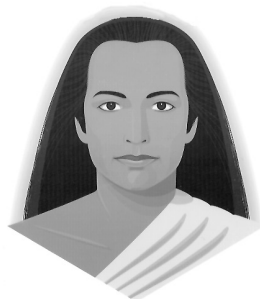


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B a b a j i ' s

Kriya Yoga Journal

Interview with Jocelyna Dubuc, resident of the Sri Aurobindo Ashram, 1971 to 1973. Founder of the award-winning Eastman Spa.

Satchidananda:

I am happy to meet you again, here at the Eastman Spa, in Quebec, which has received many awards for the quality and uniqueness of what it offers. I also wanted to meet you because our origins are similar, we are about the same age, and because you were a resident of the Sri Aurobindo Ashram in Pondicherry, India from 1971 to 1973. Also, because I, myself, was there in 1972, and because, Yogi Ramaiah, my



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teacher for 18 years, always emphasized that we should read the writings of Sri Aurobindo, as he expressed the teachings of the 18 Yoga Siddhas. Babaji's Kriya Yoga is the distillation of the teachings of this south Indian tradition, written in the Tamil language. He often said that Sri Aurobindo and the Mother the co-founders of this ashram, were nearly the only persons in modern times who could appreciate the what

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Babaji and the 18 siddhas taught and perfected in themselves.

So, I wanted to have this interview to explore the origins of the Eastman Spa and your path. I have several questions.

The first question is: What inspired you to go to the Sri Aurobindo ashram in 1970?



Jocelyna Dubuc:

I remember that at the age of 14 it was in 1960, I heard the word “yoga”. I was intrigued by this word. I had received a book on Hatha Yoga as a gift, this yoga where in the first exercises you have to do the fish posture and sit in lotus pose! There was something there that resonated in me without really knowing why. And much later in 1969 a book will turn my life upside down *The Adventure of Consciousness* by Satprem. At the same time, I discovered a book on self-healing which explained how our diet affects our health and how we can treat ourselves through diet. And this is how by experimenting at the same time with diet, fasting, yoga, meditation that a path was created in me with a thirst to share this knowledge.

At that time, I considered myself a “believer” in atheism. A little weird isn't it. I had left Catholicism. I started reading the writings of Sri Aurobindo. The thing that really impressed me was the notion that our human nature is essentially - an adventure having developed through millions of years, evolving from matter, to animal, to human and eventually to supermind according to Sri Aurobindo. The notion of evolution in the development of matter itself, in the broadest sense, appealed to me and it made me touch something bigger than myself. The

foundation of the energetics that creates and sustains the universe. The word “God” did not interest me, because it belongs to the world of belief, including judgments about which version of truth is supposedly correct. I knew that if I had been born in the Amazon, I would have had very different beliefs and judgments about people and facts. It was in this state of mind that I began my “adventure of consciousness” with Sri Aurobindo and the Mother.

In Quebec, at that time, which was a very Catholic province, there was a movement of liberation in the society's beliefs and institutions. Religion was ejected from Quebec's social institutions (schools, hospitals, government) and many individuals also decided to free themselves from the yoke of religion. The relationships between men and women changed profoundly to tend to make them equal. Women began to free themselves from men and religion regaining their “power to be”. Many of us refused marriage and if we married a man, by law women kept their birth names men and women became equal as human beings under the law. We cleaned up as a society and as individuals. Who is the person really? How can we as human beings express ourselves by optimizing who we are? It was in this context that I discovered the work of Sri Aurobindo through *The Adventure of Consciousness*, which summed up Sri Aurobindo's writings well. Through these writings a great wind of freedom and joy invaded me and “everything became possible.”

So, I felt like I was at the heart of this inner process that triggered a series of very personal choices. For the record, my mother had died when I was seventeen, and by force of circumstance I became the head of the family, my father being very absent due to his work. As a family leader I realized how much I lacked the knowledge to raise my siblings, and how my upbringing had left layers of programming that kept me from loving others unconditionally as they were. I could imagine all the love I had for them in the heights of my beautiful meditations, but back on earth, I found that seeing what was good for others, I wanted to impose it on them. I saw that I had to do something to optimize my

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Jocelyna Dubuc Interview *continued*

life and those of my brothers and sisters. And that's how I made the decision to leave for the Ashram in Pondicherry and then all my life my approach will alternate between the major components of Life to understand it and better embody it through discoveries and awareness in psychology, physics, nutrition, philosophy and spirituality.

One day, I went to the Sri Aurobindo Center in Montreal. I was looking for a good yoga school in Sorel. There was a caretaker who worked as a janitor at the high school where I taught and who was also a musician from the Infonie group very well known in Quebec. I asked him if he knew a good yoga school and without hesitation, he told me: there is only one, The Aurobindo center. It was the best yoga school in Montreal, with Madeleine Gosselin and The Yoga of Sri Aurobindo. I didn't even understand it. I heard "the Center Europe bin do". And He gave me a little book written by the Mother. She was referring to the "Divine" there, but I didn't even notice that word. It's as if I had never seen this word which in principle should have made me react and close myself down given my "atheist" beliefs. Reading this little book I was carried away by a movement.

So, every week, I took the bus from Sorel to Montreal to practice yoga, to meditate and that's when I started to enter this universe of Sri Aurobindo and the Mother. It's at this school that I discovered the book of Satprem. At the end of each session, Madeleine Gosselin offered to take tea. I was surprised by his diet: cookies and hamburgers! Oh my God ! It's not good for the body! Following my grape cure, I had become a vegetarian and for me any meditator had to be vegetarian. Subsequently my beliefs and my judgments will be shaken up!!!! So, I had in me a global sense, thanks to the grape cure that I had experienced and the fast that had led me into extraordinary spaces during my meditations, because the body becomes more fluid. There is a level of energy that is pure bliss. And the word Integral Yoga took on its full meaning.

