

B a b a j i ' s

Kriya Yoga Journal

Editorial

They are not two

By M. G. Satchidananda

Among the most important issues that one must resolve on the spiritual path revolves around the existence and nature of God and what one can expect in terms of a relationship or experience of such a Supreme Being. If one is willing and able to appreciate a perspective that transcends the

often-narrow conceptions of religion, and appreciates the divisiveness that is inherent in religion, if not the intellect, then this becomes much easier. Indeed, mystics claim that it is only when the mind itself becomes silent that such issues are resolved, and wisdom dawns.

In the tradition of Yoga, the mystics known as the Yoga Siddhas, have shared invaluable guidance in the form of poetic verses. In order to oblige their readers to depart from conventional perspectives and values, these are often paradoxical or ironic. Like the parables of Jesus, they may even shock the reader.

I consider one of the greatest gifts that I have received from my teacher, Yogi Ramaiah, to be an appreciation for the writings of the Siddhas. In almost every meeting of his students that I ever attended, he began with a song of homage to the 18 Siddhas, followed by the chanting of a verse consisting of four to six lines from one of their poems. After doing so he would translate it into English, and then give a lecture, centering on this verse. So great was his inspiration at times that he literally glowed, as if some great Being was speaking through him. He insisted that we read, chant, and then meditate on one verse every day, as part of our sadhana.

It has been my passion to continue to do this regularly, and to nourish it I have sought to find, translate and publish poems of the Siddhas. They remain a great source of wisdom and

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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>

guidance in my practice of Babaji's Kriya Yoga, in facing daily challenges, and in resolving the great philosophical questions of life.

The following verses are from Idaikadar Siddha's poems. Idaikadar Siddha was a shepherd who lived on the holy mountain of Arunachala, which in recent times became famous as the abode of the sage, Ramana Maharshi. As a shepherd, he often addressed the "Cow" in his poems, because the word "Cow" in Tamil, pasu, refers to the "individual soul." In the theology of Saiva Siddhantha, there are three realities: Pati, Pasu, and Pasa, the Lord, the soul, and the fetters, or attachments of worldly existence. There are three pasas: ignorance of our true identity (avidya), the consequences of our past thoughts, words, and actions (karma), and mental delusion (maya).

"Meditate on the omnipresent, oh! Cow! And worship Him.

If you do so, oh! Cow! You will reach the supreme state and remain all the time."

- verse 34, Narayanakkon Kurudal, pg. 378, *The Yoga of the 18 Siddhas: An Anthology*

By being completely present amongst the swirl of life, concentrating on being itself, in any given moment, one can not only reach but also remain in a state of Self-realization.

"If you can search for the feet of the Lord day and night, oh! Cow!

The realized state will come to you and you will see the Perfect One, oh! Cow!" - verse 35

The "feet" symbolize the presence of the Lord. The impersonal "omnipresence" of the previous verse is described here as a personal Lord, whose feet we can touch. Here Idaikadar provides the assurance of the cause and effect, and the ultimate result. The soul on its part has to endeavor and the result will automatically occur. The effort of the soul must be continuous and uninterrupted.

"Other than the help of God, oh! Cow! There is nothing else;

The soul of the soul, oh! Cow! Are the feet of the Lord"

- verse 38

The "help" or grace or love of God is the essential condition, which underlies the necessary condition for self-realization described in the previous verse. This verse expresses the philosophy of the Siddhas regarding the relationship of one's self and the Lord, summarized by the saying "They are not two." "The soul of the soul" means that all that exists in the world is "nothing else" but the soul.

The Lord, or Pati, cannot be limited by any description according to the Siddhas. The Lord is the Supreme Abstraction, and is best referred to as "It." The Lord is supreme consciousness, and consciousness is what the soul and the Lord share. The ground of our being is consciousness, that which witnesses the movements of the mind and the experiences of the five senses.

"They are not two" is also very significant as it asserts

that not only is the Lord real, but that the embodied human existence of the soul, with all of its attendant suffering and drama is also real. And because it is real, it is not to be renounced, or discounted, but appreciated, and made the place of one's sadhana. This is a unique perspective in Indian philosophy. The dominant philosophic perspective in India since the time of Adi Sankara, is that Brahman alone is real, and that all else is illusionary, maya. Known as "Advaita Vedanta" or "non-dualism," it is summarized by the great saying or mahavakya: "Thou Art That, " (tat twam asi) , and "I am Brahman," (Aham Brahman). The Siddhas taught that our spiritual development must be horizontal, as well as vertical, and therefore include transformation, perfection, siddhi, of our human nature.

