic* qualities of calm and understanding: in the spiritual Self, that which is beyond Nature in her three modes.

Unlike the *tamasic* and *rajasic* personalities whose freedom is characterized by aloofness, and lonely isolation from others, **the person of spiritual Self-realization**

finds the Divine not only in himself, but in all beings. His equality integrates knowledge, action and love and the yogic paths of *Jnana*, *karma*, and *bhakti* prescribed in the *Gita*. Having realized his unity with all in the spiritual dimension, his equality is full of sympathy. He sees all as himself and is not intent on his lonely salvation. He even takes upon himself the suffering of others, and works for their liberation, without being subject to their suffering. Wanting to share their joy with everyone, Divine workers embody the *Siddhas'* teaching of *arupadai*, “showing the path to others:” what one must do, and what one must avoid doing. The perfect sage, according to the *Gita* is ever engaged with a large equality to doing good to all creatures and makes that his occupation and delight (*Gita* V.25). The perfect Yogi is no solitary person reflecting on the Self in an isolated ivory tower. He is a many sided universal worker for the good of the world, for God in the world. Because such a perfect Yogi is a *bhakta*, a lover of the Divine, he sees the Divine in everyone. He is also a *karma* yogi because his actions do not carry him away from the bliss of union. As such he sees that all proceeds from the One and all his actions are directed to the One. □



Blockages and the heart *continued*

Blockages involve the accumulation of energy around unresolved experiences. They may manifest as worry or fear about what one is adverse to, what one finds difficult, even painful, and fantasy about the desires and attachments, typically what one has found to be pleasurable. They are a by-product of the egoistic perspective that “I am my body,” and “I am my memories,” and “I am my emotions and feelings.” They reflect the confusion of the mind created by egoism: that happiness or unhappiness is to be found “out there” in those things to which one is attached or averse. The river of life brings millions of experiences to each of them, but egoism, the habit of identifying with what we are not, contracts consciousness around some of them, and we get hung up. We prefer to cling to these rather than to let them pass by with all the rest on the way to the infinite ocean of our Being.

As we go through life everyone gradually builds thousands of blockages. At a certain stage in their development they combine together to form samskaras or habits, which then control our behaviour and form our karma. Consequently, our energies move in fairly predictable ways, seeking the same objects of desire, avoiding the same edges which take us out of our “comfort zone,” reacting to situations emotionally, rather than consciously.

The practice of Yoga is more than anything a process of removing these blockages. In this process of purification, one first begins to notice them during meditation, and afterwards, by recording them in one's meditation journal. The act of recording one's meditation in a journal provides the opportunity to transform what was a subjective experience like “I was worrying about X” into an objective one, when put on paper, and observed from the perspective our true Self the Witness. The process of removing these blockages occurs in real time whenever one makes the effort to “let go,” of them, to cease to worry, to fantasize, to dwell on them, to “pass on by.” This is a moment to moment process, and it requires discernment and effort. Discernment is the act of distinguishing what is permanent, from what is impermanent, what is the source of joy from what is the source of suffering. It is the ego that thinks “I have” or “I need” or “I want” or “I fear.” It is our soul, that which is the Witness within, that is in a continuous state of unconditional joy. It has no preference. It lacks nothing.

This process does not preclude making efforts to change things “out there” when events occur. One deals with situations and problems skillfully, when they require action. Yoga is skill in action. One maintains one's center. One seeks intuitive guidance. One acts consciously, without ego-bound preferences. One speaks, only after reflection, what is necessary, what is helpful. Rather, this process of purification, of “working on oneself,” addresses the tendencies, the vasanas, which oblige the mind to worry or to fantasize after the events and their problems have been dealt with. The ego makes the mistake of trying to find happiness by imagining what it needs to occur “out there.” When life does not deliver this, the ego compels enormous efforts to change things

“out there” until they either do, or until it gives up in frustration and depression. The Yogi, on the contrary, realizes that one can choose not to “cling,” to familiar sources of pleasure or worry. The Yogi, focuses his or her attention inside, on the movements of the mind and vital bodies, desires and emotions, the “likes” and the “dislikes,” and chooses to “let go” of them. The Yogi seeks to remain calm, “equal-minded,” as the Witness. In doing so, the Yogi finds immense joy, moment to moment. Self-realization is the means and the objective of the Yogi. Faced with events, one is “calmly active and actively calm.” One fulfils ones duty, as the karma yogi, unattached to the results, recognizing that “one is not the doer.” One is an observer, turned and surrendered to the Lord, who does it all through his agency of Shakti, Mother Nature and human nature.