Following these experiences, as a secondary (high school) teacher, I wanted to share what made me feel so good so I asked the school principal

whether during my ninety-minute-long classes I could teach for 45 minutes and then teach Yoga for 45 minutes, and he said there was no problem as long as the material was taught and the students were not in the hallway. The students listened, the subjects were covered and they loved yoga. They were enthusiastic and intrigued by this discipline. It was in 1968.

When I finished reading *The Adventure of Consciousness*, it seemed obvious to me that I should go to the ashram to learn and practice this approach. I saw it as going to college. And my dream was to create a place. I didn't know how

I considered opening a shop, a place of creation and life where one could learn to make art, pottery, painting. Art is an extraordinary tool to discover your inner being. But I didn't know how to do it. But life took care of it in a way that I had no idea!

A little anecdote. After reading *The Adventure of Consciousness* I knew I would go to the ashram in India. So, I sent my photo as requested. What I didn't know was that the photo had to be recent. I sent it to the Mother of the ashram in India. I had resigned from school. I did not ask for unpaid leave, I had this perception that my life was taking a big turn. I was responsible for my family members. The youngest of my siblings was only ten years old. I informed them that I was going to India. My sister, the youngest, replied, "If you leave, I'd rather die."

Then I received a letter from the ashram informing me that it was not the right time for me to come there. But I did not know that it was necessary to send a recent photo. One day while traveling by bus to Montreal for my yoga classes, I overheard a conversation between a couple sitting in front of me, in which they were talking about Sri Aurobindo and the Mother. One of them said, "If you want to go to Sri Aurobindo Ashram, you must send a recent photo". Ah! I got my answer! There are synchronicities in life that are beyond us! It's crazy! I had not known that.

Time passed, but I was so convinced that I would go, and it was just because of the picture. So, I didn't rewrite. Months have passed. I practiced

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Jocelyna Dubuc Interview *continued*

yoga, had an initiation to transcendental meditation. And also, I worked in a restaurant called Aux Petits Oiseaux which was born from this desire to embody integral yoga in a way of life in Montreal, and the weekend, I came home to cook for the family. At some point, I felt it was time to leave. So I bought my plane ticket. Three weeks before departure, on December 21, 1970, my little sister said to me: "Now you can leave. I hadn't even told her that I had bought my plane ticket. It was a miracle for me as if Life responded to my aspiration. I arrived in Mumbai, where I spent three days at the Sri Aurobindo Society, then I took the train to Pondicherry, where I arrived at 11 p.m. at the Ashram. everything is closed at this time! No one was there to receive me obviously I had not booked. But a French woman who was sweeping the street, in front of the ashram, was there. When I told her that I was planning to stay at the ashram for four months, and that I was looking for a place to sleep, she replied angrily, "Who do you think you are? You are not at the hotel! You are really lucky to have met me, follow me I will take you to a good place." Then she took me to the guesthouse where Satprem's mother was staying. It was a guest house surrounded by lush vegetation with five-star French cuisine! Wow ashramite life, how good! It was wonderful. And it was far from what I had imagined as a life of meditating me who had only traveled in youth hostels.

But after a week there, the owner, Reg, told me that it was too expensive a guesthouse for me, but he would take me to another good place, which I loved. Later I moved to Golconda, the residence for the Ashramites which had been designed by the Mother of the Ashram and the famous architect, Frank Lloyd-Wright. There, I had the life of an ashramite in an ideal context of sadhana where everything is taken care of Including the food of the ashram...surely very healthy but after a few months I had an almost physical repulsion of all these smells which however at the beginning seduced me so much... a whole spiritual work!

This environment really spoke to who I really am. I had no interest in gurus. What I appreciated in Sri Aurobindo and the Mother was their spirit of

seekers, deeply consecrated and at the same time they saw how the ashramites wanted to make gods of them. The Mother once said: "You will end up killing me making me a god." That says it all about her consecration as a researcher! I saw her as a person who had taken a deep journey, and who had decided to cleanse her own layers of being knowing that it was through this door of the body that the light had to enter She was in humanity and in a great opening. We only have to remember the boxing lessons she gave to girls and guys dressed in shorts... it was 1950! I had deep respect for this woman and Sri Aurobindo. Beautiful souls who have joined the action to the word. Models of consecration and seekers. Human being. They were monks without religion, without the universe of gods, real seekers



Satchidananda:

Was your first contact with the Mother by written correspondence, or in person?

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Jocelyna Dubuc:

My first real contact was in person. I asked to visit her because when we came for extended stay we could meet her in private

When I went for my first visit with the Mother to these apartments, I was feverish, excited to go there. When I arrived, I saw his attendants who were guiding us to his room. Everything was in a very cozy, soft and luminous atmosphere. The guide introduced me to the Mother, saying where I came from and my objective in coming to see her then. There was a small meditation where Mother took my hands and looked at me with depth in the eyes with that smile (Ah...hmmm) Yes. A magic moment. She was filled with love and great humanity.

Satchidananda:

I understand that you have met her nine times. What happened during these meetings? As accounts of such encounters are very rare, I think our readers will be interested.

Jocelyna Dubuc:

After my first meeting sometime later I asked for another meeting...I was wondering should I stay at the ashram or go back to Quebec because I also had this very vague but real feeling of wanting to share this knowledge who lived in me (the teacher in me was not far away) And she told me that my place was to return to Quebec.