When I asked Yogi Ramaiah whether we have free will or not, he answered by saying that our apparent free will is limited, and exists only to a certain extent, like the "fetter" or rope and stake or pasa to which a cow or a goat is attached. Within the radius, which is equal to the length of the rope, the cow is free to move about, but not beyond. Analogously, the individual soul is free only to the degree to which it is bound by ignorance, karma and maya. As one becomes aware of these and their manifestations as egoism, attachments, aversions, and habits, and let's go of them, one finds true freedom, in the presence of the Lord.

*"May you worship in the heart, the sun,
Who is beyond the mind, speech and the body"*

- verse 48, *ibid*, page 380

This verse further describes the Lord as the supreme abstraction, beyond description, yet which permeates all. "It" can only be felt and realized but cannot be described, so metaphors are required. He uses the word "sun," to refer to the Lord, whose effulgence is beyond the human understanding, but can be experienced as the power and light of consciousness, illuminating all. It also emphasizes the need to worship the Lord internally through meditation, to become aware of That which is aware!

"May you capture in your mind the sunlight

That has transcended the phases of time and worship it relentlessly." - verse 49

This indicates the Yoga of constant awareness of the light of consciousness from which all arises and to which all returns. It provides a useful description of an object of meditation, one which may give birth to the common mystical experience of "the great white light."

*"May you worship the Lord, The first among the trinity,
the three fruits,*

The sugar, the ambrosia and the one worshipped by the celestials." - verse 51

Here the sweetness implied in "the three fruits," and

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Self challenge – Babaji's Kriya hatha yoga teacher training

by Durga Ahlund

"Physical movements are not spiritually helpful in and of themselves, nor does concentration alone bring success. One who combines concentration with physical movement and discipline achieves success and becomes immortal."

– Upanishads

Hatha Yoga aims at preparing the body, especially the nervous system and the mind



Durga Ahlund

for higher spiritual practices. Through the practice of asana the element of Self, imbibed in the body can be revealed as supreme consciousness, the divine soul. For asana to be a means of psychic purification and deepening meditation, they must be learned and practiced as described in traditional texts with awareness and concentration on the subtle energies and psychic centers. Practiced in this way, the asanas are of great value in the development of the physical, mental and spiritual faculties of the practitioner.

Babaji's Kriya Hatha Yoga is the path of realizing

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Editorial *continued*

the "sugar," implies that the experience of communion with the Lord is "sweet," or blissful, and that one may realize the Lord by meditating on the sweet bliss and manifesting it more and more. Therefore, the Lord is accessible.

*"Like the dewdrop evaporates in the sunrays
Let the earlier karma be removed;
Worship the Lord having His consort on this left
And attain liberation, oh! Shepherd!" – verse 8*

The first line suggests that intelligence or consciousness (sun rays) is capable of effortlessly dissolving karmas, which have been caused by desire and aversion. The third line suggest that the Lord is "conscious energy," inseparable from His creation, and that by concentrating on It, without ego-sense, It will shine within and one will live in equanimity.

*"I shall retain, in my mind the effulgence of Siva,
The nectar, the pure honey, the elite that is earth and others,
The one evolved into five, the famous light of the sky,
And the ocean of happiness, and live with it always."
– verse 11*

One of the Siddhas' favorite metaphors to describe the indescribable Lord, is "vetta-veli," which means, vast luminous space or "light of the sky." It is found within oneself, as effulgent self-awareness. "The five" refers to the five elements of nature.

*"Brahman is like the sky, the void;
This understood well and worshipped
Is the key for salvation for the embodied soul;
Otherwise not, oh! Shepherd!" -verse 2*

By knowing Brahman, the soul may remain free of embodiment permanently, with its attendant suffering. Brahman goes beyond the sky and is indeed "the void," referred to as "sunya". "Sunya" is not purely emptiness, but also fullness. It is a comprehensive term that includes everything, but extends beyond and remains free. It refers

to an open dimension, which is not bound by concepts, and is beyond the space-time matrix. It is the absence of subjectivity and objectivity.

To meditate on the verses of the Siddhas is an initiation in itself.

*"Look lovingly at the object that is a void
In the vast expanse, Kudambay!
Look lovingly!
Look at the omnipresent light
Within your body, Kudambay!
Look within your body.
Brahman, the light of the sky will become
The light of the eye, Kudambay!
The light of the eye."*

– pages 325-327, *The Yoga of the Eighteen Siddhas: An Anthology*, "Selections from Kudambaiccittar's poems," Verses 7, 8 and 14.

To realize Brahman, one need only become conscious of what is conscious by turning within and concentrating with absorption. Then the Seer and the Seen, the knower, the known, and the knowing become one. By becoming attached only to That which is unattached, the Lord Itself, one realizes liberation, and true freedom, known as mukti. Self-realization comes when one goes beyond an intellectual approach, beyond books, and one lets go of attachment to worldly things remaining concentrated on and identified with That.