The regular practice of the first meditation technique taught in Babaji's Kriya Yoga is the pre-eminent means of cleaning up or vasanas. It is Patanjali's recommended method, involving vairagya, or the cultivation of detachment.

The flow of energy and the heart chakra

Every experience involves a movement of energy through us. Our energy centers, the chakras respond to them. When they are open, the experiences flow through us, and our consciousness moves to a higher vibration where joy, love, beauty, and truth are realized. Where we can be who we truly are. When the chakras are closed, our consciousness becomes contracted around the experience and we get caught in the dualities of life: getting and losing, happiness and sorrow, fame and shame. The most important chakra is known as the anahata, or heart center, in the middle of the chest. Notice how this area feels when you are feeling love, strength, inspiration, confidence? And how it feels when you feel hurt, discouraged or weak? It can open and close very quickly. When it does, the flow of energy changes, and the emotions in your vital body change as a result. You may be feeling great love for your partner, but then they say something hurtful, and your heart closes. Why? It is because of the unresolved vasanas, or tendencies described above. The energy patterns associated with the experiences of your five senses come into you and become blocked by poorly digested, unresolved energy patterns from your past. This may be the umpteenth time your partner has “pushed your button.” She knows where it is, and you react. You have not removed that “button.”

What if nothing from the past was stored within? What if you were like the sage, Ramana Maharshi, when asked to describe enlightenment replied: “Now, nothing can disturb me anymore.” It would be like when you walk down the street, taking in the scenery. Everything you experience passes through you, leaving only a momentary impression, with no lasting effect as a fully aware being. This is how your nature is supposed to work optimally,

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Vast luminous space: *Vettivel*

By M. G. Satchidananda

"At the end resides the dumb, Where is guru? Where is Brahman? There is nothing.

When the connection occurs where is the grace?

In the uncreated space there is none.

By waiting at the feet and discussing with the Siddhas,

(the aspirant) has the vision after crossing the mula;

And the five mountains comprehending the ultimate.

Then only he will be called the son of Agastya"

– Dhanvantri Jnanam 12, from The Yoga of the 18 Siddhas: an Anthology, pg. 471

Yoga involves not only "letting go" of the false identification with what we are not, but remembering "Who I am," at the ground of my being, in Self realization, and God realization. The practice of Self-remembrance may take many forms, for example, asking the question "Who Am I?" or "Who is it that is suffering?" and allowing these questions to turn one's attention within. The Yoga Siddhas prescribed a more direct method: concentrating upon a point of light, known as bindu or the sacred syllable Aum, particularly between the eyebrows, and then allowing ones consciousness to expand. The result of this practice is the realization of *vettivel*, vast luminous space. In seeking to inspire others to realize the Divine and to transform ignorant human nature, the Siddhas avoided any reference to a God with name, form or personality. Nowhere in the writings of the Siddhas are there any references gods, deities or a divine personality. For the Siddhas, God is the supreme abstraction, beyond name and form. To define God, or that matter, anything, is to limit it. So how can one limit with words what is limitless? Nevertheless, the Siddhas sought to inspire others to realize the Supreme Being through the practice of kundalini yoga, and as *vettivel*, vast luminous space.

In this verse, by the Siddha Dhanvantri, "the dumb" refers to the mystic syllable Aum, because it can never be grasped as a concept, nor after discussion, but only in silence, which is unceasing eloquence. "The end" refers to the sahasrara at the top of the head. Here there are no more relationships. The relationships between the "guru" and the disciple, and between God and the devotee end in unity. "The uncreated space" refers to *vettivel*, the Siddhas' favorite metaphor to describe the indescribable Absolute, vast luminous space. It is an alogical whole not

determined by any sets of relations. While no amount of words can capture it, one may realize it by the guidance of the guru in the practice of kundalini yoga as prescribed by the Siddhas. In the following lines he mentions the essential elements: learning it in person of the guru ("at the feet"), by awakening the energy in the muladhara chakra and directing it mentally upwards through the other five chakras above until it reaches the sahasrara. Becoming one with this Absolute Reality and enjoying its bliss, one deserves to be called the "son of Agastya," that is, to belong to the Siddha tradition of Agastya.