On another occasion, I think it was for her birthday, I gave her a box of maple syrup from Quebec. It was as if I gave him what we do best in Quebec. And with those laughing eyes she took the box and suddenly I felt the fragility of her body. I felt like saying: this box is too heavy for you!

Satchidananda:

I did the same thing when I met Sai Baba the first time!

Jocelyna Dubuc:

It was in February, her birthday, I believe. A few weeks later, as I entered the courtyard of the ashram, which is the Samadhi (where Sri Aurobindo's

body is) I saw a sannyasin coming out of one of the doors, holding the box of maple syrup that I had offered to Mother, now empty, and playing with it. I said, "Ah, how come you have this? He looked at me and laughingly gave it to me. It was as if the Mother gave it back to me. There was a symbol, a small connection in this act that I found intriguing. A gift that I accepted.

I also met her in "darshan" on my birthday. She did not receive many people at that time, because she was fragile (93 years old) and it was too difficult for her to see many people. My date of birth is May 9, 1947. On our anniversary the disciples of the Ashram could ask to meet her...the Mother said that the day of our birth anniversary is the moment when we are most psychically open. I experienced this as a magnificent privilege and a real gift to be able to be with her on my birthday.

I could have visited other masters during this time, for example Krishnamurti was in Madras, but I felt that Krishnamurti was the best person for Krishnamurti! And that I had to find "my" way. This is the message I received from the teachings of Sri Aurobindo and the Mother. I could only take responsibility for who I was, not someone else's copy. I could open myself to their teachings and allow them to awaken in me insights, removing the layers of "onion skin", to be who I am. It is a very ascetic path. Very lonely but that suited me.

Satchidananda:

What occurred in a typical day at the ashram when you resided there?

Jocelyna Dubuc:

Over time I made myself a program to optimize my sadhana. Sri Aurobindo said that the first thing to do is to achieve mental silence. And since I was a neophyte and I took Sri Aurobindo's teachings as a guide, so this is the first thing I took as a practice. My schedule was eight hours of meditation a day. Eight hours in two-hour periods, in my apartment at the ashram. When I touched these spaces of mental silence, it was extraordinary. Without any trace of beliefs. It was an exploration of mental si-

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Jocelyna Dubuc Interview *continued*

lence. So my first duty was mental silence. As we know, this is not easy to do.

I also wrote down my dreams. I kept paper and a pen close to me and I wrote them down with the aim of being more conscious also at night. Every day, I took a nap of 20 to 30 minutes, lying on my back. I was developing body awareness tools during this nap. Everything became an object of study to bring more awareness to me. The Mother also insisted on the importance of taking care of her body through exercise and good nutrition. As we know this yoga is “integral” and we take everything from the human

And it was interspersed with physical work like taking care of the flowers at Samadhi, a place of meditation near Mother’s apartments or even teaching French to Tibetan children because there was a small lamasery at the Ashram where Tibetan children orphans were cared for by lamas/monks.

I had been introduced to a naturopathic doctor, knowing my interest in healthy eating and cures. And this is how I had the privilege during my first stay to meet this doctor who introduced me to different neuropathic practices. He introduced me to the work of the German Sébastien Kneipp in naturopathy by hydrotherapy, by the power of cold and heat alternately, by the therapy of cold and hot showers. In fact, how to work with the forces of Nature. Over time, this notion has grown a lot in me. I discovered all the strength of the great medicines of the world including Ayurveda and Chinese medicine. It was a whole universe that opened up to me, which filled me with wonder...seeds of “integral health” were deposited in me which would later give birth to Spa Eastman.

How to work in this adventure of consciousness, starting with what we are, with the physical body that we have? So, little by little, my path revealed itself within me. Yes, I was meditating, exercising, volunteering and using writing to bring awareness to what I was going through. My first trip lasted 4 months but it was clear that I would return after these first four months in the ashram and in Aurville.

Satchidananda:

What did you particularly enjoy while living there?

Jocelyna Dubuc:

The very free atmosphere to design one’s own path based on awareness and aspirations. Have access to people who have knowledge and experience in this type of process. This great freedom to design my own sadhana. Without judgment. The Mother said that “in the future there will be tools that will allow us to go faster in our own development”. Currently, it is happening, 50 years later through all the bodily, psychological, scientific approaches that abound there is a path of consciousness that is developing everywhere on the planet. And not everything is known yet!!! (End of the first part. To be continued in the next issue of the Journal.)

The Grace of Babaji Course, my offering to you

By Durga Ahlund



Our Babaji's Kriya Yoga Sangha is world-wide. We are a community of people who practice the scientific art of Kriya yoga, and are seeking self-discovery and evolution of the mind, heart and spirit, while living our lives in the world. Babaji's Kriya Yoga is truly a householder's yoga and while the practices lead us to the goal of the cognitive absorption of samadhi, the teachings target purification of the body, mind and emotions. Kriya Yoga is a training in acting-with-awareness. Acting in the world consistently with awareness is our ultimate goal; it has never been about slipping into permanent seclusion, either alone, or with others. The teachings of Babaji's Kriya Yoga lead us on a path of self-discovery. We practice the integral system of asana, pranayama, mediation, mantra and bhakti, in order to present our best *self* in our interactions with the world. We learn to present our best self so that we relax our clutch on "I" and "me".