"The mother cow, lovingly accompanies the calf all the time,

So also if one identifies himself with the thing, mukti is at hand, Kudambay!

Such attachment enables one to attain mukti!" Verse 59

*"The learned ones, when they catch hold of the one,
Who is unattached, attain mukti, Kudambay!"*

The learned ones attain mukti." – verse 52

Truth reveals itself as one looks toward That to which their words point. Initiates are advised to use "Babaji Samyama Kriya," the seventh dhyana Kriya in seeking the hidden meaning in these Siddha verses. □



Self challenge *continued*

the self through – action with awareness. It is a form of physical and mental development. As a preparation for meditation and samadhi, our asana sadhana utilizes not only physical movement but incorporates attention and concentration on the subtle energies and infinite space within.

The 18-asana series works to purify and strengthen the physical body, as it tranquilizes and disciplines the mind. The body is brought to the highest state of development possible and under complete control of the mind. The heart rate is slowed, muscles are strengthened, the nerves are toned, more oxygen is carried to the blood facilitating better exchange of gases, cells are regenerated, organs are massaged, toxins released, systems are balanced, the whole system is relaxed, so tranquility arises in the being. The goal of Kriya Hatha Yoga is not a perfect body; it is perfect harmony between the body, mind and spirit.

Kriya Hatha Yoga is a **total hygiene**, which takes into account the complete purification of the total organism. The 18-asanas work on the physical and through the subtle body, which lives behind it and creates a bridge between the physical and spiritual being. The subtle channels are the means by which the physical body accesses spiritual power, light and purity and connects with the soul. The asana practice targets the blockages in the subtle channels, especially in the spine and at the joints, and releases them, through conscious breathing, bandhas, mudras, mantras and awareness. Awareness grows as you draw your attention to the breath and to the sensations in the body. The breath is the link between the inner and outer being. The energy of the breath and the energy of thought are directly related. Thoughts ride on the movement of prana (vital life energy) in the body. Restless thoughts will create disturbances in the prana and contraction in the muscles and connective tissue, even when you are practicing Yoga. A calm mind will allow prana to be intelligently directed through the body. Let go of thinking; observe inner sensations of the pose release blockages and feel the increased flow of prana. The use of bandhas and mudras will help steady and still the body, concentrate the mind, and help guide pranic energy currents along the subtle spine and the centers of consciousness (chakras).

"Asana should be practiced for gaining steady posture, health and suppleness of the body... with the mastery of each asana, both the body and the mind experience a rebirth." – Hatha Yoga Pradipika

We practice Babaji's system of Hatha Yoga as a means of bringing about the deepest relaxation by: 1) reducing rigidity in the joints, developing strength and flexibility in the muscles, bringing about a sense of mental well-being and promoting proper body weight; 2) stretching and strengthening the spine and balancing the sympathetic and para-sympathetic nervous systems, promoting proper function of organs, nourishing tissues in body, bringing about homeostasis; 3) detoxifying the body by

massaging the organs, increasing circulation, lengthening the holdings, relaxing after the posture, and purifying the mind and subtle energies of trauma; 4) bringing the body and mind while in a pose into states of stillness and meditation; 5) developing detachment from external influences by developing mental equanimity; 6) awakening the potential power of the kula kundalini and strengthening its magnetic shakti energy; 7) bringing about awareness of your divine origin.

The goal of Kriya Hatha Yoga is relaxation. But this relaxation goes far beyond the normal concept of relaxation. The goal is stillness and immobility. Stillness is created as you rid the body of its restlessness. The immobility is due, not to inertia, but to an increase of pranic energy. The practices increase the flow of prana and strengthen the nervous system so that you can better hold onto and direct your shakti in your life. Stillness and immobility is the effect of heightened magnetic pranic energy (shakti) creating a unified force within a tranquil and conscious vehicle. Without obstruction, prana flows free and consciousness expands.

The term Hatha originates from two Sanskrit root sounds, "ha" and "tha." These sounds are powerful bija mantras. The "ha" and "tha" signify the opposite forces of the universe, the polar opposites, the positive and negative currents that created the world. Within each of us, a solar, positive, masculine, vital force associated with the physical functions of the body opposes a lunar, negative, feminine, mental force, associated with consciousness. Ha resonates with the pranic flow of energy representing the sun in the solar channel (pingala nadi) and the tha resonates with the moon, or the lunar channel (ida nadi). The objective in Hatha Yoga is to bring perfect harmony to theses normally opposing forces. When the opposing flows of pingala and ida are perfectly balanced, a more sublime prana is centralized and flows upward in sushumna nadi and prana and mind merge. The individual's consciousness expands and one begins to realize spiritual qualities of joy, heightened intuition, discrimination and equanimity. The term Hatha Yoga used in this context means the regulation of breath or union of the two breaths, into one, in perfect harmony.