Vettivel refers to the blissful samadhi state, the space of consciousness, of transcendental awareness, the awareness of being itself. It is a "place" where thoughts drop off, one by one, until one's consciousness exists merely as an empty expanse. It stands for the absence of subjectivity and objectivity. It stands for the emergence from time. It is the eternal now. It is a place where one transcends past, present and future. It is a state which is not accessible to sensuous perception; a state without distinctive marks, a stainless sky. *Vettivel* is emergence from time, liberation, true freedom. Repeating the mantra "va" and "si" during pranayama, one realizes the presence of Sivam, the Lord, in its static and dynamic modes, and the six chakras open, revealing the *vettivel*, open space, liberation. It is "that Truth, the Sun lying concealed in the darkness" of ignorance of which the Rigveda speaks, "*tat satyam suryam tamasi ksiyantam*".

It is the source of creation, sustenance, dissolution, obscuration and grace, the five functions fo the Lord according to the Siddhas:

It is formless, blemishless, Self-effulgent and omnipresent, Ever-blissful, beyond expression, and the inner light of those who have known it,

The One dividing itself into Brahma, Vishnu and Siva creates, sustains and destroys the whole universe.

Like a column of light that is Liberation, It is, May the feet of the Godhead protect.

– Aphorisms of Wisdom 28, verse 1, by Paambatti Siddha, in The Yoga of the 18 Siddhas: An Anthology, page 475-476.

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Blockages and the heart *continued*

allowing you to live in the present moment, loving, expanding, learning, growing.

So you have a choice to make: you can try to change what is going on "out there" so that your blockages are not disturbed, so that "your buttons are not pushed," or you can become a wise Yogi and go through this process of purification. Instead of acting or making decisions

based upon what blockages have been disturbed, find your center and simply watch the movements of the mind and vital rise and fall. Sit deep within, and allow them to dissolve in the ocean of your being. Aspire for the highest state of being that you can imagine and concentrate on it. Your heart will open and what you think you are will dissolve.



Seeking your true Self

By Durga Ahlund

The Siddhas have shown us the way to realize Truth, our own true self. It is not something to be sought after in churches, temples or in external ritual. It is realized as a result of self-discipline, a sadhana of inner purification to clear fear and desire from the heart and fill it with loving strength and kindness – a sadhana that must be done with care and attention and in the right order. The goal is to do whatever it takes to make the heart and mind free of negative conditioning, including attachments and aversions. Only then, is the mind capable of seeking truth in each moment.

Seeking your true Self begins for real when you apply restraint, the yamas (social or moral restraints) and niyamas (restraint through practices). Self-discovery comes as a result of these restraints. Never underestimate the power of a sadhana to maintain truth, compassion and kindness in your mind, heart and words. Add to your seeking regular meditation. Meditation is the beginning of Self-knowledge. It is through meditation that you can distinguish your Self from your personality and behavior. True meditation happens when the individual is absent, so the mind becomes completely silent. When you can, with unwavering resolve, hold firm to the underlying Self, without any personal-projection, your mind will become purified.

Self-discovery is a bit like 'hide n' seek,' the game children play blindfolded as they try to touch and identify other players in the game. Blindfolded as we are by egoism, we must first seek who we are, so we can ultimately touch and identify the Lord. To succeed in the game of who is hiding, we must discover who is seeking? Contemplate a popular saying of the Siddhas: "The Lord hides himself and challenges the seeker to find Him."

"It is God himself, which reveals Himself. God realization is not possible for one with limited knowledge. The Lord lends his Knowledge in order to know Him. He can only be known by His Knowledge and never by ordinary knowledge of the soul. There must be no difference between the knower and the known. They are not different. It is God who sees from within and it is God which is seen."

– Tirumandiram

Seeking the Truth and recognizing the obstacles

The Siddhas say, "to find the great and important, which is also secret and mysterious, become very humble." Humility is free of egoism. The ego dissolves to the point that it does not need to attract attention to itself, to its memories or its desires. To the Siddhas, to be humble means to experience each moment anew, as it is, with innocence and without conditioning from the ego. To become humble, you must learn to find newness in every moment. That means you must be aware in every moment. Neither newness nor truth can arise out of memory. Truth is perceived in the moment. If you want the truth to reveal itself in an event or situation, you must become humble.