While we are taught techniques that lead us to total clarity of the mind, the goal is to integrate

that clarity, bringing it into the whole being, via the Heart. A practice without the physical body, and without the heart, can be dry and self-centered. Asana and bhakti (devotion) are not required to awaken the mind, but are necessary if we are to relinquish the grip on "me-ness and my-ness. Asanas clear the subtle energy channels and encourages the free flow of energy through them, as they strengthen the body. Bhakti, the cultivation of love and devotion is required to help remove misunderstanding and desire from the mind. Devotion is a concept with which many westerners are uncomfortable. It is aspiration for the true, the good, the beautiful. In Kriya Yoga we are taught how to develop it. This includes recognition and love of the sacred Self within and without. While the heights of meditation can awaken ethereal spaciousness and spiritual transcendence, a practice without the heart of devotion, will lack the power, the "juice," required to enlighten the whole being. Devotion invites "who you truly are" to be present without demands. Devotion to the Self, invites the *Presence* as we begin to accept, appreciate, and live life as it is. We gradually learn to be truly present with others and in life.

The Grace of Babaji Course was developed to support us when we are challenged by our practices and life circumstances. It is a course of self-study. It was designed to be a probing and prodding friend, when we get stuck in seemingly immovable blockages of desire, discontent, and pride. It attempts to bring both weaknesses and strengths into our awareness. It was developed to support us as we uncover what we are not, and what we are.

The teachings within this course will help you understand the call of grace and its role in your life. They will help you to understand how to attune to it, receive it and channel it. Grace is a force of nature, like the elements, earth, water, fire, air and space and just like the elements is always present, whether we acknowledge it or not. Grace is available to anyone who aspires for it.

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The Grace of Babaji Course *continued*

One must call for it.

So where do these teaching come from?

One of the first major projects of Babaji's Kriya Yoga Order of Acharyas was with the Yoga Siddha Research Project in Tamil Nadu, India, from the year 2000 to 2010. Its purpose was to find, preserve, transcribe, and translate all of the writings on the subject of Yoga by the Tamil Yoga Siddhas. It was given by Babaji to Yogi Ramaiah in the 1960's, and then continued by Satchidananda, who designed a series of research studies. It was funded by the Order of Acharyas. The research was conducted by six senior scholars, an interdisciplinary team, lead by our dear Dr. Ganapathy, Ph. D. Six major publications were produced. You can read about it on our website here: <https://www.babajiskriyayoga.net/english/siddha-research-center.htm>

The project was extremely complicated and labor intensive. The writings of the Tamil Yoga Siddhas were written on palm leaf manuscripts, hundreds of years old, lying in various manuscript libraries belonging to the Tamil Nadu government, or universities. Our team had to first make digital copies of these. Specialists then had to transcribe these into modern Tamil. Then some were selected for translation. Next, another team of academics had to translate these writings into English and write commentaries explaining and even interpreting their often-hidden meaning in collaboration with advanced Yoga practitioners. Our work was to make these precious teachings available and accessible to modern day practitioners. This research resulted in six beautiful poetic publications of Yoga Siddhantha philosophy, Yoga, Tantra and poetry.

These are high mystical teachings from the Siddha's direct experience and were not to be shared widely. The teachings were written down in an esoteric and symbolic way, so that it would only be available to those who could uncover the true meaning in the words used. The Siddhas often wrote in a "twilight language," a paradoxical language requiring meditation and contemplation to absorb and understand what was being shared.

The teachings in the Grace Course lessons were developed from reflections on the writings of the Babaji in *The Voice of Babaji*, the Siddhas and other traditions underlying Kriya Yoga teachings. The course lessons, specifically draw from the teachings of the Saints of the Saiva Siddhantha, Kashmir Shaivism and the Vedantic traditions. They reflect the realizations of the Siddhas of South India, Sri Aurobindo and The Mother, the advaitic traditions of Sri Ramana Maharshi, the 19th Century Tamil Siddha Swami Ramalinga, but also, Jesus and the Buddha. What I found so very interesting was just how similar all the mystical teachings are. All these traditions reflect the same truths, just sometimes, in different terminology. They all demand that we awaken and be true to what is true and reject what is false. All the teachings of these Siddhas, Saints and Sages offer us a formula for achieving more trust in oneself and more acceptance and equipoise in life.

Understanding and approaching Karma

These are profound spiritual teachings requiring intense study. The lessons in the course draw from ancient teachings and practices of the mystics on how to move through our karma and enrich our life on earth, as we discover who we truly are. This is not simply a study course on Yoga, it is hopefully, more a submersion into its essence. It is a course of self-study with practical exercises to apply in daily life. It requires full participation, not just intellectual curiosity.

The Indian mystics lead us through the importance of Karma: they invite us to accept the propelling (*prarabhda karma*) the residue of acts in previous lives that is working itself out in the present life; they teach us how to approach and respond to the *kriyamana* or *agamyā karma* which are the results of actions performed in this life that will mature in the normal course of events; and they express the possibility of completing or burning off the *sanchita karma*, (the sum total of all positive and negative karmas in our karmic sack, through spiritual practices. They speak to us about the importance of spiritual practice.

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The Grace of Babaji Course *continued*

They tell us, how to achieve direct perception of the mind to tap into true Intelligence and acquire awareness, not just in meditation, but in daily life. They warn us not to trust our wandering thoughts and erratic emotions, and instruct us on the potential power of regret, sincerity and confession, as awareness begins to help us gain control over the mind of waffling thoughts, chatter, opinion, judgment and afflicted emotions.

When Awakening happens, the heart has to open.