The goal of Kriya Yoga is to perfect the body/mind vehicle in order to empower ourselves. The body must be prepared to receive, channel and beneficially use the increase of energy realized in pranayama, mantra and meditation. Prolonging asana holdings is a wonderful means of preparation. Properly practiced, extending holdings will increase energy and the capacity to move energy throughout the body for healing. As awareness guides the process, less effort is required and we are able to easily assimilate and integrate the increasing prana in the body and chakras.

Prolonging the length of time you hold a posture allows you to enter into deeper and deeper levels of long-held tension in the body and mind. A conscious deepening

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Acharya Nagaraj

Editor's note: Acharya Nagaraj (Norihiko Otsuki) lives in Tokyo, Japan. A student of Babaji's Kriya Yoga since the year 2000, he attended the first Kriya Hatha Yoga teacher training in Quebec in 2002, and became an Acharya of Babaji's Kriya Yoga in 2009. During a recent visit to Tokyo by M. G. Satchidananda, he completed the training required for an Acharya to give the 2nd initiation). Here is his response to a recent interview.



Acharya Nagaraj

How did you become interested in Yoga?

I have been interested in the relationship between the body and mind since I was very young. In Elementary School I saw that while I was quite capable to do almost anything as well or better than others, the anxiety I had about what others thought of me distracted me and tripped me up. The need I had to be "bet-

ter" than anyone else and to be a perfect reflection of what others expected of me created a great deal of conflict within me. This inner turmoil led me to become interested in discovering who I am, why I had been born and what I was supposed to do in this life?

In college I studied social psychology and I read deeply on both psychology and on spiritual subjects. I often referred to the bibliography of the book I had just finished to select a book to read next. I often saw reference to "Autobiography of a Yogi," by Paramahansa Yogananda. It was through that book, I became interested in Kriya Yoga.

When and where were you initiated in Babaji's Kriya Yoga?

I was initiated in Babaji's Kriya Yoga in 2000, when Satchidananda came to Tokyo to give a 1st Initiation seminar. At the time I was living in Sendai, about 350 kilometers north of Tokyo.

What did you most appreciate about Babaji's Kriya Yoga during the first few years of learning and practicing it?

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Self challenge *continued*

ing can release physical, mental and emotional blockages that are not accessible when you move unconsciously in yoga poses. A physical posture in a Hatha Yoga practice opens a circuit of consciousness. But, to consciously enter and penetrate the scar tissue of unresolved experiences, pain and fear stored in the unconscious muscle memory, you must maintain undivided attention on all inner sensations and coordinate your action with your breathing. Breathing as slowly and deeply as the asana will allow leads you into them. "Letting go" into a prolonged holding, with conscious and regulated breathing and with concentration on the sensations of an intense stretch creates a unique opportunity to release, not relive, trauma.

In Babaji's Kriya Hatha Yoga, **advancing in the practice of asana** does not involve more physical skill in more difficult asana; it involves pushing beyond previous limitations in the physical to heal deeply-seated trauma in the mental/emotional bodies, relaxing effort and opening to the expansive quality of consciousness – bliss, and of prana – pure sensation, pure vibration. To master a pose is to relax all effort and fix one's consciousness on the infinite, maintaining that still-point over an extended length of time.

Taking on deeply held memories and emotions takes time, training and effort. That it why taking an intensive course, like the one developed for the **2014 Kriya Hatha Yoga Teachers Training** is invaluable. Finding the still-point in an asana, which leads to meditation and samadhi

is possible through an intense and a dedicated practice, but it also takes guidance. Awakening subtle potential energy also requires technique and effort. We offer this opportunity to all Kriya Yoga students. This summer's course is not only for those who wish to receive a teaching certificate. The two, seven-day sessions can be undertaken as an intensive practice, to breakthrough and develop a powerful sadhana. The course is for anyone who wants to understand how Yoga works and desires to deepen his or her own experience. It is for anyone who wants to break through personal obstacles, go beyond suffering or frustration in their body, mind or life. And it is designed for anyone who wants to learn how to teach this beautiful integrated system of Hatha Yoga to others.

This summer, the extended course at the Quebec Ashram with Durga Ahlund, M.G. Satchidananda, Pierre Desjardins and Shantiananda Estefano will be in English, in two sessions. June 29-July 6 & Aug 25-Sept 1. details: <http://www.babajiskriyayoga.net/english/hatha-yoga-teacher-training.htm> **You can register for only one session. Certification requires both.**

Contact: durga@babajiskriyayoga.net

Hatha Yoga Teacher Training courses will be held in Brazil and Europe. The course in Brazil, in Portuguese, will be lead by Acharya Sharanadevi January 9-19. Contact her at kriyahth@uol.com.br for details - In Europe, the course will be given in the Alps, July 7-17 in French and lead by Acharya Siddhananda Sita. Contact her at kriyasita@gmail.com for details. □



The Kriya Hatha Yoga helped me very much. It eliminated even long held tension and blockages in my body, stimulated the circulation of prana and benefited my health. By practicing 18 postures every day, I seldom became ill and had little difficulty sitting for long meditations. I could practice pranayama and dhyana more effectively once my body became calm

Would you share your experience living at the Quebec ashram for 6 months several years ago?