Humility disarms egoism, and allows you to free yourself from conditioning. Egoism causes you to identify with your conditioning. Humility allows you to observe it. You must consider whether the one who is seeking is capable of finding. Capacity requires that all conditioning be left behind. Are you willing to reject your own habits and conditioning? It is a difficult consideration. But, it is impossible for a conditioned mind to find the truth. Humility makes it possible to drop your conditioning.

Why does conditioning keep us from realizing Truth?

We are each creatures of habit. We like to pretend that we are free but we are not. Our habits, our conditioning determines our likes and dislikes and our response to almost every experience.

Fear and the need for security and permanence create conflicts in us – fear of the unknown, of what we will find when we drop our belief systems, of being without our habitual ways of thinking, reacting and behaving, fear of losing our hold on the world and our special place in it. The fear of the unknown, when we give up the security of what we think we know, prevents us from finding the Truth. If you are sincere and want to begin the game of seeking the Truth, you must be willing to root out and eliminate all shad-

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Seeking your true Self *continued*

owly fears and attachments which demand security and permanence.

Clinging to what we know

The desire for a sense of security and permanence keeps us clinging to what we think we know. It is impossible to discover the unknown without uncovering and eliminating our clinging to concepts and memory. What we know is all our mental concepts of what is possible along with our desires, pettiness, longings, passions, impulses and memories of aversions, pains and fears. We are bound by the beliefs we are committed to. We place great importance on what we know and what we hold in memory.

Inquire into and contemplate your dependence on memory and belief. Ask to what memories and beliefs are you clinging compulsively? All that can agitate your mind and heart rests in what you are committed to believing. Whenever the mind becomes a slave to anything compulsively, such as a thought, a habit, instinct or a tradition, progress is halted. Ask yourself what stimulates your fear, anger, desire, emotional excitement and mental enthusiasm and exhaustion? Recognize that your life is being directed by the restless mind, senses and prana reacting to outward things, driven by memory and habit. Become aware of the dependence you have, on what you know to be true. With your senses withdrawn and mind turned inward, examine each of your beliefs, preferences and aversions with the creative energy of awareness, which is open and innocent. Let go of each, immediately, without hesitation.

Write down and describe your personal belief system. Reach into each concept or belief and uncover why you feel the need to hold onto it. Delve further. Determine what is merely desire or impulse, and what may be projection? We unconsciously ascribe to outside events and others the unacceptable falseness we have within ourselves. The perception of what is pure projection is a creative action. Sincere questioning and denial of something we hold tightly to, requires deep penetration. Shattering false ideas, and strongly held ideals requires all of our attention. We must be willing to uncover what is false to

find the truth. The process involves the higher functioning intelligence of the creative mind.

Is it possible to be free from projection and memory?

It is possible to be free from projection due to conditioning and memory if you can remain aware. Meditation and the cultivation of awareness naturally involve letting go of conditioning. Instead of dwelling on memories, focus on the present moment. Awareness allows you the freedom to see things just as they are, in each instance, without identification and without judgment. Clarity is lost if the mind becomes irritated, whenever it condemns or justifies.

We must come to see that thoughts are just beliefs about what we think things are. They may empower us to recognize, investigate, reason and analyze, but at the same time they create limitations and superficial boundaries. The mind is limited as a result of memory and collected experiences, and which create mental and emotional blockages. Ideas, concepts, patterns of behavior, opinions, judgment, discipline all fill the mind with patterns of suppression and adjustment. The mind needs to be tamed, not by suppression, but by moment-to-moment awareness, if it is ever to be freed from projection and memory.

When freed from conditioning and preoccupation with memory, the mind begins to turn toward a higher source of intelligence where goodness, unity, love and creativity inspire. A pure mind of illumined awareness, creative intelligence, love and goodness arises in a mind that is still and tranquil, where there are no disturbances.

So, renounce all conditioning. Be present and observe! You can discover what you need to know in the present moment and can act without demand or compulsion, in a state of perfect spontaneity. The Siddhas say, "Let go of all beliefs. Not even your most sublime and beautiful beliefs have any real meaning." All beliefs will create conflict in the mind, as you compare what a thing is, with what you think it should be. Break through your conditioned way of seeing what a thing should be and see what it is. You will walk where mortals fear to tread. □

Vettivel *continued*

The Siddha Boganathar says:

There is nothing other than the all-embracing, everlasting eternal space.

Disconnect the affiliation of religions resulting in spiritual ignorance.