The Siddhas, Sages and Saints emphasize that awareness cannot be a sporadic practice. It must be continuous, vast and encompassing. The teach us how to attain and maintain awareness. The teachings invoke and teach us what is required for us to progress spiritually and invite us to use our spiritual fruits, not for personal benefit, but to support family, friends, those who simply cross our path, and indeed, the world at large.

Their instructions help us develop calmness and steadiness of mind and *heart*, and the importance of detached goodness, goodwill and kindness toward others. We are taught what true devotion is: *love of the sacred Self within and without*. Devotion opens the heart. Devotion helps us see that this world of appearances is so much more. Devotion initiates us into the world of the Self. Devotion is a path of truth and simplicity. A devotional mind, a devotional heart is a beautiful gift for one and all. While, not for everyone, devotion can indeed benefit anyone, regardless of the tradition he or she chooses, or even chooses, not to choose.

Most sincere seekers need encouragement if they are going to be able to maintain a deep dive into their practices and develop the objectivity of true self-study. Yoga, and meditation on the great *mahavakyas* (contemplations on the nature of Reality) will lead one to study the nature of the mind. But, study of the mind is a path of purification and perfection of the mind and emotions, and so, is intrinsically full of obstacles. Self-discovery is difficult. It requires objective observation and the ability to resist the natural instinct

to defend one's weaknesses and suffering. Self-study asks you not only to see, but to eliminate what you are not. It is not an easy thing to come face-to-face with who you think you are, see your deficits and want to change. Structure and discipline, detachment, discrimination and devotion are required. We must widen our perspective and integrate the truth of ourself into our life. Help, will most assuredly, come from grace, but also it can arrive through the fellowship of others who have tread a few steps ahead of you. It takes direct experience to understand that only by eliminating what you are not, will you experience pure joy. Awakening happens once you drop from the level of the neck (self-protection) to find yourself roaming in the heart.

Dismantling your conditioning

The Siddhas tell us that to find wholeness in life is the goal of this birth. They teach us, not to merely seek the upliftment of spiritual practices, but to use them to dredge up what resists within our depths. As we reach higher states, we must invite and allow what resists transformation, to rise into our awareness. Ultimate Freedom comes not in our highest states of samadhi, but with the awareness and subsequent elimination of the limitations of the ego's identification with selfishness, aversion, inhibitions, depression, attachment and fear. Seekers are often content with their experiences in samadhi, and so, get stuck, there. Rather than try to transform the negative nature within them, they prefer to explain and excuse, or blame others. And, so darker elements, along with light, continue to seek manifestation, and arise again and again, within the context of their life. Grace and the right fellowship can shine the light on what needs to be shed and can even help us, let it go.

The pull of inertia and distraction.

Progress will always be hindered by habits of inertia and distraction. Consistent effort is required to discipline the body and much more to discipline the mind and emotions. The human

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The Grace of Babaji Course *continued*

mind is generally very unsteady and is often fatigued. Left to its own devices, the mind will lose interest in the discipline and intensity required of yoga practices. Enthusiasm for transformation will fade, as soon as something in your outer world begins to intrigue the mind more. In general, the mind is quicker to blame the techniques or the teacher as faulty, than it is to look at itself or just remain steady and keep up the practice.

Steadfastness to the practices

The Grace Course is simply, one means of providing support to our community of Kriya Yoga practitioners to keep them steadfast in their practices and devoted to the discovery of the Self. While we have a wonderful five-fold Kriya Yoga practice at our fingertips, with grace and sincerity, these monthly lessons can also become an effective self-study guide. You will be able to mark your progress. Progress is experienced with a growing sense of calmness in the face of disappointment and success; when judgment is replaced with a rising acceptance, inner peace and relaxation with what is; and when you experience harmony and alignment of body, mind and life. Progress is when you find yourself naturally tending with loving care to your highest self and the higher self in others.

This is a small taste of the Grace Course lessons. The lessons are meant to be your companion for a while on your path. They are meant to provoke and encourage. The lessons are designed to help you see falseness, and integrate truth into the personality. For you will notice, that as you probe your ingrained habits and instinct, your weaknesses are often amplified. One moment of confusion leads to another, and then, another confusing thought will continue the trend. It is only through awareness and persistent willingness to make the effort, that you can slowly dissolve and transform negative conditioning.

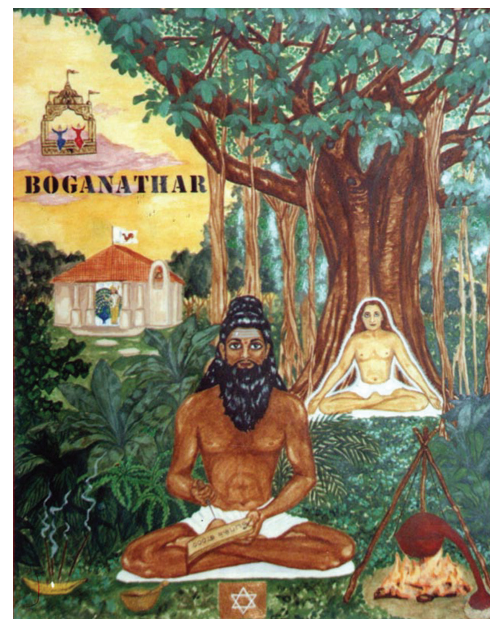
I would love to make a gift to you, the first lesson. Just write to me requesting it. Then, take at least one month to study the lesson and practice what you are offered. Write again if you wish to continue, with your questions, your doubts and

your personal insights. I will respond and send to you the next monthly lesson. If you find these two lessons useful, perhaps you will wish to enroll in the course. durga@babajiskriyayoga.net.