I lived in the Quebec ashram from the early June to the early December in 2008. My idea was to do tapas and to translate the Grace Course into Japanese. I had a very good time in the ashram with a lot of time for practice, balanced by the karma yoga of the translation work. The schedule for the day was ideal: getting up at 2:30 a.m. and going to bed at 9:30 p.m. Such a schedule is impossible living in Tokyo, where I usually don't even arrive home until after 9:30 p.m. Arising at 2:30, I practiced techniques in the following order: several pranayama from the 2nd initiation, 18 postures and some additional postures learned in the 3rd initiation, bandhas and mudra, the pranayama and dhyana of the day, and some additional samadhi techniques from the 3rd initiation. I would complete my morning sadhana and by 9 or 10 o'clock, go to the office to begin my work translating the Grace Course. This work was also tapas for me. There were twenty-four lessons in the Course. Generally a lesson had eighteen pages in it. Twenty-four times eighteen equals a total of four hundred and thirty-two pages. So if I was going to finish it in six months, I had to complete two or three pages a day. I decided to translate four pages a day in case I might not have time to work on it on some days. Translating four pages a day may not sound so difficult. However, because there was so much difference between English and Japanese, it sometimes took an hour to translate a few lines. I often had difficulty finding a proper expression in Japanese. When you only get half a page done after struggling several hours, the mind can become upset and bring up negative feelings. This job of translation proved to be a blessing, and was a gift for me. The course helped me learn to take control of my mind and to learn patience. A lot of patience was required to translate well and completely.

In order to work efficiently, I had to discipline my mind. It is not that the intensity of the work disciplined my mind. Instead I found that by offering the work to the Divine, the work became a peaceful sadhana, a form of Nityananda Kriya, the technique of continuous bliss. I probably spent seven to eight hours on translation every day. Four hours before lunch and three to four hours be-

tween lunch and supper. I did mantra japa for some hours after lunch and the pranayama and dhyana of the day, before supper. I prepared meals myself, unless there was a seminar when I would eat with the participants. Nine thirty was always bedtime.

What about the Babaji's Kriya Yoga sadhana have you found to be the most beneficial?

I think that Nityananda Kriya, the Technique of Continuous Bliss, is the most beneficial. Our daily life itself becomes Yoga when we practice Nityananda Kriya. Suppose you were to practice asana for an hour every day, and pranayama and dhyana for an hour each morning and evening, but the rest of the day, you lived your life forgetting your true self. You practice Yoga for five hours every day, but you let our mind control you for the remaining nineteen hours a day. Such separation between your Yoga and your life allows you to maintain separation and conflict between your body and mind and your true Self. Could anyone achieve Self-realization in such a situation?

Nityananda Kriya, which is taught in the 2nd initiation seminar, helps us overcome conflict between our inner and outer selves. When I practice Nityananda Kriya, that is to say,

I keep part of my consciousness as a witness, and am able to watch myself thinking and doing things, I use my whole day, 24 hours for Yoga. Of course, it is difficult to maintain Nityananda Kriya for 24 hours. But by consciously practicing this technique, you begin to see that your daily life provides the opportunities you need to apply your Yoga. If your goal is to attain enlightenment, Yoga must penetrate the whole of your life. It seems to me that Nityananda Kriya is the most valuable technique for those of us, who work in this busy world and are attempting to achieve Self-realization, while living in it.

What activities do you organize for new students and initiates in Japan?

I organize a Satsang every month in Tokyo. Previously, as a group, we studied The Bhagavad Gita, and for the past two years we have been studying "Kriya Yoga Sutras of Patanjali." I find that these two books help students understand the essence of Yoga and how to integrate Babaji's Kriya Yoga into their daily life.

What do your students appreciate most about BKY?

Many students seem to love pranayama and dhyana, especially Shuddhi dhyana Kriya. They never fail to practice those two every day even if they cannot do other techniques. Some get the most benefit from asana. They say that they feel energy all day by practicing asana in the morning and now they can meditate longer, even for hours. □



My journey from darkness to the light

by Acharya Kailash

I am writing my own compelling life's story for anyone who is on the path to the light. And is there anybody who is not on their journey, with their own compelling story?