With bewilderment become one with the Absolute

Experience and enjoy the celebrated nectar.

– Astanga Yogam 24, from The Yoga of Boganathar, page 211.

Boganathar tells us that ultimately there is nothing but formless, blissful, consciousness, *vettivel*. The term *vet-*

tivel is closely associated with the term *bindu*, (point, seed, or starting point) the concentrative starting point in the unfolding of inner-space in meditation. Perhaps the referral to religion is to the image of the Supreme as a chosen form of a deity, which choice seems determined to separate the individual from God. It reflects an assertion that even deep concentration or meditation on a deity will not lead to liberation. The final step must occur when images dissolve and deepest concentration and meditation is on the Supreme Being as formless.. It is found within oneself as effulgent self-awareness. Concentrate on a point of light between the eyebrows, with the eyes closed, and experience That. □



News and Notes

Support for victims of floods in the Himalayas, near Badrinath We have raised and sent to India more than \$15,000 in relief funds. We are sponsoring the village of Uchiwara, where 135 families are living in very difficult conditions. Midway between Pipalkoti and Joshimutt, one can find the beginning of the footpath that leads to Uchiwara, 20 km away on a remote mountainside. Our funds are being used to purchase large food



New homes constructed.

packets for each of these families. Six families also received \$1,500 in three installments to build a two room dwelling.

Badrinath ashram construction status report Construction will resume after Badrinath re-opens on May 5, 2014. Volunteers with construction experience, particularly in plumbing, electricity, wooden floors, doors and windows are invited to communicate with M. G. Satchidananda at satchidanand@babajiskriyayoga.net. We expect to complete the meditation hall and six to twelve appartments by October 2014, when a pilgrimage is scheduled.

Pilgrimage to Badrinath in the Himalayas, September 24 to October 14, Join us for an life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Travelling by bus from New Delhi, we will visit Rishikesh, Rudraprayaga, Joshimutt, Badrinath, and Haridwar. We will have group practice of Babaji's Kriya Yoga at least twice a day in all of these places. Visit the new ashram in construction at Badrinath, where we will have a



Badrinarayan temple.

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 20-22, and October 24-26, 2014. Also in Redlands, California May 9-11, 2014.

Third level initiations will be offered with M. Govindan Satchidananda; in Quebec July 11-20, 2014; and Estonia August 14-21, and Dole France, August 25 to September 1, 2014. Attain the goal of Self-realization with powerful kriyas to awaken the chakras and to go into the breathless state of samadhi.

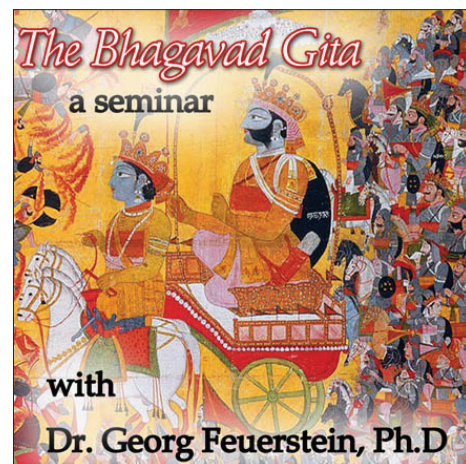
Kriya Hatha Yoga Teacher Training will be offered at the Quebec Ashram, in two sessions June 29 to



Acharya Durga Ahlund.

July 6, and August 24 to September 1, 2014. It is appropriate not only for those who want to become teachers, but for those who wish to deep their experience and understanding of Kriya Hatha Yoga. Only those who wish to become certified must attend both residential sessions. For details go to: www.babajiskriyayoga.net.

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

Continued on Page 11

News and notes *continued*

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.



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. Encyclopedic in its vast scope, and written nearly 2,000 years ago., it is one of India's greatest texts, a spiritual treasure-trove, a Sastra containing astonishing insight. It is a seminal work and is the first treatise in Tamil that deals with different as-

pects of Yoga, Tantra and Saiva Siddhantha. It took five years and a team of scholars to translate each of its more than 3,000 verses and to write extensive commentaries about them, in nine chapters, known as tandirams. This classic text contains five volumes. Each volume contains two tandirams and each verse includes the original Tamil language script, its transliteration in Roman characters, its English translation and a commentary elucidating the meaning of each verse. The last volume also contains presentations from two philosophical schools of Saiva Siddhanta, a glossary, a select bibliography and index.

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