1st Year - 12 lessons: Grace & Living a Graceful Life; Relationships: Walking the Path with Others; The Power of the Mind; Emotions: Our Adversary, our Friend; The Subtleties of Prana; A Course of Meditation; Awareness: It is really All we Have; Definite Methods, Tangible Results; Yamas: Understanding and practicing the Power of Restraint; Transcending Conditioning through Discernment; Tapas: Bringing Intensity to our Practice; Kriya Yoga, a Guru Yoga Lineage.

2nd Year - 12 lessons: The Universal Community and Our Place in it; Complete surrender; Kriya Yoga: the Sadhana of Action with Awareness; Caring for the Soul; Difficulties Along the Way; Karma: The Cause, Part 1; Karma: The Cause, Part 2; The Sadhana of Concentration; Blind Man's Bluff, A Game of Hide and Seek; Fear, Slay fear and be forever Free; Death, Fear and the Present Moment; Infinite Aum: Personal or Impersonal?

For more information: <https://www.babajiskriyayoga.net/english/grace-course.htm>



Nothing special

By M. G. Satchidananda

The spiritual path begins when you are ready to be nothing special, and to experience nothing special.

In specialness our oneness is forgotten. Any experience, no matter how special will end, and distracts us from the joy of the Self.

Here are some verses from the writings of three of the Siddhas which will help you to purify the ego's needs for specialness, and the vital body's need for distraction.

He is the holy one who abides in all pure hearts;
The Lord of her whose goodness pervades the universe;
The one who kicked Yama, the king of southern quarters;
Of Him, I shall now speak.
– Tirumandiram 2.

Commentary: Yama, the God of death, is the king of the Southern direction indicating the lower planes where most souls go upon dying. God resides in all hearts. Only pure souls are aware of this. Others remain in a state of ignorance due to the three stains (malas) of egoism, action with consequences and delusion. (*anava, karma and maya*).

He, the genesis of the field of maya, is experienced in inner perception.
He knows our thoughts; the ignorant know this not.
“He does not love me,” they say;
He is close and caring to those that surrender. –
Tirumandiram 22

Commentary: “He refers to Absolute Being, Consciousness and Bliss (Sat Chit Ananda). This transcendental Lord is supremely accessible. This experience occurs within one's own self. When the soul renounces its attachment to the body and pursuit of material goods, and turns inward, seeking to know itself, the process of awakening has begun. The first realization is about the cosmic play of the Lord seen in the five-fold activity or powers of creation, sustenance, dissolution, concealment,

and grace. The world, the body and its instruments are “the field of maya,” or delusion of separation from the Lord. By grace, the soul seeks and gains wisdom by experiencing the pleasure and pain of karmic consequences. With experience it matures and grace flows with increasing intensity as it redoubles its effort for union with the One.

Seek refuge in distress, in the resonant holy feet of the Lord;
Brighter than the rays of the purest gold;
Praise Him free of pretense and obstinacy.
He will not ignore, but let Himself abide in you.
– Tirumandiram 40

Commentary: In distress or suffering, the mind often forgets God, putting blame on others and engages in action that only brings more karmic reactions. This is caused by the ego, false identification, ignorant of its true identity. The words pretense and obstinacy are important, representing manifestations of egoism. Tirumular advises taking complete refuge in the Lord. This includes turning within, concentrating on the inner light of consciousness, and the sound of Aum, the pranava.

In space pure, are the serene.
In space pure, abide the serene.
Beyond the Vedas extends the consciousness of the serene.
The serene experience the supreme, indifferent to the Vedas.
– Tirumandiram 128

Commentary: The space pure is the space where the Supreme Being, Siva abides. It is the space of purity, the most subtle, the essence of Siva. It is not to be confused with akasha, the sky, one of the five elements. The Vedas, the word of God, define and describe the Supreme Being and encourage the aspirant to comprehend Him. But realization of God is the level of direct insight and inner transformation. The consciousness of “the serene” at this level is beyond the Vedas. While knowing the Vedas,

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Nothing Special *continued*

they respect them but having gone beyond them,
no longer require them.

Inquire and be clear, once clear stay firm.
Stir not the rising flood's turbid waters.
Give up the craze for possessions and turn away.
When time comes, you shall be joyous.
– Tirumandiram 172

Commentary: This is a strong exhortation to all of us from Tirumular. Man needs possessions to go through life's requirements, but the endless craze for material wealth degrades the spirituality of man, creating confusion. Those who know how to discriminate between the real and unreal will face death without fear.

Childhood, youth, and old age,
Everyone worries about their inevitable transit.
But with great ardor, I seek and abide
In the holy fee of Him that penetrate and transcend the many worlds.
– Tirumandiram 181

Commentary: Everyone is aware of bodily changes that occur as one ages, but when Tirumular noted their significance, he turned his attention inwardly to the Lord (being, consciousness, bliss) and sought to remain in that awareness.

What purpose is there when man and woman
come together?
The enlightened ones have laid this down;
For you to know that the cane juice in your hand
Is, in truth, the neem with its bitterness.
– Tirumandiram 207

Commentary: Here the saint refers to the purpose for the illusion of happiness derived from sexual pleasure. It enables men and women to join and lead a virtuous life, discharge their karmic obligations, improve their lives and increase their self-awareness. A loving family serves as a sound vehicle to travel the path of worldly life, growing in wisdom.

See how men chase gold to fill up the stony pit!
But little do they know that it is impossible to do so.