Frustrated by a sense of powerlessness in a family that demanded perfection, my journey to the light began fairly early. At the time, I expected life to be one of only pleasure and happiness and so, found myself deeply troubled that it contained so much pain and suffering. I felt driven by a force, which I call now, egoism. I admit I was a slave to its ever-changing demands. I allowed this force to take control and in the process I almost lost control over my life.

My childhood was not untypical. I grew up in a small, newly built house with four siblings. But my father, a master carpenter died at the age of 44, after a long disease and much suffering. I was thirteen at the time. My father's pain left a deep mark on me and on the life of my mother, my two brothers and two sisters.

My eldest brother was very intelligent and often helped me with my homework. While it was very easy for him to provide me with the right answers, to do homework for me was torture. I was not interested in school or being in school. I liked to be out in nature, to roam, to breathe the fresh air and to feel the open space around me. The only real interest I had in school was short-lived, when in the 6th grade I became interested in the Bible. I had a wonderful teacher who often read from it, mostly about stories of Jesus. I was completely fascinated, but I unfortunately was one of the few. Most of the students were bored by these stories and took to disturbing the class so he stopped the readings altogether.

I enjoyed nature. In nature everything is simple and perfect. The woods, the creeks and the flower meadows were my playground. I danced with the butterflies. I felt a deep bond with Mother Earth. I learned to be with her, to study the plants, to observe the water, the fish, the crabs, as well as the deer, rabbits and foxes in the woods. Most of all, I was fascinated by the stars. Completely captivated by the enormity of the universe, the stars held my attention more than anything else in my young life. The burning questions in my mind and heart during adolescence were: "What is a star? Why do they shine? What is their distance from the Earth, and from each other? Why do they exist? How big is the universe? One question chasing the next about the vastness and the nature of eternity. The more deeply I reflected on these questions of eternity, the less grounded I became. I would get lost in reasoning and lose my sense of reality. I felt I had to force myself to stop this kind of contemplation out of fear of losing my mind and going crazy.

My world begins to change

It was on a Sunday afternoon, while I was playing with my siblings that I learned from an aunt that my father had died. My mother was at the deathbed of our father. No one consoled me; no one embraced me. I ran into my

room where I stayed all-alone with my pain and fear. I hid behind the curtains in my room. The pain was so huge that I was screaming inside myself, yet no sound escaped. I don't know how my siblings handled his death. It was the most painful experience of my life, confronting death face-to-face at that age. I held onto this experience throughout my teenage years.

It pained me to wonder, "where my father had gone to?" It was not enough to hear that he was in heaven because I needed him. The idea of heaven was no consolation. I longed for him and for a long time I did not really understand that he was really no longer with us, that

Dad no longer existed! I took to contemplating that I also would no longer exist after death! I had to stop this kind of thinking because it led to pain attacks. At one point, the fear of the totality of death arose in my consciousness. I could no longer think straight. I tried to distance myself from these thoughts and to focus on worldly things. I repressed the theme of death because I sincerely felt I was headed for a psychotic breakdown.

From the age of 16 to 24 years of age I became passionate about dance. It was when I was dancing that I felt the most light and joyful. I was able to be fully in the moment expressing my soul. All worries dissolved. I was so enthusiastic about the potential of dance that I founded, with the help of friends, two dance clubs, which still exist today. I had to stop dancing due to a bad knee and intense back pain. The back pain was sometimes so severe that it kept me from work. Allopathic medicine was unable to help me with the pain, but a naturopath helped by having me change the way I was eating. He took me off meat, dairy products and alcohol since my liver was unable to process these foods. I followed his advice and seven months later I was completely free of pain. I have remained a vegetarian for twenty-six years now.

I was now married with small children, but my wife and I had so many differences, such different ways of looking at life and discontent grew so strong that our life together became excruciating. My longing for the Divine was at the same time growing so intense that I longed for freedom, but the subsequent divorce and the separation from my still small, beloved children broke my heart almost completely. It took many years for this wound to



Acharya Kailash

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Science confirms that turmeric is effective in 600 preventative and therapeutic applications

Source: Source

UNITED STATES, May 18, 2013 (CSGlobe): Turmeric is one the most thoroughly researched plants in existence today. Its medicinal properties and components



(primarily curcumin) have been the subject of over 5,600 peer-reviewed and published biomedical studies. In fact, our five-year long research project on this sacred plant has revealed over 600 potential preventive and therapeutic applications, as well as 175 distinct beneficial physiological effects.

Given the sheer density of research performed on this remarkable spice, it is no wonder that a growing number of studies have concluded that it compares favorably to a variety of conventional medications, including:

Lipitor/Atorvastatin(cholesterol medication): A 2008 study published in the journal *Drugs in R & D* found that a standardized preparation of curcuminoids from Turmeric compared favorably to the drug atorvastatin (trade name Lipitor) on endothelial dysfunction, the underlying pathology of the blood vessels that drives atherosclerosis, in association with reductions in

Continued on Page 9

My journey *continued*

heal.

A force inside of myself helped me to take the painful steps of separation. The separation created suffering for both my wife and myself, but was necessary in order for us both to grow. I believe Babaji and Mataji helped me throughout the process. These experiences of death and suffering brought me closer to uncovering myself and the Divine truth and fueled my longing for salvation and liberation.

I wanted happiness without suffering, but suffering guided me more swiftly towards true happiness. I had to learn to allow the suffering and not to repress it. Eventually, and thankfully, I began to see that I no longer need suffering. This was at the moment I awakened to the eternal, immortal and light-filled life. And today I am not only thinking of that in the morning but all day long, in every hour of my life. I go through life with my eyes open. In the past I was seduced by daydreaming and was distracted by all sorts of things. I hoped that this or that would bring me happiness and help me avoid suffering but exactly the opposite happened. I was the creator of my dramatic life stories. This way of life had created ever more suffering.

My path towards lightness, joy, and freedom was arduous. I had many ups and downs. With the help of my spiritual teachers I always got back on my feet and kept marching on confidently without losing my way. Several people tried to hold me back or to make me afraid. A few times I gave in. Then, there came the moment when I said to myself, "Now, it is enough!" I was truly looking for a permanent happiness of contentment and peace. I looked for it in the world and was distracted by television,

music, food, drink, passion, dancing and sex. I had not found it.

After my divorce I was alone for three years. During this time I was reflecting a lot about life. I meditated every day, read many books about Yoga, practiced asanas and cried many tears out of longing for my beloved children, Elia and Nina, who were not with me. But someone was always with me and came always closer to me during this challenging life-crisis... Jesus. His love entered very tangibly into my heart and filled it ever more fully. Some time later I could also feel Babaji's love. His immortality and unconditional love guided me on a new path.

Enlightenment revealed itself to me. IT was the eternity I was seeking as a child, that which caused panic in me, which made me almost go crazy when I was a little boy when I confused it with death. Today, I feel happy to be a crazy one. I feel free. And in this freedom I can experience the infinity of my being much clearer and more consciously. Problems and challenges I now embrace with open arms and a wide-open heart and this makes me happy. I believe this is the kind of happiness that so many people are looking for, satchitandanda, existence-consciousness-bliss.

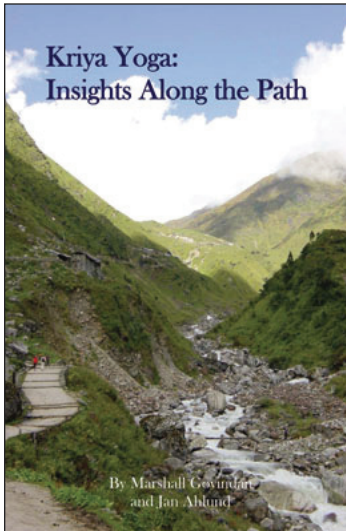
I was now ready for my life partner and wife, a beautiful yogini named Maja. We were married on the 24th of December 2005. We support each other and are integrally involved in our work. In 2006, we were both initiated into Babaji's Kriya Yoga by Satchidananda, in Zürich. Most days we are up practicing together Babaji's Kriya Yoga techniques as early as 4 a.m. in order to balance all our family and work obligations. It is a rich life of pleasure, happiness, responsibility and compromise. □



Kriya Yoga: Insights along the Path (Book review)

by Acharya Kailash

We all know from our own experience how challenging it is to cultivate an upright practice in daily life. But if we take a close look, we see that we are all still influenced by much of our old conditioning. We think we



have taken a big step by receiving an initiation but then we forget to take all the little steps. Initiation is no passport to enlightenment. Sadhana must be maintained. Action must be taken daily to observe where we have progressed and where we have not. We constructed all our old programming. Now the task is to dismantle our habits and patterns of thinking, feeling and behaving so that we can realize, what is beyond it, who we truly are.

What can we do about this limiting conditioning?

In *Insights Along the Path*, Satchidananda, Marshall Govindan and Durga Ahlund have provided us with a wonderful book to help us understand the process of our own transformation much better. When we start to believe in ourselves, we gain a lot of insights and receive solutions that help us to speed up our own internal process. Believe me; I have been and still am confronted with countless difficulties but I always choose to continue, to take on the next step. This book has showed me, how many steps are necessary to reach self-realization. It takes courage, patience and a lifetime of perseverance. But when provided with the right techniques (Babaji's Kriya Yoga) one can be made ready to follow the stony path towards enlightenment. The various techniques of Kriya Yoga help to separate the wheat from the chaff and remove the boulders on the path, making the journey easier. But, that does not mean that

we will not be hungry or thirsty at times. Nevertheless there will be enough nourishment. Babaji, our satguru is omniscient and omnipresent energy, ever ready to inspire and help us on our journey. We only need to ask for help. *Insights Along the Path* is invaluable support as it points the difficulties we all meet on our inner journey. It helps us recognize, resolve or eliminate what keeps tripping us up and but also enlightens us to recognize the beauty in our progress.