When the wisdom that fills the pit dawns
The pit gets filled, even as impurities leave.
– Tirumandiram 211

Commentary: Tirumular satirically speaks of persons chasing gold to fill the stony pit of their desires, the vain hope that doing so will satisfy bodily hunger. The affluent seek diversion in sensory satisfaction as other desires attract their attention. Only when ignorance ceases and wisdom and inner awareness of one's true self develops does the pursuit of transitory pleasure cease. Purification requires detachment from the ego's manifestations, including greed, lust, pride, anger, and fear.

What is more evil than karma is our continuing attachment
To kith and kin; before transiting life ebbs out,
Change and light the light of Wisdom!
The pit that recurs, you will learn to fill!
– Tirumandiram 212

Commentary: Tirumular suggests that emotional attachment to loved ones is more dangerous and detrimental than other karma. *Prarabda-karma* is what we experience in our present lives as the consequences of actions in previous lives. Even as we experience them, we perform actions intending certain results and the consequences of these actions accumulate as *agamyakarma*, which are the results of actions performed in this life that will mature in the normal course of events, and *sanchita karma*, (the sum total of all positive and negative karmas in our karmic bag carried forever. The soul's repeated entry into the body, enables it to fulfill all karmic obligations and to learn about Reality. In doing so, relationships form, and when they involve attachments, suffering occurs. In the light of wisdom, attachment is replaced by unconditional love.

As you gather silence, go deeper in silence.

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Nothing Special *continued*

Silence becomes the immense totality.
As one goes deeper in silence, dig deeper in it,
Faultless silence appears by itself.
Going further into meditative silence
The pathway of knowledge-realization is seen.
The steps that form the entrance to silence
Begin with the silence when the lips are closed.
– Kongavar. *Cutta Jnana* 16, verse 10.

Commentary: This Tantra, which is mainly based upon meditation and recitation of a seed mantra, calls for the silencing of the mind to help the kundalini to rise to the samadhi state.

Listen! Do not wander aimless, worried: “When shall I conjoin with the One? For how long?”
Take food and water without fail once a day, steadily.
Blow on the breath, piercing through the criss-cross!
Watch with care, concentrate, meditate.
You search for nought but mula-siddhi
Where Siva and Sakti are integrated as one.
– Cattamuni: *Paripruanam* 12, verse 6

Commentary: Impatience is the greatest enemy

for the practitioner of Siddha-Yoga. The Yoga is possible only as long as one keeps to the discipline of maintaining the body well through proper diet. Avoid wandering internally and externally. *Mula siddhi* is the vision of Siva and Sakti, (consciousness and Nature in all its forms) as the One. It is the result of the sublimation of *kundalini*, the power of consciousness, arising from the root center to the crown of the head. By directing the breath consciously, with concentration and care, through the *ida* and *pingala nadis* regularly, the two opposing energies become balanced or magnetized and they meet at the chakras. The attraction creates a spiraling, criss-crossing of energy. The two channels finally neutralize one another in the middle, channel, the *sushumna nadi*, pulling kundalini upwards magnetically, piercing each chakra.

References:

The Tirumandiram, volume 1, Babaji's Kriya Yoga and Publications

The Yoga of the 18 Siddhas: An Anthology, Babaji's Kriya Yoga and Publications

<https://www.babajiskriyayoga.net/english/book-store.htm>

Order of Acharya's: Annual report and plans for 2023

DO HELP US BRING BABAJI'S KRIYA YOGA
TO PERSONS LIKE YOU ALL AROUND THE
WORLD

This is a good time to make a donation to “Babaji's Kriya Yoga Order of Acharyas”, which will help us to continue to bring Babaji's Kriya Yoga to persons who otherwise would not be able to receive it.

In the past 12 months, since September 2021 the members of the Order of Acharyas did the following:

- Brought more than 90 initiation seminars to more than 700 participants living in 13 countries including Brazil, India, Japan, Estonia, Spain, Germany, France, Italy, Austria, Switzerland, Belgium, the USA and Canada.

- Sponsored and helped organize weekly online Satsangs via Zoom in India, North America, Brazil, Germany, Sri Lanka, Italy and France, and daily sadhana meetings via Zoom in India.
- Maintained an ashram and publishing office in Bangalore, India. It published and distributed most of our books and tapes throughout India.
- Maintained an ashram in Badrinath, India. Financed the construction of a new ashram in Colombo, Sri Lanka. Supported the establishment of an ashram in Japan.
- Kept the staff of our 2 ashrams in India and our webmaster employed during the pandemic with their full salaries.
- Published the books *Babaji and the 18 Siddhas*

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Order of Acharyas *continued*

and *Voice of Babaji* in Kannada; the book, *Foot-steps of Ramalingam*, in French.

- Published the Chinese language video Babaji's Kriya Hatha Yoga, and digital editions of the books *Kriya Hatha Yoga*, *Babaji's Kriya Yoga Deepening Your Practice*, and *Kriya Yoga Insights Along the Path*.
- Sponsored free public classes weekly in Babaji's Kriya Yoga, and kirtan events at the Quebec ashram.
- Created a library to preserve audio and video recordings of online satsangs and celebrations in 2020-2022, regularly updated and donation based. Available on patreon.com/babajiskriyayoga
- Completed the training of five new Acharyas: Niranjana in France, Nandi in Canada, Narada in Brazil, Chandra Devi in Italy, and Mitra in Australia.

In the year 2022 - 2023 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 Sri Lanka.
- Finance the construction of a new ashram in Colombo, Sri Lanka, to be completed by March 2023.
- Publish the book *Babaji and the 18 Siddhas* in Malayalam, and volume 3 of the *Voice of Babaji* in Hindi.
- Complete the training of a new Acharyas in Germany.

The 35 volunteer Acharyas of the Order and many other volunteer organizers need your support to fulfill this program for the year 2022-2023. Your contribution is tax deductible in Canada and the USA. Send it by December 31, 2022, if possible, and receive a receipt for your 2022 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

News and Notes



Quebec Ashram initiation seminars with M. G. Satchidananda. (in English) 1st initiation: September 13-15, 2022, May 19-21, 2023; 2nd initiation: October 14-16, 2022, June 23-24, 2023; 3rd initiation: and July 21-30, 2023.

Kriya Hatha Yoga Teacher Training: August 3 to 18, 2023. Learn how to make your practice of Babaji's Kriya Hatha Yoga deeply spiritual! Develop the confidence and competence to share it with others. Details here: https://www.babajiskriyayoga.net/english/pdfs/events/hytt_quebec_2022.pdf

Pilgrimage to Badrinath, India with MG Satchidananda, September 14 to October 2, 2023 <https://www.babajiskriyayoga.net/english/Pilgrimages-himalayas.htm>

New Indian language publications. We are happy to announce the publication of the following titles in local India languages: In Tamil, a new translation: The Voice of Babaji: Trilogy on Kriya Yoga. In Kannada: The Voice of Babaji: Trilogy on Kriya Yoga, Babaji and the 18 Siddha Kriya Yoga Tradition, and later this year Kriya Yoga Insights Along the Path. In Hindi, later this year, the third volume of The Voice of Babaji: Trilogy on Kriya Yoga. Residents of India may order these and many other publications on our Indian ecommerce website: <https://babajiskriyayogastore.in/>

New Chinese language publications: We are happy to announce the publication of Chinese

language editions of the books *Kriya Yoga Insights Along the Path* and *Babaji's Kriya Hatha Yoga: 18 postures*, as well as the 2-hour streaming video *Babaji's Kriya Hatha Yoga: 18 postures for relaxation and rejuvenation*. To order, contact: Anjani at togaoyan@hotmail.com

New! MP3 recording "Devotional Songs and Chants from the Kriya Yoga tradition with musical accompaniment."



This musical project was born out of the desire of a few initiates close to Satchidananda to set to music a cappella recordings of Babaji chants that were originally recorded by Satchidananda in 1993. So it is done, and well done, with a re-edition of the

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New and Notes *continued*

voice, an inspired harmonization and a refined instrumentation of quality executed with the greatest care

To listen to samples of each song or to download in exchange for a donation of any amount click here: https://www.babajiskriyayoga.net/english/book-store-2.htm#devot_chants_w_accompaniment_audio

Do you want to live in a new Sustainability community, in nature? Kriya Yoga initiates have created one for you. The website address for Sustaino. Live is <https://sustaino.life/>

Receive our new Babaji message cards! They inspire and remind you of Kriya Babaji and the wisdom of our tradition. We will send them to you via **Whatsapp** 2-3 x per week in 6 languages as per your choice. Simultaneously, we will post them in English on Instagram ([instagram.com/babajiskriyayoga](https://www.instagram.com/babajiskriyayoga))

For more information [Click here](#) to Download PDF.

Online satsang meetings, Yoga classes, questions and answers. Many of our Acharyas are offering their support to initiates and non-initiates through online streaming Hatha Yoga classes, as well as satsang meetings through cyberspace communications like Zoom. However, other Kriya Yoga techniques which are taught during initiation seminars cannot be shared during these. Their purpose is to encourage participants to meditate, and secondarily to give some inspiration. Questions from initiates about the Kriya Yoga techniques will be answered only *in a personalized one-to-one setting, where confidentiality is ensured, either by email or a phone call or in person.*

Use Zoom to join online Kriya Hatha Yoga classes, meditation and satsang meetings. Watch recordings of these from 2020 to 2021 on patreon.com/babajiskriyayoga

International satsang for initiates: Every

first Sunday of the month . 13:30 GMT +1 (15.00 Central European Time; 9:30 Montreal time) 14.30 Central European Time, 8.30 Montreal Time

Daily Satsang – Babaji's Kriya Yoga Sri Lanka: Every day (Monday to Saturday) 11:30 GMT (5 p.m. India Standard Time. For details: https://kriyababaji.it/babajiskriyayoga_online_satsang/

In Sao Paulo, Brazil: for initiates: Satsang every day, 6:30 p.m. (São Paulo Time Zone). Hatha Yoga class every Friday, at 8:00 a.m. for everyone. <https://us02web.zoom.us/j/5184926117?pwd=UnFVWmdSZC9PK0JoN0xPTGMxd3pSQOT09>
ID: 518 492 6117 Password: babaji

At Flora des Aguas, Cunha, Brazil: Monday to Friday: 6:30 am to 7:30 am: Kriya Hatha Yoga and classical Yoga asanas: 7:30 am to 8:10 am: Pranayama, meditation, reading and Vedic mantras. Contact: fabifsamorim@hotmail.com. In Portuguese.

In India: Sunday Satsang. 12.00 GMT +1 (14.00 CET) duration: 60 to 90 minutes. <https://www.babajiskriyayoga.net/english/pdfs/events/english Intl-satsang-infotext-suday.pdf>

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

Subscribe to the correspondence course, The Grace of Babaji's Kriya Yoga. We invite you to join us in this adventure of Self-exploration and discovery, drawn from the books dictated by Babaji in 1952 and 1953. Receive by mail, each month, a lesson of 18-24 pages developing a specific theme, with practical exercises. For details go here: <https://www.babajiskriyayoga.net/english/grace-course.htm>

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