We cannot help but to jump repeatedly over our own shadow. Let's be honest, it is not until you decide to buy and read this book, that you are ready for it to benefit you. An inner voice or an inner calling often urges us on to read the "right" book. I was ready and really resonated with this book. For some time I had an inner longing to expand my capacity to love. *Insights Along the Path* is a step-by-step guide in this evolutionary process. It is a reference or map to help us understand the pitfalls and the boons along the uneasy ascent towards Self-realization.

Over time, the goal of Self-realization may begin to feel to be too great a challenge. You may feel lonely or unprepared to continue, or not worthy of the goal, or lose aspiration and become assailed by doubt and cynicism. This does not mean that you have lost. It may indicate that you have reached a plateau but you could be even closer to your self. It is in the critical moments, due to life situations, when I asked myself: "How far do I still want to go? Should I stay on the path or drop out to try it at another time, or maybe wait for my next incarnation?"...that I have found *Insights Along the Path* to be the most useful. It is full of keys and insights and even solutions for challenging life situations. And it is inspiring in its reminder to aspire for a devotional heart, and learn to depend on Satguru Babaji's Hand to soothe your soul and invite you onward, and to more fully enjoy life. It shows you how life offers you ever-new insights to dive deeper into the secrets of your own being.

Discover *Insights Along the Path* for yourself and keep opening those inner doors into your own consciousness. □

Tumeric *continued*

inflammation and oxidative stress in type 2 diabetic patients.

Studies have also compared turmeric favorably with: Corticosteroids (steroid medications), Prozac/Fluoxetine & Imipramine (antidepressants), Aspirin (blood thinner), Anti-inflammatory Drugs, Oxaliplatin (chemotherapy drug), and Metformin (diabetes drug).

Another way in which turmeric and its components reveal their remarkable therapeutic properties is in research on drug resistant- and multi-drug resistant cancers. We have two sections on our site dedicated to

researching natural and integrative therapies on these topics, and while there are dozens of substances with demonstrable efficacy against these chemotherapy- and radiation-resistant cancers, curcumin tops both lists of drug resistant and multi-drug resistant cancers.

Considering how strong a track record turmeric (curcumin) has, having been used as both food and medicine in a wide range of cultures, for thousands of years, a strong argument can be made for using curcumin as a drug alternative or adjuvant in cancer treatment.

Much more at source. □



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,



Flooding in Badrinath.

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 packets for each of these families. Six families will also receive \$1,500 in three instalments to build a two-room dwelling.

Badrinath ashram construction status report Our construction team returned to Badrinath after the road re-opened to small vehicles on October 5, and worked for 30 days. They built the brick walls on some of the apartments and meditation hall. With the arrival of winter, construction has been halted until mid May 2014. We expect to complete the meditation hall and six to twelve apartments by the fall of 2014, when another pilgrimage is scheduled.

Pilgrimage to South India, February 14 to March 3, 2014, with M. G. Satchidananda and Durga, including ashrams and temples in Bangalore, Tiruvannamalai, Pondicherry, Tanjore, Palani, Coimbatore and Mysore.

Daily group practice. For details: www.babajiskriyayoga.net/english/pilgrimages.htm

Pilgrimage to Badrinath in the Himalayas, September 24 to October 12, 2014. Join us for an life changing, unforgettable pilgrimage to the place where Babaji attained soruba samadhi, the ultimate state of enlightenment. Traveling 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 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 July 6, and August 24 to September 1, 2014 with Durga and Satchidananda.

Reset and Renew at the Quebec Ashram: live a unique spiritual experience at the Quebec Ashram. You may spend a few days or a few weeks with guidance in your Sadhana (spiritual practices from Kriya Yoga Acharya Dayananda. Enrollment in advance is required. Two days and two nights minimum. With lodging and food including: \$65 per day; without food: \$30 per day. Contact: Dayanada@babajiskriyayoga.net.

2014 Pilgrimage to Mount Kailash – Tibet Have you dreamed of making the Kailash yatra, and were just waiting for the opportunity? The opportunity is awaiting you. This summer Surya Brissard and Sankta Lando will be leading a pilgrimage to the sacred, mystical Mount Kailash and holy Lake Manasarovar. Live the dream! Contact Surya for details: suryananda@live.com

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 aspects of Yoga, Tantra and Saiva Siddhanta. 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 tandiramams. This classic text contains five volumes. Each volume contains two tandiramams 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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Continued on Page 12

News and notes *continued*

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Visit Durga's blog www.seekingtheself.com.

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